



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 648.—VOL. XIII.]

LONDON, SEPTEMBER 1, 1882.

[PRICE 1½

A FUTURE LIFE FOR MANKIND:

Ancient and Modern Evidence, with Thoughts respecting the probable nature of the Future World, and the Occupations of its Inhabitants.

Mr T. P. Barkas, F.G.S., has communicated to us a report of a discourse with the above title, delivered at Newcastle-on-Tyne, on Sunday evening, August 20, 1882. The demand on our space compels us to abridge it more than one third.

The question before us is not—Will all men die? that is admitted; and the real problem which offers itself for solution is—Will all men live after the death of the body? The affirmative evidence rests upon testimony, inference, and observed facts. The inferences are for the most part based upon the fact that all mankind have a more or less clear belief in the reality of a future life; and that the vast majority of the noblest, the best, and the most intellectual men and women who have ever lived have accepted the theory of a future life for all.

All religious books and religious teachers, all sacred writings of all peoples have, with more or less clearness, affirmed or assumed the fact of a future life for all mankind. If the New Testament be worthy of credence as an approximately faithful record of occurrences which took place in the age near which it was written, we have in the transfiguration and elsewhere evidence of a future life for some men, and if for some, the probability is for all. We have also the independent affirmations of every New Testament teacher or writer from Christ to the last living apostle, John. In addition to the testimony of historical records of all people, we have the evidence of our own consciousness. Our faculties and aspirations point to a future state of existence as a means of accomplishing their full fruition, and those feelings and aspirations, like the instincts of the lower animals, indicate a real issue, not a delusion and blank negation.

There is also, as it appears to me, a large amount of modern evidence in favour of human survival after the decease of the body. The evidence, briefly, is of

this character:—phenomena such as the movement of material objects produced without any contact between the moving material objects and any visible motive power. Not only do material objects move, but they produce effects such as are alone produced by intelligent and educated persons; for example, pencils write, musical instruments play without the visible contact of any human hand, and without the application of any kind of ordinary mechanism.

Fully embodied human forms grow up in the presence of numerous critical observers from apparent nothingness; they perform acts such as are alone possible to human beings—such, for example, as speaking, conversing, writing, walking, hearing, seeing, lifting external objects, &c., in a manner precisely resembling the performance of similar acts by ordinarily embodied human beings; these apparently human forms appear and disappear in the open room surrounded by critical observers.

It may be affirmed that these alleged forms are merely simulcra, that they have not any objective existence, but are subjective illusions of the senses. The reply to that objection is that they are witnessed by all who are present during the seance; that they write letters to the sitters in their presence; that many letters written under the circumstances described are now in the possession of investigators; that the forms shake hands with those who are in the circle, and that, therefore, they appeal not to the sense of sight only, but to the sense of sight, hearing and touch, and are as well accredited as real objective phenomena as are the table and paper on which I wrote this address.

There appear to be only three modes of accounting for the appearance of abnormal human forms, and those are—that they are doubles of living persons; that they are simulations of living human forms produced by spiritual intelligences who are not human: or that they are personations or representations of living human forms, constructed by disembodied human beings out of invisible aura, and animated by spiritual forces; and that at the conclusion of the seance the spiritual force is withdrawn, and the matter of which the forms were composed is dispersed into its invisible condition.

The visibility of invisible matter by aggregation or chemical combination is a phenomenon of constant occurrence, and will not be denied by the veriest sciolist in natural philosophy; indeed, ALL MATTER, in its

primary condition, or when raised to a gaseous state, is invisible, and it is an open question whether any matter be visible except in an allotropic form.

Among the more reliable evidences of a future state of being for mankind, in addition to abnormal human forms and exceptional mechanical effects already described, are psychological phenomena, such, for example, as uneducated mediums, men, women, and children, writing automatically, and with accuracy, on abstruse subjects, respecting which they are quite unacquainted, and producing elaborate drawings, in absolute darkness, at a speed and in a manner of which they are quite incapable by any normal powers. The testimony to a future life is cumulative, and every advance in psychological inquiry yields additional evidence of its reality.

I desire to say that I have no faith whatever in the ordinarily recognised opinions respecting the resurrection of the natural material body. I believe, as Paul has concisely expressed the idea, that there is a "natural body and there is a spiritual body." The natural body is derived from, and belongs essentially to the earth; the spiritual body is that which permeates the natural body, and that in which we shall be clothed in the future life.

With the precise nature and properties of spiritual substance, we are as yet unacquainted, because of the lack of means to investigate. Man has been investigating matter for thousands of years, and his knowledge as yet is but tentative and superficial. It was folly, therefore, to expect a correct definition of spiritual substance. There are spiritual entities and material entities, but whether spiritual forms be really the substratum or base of that which is material, it is as yet impossible to determine.

Matter in its essential form is invisible; matter, even in its gaseous form, is not cognizable to the sense of sight. If luminiferous ether be matter, as it is not improbable, it is not appreciable to any of our senses, and is not amenable to any mode of analysis. I infer that spiritual substance is visible to spiritual beings, and if visible at all, only very exceptionally, to human beings clothed in flesh, but naturally and ordinarily to human beings in the spiritual body only.

This is not improbable, as many of the primary and most potential of the forces of matter, such as light, heat, and the most attractive present energy—electricity, are entirely invisible, and their existence can only be proved by a method of analysis, broader in its sweep and more potent than the faculty of human sight, however aided by optical appliances.

The chief difference between the life here and the life hereafter, is the transitoriness of the former, and the permanence of the latter.

We here have corporeal, emotional, intellectual, moral, and spiritual conditions or capacities, and it is very probable that, in the future life, we shall be endowed with the same characteristics, the principal difference being that our body shall be a spiritual body, adapted to a spiritual sphere, and that the relations between it and its surroundings may be vastly different from those of our terrestrial body and its surroundings.

We shall, on our first entrance into the spiritual world, be exactly in the condition in which we left this earth, neither better nor worse; but it is not improbable that on our entrance into the spiritual life we shall have a larger endowment of that faculty known as intuition, of which we have the rudiments even here, and that there we shall know even as we are known. We shall, in addition to our ordinary senses, have the faculty of intuitive perception, which will enable us to see the motives as well as the actions of others, and be enabled to separate the apparently from the really good. Here, the face, manners, language are in some instances used to cloak man's real feelings and sentiments, but there, external actions and internal motives will be

equally visible, and the villain will no longer be able to hide his villainy under the cloak of seeming sanctity.

There are in this world infinite diversities of capacity for the acquisition of knowledge, and there will be equally varied capacities in the world to come. Neither on earth, nor in the future life, is there any "royal road" to intellectual acquirements, except the royal road of application and industry, and I personally expect to find as great or even greater diversity of intellectual ability in the next world, as I have found here. There, there will be the dull and the quick, the inquiring and the uninquiring, the active and the apathetic: all these seem essential in a commonwealth in order to there being teachers and taught.

There will not only be diversities of capacities, but necessarily limitations of knowledge to all. Man's powers here are practically boundless, and involve infinite progression; so it will be hereafter; no matter what the capacity, how great the industry, and how numerous the opportunities for the acquisition of knowledge, the ocean of infinite knowledge to every created being, will always be before us, and we shall throughout eternity be investigating its ripples without an appreciable approach to its depths.

The investigations of spiritual beings will probably be very different from those of organized material beings. Here, by the five senses, we are brought partially en rapport with the material universe, there, in all probability, we shall be brought in connection with spiritual surroundings, as much loftier and higher than material surroundings, as the present cosmical harmonies of the material universe are superior to the primitive nebulous chaos.

I think it very probable that the citizens of the spiritual spheres are in the same position toward the material universe as we at present are in relation to the spiritual universe. Our faculties are adapted to a material sphere, theirs are adapted to a spiritual sphere, and it is not improbable that when departed human beings desire to communicate with us, they must do so through the mediumship of some especially constituted psychic, through whose organs they see and hear.

The most intelligent denizen of the spirit-world with whom I ever conversed, informed me that Newton and other lofty departed intellectualists were now engaged in investigations relating to the sphere in which they at present dwell, and had not the same interest, and certainly not the same opportunities, for prosecuting terrestrial studies, as they had when sojourners on earth.

In further confirmation of the statement that departed persons see terrestrial objects through the instrumentality of the eyes of sensitives, I, through a psychic, asked an intelligent departed scientist his opinion respecting Holtz' electrical machine, and was informed that as he had not seen the machine, if I would show it to his psychic, he would give an opinion. I did so, and the abstruse principles of the machine were by him clearly described.

There will, in the spiritual life, be progress or retrogression, as there is here. Every man entering the spirit-life will have to make his own choice. He will, in the first place, gravitate to the sphere for which he is adapted. Many will speedily rise, some, for a time, will sink; but even those with the strongest tendencies to degradation may, at some stage, and possibly after much suffering, by some internal or external agency, discover that the only road to happiness and personal comfort is by obeying the Divine laws, which are as inflexible in the future life as they are in the present. It will be found there, as here, that the only salvation is turning from evil and doing good, and they will find there more acutely than here, that every man must pay the full penalty of his own sins. Benevolent beings may aid him in his recovery from vice and degradation, but the penalty of his wrong-doing he must pay himself, as no being can any more absolve him from such

penalty, than he can absolve him from the penalties attached to the violation of physical laws. They are both from the same author, and both inflexible.

These facts so impress me that I can feel nothing but sorrow for those who have lived lives contrary to Divine order here, and nothing but joy for those who have lived in accordance with Divine laws. It is not the seemingly, but the really good who will enjoy genuine happiness in the life to come.

The information we obtain from the alleged inhabitants of a future world is of a very diverse character. That may arise, not from any desire to misrepresent the future state, but from the fact that the future condition, although a continuation of, is in its essence very different from the present; hence, in describing the intellectual, moral, social, educational, and spiritual characteristics of the future state, there is an essential similarity; but in describing what I may designate the spiritual substratum of the spiritual spheres, recourse is necessarily had to figures, images, metaphors, and allegories. We appear to be no more able to comprehend, in its fulness, the precise nature of the spiritual body or the spiritual world than the larvæ of the dragon fly can understand its adult condition, or than we, by any degree of ingenuity, could convey to a quadruped a distinct conception of the thoughts, emotions, hopes, and fears which pass through our own minds. The transfer in each case is impossible; the spheres are entirely different, and all the knowledge we can possibly obtain of what I may term the substantialities of the future life, must be received by metaphor and allegory, and be translated as far as practicable by the analogies of the present life.

The diverse communications we receive from the next world probably arise—firstly, from the various spheres in which the communicators are located; secondly, from the different powers of observation and description possessed by those who communicate, and thirdly, by the suitability of the terrestrial agent for the conveyance of the message. No two men in the world see external objects alike, and no two men entirely agree in their description of complex phenomena. This world presents entirely different aspects to different men: the scientist discerns the wondrous laws that direct the mechanism of the universe; the moralist observes the motives by which men are influenced, and traces their consequences; the politician devotes his days and nights to social and political problems, to which the man of science is often indifferent; the spiritually-minded man devotes his best energies to tracing the relations between the present life and that which is to come, with special reference to man's relation to Deity; and the illiterate boor lives an animal life, and looks with indifference upon the marvels and mysteries of nature.

