



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

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## MEDIUMSHIP.

### WHY DO MEDIUMS NOT GET PROPERLY DEVELOPED?

The various opposing Influences at work, and the only Means and Conditions necessary to obtain the desired Effect.

WRITTEN THROUGH MR. J. HORSTEAD, MEDIUM.

Considerable disappointment oftentimes arises in the minds of individuals sitting in a circle composed of investigators of the principles of Spiritualism, because they or others are not developed in the gifts so very often desired ; or they become jealous because others are so developed, and they are not, when the very causes rest entirely with themselves.

Mediumship is not to be purchased by worldly wealth or worldly desires, and is not obtainable through selfish motives or evil intentions. Mediumship is too valuable an adjunct to man to be lightly conferred, especially when neither the mind, the intellectuality, nor the organism is suited to be the receptacle of Heaven's Wisdom.

If a man is desirous of becoming a Medium for the transmission of Divine Influx, he must first be of pure mind, possessed of a properly organized brain, and a body free from lasciviousness and aptitude to sensuality. He must, secondly, be desirous to labour unselfishly for the benefit of his brother man, in the interest of all good, and possessed of a sincere desire that all error may be eliminated from his nature : that whatever conditions may be needful to be conformed to, may be pointed out to him, whereby he may be watchful and willing to accede to such required conditions, that his mediumship may be pure, unobtrusive and holy in its source and exercise. And, thirdly, to be a Medium of a high and elevated nature, a suitable agent for the operations of Angelic Beings, he must be not only unselfish but passively willing to accept such gifts as he is adapted to receive, as all men have not the same adaptability, or organic power, or brain influence, and, therefore, as men differ so the gifts are various.

Many suppose that an educated man has the preference, whereas many men of no education whatever are the greatest inspirational speakers. They possess the brain power, although it has never been brought into action ; but had they been fortunate to have had the opportunity of tutelage, they would have made what is termed talented men. When such is the case, of course they very often make the grandest mediums, that is to say, if they are willing to be used as such.

Yet, how many are there who, when they feel the influx of Spirit operating upon them, not only resist the influences at work, but leave off further investigation ; while others get dissatisfied because their progress is slow, or the power conferred upon them is not in accordance with their desire. Consequently such retard their own progress, even should they be purely desirous of possessing the gift of mediumship.

Many good men cannot get properly developed, because of the opposing influences proceeding from individual sitters in a circle, who don't care what they get, whether it be good or whether it be evil. Such a person is a dangerous member in a circle. An obstinate or dogmatic man is a detriment to the development of any medium, and has an injurious effect upon the sitters generally, while a continually dissatisfied individual is also to be avoided.

Very often persons obtain an entry into a developing circle, who want everything their own way ; desiring every phenomenon that can be produced, just as they please, and when they please ; ever fault-finding, and because they cannot have produced just as they will, creating disturbing elements. Always avoid such, as sooner or later all good influences will be withdrawn.

Again, persons of an unbelieving nature in the controlling principle of action between man out of the flesh and man in the flesh, are objectionable, as they produce inharmony ; while those who are acutely ingenious in their own minds, are ever ready to catch at straws, watching the medium for opportunities to trip him, so that they may have something to boast about, that they have detected fraud and deception,—always refuse such admission. Persons of strong, orthodox, doctrinal principles, be very careful how and under what circumstances you admit them, as their thought-sphere ever acts with an overpowering effect upon the medium. A man of doubtful mind, that is to say, one who knows not his own mind, ever changing as the wind blows, sometimes of one opinion and then on another occasion of a different opinion, should be dealt very carefully with.

Mediums often retard their own progress by committing themselves to their own judgment, assuming to be controlled

when they are not, being under the impression, because they have a desire strong on their minds to do or say something, that they are under control, and, therefore, they must assist the controlling influence,—which is a most serious mistake, and acts injuriously upon themselves. Mediums must be quiet, patient and passive, especially when undergoing development. If the developing process is genuine, there is no doubt: there can be no doubt about it, because the influence is unmistakable and real; such a person being so used, having (so to speak) no will in the matter. His acts are not his own, nor do his words flow from his own intellectuality, so that he, even if not in trance, is fully cognizant that some other force, not his own, is in operation.

Although multitudinous are the causes why mediums are slow in development, or are entirely unsuccessful in their development, it is more often the case that the fault chiefly lies with themselves. To be successful, a medium must be temperate in all things: careful in diet, careful in act and word, endeavouring to keep the body and mind in due equilibrium, and to be in charity with all men: accepting the fact of Spirit communion, the Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man: obeying the laws Divine, and bowing to the laws of Nature, whereby he may possess a pure mind and a pure body, and thus render himself a fit subject for the influx of spirit-influence, for the benefit of mankind and the honour and glory of his Heavenly Father.

Why mediums do not get properly developed is because of their own obstinacy, impatience or over-anxiety; or because of opposition, dogmatic interference, selfishness and egotism of the sitters; or through the overbearing influence of some, the uncharitable notions or the evil surroundings of others; while want of sympathy, ignorance of necessary conditions, and unwillingness to await the natural developing process become the paramount cause. In many circles, most, if not all, these contending influences are met with, and if not overcome, no medium, however susceptible he may be, can ever become a fit recipient for spiritual agency.

Thus it must at once be fully understood that all those who are anxious to form spiritual circles, if desirous of thoroughly investigating the truths of the operations of the Unseen in connection with the help of mankind, must eliminate all that is antagonistic to their progress.

Many persons although they are aware that one or more sitting with them are obstructionists, have not sufficient moral courage to speak to such, and request their non-attendance; pleading, as an excuse, fear of offence, appearance of want of courtesy, and many other trivial, nonsensical causes. Such persons should not be allowed to take part in the meetings. If no class of phenomena should become attainable at once, desire those who are the cause to discontinue their visits until some medium becomes fully and properly developed, and then, if desirous, they may be re-admitted.

Some persons, directly they find themselves becoming moved or impressed by coherent acts, or an attempt is made to give utterance to words, or an intimation by the motion of the hands or arms that the spirits are desirous of utilizing that particular individual for some purpose, at once commence a will of resistance, thus nipping their mediumistic power in the bud; or they allow themselves to be overcome by over-anxiety, desiring to become possessed of this and that gift without waiting patiently for the control to act and study the natural elements which such person possesses; or they introduce a spirit of obstinacy by resisting the operation, under the impression that such is not the gift or phenomenon suited to them, and that they ought to become possessed of something for which their organism is not adapted; thus retarding if not robbing themselves of the rich opportunity of full development, without waiting patiently and passively, willing to be controlled by slow and certain stages.

Some men are more speedily developed than others, because of their passivity of mind and temperament, their natural inclinations leading them to desire to be possessors of such things as their Divine Father is willing to bestow; besides, the formation of brain-power is more susceptible to spirit-influx, and the bodily organism, because of the order or method of life, is in a more refined and pure state. The intellectuality of the individual contains elevated views of nature and nature's God, leading the mind into channels of thought of a high, sublime and noble character, thereby fitting it unknowingly for spirit tuition. Such men become the grandest mediums, and invariably are in time possessed of many gifts, some of the most sublime character, such as

Prophecy, Inspirational Speaking, Writing, Painting and Seership.

But all men are not adapted alike, because of their physical construction of body: their surroundings, their callings, their mode of life and their acceptance of principles relative the after-life, and other matters concerning the duty of man towards his God and his neighbour. For if doctrines of sects and churches of the so-called Christianity become imprinted upon the mind, and govern the actions, it becomes necessary that such should be eliminated before the mediumistic power can get into full action.

Yet no man should feel disappointed, or become desponding, because his progress is not so rapid as others: his power of using his reasoning faculties should dictate the action of sound judgment, whereby he may discover the cause, watching every opportunity of obtaining information whereby he may learn how to assist himself, and get removed the obstructive principle. And he may depend, no sooner does he possess an earnest desire to do all that is right, whereby his progress may be sure, than his controls will assist him in the correct method to adopt, and the concise operative principle to follow. And no sooner does he act upon the impressed notions implanted upon his mind, than the improvement at once commences, and a rapidity of action is the result. Delay—and the opportunity is lost and given to another!

Never attempt to deceive, for as sure as you make the attempt, you give an opportunity to evil influences to step in, for as sure as you are susceptible to both good and evil, evil once having taken possession of the citadel, they will hold fast that which they have obtained.

Man being a free agent, to accept either good or evil, he cannot be too careful in spiritual matters, in resisting all evil: all evil influences, thoughts, acts or words. If he become once desirous of being used by the Powers Unseen, let the paramount wish and will be for good and holy influences; exerting the greatest care in the choice of companions, associating only with those who are desirous of becoming true soldiers in God's army; exhibiting purity of thought, honesty of purpose, and uprightness of action, whereby he may grow in all that leads to a knowledge of the Divine and Celestial whereby he may be considered a fit agent to carry on the work of God by the assistance of spirit agency, in the noble and heavenly work towards the amelioration of man from the wiles of sin and iniquity, and thus ensure the extension of the Father's Kingdom.

The old proverb, that "Like attracts like," is a truism as regards spirit-communion. It also proves the principle of Correspondences existing in the two worlds, as all controls seek out mediums of congenial minds, temperaments, and physical organisms suitable for their purpose. Where such congeniality and correspondence exist, half the labour of the control is overcome, and the medium becomes thereby the sooner educated in the powers entrusted to him, and consequently the tone of mind becomes elevated, the intellectuality advanced, the thought-power expanded, and the entire active principle increased and spiritualized, so that all that is naturally inherent, although hitherto lying dormant, is at once by intuition of spirit operating and controlling raised to an eminence of capability of a high standard, producing results of a wonderful character and startling nature, productive of harmony and success. It is not always that men of mind or temperament congenial to the power of the control can be met with, and consequently we use those as approximately near as possible, and mould them to our pattern; but first, we must understand their organism, then the character of the brain power, and, lastly, the electric life-principle must be fully comprehended, in all its subtle operations, as the most needful agent in all our works of communion and phenomenal proof process.

In very many cases where we find the class of man suitable to our purpose, he is at once invested with superior and powerful gifts which continually increase in intensity, beauty and harmoniousness of action, as we can subserve all his talents, whether in a dormant or active condition, and produce results at all times of a satisfactory nature.

But if, on the contrary, inharmoniousness of temperament, physical disorganization, or the electro-biological principle is not in equilibrium, then some time must elapse before such is in a proper state to be utilized for our purposes.

Much, very much at all times depends upon the class of mediums; much rests with the character of conductorship; but much, very much more rests with the sitters, whether they are the right description of persons, and whether their will-power or desires are compatible with success.



Some circles are formed indiscriminately, irrespective of temperament, character or quality, and disappointment is the result, because nothing of a satisfactory nature is, or can be, obtained.

Fully-developed mediums should always avoid indiscriminate circles, because the surroundings being of a conglomerated nature, naturally have a tendency to injure and upset the pure sphere of such mediums.

The mind of man, the inherent gift of God, is of such an expansive character, that the higher and more sublime the condition of the control, the holier the aspiration, the greater the grasping proclivities of the intellect, the deeper and grander the comprehensive faculties and the firmer the convictions of that mind become, bound up as it were like unto a sheaf at harvest time, containing the wheat of Divine Wisdom, ready for the garner, to be deposited in the repository of the vineyard of the Father's Kingdom, ready for use when needed. So it is with our advanced and enlightened mediums: too valuable to be dealt with lightly, too loveable to be treated unkindly, too refined to be roughly handled by the sceptic and scoffer, too rich a jewel to be brought in contact with the dross of earth principles. Surrounded by a sphere of his own, ever guarded by a host of angelic beings, who are ready to protect him, consequently it is necessary he should also be protected by his earth friends, by forming a cordon of honour around him, whereby no influence of an evil character may penetrate the united sphere formed by the organic emanations of the vital force of mind and will.

Prayer and praise are always a sure means to produce harmony, while irrelevant talking is productive of the opposite. If conversation is imperative, let it be only on Spiritual subjects.

Clashing of opinions, relative to the proper working of a circle, produce effects of an antagonistic nature; variety of desires in the minds and mouths of the sitters also bring about deterrent effects, resulting in disquietude and annoyance; whilst wandering thoughts prohibit the controls from effecting the desired ends in view; thus operating injuriously, not only upon the medium and sitters generally, but upsetting the operations of those from the unseen world, and thereby retarding the work of the Almighty One.

If man would take a common-sense view of the position, if the reasoning faculties were only brought into operation, if the thinking powers were set in motion, how much might be obviated of a disappointing nature! If he would but consider that he met others for a purpose, that time was valuable, and that the desire was to elucidate what to all appeared a mystery or misconception, and that the object was to clear away the cloudy, misty doubts, that brightness and clearness of perception might arise through the success of investigation, that knowledge might be obtained through the united powers of action, and thereby they could assert fearlessly and faithfully that Spiritualism was a fact indisputable.—If such was to be adopted, how many failures might be avoided! How many more circles might be in operation! How numberless would be the additions to the army of believers, who have been driven away by the opposition brought to bear, through bigotry, jealousy, selfishness and egotism!

Conductors of circles, especially of developing circles, should be persons of experience, those who understand the various phases of mediumship: who can discriminate when and when not an individual is under development: who can with keenness perceive, when fraud is in action: who can at once discover the operations of evil influences, and know how to act under all circumstances: a man possessed of firmness and strong will power, as often both are needed: one who is able to read the various phases of character, so as to be able to properly place the sitters.

Many men act as conductors who are totally unfit for the duty, being entirely ignorant of the conditions necessary to be adhered to. Hence the too often want of success. Immediately upon the slightest appearance of those operative principles produced by control of the evil ones, firmness with kindness combined must be brought into action, whereby such may not be permitted. Should such arise through any of the sitters, those persons must be immediately requested to withdraw, and not be allowed to become members of the circle.

