



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. 506.—Vol. X.]

LONDON, DECEMBER 12, 1879.

[PRICE 1½d.]

REPORT OF THE
Second Jubilee Convention of Spiritualists,
 HELD AT LONDON,
 ON SATURDAY AND SUNDAY, NOV. 1 AND 2, 1879.
 (Continued from p. 761.)

V.

INDIVIDUAL RESPONSIBILITY AND MUTUAL INTER-DEPENDENCE OF MEDIUMS AND SPIRITUALISTS.
 —THE POSITION OF PROFESSIONAL MEDIUMS IN THE MOVEMENT.

A SPEECH BY J. BURNS, O.S.T.

I make a distinct difference between Spiritualists and professional mediums, and I consider it to be important that the bearings of these two classes the one towards the other should be duly studied and understood. The aims, objects, and energies of Spiritualists have been far too intimately identified with the business interests and abnormal practices of professional mediums, and, as a consequence, the Cause has had to suffer most grievously for the acts of individuals. Of late years it has taken great courage to say "I am a Spiritualist," because of the shortcomings or blunders of a few persons whose positions and actions have been thrown in the face of the honest Spiritualist, though he was entirely innocent in the matter.

It may be a question how far the great body of Spiritualists are guilty or innocent in respect to the allegations brought against public mediums. I am not here to cast odium on that class, far from it; my words are in favour of their protection, and the protection of the Cause from the mismanagement manifested in isolated cases. The prosecutions which recoiled with such force on all mediums, and on the Cause as a whole, was not due to dishonesty on the part of the mediums so persecuted, but were rather due to a bad system countenanced and supported by seance-going Spiritualists in general. If Spiritualists, then, by their practices can bring such dire calamity on mediums, and thence on the Cause, surely the matter should secure the attention of this Convention.

In the past Spiritualists have made the mediums' difficulty their own, and collected money and employed lawyers to defend them in courts of law. There, I think, Spiritualists did wrong. Though I was busiest in the work myself, yet my convictions were, and are, that mediums can in all such cases best defend themselves, and that, to preserve them from the need of defence, it is best to make them know and feel that they will be held responsible for their own actions, and have to bear the full consequences. Why should a professional medium be defended any more than any other person in business? "Let every tub stand on its own bottom," is the best method of resting responsibility on the proper shoulders.

Spiritualists have, in far too many cases, acted as if they thought they could delegate their work to professional persons, who, by being paid for it, could act on behalf of the promoter of Spiritualism, and do his work for him: thus the hireling and the apostle—the business person, who has an eye to the merits of a good engagement, and the servant of the spirit-world have been inextricably confounded the one with the other. As I stated in my speech, on "How to Introduce the Phenomena to the Public," I believe that

all true Spiritualists individually ought to do their share of promoting Spiritualism by their personal energies and spiritual development. To neglect this duty, and pay others to do it for us, is to place ourselves on a par with those sectarians who have the priest to pray for them, think for them, and do all their spiritual duties except that of blind submission, in their stead. To encourage this sort of thing is what I call Professionalism—the introduction into the world of a new class of social parasites of the worst possible description. Well may modern civilisation groan under the combined burden of Parson, Doctor, and Lawyer; but in the concrete professional medium we have all these three embodied into one. The medium occupies a position in respect to society of a more intimate character than any other, if we except the father confessor of the Catholic Church; and the mediumistic practitioner can intrude upon the personal sphere of the individual even deeper than the Catholic priest can.

Whenever we make it the interest of any individual, or class of individuals, to keep us in subjection to their personal emolument or convenience, then we make slaves of ourselves, and place a premium upon professional tyranny. And is this not done in mediumship? Yea, verily, it is; for selfish human nature is the same all the world over, and in whatever position it is placed. If all mediums who practise for a fee were real subjects of high spiritual influence, and all their efforts and prayers were to bless and benefit humanity, then we would be quite safe in their hands. But mediumship is a trade, like other kinds of business, and the leading idea is—How can I make the most of my customers? The welfare of the sitter is the secondary consideration—the emoluments of the medium take the lead. This is human nature, and it will crop up even in Spiritualism, and, when it does do so, then an infernal influence pervades the sitting; and just as unselfish, aspirational spiritual communion elevates those who take part in it, so this other kind drags down the sitter, and, if sensitive, loads him with psychical poison.

There is another indictment against professional mediumship. The conditions under which they are forced to sit are contrary to all the laws of the spirit-circle. Their mediumship and spiritual surroundings are too frequently not in a healthy state. The phenomena, or messages, are therefore, unsatisfactory, or the drain upon the fine fluids of developed sitters, or the absorption of evil influence is painful to experience. A system like this the spirit-world will not permit to exist. There will always be revolutions and upheavings amongst the class till men learn to manage their spiritual work better. Spiritualists, then, must promote their cause themselves, by the development of themselves and their families, through the existence of a general spiritual enlightenment and communion in private families, and select meetings in accordance with the laws of spiritual manifestation. What, then, shall we do with professional mediums? How are they to live? That is their look out, not ours. If there be not demand for their services as wonder-workers, then they must betake themselves to more remunerative labour. To say that, because a person can enable spirits to manifest, he should thereupon give up work and ask Spiritualists to keep him walking about, is pure nonsense. I would like to see hundreds of better mediums than any that profess it, earning their bread by honest labour, and as mediums working for the Cause or individuals, as circumstances require.

One thing I am very clear about, when we do require the services of professional mediums let us give them the best conditions possible and pay them honestly for the use of their powers. And professional mediums of every class, have been, are, and will continue

to be, of immense use to individuals who require their services, and thus, indirectly to the Cause.

I do not for one moment agree with those utterly unreasonable, nay, unconscientious persons who rail at the professional medium for being paid for his work, and my reason is this: When you go and sit with a professional medium, that medium, in granting your request, does not work for the Cause but for you, the sitter. That sitting may take the life out of a rare and truly valuable gift, so that the medium has not the power to give a similar sitting for a day or a week after. What then is your duty to that medium? Why to pay him, and pay him so well that he is not forced to prostitute his talent until he has recuperated it sufficiently to use it within the well-defined rules of spiritual science. To poach upon mediums by asking them to give their time, strength, and valuable gifts, to greedy, mean, or, possibly, needy individuals for nothing, is the sure way to deteriorate them morally and reduce their mediumship to the lowest level.

When the medium works for the Cause and not for the benefit of individuals, then he is no longer a professional medium, in the sense of receiving money; but he still "professes" to have the gift of mediumship, though, for the time, it is used for the promotion of spiritual ends and not for the mere satisfaction of self-seeking mortals.

A baker may give of his great-heartedness a basketful of bread to a charity, and he is still a baker by trade, but would you, therefore, expect him to give you a loaf for nothing and traduce him because he sold bread to those who could afford to pay for their sustenance?

To do without professional mediums as much as possible, by developing as universally as circumstances will permit, private spiritual gifts, is the best way to protect professional mediums, use them aright, and increase their emoluments in a truly legitimate manner.

If it be wrong for professional mediums to hang on to the Movement in any way as a drag on it; it is also equally wrong that the Movement should trade on the medium. To make any medium the centre of society effort, and render the success of the Movement dependent upon the gifts or the reputation of a medium, is certainly a gross abuse. The holy truth of spiritual communion and manifestation is not then the grand fact upheld, but it is the "tests," the manifestations and the puffed-up and glossed-over professional reputation of the medium, that is the point kept in view. The cry is, indeed, "Great is Diana of the Ephesians," and it is a competition of Dianas, and a crying of them up in the seance market, rather than an honest attempt to teach the people spiritual truths and facts. To grovel in the circle continually, and blindly uphold the spirit of emulation that prevails therein is the grand aspiration of the purblind adherents, and what spiritual light and large-heartedness can reach such minds?

Every medium should occupy a purely independent position, and be encouraged in usefulness by all who have the opportunity to do so. Mediums are a most generous and self-sacrificing race, and do more for the Cause than any class in society; but to ruin them is to surround them with an atmosphere of self-seeking sectarianism, which makes the maintenance of the clique its prime object, and spiritual development, and an advance out of the slavery of humanly-imposed tests and conditions an utter impossibility.

Let us elevate our mediums out of the professional market, by seeing that they are capable of being made teachers as well as exhibitors. The present method of using them reduces their power and degrades their morals. We now require apostolic pioneers, either mediums, or the supporters and friends of mediums, who will develop the gift, not trade on it; and in conjunction with the medium and his friend, there is wanted a little sympathetic group, in which manifestations would soon become so familiar that the greatest wonders that have yet been recorded would soon sink into insignificant matters. All our attempts hitherto have been really to ruin the gift that has been placed amongst us. Let us now reverse our methods, and take part with the spirit-world in doing that in which it is so eager to help us.

I have been most anxious to see this subject introduced. The present is a momentous crisis in our Movement. The old schemes are literally played out, and the true friends of the Cause must begin to revise their methods, and look out for fresh light. But all Spiritualists are not "progressive." They soon become as stereotyped in their way of working as the Anglican priest, with his decorated altar and eastern position, or the Catholic, with his wafer and holy water.

I have worked amongst professional mediums more than any man in Britain. I speak warmly, because I love them all, and I pity them because of the circumstances under which they labour. I speak with confidence, because I know that what I say is true; and I could say a vast deal more if time permitted. I have promoted the work of professional mediums very much in the past, and hope to do so in future; but I cannot permit myself for one moment to sacrifice my immortal brother, the medium, for any lesser consideration; hence my words to this Convention.

SPEECH BY MR. W. TOWNS, TEST MEDIUM.

Mr. Towns said that, as a medium of about seventeen years' standing, he could say that fifteen years out of that time he had almost an open house. He had spent hundreds of pounds on Spiritualism, and it was only within two years that he had taken anything for work that he had done in the shape of a paid medium. He was advised by many persons to do so, and various circumstances compelled him to do so. He had so many calls on his time

as a business man, that he felt it was a great responsibility. He never made any special charge. If anybody wished to visit him, they had only to come and say so, and if they could not afford anything for the time it cost him, he asked for nothing. But, as an individual, he felt it more and more that each medium ought to take the responsibility of his own actions. But he thought mediums ought to have compensation for the time they gave—that is, for the time they had been taken from their business. He always made this remark: "Give just as much as you think you have received; if you have received nothing, I thank you." This question of the individual responsibility and mutual inter-dependence of mediums and Spiritualists was an important one. He had himself always acted independently of any clique or party. All he had tried to work for had been the Cause of Spiritualism, and he always looked upon it as a grand and noble gift to be one of those who has the privilege of working with the spirits of another world. It was the greatest treasure, and as such he prized it. He knew individuals who did not seem to him to prize it. Some made goods and chattels of it. Ask them to admit a friend, and they would shut the door in your face. They must have professional mediums, and if they would only depend upon and trust to Providence for good communications, he had no fear, and he would tell them why. A gentleman recently called upon him, and asked for a sitting. He at first demurred, saying he had his business to attend to. The gentleman said, "Will you listen to reason? I did not wish to write to you for this reason: I have come a long way—hundreds of miles. I have been sent by my spirit-guides, and I was neither to tell where I came from nor my name." He left them for a moment or two, saying he would be with them by-and-bye. He simply wanted to wash his hands and put up his aspiration. He asked the spirits, "Where have these friends come from?" He got the reply, and also the hour at which they started. When he got upstairs his visitors were making themselves comfortable, which he was glad to see. He told them he knew where they had come from, and when they started, and the reply was, "Quite right." The result was that they were with him for three hours; and next summer they would see something brought to London which would astonish and delight them. It was in reference to one of the most wonderful pieces of work that was now being done in a northern city; and these were individuals connected with the work, and were sent to get a correction through him (Mr. Towns) of certain figures, and for him to point out errors in what they were doing hundreds of miles away. One day Mr. Carson came to him and he told some things about his son in Melbourne. He wrote to Melbourne, and had an answer in four months, confirming every word he had said, and giving the case of a child he spoke of, that was then lying sick, and various other circumstances. According to his little experience, if they could only trust themselves as mediums, and keep themselves strictly honest, so that they would make themselves sponges to receive the force that descended upon them, he believed the time was coming when nothing that was hidden might not be unfolded to man. He kept himself perfectly independent; he did not tie himself to either clique or person; nor did he intend to. Some people might say he was a public medium. For some eighteen months he had been giving seances, but he did as much as anybody else for the mere pleasure of doing good. Nothing cheered his heart so much in leaving his business week after week, if he could throw light on a dark life, or give a little comfort to a sorrowing brother or sister: that was his reward, and it was all he desired.

SPEECH BY MR. F. O. MATTHEWS, CLAIRVOYANT.

Mr. Matthews said he could not grasp the elucidation given by Mr. Burns of the duties of public mediumship. He was not connected with any particular party, and when he started in the spiritual movement—when he was called upon to take his part in the spiritual cause—he vowed that he would never associate himself with any particular person, party, or sect; but if any of those persons, parties, or sects wished for assistance, and he could render it, for their own benefit, or to help and raise the Cause, he was ready to associate himself with them and do what he could. As far as regarded his public mediumship, he felt his responsibility. If persons came into his presence, he felt that they came to witness some phenomena that must be given only for doing good. If he could not do good in that way it was perfect rot. Their Cause must have persons to represent it, and in getting persons to represent that, they must be prepared to provide for the support of those persons; that Mr. Burns and others must know; and if there were some who made the fee their chief object, all did not do so, and they must draw a line between the two. Mr. Burns said he had known mediums extract money from persons by unworthy means. This was a violation of true mediumship, and it was his place, as a public man representing their Cause, to expose such deception; and he hoped, if he should be found out in any such practices, that he would expose him, and that he might be incarcerated as the law demanded. He felt justified in saying that, if they had these things in their midst, they must be detected, and the Cause must be allowed to stand on a true basis. But the true medium must be supported. If, in the pursuance of their calling, they destroyed vital force, they must receive that for their labours which would enable them to restore that lost force. They were few in number, and doubtless there were black sheep among them; but all must not be condemned for the few. They must unite to cleanse those channels, and purify those conditions that had been so foul and detestable, and set forth their noble cause in a true and faithful light, so that they might claim their thousands and not their twenties.

VI.

PUBLIC MEETINGS, LECTURES, THE USE OF
TRANCE-SPEAKERS.

[Some papers were sent in under the heading of Section IV.—“The best means of introducing the Phenomena of Spiritualism to the outside public.” The committee intended that section to be devoted to the introduction of inquirers to the “phenomena,” and therefore in the circle or in the presence of a medium. These papers bear more particularly on the diffusion of Spiritualism *outside*, and therefore they are reported under the above heading, though the writers frequently allude to the use of literature which is more particularly noted in the section which follows.—Ed.]

A PAPER CONTRIBUTED BY MR. THOMAS SHERLOCK.

I live in a town where Spiritualistic phenomena are altogether repudiated and discredited by nearly every person whose attention has been directed to the subject. I say *nearly*, because in a few instances, perhaps half-a-dozen in all, persons have been induced to give the matter a little consideration, attend a few seances, and have finally arrived at the conclusion, that, on the whole, there is probably “something in it;” with which conclusion their interest in the matter ceased.

One enthusiastic investigator actually took the trouble to go to Liverpool, attend the seance of a well-known professional medium (at which by the way nothing occurred), and came home protesting that he had been swindled alike out of time and money, and professing to be thoroughly disgusted with the whole business.

Now, I venture to send this paper for the consideration of your Convention, because, for the last four years, I have tried to introduce this subject of Spiritualism to the notice of friends and acquaintances hereabouts without any practical result; indeed, my efforts in this direction may be regarded as conspicuous failures. Further, I have known two persons, at different times temporary residents here, who tried the same thing, and probably, because they were strangers, failed even more completely. So far as I am concerned, the method adopted has been the one frequently advocated in the MEDIUM, viz., the distribution and circulation of literature bearing upon the subject. I have a very fair library of the leading spiritualistic works, and have lent them out to anybody and everybody who would undertake to read and return them. I have given away some scores of MEDIUMS, pamphlets, fly sheets, tracts, and such small fry, and got into several rows for so doing. I have got up discussions at Young Men's Christian Associations and debating clubs, generally leading off in the “affirmative,” and dreadfully shocking the sensibilities of many worthy and highly respectable members by the rank heresy manifest in my speeches. Once a friend and myself jointly, and through the agency of a Liverpool Spiritualist, engaged a couple of travelling trance-mediums, found them a room, and collected a tolerable audience. There were two or three short addresses given, one or two miscellaneous “controls” effected, and the audience separated with the freely-expressed opinion that the whole thing was humbug. Clearly, therefore, I have been on the wrong tack, and by way of an attempt to get on the right one, I offer the following suggestions, based upon a somewhat disheartening experience; criticism thereupon may possibly indicate the right course:—

I have observed that the only kind of phenomena, which appear to really fix the attention of the majority of outsiders, are physical phenomena, the more powerful the better. I have also observed that the kind of phenomena best adapted to retain the attention of the average investigator when once arrested, are the healing powers of certain mediums. My experience is that trance-addresses, however eloquent, are useless to convince the ordinary individual, who, through them, hears of Spiritualism for the first time, that spirits have anything to do with the matter.