As there are diversities of men, who would, if required, give diverse descriptions of this world, so there are diversities of spiritual beings, who give diverse descriptions of the spheres in which they dwell.

This is the more probable, because, unlike the earth, where men live on the same physical plane, although of various intellectual, social, and moral grades, the inhabitants of the spirit-world live in various grades and on myriads of planes, and it is extremely probable that correct descriptions of their various localities would be as diverse as would be descriptions of the surfaces of the Sun, Moon, Earth, Jupiter, Saturn, and a comet.

To suppose that in the future life we shall acquire knowledge without effort, is the sheerest credulity. We shall be adapted to our sphere. Our capacities will be limited, but improvable, and we shall in the future life find limitless fields for investigation, which, with every addition to our knowledge, will give us an increased consciousness of ignorance. We shall enter upon fields of inquiry that are infinite and therefore exhaustless. In this life there are men of broad observation, and lofty generalization, but none cover the entire ground in any area of cosmical research.

The mere struggle for existence which is a leading characteristic of the present life, will, in the future, disappear, and our chief occupations will be to raise the fallen, instruct the ignorant, acquire additional knowledge, and offer acts of devotion to the Supreme Ruler of the universe. The more benevolent members of the spiritual commonwealth, will probably occupy much of their time in visiting lower spheres than those they normally occupy, and in endeavouring to urge upon those who reside there, the importance of striving to rise in the scale of moral and spiritual worth.

Those who are not adapted by sympathy or otherwise, to raise the fallen, will probably be engaged as such persons here are engaged, in promoting by fellowship the happiness of their equals in morality and intellectuality.

This is clear—that the wealthiest citizens of the spiritual commonwealth, will be those who by self-sacrifice and by acts of benevolence, labour more to raise their fellows than to increase their own enjoyment. Many of the poorest men in the spirit-world, will be those who were richest in the present. The possession of the means of doing good without doing it, is abject poverty.

True wealth consists not in external possessions, but in that benevolence of disposition which urges its possessor to works of benevolence and usefulness.

Worship will form a portion of spiritual employment and enjoyment. The distance between the Creator and his creatures will be as great there as here; the finite can never either approach or comprehend the Infinite, and it is not improbable that in all worlds, and in all spheres, it will be equally impossible either to see or to comprehend the Almighty Ruler of this infinite universe. Our knowledge of God, both here and hereafter, must be inferential, and deducible from his works in both spheres, and the most we can hope for is cumulative evidence of his existence, perfections and laws.

Of the spoken language, the methods of locomotion, the means of conveying thought by writing, the mode of receiving nutrition, the necessity for rest and sleep, little, probably nothing, is known. As we cannot conceive of the transference of complex thoughts, except by language or signs, it is probable that some mode of articulation is used. The languages may be as various there as here, or it may be that complex thoughts, as in the case of mesmeric sensitives, are transferred by volition without the use of oral speech. Motion, more or less rapid by volition, is not very improbable, but of that power we have no clear illustration among physical organized beings. Writing in the future life has been said to be of the nature of Chinese writing, each form representing an idea, and the scope and extent of the idea depending upon the interpreter. That is the fact in relation to many terrestrial things. A fossil tooth, for example, conveys one set of impressions to an illiterate person, and quite another and different set of impressions to a cultured paleontologist. We have here no knowledge of activity apart from nutrition, and it is likely that some form of nutrition obtains in the future life. Nutrition, however, implies waste and decay, and it may be that there is neither waste nor decay, and therefore no necessity for nutriment, if no decay, then it is probable that rest and unconscious sleep are unnecessary.

In the language of the new Bishop of Newcastle, it may be said that even Paul himself could not translate his spiritually-gathered ideas into the "vernacular of heaven" and re-translate them into the vernacular of earth.

The views I have expressed, although necessarily brief and speculative, commend themselves to my judgment as an approximately correct description of the conditions of the future life. They are more in accord with what we do know of Divine rule than are the majority of the follies taught respecting the nature of the future state. We live in a period of widely extended scepticism, so far as regards the leaders of scientific thought, and widely extended credulity among the more thoughtless and emotional of mankind, and I have to confess that I know of no department of inquiry so likely to impress naturally sceptical minds with the reality of future existence, as that reviled and despised department, known as the phenomena of modern Spiritualism.

The despised phenomena of modern Spiritualism have done more to uproot Materialism, and fill thoughtful and

highly educated sceptics with ardent hopes for a future life, than have all the teachings of all the pulpits in Christendom during the same period.

The blank prospect of early annihilation which darkens the minds of thousands of intellectual and moral materialists, is depressing in the extreme; the prospect cramps the energies of even the best men in this life, as it blots out all hopes for the future.

The progress of the race is small consolation to an unconscious unit who once formed a part of it, whereas the prospect of a future life of boundless progress under divinely righteous laws, is a consummation devoutly to be wished by every rightly constituted intelligent being. It is impossible to conceive of anything more stimulating to every form of useful activity here, than the belief that our efforts towards improvement in this world, will all be carried forward to our credit in the next, and that we are the denizens, not of an insignificant temporary earth, but of a spiritual realm which is co-extensive with time and space, and that while at the decease of the body, we leave all terrestrial possessions, we carry into that realm the best part of our being, viz., knowledge, thoughts and affections, together with the sweeter consolation that those loved ones who have preceded us, will be joined with us there, and those whom we leave here, will regain our companionship hereafter.

HOW, AND BY WHAT MEANS IS THE LAW OF COMPENSATION APPLIED TO THE SPIRITUAL NATURE OF MAN?

THROUGH MR. S. DE MAIN, BY HIS GUIDES.

(Reported by Mr. C. G. Oyston, Hunwick, Durham.)

The Law of Compensation is in operation not only in the Spiritual Spheres but on the Earth Plane also; and it is as unerring in its application as any other law which may be established in the whole system of created being. We will take you here for instance. You are passing through this existence under unfavourable circumstances, and it cannot be reasonably expected that as much will be required of you as of those who pass through material life under more favourable auspices, consequently, the Deity has formed a law by which adequate and just remuneration will be imparted to every individual soul. However, had you been placed under more propitious material conditions you would doubtless have been destitute of that spirituality which enables you to eagerly pursue and grasp the spiritual, and thus bring down the rich fragrance of Heaven so necessary for your spiritual welfare.

But this great Law of Compensation enters more fully into operation in the spiritual world. An individual who while on earth has lived a life of recklessness—who has never been taught to comprehend the nature of his relationship to the world: He who has never been instructed to understand the vast resources hid within him, yea, utterly oblivious to the mighty responsibility devolving upon his actions. Brought up under adverse circumstances, he is carried away with the stream of vice, because he possesses no kind friend to extricate him from his lowly condition, and he is ignorant of his true spiritual grandeur and dignity. This individual goes out into the spiritual world having neglected to cultivate his powers because ignorant of their nature. Does it appeal satisfactorily to your sense of justice to suppose that he should receive the same punishment as one who has been endowed with superior knowledge and privileges, but who neglected to benefit by the power he possessed? Nay, the human mind revolts at the thought. This poor unfortunate soul passes into the spiritual state, and he becomes self-condemned. His heart sinks within him, and he bitterly laments that there was no one on earth to instruct him, or, otherwise, his case might have been far different; but though his external appearance may be dark and shady, some kind angel friend draws near and wraps him round with a mantle of sympathy and love, the sweet balm of the spirit is poured into his saddened

soul, and he gradually emerges from his undeveloped condition into the radiant sunshine of God's Infinite Love. Through his dense ignorance he is not entirely responsible, consequently, the punishment is meted out in proportion to the exceptional circumstances.

With respect to the individual who has imbibed a taste for intoxicating liquors, we say that it is decidedly wrong to denounce that man who staggers through your streets. You say that he has sunk his manhood, and you are sometimes disposed to spurn him with contempt. But blame him not. He may be innocent of the charge you would impute to him, for his ancestors may be more to blame for his deplorable condition than the unfortunate individual himself. You are indebted to your ancestors for the quality of organization you to-day possess, and thousands are suffering for the crimes of their predecessors. Look at that individual who stands forth in all the glory and majesty of developed intelligence. He who in loving sympathy and pure design has pledged himself and his love to the fair creature by his side. Surely the sunlight of life shines upon them, and the prospect is fair and inviting, but watch them step by step as they bow at the shrine of fashion. They invite certain friends to their home, and they must have something stronger than water to drink. Then wine forms an important adjunctive to the festal board; gradually the seductive influence is made manifest, and they become helpless victims to the demon drink. They bring into existence children, and though generations may have passed away, that taint is still conveyed down the stream of human life, and the descendants are inevitably affected thereby. Then, how can you, with a single eye to justice, blame the poor drunkard for this?—a predisposition which has been imparted to him because of the intemperance of his ancestors. This evil can be traced to be a hereditary disease, and it will take an individual possessed of Herculean strength to cast the pernicious influence away from him. We say it is uncharitable to blame these people when their predecessors may have been instrumental in forming their tastes.

In the spiritual state the Law of Compensation comes in to ameliorate their condition. The habitual drunkard becomes receptive to influences of a pernicious kind, for none are rendered so susceptible to undeveloped spiritual beings as these habitual drunkards.* You may gently remonstrate with them until the tears start from their eyes, and they express a resolution to reform, but how feeble are their efforts to accomplish the desired result? Watch them there, as they are carousing round the convivial board,—boon companions, assembled for the purpose of sociable entertainment. Look, and you will see the inciting cause which propels them on in their headlong course to ruin. There the spirits of those who have been addicted to the same pursuits are hovering round, eagerly seeking a renewal of that enjoyment which they experienced here. They thus incite the inebriates of earth to drink, by infusing the desire into their minds, in order to receive the gratification themselves, which cannot be obtained elsewhere. Thus these intemperate beings are subject to external surroundings, past and present. The poor drunkard goes down to the grave prematurely, the living temple of the spirit shattered and destroyed,

* Science has established as an incontrovertible fact that noxious exhalations render the physical atmosphere impure, and the seeds of destruction and death are sown when that poisonous effluvia are imbibed into the human system, and the fetid emanations from diseased individuals exercise a very pernicious influence upon others. Then does it not seem reasonable to suppose that he who frequents haunts of vice and crime will as surely imbibe spiritual poison as he who presumes to dwell in an atmosphere of noxious vapour during his sojourn on earth. Not only is an injury imparted to the individual himself, but the emanations from his own nature, saturated and impregnated with inharmonious conditions resulting from the impurities lodged in the channel through which the thoughts proceed, disembodied spirits gravitate to his spiritual sphere and are powerfully affected thereby.—C. G. O.

and the spirit passes therefrom feeble and weak indeed. Had he been born under more favourable conditions he might have boldly stood forth, declaring in eloquence rich and grand the dignity, nobility, and ultimate destiny of the human soul, instead of succumbing to a baneful and pernicious influence. We do not place all drunkards in this category, only a certain class who are made victims by external influences. They are compelled to take it. They have not sufficient individuality or will-power to shake off the deadly incubus.