Mediumship is too valuable a gift to be lightly dealt with. Mediumship is produced by spirit mesmerism, whereby a magnetic link exists between the Control and the Medium, producing spiritual telepathy; setting up a spiritual telegraph

between the two, whereby a spiritual telephone is at once put into operation.

Mediumship should be considered a most precious and valuable gift, because if the controls are those of the Celestial Spheres, highly cultured in Divine Wisdom, and possessed of the knowledge of Heaven's Mysteries, they naturally are beings of such an angelic nature as to be possessed of the highest elements of purity, truth and love. Thereby, by their communion through the operating principle of sympathy, they instil by an intuitive process, induced by the mutual magnetic combination of action, the same noble soul-inspiring principles that they themselves are controlled by. Consequently the medium is constantly advancing in goodness, and continually becoming elevated in all that is pure and wise, and therefore constantly ascending the ladder of culture in that is divine and holy.

Both Mediums and Conductors should therefore understand each other. There should always exist between them a similarity of action, combined with purity of intention, and a sympathetic desire at all times to have produced that which is harmonious, acting in concert in the spirit of loving confidence, whereby, whatever the phases of mediumship may be, such may be accepted with gratitude and thankfulness.

It is impossible that mediums can be developed all at once. According to the laws, which the controls have to be guided by, it is consistently obligatory that man should undergo a course of training before he becomes perfect, and it is the impatience and the spirit of selfishness, which too often exist, which generally retard the desired progress.

Therefore it must be distinctly understood by all investigators of Spiritualism, especially those who are mediumistic, that nothing spiritual can or ought to be done in a hurry, as there are natural laws as well as laws divine ever at work. Such laws cannot be set aside, but must always be conformed to. It is the non-compliance with law that produces sin and evil, and it is the non-compliance with the laws or conditions that produces want of success in the development of Mediums.

But be it perfectly understood, that it is no fault or failing on the part of the Controls; but non-success is entirely brought about by man himself.

Whims and fancies, impatience and jealousy, want of aptitude, irregularity of daily life, impure thoughts, dirty mouths, exacting minds and wills, egotism and unmanliness, and more especially selfishness, are all antagonistic to the growth of Spiritualism, much more the development of Mediumship.

Seek then Divine Wisdom, and the best gifts, with a pure motive emanating from Holy desires, with a willingness to become an agent for God in such gifts as you are suited to receive by your organism and intellectuality; being satisfied with whatever gifts you now receive; acknowledging the love and goodness of the Divine Father in his bestowment; determined to use them in His name and to His honour, trusting implicitly to your Controls with a quiet, depending placidity of mind. Then there will be no cause to deplore the want of success, but those who follow out the instructions given, and avoid all that is detrimental to development, will be able to rejoice in the knowledge that they are considered worthy to become workers for God in assisting in the Communion of Saints, and furthering the interests of mankind by producing the Brotherhood of Man, and laying the foundation of the City of God among men.—I subscribe myself, your loving guide,

MAGEE.

Portsmouth, June 21st, 1886.

#### SPIRIT NAMES.

A little knot of Spiritualists here in Portsmouth have been discussing together this question of "Names or no Names," which has been to the fore lately, and so admirably argued in the columns of the MEDIUM. We have read all that has been written on the subject with great interest; and the pros and cons have left our minds, I am free to say, pretty much in their original states, that is, a minority (of whom I confess, I am one) think that names add nothing to the value of spirit communications, if they have any value at all; while the majority deem the names of controls the most important part of their deliverances. But there is a point of the greatest consequence, which seems to me to have entirely escaped all who have treated this question; and that is: What say the controls themselves? If they choose to give us their names through the mediums they employ, *tant mieux* for those who value these hollow credentials; if the names are withheld, there can be no possible ground for disappointment or complaint—the message speaks for itself. I have been a Spiritualist for many years; I have heard many inspirational addresses linked to very great names; in but few cases have I been satisfied that the communications were actually derived from those illustrious ghosts whose names were adduced. Depend upon it, the Diakka are far too busy in many of our circles; and it is to be feared

that too often they foist upon us the names of distinguished persons departed, as the gilding for their inane and irreverent twaddle. I have spoken above of names as "hollow credentials," and I take Mr. Horstead's letter (MEDIUM, July 9) as an "awful example" of this sort of thing. I understand his communication to be, in the main, an argument as against the desirability, or propriety, or advantage of pressing mediums for the names of controls. "What is the use of names," says he. "Of what benefit are names? What proof have you that the names given are correct?" Such being his attitude, Mr. Horstead forthwith proceeds to illustrate his own thesis by falling into two of the grossest blunders which it has been the fortune of this little knot of Spiritualists to notice. (1) He proffers a message "Written by a spirit known in the flesh as the Rev. Magee, Vicar of Portsmouth." There never was a "Rev. Magee," Vicar of this Parish. The annals of an important place like ours are not all hidden away in musty dusty old chests and bureaux. They are familiar to most of us—especially to us who are native and to the manner born. In my friend Mr. Saunders's valuable and interesting little "History of the Parish Church of Portsmouth," there is a list of the Vicars of St. Thomas's since the year 1260; and no such name as the "Rev. Magee" occurs amongst them. (2) The parson who preceded the present excellent Incumbent, Mr. Grant, was the Rev. John Poulett McGhie, who was Vicar of Portsmouth from 1838 to 1868. In 1874, memorial windows were placed in the chancel of St. Thomas's, by numerous parishioners who had known and esteemed the deceased Vicar. He was a reserved and modest gentleman; cultured, high-minded, benevolent, kind-hearted, and universally respected. Every one who remembers him could say with the greatest certainty that no such message as that which Mr. Horstead pens could possibly have emanated from Mr. McGhie, living or dead. Having forgotten how to spell his own name, the Vicar figures as a spiritual mountebank. Such an impudent farce is an insult to his memory. Portsmouth, July 14. FRED FORD.

## THE CONSTITUTIONAL BASIS OF CHARACTER.

### THE BODY THE ORGAN OF THE MIND.

Does disbelief in Phrenology imply a doubt about the possibility of learning anything of the powers and tendencies of the mind from a study of the constitution? Or is there an almost universal belief that Phrenology is simply a system of craniognomy, and that Phrenologists think of nothing but the size and form of the head? The course taken by amateurs indicates the latter supposition to be the true solution of the question, for the most of them, from the first, seem to think of nothing else.

Whether this be due to any defect in Phrenological literature, or whether it be inherent in the nature of the subject, it is in any case desirable to do whatever is possible to correct the error, and as "first impressions are lasting" it will be well to direct the attention of students, first, to that which they are prone to neglect.

The proposition "The brain is the organ of the mind" expresses but a part of the truth, and that which is unexpressed is of great importance.

Gradations of character may be found in one form of the head. For an illustration of this, notice the changes that occur under the influence of alcoholic drink. Contrast the calm, modest dignity which is natural, with the indiscrete talkativeness that occurs after the first glass of the irritant anæsthetic has been taken. The delicate, second thought that corrects the impulse to speech and action has been suppressed, and the man gives utterance to thoughts common to all, and which need not be expressed, to injudicious, disagreeable, offensive or silly things. Another glass makes him quarrelsome and boastful, introducing a third character. A fourth comes later, and is followed by a fifth, in which he manifests terror, delirium and coma, all by the same brain as its various parts are appealed to by the different bodily conditions.

Characteristics similar to those which are thus transient in acute disease may be found permanent in health, or in chronic diseases, while different constitutional conditions, in structure, proportion of organic development, or of chemical composition, are associated with well-marked traits of character.

A primary qualification for the study of Phrenology is a talent for understanding character, and this is possessed in very different degrees by persons in other respect equal. The stupidity of some persons in this direction is amazing; they will accept the most feeble attempt at imitating virtue as evidence of merit, or live in the family with a villain for years, and never doubt his goodness. One who is endowed with a high degree of talent for the discernment of the essential elements of character, will quickly avail himself of all the knowledge at his command that can aid him in his diagnosis.

An analysis of character into primary elements being omitted, or incorrectly accomplished, everything else can only result in confusion.

All voluntary communication of mind with mind is through the instrumentality of muscle as well as nerves and brain. If

articulate language be the means, the numerous muscles of the vocal apparatus must be exercised; if through written language, muscles of the arm are demanded; muscular movements may become expressive in gestures, and the features of the face are capable of great significance of emotions, and demand muscular contractions and relaxations. How much are we to allow for the difference in the vigour of expression before we can determine what is the relative degree of thought?

Some men are very demonstrative of all their thoughts and feelings. They are like clocks without cases, with all their works exposed. They may think more, or it may be very much less, than some others who make very little display of what is going on within.

If we study the brain in regard to its form, structure, chemical composition and anatomical divisions, we at once discover the necessity of extending our investigations to other parts of the body to aid us in forming an opinion of the power and direction of its action. We are not considering what may be done, either now or in the distant future, by *post mortem* examinations of the brain. Our object is to arrive at a correct estimate, during life while the brain is beyond the reach of inspection.

The head is formed substantially by the brain. From the eye-brows all the way over to the nape of the neck the brain gives form to the skull, with a few exceptions that are well known and usually slight, as the frontal sinus, the zygomatic arch and the mastoid process; but the brain has various functions besides that of Ideation, and it is necessary to isolate them.

The weight of the brain of a man is on an average about three pounds; that of an elephant is said to be from eight to ten pounds, nearly three times as heavy. Were all of the brain appropriated to ideation the inference would be that the mind of the elephant is greatly superior to that of man. Very intelligent the elephant is and very teachable, but its great bulk of body, of muscles and of viscera appropriate a large amount of the brain to their uses. The brain of man also, has functions appropriated to the requirements of vegetable and animal life and health, and in some individuals, a much larger amount than in others. In the average man there is estimated to be about sixty pounds of muscle, all of which is under the control of the will, and supplied with nerves connected with the brain, entering into its substance and constituting a portion of its mass. It is very evident there must be a difference in the amount of brain thus appropriated in different persons, some of whom have a large muscular development and great skill as well as strength for all forms of movements, while others have very slight muscular developments and very feeble and awkward movements.

The influence of mental emotions upon the functions of the digestive apparatus demonstrates the nervous connection. It is a common occurrence for great anxiety to affect the health. Soldiers going into battle for the first time are in many instances affected with diarrhoea. Bad news after a full meal has been known to act promptly as an emesis, while the pleasing influence of comfort and hope are well understood to be of great advantage to health.

Scores of quack doctors, consciously or otherwise, make use of this fact, and turn the credulity of their dupes into a means of cure, and, as one of them said, they "do a great deal of good by preventing their patients from taking stronger medicines." Who has not known of "Cures" brought about by inert substances, by senseless manipulations, by "pow wowsings," &c.!

Many reported cases are, doubtless, true, and they all cover one condition recognised as important in the cure of disease.

Thus it is clear that there is no gap between the brain of ideation and the nervous system that regulates the vital function, and it would be evident had the anatomists not traced, as they have, the fibres of the sympathetic nervous system into the cranium.

Analysis has discovered the fact that there is a larger proportion of water in the brains of infants than in those of adults. Some adults have an infantile quality of brain, and they are often very interesting subjects, combining with the sensitiveness of infancy the intelligence and refinement of experience and culture; but without reference to the face or the body the condition of the brain could not be known, for while there is generally a temperamental form of the brain it is not absolute, except in the opinion of that class of persons who name the temperaments from the form of the head, and they reasoning in a circle thus: "A Lymphatic temperament has



a globular head, this man has a globular head, and therefore he has the Lymphatic temperament"—have at their command no other indication of character but the head, and might properly enough call themselves "craniognomists."

The brains of idiots have been found to contain less than the average amount of phosphates. To diagnose the quality of the brain in reference to this condition nature has provided the means in the seventh pair of cranial nerves, and the delicate muscles of the face; and she has done it so effectually that he who runs may read. The attempts of sceptics to entrap Phrenologists by putting the dress of a professional person upon a very dull man, and introducing him as the Rev. or Esq. So and So, or of putting a working man's suit upon a bright, scholarly man, were quite as amusing to the Phrenologist as to the acting party, yet, if the object had been to pass a member of one occupation off as a professor in another, supposed to be much higher, the task would not have been difficult, for men can be found in the shop whose true place is in the court-room, and men in the pulpit who are better fitted to build stone-walls than to preach. The brain is dependent upon the digestive apparatus for sustenance, hence its functions will be affected—largely controlled by it. A badly nourished, anæmic brain can not sustain the vigour that another, of the same size and form, may do; indeed, the limit of mental power is more nearly represented by the healthfulness and vigour of the body than by the size of the brain, although neither alone is conclusive.

The minute structure of the brain suggests a well-marked distinction in character. The cells which compose a large portion of the cortical substance are the source and seat of ideation, and the fibres which originate or terminate in it and connect all parts of the brain, conveying the nervous influence to and fro, have a totally different function, yet not, as might be supposed, a negative one. Unlike the wires of an electric battery, which obstruct the current slightly, while they convey a portion of it, the nerve fibres augment the force of the current they receive, having an active function of their own.

On this condition a great variety in the manifestation of mind may appear. A brain in which the cell structure greatly predominates, having numerous and very deep sulci and relatively a small amount of white fibrous structure, may be supposed to sustain thoughtfulness, receptivity and comprehensiveness, while a reverse condition would indicate a more positive manifestation of an inferior mind.

If it were a question whether any external signs could make this distinction clear, one might be disposed to answer in the negative, but nothing is more apparent to the observer, who is in search of practical distinctions, than these of *thoughtfulness* and of *positiveness*; and it is of more importance to discern the characteristics than to know their histological causes.