The said individual will listen to them and applaud, will admit that they are “capital,” and a long way better than the general run of sermons, will pronounce the speaker to be “a deuced clever fellow,” but as to spirits having anything to do with them—bosh! and, as these trance-speakers are usually strangers, whose antecedents are utterly unknown to their hearers, who is to gainsay the conclusion? Trance-speaking properly comes in later on. Clear and unmistakable physical phenomena, however, are not to be got over. I am quite aware that these phenomena belong to the lower classes of manifestations; but, then, they are exactly the kind required to appeal to low-class intellects, and these constitute the great mass of the population. Besides, they do no harm in any case, for a man once convinced of the reality of spirit-manifestations, soon gets tired of them, and goes on to something better. Next: suppose the case of an ordinary highly respectable, but strongly prejudiced individual, who pays his way, goes to chapel regularly, never gets drunk, and is altogether a good citizen and a worthy man, from the popular point of view. He goes to a seance, and sees a big table raised up in the air while no one touched it. This bothers him. He gets a vague idea that the devil must be at the bottom of the affair, and becomes rather shy of all kinds of Spiritualists for some time. A sickly neighbour, however, hears about a “healing medium,” goes to him, gets relief, perhaps gets cured. This bothers our worthy friend still more, for he can hardly reconcile the healing of the sick with his ideas of the character of the devil, so he looks into the matter a little further, reads some books, and possibly, in the end, learns what Spiritualism really is.

This is the sort of thing we want to introduce Spiritualism to the masses. Well, now, is there no reliable means of developing

suitable persons, in various parts of the country, into physical, or healing mediums, or both? Mediumistic power is obviously transmissible, otherwise there can be no continuity of mediumship, and so-called “developing circles” are simply frauds. Animal magnetism appears to be the means by which mediumistic power is conveyed. And are there no powerful magnetisers in existence endowed with both good health and good character,—true bishops, in short, who could “ordain” suitable candidates for the spiritual ministry in the good old-fashioned way, “by laying on of hands”? Lastly, are there no suitable persons to be found for such a ministry? and cannot the spirits themselves indicate where such persons are to be found?

If your Convention can arrive at satisfactory answers to these questions, I think that the Cause of Spiritualism will receive a vigorous impetus, and a means be found of forcibly introducing the phenomena to the outside world.

St. Helen's, August, 1879.

THOMAS SHERLOCK.

REMARKS BY J. BURNS, O.S.T.

A speaker has told us that the first circle in London sat a long while, preparing themselves for spiritual results. They did not arrive at full satisfaction all at once, and this friend, who has written the excellent paper which has been read, must also be patient, and await the fruits of his labours. He does not know what great results may come in the future from the work he has accomplished in the past. Perhaps, however, the town is not of the kind to receive spiritual ideas readily—there is a great difference of communities in that respect. The same effort displayed in other places might have stirred up much more interest. I would further remark that the collection of spirit-power, by forming properly constituted circles and developing mediums, aids very much in giving effect to outside work. A good circle, even if kept private, is a centre of spiritual influence in the district, and sitters in that circle will work with far more effect outside than if they had no such circle. Purely intellectual outside agencies will never do much for the Cause. All literature, and other means used, should emanate from a spiritual centre, laden with spiritual influence, which carries with it a fructifying power to give potency to the printed or other arguments used. Active spiritual investigation and development should then go hand-in-hand with outside work. The latter is of comparatively little use without the former.

A paper, by Mr. Dowsing, of Framlingham, in Suffolk, illustrates this principle. But his success may depend somewhat on the temperament of the people amongst whom he labours. Mr. Dowsing is himself a medium—overflowing with the apostolic fervour that Mr. Sherlock feels to be so needful in this work.

A PAPER CONTRIBUTED BY T. DOWSING, O.S.T.

Having been requested to give my experience in this work, I do so in hopes that it may encourage other Spiritualists. During the last three years I have been liberally supplied with MEDIUMS and other Spiritualistic literature by Mr. Burns, of the Spiritual Institution, London; Mr. Scott, Belfast; Mr. Hunter of Cambridge, and other friends. I never travel without having a good supply of Spiritual literature by me for distribution. In railway carriages, the distribution of MEDIUMS is almost sure to bring on conversation or discussion upon Spiritualism; and I find a marked improvement in the conduct of my fellow-travellers. Spiritualism is being better understood. Sometimes I find a brother or sister Spiritualist, frequently persons who have heard something about it, and who, after conversation, determine to investigate it. Many relate remarkable dreams—haunted houses and places, apparitions, &c., all showing that the time is ripe for information on the beautiful and soul-inspiring truths of Spiritualism; and this information I consider of vital importance before the physical phenomena of Spiritualism are introduced. I do not distribute indiscriminately the literature. I can in general feel where it will be understood. I have had good and beautiful experience, by rail and steamboat, in thus bringing forward the grand truths revealed by the spirits through my own mediumship and that of others.

For two years I have attended Lowestoft once a month, to encourage the few friends there by my trance-mediumship, and generally distribute the MEDIUM and other literature in the town. I find it likewise a good plan to send by post particular copies of the MEDIUM that may contain something suitable to some of my numerous correspondents upon Spiritualism, and by their being posted by Mr. Burns of London, I know they are more likely of being read than they would be if posted by myself.

Another means is the public newspapers. In five of this county's newspapers I have sustained long correspondence upon Spiritualism. The discussion, I think, must bring forth good. Then I have been furnished from the Spiritual Institution with first-class books, which I have lent out to read by educated and intellectual persons, including several clergymen. I want a library of such books to lend, as I cannot do all the good that might be done in this way for the want of means. I have not been able to pay Mr. Burns for his kindness. The Spiritual Institution is doing a spiritual work, and, like all true spiritual work, it is not seen or acknowledged. My means are very limited; but if we are true Spiritualists, there are many things we can deny ourselves of that we may supply spiritual food to poor famished souls; and the more we deny ourselves the greater we shall find spiritual blessings and pleasures.

I have been as brief as possible in giving you my experience. I would I could be with you in the body, as I shall be in spirit, as I should like to have had the opportunity of speaking upon other important topics. I consider the O.S.T., if properly carried out,

one of the best means for intellectual and spiritual development for inspirational mediums and other scholars; and I consider the plan proposed by Mr. Burns for the publication of spiritual literature a grand spiritual idea. But Spiritualists, like Orthodox professors of Christianity, rest satisfied with the outward phenomena or letter. The inward or true spirit-work is not commenced within them; many of them are *cursed*, not *blessed*, with this world's riches, so that true spiritual work and workers are retarded. The ultimate of Spiritualism—higher conceptions of God and the true brotherhood of humanity—is acknowledged by the outward, but has not taken hold of the inward or spiritual man. When it has, then will this world be one of beauty and harmony.

Framlingham.

A PAPER CONTRIBUTED BY MR. J. F. GEDDES.

Of all engaged in the investigation of the phenomena of Spiritualism, and more so of those individuals who are convinced of the facts connected therewith, ought this question to deserve earnest attention. Surprised at the extraordinary manifestations, or satisfied with the results, the charity, love, and sympathy which Spiritualism inculcates, should urge all its votaries to contribute to swell its peans, and lead others into the light they enjoy. Let sectarianism wrap itself in bigoted selfishness, leave cold formalism to clothe the churches, allow them to boast their circumscribed salvation, the while they profess to follow the dictates of One who devoted his life to charity; but Spiritualism is free to all, Spiritualism is intended to raise mankind, Spiritualism is catholic and universal. How then may we with best effect introduce its phenomena to the outside public? Combined success demands individual effort. By this means churches have been set up, states established, and armies have proved victorious. True their ruins fill the world of to-day, but why? History tells us that jealousy, apathy, and distrust sowed dissension in their ranks, and they tottered and fell, leaving their crumbling wrecks to warn succeeding generations. Shall a like record be the fate of our beloved Cause? You hopefully answer, No! but there you stop. Let us look the matter boldly in the face, and see how we stand. 'Tis now the time for plain speaking—Be ye men and flinch not! If the scourge falls heavily, let us not wince while we confess it is deserved. Our schemes of to-day are marred and frustrated by apathy, jealousy, and envy. True we have bright and noble names, who boldly place themselves in the fore-front, dare all opposition, bear the brunt of the battle, defy privation, bodily suffering, ostracism, and worldly loss; while thousands crowd the rear, revelling in, and greedily batten on the hard won trophies, jealous of each other's share, envying and decrying each other's gifts, and selfishly appropriating their gains. Well may our progress be hampered by such viscid mud clinging to our feet. Rouse ye! Be up and doing! Acquit yourselves like men! and shake off this comatose slothfulness! Need ye a fingerpost to guide you, oh ye blind? Ask ye, what can we do? "Leave all, and follow me, and I will make you fishers of men," is the command. Ask ye still, what can we do? Go help our pioneers, and learn of them. Yet sloth weighs down your eyelids—ye cannot see them faint and weary falling at their posts, sighing away their lives for want of support. The writer only wishes he was pressing this appeal in person, that he might point you out individual examples sitting with you to-day of this devoted sacrifice. Yet ye ask, what can we do? Briefly, for time is limited, will we suggest modes of working. First, our Library requires aid, and offers scope for spreading a purer literature among our friends than the trashy two-shilling novel affords. Terms of subscription are no higher than other institutions, and the work so obtained could form the thin end of the wedge whereby our light may scatter the darkness now shrouding men's minds. Will you help?

Next, our Publishing Department issues periodicals at a very low charge, which we cannot stop to specify. Could not the circulation of these be doubled, either by obtaining new subscribers, or by taking two copies instead of one, and employing the spare copy for gratis distribution? Could you not even utilise your own copy in this manner, rather than destroying it as waste paper after reading it? There are thousands who have never seen our organs, yet who would gladly read them if they were placed in their hands. Will you help?

Next,—A potent agency offers itself in the form of tracts, leaflets, seed-corn. At the cost of a few pence these may be obtained in hundreds; and, when writing to a friend, one could be enclosed in the same envelope; when taking our daily walks; when returning borrowed books; when passing places of public resort; when travelling by road, rail, or sea, they may be distributed, and will certainly serve their end by stirring up a spirit of inquiry. To make this more effectual, were local societies each to provide themselves with one of the new rubber stamps (which may be obtained very cheaply), bearing the impress of their place and times of meeting, and with this stamp such leaflets, strangers would thus know where to obtain further information. Thus our halls would become known, inquirers would flock thereto, and good audiences would occupy the now miserable array of empty benches which damp our efforts. In this will you help?

Next the Press, numbering its thousands of readers, could be drawn into our motor-agency. Books for review, reports of meetings, invitations to its representatives, could not fail, if persistently carried out, in eliciting notice, in finding a corner in the daily broadsheet, and there catch the eye of many who scarcely ever hear aught of our Movement. In this will you help?

Next, the public reading and cocon-rooms, scattered as they are widely in all our large towns, present opportunity for the disposal of our current literature, where our periodicals would most assuredly find readers. Here we might obtain permission for our weekly issue to lie on the tables. By such means hundreds of readers have been reached, yet there are many places still unsupplied. Will you help?

The formation of circles, schools, lyceums, etc., will naturally follow such means, but in the hands of recruits will fall through for the want of sympathy, kindly aid, and direction from more experienced persons. By visiting, conversation, example, love, and kindly advice, much may be accomplished; and that though entailing a little trouble, yet necessitating no expense. Will you help?

Any and all these things can ye do, and what next? We have tried to show how, and what remains.

Begin at once; a leaflet, tract, or copy of the MEDIUM can by post reach to all classes; ministers, teachers, professors, sectarians, materialists, secularists, all may be thus assailed. Then, let not your battery fail, but by tract, book, or advice, pour in shot after shot till the enemy yield. These leaflets will pave the way to the diffusion of literature of a heavier calibre; our books shall be bought and read, funds will flow in, new publications shall be issued, the thews and sinews of war shall be strengthened; our works being sold more rapidly, will be produced at less cost, and we shall see our editors and leaders relieved in a very great measure of the burden which at present crushes them to the dust. Let greater publicity be given to our meetings. The writer of this paper had the temerity to procure announcement of his lectures to be made from the pulpits of churches on the preceding Sunday; and what has been done can be done again. Spare no toil, 'tis a holy cause. One individual, known to the writer, thinks nothing of a thirteen or fourteen mile walk to be present at meetings requiring aid. When travelling by rail the writer is never without MEDIUMS, tracts, &c., for gratis distribution; and he has earned his reward in seeing strangers become investigators. Other agencies have their missions, their Bible-readers, their tract-distributors, their visitors, their colporteurs; they leave no stone unturned to gain a proselyte, and, wearied by such persistency, they gain adherents, and flourish. Why are we so dull and phlegmatic? Why do we employ none of these? Why do we struggle for a bare existence? There is only one answer—Want of Funds! Since such is the case, let us do our best by individual effort to fulfil these duties, to push our Cause, to bear our due share of the burden, and we shall soon see Spiritualism flourish; we shall soon have paid agents; we shall soon hear the Editor of the MEDIUM proclaiming, in *astonishment*, that the Spiritual Institution has met its current yearly expenses. Let us all join, and date renewed vigour from the Convention of 1879.

27, Gwydir Street, Liverpool.

(To be continued).

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

To the Editor of the MEDIUM and the readers of "Historical Controls."

The record I send this week is one of three Controls, all referring to one point,—namely, that of the sensitive, apparently in his normal state, but in reality controlled by a spirit that afterwards relates to me, through the lips of the sensitive, what had previously passed between him and Mr. B—e at the home of the sensitive. This Mr. B—e, whom I do not know, but whose acquaintance I wish to make, is the same person referred to in the Control of Nov. 28th last, and which appeared in the MEDIUM of Dec. 5th. As the Three Controls, as well as that of the 28th ult., all bear on one subject, and all afford prominent points for confirmation or denial, I trust, Mr. Editor, you will allow them to be given in consecutive numbers. With regard to the "fever," that some have been worked into by reason of the omission of Historical Controls for two weeks, I feel flattered. Several of my friends have written to me, and want to know whether I have fallen out, or had any differences with the Editor. In reply to this, I say there may be, and are, many differences in opinion between us. I should be sorry if there were not. In one thing, however, we both agree, and that is in our desire to extend the truths of Spiritualism far and wide. Our positions, however, are very different. My efforts only cost me the time, that, in all probability, would not be half so well spent. His efforts are a life-struggle for existence. Whatever differences in opinion there may be, the world, including myself, can only have one opinion, viz., that the truths of Spiritualism have been wider spread through the means of the MEDIUM AND DAYBREAK than by any other means. It is not the organ of fashion; several have expressed their surprise at my writing for the MEDIUM. In reply, I have said I write for the purpose of not only having my articles read, but also digested; and this they cannot be by squeamish minds,

over whom Mother Grundy and Mother Church have full sway. They reach the masses, and a well-thumbed copy of the MEDIUM tells its own tale.

To come, however, back again to what I intended to say earlier in this letter of mine, there is one little point I wish to suggest. If my reported Controls are eagerly sought after, a little mutuality between reader and writer would not be out of place. If I ungrudgingly give both time and money to the support of the Movement, and in return get (outside of Spiritualism) more kicks than halfpence,—and occasionally even professed Spiritualists can call hard names,—I think, if my papers do give so much pleasure to some, it is not unreasonable that these should express their satisfaction in a more substantial manner, by taking a greater number of each issue of the MEDIUM, and circulating in their own immediate circles the several articles that strike them as worth reading. Their so doing would have a double action: it would spread Spiritualism, and, at the same time, bring grist to that hard worker in the Cause, the Editor of the MEDIUM. I do not wish to parade my own doings, but I must tell your readers that each seance costs me in money one half-guinea, and in time eleven hours, which is divided as follows:—Two hours to write down in hieroglyphics of mine own the words that fall from the lips of the medium, at the end of which my fingers are so numbed and rigid that I cannot open them. It takes me fully two hours to convert my hieroglyphics into something I can read, and then the copying out and making corrections, punctuating, &c., gives me a good six and a half to seven hours' work. So I think I may fairly say to the readers of the articles, "As you admit that you receive pleasure in reading, I think I have a fair claim to ask you for a more substantial return than three-halfpence, the price of one copy of the MEDIUM." I have no wish to shut out other articles, quite as good as any that come from my pen, but when there is space I could easily give, if I never had another sitting, two articles weekly for two or three years. I should ere this have published a large number of them in book-form, but as I go on I get a higher and higher class of Control, and I find an incompleteness in former articles: not in the delineation of the individual Control, but in the principle which the Control was sent to enunciate. Of late these different principles have cropped up in different ways; clearing up much that was apparently obscure and unintelligible. In the middle of last October I had two sittings with W. O.; I could not have stood two more, but since then everything seems either changed or changing. Therefore, until I can issue to the world something more than a relation of the individualities of the Controlling Spirits, I shall hold my hands in publishing them in book-form. In all probability my guide will give his orders when the pear is ripe.