These spirits were low, degraded, and emaciated while in the material body, and when they rose therefrom into the spiritual world, they appeared simply as the shadow of what should have been their proper development. Have you never seen an individual who has been exposed to the atmosphere for a long time, destitute of requisite nourishment, whose flesh has pined away until he is a mere skeleton of his former self? This illustration will convey a faint idea of the appearance of the habitual drunkard in the spiritual world. The dejection and melancholy look of that sorrow-stricken soul would make the angels weep, if it were possible to elicit tears from such exalted beings, and though sympathetic souls would kindly essay to draw near with an earnest desire to benefit such a grief-stricken wretch, it is all in vain. He cannot bear the piercing gaze of those loving spirits, and he must, therefore, remain for a considerable time, before he can permit their gentle ministrations in his favour. Such an one is carefully watched, and when he is capable of receiving instruction it is imparted to him.

But there are, also, those who know full well that they are imbibing what will eventually hurry them to ruin and a premature death. Heedless and regardless of all things, they still rush on down the dangerous pathway to destruction. They assume a degree of spiritual development before their fellows—they stand boldly presumptuous in the sacred sanctuaries of your land, and publicly partake of that which only the good and holy men are entitled to. They will put on a pious air before their fellow-men, but in private they are imbibing that subtle liquid into their systems, which ultimately effects their ruin. They will have recourse to all the petty tricks of trade to gratify their depraved appetites. These pass away from the material, and they gravitate to the lowest spheres in the spiritual condition. There they roam to and fro like rapacious wild beasts of prey, seeking whom they may devour, and woe be to that child of earth who comes under their influence, for their vilest passions are aroused, and they desire to make others as low and degraded as themselves. Thus you see that the drunkenness of to-day is, to a great extent, due to the operations of undeveloped spiritual beings and hereditary influence.

To the high and noble souls, do these creatures assume the form of human beings? Do they walk with heaven-erected face, as though conscious that they are allied to their Father God? Nay, they are like ravening wolves. Some are stranded on the confines of the spirit shore, full of all that cunning and craftiness which is the result of selfish considerations, and doubtless many individuals viewing these would not suppose them to be human beings at all, but they would boldly assert that animals existed in the spirit-world. Then how necessary must it be for you to shun the places where these individuals assemble, for on entering the dens of vice, these spirits might become attached to you because of your susceptibility, and thus they would hurry you to destruction. But, he who persistently and knowingly courts such society—who has become intelligently apprised of the fearful risk he incurs, and yet foolishly surrenders himself a victim to his surrounding enemies, will receive no such compensation as he who was ignorant of the danger.

Take an individual of your civilized land, who enjoys all the privileges and refining influences which advance-

ment affords—he follows out the bent of his animal propensities, he never strives to unfold his superior faculties, but degrades himself morally and spiritually. Then, take that savage, who is entirely destitute of a thorough knowledge of his relationship to the world. Would it accord with your sense of justice, if that savage received the same punishment as the highly favoured civilized subject? No, the uncultured spirit will be taken gently by the hand, and sympathetic beings will endeavour to bring out the latent powers of his soul, and he will only be punished according to the knowledge and privileges he possessed, and, beyond this, retribution cannot go. There is that intuitive perceptibility, or warning voice, which intimates to you a conviction of wrong, when you have transgressed and disobeyed its divine behests. You will be punished in spirit-life according to your knowledge, not by what you know, but by what you might have known had you fulfilled the duties of life.

He who has passed through life in ignorance, circumstances having prevented him from acquiring a great amount of knowledge, does not reflect extraordinary spiritual beauty, yet there is within that soul, grand and noble thoughts which have never been unfolded, and angel-friends gather around him. They take him to a place where the sunbeams of God's love can fall upon his soul, like the warm rays of the April sun upon the delicate flowers, and ultimately his soul unfolds the lovely fragrance of its being. There is another class of individuals who know the right, but continually pursue the wrong. Their avocations are as various as upon earth. They passed for somebody they were not, while in the mortal form. They were supposed to be good and pure, but inwardly they were filthy indeed. They wrap their robes round them, to hide themselves from spiritual beings, for every eye cast upon them, makes them quiver in excruciating agony, and they recoil in abject terror from the prying gaze of purer beings than themselves. There are myriads in spirit-life to-day, who eagerly yearn "for the rocks and mountains to fall upon them," to hide their presence from those who are desirous to benefit and uplift them. Take one of the wicked men on earth, to whose prayer and supplication is wont to be made, and you cannot inflict a greater punishment upon him; and so is it in the spiritual world. The undeveloped spirit feels as if a thousand darts were piercing his soul, when the keen scrutiny of the holy and the good assails him, and marks his hideous deformity. Some of these spirits when left alone cannot at all times perceive their deformity, and they imagine that they are not in reality so bad as they are. There they move to and fro in the shades of their lowly condition, and fancy you see them there.

Look yonder, away in the distance, there is a convoy of bright angelic beings approaching to instruct them. As soon as these undeveloped ones perceive them, what a consternation prevails! Have you never seen a herd of deer in the forest, aroused from their repose by the blast from the hunter's horn, or the deep bay of the hound? How madly they rush through the forest in their efforts to escape from their deadliest foes. So is it with the spirits referred to, it is extremely difficult to make an impression upon them, for they dislike to come in contact with more advanced souls than themselves, and thus they are like the wicked on earth. Therefore, we would say to you, if you have endeavoured to acquire all the knowledge possible, and ever had a single eye for the truth, you will not enter into the gloomy shades of the spirit-world, for visions of inexpressible splendour will gladden your view, and you will send forth your aspiration of gratitude and praise for the marvellous and unlimited powers embodied in that incomprehensible principle—the Immortal Essence within,

"LORD NELSON" ON THE WAR, AND THE PRESENT ADMINISTRATION.

A CONTROL RECORDED BY A. T. T. P.

August 19, 1882.

The Sensitive, under control, said:—

Inexplicable dilemma, a great part to undertake; a great difficulty for the General of our forces, and rendered more so by the high birth of those acting under his command. His former affairs but few could criticise. He travelled over unknown grounds, proving his title and good right to be accounted a leader of men: more by the care that he took of those under him, than by any displayed strategy; but he is now about entering on his first real campaign. He now has an army under his care, and it is not unknown ground on which that army is located: it has been the scene of brilliant generalship for centuries. Again, he has a class of people around him who will be chary of making public his fame. I am referring to newspaper correspondents, to whom he is no friend, and neither is there any love lost between them. He is thoroughly Conservative at heart, and for this I do not blame him, nor do I wonder at his views. Petted by the highest of the most powerful Empire in the world; deemed by a great Strategist—who from his room commanded the brigades of his countrymen, stationing them in the different portions of the fairest provinces of France, weeks before the event,—to be amongst strategists one of the most prominent, and both our English General and the well-renowned Von Moltke deem the greatest curse to a modern army to be the newspaper special correspondent.

But, perhaps, in strategy mine are old-world's notions; ideas that have passed away with the men and the weapons of the last century. This may be so. But we have still remaining with us this faculty of witnessing under personal inspection the weapons and men of to-day. Let sceptics sneer at such an occupation of those who have passed onward, as being unworthy of their consideration; but individually it is part of me to watch the tide of sweeping changes since my days on earth, and, in admitting this, none can charge me with holding undue views of the Elysian home that God has provided for us all.

He, who has so suddenly changed his policy of steadfast peace to the stern realities of war, is risking with that change name, power, and immortality amongst his fellows. This war is the Premier's strongest effort. There have been glorious efforts, the records which are on our country's Statute Book; but he has never yet had his name enrolled as being the primo mover in any of the mighty changes brought about by war. There was a day, and that day is not of the far long past, when he believed that the principle of war was a principle, the necessity of which was fast decaying. But he has thought fit to change his mind, and he has adopted a policy that is national and unsectarian; a principle, not of indifference, not of the former vacillation, which distinguished him in all acts that had a tendency to the shedding of blood, but to-day there is stern unchargeable resolve, and an abandonment of that reckless capriciousness which marked the last little wars under his Government.

"Trade is the soul of a nation"—such was his former theory: "Trade is the heart of the nation; it is that which makes England sound and solid." But, I say, there is something else needed but Trade, that is, Dignity. A powerful reaction now governs him, and he feels that he is united with his countrymen in trying to restore the tarnished dignity of this our Mother-land. Now, is he right? Has the dignity of this Empire suffered from his love of peace? Leading minds admit that there has been loss of dignity, inasmuch, that there has been but a handful of men sent out to be slaughtered: first by the savages of Africa, and by the Boers in the Transvaal question in the second instance. And why was this? Because there was but half his heart in either of these cases; but in this last expedition, an English army under an acknowledged Leader proves, that he is at last prepared to solve the problem of whether war is needful, or needless: and here, then, to be added to his political conquests will be the triumph of our arms on the battle field of ancient Egypt.

The English nation look for one political party to abuse the other, and also look for the party in Opposition to be the most abusive. But this has not been so during this last Session of Parliament. There has been a thoughtful courtesy towards the Ministers, who have had to solve some of the most momentous questions of modern times. They have turned their eyes towards that unhappy country, whose sons with every succeeding day are rendering their country and themselves infamous.

I am referring to Ireland. Even in the face of remedial measures that have approached nearly to destroying the rights of property; even in the face of repressive measures stronger than any, perhaps, could have thought possible, murder steals through the land, yet none are bold enough to arrest the murderer in his fearful act; every day that follows day proves this. Murder unavenged and blood are crying from the ground for justice, and yet the murderer at freedom, and even if not

free, even if within the grasp of the law, his countrymen unwilling to render him up to that which so many have so fully earned, viz., the gallows. Every week adds but horror to horror, and crimes, ruthless and merciless crimes, are fast accumulating. Take the last crime as a fair type of those that have passed,—the extirpation or nearly entire extinction or an entire family: the husband, the wife, the mother, the son, dragged by their feet out into the open and there mercilessly murdered. And why? Because they had raised their voice against the murderer, in fact, they had not gone so far as this. How much they really did know is dead with them, for, out of the body, the command is better obeyed which says, "Vengeance is mine." Therefore, they had not gone so far as to proclaim to the world the names of the murderers; but they could not pass the lake, knowing that the bodies of fellow beings were lying beneath its silent waters, and the murderers of that offending old man were still at large. Their only fault, their only crime was proclaiming where the body was lying, so that it might be christianly interred; for this the whole family has been condemned to die; for this they have died, and the brutal murderers are still at large.

Again, I say, that the Opposition, turning their thoughts to these things happening in the Sister Island, have forgotten their self-righteousness when in Office, and laid no burthen of guilt on the present Ministers. They have not charged them with being the makers of all this mischief, the producers of all this misery; they have forgotten to use arguments, and have, to a man, confined themselves to voting in support of the acting Ministers, the consequence has been overwhelming majorities against a clique, who really form the root of that great Upas tree that is holding aloft its branches over Ireland's fairest counties. This clique argue, that they know their country's wrongs, and again, our Ministers reply, "We know your one-sidedness, we know that you are influenced, not by your sense of right, but by what your constituents think of you; we know that your arguments are superficial, and that there is but one view, and that view an anarchical one, which you have steadily followed to the detriment of your own country, and also to that of this country. A wasted session, a wasted time, a time in which so much was promised and so little performed."