These considerations are sufficient to teach us the importance of all parts of the body to the mind, either as organs to do its will or to administer to its support, and in either case as indices to character, disposition, force and talents.

So evident is this, that a degree of truth will be found in the most crude system of signs founded upon general appearances. Even the scales may give us some idea of a man's mind. The heavier a man the more mind, other things being equal. The great inequality, the frequent superiority of the organic quality of small persons, the disproportion of parts and the greater significance of some parts than of others do not altogether invalidate the first proposition. Who can not understand the significance of the smile that flitted over the countenances of the congregation when the preacher, whose head scarcely appeared above the pulpit, read for his text, "Be not afraid, it is I!"

As in vegetable life plumpness of form indicates health and growth, so in the human body roundness indicates vigour of which the mind will partake.

The student of character is too apt to overlook the fact, evident in subjects of a strictly physical nature, that the lowest is of the first importance—the foundation before the dome. He takes it for granted that the head is more important than the stomach. Nature makes no such mistake. She produces billions of beings in the animal kingdom without heads and with stomachs, but not one head without a stomach. Horace Greely gave utterance to a very important truth when he said, "The mind needs a body more than the body needs a mind." The first inspiration to whatever results in the noble, elevated and beautiful flows from organs sustained by the nutritive function. A high

degree of good health is necessary to a real and hearty love of Nature, to the enthusiasm which requires only a corresponding development of brain to manifest itself in poetry, art and the love of man. The gambols of lambs on the sunny hills in spring, and the playfulness of kittens or of children, are but expressions of an exquisite delight in life which prompts to the appreciation of all that is beautiful and good, and it is the union of this substratum of disposition with reason and the imagination that results in the higher faculties of man.

We should look for signs of character in the size and form of the body, in the proportions of the motive, vital and mental apparatus, in the face for the quality of the brain, and the variety of its mode of action, in the temperaments, as well as in the size and form of the head.

JOHN L. CAPEN, M. D.

—*Phrenological Journal*, May, 1886.

## IN MEMORIAM.

### MR. D. D. HOME: HIS LAST YEARS, LAST ILLNESS, AND BURIAL.

We have received the following from Mrs. Home:—

Mr. D. D. Home had been for fourteen years suffering almost without intermission from gout and neuralgic pains. These sufferings, more or less severe, were always increased by the events of his life. The falsehood and calumny which he had to endure had but little effect on him, for he was always able to contradict them with irresistible evidence of their falsehood. His was a noble life, which nothing can ever stain. What really distressed him was to see Spiritualism become the subject of raillery and of gross abuse. His lofty soul was as fully sensible of the joy as of the grief of others, and his life was full of trouble, for numbers of those suffering from affliction came to seek consolation from pain. His kindly feeling and his complete freedom from vanity or interested motives led to his never refusing a seance, and this in itself very much fatigued and exhausted his nervous system. His power as a medium never wholly left him, and even in the last few years he possessed it in the highest degree, but most of the manifestations were closely connected with our private life.

In the winter of 1883 we were in Russia, and he suffered much, but in the spring we left him for a course of the pine baths near Dresden. Afterwards we returned to Paris, to remain there, but, alas! shortly after he again became worse, and he told me one morning in December, 1884, that he was about to have a long and painful illness, but that if no complication set in he should recover, and should be better than ever; but he said we must submit to the will of God. In fact, up to the month of May, he gave evidence of supernatural strength, for he bore his sufferings when the doctor despaired of his life. In May, 1885, I was able to take him to a watering place in the Tyrol, and from this we went on a visit to a very fine estate near Milan, and afterwards returned to Switzerland, when by degrees he recovered a little strength, from the mountain air and from rest, and he arrived in Paris, in November, quite well. He remained in good health for two months, but when the cold weather came on he relapsed.

In order to withdraw him from the noise of the city, I went with him to a small house in Montmorency Park, near Auteuil, which we occupied alone. This change did him good, and I had again hopes of taking him to the fine air of Switzerland. But when we were about to leave, towards the end of April, the complication which he had predicted set in with fatal effect. An abscess formed on the left leg, and the doctors decided on performing an operation, which he bore with very little loss of strength, but five days later the heat affected him seriously, and inflammation of the lungs carried him off. He was perfectly cognizant of his condition during his whole illness, even while suffering extreme pain, and possessed full consciousness to his last moment. He bore his sufferings with full clearness of mind, glorifying God, smiling on me, and consoling me for his approaching departure; beholding the spirits of his child and of those who are dear to him in the other world. It was a sublime death, peaceful and joyous as that of a martyr. The expression of his countenance, in the midst of his sufferings, was compared by a celebrated artist to the head of Christ.

It is true that his life had been spent in struggle, moral and physical, and it is also true that nothing could change his frank, loyal character—his great heart. When he had

moments of trance, his noble expression of countenance and sweet smile returned, and he forgot what he had suffered. In France, he was called the Charmer, so thoroughly did he command sympathy. As to myself, who have been enabled to appreciate him in private life, I had a veneration for his exceptional character, which was concealed in order to do good, and which was enabled to resist the tempest of this stormy sea of life, that he was compelled to traverse so often. However, he has only lived for the truth of Spiritualism, and this truth has elevated his soul as high as that of man can be raised here below.

As he wished to be buried in the vault with his little daughter, his funeral was according to the Greek ritual. No cards of invitation were sent out, that nothing of the nature of a demonstration should disturb the imposing ceremony, about which there was nothing in any sense lugubrious in character. The priests were in festival vestments, and a mass sung by children, with full tone and feeling around the coffin, covered with a profusion of flowers, produced an effect at once imposing and joyous without the least shade of mourning. This was the wish of my husband, and I think nothing could be more sublime and beautiful, and more free from earthly vanity. This ceremony took place in the presence of a few friends only, there being in the church about thirty dear friends, who felt that his departure had left an aching void.

#### THE LATE MR. WILLIAM BEST, ROCHDALE.

An old and tried Spiritualist, Mr. W. Best, who was a member of the Marble Works Society, at Rochdale, passed to the higher life a short while ago. Mr. Best was well-known in temperance circles, and his friends were numerous, but he never seemed more happy than when present at meetings for spirit communion, and the writer has on many occasions gazed on his beaming countenance, whilst taking part in spiritual devotion. His familiar form was generally to be seen—when health permitted—occupying a seat on the side form near to the rostrum of the above society, and it was oftentimes a pleasure for his friends to witness the eagerness with which he drank in the truth as conveyed to his mind by the mediums that from time to time occupied the platform.

On Sunday, July 11, the services, afternoon and evening, were of a floral character, the vicinity of the rostrum having undergone quite a transformation scene under the hands of Mr. Diggle, who lent a general assortment of wreaths, and flowers of an artificial description, and which he had set out with becoming effect. The room was crowded on both occasions, and Mr. Holt presided. A specially-trained choir sang suitable hymns at intervals, and a few instrumentalists also willingly rendered their services.

Alluding to the deceased gentleman, on both occasions, the controls of Mrs. Bailey appropriately referred to the departed one, who had, they said, set a bright example to those still left on earth. For fifty years their friend had been a total abstainer from all kinds of intoxicating drinks, and he had also shown many other pleasing characteristics. She celebrated that day, not the death, but the awakening to a grander life, on the part of their friend. Many could not discern the bodily form among them, occupying its accustomed place, nevertheless the spirit had been liberated from the outer form, and was truly present with them, and gave them special greeting from the gorgeous Summer-land. Choosing as the theme on which to found a few observations, the words, "Where are the loved ones gone? and what is their mission in Spirit-life?" the controls contended that all down the ages humanity had been making such an inquiry. To-day progress was to be met with everywhere; men and women were realizing that man is a progressive being, and that connected with his nature were faculties which were never intended to die out when physical death ensued. The flowers before them on that occasion differed in colour from one another, so likewise did minds differ. In the mansions beyond physical life, there were spheres of usefulness, and one of these their friend would meet with, and would continue the work he began on earth. If he could come back to them again, in bodily form, he would urge them to lives of usefulness and to do their duty. Yea, he would, even from his present plane in the spirit, return and inspire those he could to nobler deeds, to higher purposes. "Man, know thyself," were the memorable words their departed friend would have them understand, for by doing this earth's children would lop off the fetters that bound them, would become nobler and freer, and spiritually discern much concerning the

future, of that which is to come. The flowers displayed in the room drew to them the forms of little children from the Spirit-land. Some might be asking: "Can I ever see my child again? Shall I ever hear its prattling voice and see its winsome smile?" The dear little ones were with them on that occasion, indulging in harmless prattle, and caressing the mortal forms of those to whom they belonged. Their friend's life taught them that the best religion was to cease from doing evil and learn to do well, to love their neighbours as themselves. Their friend dwelt in a home he had prepared for himself. Its walls were hung with the pictures he had himself painted by his life on earth. Bright were some of those pictures in his spiritual home. Though there might be a few dark spots, these he would be able to wipe away, and replace them by pictures more pure and beautiful, and the darksome rays should become eclipsed in spiritual light.

#### A MEMORIAL FLOWER SERVICE.

A seance of an interesting and unique character was held at Mrs. Hall's, on Sunday evening, July 1, "In memoriam" of the passing away of Mrs. Hull from the circle to the higher life. Mr. Grey kindly responded to the invitation to attend, and over thirty persons assembled, bearing flowers expressive of their love to Mrs. Hull and their sympathy with her bereaved husband and son. A large table in the centre of the circle was covered with bouquets of the most beautiful flowers, whose perfume filled the room and rendered bearable the otherwise close atmosphere.

Mr. Grey, passing under influence of his guides, offered up an earnest and reverent invocation; and after a short interval of singing, the guides proceeded to deliver one of the most eloquent and impressive addresses that it was ever the writer's good fortune to hear. Taking, first, Death, the guides explained in beautiful language, that death, according to the generally-accepted idea of the word, was an utter impossibility, that changes occur throughout the whole economy of nature, but nothing ever dies. We may attempt to destroy, but in reality we cannot do so, we can only succeed in changing the combinations or conditions of the various elements that go to make up the particular substance; that a change of condition is one of the Creator's unalterable laws, and that death in regard to the human race is only a change of condition for the spirit (which is the real person); that is absolutely necessary, owing to the fact that the spirit is quite unable to reach that perfection, which it ultimately will attain, when surrounded by the many difficulties and drawbacks of a material existence.

Passing on to speak of the dear sister who had just passed "over there," they spoke in touching and sympathetic words of her happy condition in spirit-life, and of the inestimable value it had been to her, to have realized before passing away the beauty and truthfulness of spirit-communion; concluding with a pathetic appeal to all present to follow the example which she had given, and by living truthful, earnest, helpful and loving lives, to furnish the conditions necessary for their departed sister to give the messages she was anxious to do, and also thus place themselves in communion with the many friends and angelic beings, who would avail themselves of the opportunity thus afforded to render all the assistance they could, to each and every one, to enable them to overcome the many trials and difficulties they would encounter during the sojourn on the earth plane.

A cordial vote of thanks was given to Mr. Grey for his services, and to his guides for their excellent address, to which they replied with an impromptu poem, appropriate to the occasion; and thus concluded a seance which gave the greatest pleasure to all present. The flowers were to be taken the day following, and placed upon the grave in the cemetery.

JOHN S. ANCRUM.

23, West Street.

OBITUARY.—William Williamson, of Willington, passed on to the Higher Life, on July 16, aged 66. He was the beloved husband of Isabel Williamson.

He is not lost but gone before:  
Has crossed the River, and reached the Shore!

PLYMOUTH: Notte Street, July 18.—Mr. Burt's guides spoke with great power in the morning on "Universal Redemption," not a redemption of the blood theory. It was a plea for human brotherhood, sons of a common Father, and not looking only to one son, as we had been taught: leading to a religion of daily life.—Great power was felt in the afternoon circle, but no manifestations.—In the evening Mr. Burt's guides encouraged all Spiritualists to strive manfully for the truth, and the Spirit-world would at all times be ready to lend its aid.—Wm. DARCH, Sec.



## VERY SATISFACTORY MATERIALIZATIONS.

MR. WILLIAMS, MEDIUM.—Saturday evening, July 17, at 61, Lamb's Conduit Street, medium, Mr. Williams; present, about ten sitters. After two changes in position of sitters, "Peter" came and laid his hand on our hands and heads. Afterwards came "Ebenezer," whose large hand and heavy grasp of one's head is not to be easily forgotten. Then came "John King." One of the sitters was Mr. Aksakof, the veteran Russian Spiritualist, who had in his possession a photograph, showing Mr. Williams (who was much younger then) and the well-defined form of "John King." Mr. Aksakof interrogated "John King" concerning this photograph, and "John King" then showed himself to Mr. Aksakof exactly as he appeared in the photograph, much to the latter gentleman's satisfaction. I think this photograph was taken about ten years since, by the late Mr. Henry Russell, at Kingston. Afterwards "John King" showed himself to all of us, by the light of a beautiful, circular, luminous crystal held in his hand, and which he told us was his own spirit light.—C. J. S.

[Mrs. Yeeles was present, and she speaks of the results with much satisfaction.—ED. M.]

SEANCE BY MRS. MELLON.—Mrs. Mellon very kindly gave a seance for form manifestations at the Rooms of the Newcastle Society, on Tuesday, July 13, in aid of a brother Spiritualist, Mr. Jos. Hunter, of Gateshead, who has been seriously injured on the Railway. The meeting was open to members, who also had the privilege to introduce a friend; the result was a goodly gathering, and a very harmonious circle. Mrs. Mellon was in very good power. "Cissy" controlled, and whilst thus chatting with the sitters, the form of little "Flo" appeared; this is the spirit control of another local medium. Next "Cissy" herself manifested. A gentleman who was unable to be present had given her a shilling to put into the collection when she was materialized; another gentleman promised that if she accomplished this he would give her half-a-sovereign for the same purpose. "Cissy" accomplished her task, and received the half-sovereign amidst the applause of her friends assembled. "Geordie" manifested powerfully, and was followed by a tall lady, known to one of the strangers present; the final manifestation being that of a little boy, the son of a member. The writer was not present, but those who were, have furnished the foregoing, and expressed much satisfaction with the manifestations. He is also informed that one gentleman, especially, is much pleased, as he was permitted to shake hands with "Cissy," and is confident that there was no mortal hand in the room so small, and says it is one of the best evidences he has had of materialization.—ERNEST.