A. T. T. P.

HENRY MORE.—October 3rd, 1879.

The medium, immediately after entering the room, went under control, and spoke as follows:—

"How many have said, 'I know history to be false, and biographical history more especially to be so.' Upon my word I am excessively curious to know what the compilers of history or biography have said of me since my departure from earth. By name I was Henry More, Master of Arts; one who has spoken when on earth face to face with his spirit-guide, and when this guide's teachings were not suitable for the position I was holding, viz., that of a teacher of theology, I surrendered my claim as a teacher, giving myself up wholly to my spiritual guide as a willing scholar. What have they said of me? Have you any biographical records in which my name is mentioned? or perhaps my name has not been deemed worthy of notice."

I told him I would soon find an account of his life, and I went to the book-case, and brought down the volume of the encyclopædia, containing his name, and, at his request, began reading it out. When I came to this passage: "Dissatisfied with all other systems, he found rest for his mind only when he came to the writings of Plato; when he found that something higher and better than the knowledge of human things constitutes the supreme happiness of man, and that this is attainable only through that purity of mind and divine illumination, which raise him to an union with God," he interrupted me, and said:—

"My ideas with regard to Plato were that he had received his divine illumination from Pythagoras, and that the knowledge of Pythagoras, as to the immortality of the soul, had been derived from the Jewish traditions. The mysticism, of which I am accused, was the Spiritualism of the present day. There is another question I should like to ask of you, if I am not taxing your good nature, What description of spirit is it that belongs to this body through which I am now speaking?"

I told him that I believed he was a very good, conscientious man, and led a good life; that he was a hard-working man, who eked out his scanty means by coming and sitting with me, and enabling me to have spirit-communications with many of those who, on earth, had left their impressions on the world's history. The Control went on to say:—

"Record, that he beareth good testimony, whether this is usual on his part, or whether my influence had a tendency to strengthen him, I cannot yet determine.

"Already are the different Controls recorded by you passing the precincts of the college walls; already are your records being read, and your statements being believed, not only by the students, but by the professors themselves. I will tell you my opinion. The many are coming to the fountain of truth; but I will explain what I mean when I remarked, 'He beareth good testimony.'

"A neighbour accidentally visited him, and asked him to idle one or two hours in his company. I was the unseen listener.

"He made answer: 'I do not care to go.'

"'Why,' said his neighbour? 'are your responsibilities greater than mine?'

"'No, they are less,' replied this sensitive, 'than yours: a wife and two little ones only are dependent upon my labours, whilst your responsibilities are trebled in this respect. Three grown-up daughters, and three children, from one year old to five, are dependent upon you, therefore my responsibilities are decidedly less than yours; yet, small as they are, they plead against my going.'

"His neighbour answered, 'I feel no such pleading.'

"The sensitive replied, 'It would be better for yourself, and those belonging to you, if you did.'

"The neighbour said, 'They want for nothing; one would think you had foresworn the world and its pleasures; foresworn the pleasures of life, making it merely a dreary pilgrimage.'

"The sensitive replied, 'If this meaning has been conveyed to you by my words, blame them, for they are alone to be blamed; I hold no such views. I believe that all things temporal form the soul in eternity. I do not look upon life here on earth as something to be got rid of; God forbid that I should. If I have offended you, I did not mean to do so; for this I know, what I have said was said for your happiness and comfort, and you know that work being plentiful with you just now, you are not so happy idling your time.'

"'I would as soon,' continued the neighbour, 'hold an argument here as stand before the bar of a public-house; I have superior intellectual endowments; but I promise not to use them unfairly against you: if your words do not convey your meaning, I will use my superior intellectuality in finding the meaning of all expressed. You have said that you believe that God, the Maker of mankind, has designed that all men should live well and happily, and enjoy their surroundings, so that their souls might obtain individualised form in eternity. Well, admitting a Supreme Being, I assume the position of denying a conscious eternity.'

"I should fail if I tried to assume the medium's quiet, earnest manner in answering his neighbour. I should fail were I to try and repeat verbatim his words used in the reply, but I can give you the outlines, clothed, perhaps, with additions of mine own, that will in nowise depart from his actual views. Addressing him by name, he said—

"'I do not know but that this our meeting may be productive of good to one or to both of us. God grant it may. I recognise your taunt in reference to the teachings from the pulpit, and of their unworthiness; for life is a gift from God, given to us to be happy and thoroughly to enjoy it; but this enjoyment is the tide itself and the full mid-stream, unfettered by the encumbrances of the banks.'

"'What are the banks referred to?' asked his neighbour.

"'One bank is fanatical rigidity, and the other bank is that on which you have placed yourself—the other extreme, happiness turned to dissipation and proper cares disregarded; the feeling of responsibility nearly gone, and the highest gift of God to His creatures prostituted. This is not enjoying life. I call all inquiries after truth an exertion of reason: the power of thinking for oneself, and I say that inquiry should be free without any limits, and I take upon myself the position of endeavouring to prove to you a conscious immortality. I ignore any right to censure, or reprove your unbelief in that which is so generally accepted.'

"The neighbour made answer, 'You are widely different from the clericals, then: they would smother up the right of free inquiry; they would trample it out as a dangerous heresy.'

"The spirit belonging to this body continued, 'Be it so. I have allowed that free inquiry is right, but, in pursuing my inquiries, I have accepted the burthen of the duties that these free inquiries entailed. I will tell you what those doubts are in my own case. I have been forced to adopt opinions and views, which my reason commands me to own and acknowledge as truths; hence in doing so I have made use of my inquiries. Had I not done so, where the use of my free and careful inquiries? Yes, neighbour, what my reason has proved to be unsatisfactory, my reason bids me to reject, and to accept that only which has been satisfactorily proved. As I claim no right to reprove you for what you accept or reject, then I deny the right of you or others to censure me for these views, which I have accepted or rejected.'

"The neighbour made answer, 'This is not the way of the world.'

"And he was answered again by the medium, 'It is not, indeed many fancy themselves in the possession of the right to censure others for their opinions; but they have no ground for this claim. Now then, I have, by dint of patient, careful inquiry, arrived at the absolute knowledge of the future.'

"The solemn way in which the spirit belonging to this body gave utterance to these words caused a feeling of astonishment—nay, of dread, on the part of his visitor; and then the sensitive began to explain many of the strange controls that have been recorded by your active pen, then commenced the arguments in earnest: then was a full stream of pity poured upon the sensitive's devoted head by his visitor: then came friendly jokes, satire, and sarcasm; but, strange to say, they were all unavailing, for 'he bore good testimony. Remember, he had no mean antagonist.'

"His neighbour said, 'Why your belief is the belief of man in the very lowest state of civilisation; the degraded savage aboriginal; you are speaking of miracles in modern times. My dear

boy, I am a prominent member of a club formed upon the basis of Reason; let me tell you that every step through which science takes me I see the thorough annihilation eventually of all traditional supernatural events. Yes, believe me, as science advances, it sounds the retreat of religion. Come out of your shell, my boy, and view the world. Look around you, and what do you notice? Why, that never was infidelity more rife than at the present day. In fact, a knowledge of nature will ultimately dissipate all belief in supernatural nonsense."

"The medium replied, 'I am calling nothing above nature; God lives and breathes through nature; to me there is nothing more supernatural (if you will have the term) in my hearing my own Father speak to me, and he has left the earth some considerable time, than there is in the life of the commonest field herb. I know the word and its meaning according to the dictionary; but to me, neither the word nor its meaning finds any acceptance. Can any man gauge the depths and heights of nature's laws so that he may exclaim, "This is above, or that is below nature?" further than this, nature may, for aught that man has proved, be limitless, and God Himself the highest expression of it. How, then, dare I talk of that which is "supernatural?" You have ridiculed the idea of modern miracles, and say that you are incredulous in regard to whatever is contrary to general experience; in fact, your reason bids you to thoroughly repudiate it. You have stated also, that in all intelligent beings there dwells a strong tendency to reject whatever is deemed marvellous. Now I deny this statement. There dwells no tendency to reject a knowledge that would bring peace and happiness to them; in fact the case is actually reversed—"Oh that these might be true," cries every feeling in their nature, and to get it proved to their heart's content, forms through that anxiety alone, their greatest obstacle.'

"The neighbour said, 'You are referring more especially to these modern believers of table-tilting, and so-called communications with the dead; common sense is antagonistic to such an idea.'

"The sensitive said, 'I have never seen this antagonism displayed. I have seen ruffianism used, and felt its effects; but where the spirit of inquiry has worked in the breast of any investigator I have never detected any tendency to rejection. One of your arguments, also, that a belief in the hereafter teaches and leads men to neglect the present world for the sake of the hereafter,—a future unknown and uncertain to many, realised to-day only by a few, a very small portion of mankind; and to this I answer, that such teachings are in vogue, but they convey a false philosophy and a brutal and false theology. Believe me, men (yourself among the number) are living only for the future; every hour of the passing day is broken up into many futures, and in these futures men live not for the passing hour alone. Having proclaimed myself to be in the same position as yourself—a convert to opinion, gained by free inquiry—I have arrived at a different goal; I have realised more wide and extended hopes. You yourself admit an Infinite Father; yet you rob Him of all His attributes, of all His virtues, and of all His gifts. You have denied amongst these gifts the greatest of all His gifts, the "soul's immortality." Having described, as accurately as my reason permits me, your position, I will now describe my own, arrived at through the mercy of God. I believe in secular enjoyment; I do not believe that all my power and the occupation of all my time is demanded by God from me. No; I believe in having active living interests in myself and in my belongings. There are many that differ. The building at the bottom of the street contains inhabitants who differ vastly from these views. Nuns and monks and the dwellers in convents and monasteries think that their conversation should be of heaven only; they do not trouble themselves with superfluous worldly concerns; they believe only in working for the salvation of their souls; but contrary to all this is what I recognise. I love to hear of justice well delivered; I love to hear of deeds of heroism well done; of a life actively led, and when I do hear of such men's lives, I say they have served God well. I do not believe in any earthly pilgrimage; I believe that the earth upon which I am now dwelling is as much my inheritance as that part of heaven, which through God's mercy, will receive my immortal soul. Give me the names of those that have led active lives, and many have spoken through my lips, and I will exclaim, they have served God a thousand times better than any St. Anthony, St. Patrick, St. Clare, or any other saints of the Romish calendar. I view such beings as the last-named as poor solitary wretches, dangerous to society through their stupidity, and I think that the earth itself is refreshed and blessed when they end their useless days. The spirit of free enquiry has led me to these opinions, and they have led me to what has saved me; they have led me to that rock that you have barely time to avoid, hence I advise you to take time by the forelock. You ask me what is this turning-point between us? Oh, I will answer you. I feel as if another power than mine own was answering for me; I feel as if heaven was about me, I feel as if some high messenger of God was near me. Who shall tell for what purpose?"

"As the spirit of the sensitive uttered these words I noticed a strange brilliancy surrounding him, from which I was obliged to withdraw to a distance. He went on to say, 'Listen, neighbour; truth has not died out from your heart, a tiny spark is there, but it still has the power of sparkling and brightening up. Listen to a few plain words of truth. I believe that the things of this world and of the future are not in opposition to each other; here indeed are they essentially distinct from each other, they are part of the Almighty Father's great and grand plan, and the soul but prepares for a greater trust, for a more extended duty hereafter, by its fidelity to the duties entrusted to it on earth. I have participated, since

these views have been formed by me, in all the affairs and pleasures of life with interest, with animation, and with vivacity. I have loved and tried to emulate the virtues of the wise and of the patriotic; I have tried to make and lead such a life as would prove the force and governing power of my convictions; yes, I recognise my body as a living temple of God, and that in it dwells a spirit preparing for a greater hereafter, which shall last and be eternal. Where I have learnt these things, where I have formed these opinions, there can you learn them likewise. The truths that I have embraced are not hidden in a well, nor clothed in mysticism, nor veiled by fanaticism, nor hidden by ambition. No, thank God, they dwell in every home, alike in the palace and in the cottage. They take precedence over all that is rotten, for they prove that the soul is earnestly longing for immortality. Our argument is ended, neighbour; why it commenced or why it continued who can answer?"

"In reference to myself I promise to come again to speak and to tell you, that the world may eventually know that the spiritual experiences of Henry More, Master of Arts, Cambridge, were given through the lips of a working man in the latter part of the nineteenth century but not to-night. May God strengthen you for your work and protect you."

After "Henry More" had ceased controlling, my old and faithful spirit-friend and guide "C. H. L." came. He explained in a wonderfully simple manner all these apparently mystical manifestations, and which my experience has taught me as being part and parcel of the mechanism of the universe, by which the Almighty carries out His great works. The deeper I go into this matter the more do I feel that in each and every Control I get there is an intended object, a prepared meaning, which he who runs may read.

"C. H. L." referring to the Control that had just left, said the Control had been with L. all the day, and also a very great number of other spirits were there; that this neighbour of the sensitive had been impressed to go and visit him, and that it was the commencement of a great change of thought and conduct amongst many in the quarter where he resided; that the person with whom the argument had taken place, although a plain mechanic (query), was a man of no mean mental powers, and that he was in fact the leader of a band of secularists, numbering about a hundred. He said the room of the sensitive was crowded with high and bright spirits, and at one time such a brilliant light filled the room that even spiritual eyes were compelled to withdraw; the light was too dazzling for their eyes. He said that the neighbour who went to ridicule came away an altered man; he was actually shaking with fear. C. H. L. told me that there was some great plan in hand by and through which the new light was to be brought home to many that the designed object had begun, and that in all probability this very man was to be made the means of doing good amongst those over whom he had so much influence.

When the medium was restored to his normal state, I asked him whether he had been having a visitor that afternoon. In reply he told me yes, and gave me particulars of the person, who he said was a very decent man, but a materialist. He said they got into a very warm argument, but what he said he could not tell; but all he knew was that at one time he felt as if going up in the air, and that his wife kept continually coming into the room; being desirous that he should not go under control.

I am anxious to have my next Control by "Henry More." He was one of the so-called mystics, or as they would now be called Spiritualists, who felt, that in his conscience he could not accept the tenets of the religion in which he was brought up; his higher aspirations led him from the man-made God of the Christian Church to the contemplation of the Divine, as held by Plato, and that school of Grecian philosophers whose comprehension of the Divine was much nearer to reason than any we have had since. Mediæval and modern assumption in its ignorance has treated all, who ventured to use their reason rather than rely on a senseless faith, as mystics, fools, and impostors. I begin now to see that wherever biography terms a man mystic, that he was some one of great mind who exercised his reason, and did not believe simply because priestcraft told him he must believe.

SPIRITUAL DEVELOPMENT.

BY "CAMBOR."

"That the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 17.

Would that there were more "men of God" amongst us—Spiritualists evenly balanced, not resting in mere sight-seeing, but "ever pressing towards the mark," the attainment of perfection through self-culture. The best way to effect self-culture is to take an active part in looking after the temporal, and especially the spiritual welfare of others, not by troublesome meddlesomeness, but by devoted labour for their advancement. Diet reform, Social reform: these and other progressive movements are each of high importance towards this end; but first and foremost, before we take in hand to set others right, must come self-reform. Let us free ourselves from the besetment of too great care (*περίματα*, over-anxiety, the "take-thought" of the Gospels, Matt. vi. 34), for things temporal: for, if we do but strive for the highest results, the enfranchisement of ourselves and of humanity from depravity, and sin, "all those things shall be added unto" us. Depravity not inborn, but too often the product of an unwholesome education; sin, not always patent, but lurking at times even under the guise of good deeds. Let us satisfy our consciences that our own motives are sincere and good, and founded on a correct discrimination between right and wrong: for to "know how to refuse the

vil and choose the good" is granted only to those who "eat" of the "butter and honey" of spiritual truth. Mere phenomenal Spiritualists will ever grope on in the dark, unless they seek something higher than the evolving of phenomena on a scientific (?) plane. As "the horse-leech hath two daughters, crying, Give, give," so will suspicion and dissatisfaction, the twin-daughters of the hyper-sceptical and selfish phenomenalist's mind, be ever draining the vital energies of the hapless medium, who, for gold, sells to the worldly-minded the precious gift of God. As long as Spiritualism is made into a peep-show business, so long will it remain outside the ken of many earnest souls, even now aspiring for more light, but unwilling to frequent the darkened chambers of the professional medium. Many such, no doubt there are, who would gladly embrace the joyful doctrines of Spiritualism, if the upholders of those glorious tests did not likewise uphold the system of exhibiting the phenomena at so much a head. The phenomena are highly useful, nay absolutely indispensable, to those on a certain stage of development. But why should they go about their investigations with such a vast amount of impedimenta? What spiritual advantage have all the gags, wire cages, &c., and other instruments of torture to the innocent (?) medium, yet given to mankind? How much higher have any or all these appliances raised one soul on the spiritual plane? "Ye shall know them by their fruits." The fruits of such tests, however, engender mistrust even amongst Spiritualists themselves. No sooner is one account of phenomena under these so-called test conditions published than it is contradicted. Witness the following:—The contemporary of the MEDIUM lately published a diagram of certain weighing experiments with a well-known and excellent medium. Scarcely, however, was it given to the world than its reliability as absolute test of the intervention of spirits ceased to be acknowledged. Experiment follows experiment: but, somehow, there is always a loophole for the cavil of the sceptic. What wonder, if we will go on sowing the wind? Away, then, with all this useless and confusing lumber from the seance-room. Let us have, instead, the good, honest test of the medium's hands linked in our own, and let that suffice. Under these conditions, genuine manifestations can and will be given, if at all; and scepticism will be disarmed when each sitter is placed on an equality with the medium, and all are bound by a mutual agreement to keep their hands joined throughout the seance. The air of comparative freedom thus given will induce harmony, or, at least tend to strengthen the magnetic chain.