But one important decision ere the Session closed, and that was the necessity of war; the necessity of once more having a voice in the councils of nations. On this event rests the reputation of one who is, indeed, a servant of humanity, a friend to struggling nations. Who can deny to the veteran Statesman a huge amount of information on all the leading affairs of man. He is far from perfect, but no man knows this better than himself. He knows that man never can be perfect; he knows that perfection rests and abides only with the Eternal One. But the Premier's knowledge is built up, not of petty details alone, but in a pure and perfect state; his knowledge, as a matter of fact, has, in some respects, guided him to partial thoughts; sometimes to dependence on the opinion of others; but there has come the time of stern and independent resolve, springing from the knowledge that, first, law is necessary, constituted law is necessary, and, sometimes, war may be necessary. All possible forms of law are necessary, and in the strength of his knowledge he is contented with every Judge in his own Court, either for the Criminal Courts or for the Civil Courts, so that justice may show itself under every form of law.

There has been one fearless Judge, who has been willing not only to justify his decision, but to make a statement to his masters of what constituted law demanded, and what justice required. The one-sided clique burst out into an expression of detestation against the man, and against his decision, but the first to claim speech was England's venerable Leader, on this decision of Contempt of Court. He recognised that the Judge was actuated by the soul of justice; his knowledge enabled him to recognise this, and in his heart he looks on that well-tried Judge as one who has gone through the drudgery of statute and forms; who has qualified himself technically, and the Premier was also satisfied that there was a quality beyond this matter-of-fact knowledge. He recognised that the Judge had caught and laid hold of the very spirit of justice, so that the Judge possessed not only the form of the statute, but another possession dearer still—the soul and spirit of justice. He knew that justice and truth must go together. An unjust man cannot be a truthful man. The man who denies without investigation is an unjust man. The thousands who ridicule our return are unjust men, if they have not investigated the fact, and thousands have not. They may be branded by some as sectarians and one-sided—I call them unjust.

Then comes the right of individuality, and the universal right of opinion. God has never designed power to any particular united opinion—half-united, I should say; I mean, that however great the party, if it do not embrace the whole, it has no special power conferred from God on high. God's strength is in an united self-hood; His blessing rests alone in unity. It has been and is to-day, party that tries to compel others to follow them; but from whence is their authority? I answer, from themselves only. The Roman Catholics lay down the dogma, that no man can be saved that is not with them. But will Protestants believe this? They say that there is no salvation in it at all. Go back to the Turk; to him Catholic and

Protestant alike are lost infidels, and both Catholic and Protestant get no chance whatever in the opinion of the Hour worshipping Mahommedan. Who, then, can reason with these various parties? No man can: men must trust each other. Unreasonable believers can trust none but their own party: Who can reason with such? But the Leader of this nation is above party; his judgment carries the conviction of many around him. He never sets himself the task of performing the impossible, but he has arrived at the very dome of thought. He thinks beyond men, beyond party, and he dwells alone on principle. If to be guided by good principles constitutes all that is good in man, then there is one that believes this: it is this nation's Leader. He only cares for principles in others, he only asks for it in others. How proudly he argues from his own principles, speaking not to the men in Opposition, but to their principles. He does not try to convince those whose actions are governed by false principles, nor does he condemn them, provided they do not cross his path; provided that they are not bringing suffering and misery on those whom he is considered to govern and care for. So long as their false principles hurt themselves alone: so long do they remain unmolested. Let false principles cross his path of duty, and the weight of years is forgotten, and the thunder of his eloquence stirs the hearts of his hearers. The servant who, guided by false principles, has shed the blood of his countrymen, and who has raised rebellion, and allowed murder and robbery to make a ruin of a fair city, has crossed the path of the man who has the power to decree judgment. Collectively, simultaneously, the country which he leads is willing to act with him, and at once to justify his course; although that course is an unusual one—a course on which he travels in pain and suffering of mind. But better is this than the impulse and fiery resolve of the former Premier, for that might have changed, but the resolve which has been gradually obtained by lingering faltering steps, will never change. Let other nations be careful, for there is one now more jealous for his nation's honour than any man in power before his day. Such is my opinion; and, yet, within his breast is the heart of a tender loving man.

When the atrocities committed by the Turks came on his ear, no one sympathised more deeply with the oppressed Bulgarians than he of whom I am speaking. And then, when all the Christian nations were anathematising the barbarous Mahommedan—branding them as the most enervated race of men on the earth, as men who heaped degradation on degradation on their women, thus proving their cowardice by the lowest form of brutality in the oppression of the weak and helpless,—well, he turned round and said, "Let us not be hurried away by false principles; let us not ourselves become hypocrites, or selfish in the disguise of pious horror. Let us be fair; I do not know of any proof of the Mahommedan's degrading their women. I know that false principles make the Christian boast, that it is only Christianity places woman where she should be, and that no other religion acts the same towards her; that the Turk, especially as a husband, was a tyrant, and his wife a slave." Not only in respect of the Turkish Mahommedan, but false principles also have been asserted, "That the Mahommedans of India look on the birth of a female child as a calamity;" but there is no truth in this; it is false, and rests not on truth, therefore, it is false principle. You, Sir, know, perhaps, better than ninety-nine out of a hundred who will read these words, the law of the land and the rules of the religions of India. Can you bring any distinct proof of the degradation of their women? On the contrary, you could prove that you have seen Hindoo women filling important positions. Let any European enter the home of a Hindoo; the females rise and retire. A Christian woman would look on this as a mark of degradation and inferiority; the Hindoo woman looks on it as a mark of her virtue and respect. Look on the affection

that exists between the Mahommedan and the woman of his choice; where is there deeper filial piety? It will be long before the Father or the Mother of the West can boast of paternal or maternal influence to compare with that of the Mahommedan, either of Turkey or of India. Therefore, there can be brought no proof to bear on the degradation of their women; therefore, the lowest form of cruelty charged against them must be abandoned. For the race of Mahommedan Turkey, that we are accusing of merciless action against a defenceless foe, are morally innocent of the other charges now brought against them. Then, again, he says, "Although they are merciless to their foes, they are the most moral race among themselves; contented with the present, yet looking at every hour as but a fleeting good; not wishing it gone, neither attaching a superficial value when it is past. The spirit of adopting children is known only in the East; it is done sometimes in the West, in a half-hearted manner, but there, in the East, the adopted child is the child of the soul with them."

I here interrupted and said, I was not aware that adoption formed part of the Mahommedan religion; amongst the Hindoos it was the rule, on the idea that the libation of a male child to the manes of the deceased was necessary to release the ancestor from Pât or Hell.

The Control said:—

I can assure you that it is the belief of the Leader of this land, a belief publicly given in one of his addresses, a belief based on his sense of good principles, that the Mahommedans will suffer poverty, privation, before they are diverted or weary of well-doing; that the love of the Mahommedan child and the love of the Mahommedan mother is beyond the self-righteousness of Protestant false principle. "The mother, the Mahommedan mother, is a friend and counsellor to her son; she is so constituted by the son, and her advice is listened to with respect and deference. No man can produce proof that an Osmanlee ever struck a woman in resenting her words or expostulations. They have few virtues, but one of the few is care and love for their womankind."

You made a remark in respect to adoption, but you spoke of its forming no part of the Mahommedan religion. But I say it is commanded by the Mahommedan Law. The great leader, Mahomed himself, was filled with filial piety throughout part of his career. His mother went the length of ridiculing his claims, and he mourned over her grave, although, according to his belief, she died the death of an idolater, and yet how often he wept at her grave in loving memory of her in life. "I ask you, is it not false principle? Is it not Protestant self-righteousness, indeed, which brands the Mahommedan and Hindoo with tyranny to their women? whilst to-day, in this, the foremost of Protestant nations, there is no protection to budding womanhood, who walk this city's streets to be assaulted and ruined without any compunction. Your very Lords have said that in your populous thoroughfares is witnessed a sight, that would be impossible in the East,—young girls, from eleven to fourteen years of age, promenading up and down these thoroughfares with a purpose only too apparent; men bidding for them, helpless, unprotected children as they are. Thousands of the fairest of English girls, not women, are secretly and successfully corrupting England's manhood, and ruining themselves in the process. I do not think England to-day can make the charge of degrading womanhood a 'causa belli' against any nation. There are too many sectarians in this country, so many, in fact, that it gives a divided power, and no divided power can take on itself the task of teaching. Power rests only in unity. God, neither directly or by mankind, his born servants, has ever promised power to the Church of England, nor yet to the Church of Rome, nor to the Mahommedan, nor to the Buddhist, nor to the Hindoo. They are all unknown to Him. They exist only as parties, who have given themselves power. We may justly blame the Mahommedans for atrocious cruelty, but it is a false principle which would charge them with faults which we cannot prove. We are taught to believe that 'charity is before faith.' The land that we call pagan, the land of the East, is the land of charity. Let us, then, learn of them in this matter."

Arguments such as these prove that he can be fair; that he can weigh faults in his balances, as well as crimes, and vice versa. Grounded by knowledge on good principles, his decision cannot be superficial, but must go beyond apparent proof, until it rests on those motives, which rest and have their being in good principles. He risks them all in this command of his chosen General. He has carefully explained why he has placed the army on the field; that his country's interest demands it; that they are placed there to defend a legally elected Potentate against his rebel subjects; that it is also his country's interest that rebellion should not triumph for a moment; that it is not against Egypt or the Egyptians that he is raising his hand, but that he is raising his hand against a rebel Colonel with rebel officers with him; that the heads amongst the Egyptian officials had their sympathies with legal authority, and that the most notable in the country recognised openly, and many secretly, the authority of the Khedive; and, therefore, it is not against an oppressed nationality that he contends, but against a rebel leader and rebel followers.

To-morrow I shall visit a scene where I held action, a scene where many of my brave followers passed from time into eternity. You have asked me who I am. I answer you, Horatio, Lord Nelson.

I asked for a little conversation before leaving control. I asked him what he thought of the position taken as to Egypt. He said he thought it a very wise step. England, of late years, had lost prestige in the eyes of Europe, and having regard to her Indian possessions, he said, if the Mahommedans of India saw we were afraid of tackling the Mahommedans in Egypt, that we should be having a combination against us in India, which we hold only because they are not united. I then asked whether he was satisfied with the disposition being made by Garnet

(Concluded on page 553.)

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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.
Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 1, 1882.

NOTES AND COMMENTS.

Mr. Barkas's discourse on the Future Life is of importance, as evincing the influence which Spiritualism can exercise over the convictions of a hard-headed man of science. Without prejudice on either side, Mr. Barkas weighs the evidence at his command, and draws such conclusions as he would in any other matter presented to him. It is by far the most valuable deliverance which Mr. Barkas has ever given on the question, and is highly creditable to his own state of spiritual growth. Such indications are the best proof that our Cause is making rapid strides, and that in the right direction,—spiritwards.