## SPIRITS EMITTING PERFUMES.

The writer at a time of special visitation of spirits, was much struck by the presence of a sweet, unearthly perfume, most exquisite, pervading the whole house, and emanating from the person. The source at first seemed mysterious, but soon became apparent to those around, to whom it was quite sensible.

It is a law in the spiritual world, that heavenly and angelic loves and virtues have in themselves their own odour: hence we have a saying, that such an one is in "good odour" or "bad odour," as the case may be. Such old terms as "odour of sanctity," &c., are thence derived from the remains of most ancient times, and the wisdom of those ages of antiquity. Many great writers on Spiritual and Angelic intercourse have made similar observations, and have fully confirmed by the testimony of their experience, that good and virtuous spirits possess a personal sphere of perfumed exhalations, which are the corresponding odours of the Divine virtues of their rank and quality. Evil spirits, who by bad lives have concentrated in themselves vices and evil influences, from low, bad spheres, are in the corresponding bad odours of their evil life.

We have proof of this law even here. What a sweet odour there is about a virtuous and lovely woman, or a wise, pure, good man, through whose spirits heavenly virtues flow, and through whose bodies Nature's purity flows! The writer has practically perceived the approach of spirits, and their quality heralded, by the peculiar odour representative of their quality. The presence of evil spirits has been perceived by an almost intolerable stench, whilst that of good has been perceived as most heavenly, fragrant and exquisitely delightful. In a word, the occult law of odours is their

correspondential representation of qualities: good is fragrant, evil is intolerable, both varying in intensity according to their degree of quality. J. W. CLARKE.

## THE "ISMS" OF THE AGE.

Society is constantly dividing and subdividing itself into cliques and factions—political, social, religious, &c. Almost every new idea or opinion that is put forth by some one more in advance than his fellows, lays the foundation of an "ism," or sect, composed of individuals who, for the main part, blindly follow in their leader's wake, without troubling themselves unduly as to the actual value of such opinion or idea, providing always it tallies with some preconceived and more or less hazy image of their own brain.

Some of these "isms" are of slow development, others of mushroom growth; some appear to vanish from memory for a time, to be recalled into action by some event transpiring which makes men's minds revert to their existence, and others constantly force themselves upon our notice. The narrower the foundation and basic principles of any "ism," the more rapidly does it come into view; as having no breadth or depth worth mentioning, it can, at a leap, as it were, up-rear its head and demand attention, whereas those "isms," the foundations of which are broad and deep, are longer in coming to the surface.

Could but humanity realize that any and every "ism" to which they subscribe, is but a narrowing of those glorious and higher titles—man and woman, and derogatory to their dignity as such! When we become true, earnest, ideal men and women, then will all "isms" vanish, all will be merged and blended into one grand name—that of Humanity. There is that beacon-light in the human heart and intellect which shows us the path we should follow; we need no leader outside of ourselves to guide us along that path; no need for us to wait till some other individuality have solved a set code of laws for our edification, for such merely bewilders us and renders obscure what previously was clear as the noonday. We may occasionally follow in the footsteps of some grand and noble exemplar, the recollection of whom will cheer us on our way, and help to lighten life's burden, but our object should be chiefly the attainment of self-dependence, not isolation nor egoism as usually understood, but the cultivation of self-reliance, which enables us to think and act for ourselves, and to tender a helping hand to those in need of succour. So we will find that true union which means strength, when each and all are prepared to act in individual strength, reserving united action as a pleasure rather than a necessity.

Jersey, July 12, 1886.

EXCELSIOR.

OLIVER SHEPPY.—Whatever truth there may be in the so-called "Sermon on the Mount," is not distinctively "Christian." But we would perhaps despair of finding a dozen Christians who are agreed as to the interpretation of that said "sermon." All possible truths have been stated in thousands of forms, and no sect can claim the copyright. The false "notion" connected with the matter is, that it originated and was stated in the way believed by Christians. It is merely a garbled repetition of previous utterances. We may apply to Christianity and all self-assertive sectarianisms this form of the well-known adage: All that is distinctively Christian is not true, all that is true is not distinctively Christian! The Divine Being never gave expression to sectarian Truths in any form. Is God a Christian?—a churchal sectarian?

## CURES BY "VITAL FORCE."

To the Editor.—Sir,—Adverting to the testimony given in *Light*, to the cures effected by Mr. Omerin, 3, Bulstrode Street, Cavendish Square, kindly permit me to mention a case which came under my own observation. My daughter was subject for years to frequently recurring attacks of very acute neuralgia in the head, so severe as to drive her almost frantic, and to have very serious effect upon her general health. The best medical advice was taken, and remedies of various kinds were tried—all to no purpose. At last resort was had to Mr. Omerin, and after a few visits she was completely restored, the neuralgic attacks ceased, and though this was three years ago, she has never had them since.—Yours truly,

E. DAWSON ROGERS.

—*Light*, July 16, 1886.

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, JULY 23, 1886.

### NOTES AND COMMENTS.

**MEDIUMSHIP.**—Mr. Horstead's paper may be studied with profit by even experienced sitters. There are few people who could produce such a comprehensive and valuable article, and we do not think Mr. Horstead could do so of his own knowledge. Whether the work of "Magee," "McGhie," or some other mind, remains to be proved; but if all the clergy combined could produce so much psychological knowledge it would be a credit to them.

**PHRENOLOGY.**—Dr. Capen's paper is one that may be digested with benefit by all who are giving attention to the reading of character from organization. At the same time they will find the most needful forms of knowledge omitted. The writer admits that there must be an aptitude to read character or it cannot be taught. All power is, indeed, the fruits of personal experience operating on an adaptive temperament. Every man must gain this experience for himself; it cannot be set down in a book, and taken in, ready made, by the reader. At the same time we think the author is more of a theorist than a practical man. He is right when he values the "signs" which may have at any time been observed as indicating mental characteristics; and his paper would have been of more practical value if he had enumerated a few of them. The great point to be gained is to estimate the spiritual quality of the organism; and on what plane the mind is most at home. Fibre in brain may be indicated by the presence of fibre in the system generally; the same may be said of the cellular development. Strange it is that we have not observed a "Cellular" Temperament spoken of, except in some articles which we have published. The hair is a wonderful indicator of nervous and vital states. It may indicate vigour or languor; mental spontaneity or receptivity; organic purity or foulness; and other governing characteristics. The digestion, state of circulation, liver and excretories generally, all have their infallible indications in many parts of the external organism. A scrutiny of these matters would do far more to extend a knowledge of human nature than the dissection of the tissues internally. Phrenologists have applied themselves too much to the superficial discussion of "bumps," and have neglected the natural language of the mind as expressed all over the body.

**MEMORIALS** of the Departed have occupied considerable of our space of late. It is rather suitable matter. The great lesson taught by Spiritualism can be well enforced in this practical manner. The space at disposal obliges us to make the separate articles as brief as possible.

There are numerous demands for Mr. D. Younger's promised work on Magnetic Healing. The Letters in the MEDIUM have excited unparalleled interest everywhere. We have no idea when Mr. Younger intends having his work ready. Some considerable time must necessarily elapse before such a work could be placed in the hands of the reader.

### Mrs. Britten's No. of the MEDIUM.

A very large edition of this issue was printed, and thousands have been circulated. We have still a small quantity on hand, which we will supply at the original price, viz., 9 copies, 1s.; 12 copies, 1s. 6d., carriage paid; 8s. 4d. per 100, carriage extra.

### MRS. YEELES AT SPIRITUAL INSTITUTION.

The circle on Friday evening was well attended. Mrs. Yeeles unfortunately passed into the circle some time before the proceedings commenced, and engaged in an animated conversation with a sitter, which was certainly unfavourable for results. The influences were somewhat conflicting, but under the circumstances very satisfactory facts were elicited.

On Sunday evening the room was crowded. In a preliminary address Mr. Burns pointed out that the object of the meeting was purely spiritual, so that all selfish desires on the part of visitors would be laid aside. It was not a circle to give personal satisfaction to those who had questions to solve: it was a season of spirit communion in a much higher sense. No doubt there would be personal messages, as a demonstration of the great truth of the continuity of life beyond the grave. This would be to illustrate a principle rather than meet the personal demands of visitors. All were enjoined to abstain from giving rise to desires for "tests," but leave all to the superior powers. This anxiety was indeed a form of Selfishness, the great enemy of Spirituality, and when a meeting became a prey to it, high and truthful spirits could not enter its atmosphere, and no medium could do justice to the work.

After singing, Mrs. Yeeles was controlled to utter a beautiful aspiration. This was followed by a religious discourse. "Annie" then came, and gave demonstrations of spiritual life to various persons in the audience. The facts brought to light were of a most instructive character. The consequences of earth-life in the state of the spirit was variously illustrated, so that the work of "Annie" was a valuable practical sermon. Spirits were recognised by every sitter.

A control then came and spoke in the Tyneside dialect on the inefficacy of Primitive Methodist theology. This spirit spoke with much propriety, and his remarks were well received. The concluding control was that of a mother, who spoke in a most saintly and sympathetic manner, closing in good spirit a most impressive meeting. Mrs. Yeeles felt quite at home, and the meeting was a great credit to her.

Mrs. Yeeles is a most willing worker, and loses no opportunity to exercise her gifts for the benefit of others. She will give another sitting on Friday evening, at 8 o'clock, at 15, Southampton Row, for the benefit of those who may desire to investigate. She may be met for private sittings during the day by appointment. She expects to leave London early next week.

### OPENING OF NEW ROOMS AT WALWORTH.

The Walworth Association of Spiritualists have removed to more commodious premises, at 102, Camberwell Road. On Sunday evening, at 7 o'clock, the first service will be conducted by Mrs. Yeeles. We hope South London Spiritualists will crowd the New Rooms, and give Mrs. Yeeles the best conditions; then there will be good results. Mr. Hopcroft did excellent service in the old place on Sunday last.

### ROCHDALE FIRST SOCIETY OF SPIRITUALISTS.

28, BLACKWATER STREET.

On Friday and Saturday, July 30 and 31, A SALE OF WORK will take place, to pay off the debts incurred in Furnishing, Fitting, &c.; to be opened at Three o'clock each day, by Mr. A. D. Wilson, of Halifax, Inspirational Speaker, Vocalist, and Phrenologist.

There will be a Miscellaneous Concert, Consisting of Songs, Recitations, Musical Selections, and Phrenological Examinations, in which several Local Gentlemen will take part. Refreshments provided at reasonable charges. Friends wishing to make Donations, please forward same to the President at the above address. Admission: Friday, 6d.; Saturday, 3d.

### BLACKBURN: FLOWER SERVICE.

Mrs. E. H. Britten will lecture at each service on Sunday next: in the afternoon on "The Voice of the Flowers," and in the evening on "What do we know of the life hereafter?"

On Monday evening, July 26th, Mrs. Britten will lecture on "The cause and cure of crime and want."

Loans of plants and contributions of flowers will be thankfully received. The flowers will afterwards be given to the local charitable institutions.

W. R. MOORE.

MANCHESTER.—On Sunday, August 1, Special Floral Services will take place at 2.30 and 6.30 in the Co-operative Hall, Downing Street, Ardwick. Mrs. Groom has kindly consented to conduct the services.—G. HILL.



## YORKSHIRE DISTRICT COMMITTEE.

On Sunday, July 11, the Annual Meeting of the Yorkshire District Committee, for the election of officers, was held in the Psychological Hall, Leeds, when the following gentlemen were elected:—President, Mr. J. Whitehead, Bradford; Vice-President, Mr. Liversedge, Leeds; Treasurer, Mr. J. Armitage, Batley Carr; Corresponding Secretary, Mr. J. Illingworth, Bingley.

The matter of inviting the Mediums to a social gathering was brought under consideration, and it was decided that such a reunion should be brought about. The date of meeting to be Saturday, August 7, and the place, Howley Hall ruins, near Batley. All mediums are most cordially invited, and those mediums who give part of their services to the Yorkshire District Committee will have their travelling expenses paid, and be provided with a free tea. For persons going by train, the easiest way of approach is from the Morley station, on the G. N. Railway.

The meeting of the Yorkshire District Committee will also be held at the same place, on the same day, when delegates from the various Societies are expected to be present.  
J. ILLINGWORTH, Cor. Sec.

## MEETING OF DELEGATES AT SOUTH SHIELDS.

A Meeting of Delegates was held at South Shields on Saturday, 17th July, as arranged at the Conference held at the same place on Whit-Monday. Representatives from Ashington, Seghill, Sunderland, Felling and South Shields attended the meeting, which attendance, however, was far below the expectations of those present when we consider the important subject in view. Mr. Grieves, of Ashington, was elected to the chair. Various suggestions were then offered and opinions expressed upon the subject of planning speakers, when it was resolved that speakers be planned for Sunderland, Felling and South Shields, for one month, the arrangements to be left in the hands of Messrs. Williamson and Robertson, of South Shields, who should report to the next meeting the general result of such arrangements. It may here be stated that eleven gentlemen have already volunteered their services. It was resolved that the next meeting of Delegates be held at Sunderland, on a Saturday afternoon, about three months from the date of the Conference held at South Shields on Whit-Monday, and on the evening of the same day a general Conference be held to hear reports as to the Delegate Meetings, &c., which meeting will be duly announced in MEDIUM. In the meantime, I am requested to ask all Societies interested to appoint two delegates, and to forward their names and addresses to the Secretary of the Sunderland Society (Mr. C. L. Gee, Jolly's Buildings, South Hylton, Sunderland) as early as possible, also to send the names and addresses of volunteers who are willing to render assistance. It was also resolved that a meeting of Societies be held every three months, each society to be represented by two delegates. After giving a hearty vote of thanks to Mr. Grieves for presiding, the meeting was brought to a close, and we look forward to a successful result.  
J. ROBERTSON.