But let us not rest in phenomena obtained at public spirit-circles alone. The home-circle, the fireside—that is the spot where a spiritual "feast of fat things" may be most fully enjoyed. There all the phenomena, from the tiny rap to the fully-materialised figure may be witnessed, if only perfect harmony exist, and if only some of the family-circle are mediums of a high order. But these mediums are as yet rare, and, even were they not so, it would be well to regard these manifestations as but "a shadow of good things to come." Let us not, in trying to grasp the shadow, the phenomenon (*τὸ φαινόμενον*, that which appears, not that which is) lose the substance, of which all these manifestations are the type: I mean those comforting spirit-messages, those heaven-sent consolations to the bereaved, when once more we talk face to face with those travellers who have returned for awhile from the bourne of that land "that is very far off," to those initiated in the glad solemn mysteries of spirit-communion.

It is the spirit-teachings which need to be increasingly recognised,—to be more and more brought before the world. Already they permeate the pulpit and the press, insensibly, for their hidden source is not guessed, or, if divined, but rarely acknowledged by those from whose lips the new doctrines fall most glibly.

"Life beyond the grave." These words are enough to thrill the heart of the icy materialist in his hours of weakness and despondency, "when heart and flesh fail." As long as prosperity shines full upon a man, creed or no creed troubles him not; but let the lamp of life burn dim, he will crave an answer to that question in touching accents—Is there a life beyond the grave?

Now, whilst the warm blood pulses quickly through his veins, whilst the vigour of youth braces his strong limbs, whilst all his future life stretches out before him—a glorious prospect of happiness presently to be realised,—go to him, and ask him whether he believes in a life hereafter, whether he is endeavouring to cultivate his immortal spirit. Tell him that the proof of the continued life of the soul after the body's death is clear, and enforce upon him the salvation of his own soul by avoiding a too engrossing pursuit of material wealth. Maybe he recks not of your words, or he becomes interested in Spiritualism (phenomenal), investigates, is convinced that the manifestations are genuine, and then "goeth his way," and "straightway forgetteth what manner of man he was." In such stubborn material minds (if the expression may be permitted) how hard it is to implant the germs of real spirituality—how hard to make such persons consider the simple yet all-important question, "What shall a man give in exchange for his soul?" Salvation of the soul,—that is, its preservation from being overwhelmed by material desires. Such a salvation we all need. And it is just this salvation with which Spiritualism, rightly used, will supply us by furthering our spiritual development. Spiritualists: Rise to this task of saving your own souls. "Work out your own salvation with fear and trembling," lest you be led away by divers bewitchments and the lusts of other things. Remember, however, always, that working for others' salvation is the most effectual means of bringing about your own. Unselfishness will receive its full reward in the next life. Meanwhile earnestly desire to feel

the workings and promptings of good spirits and of guardian angels in your own hearts: "mortifying the deeds of your flesh and earthly members, and drawing up your minds to high and heavenly things." No grand trance medium, however useful as an aid, can stand in the stead of individual thought and individual selection of the true, the good, and the spiritual. Be no longer content to pay others to think for you; such conduct is unworthy a man. As well might you hire a man to eat for you as to preach to you, unless the food you receive at the preacher's mouth be exactly adapted for your delicate and squeamish digestion. Think over this; regard the momentous consequences at issue if our Movement once becomes priest-ridden or shackled by a sacerdotal caste; see how evilly in the history of past ages—aye, and in our midst to-day—the system of paying teachers to teach a certain doctrine, however good at the outset, has worked (I refer notably to the corrupted theology rampant at this hour), and once and for all resolve that you will discountenance any attempts at erecting an altar to spiritualistic professionalism. "If this work" in Spiritualism "is of men, it will come to nought." We want God's Spirit to "work in us of His good pleasure," and by self-development can this alone be effected.

Our Spiritualism must be withdrawn from the public gaze. We will not be ashamed to confess our belief before men, but we will not sacrifice our mediums to "make sport for them." In that beautiful little piece on Institution Week (on page 748 of the MEDIUM) it is well suggested that for a short time daily we should sit alone with the idea of commending ourselves to our Father in heaven, and asking for the help of our spirit-guides. Whilst we pray for blessings on others we may ask that impressions may be given to us more frequently and by higher spirits than hitherto. Such are waiting to help us, but there *must be, on our part*, the longing for them, the reaching out to them, implying receptivity for their approach, ere we can hope to derive the benefit of their holy counsel. Oh, when will Spiritualists unite, each and all, to call down the Pentecostal gift? In the early Church, not more than a few hundred were there when the two thousand were added to their number, convinced by the display of spiritual gifts. Could we not afford the same conditions of earnestness and zeal, and achieve a yet more glorious result? "Greater things shall ye do." Orthodox people unite at a certain hour daily in prayer for special objects, alone in their closets. Some effort of will of this kind, if attempted in an organised fashion amongst Spiritualists, might effect wonders. Who knoweth what form "the manifestation of the spirit, which is given to every man to profit withal," might, under such circumstances, take? Others may have better suggestions than mine to make on this head,—the spiritual development that might follow such means is at least worth a little care and thought to obtain, if possible. Our feeble propagandism of our Cause is a sad discredit to us, which should speedily be wiped off. Too many of us, alas! are content to hide their lamp (methinks it must be rather dim, perhaps an expiring rushlight, nigh stifled by the bushel) under a bushel, to bury their Lord's money in the earth; one talent, indeed, but still capable of producing some usufruct. What will be the self-reproaches of such a soul, when it is brought to a knowledge of its sins of omission? May none of those who read these few imperfect lines ever have to repent their indifference to a Cause so noble; but, earnestly desiring "the better portion," extend a helping hand to all those around them, now plunged in the gloom of error and the night of ignorance, not so much by extolling particular mediums (in many cases most exemplary persons, but, at best, servants doing the behest of a higher Power) as by setting before outsiders the glorious spirit-teachings, to which all these phenomena point, while they (the Spiritualists) urge upon the outsider the need for personal investigation and self-development, then no more will our subject be viewed by the mass as fit alone for dabblers in mystery and surface-thinkers; but the grand teachings of the Spirit-Philosophy will gradually silence all opposition, and, as a body, we shall at length gain the hearing which the Spirit-Teachings deserve.

DR. MONCK'S TESTIMONIAL—URGENT.

We are given to understand, on the best authority, that Dr. Monck must be removed to a more temperate climate than that of Switzerland at once, to ensure the safety of his life. His many friends will confer an additional favour by their kind acts if they will put their good feelings into practical operation at once. Competent judges have decided that Dr. Monck's inventions, when patented, will keep him independent, and enable him to devote himself in future to the service of the Cause by his mediumship. The money now contributed to patent the inventions and prolong Dr. Monck's life, is an investment for the future good of Spiritualism; and we hope it will be promptly collected. Dr. Monck's old committee of three years ago could serve him better now than by the past effort, which was completely swallowed by legal proceedings, and the poor Doctor had to suffer notwithstanding. Let us help him now.

We have received from Dr. C. T. Pearce, a prospectus of his new Hydropathic Establishment and Sanatorium, Durlston Park, near Swanage, Dorset. There could not be selected a better spot for the treatment of the sick, or retirement for a short season from the worry and wear of life. Dr. Pearce, from his thirty years' experience in the healing art in all its branches, is just the man to take the head of such a magnificent undertaking.

SUBSCRIPTION PRICE OF THE MEDIUM.

	s. d.		£ s. d.
One copy, post free, weekly	0 2	per annum	0 8 0
Two copies " " "	0 4	"	0 17 6
Three " " "	0 5½	"	1 3 10
Four " " "	0 7½	"	1 12 0
Five " " "	0 9	"	1 19 6
Six " " "	0 10½	"	2 5 4
Thirteen " " "	1 6	"	3 18 8

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

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, HOLBORN.

TUESDAY, DEC. 16.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, DEC. 18.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, DEC. 19.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 12, 1879.

TO OUR SUBSCRIBERS FOR 1880.

By the use of the Velocigraph we are busy preparing addressed wrappers in which to send the MEDIUM to subscribers for 1880; and we are desirous of knowing, as soon as possible, to whom we are to send it, that the wrappers may all be prepared before the year closes. By this convenient process, it is only necessary that the address be written once, after which it is transferred to a gelatine surface, from which 80 or 100 impressions can be printed in a violet-coloured ink.

As there will be 53 publishing days in 1880, the subscription price of the MEDIUM for next year will be 8s. 10d. It will facilitate our operations very much if we can have sent to us all the subscriptions for next year before 1879 closes. As our work is carried on at a loss, and as the balance deficient is a great burden, any consideration in the way of saving trouble kindly bestowed by our readers, will be welcome.

NOTES AND COMMENTS.

We are deeply grateful for the many signs of good-will recently expressed on behalf of our work. After years of severe trial, in which life and its mission seemed to tremble in the balance, it is, indeed, reassuring to find men of heart, intellect, and position, gathering round the spiritual ship to strengthen its bulwarks. The letter of James Smyth, Esq., last week, and the cordial words of A. T. T. P. this week, printed over the "Control," and the generous acts on account of Institution Week, literally bring earth and heaven closer together. It is not the mere human gratitude of a worn-out worker that is evoked, but, through that inferior channel, the deeper blessings of those in the spiritual state flow out to comfort, with a satisfaction, the Giver, which the same money devoted to a selfish end could never purchase. With all his hard work and expense, A. T. T. P. is happier even than the gratified readers of his contributions. There is no way of enjoying Spiritualism but by "helping the spirits"—doing something to promote the Cause.

THE Control printed this week contains what is, to us, a good "test." The spirit speaks of the many influential quarters to which the MEDIUM now finds admission. This is strictly true. During this last twelvemonth of severe uphill climbing the MEDIUM has made greater headway than in any former period. The quality of its readers has been even more marked than their numerical increase, and it is the verdict of all that the matter we offer weekly is worthy—more than worthy—of the reception it meets with. Now, we do not write this paragraph for the purpose of self-laudation, but to point a moral—viz., that spiritual success does not depend upon pecuniary affluence, worldly patronage, or any of the Grundy family. We could not have existed had our circumstances been even a shade worse, and yet the progress made has been most blessed. Possibly the period of hardship has had to be passed through to teach the grand truth that all dependence in this Cause must be placed on spiritual, not on mundane, agencies and mercies. Has it not been so in all spiritual movements? The typical Spiritual Worker commenced his career in a stable, and, after a life of poverty and rejection, he ended his earthly pilgrimage on the cross. The Mother Church people love to sentimentalise over this matter, but in Spiritualism we see it to an extent actually realised. Do not, then, let us be ashamed of our humble circumstances.

The MEDIUM is, after all, the "fashionable" paper in Spiritualism. It has several times the largest and most influential circulation, and carries to its readers the most important contributions that appear in favour of our Cause. It is not the affected appearance—either of poverty or of riches—that is spiritually fashionable; nor is it the assumption uttered, or unexpressed, that no good thing can come

out of Nazareth. These tactics have been tried for years by those who have endeavoured to impede our work, but the system has proved a failure. The "wise men" came to offer presents even in the stable of Bethlehem, and have not our humble agencies been sustained by the hearts-offerings of the wisest and best of the Fraternity of Spiritualists? If this work be not "fashionable," as it might be, let us, like good brothers, band ourselves together to make it so. We can make ourselves a power, and respected, by "in honour preferring one another." There never was, since the beginning of the world, such an opportunity for mutuality and co-operation in any work, as in this one we have in hand. When we say "we," the whole body of loyal readers of the MEDIUM is meant, they being, as a fact, the rank-and-file of the intelligent, active, and sympathetic Spiritualists of this country. We can all unite in this work without "let or hindrance." Every man has only to do in his place the little duty that devolves upon him, to be a valiant soldier in a grand army of reformers, officered by the Angels of God. Comrades! we who write and print, and do other Institutional work, are only your fellow-soldiers, marching into the most exposed points of the battle, and trying to make the way smoother for the rest of the army. We do not, we never have, lorded it over you, and we, for more than anything else, pray that we never may. We would much rather bear the weight of continuous poverty than the soul-crushing burden of pride.

BUT, after all, it cannot be said that our work is done as well as it might be. We are painfully conscious of the accusation, and yet, without the kind aid of our many comrades, we are powerless to improve at present. Two more pairs of able hands are required in the office, and to print the MEDIUM on good paper—such as we would like to see it appear on—would cost from £1 to £1 10s. more per week, say £60 a year—quite an alarming balance for an empty pocket. If we cannot get the means it is impossible for us to use them. We deny ourselves every comfort of life that we can possibly dispense with, and are truly thankful that we have been able to pass through a trying year, and hope, as a compensation for faithfulness under difficulties, that means for doing better may be in greater plenty in the future. Ages to come, in looking back upon our chequered pages, will be able to report in favour of the indefatigable earnestness of these primitive Spiritualists.

OF LATE we have given out many introductions to Mrs. Billing, sought for by gentlemen of position. It is curious to see into what quarters the MEDIUM finds its way. The desire to know about Spiritualism is very great at the present time; any information bearing on the subject is gratefully received. Mrs. Billing's mediumship is making steady headway, and attracting into the Cause a new circle of influential adherents. Her general circle is on Saturday evening. For introductions, apply at 15, Southampton Row, W.C.

ON Saturday evening "Ski" was exceedingly successful at Mrs. Billing's circle. The amount of information he imparted to the sitters was very great. Then spirit-friends were "set up," and spoke to those who had come to meet them. A sitter who appeared to have never sat in a circle before received very many conclusive tests. His mother had been a sitter some time ago, and thus the spirit had become acquainted with the family sphere. His relations came and conferred with him as if they had been still in the flesh. The conditions were good.

"CAMBOR'S" excellent homily on "Spiritual Development" shows what a power the preacher or Spiritual Teacher will wield when Spiritualism is taken due advantage of. We trust our readers will collect together groups of friends, and read "Cambor's" contribution to them, so that it may reach as many ears as possible. By a little industry the MEDIUM might become a herald of spiritual truth to many thousands. Let us hold our literature as sacred, and put it to holy uses infinite in number.

ANOTHER large instalment of Convention Report this week, and still there is much excellent matter left over, which will be published as soon as possible. These proceedings are being highly appreciated by many readers. The sections reported this week contain much excellent matter. The whole will appear in book-form when it has had publicity in these columns. A most encouraging work of reconstruction is going on in the Movement, and this Convention has been an important element therein.

THE M.S. of Mr. Oxley's next chapter on the "Philosophy of Spirit" entitled "Sacred Scriptures," has come to hand. It deals with the nature and origin of Bibles, and is the most interesting of anything we have read from his pen. The Convention Report keeps it back this week, and it is possible that it will be 1880 before we can give this valuable contribution a place in these columns.

DO NOT FORGET to take the Institution Week paper round to all kind friends, and let them send us their names and addresses. We cannot see your kindly faces, let us, as a substitute, see your names. We will paste them all into our Institution Week autograph book, and we hope it will prove a powerful battery of good wishes and high resolves to help us on in our future work.

"LIFE BEYOND THE GRAVE," which has made so much impression in this country, is, we understand, about to be translated into German.

THE PORTRAIT OF "SKIWAUKIE."

We have received from the photographer copies of the portrait of "Ski," which is to appear in the next issue of the MEDIUM, our "Christmas Number." It is an exceedingly good picture to be taken from an oil-painting, and "true to life," as all clairvoyants testify. "Ski's" faithful features are a most interesting study. He is, indeed, a fine man, and does credit to that extinct tribe of Indians to which, when on earth, he belonged. Apart from its being the likeness of a spirit, it is truly an acquisition to all thoughtful persons, as representing a type of our "Brother Man," with which the people of to-day are not much acquainted.

Indian spirits are faithful, energetic, and deeply versed in the hidden laws of nature. That is why they are so frequently in attendance on mediums. They can take a position in this work which the modern philosopher would be powerless to occupy. They are never "evil" or "low." They delight in doing good, protecting the medium, assisting in healing, or in hunting up tests for sitters. They have taken an important part in the work of Modern Spiritualism, and all that they require of us in return is our love. Surely we can give that!