Mr. de Main's discourse reads well in connection with that of Mr. Barkas. The principles of both are identical. Here we have the trance-deliverance of an uneducated man harmonizing strictly with the carefully collected evidences and coolly drawn conclusions of a man of great experience and erudition. This shows that Spiritualism is not contradictory or uncertain in its conclusions, but as solid and reliable as any branch of knowledge we possess.

The Control recorded by A.T.T.P., this week, comes out boldly on politics. Of course our readers understand that in faithfully putting before them the opinions of Spirit or Contributor, on politics or any other question, we do so without bias in any direction. In all things our principle is—Liberty and Toleration.

Hold! we make one exception, and that is, we give no quarter whatever to humbug and scoundrelism. Not that we think it our mission to expose humbug or to denounce rascals; treat the humbug with contempt and ignore the villain, except in so far as words may be needful to cut the cord that may incidentally bind one to a member of that class. If our Australian friends had been faithful in this matter, "Little Tommy's" career would have been cut much shorter, and the Cause and individuals saved from disgrace, annoyance, and injury. Nemesis is on the track of his accomplices in this country, as it has already overtaken him. Where are the committees now who employed him, and used him as a weapon to ruin our work?

We think Dr. Peebles's apostolic system of picking vagabonds out of the gutter, and placing them in the head and front of Spiritualism, a most mischievous one. The kernel of the evil lies in the subsequent system of making spiritual work a matter of self-interest instead of self-sacrifice.

We are as yet in the early morning of Spiritualism, and it

seems wise that we should endeavour to seek light from our past experiences. A correspondent recommends that we "Go on preaching truth, independent of what is right and wrong, and plant no standard and fix no code of principles." It is possible that all past blunders were perpetrated with this good motive, which requires to be supplemented and guided in its application by the results of experience from time to time. We think Spiritualists cannot ponder too deeply the causes of the grave misfortunes which have overwhelmed their Movement. It is towards that end, and not to denounce unfortunate individuals who deserve our pity, that we speak on these unpleasant points.

Mr. Smith's letter from Brisbane reminds us of our work over twenty years ago. All went well till we had collected a few "tools" useful in our work, when our "brothers" eagerly instituted proceedings to wrest said "tools" from us, and drive us from our position of usefulness. Mr. Smith will yet find much to contend with that he at present little dreams of.

We publish his letter, but we fear it will bring on him a host of spiritualistic adventurers. If our Brisbane friends will act on the principle to allow every family to manufacture their own Spiritualism, and thus exclude the Rogue and Vagabond element, they will win a solid success. Generally speaking, all who have the right to witness spiritual phenomena, have within their means the ability to elicit these phenomena. This is a law of nature. Those to whom nature has denied the power, generally abuse that of others which comes under their control.

We have a fine selection of articles on hand, to fill the immediate numbers of the MEDIUM. Our readers have in anticipation many delightful hours.

Why don't we "go out of town in August." Why, indeed, because we are wanted here. In the rear of the Spiritual Institution there is a pleasant nook of garden, with a well-planted rock-work and fernery, overflowing with vegetation: this is a wonderful solace to the weary nerves, and makes us regret that the poor in the alleys of St. Giles' have not similar advantages; then we forget all about the seaside.

CIRCLE & PERSONAL MEMORANDA.

Miss Chandos Leigh Hunt has removed to 37, Oxford Mansions, Oxford Circus, London, W., where her instructions in Mesmerism may be had.

Rev. C. Ware will deliver a discourse at Goswell Hall on Sunday morning, at 11 o'clock, and preside at the evening meeting, at 7 o'clock.

We are glad to know that Mrs. Hollis-Billing's friends do not forget that she is at present in London; and now that her health is restored, she is in fine condition to give sittings.

The new edition of "The Spiritual Lyre" is in the hands of the binder. We will be able to make plentiful deliveries next week. We will be glad to receive all orders at once. A few copies of "Golden Thoughts" should be ordered in each parcel.

On Monday evening Mr. Burns gave a Phrenological Evening at the Spiritual Institution, on behalf of Mr. T. M. Brown's Emigration Fund. The attendance was small, and 9s. was collected. An effort is being made to increase it to £1.

Mr. T. M. Brown and family will receive a warm welcome from Mr. Smith when they reach Brisbane. Mr. Brown has done much to promote the spread of Spiritualism in England, more so in his native district during the time he was a working man. See Mr. Oyston's report.

Mr. T. M. Brown's meeting at Newcastle on Sunday was a very satisfactory one. He is besieged with letters of sympathy, and invitations which he is unable to accept. He begs his correspondents to allow this notice to stand in place of a reply, and rely on his gratitude. The ship does not sail till the 20th instant.

M.C.C.—It was not with the view of exciting personalities that we published the letter in question, but to call attention to "conduct in the circle" which cannot be too much enforced. Both accounts are substantially the same, and "Neptune" expressed his regret at any inconvenience he may have caused his "elbow friend." Better be friends—at least we do not feel like widening the breach. We find we inadvertently printed "man in Cancer," for "moon in Cancer." We hope that orb, now radiant of nights, will accept our apology, and will not visit us with a share of the excitement which this matter seems to have given rise to.

THE QUESTION OF THE LIABILITIES.

The General Assurance Company have set the law at work to recover from me the balance of the loan. Their attack of last year cost nearly £40, all of which is wasted money. Mr. Morell Theobald kindly interposed, and made terms which I have not been quite able to fulfil, hence, the present proceedings. Mr. Theobald, in respect to this matter, writes:—

"I am quite ready, besides obtaining you the time in which it is easy to pay off, to contribute my share of L. s. d.; but I frankly tell you, and your friends, I shall do nothing more unless they are all ready to help, and to do so at once.

"I make this offer: If ten friends will send me £5 each, I will add another £5; or if £45 be collected within the month of September, and sent to me, I will make it up to £50, and pay off that sum to the General Assurance Company who, at my request, consolidated the loan to be paid off in three years by some such instalment. I wish it to be distinctly understood that I will give nothing unless that sum be raised, and raised within a month. It is no use helping in dribblets, which only go to pay interest and lawyers.

"Subscriptions sent to me at 23, St. Swithin's Lane, E.C., will be acknowledged, and if they are sent on any conditions such as I have named, they shall be respected."

In this matter I am powerless. I give my services, and I have been picked bare; I have no more to give. I can only hope that Mr. Theobald's most generous conduct will meet with an equally generous response. J. BURNS.

Dr. Brown, of Burnley, explains his not having visited London as proposed, having gone instead to Scarborough, and continues:—"I am heartily sorry that you are held so tight. I wish someone with a good influence would take the matter in hand. I think something might be done. I will do all that lies in my power, but that is but little. Nevertheless, if every Spiritualist would do a little, we could put you right in a few weeks. I wish I had the ability of writing, I would willingly do so, but I am withheld, knowing there are many far abler than I am for this work. But it is not talkers that are wanted just now; it is workers. If every spiritual family would at once send five shillings to the Spiritual Institution, the work would be accomplished. I wish everyone were as willing to do this, and more, as I am, your heart would soon throb with joy. Well, keep a good heart, dear Brother, I think the inhabitants of the spirit-world will awaken us up before long to our duty. It is hard and unreasonable for you to have to bear all the burden, but, as for myself, I can say, so far,—Brother and Sister Spiritualists, I have done my duty; have ye? I am willing to do a little more; are you? I hope you are, then, what we have to do, let us do it quickly, for delays are dangerous."

There is the ring of genuine prophecy in these concluding words

On Friday last, a Continental Express parcel was received covered with the seal impressions of some nobleman. On opening it, two Austrian gold pieces were found, with the legend: "One who read the MEDIUM, No. 645." The kind stranger has our grateful thanks.

Mr. Smith, Brixton, sends 2s. 9d. as his weekly subscription and the results of collections at two family circles. He says: "I hope friends will introduce this system at all the circles, whether developing or otherwise. Very few Spiritualists seem to have come forward as yet. Surely they cannot realize your position or they must be heartless kind of folk. If they will not subscribe a single shilling or even a sixpence weekly, they cannot really refuse the pence."

"I. A. M." having received letters through this office, begs to inform the readers of the MEDIUM, that he will take no part whatever in matters which will bring him in personal relation with the public.

Mr. D. Younger, Mesmerist and Healer, will return to town from the Suffolk Coast on Monday, greatly renovated by his change of scene. He will be glad to place his energies at the disposal of all who require his services. Address—23, Ledbury Road, Bayswater, W.

A CHICAGO Reader asks:—"Can some of your spirit-friends tell us something of the nature, cause and cure of Hydrophobia, through the columns of your very interesting paper? It seems to me that the disease is spiritual in its nature, and that we ought to get help from the spirit-world in reference to it."

"Nemo" points out that an hiatus occurs in his letter of last week, in which a "power" exercised by the spirit is alluded to, that power, of waving his body to and fro, not being stated. We had to curtail his letter somewhat to suit the exigencies of space. He thinks we scarcely do him justice in our remarks. We admit that his motives may be good and pure, but the idea of "selfishness" comes in when we ask the spirit-world to exonerate us from consequences which are richly our due. This is an important point for all of us; and a little self-reliant shouldering of it, will give us more success than dependence on the aid of spirits, who can only help us through our own exercise of self-help.

A. T. T. P.'S CONTROL.

(Concluded from page 551.)

Wolseley. He said at present he was not quite sure of his movements or intentions. He said he thought whilst the ships attacked the Aboukir Forts that the troops would be landed further to the East, so as to get into Arabi's rear, but that Wolseley was a good soldier, and would, no doubt, do well, but much life would be lost. He spoke highly of Lord Charles Beresford and the little Condor, and he used the expression, "He was a lad after his heart."

Whether it was the spirit of "Lord Nelson" or not, I have no positive proof; but of one thing I am quite sure, that it was not the Sensitive uttering his own thoughts or repeating what he read of mine. I can understand, as a Spiritualist, why "Lord Nelson" should be up and stirring in spirit-life at the present eventful time. Aboukir Bay was the scene of one of his hardest fights and greatest victories, and as I do not think it necessary to allow the probability (although I may the possibility) of personation in spirit-life, I have no doubt that "Lord Nelson," and none but he, spoke through the lips of the Sensitive what I have recorded above. I would have the reader note that this seance took place at 7 a.m. of the 19th of this month. On the following day he came, and what he said I send for insertion in the MEDIUM of another week.

MR. HAXBY.—To the Editor.—Dear Sir,—In your last issue but one you were kind enough to insert an appeal on behalf of Mr. Haxby, the well-known medium, who is scarcely likely to recover from a lingering illness, which has so crippled the means of his parents that they are placed in a most painful position. I would like now to state that the appeal has brought no help.—Yours truly, JOSEPH FREEMAN.

74, Acre Lane, Brixton, Sep. 29th, 1882.