"IS SPIRITUALISM A RELIGION?"—Miss Jones has raised an important question as to the religious bearings of Spiritualism. I do not know the aim, object or methods of the "Halifax Psychological Society," but its title does not imply anything either spiritual or religious. If the members are Spiritualists, why don't they say so: why do they thus misrepresent themselves? The greater proportion of the "Societies" whose titles I read from time to time in the MEDIUM, do their very best to make it appear that they shun all claims to religious consideration. We have "spiritual evidence" societies, societies for the "investigation of Spiritualism," and so forth, all of which indicate motives of intellectual research, but with no settled spiritual convictions or religious principles. On account of their unfaithfulness to the truth in this matter, so-called Spiritualists may lose the benefits of valuable legislative privileges, which the Bill alluded to, and others of the kind, might confer upon them. There is so much beating about the bush to please Mrs. Grundy, that I am forced to ask: Where are the Spiritualists?—A RELIGIOUS REFORMER.

After July 25, Mr. Vango's seances will be discontinued till further notice.

HELP TO MR. CONNOR.—Sums already acknowledged: £3 4s. 6d. Collected at Victoria Park, Sunday morning lecture, 5s. 4d.—A. ABBOTT, C. KEEFE, 44, Driffield Road, E.

BRADFORD.—A Picnic in connection with Walton Street Children's Progressive Lyceum will be held at Druids' Altar, near Bingley, on Saturday, July 31st. A cordial invitation is given to all those wishful to attend.—J. W. ROBINSON, Sec.

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.

## THE BODY AS THE INSTRUMENT OF THE SPIRIT.

There are calls on every hand for some aid and guidance in the study of the organism—such as is expressed in Phrenology. This matter is being largely taken up in Lyceums, and the leaders naturally desire the help of those who have had experience in the study. I have been invited to Yorkshire, but have not been able to make up my mind to attempt going so far. I feel so exhausted with continuous application so many years, that I may not be able to leave home, especially when the burden falls all on my own shoulders.

I have therefore had thoughts of making a commencement in London, and reaching the outlying counties through the MEDIUM, if the work and worry will permit me to prepare the lessons for its columns. It has always seemed to me that new and important discoveries may be made in the human system, as an instrument of the spirit. I have repeatedly called in the co-operation of Clairvoyance in my studies, and thus arrived at novel and unexpected results, some of which have been recorded in these columns.

I hope to announce soon a series of weekly studies at the Spiritual Institution. The admission will be 1s. each evening. I am prepared to commence a list of names of persons willing to enter on the study. Those with clairvoyant gifts will be admitted free: they and I will exchange experiences as we proceed, to our mutual benefit. Mediums, and persons with peculiar gifts, may attend, and have the benefit of examination and directions in development, &c. I am continually giving information of this kind, but if I could concentrate it all in one evening, it would leave me more free from interruption when at other work.

I would like to see a weekly meeting established by the Leaders and Officers of every Lyceum, so that we could all study together. The path followed can be indicated from week to week in the MEDIUM; and by mediums and clairvoyants co-operating in all places, a vast amount of light might be thrown on Mediumship and Spirit Communion generally, and a higher influence brought into our Movement.

MRS. BRITTEN'S VISIT TO NOTTINGHAM.—Mrs. Britten will deliver two addresses, on Sunday, August 8th, in the Albert Lecture Hall (adjoining the large hall), Derby Road. Subject: Morning, 10.45, "Is Spiritualism a Religion?" Evening, 6.30, Subject to be chosen by the audience. Collection at the close of each service. Spiritualists and friends from the neighbourhood are invited to attend.

NOTTINGHAM PICNIC: Bank Holiday, Aug. 2.—The committee are pleased to announce that Mrs. Britten has promised to be present on the above occasion. Very suitable grounds have been secured at West Bridgford, near Trent Bridge, Nottingham; to which place, bus and tram run every quarter-of-an-hour or less. There is ample shelter in case of rain. Friends meet on the ground at 2 p.m. Tea at 4.30. Tickets—adults 1s., children 6d., each—may be had from the following: Mrs. Harvey, 61, East Lamartine Street; Mr. Jackson, 43, Young St.; Mr. Yates, 5, Lower Talbot Street; Mr. Walker, 31, Bromley Place; Mr. Hunt, 11, Beaconsfield Street, Hyson Green; Mr. Wain, 34, Goose Gate; Mr. Ashworth, the Café, Radford Road, and at the Morley Hall on Sunday. The sale of tickets will cease on Wednesday, July 28th. Please apply early.—J. W. BURRELL, 261, Radford Road.

HEYWOOD: Argyle Buildings, July 18.—Circles were held in the afternoon. "Advance!" was Mr. Boardman's subject in the evening. It was a first class lecture, and at the close he was greeted with loud applause.—The Heywood Society tenders best thanks to the various mediums who have responded to the call of the Society when in a languishing condition, in coming for expenses only. We hope the day is not far distant when we shall be able to repay them for their sacrifice. A few more months of such talent as we have lately had, will place us in a favourable condition.—G. PELL, Sec., 1, Foundry Brow.

NEWCASTLE-ON-TYNE: Northumberland Hall, July 18.—We were favoured with the presence of Mr. and Mrs. Harper, and Mr. J. Dunn, who conducted the services in a most effective way. The audiences were entertained with elaborate expositions of the spiritual philosophy. On the Town's Leazes, in the afternoon, Mr. Harper spoke from an elevated platform for over an hour to a delighted audience, on the humanitarian aspects of Spiritualism. We marked an improvement in Mr. Dunn's speaking.—W. H. ROBINSON, Hon. Sec., 18, Book Market.

HALIFAX: 1, Winding Road, July 18.—The friends showed their esteem for Miss Keeves by giving her a hearty welcome. To a fair audience she spoke in the morning on "Spiritualism and its progress." The full audience in the evening submitted four subjects which were treated in a very accomplished manner. On Monday evening Miss Keeves spoke on "The Creation of Man," as recorded in the Bible, throwing new light on various passages in the course of an instructive address.—S. J.

AMERICA.—A correspondent has a son in Canada, working as a farm labourer, but cannot recover his wages. He desires to find Spiritualists in the United States, Farmers, with whom he could obtain employment. He might write to Hudson Tuttle, Berlin Heights, Ohio.

J. K.—Too incoherent for publication. We cannot find time and brains to make speeches for people.

## MESMERISM THIRTY-EIGHT YEARS AGO.

To the Editor.—Sir,—I have with great pleasure read those ably written Letters of Mr. D. Younger, on "Mesmerism." They will surely exercise a great influence upon minds unaccustomed to hear of such things. A few days ago I read a very interesting account of this science in a volume of the *Family Herald*; and with your kind permission, I will give a few quotations:—

The *Delhi Gazette* of the 6th October, 1848, says, "Mesmerism is now steadily gaining ground, and for the retreating foe one ought to build a bridge. The Mesmeric Hospital is in full operation, Dr. Esdaile having as many patients as he can manage." The Governor General himself has testified to the merits of Dr. Esdaile's mesmeric labours in the following note in the Minutes of Council:—"The Governor General in Council approves of the mode suggested by the government of Bengal, to acknowledge the success of Dr. Esdaile's experiments by appointing him a presidency surgeon, as this will enable the natives to avail themselves of a system of cure which they seem to appreciate."

When mesmerism appeared at first amongst us, it was speedily taken up by the ignorant, the unscientific, the unprofessional, the young, the reckless, and the inconsiderate. The manipulation seemed to require no learning, no training, no experience; and a loose and profligate system of practice almost suddenly arose and inundated the country, bringing a corresponding amount of ridicule, incredulity, and contempt along with it, as its natural and inevitable consequence. The result was extremely beneficial. The public incredulity very speedily drove the quacks and novices, who exhibited publicly for money, out of the field. Their phenomena, as they called them, were very frequently proved to be spurious; their testimony false; their descriptions gross and deceitful exaggerations. Such practitioners speedily disappeared. The gold dust was not sufficiently plentiful on the mountains of popular credulity, and the *gens* of science very wisely returned to their former avocations, and left the science in the hands of prudent, professional and judicious men.

The medical profession is very remarkable for its opposition to new light. It opposed—the discovery of the lacteal vessels, the discovery of the thoracic duct, the discoveries of the sexual system of plants—of the circulation of the blood—the physiology of the brain, as illustrated by Gall and Spurzheim—and now it opposes mesmerism, although there is scarcely a complaint in the list of human suffering that is not frequently cured, or at least alleviated, by its means.

Believing the above will be of interest to your readers, and in harmony with progressive thought, I am, yours in the Cause,  
BESSIE TURNER.

Worthing, July 12, 1886.

## HYDROPHOBIA, A PSYCHOLOGICAL DISEASE OF CHRISTENDOM,—A REMEDY SUGGESTED.

To the Editor.—Sir,—You will stamp out the Hydrophobia plague when you teach men and women to cease to be afraid of the imagined danger.

The evil does not lie with the dogs; but with the craven specimens of men, who, with the—I deny it—false teaching of eternal damnation before them, cannot bear any chance, with sanity, of being suddenly called to the other, and to many of them an unknown, world.

I have been bitten by dogs myself, once quite lately, and have never dreamt of taking any precautions whatever.

Why is it that so-called Hydrophobia exists mainly in Christian countries? Why is there no scare in Turkey? where the dogs lie about the streets. Why none in India, except it be a fear amongst Christians? This is worthy of remark.

I do see a solemn and divine justice in the way in which strange and imaginary hallucination seizes people, who do not hesitate to ill-treat in every possible way such faithful and true friends of man as dogs are, condemning them to imprisonment, short food and water, and torture of all sorts.

The nature of a dog is so sensitive, that unkindness makes him utterly miserable. He has forsaken his own species for love of humanity, and appears to be sent as a pattern of dumb faithfulness, such as man might well admire and copy.

I fear the present scare will tend to increase the so-called disease enormously. The teaching I would advocate would be exactly the reverse of what is being done now.

I repeat, so-called Hydrophobia will surely increase under the present system. Instead of lessen: already report says it has done so since the scare began, and notably since M. Pasteur has seen a way, as many others have done before him, to make money or fame out of the fears of mankind, and so actually injects (so-called) rabies virus, with the intention of curing the disease!

I deem this abominable way of creating the evil you pretend to remove, must soon die out: man must become more enlightened, and with knowledge such notions will cease to exist. "He that does evil that good may come, pays toll to the devil to let him into Heaven," Coley says, and there is a text in Holy Writ with the same commencement, ending in a different way.

The questions are: What is evil? What is disease? And the answer is surely *only* this: Disobedience to the Almighty's Laws, to Nature's Laws. This, we find by experience, brings about a punishment, not to be avoided, and remark, often in the way of cure.

In what way the hallucination of so-called Hydrophobia (which leads to so sudden and apparently horrible a death) works unseen to us a remedy for some guilt committed or sin perpetrated against Almighty Love in the person of its most devoted representative here on earth, the faithful dog, I do not know, for we have not yet penetrated entirely behind the veil; but such ultimate good I feel sure there must be. Notwithstanding, I am persuaded it is our place to remove the occasion of such a remedy being needed.

Our place is so to teach men that they cease to look upon their Creator and Preserver as a vindictive Judge. To teach them to be

loving to all the animal world beneath them; and they need not fear such a thing as Hydrophobia at all.

Why has the dread been created? Why are men all round like sheep following their leader to destruction? Why are our magistrates, by their orders, creating in the ignorant more and more dread, more and more Hydrophobia? Dread that shakes the foundations of reason, and no less certainly because there may be no reasonable cause for such fear.

A more true and divine teaching will remove the many deadly incubi under which men groan and struggle.

I give my name, but not for publication, and beg to subscribe myself, your obedient servant,  
T.

## ASTROLOGY: PARTICULAR AND GENERAL.

To the Editor.—Sir,—That the Science of Astrology is beginning to attract more and more attention from students and literary men is, I think, established from the increasing number of works upon Astrology which are issuing from the press. During several years, I have given what may be termed desultory attention to the science, and have collected a few rather rare works upon it. Within the last two months, I have paid somewhat closer attention to the subject, and I must confess that I am somewhat surprised at the discovery by me of coincidences, or what appear to me to be such, between astrological predictions and indications and phenomena which are observable in the evolution of events. Indeed, in an amateur way, I have established for myself a MS. "Monthly Astrologer," in which I prosecute enquiries into the science, and note coincidental results as they are general and personal and particular. I have been surprised in the help, which I conclude I have derived, in the application of the principles of this science in the accomplishment of aims on which I had set my mind, and in the transaction of intricate and subtle affairs of business, for the successful management of which much firmness, tact, and discretion were required. As may be expected, I am discerning gradually a personal appropriation and application of the principles of this science which, although doubtless common in the experience of those who apply themselves conscientiously to its study, I have never yet seen formulated in precise and exact terms. It appears to me that it is as capable of personal appropriation and investigation as is Phenology, in which science it is evident enough that there is ample room for every student to make observation and deductions for himself. I have found since applying myself to the study of Astrology, that it has conducted very much to the strengthening and the bringing into activity of the phenological organs, Secretiveness and Cautiousness, and, last, this has placed me in a position of conscious psychological superiority to many by whom I am surrounded, to whom, precedently, I was accustomed to be more open and communicative in reference to the discovery of ideas than I found profitable to my own interest in advance in science.