A few friends who love good old "Ski" think he deserves more than love. They cannot give him aught material to carry with him to the spirit-world, and so they have combined together to present his portrait to every purchaser of our next number. This is a testimonial to "Ski," and not only to him, but to the whole of the Indians who work with mankind in this glorious Cause of spirit-communion. "Ski" was, while on earth, a "chief," or representative man—a king in his own right—and in offering our gratitude and respects to him we offer these sentiments to all his race.

We hope every Spiritualist will unite in this Testimonial to our Indian spirit-friends, by doing all that they can to secure a wide circulation for our next week's number. With every copy will be given a photograph, really worth several times the price of the paper. All those who hold circles are more or less in communion with Indian spirits; and we feel sure if these circle-holders will extend their good feeling by giving circulation to this photograph, it will not be lost to them in the future.

OUR CHRISTMAS NUMBER

Will be published next week. We have gone to great trouble and expense in getting it up, because we think such a publication, if industriously circulated, is calculated to introduce Spiritualism to a vast number of new and intelligent readers. By going to a meeting some expense is involved; oftentimes 6d. or 1s. in travelling. Let us suppose that all our readers put such a small sum in copies of the CHRISTMAS NUMBER to place in good families, and as much would be done for the Cause as if 200,000 persons were got together to attend meetings on Spiritualism. We have an immense power at our command in the Printing Press, and to induce all friends to take advantage of this power, and help on the Cause, with little expense, and no loss or risk, we have produced this valuable Christmas Publication. Order-forms have been given with this week's issue. We shall be glad to receive them filled up on Wednesday morning, that necessary supplies may be provided.

As a Supplement, we give this week the contents of our next number, as far as the special articles go. We trust every reader will kindly preserve the Supplement, and send it up to us early in the week, bearing an order for the Christmas Number, and the necessary "stamps" to defray the liabilities. Our printing operations will be so tedious, that it is necessary that we know as soon as possible how many copies will be required. In addition to the usual sixteen pages, we will give a handsome illustrated wrapper, &c., so that our Christmas Number will appear in holiday attire, and fit to be presented to any company. It depends on its sincere friends to kindly introduce it as widely as possible. Let us push our literature in "Everywhere," and it is bound to become "Fashionable."

THE CASTS OF SPIRIT-FACES.

Dear Mr. Burns,—I have had several applications for copies of the casts; so I took the casts to a modeller, but he cannot make a mould in one piece to draw, and he says he will have to make it in three pieces. This is a proof of genuineness, for the wax mould was all in one piece.

It is true the wax mould was drawn off the plaster cast, but it had to be done with the greatest care and manipulation, and then only by sacrificing the edges, and the moulds had to be re-set.—Yours truly,
Dec. 10, 1879.

W. OXLEY.

No. 1 CIRCLE, 15, SOUTHAMPTON ROW, LONDON, W.C.—Every Tuesday evening punctually at 8 p.m. Regular medium, Mr. W. Towns. Other mediums at times. Healing, test, and trance. The addresses are almost invariably of a practical and philosophical kind, dealing with the much-needed social and sanitary reforms.

Those who desire to subscribe for the *Spiritual Record*, Chicago, for 1880, each number of which contains an oration by Mrs. Cora L. V. Richmond, should send in their instructions at once to J. Burns, 15, Southampton Row, W.C., London. The amount of subscription is 8s. 6d., unless some new arrangement is to come into force, which has not yet been promulgated.

Contents of the "Medium" for this week.

	Page		Page
Second Jubilee Convention of Spiritualists	773	Institution Week Meetings	781
Responsibility and Position of Mediums—Speech by J. Burns	773	Spiritualism and Christianity	782
Remarks by Mr. W. Towns	774	Cook your Trichinosis	782
Speech by Mr. F. O. Matthews	774	Materialised Spirit Baptises Two Bibles	783
The Use of Trance Speakers	775	Materialisation without the Use of any Cabinet	783
Historical Controls—Henry More	776	Progress at Manchester	783
Spiritual Development	778	Subscriptions to the Institution	784
Notes and Comments	780	Can we be Healed?	784
Spiritual Institution Meetings and Seances	781	Appointments	785
		Advertisements	787, 788

INSTITUTION WEEK MEETINGS.

A good many excellent meetings have been held already, but the greater number of them will come off on Sunday, and even next week. It is better to be late than not to hold a meeting at all; in fact, it would be well to hold a meeting of the kind once a week all the year round. We publish a supplement this week containing suggestive matter, to be read as an introduction to meetings. We hope we shall receive many of these papers returned with the names of sympathising friends. Now is the time for Spiritualists to stand lovingly together. Many of us have got but little of this world's wealth, but the very poorest has got a heart to love and a soul to seek God, and if we unite ourselves to one another in brotherly affection, and all to the Supreme, then no power can assail us. We may at once secure an inexpensive and spiritual union, which will be the ground work of future operations. Send us your kindly words, and your names in thousands. We require you all as correspondents of the Spiritual Institution.

The following meetings will be held:—

On Sunday evening, at the Spiritual Institution, 15, Southampton Row, at 7 o'clock, to consider the second department of Spiritual Work. A free invitation to all who feel impressed to attend.

WALSALL SPIRITUAL SOCIETY, No. 1, HIGH STREET.—On Sunday evening, at 6.30, Dec. 14, Miss S. Blinkhorn will give a trance address for the benefit of the Spiritual Institution, London. A collection to be made at the close of the meeting.—T. BLINKHORN, Sec., 16, George Street, Walsall.

SUBSCRIPTIONS ALREADY RECEIVED.

	£	s.	d.
A. T. T. P.	3	8	9
G. C.	0	11	2
Collected at Mrs. Olive's Reception	1	7	9
E.	1	0	0
Two sisters	2	0	0
Sir Chas. Isham, Bart.	2	0	0
A Scotch Gardener	1	1	0
Encouragement	1	0	0
Rochdale Society, per W. S. Brearley	0	5	0
Mr. W. Howell	0	2	6
Mrs. M. T. Ker	0	9	0
Adherent	10	0	0
Mr. W. Exell	0	1	6
Mrs. L. C. Stone	0	10	0
W. A. A.	0	10	0
M. A. B. (Baywater)	0	10	0
J. T. M.	0	1	0
M. E.	1	0	0
Mrs. Beale	0	5	0
M.	4	11	2
Mrs. Hennings	2	2	0
Binchester Meeting	0	6	0

A LADY writes from India: "I fear you are much troubled, and think it a scandal you are not better supported. Congregations willingly pay for their clergy. Why not so for you? Because you do not preach in one fixed place. What is everybody's business is nobody's we all know."

The Spiritual Institution is as yet nearly £200 short of the expenses for the year, which means working hard and doing good work for a whole year, and having to lose by it.

SPIRITUAL INSTITUTION MEETINGS AND SEANCES.

On Sunday evening we sat at the Spiritual Institution. After a short address unfolding the purpose of the meeting, as laid down in last week's MEDIUM, the teachings of spirit-friends were waited for. Soon the medium was entranced and the controlling spirit, acting as a medium for higher spirits, said the present condition of the world was such that the ideas which had been promulgated in respect to Institution Week could not meet with a very general response. Only a few could truly appreciate the nature of the work of Spiritualism, so that the efforts put forth, though containing the highest truths, met with but small encouragement; yet the work had to go on, for fruits could not be looked for immediately.

The spirit then paused for the reception of another influence, and continued: "I am now in a cave all full of writing. The spirit of the medium could see all this, but to prevent exhaustion I have an influence thrown over me, so that I can describe what the higher spirits desire me to communicate. A spirit is near me to explain everything, otherwise I could not understand it. The cave is not cold; it is in a warm country. The man is not like you; he has dark eyes and a dark skin. He has a stone table, and sits on a stone. He eats dark bread and fruit. I would like his fruit, but his bread I do not like. His cave is filled with writing. This man lived a long time ago. He never comes to earth now, but his

influence is here. He gave himself all to the spirit-world. He had no earthly cares. He did not eat for days sometimes; his mind was so occupied with the spiritual, that he was unconscious of his physical wants. When he wanted food or any material thing, the spirits told him where to get it. They understood spiritual things much better than, than you do now. The glorious spirits came to him in his cave. I see them stand before him in bodily form. He is called an Oracle. He writes down what the spirits tell him. He could go anywhere and address the people without going out of his cave. He could appear at six places at one time, and speak and act so as to be seen and heard of men. He belonged to the Vedic School, and gave many valuable spirit-teachings. When he died he scarcely knew that he had changed, and now he is far removed from earth. Many of these writings are concealed in India. The learned men of that country do not communicate to Westerns what they know on these matters. But there is much to be discovered which no one at present knows of. Some are on the right track, but their work is mixed up with much that is irrelevant. The Catholic Church has also some of this ancient spiritual knowledge in her keeping, but the priesthood will not let it out to the people. It will be found and given out yet. There are writings to be discovered which will throw much light on the sacred books that are so much worshipped nowadays.

"The present condition of mankind is such that spiritually they are far inferior to what the people of antiquity were. Few people nowadays can get any real spiritual good by their efforts at spiritual communication. Their bodies and minds are not in a state to receive it. What they do get is a mere plaything. The animal and earthly predominates in them. Men must devote themselves to spiritual development if they would receive any spiritual advantages. But do not be discouraged. The only and best thing you can do is to spread knowledge, to teach men how to improve their lives,—how to live temperately, purely, and in accordance with their spiritual nature. This is really the first thing to do. Throw out the highest spiritual truths that can come to you. Though they appear at the time to do no good, yet they arouse minds here and there, and stimulate many to improve their condition and live better, so that they may comprehend these glorious truths."

The higher influence was then withdrawn, and we held a long conversation with our spirit-friend on the personal tasks in which we are engaged. These can be of no interest to the reader. It is to be hoped many were engaged in receiving similar instruction on their own account.

MEETING AT BINCHESTER.—The Spiritualists of Binchester and the surrounding district, held a meeting at the house of Mr. John Barker, at 2 p.m., on Sunday, the 7th inst., when various circles were represented by investigators and friends of the Cause of Truth, both male and female, from Spennymore, Willington, Auckland Park, Coundon, &c. Mr. C. Dobson (Spennymore) was called upon to preside. The meeting was opened by singing a hymn from the "Spiritual Harp," after which Mr. W. Newton (Willington), who may justly be called the "Apostle of Truth" in his district, offered up a fervent oral prayer. The assembled friends then proceeded to interchange their ideas on spiritual subjects, giving their mutual experience. A pleasant evening was thus passed until 5 p.m., when a substantial tea was prepared by the kind hostess (Mrs. Barker), of which all the friends partook. They afterwards adjourned again to the meeting-room, when the president, after singing and prayer, gave an address "On Proofs he had Experienced when Investigating Spiritualism." Instructive and sublime addresses on "The Soul and its Development," were then given by spirit-friends, through the mediumship of Messrs. J. Mansfield (Shildon), W. Hopwood (Byers Green), J. Barker (Binchester), and others. The meeting throughout was characteristic of that unity, harmony, and brotherly love to be found only amongst Spiritualists; and it is hoped will produce a beneficial and lasting effect on all who were present. Near the close of the meeting a suggestion was given by a member to the effect that the Spiritualists of the district should hold such central meetings occasionally for mutual help, so that those who are more advanced could, by their experience, assist their weaker brethren. The suggestion was favourably received by all present, and will be duly considered. The spiritual influence felt by all throughout the evening will be long remembered by many when journeying on the path of Truth through this life. The meeting separated with many thanks to Mr. Barker, through whose instrumentality it was called. He is an unsectarian Samaritan doing good to all within his reach, frequently travelling long distances by road and rail, to visit, console, and heal the sick, thus establishing the doctrine he so ably advocates.—J. G.—[This meeting was announced last week in connection with the Institution Week Movement. A collection was taken for that purpose.—Ed. M.]

SOUTH DURHAM.—A family-circle, in which the spirits exercise extraordinary power over heavy and light objects, has held an Institution Week meeting. Each sifter intends subscribing one penny per week till Institution Week, 1880. A social party will be got up for the benefit of the Institution. The newsagent is willing to show a copy of the MEDIUM in his window, and also exhibit a contents placard. The writer does not wish us to give his name, as he desires to keep his circle select at present. He thus concludes: "I quite agree with you in having private circles and spirit bands. God bless you in your arduous work." In return for all money contributed to the Institution, we will grant the use of books from the Progressive Library. These means: reading and development will soon improve the whole tone of the Movement.

W. OAKLEY.—Your case is very interesting. The double is frequently seen under the circumstances you name. You do wrong to remain so solitary. Come forth and shake off your trials, and aspire to the better things that are in store for all. Do not go into the subject too much; but seek to secure salutary associations in all your movements.

SPIRITUALISM AND CHRISTIANITY.

To the Editor.—Sir,—To a comparative outsider, like myself, the contrast between the Spiritualists and the much-abused Christians, in purely denominational sympathy and feeling, seems very striking indeed. Here are a few plain thoughts and facts for "Spiritualistic" contemplation. As, you know, I am an earnest, dispassionate, interested onlooker of the Cause you advocate. Therefore, I ask, How is it that Spiritualists, as a rule, are so fearfully unsympathetic and close-fisted? As the most active agent in their midst, they allow you, Mr. Burns, to suffer the agonies of perplexing semi-starvation; and only the poor members deign to hear your periodical cries of distress. I should give you some money, on intellectual and literary grounds alone, but it is not in my power to do so. Although Spiritualism is the pet faith of tens of thousands, of all ranks of society, they let its chief apostles starve alone. Most of the small religious sects are bound together by mutual, and even monetary, sympathy; and their devotees sacrifice tens of thousands of pounds in many towns and villages towards the building of chapels and salaries of hundreds of comfortable ministers. The rich Christian gives his money in abundance in support of his faith in all lands. How different with the close-fisted Spiritualists! Even the poor Primitive Methodists have now costly chapels in all parts of the land, and also give thousands of pounds to foreign missions. Spiritualism, with its "aristocratic" patrons, so far from building halls, even in the large cities, think it a wonderful bit of "self-sacrifice," if they give a poor medium a dinner, and a casual bed: and that only as a "reward" for *seance* physical exhaustion.

The most insignificant sect gives, and spends, more in a month for the spread of its faith, and the comfort of its advocates, than "Spiritualism" has done during *twenty years* selfish enjoyment of ghost conversation. Look at Methodism and its magnificent free purse and sympathy, its chapels, missions, and well-paid ministers! The spiritual philosophy, in the abstract, is grand indeed; but I challenge you to prove the contrary, when I affirm that the majority of Spiritualists are the most selfish people on the face of the earth. Do they ever shelter a persecuted servant? or give a congenial situation to one of the same unpopular faith? I often regret that you, Mr. Burns, should spend your superior intellectual and moral gifts in the midst of a people so normally unappreciative and close-fisted.

As "Spiritualism" wishes to be counted by the million, and boasts so many "fashionable" families, it may well blush to reflect that the Spiritual Institution is casually bolstered up with a few stray sixpences from Lancashire workmen. If it is the "grandest revelation to man," as tens of thousands believe, how is it that it fails to touch generous impulses through the emotional sympathies and affections? Where are its great, free, monetary patrons—its Morleys, its Crossleys, Lycetts, and philanthropic Shaftesburys? At one small Unitarian chapel in Liverpool, the Sunday collection is sometimes over £500. Think of that, ye wealthy Spiritualists! Very promptly, inspired by a common faith, the Wesleyans have just raised £200,000 as a "Thanksgiving Fund," so that dry orthodoxy touches the heart more than phenomenal realities.—Yours truly,

AN INVESTIGATOR.

Dec. 8.

[Our correspondent is a man of genius, well known to Spiritualists, and hundreds of thousands have read after him with pleasure. We publish his letter as he requests, and would just remark that, if we mistake not, John Wesley had a hard time of it for many years, and even had his life threatened. All pioneers have to suffer, and worldly people will scarcely believe the fact that they have more pleasure in enduring hardship than in being saved therefrom. There is a season of neglect or persecution through which every man and movement must pass. It is a work of development, and though money matters were right, there would be a spiritual struggle to face which might be, if possible, more masterful. To live in constant dread of painful worldly experiences, and not only so, but to actually endure them, accompanied by sickness near unto death, is a most grievous punishment; but it is heavenly bliss when compared with the state of him who knows not of his spiritual necessities and duties, and is weighed down to hell's depths by the grossness and foulness of moral and spiritual iniquity. The cry of the needy spiritual worker has been for the work, not for himself, and when he took the burden of personal mendicancy upon his shoulders it was the last sacrifice he could make. That sacrifice has been accepted, and now others, including our correspondent, will cry for him and the work, and, in a spirit of clearer faith, the Cause and the pioneer will depart on a new and upward course.—Ed. M.]

COOK YOUR TRICHINOSIS.