"HYDRONE" is "the new cleansing and purifying fluid, for washing wool, woollen yarns, soiled linen, cotton fabrics, carpets, etc., also for cleansing wood floors, tessellated pavements, painted surfaces, and for general laundry and household purposes." This is represented as the great enemy of Dirt, a personage who, we must suppose, is somewhat of the complexion of the devil, since "cleanliness is next to godliness." Hydrone overcomes this enemy by transforming him. A few hours soaking entirely dissolves the grease, and other elements of uncleanness, when the simple action of the water rinses the fabrics, and they are perfectly washed. Labour is dispensed with, the goods are not worn out by the injudicious application of "elbow grease," and thorough purity is the result. We should expect the honourable guild of Washerwomen to rise up in strike against this innovation. Henceforth, the mysteries of their art will have vanished. Washing day is transformed into a pleasing chemical experiment.

On Sunday last a meeting was held at the house of Mr. De Main, when Mr. Scott, of Darlington, delivered an interesting and instructive address on "Spiritual Oneness." The ceremony of naming the infant child of Mr. De Main was subsequently performed by the speaker, after which a collection was made in favour of Mr. T. M. Brown. Speeches expressive of gratitude, sympathy and goodwill were delivered by Messrs. Lobley, Scott, De Main, and your Correspondent, all bearing ample testimony to the fact that apparently insignificant circumstances have frequently gigantic and important issues. Mr. Brown's courageous devotion to truth had been instrumental in arousing an interest in Spiritualism among the various speakers, and how far that influence may extend it cannot possibly be determined. Hopes were entertained and expressed that his missionary labours in a distant land might be productive of results similar to those arising from his efforts to promulgate Spiritualism in his humble capacity at his own fireside previous to entering upon his extended work in the country, and if his exertions were crowned with success commensurate with that desire, many would have reason to bless the medium who had accomplished such a glorious and beneficent work.—C. G. OYSTRON.

Humwick, Willington, Durham, Aug. 28th, 1882.

HUMAN BROTHERHOOD.

MR. S. C. HALL, F.S.A., AT PLYMOUTH.

The Plymouth Spiritualists entertained Mr. Hall on Wednesday of last week in the Richmond Hall. After tea, there was a meeting largely attended.

Mr. Micklowood presided, and in welcoming the guest of the evening, said Spiritualism was not only taking a deep and an extensive hold upon the public mind, but it was advancing farther; it was making believers of those who were not of any religious persuasion. He, too, when he first came in contact with Spiritualism, treated it lightly, considering it to be of a fraudulent nature. But he soon discovered his mistake. Spirits were ever among them, helping them in difficulties, surrounding them in danger, conveying light and information, and, when they little thought of it, frequently preserving them.

Mr. Sloman moved that the best thanks of the society were due, and were tendered, to Mr. S. C. Hall, for his very kind donation of books towards the Harmonium Fund. Mr. Hall had spent a life of incessant activity, a life of a true Spiritualist working for the upraising of humanity in general. He personally testified to the reality of Spiritualism: he did not fear death; he simply looked upon it as a change, as an entry into an immortal world.

Mr. Pine seconded, and Mr. Husson under control—having supported, the motion was adopted.

Mr. Hall having acknowledged the compliment, delivered an address of an hour's duration on Spiritualism. He was most attentively listened to, and his remarks were frequently applauded. Spiritualism, he averred, was that which gave the greatest comfort, the greatest happiness, not only hereafter, but here. He had seen all the marvels of Spiritualism; he had been a Spiritualist for more than a quarter of a century, and he was firmer in his belief than he had ever been before. Spiritualism had been taught him for a high and holy purpose. He knew Spiritualism was full of difficulties and perils, which were perpetually in their way. They were often deceived, often deluded. Spiritualism was by no means a new thing. It was as old as the world, and the teaching of the Scriptures furnished them with enlightenment upon the subject. Spiritualism gave him who, twenty-five years ago, was in a great measure a Materialist, light. It pleased God to see he needed it, and He therefore guided him out of innumerable difficulties, out of a very Slough of Despond. He became a Christian because he became a Spiritualist. He knew perfectly well it was the intention of God, in sending the light to guide them, to destroy that Materialism by convincing them that there was an immortality of the soul which could never perish. All his life he had been addicted with religious principles; he had had faith up to a certain period to carry certain convictions on his mind, but a lingering doubt was always left upon his soul, a doubt which Spiritualism had entirely dispersed, and he was sure in a hereafter; as certain as he was of the existence of his body, he was as sure of the existence of his soul. He had very lately lost the companion of his life, his dear and darling wife—his wife for fifty-six years—who had gone to Heaven. But could she be in Heaven, could she be in a state of happiness, if God, permitting her to retain memory and intelligence, refused to allow her to come and comfort him while he remained on earth? As certain as he was of his own existence, as certain that he was capable of moving and thinking, he was sure she was with him every day of his life, that his beloved communicated with him, that she counselled and advised him hourly. And for what would he part with his boon? For nothing that earth could give him. Having adverted to authorities on Spiritualism, and remarked that his own conversion to Spiritualism was affected through Mr. William Howitt, and Mrs. Mary Howitt, the venerable speaker observed that since the death of the former he had had several communications from him. He did not receive Spiritualism without minute and suspicious enquiry, and it was a long time before he adhered to it. And why did he tender his adherence? Matters were communicated to him that could not possibly have been known to any human being but himself. He did not believe there were three persons in the British dominions, knowing anything of his doings in the past, who would for a moment suspect him of the folly on the one hand, of the wickedness on the other, of blasphemy on the whole, of invention—that he assisted in the passing of the forgeries, aware that they were such. He knew there were persons who fancied he was deluded, who believed he fancied what had not happened, fancied he saw what he did not see, fancied he heard what he did not hear. They were coming to a great change in the world's history. The more faith there was in Spiritualism, the more extended it became, the holier, and the better would it prove, not only for themselves, but for all who came within its influence. He received messages from his wife: he had a book full of them. He had lately had transmitted from a friend in St. Petersburg a series of messages. Every night he communed with his wife, and he looked, not only with hope, but with certainty, on joining her, and continuing to do God's will when he left the earth. His sure faith was that he should be employed, when he went

from earth, in propagating that which had been a source of happiness to himself. He believed he should be one of God's missionaries to earth for the spread of Spiritualism. His darling, and himself, he was sure, would be employed by Him in making it known among those who remained of mankind, and he fully believed they would return and communicate with them, the Spiritualists of Plymouth. He would almost go the length of saying, with prayer, that he would promise them that his wife and himself, at no distant period, would come to strengthen and stimulate them in the cause of which they were advocates, the cause which they were enjoying, thereby creating hope, faith, and trust in Divine Providence, a strong and firm belief in the mediation of Christ.

"LITTLE TOMMY" CONFESSES HIS IMPOSTURE.

In a letter to Mr. Burns, dated July 14, 1882, Mr. Andrew Gibson, Hinds, Canterbury, New Zealand, thus writes:—

"I forgot to mention that while in Melbourne, I went to one of Mr. Thomas Walker's lectures, and am really astonished how true your opinion of him has turned out. He is now a Materialist of a very pronounced type, and says HE DOES NOT THINK THAT EVER SPIRITS SPAKE THROUGH HIM. You can make use of my name in this matter, as I heard him say so myself, and think it right that all Spiritualists should know what the man is really capable of."

With the following mail came "Orthodoxy Unmasked," being a pamphlet replying to Rev. J. A. Dowie, a kind of Salvation Army General, between whom and Walker there had been a discussion by correspondence on Spiritualism. They abused each other soundly therein, and it ended in an action at law. Mr. Dowie published that discussion, under the title of "Spiritualism Unmasked." Walker, in his "Introduction" to "Orthodoxy Unmasked," has the goodness to "unmask" himself, for which we are willing to accord him all the credit he can claim as an ex-impostor. He says, page xxiii:—

"As the subject of Spiritualism is frequently introduced throughout the letter, perhaps it would be as well to clearly inform the readers what my exact position upon this subject is. I will do so briefly. At the age of thirteen I accepted Spiritualism as others accept Christianity. I believed myself to be a medium, accounting for my natural precocity, GOOD MEMORY, and fluency of speech, especially when labouring under excitement, analogous, I take it, to that experienced at religious revivals and at quaker meetings, by the supposition that I was influenced by spiritual beings. In this I am now free to confess I was as much deluded as anyone who encouraged and accepted my faith."

"Little Tommy" is much too modest in this disclaimer. All his feats of "stimulated intellectual faculties" are by no means due either to "memory" or "gift of the gab." His exploitments have been largely made up of an element of invention, which we should have supposed he would, in self-defence, have gladly fathered on spirits, to save himself from the unavoidable imputation of lying. Here his recently assumed virtue again comes to the rescue, and he, morally, commits the "happy dispatch," with all the savage glee with which he libels and blackguards others.

This repudiation of "spirits" is, in substance, what he stated to us on his arrival in England. He said he had been for a long time under a private tutor, for the purpose of acquiring an education, for which we highly commended him. He said he had made the change from Australia under the necessity which he felt for leaving off being a shut-eyed speaker, as the spirits then found him too positive to control. His native perverseness, however, prevented him from carrying this professional stratagem into effect, and he offered himself to the "talking shops" here as a genuine shut-eyed speaker. He was soon in full blast on the "spiritual" platforms, brandishing his jewelled knuckles in the faces of the more vulgar order of Spiritualists, and tearing authors to pieces, mingling their mangled products with vulgar invective and blasphemous declamation, all of which was strictly "original."

By and bye, well-read people, who happened to hear him, discovered that the substance of his harangues was quoted bodily from books. The "National Reformer" convicted him of borrowing his politics from Mrs. Besant's Lectures. In another week or so he lectured at Cardiff, on a theme "chosen by the audience," which was reported by Mr. Smart, now in Melbourne, and published in the MEDIUM, as being an impromptu discourse, inspired by controlling spirits. In justice to the truth and to our readers we were under the necessity of stating, in a paragraph, that the discourse in question could not be in fairness deemed impromptu, as it was made to appear, as, under other titles, it had been repeated by the speaker in other parts of the country. Walker subsequently admitted that he had been in the habit of speaking on the same question for the previous five years.

This is what makes Walker so "wild" at the MEDIUM, but he has only himself to thank for it, as we treated him most kindly all along, though he was going about the country libelling us to the best of his ability; and in such matters he is really inventive and clever: it is his true sphere of action.

Walker's imposture did not at all astonish us; though, on his own account, we felt grieved that a young fellow should so coolly attempt moral ruin, in such a foolish manner.

The incident, however, brought before our notice matters of grave importance affecting the Spiritualistic Movement. Walker was either controlled, or he was not. If controlled, it must have been by evil spirits, who could enter into partnership with an impostor and false accuser. Yet the controlling spirits of other great mediums never seemed to see to the bottom of this matter. These "controls" either did not see that Walker was an impostor, or they did not see that his controls, if any, were deceivers like himself. As a consequence, the shut-eyed speakers, almost without exception, regarded Walker as "hail fellow well met." The most eminent of them eagerly joined him in his infamous conduct as a libeller, and "leaders of the Movement" gave out the printed false words at their meetings, as if they had been spiritual tracts. "Little Tommy" thus became the oracle and leader of a certain section of Spiritualists,—speakers and committees alike,—all of whom have passed through inglorious changes since he left our shores.