If there are any readers of the MEDIUM who are commencing astrological investigations, I would recommend them to pursue their researches, as it were, silently, and not to consult their immediate circle of friends and acquaintances upon the subject. That they will soon be convinced of its importance, and the propriety of observing this counsel, I am fully assured. The following predictions from "Orion's Almanac" and "Raphael's" for the present month seem to me to be abundantly verified in the present extraordinary political crisis. "Orion" says: "The star of anger enters *Libra* in opposition to the ruling sign of Great Britain. War to the peace of these realms. Excitement prevails; tumults ensue." But "Raphael" is even more explicit. He says: "The transit of Herschel through *Libra* will upset the political constitution of England considerably, and learning and education will advance much; the people will arouse as from a slumber, and study their position and qualifications as they have never done before." Thinking it probable that some of your numerous readers may be interested in these speculative remarks, I have ventured to trouble you with them, and am, sir, yours truly,  
ZENO.

[In the study of Spiritualism a man is also wise in keeping his own counsel. We note that "Orion," in predictions for June, warns of the intentions of Russia. The Afghan frontier difficulty has again cropped up.—ED. M.]

## BAD SANITATION A CAUSE OF SMALL-POX.

To the Editor.—Sir,—In the discussion on Vaccination, the reproach has often been directed against its opponents that they have no remedy to suggest, and that, on this account, the specific of Jenner, although far from being an absolute security, is, at least, better than doing nothing. This reproach is the result of unwillingness to listen to the arguments with which the Anti-vaccinators support their position. The facts are, that for more than twenty years a large proportion of the most powerful writers against the followers of Jenner have distinctly propounded the doctrine that small-pox is essentially a filth-disease, engendered and propagated by the foul habits and the indescribable pollutions of lazy and intemperate populations; and that to such causes the development and dissemination of the various zymotics are wholly due. The upholders of these views are aware that such diseases can be inoculated and vaccinated into other people, but they maintain that the artificial infliction is an unnecessary evil to the human race, which can have no other result than the multiplication of patients in hospital or elsewhere.

The charge against Anti-vaccinators, therefore, that they have no proposal whereby small-pox may be mitigated or its epidemic form prevented, is wholly without foundation. Their leaders have, during the whole course of the agitation against the existing coercive laws, persistently and unceasingly recommended the safeguard of public and private sanitation; and they have done so with such decisive and telling effect that the prominent medical and official doctrine previous to 1874, which proclaimed small-pox to be a disease over which sanitation had no power, is now almost wholly abandoned, and the medical profession themselves are now substituting the mitigated formula, that vaccination and sanitation should go "hand in hand."

Witness the untiring efforts of Mr. H. D. Dudgeon, whose writings have done so much to substitute intellectual inquiry for blind submission, and to induce systematised sanitary amelioration in the town of Leicester. And those who wish to enter further into this all-important sub-



ject should study the writings of Mr. John Pickering, of Leeds, Mr. Henry Pittman, of Manchester, Mr. W. Hume-Rothery, of Cheltenham, and Mr. William White, Dr. W. J. Collins, Dr. Nichols, of London, and Prof. Adolf Vogt, of Berne, in which this power of sanitation as the only scientific antidote, a power so long and so blindly disregarded by the vaccine propaganda, has continuously and consistently been advocated, until at length it is reaching the dimensions of a national belief. Dr. Oidtmann, of the invading army of 1873-71, shows how the Germans suppressed small-pox in the uncleanly casemates of the beleaguered French garrison towns by sanitary regulations; and facts from every part of the civilised world have been brought forward at the various International and general meetings of the Anti-vaccination Leaguers, showing that even in infected cities the rule is constant, that in the parts where the houses are well-constructed on elevated ground, and streets wide, and the surroundings healthy, the small-pox stands aloof.

The latest of the greatest small-pox epidemics—that of Montreal—in which the proportionate numbers of vaccinated and unvaccinated sufferers have not at present reached the public eye, tells the same tale of municipal neglect, and teaches the same lesson of the supreme value of municipal cleanliness. The late Dr. W. B. Carpenter, of London, the well-known vaccine advocate, who made personal researches in Montreal after a previous small-pox epidemic in 1874-5, declared in his controversial pamphlet addressed to the House of Commons in defence of compulsion, that vaccination was so well carried out in the above-named city in the year 1883, that "Small-pox had become almost entirely extinct." Then came the great epidemic of 1885, of which the *New York Church Press* says, "Small-pox is a filth-disease, and Montreal has for years been one of its abiding-places." This conclusion is confirmed by a medical resident of the Canadian city, Dr. Alexander Ross, who says, "Ninety-five per cent. of our small-pox deaths have occurred in the filthy lanes and alleys of the East End of the city."

Can any facts be more convincing?—Yours faithfully,

WILLIAM TEBB.

Devonshire Club, St. James's, London.

#### MORTALITY FROM VACCINATION.

To the Editor.—Sir,—At the present time there is an enormous deflection from the almost universal and jubilant feeling of confidence in Vaccination as a preventive of small-pox, which at one period of its history existed in the world. Thousands of cases have occurred, not only in the British Isles, but throughout Europe and America, of mortality from Vaccination. It should never be forgotten by the public that "the profession," in order to shield vaccination from reproach, usually attributes such legalised mortality to secondary or tertiary causes which have been discussed in some of the first medical Societies at home and abroad; results, notably syphilitic, scrofulous, or tubercular infection, which can no longer be scientifically or philosophically ignored by pro-vaccinationists, since they are facts which have as much conclusive and invincible evidence in them, as any facts that can be found in the whole range of practical medicine: Lever, of London, Whitehead, of Manchester, Ackerley, of Liverpool, Martin, of Bristol, and others have confirmed them.

Again, small-pox has proved fatal in many persons, within my own observation and experience, on whose arm had been produced numerous vesicles, quite perfect, by means of re-vaccination, even on those who bore good cicatrices (four or six) from the first vaccination. In my opinion, the vaccine virus is rather identical than similar in nature, as to its relation to small-pox. Jenner believed and taught that small-pox, cow-pox, and horse-pox were one and the same disease, originating indeed from the same poison, and that a person who had been vaccinated, or gone through cow-pox, had actually gone through small-pox itself, and was, therefore, protected for life against possible recurrence of the latter. An inference, alas! which for fifty years I have seen woefully contradicted in hospital and private practice. And it is, moreover, an indubitable truth that many persons who were never vaccinated by humanised lymph, or a pustular eruption from the teats of cow, identical with the disease called "Grease" in the heels, &c., of horses, have been made the subjects of the crucial experiment of inoculation with small-pox matter, and have entirely resisted the virus! And what is, perhaps, a more striking test of the superfluity of Compulsory Vaccination, it has been grossly overrated as the only prophylactic, whilst ever doing incalculable harm.

This is the case in 1886, and really has been so, on the Continent especially, since 1836, when Theile, of Kavan, succeeded in obtaining Vaccinia in the cow as a sequence to variolous inoculation. Unbelievers who care for the philosophical idea of cause and effect, may fairly suggest, I think, that the supposed successes of vaccination, in the prevention of small-pox are, after all, neither more nor less than mere coincidences. So wanting in reasonable, not to say complete success, is the existing compulsory poisoning of the people, that the enforced operation "by authority" is now looked upon by hundreds of pro-vaccinationists, with secret or open aversion and disgust; in short, there is not only a powerful reactionary feeling of abhorrence amongst vast numbers of the medical profession, but yet stronger and more avowed indignation is to be seen amongst thousands of educated and intelligent persons—clerical, legal and scientific—to whom must be justly awarded the palm for pure, calm reasoning, and philosophical analysis of the whole national grievance. They know that small-pox will never be stamped out so long as vaccination stamps it in. Were I to narrate all I have witnessed, pertaining to mortality from vaccination, and the injurious effects which its compulsory enforcement has exerted on the public by conveying into the system of the previously healthy, the "seeds" or germinal matter of dangerous inplacable diseases, each column of this journal might be amply filled.

As Surgeon for many years to a large Workhouse Hospital, Public Vaccinator, and Medical Officer of a Poor Law Union district, I have vaccinated many thousands, and should probably have continued the operation to this day, had I not awakened enough to see the truth, a glimpse of which Dr. George Gregory showed me in 1841 at the London Small-pox Hospital. Unvaccinated children, for example, have sucked the maternal nipple, around which the skin was thickly studded with confluent small-pox pustules, and have escaped quite unharmed!

Meanwhile, in hundreds of instances—cases vaccinated by others and myself—I have seen universal confluent eruption with very intense fever, the mucous membranes of the fauces and larynx being dangerously affected, every symptom, indeed, worse far than in the unvaccinated from the first, and the eye-lids so perfectly closed as never again to open in this world. What will later and better instructed ages think of us? Yours with respect,

WILLIAM HITCHMAN, M.D., &c.

62, Pembroke Place, Liverpool.

#### PROGRESS OF SPIRITUAL WORK.

HUDDESFIELD: Assembly Rooms, Brook Street, July 18.—Mrs. Green efficiently occupied our platform, Mr. Sutcliffe in the chair. The guides took as their subject for afternoon's discourse, "Who are the Angels?" This was a very beautiful discourse, showing that to find angels we need not wait until we had crossed over the border, but that even on the earth-plane, in every home, were to be found true angels. The true meaning of the word angel was "a messenger," one who brings good tidings; such an one as Florence Nightingale, working amidst the din of battle in the Crimea, whose very presence breathed a healing balm upon all around. The angelic quality did not express itself in individuals alone; it was to be found contained in all the great movements having the benefit and true happiness of mankind in view. Every advance in science and religion might truly be called angelic messages to the people; and amongst these Spiritualism would take high rank. Mrs. Green gave a few clairvoyant descriptions at the close, which were accurate and successful. In the evening the room was quite full, and the guides gave a very beautiful and impressive discourse, concluding with several clairvoyant descriptions of an eminently satisfactory character.—J. B.

BEESTON: Temperance Hall.—This mission room was opened on Saturday, July 17, with a tea and entertainment, which was a grand success. The entertainment was taken part in by Mrs. Smith and Mrs. Kaye, who opened with a duet, and also by Mr. Briggs, Masters A. and E. Robinson, reciters; Miss Hilda Smith, characteristic vocalist; Misses Dews, Mr. Dews, &c. The whole of the songs and recitations were rendered in a very creditable manner. Mr. J. Robinson, president, occupied the chair, and made a few stirring remarks in opening. Great credit is due to Mr. Robinson, and five or six ladies, who are the promoters of this society at Beeston.—On Sunday the services were commenced at 2.30 and 6 o'clock, Miss Musgrave, of Keighley, being the medium. We had such an overflowing meeting in the afternoon, that a kind friend proposed we should adjourn to the large hall upstairs, for evening service, and he defrayed the extra expenses. We had friends from all the neighbouring societies, and we are very sanguine of doing a lot of good in this neighbourhood; and we hope to do our share in expounding and promoting the glorious Cause of Spiritualism.—E. KAYE.

SUNDERLAND: Back Williamson Terrace, Monkwearmouth, July 18.—It was a pleasure to witness the clean appearance of our hall, for which thanks are due to Mr. and Mrs. Harris, Mrs. Dinsdale, Mrs. Warren, Messrs. Richardson, Hoey, Hartley and Thorne. We had our friends, Mr. Forster and Mr. Morton, from Seghill. At the morning service after a hymn, Mr. Morton read a poem, after which Mr. Forster discoursed on "Lessons from my religious experience," which was very well received. At 6.30, after the singing, Mr. Morton again gave a reading, and Mr. Forster, spoke on "Religious doctrines in the light of Modern Spiritualism." It was a good and instructive discourse, and secured the full attention of the audience. Had circumstances permitted, we would have gladly joined the Hetton Camp Meeting.—C. L. GEE.

HETTON-LE-HOLE: July 18.—Annual Camp Meeting, in the Dene Field, kindly lent for the occasion by Mrs. Minto, in the morning and afternoon; the evening meeting took place in the Miners' New Hall. The following were the speakers on each occasion: Messrs. Grey, Westgarth, Stevenson, Ashman and Walker; Mr. Lumb in the chair. As each speaker wended his way in their different subjects, the audience, which would number a little over 300 at each meeting, seemed to be drawn along with them, into the various branches, as though they were determined that not a word or thought should be lost by them. What the result may be we cannot say, but it generally has been good; and let us hope on this occasion that it may have left a good impression upon the minds of the people.—JOHN PRINGLE, 3, Downs Square.

SOUTH SHIELDS: 19, Cambridge Street, July 18.—The friends here were unanimous in giving a most hearty welcome to our gifted friend Mrs. Gregg, whose guides in the morning addressed a very good audience, on "Gather in the Sheaves," followed by spirit delineations, quickening the spirit of inquiry. In the evening a large audience was truly captivated and evidently instructed by the eloquent address of the guides on "The white-robed multitude," succeeded by very clear clairvoyant descriptions, many of which were readily recognised. On the following evening Mrs. Gregg again entered heartily into her work, when a great number of phrenological delineations, and spirit surroundings, were vividly and pointedly described, the whole audience, which was large, being held spell-bound.—J. R., Cor., Sec.

COVENTRY: Edgwick, Foleshill, July 18.—Miss Lucy Carpenter was the medium at the morning service, and Mrs. Smith at that in the evening. The morning addresses were for the most part poetical and elevating, while those in the evening were descriptive of the heavenly homes, and the shortness of human earth-life, and exhortations to a life of purity and self-sacrifice.—COR.