The Duke of Richmond and Gordon says that he has caused an examination to be made, by officers of the Veterinary Department, of swine which have been landed at Liverpool from America, and he regretted to say that trichinosis was discovered in the animals. He could not say what steps it might be necessary to take in the matter, but swine coming from abroad were slaughtered at the port of landing. The best way, he considered, of preventing the spread of this disease was by thorough cooking of hams, bacon, and all forms of pig.

Unfortunately for those who live by selling cooked ham and bacon, in cooking this very inferior and too often disease-producing food, it wastes; to save which it is only half boiled, and so often drives the dupe of a customer to the hospital.

So great is the dread inspired by the above disease, that Italy, Greece, and some other countries have altogether prohibited the traffic in American pork. The question is of such moment with regard to public health that it demands immediate notice, but will receive none until it kills a few people with handles to their names.

The rising generation are taught by the London School Board various ways of cooking, but how to avoid eating food impregnated with parasites, which are very tenacious of life, and will resist a strong heat, is another question. These parasites are often found in the muscles of dead persons; but then, what matter? Doctors must live.

Free lectures on food are given on the first and third Thursday evenings in each month, at the Franklin Hall, Castle Street, Oxford Street, W.

A MATERIALISED SPIRIT BAPTISES TWO BABES.

On Sunday, November 23rd, a few friends gathered at the house of Mr. Goldsborough, near Evenwood. In the afternoon, Mr. De Main's guide gave an address on "Deity," and "Man Created in the Image of God."

In the evening we were favoured with a materialised spirit-form baptising two babies. At six o'clock eighteen of us entered a room properly arranged for a seance, with curtains across one corner for a cabinet. After singing and an invocation, the light was lowered, so as all could see the cabinet. Mr. Brunskill, the medium, was seated outside the cabinet, "Kate" taking control. In a little while two small forms were seen peeping past the curtains which composed the cabinet. The medium, under control, was taken into the cabinet, and soon "Sam" came forth and went about one-third round the circle, then retreated towards the cabinet; again went about the same distance at the other end of the circle, touched many with the tube, showed his beautiful garments, had a look at the babies, and then he dematerialised outside the cabinet.

The next were two small forms, which came forth side by side until they got to where the mothers were seated with the babies, when the smaller one vanished before our sight, the taller one staying and making a good deal of the babies. After showing her splendid robes she returned into the cabinet again. We sang, and out came the form of a man speaking with the Scotch dialect. This spirit made free with the sitters in chat, and in a while he said he thought he had better be getting on with his work, that was, in getting the bairns baptised. He returned into the cabinet for a little while, the light having been raised a little. The Scotchman again came forth, and said he would put a "wee drap" water on the children's faces. He asked Mr. De Main to hold the babies in his arms until he fulfilled his mission, which was kindly consented to by Mr. De Main, and the ceremony of baptising the babies was accordingly performed by the spirit. The spirit, after having expressed his delight at having been permitted to show himself to us, bade us "good night," and returned into the cabinet. This is a brief account.—Yours, &c.,

JOHN BINNS,
WILLIAM LOBLEY.

Nov. 29th, *Hunwick*.

High Hope Street, Crook, Durham.

[This little history shows what power there is in circles composed entirely of working men and their families. No barbarous tests are used, and yet the spirits take such steps as to give ample satisfaction. If our mediums would concentrate the power and use it aright, there would soon be such manifestations as would effectually shut up all objectionable circles. They would get no custom. Such must be the case, or there can never be a New Era.—Ed. M.]

MATERIALISATION WITHOUT THE USE OF ANY CABINET.

To the Editor.—Dear Sir,—I send you an account of one of our weekly meetings at my house, held every Monday evening, under strict conditions. There was, on this occasion, fourteen sitters, including the medium, Mr. J. Ellison, who is a hard-working miner. At 7.30 we entered the seance-room, and took our seats in the form of a half-circle around the pianoforte, the medium sitting in the middle of us in full view of all present. The meeting was commenced by singing, and the medium went under Control. The singing was continued, and in about half-an-hour a form appeared in our midst, all draped in white. It glided slowly away to the pianoforte, and commenced to play upon it, "All hail the power of Jesus' name," to which all joined in, and sang the piece right through. It was like heaven upon earth. While playing and singing were going on, to our amazement another form appeared, which glided noiselessly around the circle and touched us with its beautiful white garments. As it moved about it was quite visible to all in the room, replied to our questions by movements of its dress, and then it retired.

In a few minutes another figure appeared, much taller than the former ones, and all the while the first spirit was moving about and playing various pieces of music. This third one stayed a considerable time. It also went around amongst us, and took the bell in its hand from the floor, and rang it all round amongst us. Any of the sitters can testify to the veracity of this statement. All the while this was going on we had a pretty good light from the gas in the centre of the room. Many persons have been to these meetings who were of the same stamp as Thomas, who have said, "Except I can see and feel for myself I will not believe." And, behold, when fourteen of us have been assembled, and the doors shut and fastened, then three others have stood in our midst, and we have reached forth our hands and felt, and seen with our eyes; and thus many have gone away believing, because they had seen and felt for themselves as Thomas did of old.

We find we have better manifestations without a cabinet, and the medium in view of all present.

J. LONSDALE.

Ouston, Dec. 8th.

REFORM IN FIRE GRATES.—Mr. J. J. Mechi will, for the public good, send (on application accompanied by a postage-stamp) instructions for the construction of the "Parson's" or "Front-fire Grate." The tested gain by the use of this grate is an increase of 15 degrees of temperature, with a saving of one-third in fuel. Mr. Mechi believes that there are several millions of grates on the wrong principle, hurrying the heat up the chimney instead of into the room, and thus causing an indraught of cold air. This is especially the case with strong drawing registers. No part of a grate should be of iron, except the thin front bars, for iron is a conductor away of heat, but fire bricks are not so.—*Tiptree Hall, Kelvedon, Essex.*

A MISSIONARY, writing from China, says:—"There are several inquirers here, but they lack adhesiveness. They want to go to heaven, but they act as if they would like to 'talk price' with the Lord, and secure some discounts on the Ten Commandments, or a little mutual accommodation between His law and their habits and customs." The East has always been celebrated for that kind of religion. Jacob set an example of this kind when he said:—"If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God." But let it be understood that this kind of religion is not confined to the East.

PROGRESS AT MANCHESTER.

To the Editor.—Sir,—Your columns contained the welcome news the other day that the Spiritualists of Manchester were widening their bounds and opening up new spheres of usefulness; an evidence of the life of Spiritualism operating in the midst of opposing influences. The meetings begun at the Trinity Coffee Tavern, in Salford, seem to grow in interest, and in no way do they militate against the Grosvenor Street assemblies. There seems to be a growing native talent in mediumship operating amongst us, and the developing class must, and will, tend to induce its growth. We have been favoured with the developed philosophical addresses of Mr. Wright, and the calm, well-reasoned, and trenchant orations of Mr. Howell. I might also add that Mr. Howell's mediumship is of a varied and diversified kind, as to my astonishment and wonder, I have found him to be a most advanced physical medium. I might say I have seen more in two days through Mr. Howell's mediumship than I have experienced during some eighteen months' enquiry. This day only I have seen a heavy wooden table floated whilst a man sat on its top; at the same sitting the table lifted off the floor with two men sitting on a chair, and the chair placed on the top of the table. The table lifted also from the floor without contact of the hands, entirely converting a "hard-shelled Baptist" to the truth of spirit-communion and control.

We have also had Mr. Morse down this way working in Pendleton, where it seems our friends are not sleeping. Quietly and perseveringly working must perforce bring the inquiring mind amongst us, and, once here, the fascination of spirit-communion develops upon them a further desire; hence our hopes for success are amongst the thinking portion of our population, and not with the ignorant bigots.

Mr. Walker is coming, and the Manchester people are having a feast of fat things amid a carnival of talent. In local talent there is one who is a wonder to himself. He is controlled by some intelligences who speak, through his organism, several European and oriental languages; and he is desirous, he tells us, that tests should be made, if only to satisfy his own self upon the point, as he is not only not conversant with any foreign languages, but not conversant very well with his own.

Spiritualism, Sir, "is spreading, that's a fact, and the snubbings of Orthodox Christians tend only to increase that inquiry," is a sentence I formulated to your readers some twelve months since, when speaking of "Progress in the Peak." And the same influences operating in wider spheres of intelligent action, promoting and promulgating the facts of scientific truths, permeating the mind-forces of humanity by operating upon the intelligence of man, inducing him to search out the things which pertain to wisdom, and benefit his brethren and all mankind.—I am, yours,

J. THOMPSON.

83, Chapel Street, Salford, Dec. 3.

[Mr. Howell will do well to use his physical power sparingly. He must not let the virtue go out of him in that manner too frequently. If Spiritualists did not waste the power they might at all times have astonishing phenomena when two or three met together.—Ed. M.]

MRS. JULIA DICKINSON CHEEVER has written to say that she intended to sail from New York for Liverpool on Dec. 2, in the s.s. *Wyoming*, Guion Line. On her arrival she will take up her abode at the Caledonian Hotel, Stafford Street, Liverpool, and will be glad to be visited by old friends. Mrs. Dickinson is an excellent medical medium, and made many friends during her last visit to this country. She may remain in Liverpool some time before coming on to London.

MR. CHAPMAN writes to say that the Langham Hall Entertainments are not a money-making speculation, and if those who oppose will take the responsibility and pay expense, they, Mr. C. and the medium, will gladly give their services. It is under the direction of the spirit-guides that this step has been taken, who will not permit the medium to do any other kind of work. A few months ago, Mr. Chapman, says a spirit told him, to his surprise, that he had been compelled to come to London, and that he had a great work to perform. He was to be faithful and shrink not when coldness and opposition were arrayed against him. He thinks he is doing his duty in this matter.

DR. PARKER publishes an instructive letter, says the *Christian Life*, he received from Bolton:—"Rev. Sir,—We, the Free Methodist Church of York Street, Great Bolton, engaged Dr. Talmage, of America, to lecture for us, subject—'Big Blunders.' After paying £100 we sustained a loss of £65. We have waited all this time since July 23, 1879, but no help or sympathy can we get, and it has well nigh ruined us in our mission work. I write to ask, is it possible for you to come over to Bolton in December, 1879, to give a lecture on our behalf to lit us out of our difficulty. If you can do so then, will you kindly write me per post, and state the day on which you could come, also the terms. Allow me to say that Wednesday evening is the best night for this town. Dear, Dr. Parker, help us if you can, and the blessing of many ready to perish will fall upon you.—Yours in the Lord's work.—" We wonder if Dr. Talmage will add another section to the aforesaid lecture, the *Bolton Big Blunder*? To this we add, such are the men who traffic on opposition to Spiritualism. Burns's Reply to Talmage should be scattered where Talmage has bitten his once admirers.

"THE NAKED TRUTH."—To the Editor.—Sir,—In the *Spiritualist* dated November 7th, 1879, is recorded an account of a seance held in London some months back, where it was deemed necessary to disrobe the medium, and that a woman, of all her vestments, and drape her in a coat—in order to satisfy sceptics, I presume, of the genuineness of the manifestation, or to elucidate the *modus operandi* by which the unseen powers are able, through special organisms, to produce their grandest efforts of materialisation. Are we not, in this so-called age of Christian civilisation (?), drifting backwards into barbarianism, when, to satisfy our doubts, it is deemed expedient to resort to a method so revolting as to disrobe a woman and put any man's coat in lieu upon her? Surely we have had enough of testing mediums. There are plenty honest enough, though requiring to live by the stern exigence of "the sweat of their brow," who should be recognised in the purity of their known honour as not needing any rigid testing. It is a delicate matter to write upon, but I feel, as a woman, I could not brook to see any brother or sister put to such extremes.—Faithfully yours for truth, ADELAIDE MEWBURN SLATER, 19, Leamington Road Villas, Westbourne Park, W.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW,
HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, society relations, or position may be.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

	£	s.	d.
Mr. J. B. Buckley	0	2	6
Major C. Bradish	1	0	0
Dr. Eugene Crowell	1	5	0
"Owd Jonathan"	0	2	6
Mrs. S. Manby	0	0	6
"H. S." Leatherhead	0	1	0
"An Earnest Inquirer"	0	1	0
Mrs. Thorn	0	5	0
Mr. E. Hunt	0	3	7
Mr. H. Barker	0	5	0
Mr. Ed. Russell	0	1	0
"A Lady Friend"	0	10	0
"H. M." London	0	2	0
Mr. Wm. Robertson	0	1	0
Amount already acknowledged	270	15	11

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

The work of the Spiritual Institution was NEVER CARRIED ON MORE SUCCESSFULLY and doing so much good as at the present time.

Ten years of experience, and the many ups and downs of other efforts have shown that the Spiritual Institution alone is on a SOUND AND LASTING BASIS.

Now that the Winter is approaching, it would be well to secure the advantages of the PROGRESSIVE LIBRARY in every part of the country. There are thousands of volumes on the shelves which might be put to use, for the instruction of Spiritualists, inquirers, and friends.

Every subscriber to the funds of the Spiritual Institution is entitled to works from the Progressive Library to the full amount of the subscription.

Subscribers are urged to send for books and use them in their localities for the furtherance of the Cause.

The subscriptions paid to the Spiritual Institution secure two objects:

First,—The use of unlimited books by the subscriber.

Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be carried on.

To render the work of the Spiritual Institution at all endurable to those who have to perform it, it is necessary that at least £500 be subscribed yearly. For this, to Country Subscribers, we will allow 1,500 volumes, which may be read by 6,000 readers and changed monthly,—being in all 18,000 volumes in the year perused by 72,000 readers. Thus the Spiritual Institution, when accepted in the manner designed by its projectors in the spirit-world, will surpass any other agency for the diffusion of spiritual knowledge.

Address all communications to J. BURNS, O.S.T

Spiritual Institution, 15, Southampton Row,
London, W.C.

ELIZA (Wisbech).—Be so good as to send your postal address, and we will reply by letter.

CAN WE BE HEALED?

This is a question, though of vital import, which many people allow to remain unanswered, and, though a few facts are occasionally brought to light, still very many fail to see its importance and applicability to themselves. And why? To some it is too good to be true, while to others its method is so diametrically opposed to their reason, or stereotyped notions, that it cannot be true. There is nothing difficult to prove, inasmuch as it is of a necessity either a most stupendous fact or a most wilful and wicked perversion of the truth.

Such being the case, the matter is easy of solution, nay it is to our personal comfort and advantage to prove its validity, or at least so thought I. Accordingly on the first opportunity I availed myself of the chance to test it, and I met with such immediate success that it induced me to persuade my wife (who is suffering from a very complicated and chronic internal complaint, and who had attended one of the best hospitals in London, by special advice from her medical man, but all to no purpose) to visit a certain healer advertised in the MEDIUM AND DAYBREAK, whose name I purposely withhold, as my object is to draw attention to the glorious fact that healing is not only a probable something, but a thorough reality, and that all party protection and paragraph advertisement is quite out of the question.

Accordingly my wife went as directed, and, though like most women, sceptical, she was so much impressed with the kind reception—quite unlooked for—and with the immediate relief she got, that I feel bound to confess she is even stronger in faith, if possible, than I am.

A brief account of the visit might prove acceptable, and, at the same time, highly encouraging to others. The door was opened and she was immediately admitted, without any ceremony, and, without the statement of "I require my fee beforehand," she was bid be seated. The operator spoke most familiarly, and seemed to understand all without the usual pumping, and the operation of healing began, which I cannot do better than give in her own words: "Some passes were first made the whole length of my body, after which he placed his hand to my side, and no sooner was it there than I felt a reaction in that place, accompanied by shiverings and a burning heat, and in a few minutes my pains were removed." [But the pains come on again after she was at home.] When about to leave she was presented with a bottle of oil and some flannel, accompanied with the kind request, "Whatever you do on no account allow the thought of fee, &c., to deter you from coming; never mind the money, for if you don't pay me at all I shan't be offended; but come regularly, and I will do my best for you, and cheer you with a promise of a thorough cure." So generous was this treatment that I cannot pass it by without noticing it.

I will not trespass further upon your valuable space, but will be content to add, that I trust I shall soon have the pleasure of recording a permanent cure; which will not only make the medical gentlemen stare, but will confer upon us a lasting blessing and raise another monument to the glory of the science. In the meantime, if this plain statement of facts should be the spur to encouragement to others, the object of the writer will be accomplished.

"NOM DE PLUME."

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, GREAT QUEBEC STREET.

On Sunday evening last, the meeting was exceedingly interesting, though, through the inclement weather, not largely attended. Two of the Spirit-Band gave their experiences for the first time. Mr. Hocker presided.

On Tuesday evening Mr. Ivor MacDonnell gave a most elaborate and interesting lecture on "Apparitions," the meeting *en masse* soliciting a repetition at the earliest date. Mr. Harper, of Birmingham, in the chair.

On Wednesday the members' seance, at 8.30.

On Saturday, at 8.30 prompt, a seance, Mrs. Treadwell, medium; Mrs. Hancock has kindly volunteered to conduct and to be there at 7.30 to speak with any who may not be acquainted with the subject.