These astounding facts opened our eyes to the nature of a certain class of Spiritualism that has endeavoured to flourish amongst us. Here were controlling spirits, mediums, philosophers, committees, etc., all taken in by this impudent, unprincipled young man. The purveyors of high and holy messages from "angels," and spirits who had been companions of Jesus, were as eager to have their fingers in the dirt-pie as the most unspiritual novice. We have been forced to ask ourselves—If, indeed, these persons be the instruments of spirits, what kind of spirits are they? Or is their pretension to spiritual control a huge imposture, like Walker's? This is more particularly applicable to the shut-eyed mediums, who, while making a trade of being inspired, at the same time eagerly lent themselves as the distributors of lying libels.

In respect to the death of a man at Toronto, in Canada, from injuries received while assisting Walker to simulate spirit-manifestations with phosphorus, the best way to arrive at the truth would be to consult the Toronto newspapers of October, 1874—October 9th, is the probable date. The paragraph in the *MEDIUM* which exposed his complicity in that matter was simply the substance of a statement received from a Canadian correspondent, and, like Walker's "inspired" orations, contained nothing original—not even abuse. We have no desire to damage Walker in any way whatever: he is bad enough on his own showing.

The Cause is to be congratulated on having got rid of this "internal injury," and the next wise thing to do is to keep a strict look-out after those shut-eyed speakers, Resident Secretaries, and others who took part in the Rogue and Vagabond campaign, of which "Little Tommy" was the "Arabi."

PROGRESS OF SPIRITUAL WORK.

A LETTER FROM BRISBANE, QUEENSLAND.

Mr. J. Burns.—Dear Sir,—It gives me great pleasure to be able to communicate with you once more in the flesh, for this physical body has nearly been stilled in death since last I wrote. I am just recovering from a long and dangerous illness that extended over thirteen weeks, during which time I twice nearly crossed the border that separates the physical from the spiritual world. Before my illness I seemed to enjoy perfect health, and up to the time I was laid low I had no sign of any ailment whatever; it was this fact that caused me to pay little or no attention to a warning I received in the shape of impressions from the spirit-world. Several mornings while laying in bed previous to rising, I was impressed that before long I would be unable to rise from my bed as usual, but that I would be compelled by illness to keep my bed for a long time. This occurred several times, but seemed so remote, from the state of my health, that I took but little notice of what soon after proved to be a true warning from my spirit-friends.

Just at this time, also, I was very actively employed in trying to help onward the Cause of Truth and Progress, and I continually had my hands full of something to do. As soon as one thing was successfully accomplished, I would immediately see something else that required doing, and would do it with all my might. I had just delivered my paper on "Spirit Photography" to the Psychological Society, which I am glad to say was very successful, its success being proved by there being no opposition from several non-Spiritualists who were present. All seemed pleased with the photographs I exhibited and the explanations concerning them, and none advanced any other theory for their production, than the one I maintained in my paper; although one gentleman told me a few days before that he knew I should just prove his theory,—a non-spiritual—correct, and that he would have something to say about it, etc. Strange to say, this very gentleman at the conclusion of my lecture rose to propose a vote of thanks to the lecturer, and said he couldn't say anything about it, etc. The fact was, he found his theory dashed to the ground by something that was said during the lecture.

As I said before, I had just accomplished the above successfully, when an idea struck me to bring about, for the first time in Queensland, a Celebration of the Anniversary of

the advent of Modern Spiritualism, on the 31st of March. I gathered a few friends together for the purpose of making necessary arrangements, and was determined to make the celebration a success, in the shape of a soiree and entertainment. It was at first proposed to hold a pic-nic during the day also, but it was afterwards determined to abandon that for this year. A few days after that I determined to get up a private pic-nic among a few friends, a kind of a social re-union. The consequence was, that on the following Sunday, about thirty or forty friends assembled on board a small steamer (that I had engaged for the occasion) moored alongside the Botanical Gardens; from there we proceeded a few miles up the river where we landed at a pleasant spot, and all without one exception spent a most enjoyable day, and shortly before the return home, I was fetched forward to listen to a short speech consisting of a vote of thanks, etc., to me for my part in the programme. I was not expecting that item, but I turned it to good account by telling them not to thank me, but if they thought they owed me anything, I told them to repay it by making the celebration a success, and for each one to help forward the Cause I had so much at heart.

That night after I arrived at home, I felt a severe pain in my head, and attributed it to the heat of the sun during the day. The following day it was worse, and continued to grow worse for a week, when I was compelled much against my will to lay up. After three more days, during which time I kept cold water bandages to my head, the pain ceased, but left me with a fever. A week longer and the doctor pronounced me very dangerously ill of typhoid fever, and held out no hopes of my recovery. Much to his surprise I rallied, but was soon laid low again with a relapse. I was now very ill, and one day was given to understand by my attendants that I was not expected to live till the next morning, I was very low, exceedingly weak, exhausted by pain and long fasting, but I had not the least fear of death. None of its oft-talked of terrors had hold of me, but instead, I was impressed and turned to my attendants, and told them that I should not die but recover, and that I would be out of bed on a certain day. The following day the doctor was surprised at the change for the better that had taken place in my condition. I continued to improve, and was out of bed and dressed on the very day I had predicted, much to the astonishment of my friends and attendants. Getting up from my bed, after having occupied it for seven weeks, and coming into the world again, was a novel experience, and as soon as I was able to get about, the hearty shakes of the hand I received from friends who never expected to see me again in the flesh, showed me I had been missed and was welcome back to life again, and made me feel that I should soon again be ready to prosecute my work in the Spiritual and Progressive Garden, clearing the ground of the rank vegetation and weeds of past ages, preparing the ground and planting the beautiful flowers sprung from the seeds scattered amongst us as it were from the gardens of the Summer-Land by the divine breath of our spirit-friends. As the wind scatters the seed from the plant upon the ground, and these taking root produces other plants, so our spirit-friends scatter broadcast the seed of truth, and blessed is he that receives it and allows it to take root, and grow until it becomes to him a beautiful flower. The flowers multiply, and we find pleasure in distributing them to our fellow creatures, who unfortunately do not possess these choice flowers, in their garden, the garden of the mind.

When I was strong enough to take the journey, I went on a visit to Mr. and Mrs. Castles, of Pimpama, the arrowroot and sugar growers. I spent a pleasant week or so with them, and returned to town, very much benefitted by the change of air and the life in the bush. Both Mr. and Mrs. Castles are earnest Spiritualists, who never miss an opportunity of promulgating our beautiful philosophy. Situated as they are in the bush in a rising population they may do a good work. During my stay with them, four numbers of the *MEDIUM AND DAYBREAK* arrived, and it would have done you, as it did me, good to see the delight with which they were received. It was during dinner, but the material feast was at once discarded for another that they hungered more for, the spiritual one. It was as though a bright ray of sunlight had just appeared and illuminated the table, revealing the food they were then eating to be coarse and unfit for them to eat, while they had such a spiritual feast before them. We were invited to a neighbour's residence in the district during my stay with them, and I took the opportunity of introducing the subject, and left in the house a quantity of literature, with the hope that it would have good results. Here, right in the bush, I found evidence of the spreading power of Spiritualism. In a small town about fifteen miles from the place I was visiting, there is published every week a newspaper, and in the issue that was published during my stay at Mr. Castles, was a well-written letter advocating the truth of Spiritualism. May the Editor of that paper never find cause to refuse space for such letters.

I returned to town a few days ago, and at once recommenced my former duties, after an enforced holiday of about thirteen weeks. I am sorry to say that I found things had suffered very much from neglect during my illness, among which is the end of the Psychological Society, of which I was Secretary. No one undertook my duties and kept up the inter-

est, so that I find it in such a state, that I would not attempt to revive it to its former footing, but shall be compelled to wind it up next week. It will most likely, however, be the means of causing the formation of a new Society shortly on a different basis, an association of Spiritualists. I am happy to say our depôt for the sale of literature is steadily doing a good work. Scores of pamphlets and books, papers, etc., now get circulated, which would not be but for the depôt being so handy. I very often trace the good a book does by going through different people's hands, such people coming to the depôt afterwards for information or for similar books. People are daily asking me to introduce them to mediums, or some phenomena, etc., but all I can do is to instruct them how to go about investigating in their own homes. There are no developed mediums test or physical, etc., here yet; several private circles are sitting, what may come out of these yet we don't know. I find much difficulty in getting people to sit regularly and patiently; I have walked five or six miles of a night to form a circle, and then they have only sat two or three times. A good medium, test or physical, and a good speaker would do a great work here just now. Hundreds of persons are willing and anxious to investigate, and a good medium would find no lack of sitters, and no lack of friends. This is a land of hospitality, a beautiful climate. Sunny Queensland is, according to my experience of the last two years, everything that a person might wish—never too hot in the midst of summer, and the greater part of the year, the most beautiful weather imaginable. Queensland in the future is destined to be one of the great countries of the world: everything is in her favour.

Dear Mr. Burns, don't you think you could send us a good medium, that would help us in our work. I will do anything you may wish me to do this end, as far as lies in my power. Should passage money, etc., be required, we would see what could be done that way. I saw in a late MEDIUM, that Mr. Brown contemplated coming here, I trust he may not alter his mind but will come at once. You will think this a strange letter, but I feel that I am writing to a friend, who having passed through the trials I am now going through, can understand them. I have now given nearly or quite the whole of my time to this work for the last eighteen months. About twelve months ago the happy thought struck me to start the "Spiritualistic and Free-thought book depôt," just in order to spread the literature, and as a convenience for friends in Queensland. As I was corresponding to the "Harbinger" and to Mr. Terry, of Melbourne, I commenced to secure small parcels of pamphlets, etc., when I had the means, and to take orders for larger works. I am glad to say I have found it just what I expected it would be, a much required, and much to be desired boon to the Progressionists of Brisbane, and I feel pleasure and feel happy spending my time thus, much more than I should were I engaged otherwise, although earning money which I now have to do without; if I am not earning money, I am earning the good wishes of the spirit-world. The thought that the time I am now giving, were I to employ myself otherwise, would bring me in about £200 per year, never enters my head, nor that I am giving that much to the Cause. I pray that I may always be able to do this, and more for the truth that has made me free. My brother is equally active when he has an opportunity, but as he has to manufacture the rubber stamps for the business, he has but little time, and does not give his mind to the work as undivided as I am able to do.

I wish to procure the MEDIUM AND DAYBREAK from you direct for the future, as we would then get them much sooner, and also without the extra charge we have to pay for them through taking them from Melbourne. I think I shall soon be able to dispose of a good number of copies.—I am, yours fraternally,
GEO. SMITH.

83, George Street, Brisbane, Queensland, June 19th, 1882.

SPIRITUALISM IN THE MIDLANDS.

STAMFORD.

Last week, an account was given of the Sunday meetings at this place; on the following day a lecture was delivered by the writer, on "How I became a Spiritualist." A pleasant influence was realized, and there were many present who, though not Spiritualists, were apparently desirous to know "whether these things were so." Mr. Cade presided, and in supporting a vote of thanks, Mr. Chapman in a humorous speech gave a manly and striking testimony to the truth and value of spirit-communication. Spiritualism bids fair to flourish at Stamford; I learn that a place is being prepared in the town where more accommodation will be afforded for public meetings.