BURBLES: Newport Street Assembly Room, July 18.—Mrs. Barr, of Hednesford, delivered two addresses. The subject in the afternoon was "Many believed when they had seen the miracles," the evening subject: "The power of Spirit," both of which were beautiful and impressively delivered to very good audiences, who listened attentively. On Sunday, July 25, Mrs. Roberts, of Walsall, will address us.—M. WALKER.

SPENNYMOOR: Central Hall, July 18.—Mr. J. C. Macdonald gave two lectures on "The immortality of the soul," and "God's purpose through man," both lectures being appreciated.—COR.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, July 18.—The controls of Mr. Joseph Armitage gave us a grand treat. The subject in the morning, chosen by the audience, was "The Biblical Fall and Scientific Ascent of Man." The control opened with a splendid poem, and then commented on the subject in a style which deeply interested an intelligent audience. Mr. Simpkin presided. In the evening several subjects were handed up to the Chairman, Mr. Thompson: "What is the best side of the Bible?" "The Reformation of Life and Progress"; "Unitarianism and Spiritualism contrasted." These subjects were dealt with in a marvellous manner, each being plainly illustrated with reasonable and simple facts.—G. HILL, 92, Brunswick Street, Ardwick Green.

OPENSRAW: Mechanics' Institute, Pottery Lane, July 18.—Morning: Mr. C. Taberner spoke on "Life and its Associations." The guides recommended parents to live pure lives, so that the children may have the benefit of harmonious organizations. Thus the influence of evil would to a great extent be reduced. Were parents to take note of the inclinations of their children it would lead to a truer condition of life. A greater knowledge of Spiritualism would give greater facilities and insight into the true condition of life. Mr. Turner was chairman. The afternoon circle was well attended, and an address given by the guides of Mr. Atherley, formerly of Openshaw, but now of York. After that Mr. Atherley was controlled by his physical guides, and gave various receipts to ten different members. The circle was greatly enjoyed by all. The evening service was particularly interesting. Mr. Taberner delivered a very eloquent address on "Love, Hope and Faith," which gave very great satisfaction. Mr. Boyes in the chair. I may mention that Mr. Taberner, who is quite new to platform work, and who is one of our own recently-developed mediums, has a bright future before him, and we hope that through his instrumentality many may be brought to think and know for themselves, the great benefits derived from Spiritualism.—A circle for members only, at Mr. Bailey's, Wellington Street, on Wednesday evening, at 8.30.—G. T. PAGE, Cor., Sec., 14, Lord Street.

PORTSMOUTH: Assembly Rooms, Clarendon Street, Landport, July 18.—Mr. J. Horstead was controlled by "John Wesley," who gave the invocation, after which the same control took for his subject, "The Resurrection and Life," which was rendered in a very powerful and eloquent manner, and was of a very elevating nature. Mr. Horstead then in his normal state gave clairvoyant descriptions of spirit friends present. The medium was then controlled by "Dr. Dodd," who gave us a very amusing description of "Funniosities," and was so exceedingly funny himself that he kept his listeners in one continuous round of laughter. "Peter Barry" controlled for a short time, when a most satisfactory meeting was brought to a close. We are promised exalted controls next Sunday.—WILLIAM GRAHAM, Conductor.

WEST HARTLEPOOL: Druids' Hall, July 14.—Mr. Wardell made a few encouraging remarks on the general working of the society; followed by the guides of Mr. Ashman who spoke for a short time on the good to be derived from the formation of a healing class for the alleviation of suffering.—July 18.—In the morning Mr. Wardell read and commented on Proverbs, ii. At 6.30 Mr. Wardell read a selection from J. Page Hopps, entitled, "Nature and Human Nature," after which he spoke from the words, "And ye shall know the Truth, and it shall make you free." As Spiritualists we denied the truth of all dogmatical teachings, and in our search for truth we did not derive it from the Christians of to-day, accepting as they do the mythical teachings of the Bible, though the same book contains a better doctrine than that usually believed. We do not accept a vindictive God who would punish a soul eternally for a few years of sin in this life. "Our God is love, and would not doom the likeness of himself to die." Death to us is but a natural change, we must endeavour to improve each shining hour, by cultivating our better selves, that we may embrace death as a welcome messenger.—WM. SAYER, Sec., Commissioners' Yard.

HOLBORN: 13, Kingsgate Street, July 14.—The text selected by the guide of Mr. Gibson, was, "They brought out the sick, and he healed them." The congregation was composed of nineteen visitors, who thoroughly appreciated the privilege they enjoyed in listening to a lengthy and well-delivered scientific sermon upon "Healing by Animal Magnetism and the laying on of hands," clearly proving by facts and reason, that the same power, natural force, is still in operation. The control said: "Our Eternal loving Father, knowing that his children would—through their ignorance of self and His immutable laws—cause many painful diseases amongst themselves, wisely and lovingly provided a natural remedy for the alleviation of pain, and cure diseases brought on by breaking natural laws, if the remedy is supplied by a sympathetic, loving operator, whose will is to do good." The churches, chapels and public halls would soon be filled from floor to ceiling with anxious, spiritually-starved congregations, if such sermons were laid before them, in place of the impious, absurd and impracticable dogmas of the present day. But men, individually and collectively, are now beginning to use their reason, and do their own thinking.—The next control was the spirit of a brave and noble husband and father, who, after saving the lives of his wife and children (by lowering them with a rope) was overpowered with the flames, and lost his physical life in saving others. The language and action of this real man was of the most thrilling and harrowing character, causing many of the audience to be unable to command their feelings of love and sympathy. The indomitable, persevering and intelligent "Frenchman" quickly followed with his truthful delineations of character and the sitters' surroundings.—JAMES R. MONTAGUE.

LEEDS: Psychological Hall, Grove House Lane, July 18.—Mr. A. D. Wilson's subject in the afternoon was "Rational Worship." Oh! worship the Lord in the beauty of holiness. In the evening the subject was "The Dead Letter and the Living Spirit." The address was rendered with remarkable pathos, which captivated the assembly.—J. L., Sec.

NOTTINGHAM: Morley Hall, Shakespeare Street, July 18.—Mrs. Barnes' controls delivered two able addresses on "The twelve tribes of Israel," and Daniel, xii. Those who have not found the light cannot imagine how different and intelligible these things are when looked at from the only rational point, that of the spirit.—J. W. B.

## AN ORTHODOX VIEW OF SPIRITUALISM.

Rev. S. A. King, D. D., pastor of the Presbyterian church in this city, has been preaching a series of sermons on the parable of Lazarus and the Rich Man, in one of which he gave his views on Spiritualism. After making a Liberal allowance for deception, fraud and trickery, the doctor concedes the genuineness of what is called spiritual phenomena. He thinks it cannot be explained on any other hypothesis than that of spirit return, besides the Bible, he says, justifies that hypothesis. He argues that Spiritualism, while true, is nevertheless a work of the devil, and that only evil spirits have access to this world. In proof of this position he cited Abraham's refusal to allow Lazarus to return at the request of the Rich Man, who desired to warn his brethren of their danger. In the course of his remarks, the doctor emphasized his disapproval of Spiritualism, by advising his hearers not to have anything to do with it.

According to this view the materialized forms that visited Abraham while encamped in Mamre were wicked spirits. Abraham addressed one of them as Lord, and most of our theologians have agreed that he was the Lord, but if Dr. King is correct that must have been the devil and two of his imps, for surely the Lord would not be travelling over the country and calling on his saints in company with wicked spirits. The angels who visited Lot and warned him to leave Sodom were, according to this view, wicked spirits. Dr. King may escape this conclusion by assuming that these were angels and not spirits, but what will he say of the spirit of Samuel that appeared to Saul in a seance with the woman of Endor? Was Samuel a wicked man? We grant that he did some very wicked things, but when compared to the generality of biblical saints, he was one of the very best, besides Christians generally look upon Samuel as having been a good man. Now if only wicked spirits return to the earth, we must conclude that Samuel was a wicked man, and at his death he entered at once into the service of the devil and his mediums. While on this subject, we will remind the doctor of that memorable seance held in the mount, in which the circle consisted of Jesus, Peter, James and John. The spirits that materialized on that occasion were Moses and Elias. Now, if it had been David and Solomon, or if Moses had appeared by himself, we might conclude that the doctor's view is the correct one, but Elias is one of the very few godly men of old, who was not guilty of some grave immorality. Will Dr. King contend that Samuel, Moses and Elias were wicked men, and that their spirits are wicked spirits?

To say that Spiritualism is the work of the devil, and that only wicked spirits return to the earth, is to accuse all spiritual mediums as being in league with the devil. It is equivalent to saying all who adhere to Spiritualism, and participate in spiritual seances are in fellowship with the devil and his angels. To those of us who do not believe there is any devil, or that there are any devilish angels, this charge is harmless and only amusing, but to those superstitious people who depend on Dr. King for their spiritual guidance it is more serious. He will make the impression on their minds that the Spiritualists are a wicked and immoral class of people. Now, we are not a Spiritualist, but from what we know of them, the Spiritualists are just as sober, honest, virtuous and good as the Presbyterians, or any other class of Christians. The Spiritualists of this city are certainly equal to the Presbyterians in point of honour, intelligence, usefulness and respectability, and we believe this much can be said of them everywhere else. We do not know the number of spiritual mediums there are in the United States, but we suppose they are equal to the number of Christian ministers, and yet we will venture the assertion that Dr. King will find in our state prisons five ministers to every one medium. If he thinks we are in error in this, we hope he will institute an investigation. If the doctor is correct in his view, it will go far to exonerate the devil from the long standing charge of being the author of all the wickedness in the world. Judging the two by their adherents among men, it seems that the devil is as good as the Almighty.

If Dr. King is correct in assuming that only wicked spirits guided by the devil have access to this world, and have power to communicate with mortals in the flesh, then we must conclude that the omnipotent God, who, according to the Orthodox theology, can do whatsoever he willeth, has given them quite an advantage over the good spirits? Justice would demand that if the wicked spirits be allowed to come back and communicate with us the good spirits should be allowed the same privileges. According to Dr.



King's view, the devil can fill the world with wicked spirits, and by mediumistic control lead men astray, and the good spirits are debarred the privilege of counteracting their influence. The Spiritualists give us a far more rational theory than that presented by Dr. King. They tell us that both good and bad spirits visit the earth, and communicate with men. They judge the spirits just as they judge men, by their teachings and work. They are more consistent than orthodoxy, and more in accord with some scripture commands. For instance the scriptures seem to indicate that both good and bad spirits have access to the world, hence they command us to "try the spirits." Dr. King does not give them any trial, but simply condemns all who come, and says none but wicked spirits have access to this earth.

Now, we do not know anything about the spirits, and will not attempt to instruct our readers in regard to their powers. We have criticised our friend not as a Spiritualist nor as an anti-Spiritualist, but simply as an investigator, a truth seeker. We think the doctor's views are very illogical, not to say absurd. They involve the Almighty in a very unjust discrimination between the good and bad spirits, and they reflect very seriously upon a large class of people, who are just as good as he or any of his Presbyterians. We are not convinced of the truth of Spiritualism as held by the Spiritualists, but when compared with orthodoxy there is much in its favour. Whether it is correct or not, it is a decided improvement on Presbyterianism.—*The Independent Pulpit*, Waco, Texas.

"A LADY SPIRITUALIST."—We think it remarkable that a person assuming your airs should feel "disgusted" at the fact that phenomenal mediums should require remuneration for time and vitality spent in granting others opportunity to investigate phenomena that occur in their presence. You say, "A moderate charge no one would object to." But who is to judge? A mean and exacting sifter is as "disgusting" to generous people as a rapacious medium. Only this is to be said for the medium: that he surely belongs to himself rather than to others; and that the price he puts on his services must be regulated by the demand there is for them, the resources at his command to supply that demand, and the extraordinary nature of the facilities he has to offer. Looked at in these three lights, the charge for the services of a medium cannot be too high: it circumscribes the demand and makes the sitters more select; it enables the medium to give fewer sittings in order to live, and thus the power is in better condition; and the nature of these powers is so extraordinary, that no kind of professional services should be more highly paid for. Let our correspondent begin with a fee similar to a box at the opera, or a consultation with a fashionable doctor, and we will hear no more of the exorbitant charges of mediums, except from those whose selfishness mediums have to defend themselves against. The person who hires a medium is quite as guilty of "trading in spiritual gifts" as the medium who is engaged: then let the fee be such that only those who are generously in earnest can be admitted. Even if there were no possibilities of a medium receiving a fee, instead of that arrangement facilitating inquirers, we would suggest that it made entrance to the medium's presence even more difficult, depending upon merit alone, and not on the payment of money. In that case we fear our correspondent would stand a bad chance.

BATLEY CARR: Children's Lyceum, July 18.—Morning, present four officers and twenty-four members. Our programme was as follows: Opening hymn, "Rock of Liberty"; invocation; fixing of badges; calling members' names over; musical reading, "The Other Side"; the silver-chain recitations, "The Other World," and "Sacred Presence"; remarks by Conductor on "Sleep and Death"; committing to memory the first verse of hymn 201, "S.H."; marching and calisthenics, after which we arranged ourselves for lessons. *Fountain Group*, led by Mr. James Kitson, had a familiar lesson on "Phrenology." *Lake Group*, led by Mrs. Shore, had "What is Thirst?" *Beacon Group*, led by Mr. Smith, had the "Chylification of the Food." *Liberty Group*, had a phrenological lesson. Lessons over, badges removed, and Lyceum duly closed.—ALFRED KITSON.

ROCHDALE: Marble Works, July 18.—Mr. Place spoke in the afternoon on "A new commandment give I unto you, that ye love one another." The subject was dealt with in a homely way. There were rather poor attendances. Mr. Holt presided.—CON.