Sunday morning meeting at 11.15, for conversation and discussion.

Sunday evening Mr. W. Chapman has kindly consented to address the meeting, at 6.45.

On Tuesday evening next, the vocal and elocutionary entertainment, at 8 p.m.; when I hope all who can will show their sympathy with the aged friend by being present and helping to dispose of the shawl. Mr. Furman has kindly offered to attend and sit for materialisations; a host of singers and other talent have promised their services.

J. M. DALE, Sec.

A CALL FOR SYMPATHY.—Dear Mr. Editor,—I shall feel obliged by your affording me space for the following. An aged female, a Spiritualist, being in great need at this time, desires to dispose of a good Paisley Shawl by raffling it, eighty members, at 1s. 6d. each. I have ventured in my capacity, to offer Quebec Hall as where it may take place, and Tuesday, Dec. 14, for the date. I can testify to the respectability of the female, and the genuineness of the case, and shall be very glad to receive the name of any gentleman or lady, and hope the place and date will not be forgotten, at 8 p.m. I shall arrange for an evening's entertainment on that date to make it as interesting as possible. Mrs. Lickfold has also offered to assist me, and will gladly wait upon any one who may desire a call. Trusting all who may be inclined to help will not forget when the night arrives.—J. M. DALE.

MR. WHITLEY'S lecture at Goswell Hall on Sunday evening, on the "Power of Working Miracles: Has it ever Ceased? and, if so, When and Why?" was a most excellent and practical discourse, and ought to be printed. From Bible history he traced the subject through the early centuries, showing that miracle-working was quite prevalent down to the fifth; the power was also well known to and cultivated by eminent men in more recent times; whereas on the other hand, strange to say, an element in the Church itself had ignored miracles altogether, and now the power of the spirit-world to manifest itself is being revived in Modern Spiritualism. J. King, O.S.T.—Miss Keeses will give a trance-discourse at Goswell Hall, 270, Goswell Road, on Sunday evening, at 7 o'clock. Mr. Wallis will speak on the following Sunday, and Mr. Morse on the last Sunday in the year.

FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, has commenced a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday mornings, at 10.30, and will continue during the absence of Mrs. Mellon. Admission as usual.

In consequence of the above meetings, Mrs. Esperance will in future meet her patients at her residence, 11, Denmark Street, Gateshead, on the Sunday afternoon, from 3 to 5 o'clock.

The circle for clairvoyant spirit-drawings will meet on Tuesday evenings, at 7.30.

Mrs. Esperance is open to engagements to give private sittings for materialisations or other spiritual phenomena at her rooms, 28, New Bridge Street.

TEA AND SOIREE AT GOSWELL HALL.

The committee of the Sunday Services have arranged to give an entertainment on New-Year's Day, to be held at the above hall. Tea will be on the table at half-past five. At seven o'clock, a Scotch and English vocal and instrumental concert will be given, to be followed by dancing, which will commence at ten o'clock prompt.

Double tickets for tea and concert, 2s. 6d., single, 1s. 6d. Concert and dancing, 1s.

An early application for tickets is requested, as only a limited number can be accommodated with tea. Tickets can be had from Mr. Burns, 15, Southampton Row, Mr. Towns, 1, Albert Terrace, Barnsbury Road, Mr. Swindin, 34, Pancras Road, King's Cross, and at Goswell Hall on Sundays.

DR. SIMMS, the great physiognomist, is at present lecturing with his accustomed success in Vancouver's Island, so the *Nanaimo Free Press* informs us.

PROF. J. COATES will lecture on "Spiritualism" in Newcastle, Dec. 14, and on "Mesmerism: Curative and Experimental," Dec. 15, at 8 p.m., in Hall, Weir's Court. On Monday and Tuesday, 15 and 16, may be consulted at the Trevelyan Hotel, 57, New Bridge Street. He will also give his third course of twelve lectures on "Phrenology" and "Mesmerism" at the Trades Hall, Glasgow, commencing Monday, 22. As the lectures will be largely illustrated with practical experiments, they will be found highly interesting to Spiritualists.

WHITWORTH.—On Sunday week, Mr. Kershaw, Oldham, writes to say, he walked nine miles to this village, where Mr. Wood gave two trance addresses to good audiences, in the evening nearly 300 being present, and most attentive they were. The brothers Clegg, our correspondent, and other gentlemen supported the speaker on the platform. Mr. Kershaw distributed literature, including rules for the spirit-circle. This is new ground, and promises well for the future. After paying expenses the proceeds were handed to the speaker, which Mr. Kershaw recommends as a good arrangement.

ORTHODOX SPIRITUALISM: WHAT IS IT?—Before I produce evidence that the so-called Bibles, or rather sacred writings of India, China, and Turkey are coarsely inferior to the sacred books of the Jews and Christians, so as to stop the nonsense so often uttered by so-called trance-mediums and others, I desire knowledge from competent public exponents of Spiritualism, not from anonymous persons. The Cause deserves it—the Cause requires it. Let us have terseness of expression; not a grain of wheat to the quart of wordage in answer to the question I now put—"Orthodox Spiritualism: What is it?"—J. ENMORE JONES.—*Enmore Park, S.E.*

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, DEC. 14.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8 also on Tuesday and Thursday.

GOSWELL HALL, 290, Goswell Road, at 11 a.m., and 7 p.m.

TUESDAY, DEC. 16.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at

THURSDAY, DEC. 18.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 14, ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Lutan Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate.

Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.

OLDHAM, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum,

10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, DEC. 15, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, DEC. 16, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

WEDNESDAY, DEC. 17, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

for Development at 7.30, for Spiritualists only.

CARDIFF, Heathfield House, West Lutan Place. Developing Circle, 7.30

DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, DEC. 18, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street.

South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.

NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.

A GENTLEMAN would like to join a private circle in the western district of London. Address—W., office of the MEDIUM, 15, Southampton Row.

KEIGHLEY.—Mr. E. W. Wallis will deliver two trance-addresses in the Lyceum, on Sunday, Dec. 14. Subjects to be chosen by the guides. Service to commence at half-past two in the afternoon, and half-past five o'clock in the evening.—A. MORRELL.

WANTED, AN ORGANIST.—If this should meet the eye of Mr. Skeats, who formerly attended at 19, Church Street, Islington, or of any friend who would be willing to play the organ at Goswell Hall, on Sunday evenings, would he or they kindly write to Mr. Swindin, 34, Pancras Road, King's Cross? Further particulars will be given by letter.

BIRMINGHAM, 312, Bridge Street West, Hockley.—On Sunday evening next, Dec. 14, Mrs. Groom will give a trance-address. In order to sustain the meetings in these rooms, Spiritualists and friends it is hoped will come forward to strengthen the Cause in Mr. Perks' hands. Doors open at 6.30. Collection at the close.

NEWCASTLE Spiritual Evidence Improvement Society.—The meetings of this Society are held every Wednesday evening in the Lecture Hall, Weir's Court, Newgate Street, at 8 o'clock.—On Wednesday evening Dec. 17, Mr. Thos. Dawson will read an essay on "The Psychology of Shelley," and an essay on "Air," by Mrs. S. Mould, will be read. All are invited; admission 1d.

Mr. T. M. Brown will visit Consett and Benton next week. Address letters—Howden-le-Wear, R.S.O., Durham. Mr. Brown will leave home for the South early in January, 1880. As this is likely to be his last visit to the South, it will facilitate arrangements, and prevent disappointment to make early application. Miss Brown is doing good work in the North, and expects to go South shortly for a few weeks. Address her—Miss E. A. Brown, Howden-le-Wear, R.S.O., Durham.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday and Monday, Dec. 14 and 15. See Society's notice.
 GREENOCK.—Wednesday, Dec. 17.
 LIVERPOOL.—Sunday, Dec. 21.
 LONDON.—Sunday and Wednesday, Dec. 28 and 31. Monday, Dec. 29, Dalston Association. Tuesday, Dec. 30, Marylebone Association.
 Mr. Morse has a few Sundays vacant for 1880, for which early application is requested.
 Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

KEIGHLEY.—Dec. 14. Arrangements pending.
 LONDON.—Dec. 21. Goswell Hall.
 GLASGOW.—Dec. 28 to Jan. 5, inclusive.
 FALMOUTH, CORNWALL.—Feb. 1 to 13, inclusive.
 TRURO, " —Feb. 15 to 27, "
 Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom, and is arranging for a tour into the southern counties. Apply, by letter, to him at 92, Caroline Street, Nottingham.
 N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould, Esq., 12, St. Thomas Crescent. Hon. Sec. Mr. H. A. Kersey, 4, Eslington Terrace.)

LECTURES FOR DECEMBER.

Sun., Dec. 14, at 2.30. "Personal Experiences in Spiritualism" ... Mr. Jas. Coates.
 " " " at 6.30. Inspirational Address. ... Mr. Jas. Wright.
 " " 21, at 2.30. Trance Address. ... " "
 " " " at 6.30. " " " " "
 Mon., " 22, at 7.30. " " " " "
 Sun., " 28, at 6.30. Normal Address. ... Rev. W. Stoddart.
 Mon., " 29, at 7.30. " " " " "

Admission free. A collection to defray expenses.

Monday, Dec. 15, at 7.30. Mesmeric and Phrenological Entertainment, by Mr. Jas. Coates. Admission 1s., 6d., and 3d. each.

Wednesday, Dec. 31, at 7 p.m., Happy Evening; tea on tables about 5.30; admittance by ticket to be had of Secretary.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
 " " 2.30 p.m.—Children's Lyceum.
 Tuesday, " 8 p.m.—"Physical Manifestations," Miss C. E. Wood.
 Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)
 Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
 Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).
 Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec., 65, Jamaica Street.

Lectures every Sunday Morning, at 11.30, in the Hall, 164, Trongate; and Evening, at 6.30, Trades Hall, Glassford Street.

Sunday, Dec. 14. Sunday Morning Lecture, at 11.30, by J. J. Morse, "The Kingdom of God," at 6.30.

Monday, Dec. 15, at the hall, Trongate, at 8, "Human Angels," by J. J. Morse.

Sunday, Dec. 21. Sunday Morning Lecture, by J. Coates, at 11.30, "The Ethics of Spiritualism," J. Coates at 6.30.

Sunday, Dec. 28. Sunday Morning Lecture, at 11.30, Inspirational Address, at 6.30, by Mr. E. W. Wallis. All Seats Free.

Spirit-circles are held in the hall for those who cannot form circles at home. The MEDIUM can be obtained every Sunday at the bookstall, and the members are invited to make good use of the library.

Mr. J. Coates will lecture in Newcastle-on-Tyne on Dec. 14 and 15, at Weir's Court, Newgate Street.

Now ready. Cloth, pp. 234, 5s.

A Forecast of the Religion of the Future,
BEINGSHORT ESSAYS ON SOME IMPORTANT QUESTIONS IN
RELIGIOUS PHILOSOPHY.

By W. W. CLARK.

CONTENTS.

The Philosophy of Evil & Suffering.	The Philosophy of Inspiration and
Conscience: Its Place and Function.	Revelation.
Religion and Dogma.	Christianity: Its Divine & Human
Psychism and Spiritualism.	Elements.

LONDON: TRÜBNER & CO., 57 & 59, LUDGATE HILL, E.C.
 To be had of all Booksellers,

PLAN FOR THE

Effective Distribution of Spiritual Literature.

RECONSTRUCTION of the PROGRESSIVE LITERATURE FUND

STANDARD WORKS & INTERESTING NOVELTIES

TO DEPOSITORS AT COST PRICE.

An effort is being made to raise immediately £1,000 as permanent capital for the publication of Spiritual Literature, and its production at the lowest possible cost, with a view to its universal diffusion.

Deposits of not less than £1 will entitle to the possession of a deposit certificate, the holder of which may purchase at any time, for cash, books at depositors' prices and on depositors' terms to the full amount of sum marked on the deposit certificate. This privilege allows the original capital to remain undisturbed while the best books may be obtained at one third of the published price (or less), without waiting for the appearance of a new edition.

The greater the number of depositors, and the more frequently the capital is turned over, the cheaper books can be produced, and the greater benefit conferred on the Cause by the diffusion of knowledge.

By taking part in this fund, all Spiritualists can be useful in the Cause. Thousands of volumes could be taken up at these cheap prices if proper effort were made.

This is not a company or speculation of any kind. The plan has already given publicity to 20,000 volumes, and has bestowed on the Movement in this country a popular literature at a reasonable price. All past transactions have terminated with complete satisfaction to the depositors.

Book clubs may become depositors; in fact, every family of Spiritualists should be the centre of a book club, and by that means gradually flood the country with first-class information on Spiritualism.

The whole of the deposit may be taken up in goods at any time if the depositor desire to withdraw from the fund.

The following new works and new editions are ready or in preparation:

Cloth, 3s. 6d., to Depositors, 4 copies for 10s. 6d.

LECTURES ON THE PHILOSOPHY OF

MESMERISM AND ELECTRICAL PSYCHOLOGY
(18 in number.)

By DR. JOHN BOVEE DODS.

CONTENTS.

PHILOSOPHY OF MESMERISM.—1. Introductory Lecture on Animal Magnetism.—2. Mental Electricity, or Spiritualism.—3. An Appeal in behalf of the Science.—4. The Philosophy of Clairvoyance.—5. The Number of Degrees in Mesmerism.—6. Jesus and the Apostles.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY.—Dedication—Introduction.—1. Electrical Psychology: its Definition and Importance in Curing Diseases.—2. Beauty of Independent Thought and Fearless Expression.—3. Connecting Link between Mind and Matter, and Circulation of the Blood.—4. Philosophy of Diseases and Nervous Force.—5. Cure of Disease and being Acclimated.—6. Existence of Deity Proved from Motion.—7. Subject of Creation Considered.—8. Doctrine of Impressions.—9. Connection between the Voluntary and Involuntary Nerves.—10. Electro-Curapathy is the best Medical System in being, as it involves the Excellences of all other Systems.—11. The Secret Revealed, so that all may know how to Experiment without an Instructor.—12. Genetology, or Human Beauty Philosophically Considered.

15, Southampton Row, London, W.C.

J. BURNS, O.S.T.

PSYCHOPATHY;

OR, II

TRUE HEALING ART.

BY JOSEPH ASHMAN.

In cloth, with portrait, 2s. 6d.; paper covers, 1s.

Of this work, which has been highly commended by the Press and by students of psychology and magnetism, Mr. Ashman has still a few in print, and, for the sake of bringing the matter it contains before those who are not able to pay the larger price, he has had a number done up in paper covers for sale at 1s. each.

"We can cordially recommend this small volume to the notice of our readers. It is the work of a man whom we know personally to be possessed of rare healing power."—*The New Era: A Journal of Eclectic Medicine*.

"It is, perhaps, one of the most original works that has appeared lately, and gives invaluable information. If it were extensively read, studied, and practised, it would bring untold blessings upon the people at large."—*Medium and Daybreak*.

"A reviving of the true healing art of the Apostolic age."—*Northampton Mercury*.

"It puts us in mind of the Great Physician, who went about doing good, and at whose touch the fever fled away."—*The Temperance Star*.

To be had of the Author, J. ASHMAN, 14, Sussex Place, Cornwall Gardens, Kensington, London, W.

NOTICE.

The Meeting, advertised to be held at Langham Hall, will not take place. In deference to the wishes of several friends, negotiations are pending for the hire of a more comfortable hall.—WM. CHAPMAN.
 25, Southampton Row, Dec. 10th, 1879.

BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Albert Terrace, Barnsbury Road, Islington.

J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

* * Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

MR. BURNS gives his Psycho-Organic Delineations on the following terms:—

For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD," a book of 144 pp. cloth, only 2s. 6d.

London: J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, Paternoster Row; or post-free of E. CASAEL, High St., Watford, Herts.

Instructions to purchasers gratis.

ASTROLOGY. — PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Instructions given. Attendance from 2 till 8 p.m.

ASTROLOGICAL CHART.—Send One Stamp and an addressed (square size) envelope stamped for my Astrological Chart. Address—Madame STOFFER, Dorking.

Miss P. Knight is no longer agent for M.S.

THE SCIENCE OF THE STARS.

Are you anxious about Marriage, Business, or absent friends, &c.? Consult SYBIL, who will resolve your doubts. Fee 2s. 6d. Nativities, one guinea.—54, George Street, St. James Street, Brighton.

RAPHAEL'S PROPHETIC MESSENGER AND EPHEMERIS FOR 1880. Containing Predictions of the Events and the Weather that are likely to occur during 1880, with a large Hieroglyphic.

"Raphael's" is the oldest and best Astrological Almanac now published. He foretold the great floods, the sad colonial calamities, and all the principal events of the current year, even to the present Afghan War! Buy, read, and judge it for yourself. Post-free, 7d.; with Ephemeris, 13d.

London: J. E. CATTY, 12, Ave Maria Lane, E.C.

MERCURIUS'S

PREDICTING ALMANACK FOR 1880. Will be Published early in November.