WANSFORD.

This is a place in Northamptonshire, about six miles distant from Stamford; some friends from thence were present at the lecture on Monday. They have only recently become acquainted with the possibility of communion between themselves and unseen intelligences, and the discovery has had the usual effect upon them. They came to the meeting brimming over with inquiry, curiosity, and eagerness to know more. To some of them I believe, the lecture was useful in strengthening their confidence in that which they hardly dared to believe, and encouraging them to persevere in the investigation of phe-

nomena, the solemnity and mystery of which make every sincere inquirer diffident and cautious. I believe that some native mediumistic power has been brought to light amongst these friends; I hope they will persevere. "Omega" hopes to pay them a visit some day. These friends wanted something to read, and we directed them to the MEDIUM.

PETERBOROUGH.

The names of Mr. and Mrs. Catling, of Peterborough, are familiar to the readers of the MEDIUM. When we were getting a harmonium at Plymouth, Mr. Catling spontaneously sent us a contribution; and what was still more valuable, a kind letter of appreciation and sympathy.

Although not able at present to guarantee a public meeting, nevertheless, being in the neighbourhood, Mr. C. gave me a kind and hearty invitation to come and spend a day or two with them. Whilst enjoying the hospitality of their home they showed me no little kindness in various ways. I had the pleasure of meeting several mediums and friends interested in Spiritualism; even Peterborough can boast of a little band by whom Spiritualism is bravely and worthily represented. A short time since a conjurer, alias "The Man with the Squirt," visited the city to expose Spiritualism, but said conjurer, although backed up with the whole influence of Church and State, did not have it all his own way. By no means! said conjurer was by these gallant few boldly challenged in the midst of his own public performance, and his perfidy exposed. I trust that soon their forces will be augmented by many adherents of the same quality.

LEICESTER.

My last engagement in this, to me most interesting and memorable tour, was at this large and attractive Midland town. Unique among the many attractions of Leicester, is the splendid park, which was opened, amidst the greatest demonstrations, on May 29th, by the Prince and Princess of Wales. Careful observations impress me, that this park might even be termed a gem amongst the pleasure grounds of England. For variety of feature, tasteful and artistic arrangement, profusion and beauty of flowers and shrubs, wonderful artificial imitation of natural scenery, personal accommodation and convenience, and general attractiveness of the whole, I have not seen anything like its equal; but of course I have not been everywhere. However, this beautiful park is worth going many miles to see, and the ruined abbeys and castles in its vicinity are rich in archaeological features, and historical reminiscences.

Spiritualism also enjoys a somewhat unique prestige at Leicester. Probably the most familiar name in the town is that of the Rev. John Page Hopps, whose belief in Spiritualism he makes no attempt to conceal, though he does not openly teach it. I was shown the rules of a circle that had been held in connection with his church called the "Truthseeker's Circle."

The Spiritualists of Leicester hold their meetings in a large room situated in Silver Street, and which is reached by a short flight of stairs. It is announced on the outside as the "Spiritualist Lecture Hall," and there are boards on either side giving notices of meetings, etc. At the upper end is a commodious semi-circular platform.

The room on Sunday was beautifully adorned and decorated with flowers, etc. The table was completely covered with lovely bouquets, intermixed with plants and grasses. A profusion of ivy and other evergreen hung from the rails surmounting the platform; the top rail being adorned with a chain of beautiful dahlias, extending from end to end of the semi-circle. The gas stands and pendants were trimmed with wheat, barley and oats. The whole presented a beautiful appearance, and reflected great credit upon the friends for the taste displayed and the pains taken.

There were about fifty present at the morning service—in the evening the room was very crowded, this being a truly magnificent audience. Mr. Larrad, the President, assisted to conduct the meeting; I noticed that he was influenced by unseen intelligences to offer prayer. There was a delightful flow of sympathy and spiritual influence at these services, making it quite a luxury to speak upon that platform.

The proceedings after the evening lecture were as follow: An inner circle was formed, consisting of some thirty persons; beyond this were arranged about thirty-five more—a considerable number being entire strangers. I noticed that the majority of those inside were subject to spirit-influence; I was afterwards informed that all those in the inner circle were mediums.

Then followed striking manifestations of spirit-power, in the shape of trance addresses, clairvoyant descriptions, tests of identity, etc., forming altogether the grandest demonstration of spiritual and mediumistic powers I have ever witnessed at one meeting. Leicester is to be congratulated in having such elements as these.

I was pleased to meet Mr. Bent, who labours indefatigably as a trance speaker in the town; there are other friends of both sexes, who also occupy the platform in that capacity. I was gratified also to meet Mr. Holmes, formerly in Secularist, now a Spiritualist lecturer. This gentleman came on the platform and kindly introduced himself and expressed the

interest he had felt in my work and career. Mr. R. Wightman, the Secretary, is a deeply interested and indefatigable worker in the Cause.

On Monday evening, some fifty of the friends took tea together in the room. The tea had not been thought of until Sunday evening, nevertheless the most excellent provision was forthcoming. After tea the writer gave a lecture—the room being again crowded. Following the lecture came a sort of conversation, the proceedings being harmonious throughout. The experiences I have had amongst the Leicester friends, have been extremely gratifying to me. OMEGA.

MR. COLVILLE'S VISIT TO ENGLAND.

Dear Mr. Burns,—My guides desire me to request the favour of an announcement in the MEDIUM of my approaching visit to England. I expect to sail from Quebec on September 2nd in an Allan Steamer to Liverpool, and shall thus be in readiness to accept an engagement to lecture Sunday, Sep. 17th. If you will kindly make it known through the MEDIUM that the friends in Lancashire, or elsewhere, can agree amongst themselves to make what arrangements they please for Sep. 17th and remainder of month, they will probably arrange a programme to suit themselves. My sojourn in England will probably be limited to less than three months, and thus I have no wish to accept engagements at great distances apart, following closely upon each other. As regards the compensation I am to receive, I leave everything in the hands of those who desire to have the lectures, with this stipulation, that my expenses and my friend's shall be in all cases met. The gentleman who accompanies me is quite competent to transact all our business and to take charge of meetings, and it is the purpose of my guides to lecture under their own auspices in places where there are no societies, but in every instance we intent to co-operate as far as possible with the friends of the Cause in all parts of the country, whether organized or not. I wish to be most kindly remembered to all my friends in various parts of the country, and hope those in Macclesfield especially, will forgive me for not answering all their kind letters. I shall now be most happy to speak for them.

The MEDIUM is always interesting and instructive, and every week a most welcome visitor. I thank you most sincerely for your kindness in sending it to me so regularly. Please accept two dollars for the work of the Spiritual Institution (enclosed), and allow my guides to speak for its benefit as soon as I reach London.

Wishing yourself and family every good that heaven and earth can shower upon you, believe me, yours sincerely,
Boston, Mass., Aug. 16th, 1882. W. J. COLVILLE.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday last, the 27th inst., Rev. C. Ware, of Plymouth, occupied the rostrum morning and evening. On this occasion the rostrum was decorated with evergreens, plants, corn, and fruit, which was very pleasing to the eyes of the people. Great praise is due to the ladies and secretary for their kind assistance in decorating.

The morning service was well attended, and in the evening the Hall was well filled, and both addresses were well received by the audience and much appreciated. The morning subject was "Spiritualism and the Bible, shewing the harmony between the two"; evening, "What Spiritualism teaches concerning Life, Death, the Spiritual World and Immortality."

56, Cranbourne Street, Leicester. B. WIGHTMAN, Sec.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

We had the pleasure of a visit from Mr. E. W. Wallis on Sunday last, and were privileged to hear two excellent discourses from his guides. At the conclusion of the morning lecture, "Lighthouse" controlled and volunteered an impromptu poem on any four words the audience might select. The four words chosen were woven very skilfully into a poem of no mean order of merit. In the evening we had a large attendance, and the lecture, dealing with the religious and moral aspects of Spiritualism, was much appreciated. Several questions followed, which were answered at considerable length and in a very instructive manner.

Next Sunday morning, Mr. Wilson will lecture on "Comprehensionism." In the evening Mr. Morse will occupy the platform, subject: "The influence of the spiritual world upon Spiritualism."

B. W. LISHMAN, Corres. Sec.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.—Sunday, Sep. 3rd., at 7 p.m. prompt, Mr. MacDonnell, on "Baptism."

Monday, at 8.30—Comprehensionism—The Reading of the Doctrine of Principals, by Mr. Wilson.

Wednesday, 8.30, a Developing Circle.

Friday, 8.30 to 10, the Secretary attends to speak with any one and supply literature.

Saturday, a seance at 8 p.m., a good clairvoyant medium attends. Mr. Hancock is present half an hour earlier to speak with strangers.

PLYMOUTH.—RICHMOND HALL, STREET RICHMOND

On Sunday, 27th ulto., the writer read a discourse by Mrs. C. L. V. Tappan entitled "What Great Teacher has produced the most potent effect upon Society, and why?" Mr. H. followed with a trance address. There was a good congregation present.

Sunday next, September 3rd, the service will be taken by Mr. E. Micklewood.

Mr. S. C. Hall has presented the Society with portraits of himself and wife, together with verses written on the 56th anniversary of their marriage, suitably framed, and the same have been hung in the Hall.

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W. LANG, Sec. West London Spiritual Evidence Society.

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QUEBEC HALL, MARYLEBONE ROAD.—On Sunday evening, this Hall was unusually crowded to hear Mr. MacDonnell give his "Experiences in Spiritualism." He first gave an account of his acquaintance with mesmerism, which prepared him for higher subjects. He had heard the lectures and witnessed the experiments of Messrs. Davy and Jackson in Dublin, many years ago; formed a mesmeric Society, opened a hospital, and gave a course of lectures and demonstrations. The Davenport Brothers next came in his way, and convinced him of the existence of something extraordinary, well worth investigating. His description of his trip to Belfast with them in the capacity of "Showman" was most amusing. He then formed, from time to time, a series of private circles, and developed many excellent writing and speaking mediums, and produced four volumes of minutes of the questions and answers, some of which he read, and showed that the highest order of intellectuality characterized those investigations. The speaker concluded by avowing, in the fullest manner, his conviction of the truth of Spiritualism, and deprecated the test and phenomena-seeking spirit with which people form circles, instead of seeking for knowledge and true principles. The interest was sustained to the last, and one sceptic present made a brilliant short speech, showing his want of "light" on this subject.—Cor.

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INDEX OF FIRST LINES.

All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Dearer than in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Flaming on the breath of evening For all thy gifts we praise Thee, Lord Forever wakenfully the air is turning Forward! the day is breaking Fields never leave us, those who call From realms eternal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that medest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hark! not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams Is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo! in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps: the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascendeth Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our blest Exemplar, ere he breathed Our God is Love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sal its above hold sweet communion Shall we gather at the river She passed in beauty like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beautiful angel Welcome angels, pure and bright Whichever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When trouble overflow the soul With thou not visit me With sunshine always on his face
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London: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.