PENDLETON: Temperance Club, Withington Street, July 18.—Mr. Johnson accepted a subject from the audience: "The Biblical fall and Scientific ascent of Man." It was a splendid discourse, delivered in a masterly manner.—J. H.

WEST AUCKLAND: July 18.—We held two very successful meetings, when Mr. R. H. Kneeshaw delivered two soul-stirring addresses to large audiences, subject, afternoon, "Leaves from Shakespeare," evening, "The Evolution of Man," which were listened to very attentively, and gave great satisfaction to all.—C.

BACUP: July 18.—Our first public circle was held in the afternoon. Many were controlled, and spoke for a short time. All seemed interested in what took place. In the evening the guides of Mrs. Sunderland spoke on "Has God shown himself to the face of Humanity?" This was a day of freedom, in which the human mind delighted to look into such questions without fear. Man was not equal to God, but it had been said, When we see him we shall be like him, indicating that the future of man was one of progress to the most glorious heights.—J. VENABLES.

BLACKPOOL.—On Tuesday evening, July 20, the inaugural meeting was held in the Unitarian School Room, Banks Street. Our esteemed and indefatigable worker, Mrs. Groom, of Birmingham, was the speaker. The room was nicely filled, and judging from the frequent applause, the majority of the audience were in full sympathy with the advanced sentiments expressed. This might have been expected from an audience chiefly composed of the most rationalistic and liberal-minded religionists of the day. Out of four subjects submitted by the audience the following was elected: "The occupations in Spirit-life," followed by poems each upon "Angel's visits" and "Gladstone." The clairvoyant descriptions were all recognised but two, notwithstanding a disturbing element by an abnoxious opponent who vehemently declared "that Mrs. Groom simply described the person whom she was addressing, and not any of their spirit-friends." This suggestion carried its own refutation, inasmuch as she accurately described the female spirits surrounding gentlemen and *vice versa*. Mrs. Groom allowed the interrupter full scope, and then administered to him a gentle rebuke with some suitable advice, saying, "that if the gentleman would endeavour to live more in harmony with himself and society, he might be spared a threatened consumption and a premature grave," &c. The Rev. Mr. Williams, the Unitarian Minister, ably and impartially presided.—JNO. AINSWORTH.

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## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, JULY 25th, 1886.

## LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7, Miss Godfrey.  
 HOKTON.—128, Hoxton Street, at 7.  
 ISLINGTON.—19, Prebend Street, Essex Road, Mr. Webster's Seance at 8. Friday at 8.  
 PADDINGTON.—5, Rundle 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.  
 STEPNEY.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, Mrs. Walker. See Advt.  
 UPPER HOLLOWAY.—Mrs. Hagon, 148, Marlborough Road, Holloway Rd. See Advt.  
 WALWORTH.—102, Camberwell Road, at 7, Mrs. Yeates, Trance Address and Spirit Messages. Mr. Raper, Healing. Wednesday, 8.15. Open Circle, Mrs. Cannon.

## WEEK NIGHTS.

HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Wednesday, 8.30, Mr. S. Gibson.  
 69, Hoxton Street.—Mr. Armitage, Friday at 8, Trance and Healing.  
 ST. PANCRAS.—31, Biddington St., Clarendon Square, Tuesday at 8, Mr. Towns, Clairvoyance.

## PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5.30 p.m.: Local.  
 BACUP.—New Meeting Room, at 2.30 & 6.30: Mr. T. Postlethwaite.  
 BARNOLYTH.—80, Cavendish Street, at 6.30: Mr. J. Walmisley, Sec.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Sunderland.  
 BEESTON.—Temperance Hall, at 2.30 & 6.  
 BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Wade.  
 BIRMINGHAM.—Oozells Street Schools, at 6.30.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.  
 BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30: Mrs. Britten.  
 BOWLING.—Spiritualist Tabernacle, Harker Street, at 2.30 & 6, Mr. Crowther.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 10.30, 2.30 and 6, Miss Keoves (and week).  
 Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mrs. Riley and Mrs. Moulton.  
 448, Little Horton Lane, at 2.30 & 6, Mr. Parker and Mrs. Marshall.  
 Milton Rooms, Westgate, at 2.30 and 6: Mrs. Wade. (Also Bingley.)  
 Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. C. Briggs.  
 BURNLEY.—St. James' Hall, at 2.30 and 6.30, No Information. Thursday, at 7.30, Members' developing circle.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CHAMLINGTON.—At Mr. R. Winter's, Freehold, West Chamlington, at 5.30, Local.  
 DERRY.—At Mr. John Allen's, 12, York Street, at 6 p.m.: Circle.  
 EASTER.—The Mint, at 10.45 at 6.30, Local.  
 FELLING.—Park Road: at 6, Circle for Members and Friends.  
 FOLESHILL.—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, Mrs. Midgely and Mrs. Briggs.  
 Monday, at 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HETTON.—Miners' Old Hall, at 6 p.m., Mr. G. H. Lamb.  
 HETTON.—Argyle Buildings, at 2.30 & 6.15: Mr. Holstead.  
 HUDDERSFIELD.—Assembly Rooms, Brook Street, at 2.30 & 6, Mr. Swindlehurst.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6: Mr. Peel.  
 JERSEY.—68, New Street, Fortnightly General Meetings.  
 LANCASTER.—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30, Mrs. Barnes.  
 Oriol Hall, Cookridge Street, at 2.30 & 6, Mr. Walter Hilliam.  
 LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: No Information.  
 LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11 and 6.30, Mrs. Groom. Lyceum 2 p.m. Sec., Mr. Corson, 14, Daulby Street.  
 LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.  
 MACULSFIELD.—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, Mrs. Yarwood; at 2.30, Circle.  
 MIDDLESBOROUGH.—Newport Road, at 10.30, Granville Rooms; at 6.30, Cleveland Hall, No Information.  
 MORLEY.—Mission Room, Church Street, at 2.30 and 6, Mrs. Menmuir.  
 NEWCASTLE-ON-TYNE.—Northumberland Hall, High Friar Street, at 9.30, Mr. Wood's healing class; at 6.30: No Information; at 3, Meeting on Leazes.  
 NORTH SHIELDS.—8, Camden Street, at 11, Mr. E. Orsaby; at 6.15, Mr. G. W. Gardiner, "Shakespeare and the Bible."  
 NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 OLDHAM.—176, Union Street, at 2.30 & 6, Local. Tuesday, Circle.  
 OPENSHAW.—Mechanics' Institute, Pottery Lane, at 2.30 and 6, Mrs. Green.  
 PARKGATE.—Bear Tree Road, (near bottom), at 6.30: Local.  
 PRIGWOOD.—Mr. W. Holland's, 67, Cavendish Place, at 5.30, Circle.  
 PRENDLETON.—Temperance Club, Withington Street, at 2.30 and 6.30, Mr. G. Wright.  
 Liberal Club, 48, Albion Street, at 2.30 & 6.30, Local. Wednesday, 7.30.  
 PLYMOUTH.—Notte Street, at 11 and 3, Circles; at 6.30, Local.  
 PORTSMOUTH.—Assembly Rooms, Clarendon St., Lake Road, Landport, at 6.30.  
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6, Miss Musgrave.  
 Marble Works, at 2.30 and 6, Miss Croesley; Tuesday at 8, Circle.  
 28, Blackwater St., at 2.30 & 6 p.m., Mr. J. B. Tellow; Wednesday, Circle, 7.30.  
 SALTASH.—at Mr. Willisroft's, 24, Fore Street, at 6.30.  
 SHIFFIELD.—Cocoa House, 175, Pond Street, at 2.30 & 6.30: No Information.  
 SOUTH SHIELDS.—19, Cambridge Street, at 11 & at 6, Mr. W. Westgarth.  
 SOWERBY BRIDGE.—Spiritualists' Lyceum, Hollins Lane, at 2.30 & 6.30, Mr. E. W. Wallis.  
 SPENNYMOOR.—Central Hall, at 2.30 & 6: No Information.  
 SUNDERLAND.—Back Williamson Terrace, Monkwearmouth: at 10.30 & 6, Mr. James and Friends.  
 TUNSTALL.—13, Rathbone Street, at 6.30.  
 WALSHALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Druid's Hall, Tower Street, at 10.30 and 6.30, Local.  
 WISKEY.—Hardy Street, at 2.30 & 6, Mrs. Carr and Miss Walton.  
 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 Downing Street, Ardwick, Manchester.  
 THOMAS GREENALL, Trance and Clairvoyant Medium, 241, Padiham Road, Burnley.—Private meetings attended, accompanied by daughter, aged 9.  
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 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, 5, Waterhouse Street, Rochdale.  
 MR. J. SWINDLEHURST, Spiritual Teacher, 26, Hammond Street, Preston.  
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## MONTHLY LIST.

## YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## PLAN OF SPEAKERS FOR AUGUST, 1886.

Corresponding Secretary: Mr. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.  
 BATLEY CARR: Town Street, 6 p.m.—August 1, Mrs. Ingham; 8, Mr. Hopwood; 15, Mrs. Butler; 22, Miss Keoves (Anniversary); 29, Miss Wilson.  
 Sec.: Mr. Armitage, Stonefield House, Hangingheaton.  
 BEESTON: Temperance Hall, at 2.30 and 6.—August 1, Mr. A. Morrell; 8, Mr. Clayton; 15, Miss Wilson; 22, Mrs. Ingham; 29, Mr. Peel.  
 Sec.: Mr. E. Kay, Laburnum Street, Beeston Hill, Leeds.  
 BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—August 1, Mr. Worsman; 8, Mr. H. Briggs; 15, C. A. Holmes; 22, Miss Cowling & Miss Walton; 29, Mrs. Butler.  
 Sec.: Mr. Robert Wood, 20, Eldon Street, Bingley.  
 BOWLING: Spiritual Tabernacle, Harker Street, 2.30 and 6.—August 1, Mr. Hopwood; 8, Mr. Crowther; 15, Mr. H. Briggs; 22, Mr. Morrell and Miss Patefield; 29, Mrs. Riley, Miss Harrison and Local.  
 Sec.: Mr. H. Smith, 1, Barkerend Fold, Barkerend Road, Bradford.  
 BRADFORD: Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.—August 1, A Friend; 8, Mr. J. Armitage; 15, Mr. Peel; 22, Mrs. Sunderland; 29, Mr. Hepworth.  
 Sec.: Mr. J. Shepherd, 13, Walton Street, Hall Lane, Bradford.  
 HALIFAX: Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Mondays evenings at 7.30.—August 1, Miss Keoves; 8, Mr. Hepworth; 15, Mrs. Sunderland; 22, Mrs. Green; 29, Mrs. Briggs and Mrs. Midgely.  
 Sec.: Mr. C. Appleyard, 28, Concorde Street, Leamont, Halifax.  
 KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.—August 1, Mrs. Crossley; 8, Mrs. Ingham; 15, Miss Harrison and Miss Walton; 22, Miss Wilson and Miss Feather; Miss Keoves (and week).  
 Sec.: Mr. Joseph Roberts, 9, Thames Street, Park, Woodbottom, Keighley.  
 OTLEY ROAD: Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.—August 1, Mr. Schutt; 8, Miss Wilson; 15, Mrs. Craven; 22, Mr. Hepworth; 29, Mr. Hopwood.  
 Sec.: Mr. J. Whitehead, 8, Wright Street, Otley Road, Bradford.  
 LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6.—August 1, Miss Wilson; 8, Mr. Peel; 15, Miss Musgrave; 22, Mrs. Craven; 29, Mr. Morrell and Miss Patefield.  
 Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.  
 LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 6.30.—1, Mr. Fitton; 8, Mr. Morrell; 15, No Information; 22, Mrs. Yarwood; 29, Mrs. Sunderland.  
 Sec.: Mr. Joseph Liversedge, 11, Barrack Street, Leeds.  
 MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—1, Mrs. Craven; 8 & 9, Mrs. Bailey; 15, Mr. Hopwood; 22, Mr. C. A. Holmes; 29, Mr. J. Armitage and Mrs. Bailey.  
 Sec.: Mr. B. H. Bradbury, Exley Buildings, Britannia Road, Bruntcliffe, via Leeds.  
 WISKEY: Hardy Street, 2.30 & 6.—August 1, Miss Musgrave; 8, Mrs. Butler; 15, Mr. Morrell; 22, Mr. Peel; 29, Mr. Parker.  
 Sec.: Mr. Geo. Saville, 17, Smiddies Lane, Manchester Road, Bradford.  
 The next Meeting of the Yorkshire District Committee will be held at Howley Hall ruins, Batley, on Saturday, August 7th, 1886.

## MRS. WELDON'S TOUR.

|  |                                     |
|--|-------------------------------------|
| COVENTRY: July 26, 27 & 28, Theatre Royal. | BRISTOL: Aug. 16, Prince's Theatre. |
| PLYMOUTH: Aug. 23, Theatre Royal.          |                                     |
| WORCESTER: 29, 30, & 31, Theatre Royal.    | TORQUAY: Aug. 30, Theatre Royal.    |
| WOLVERHAMPTON: Aug. 2, Theatre Royal.      | SWANSEA: Sept. 6, New Theatre.      |
| BATH: Aug. 9, Theatre Royal.               | CARDIFF: Sept. 13, Theatre Royal.   |

MRS. HARDINGE-BRITTEN will lecture at Blackburn on Sunday, July 25th and Monday, 27th; at Belper, August 1st; and Nottingham the 2nd Sunday in August. Other engagements for Fall and Winter in course of arrangement. Address—The Lindens, Humphrey Street, Cheetham Hill, Manchester.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of COLBY and RICH, 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, Langside Road, Crosshill, Glasgow.

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

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