In consequence of the remarkable predictions of the recent hard winter, and the death of the Princess Alice and the King of Italy, the large edition printed in October, 1878, was sold before Xmas; a second edition was printed in January last, in order to satisfy the demand for copies from the United States and all parts of the world. The violent storms of the year 1879 were faithfully recorded, and there was scarcely an event of any great importance—either sickness, death, war, or victory, but what has been faithfully foretold. Forewarned is to be forearmed. Thus to Farmers, Sportsmen, Merchants, Photographers, and Traders, this Almanack is invaluable; and in addition to the purely exceptional contents of the Almanack, we have everything that can be found in the most expensive one,—such as a Tide Table for all parts of the Country, a complete list of Fairs, Post Office, and all useful information, with complete and daily records of the Wind and Weather for the year 1880, Astrological Tables and Charts, with full directions for casting Nativities, and every information useful for Students and Amateurs.

Price 6d., post-free, 7d.

Co-operative Publishing Company, Victoria House, Catherine Street, Strand, W.C.

DAVIDSON'S ABSOLUTE SPECIFIC REMEDIES.

These Specifics are prepared from the purest herbs; contain no mineral, and are, with the utmost confidence, recommended as the MOST SPEEDY and UNFAILING remedies ever yet brought before the public for the CURE and ERADICATION of disease. The Cure of—

Cholera, Diarrhoea, Dysentery takes from Twenty to Thirty Minutes.
Acute Attack of Gout from One to Three Hours.
Whooping Cough from One to Four Days.
Neuralgia, Half an-hour to One Hour.
Fevers, Small-pox, Scarlatina, &c., a very few days.
Ringworm within Fourteen Days.
Cancer, the acute suffering under control in a Few Minutes, the eradication several months.

Recent testimonials and full instructions accompany each packet.

Put up in three sizes of packet, to be had only from the Proprietor, P. DAVIDSON, New Mill, Forres, Morayshire, N.B., who will send it carriage paid upon remittance of P.O.O. or Registered Letter for 3s., 5s., 12s., or 24s. P.O.O. payable at Forres.

NEW EDITION.

HOW TO LIVE WELL ON SIXPENCE A DAY.

Being an abridgment of Dr. T. L. Nichols's justly Celebrated and Valuable Work. One Penny; 1½d. by post, six copies for sixpence in stamps.

London: J. BURNS, 15, Southampton Row, W.C.

Weekly, 1d.; Monthly, 6d. (Portraits week)
HOUSE AND HOME,
A Journal for all classes; discussing all matters pertaining to the dwelling and to the household.
"It may be read by everyone, and to advantage."
—Graphic. "A variety of interesting subjects."
—Daily Chronicle.

Dr. Benson Baker's papers on "How to Feed an Infant" should be read by every woman in the land. Of all booksellers and newsagents. Office, 335, Strand.

THE CELEBRATED

"JOHN KING" NUMBER

OF

THE MEDIUM.

IN turning over our stock, we have come across a small parcel of this most popular of any document on Spiritualism which has been printed in this country. It contains the portrait of "John King" as sketched by an artist who saw him materialise in daylight, and the matter of which the number consists is of the greatest interest to investigators. Recent investigators of our Cause who have not seen this publication would do well to secure a copy. Price 1d., post free 1½d.

MEDIUM Office, 15, Southampton Row, London, W.C.

THE SPIRITUAL PIONEER, PUBLISHED MONTHLY, price one halfpenny; 100 copies, 3s.; 50, post-free, 1s. 10d.; 12, post-free, 5½d. W. H. LAMBELLE, 63, Manchester Road, Bradford.

SITUATION WANTED by a Young Lady in any light business; give short time; small premium, if indoors; knowledge of French. Address—Z., at Office of MEDIUM.

SCHOOL HOME for the Daughters of Spiritualists.—A Lady accustomed to Tuition receives a few pupils to educate with her own daughters. Terms moderate and inclusive. Vacancy for lady boarder.—Madam Y—, 1, Langdale Villas, Crescent Road, Ramsgate.

A LADY in Ramsgate will be glad to receive a few ladies and gentlemen for the winter. A social, comfortable home. Terms from one guinea. Address—Madame, office of MEDIUM.

DRAWING ROOM FLOOR to Let UNFURNISHED, two large rooms, with part use of kitchen, close to bus, boat, and rail. Terms moderate.—36, Edith Grove, Fulham Road, West Brompton, S.W.

VEGETARIAN BOARDING HOUSE and HOME.—Whole or partial board; dining, drawing, morning, and bath rooms, piano, library, lawn. Terms reasonable; 15 minutes' from station. Bus to all parts.—34, The Gardens, Peckham Rye, S.E.

F. FUSEDAL, TAILOR, &c. Specialties in Scotch and West of England Tweeds. Trousers, 18s. Suits for special occasions made in 12 hours. Office, Seaside, and Tourists' Suits from Two Guineas.—8, Southampton Row, London, W.C., 4 doors from Holborn.

MRS. JOSEPH ASHMAN'S EMBROIDERY for the cure of Bronchitis, Sore Throats, Rheumatism, Sprains, Bruises, Stiff Joints, general Debility, &c., &c.—2s. 9d. per bottle. 14, Sussex Place, Cornwall Gardens, Kensington, W.

MRS. WALKER and MISS MARSH have commenced a Developing Circle on Wednesday evenings, at 218, Jubilee Street, Mile End Road. Particulars on application.

MISS GODFREY, Curative Mesmerist and Rubber, has REMOVED to 51, George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus, speedily cured without medicine. Terms moderate.

EDWIN CLAFTON, Stors Hill, Ossett, begs to notify that he is now open for engagements as a Trance Healing Medium.

DR. NICHOLS' FOOD OF HEALTH

AS

Porridge, Blancmange, Puddings, &c.
ONE MEAL A DAY WILL GIVE HEALTH TO THOUSANDS

Who are now suffering from Dyspepsia, Constipation, and their attendant maladies.

8d. per lb. packet.

DR. NICHOLS' SANITARY SOAP.

PUREST SOAP MADE.

Sold by Chemists, Grocers, &c.

THE ANGLO-AMERICAN

HAIR-DRESSING SALOON,
481, OXFORD STREET,
Two doors from Museum Street.

MESSRS. A. & H. SPAREY,
Proprietors.

Patent American Chairs in use at this Establishment. Perfumery and every toilet requisite in stock, and sold at Co-operative Store prices.

MR. O. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

MRS. OLIVE, 106, Clarendon Road, Notting Hill, W., three minutes' walk from Notting Hill Station. Public Trance Seances for Healing, Mondays, 11 a.m., free Healing Fridays, 3 p.m., and Trance Communications, Wednesdays 7 p.m. Admission 2s. 6d. At home for Private Seances every day from 11 to 5; fee one guinea, or by arrangement. Persons unknown to Mrs. Olive must have an introduction from some known Spiritualists.

MR. FRANK HERNE, 15, Thornham Grove, Stratford, E. Private Seances attended. Mr. and Mrs. Herne receive Spiritualists every Wednesday, also the first Sunday in each month, at 8 p.m. Trains from Liverpool Street. Address as above.

MR. J. W. FLETCHER,
22, Gordon Street, Gordon Square, W.C.
At home every day except Sunday.
Sunday Evenings at Steinway Hall,
Lower Seymour Street.
at 6 o'clock.

MR. J. J. MORSE,
INSPIRATIONAL TRANCE SPEAKER
Elm Tree Terrace, Uttoxeter Road, Derby.
Agent for all kinds of Spiritual Literature.

MRS. WOODFORDE, Developing and Healing Medium. Any form of mediumship developed. Ladies and children healed by Mesmerism. Terms according to circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m. 80, Great Russell Street, Bloomsbury, W.C.

MRS. GEORGE NOKES has made arrangements with MRS. FOX-KANE, widow of Dr. Kane, to give a seance every Thursday, at 8 p.m., at No. 2, Scarsdale Villas, Kensington. Terms, 5s. each sitter.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m.

MR. E. W. WALLIS, INSPIRATIONAL SPEAKER. For terms and dates apply—22, Caroline Street, Nottingham.

MISS M. A. HOUGHTON, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica and Rheumatism, specialties. At home from 12 till 5 p.m. Patients treated at their homes when desired. —99, Park Street, Grosvenor Square, W.

MISS BARNES, Physical and Test Medium, gives Seances for Materialisation—Sundays at 6.30, Tuesdays at 8 p.m.; Spiritualists only, or by introduction. Dark seance, Mondays, Thursdays, and Saturdays, at 8 p.m., 2s. Instruction in Mesmerism and Development.—Hackney Spiritual Evidence Institution, 6, Field View Terrace, London Fields, E., near Blanchard Road.
C. R. WILLIAMS, Manager.

MR. ALFRED F. (Medium of Count de Bullet, Paris) will hold his Home Circle on Tuesday and Friday evenings, at 8 o'clock (for half-past), at his rooms, 26, Southampton Row, Holborn. Mr. F. will be at home every day except Sundays, from 12 till 5, to make arrangements for private sittings.

CLAIRVOYANT SITTINGS are given by "DAISEY'S" MEDIUM, by appointment only. Apply at 15, Southampton Row, London, W.C. A Social Sitting every Friday evening, at 8 o'clock.

HEALING BY LAYING ON OF HANDS DR. JAMES MACK

Can only be seen by appointment. Address all letters 15, Southampton Row, London, W.C.

N.B.—Magnetised Fabric for the alleviation or cure of Disease, 5s. per packet, 2s. 6d. renewal.

JOSEPH ASHMAN,
Psychopathic Healer,
14, Sussex Place, Cornwall Gardens, Kensington, W.
Tuesdays and Thursdays from 11 a.m. to 5 p.m.

VITAL HUMAN MAGNETISM
Nature's Chief Restorer of Impaired Vitality. D. YOUNGER, 164, Euston Road, opposite St. Pancras Church, Mondays and Thursdays, from 2 till 6, or at patient's own residence; any form of mediumship developed. Mesmerism and healing taught; written instructions, with anointing oil for home use or self-treatment. Address all letters—1, Sandy Hill, Woolwich. Stamped-directed envelope for reply.

MR. J. H. ALDRIDGE, Magnetic Healer and Medical Botanist, will send Herbal remedies to any one suffering from whatever cause, on receiving P.O.O. for 2s. 6d., payable at Post-office, Gillingham, Bradford, or 45 stamps. A description of the diseases will be quite unnecessary, as our little girl, only eleven years of age, has the gift of a natural seer—she can see and read the interior of the human frame; distance no object. Address—17, Fairbank Road, Whetley Lane, Bradford, Yorks.

THE DISCUSSION ON ORTHODOXY.

Let every Man read up and judge for himself.

A Study of Religion—The Name and the Thing. By F. E. ABBOTT, Editor of the *Index*. A Thoughtful and Logical Work. Price 2d.

The Sympathy of Religions. By THOMAS WENTWORTH HIGGINSON. Shows that all Religions are essentially the same. Price 2d.

Just Published, price 7s. 6d. (post free). To Depositors 3 Copies for 15s.

The Religion of Jesus compared with the Christianity of To-day.

By F. A. BINNEY.

The Author shows conclusively, from Christ's own words, that Orthodox Christianity misses entirely the essence of the true Christian religion. Having elucidated the true Christianity, he compares the result with all orthodox creeds, and finally with Spiritualism, which alone harmonises with Christ's words and meaning.

OPINIONS OF THE PRESS.

The *Scotsman*, May 26, 1877.—"Well worthy of the attentive consideration of the clergy of all denominations, as showing in what direction a strong current of opinion is unmistakably setting in among a large class of earnest and thoughtful men. The author must be credited with a more than average share of candour, reasonableness, and love of truth."

Newcastle Daily Chronicle.—"He thanks Mr. Greg for a large portion of his iconoclasm, but when that perfervid opponent of orthodoxy seeks to shatter the long-cherished hopes of immortality, Mr. Binney gives him a powerful thrashing."

CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

By HUDSON TUTTLE.

AUTHOR OF

"ORIGIN AND ANTIQUITY OF MAN," "CAREER OF THE GOD IDEA," "CAREER OF THE CHRIST IDEA," "ARCANA OF NATURE," &c., &c.

Handsome Cloth, 164 Pages, Price 2s. 6d.

CONTENTS:

RELIGION AND SCIENCE. First Religious Proposition—Dependent Propositions—Results. First Scientific Proposition—Dependent Propositions—Results.

Chapter I: INTRODUCTORY—The Power of Religion—What is Religion? Answer of the Persian, the Chinese, Moslem, Jew, Hindoo, Christian, Mother Church, Protestant—What is the Church?—Gospel Religion—The Authority of the Church Defined—The Church and Education—Knowledge the true Saviour.

Chapter II: WHAT IS RELIGION?—The First Germ of Religion—Man's Primitive State—Dawn of the Religious Idea—The Savage has no Religion—Religion, its Ultimate Analysis.

Chapter III: HISTORICAL REVIEW; FETISHISM—Universality of Fetishism—It is the Cradle of Theology—Worship of Rocks, Trees, Streams, &c.—Christianity is full of Fetishism—The Jews were Fetish Worshippers—Moral Influence of Fetishism—Fetishism evolves Polytheism.

Chapter IV: HISTORICAL REVIEW; POLYTHEISM—Early Anthropomorphism—Origin of Polytheism—Ignorance the Paradise of Priestcraft—Influence of Priestcraft on Progress—Morality of Polytheism—Religious Influence of Polytheism—Sacrifice and Worship of Polytheism—Dualism and Pantheism—The Origin of Satan.

Chapter V: HISTORICAL REVIEW; MONOTHEISM—Character and Tendencies of Judaism—Moral Influence of Monotheism—Monotheism a Development of Fetishism—Human Sacrifice and Object Worship—The Nightmare of Religion—Human Ideas of God—Persecutions by Christians—Christian Fanaticism and Cruelty—Civilisation Repressed by Christianity.

Chapter VI: VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITIES—Antiquity of the Bible—Lost Jewish Scriptures—Origin of the Apostolic Records—Transmission and Translation of the Bible—Numberless versions of the Bible—Genuineness of the Bible—The Right of Private Judgment.

Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH—Illogical Position of Protestantism—War between Science and the Bible—Ethics are Independent of Revelation—The Bible an Imperfect Moral

Code—The Same is true of other Sacred Books—Futility of Missionary Efforts—Growth Required, not Conversion—Religion Organically Opposed to Progress—Influence of Christianity on Learning—A Thousand Years of Mental Darkness—Christianity and Human Liberty.

Chapter VIII: THE GREAT THEOLOGICAL PROBLEMS; THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE—Evil is Imperfection—Various Conceptions of Evil—It can only be Overcome by Growth—Various Ideas of God—The Vanity of Theological Speculation—Early Ideas of Immortality—Biblical Ideas of Immortality—Immortality a part of Nature's Plan—The Future Life a Scientific, not a Religious Question.

Chapter IX: MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDEMPTION—Popularly viewed, Creation is a Gigantic Failure—Christian Views of Salvation—Cramping Tendency of Christian Doctrines—The Vast Antiquity of Man—Did Man ever Fall?

Chapter X: MAN'S POSITION; FATE, FREE-WILL, FREE AGENCY, NECESSITY, RESPONSIBILITY—Man and his Circumstances—The Doctrine of Necessity—Man's Free Agency—Man's Responsibility—Morality Dependent on Physical Conditions—The Individual is Accountable to Law.

Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey Law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.

Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason versus Superstition—The Ultimate Triumph of Knowledge.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

In ornamented Cloth, gilt lettered. Price 5s.—Reprinted from the "Quarterly Journal of Science."

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM.

By WILLIAM CROOKES, F.R.S.

This volume contains the following papers:—

- I. SPIRITUALISM VIEWED IN THE LIGHT OF MODERN SCIENCE.
- II. EXPERIMENTAL INVESTIGATION OF A NEW FORCE.
- III. SOME FURTHER EXPERIMENTS ON PSYCHIC FORCE.
- IV. PSYCHIC FORCE AND MODERN SPIRITUALISM. A reply to the *Quarterly Review*.
- V. CORRESPONDENCE ARISING OUT OF DR. CARPENTER'S MISREPRESENTATIONS. Letters by Professor G. G. Stokes, Sec. F.R.S., Mr.

William Crookes, F.R.S., Sir Charles Wheatstone, Dr. William B. Carpenter, Mr. Crookes to the President and Council of the Royal Society, with Reply.

VI. NOTES OF AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL during the years 1870-73. In which the phenomena are arranged into twelve classes.

VII. MISS FLORENCE COOK'S MEDIUMSHIP. Spirit-forms—the last of Katie King; the photographing of Katie King.

Illustrated with 16 Engravings of Apparatus and Methods employed in the Investigation.

To Depositors, 4 Copies for Seven Shillings.

THE BEST BOOK FOR INQUIRERS. THE LATEST PHENOMENA.

Where are the Dead? or, Spiritualism Explained.

An Account of the astounding Phenomena of Spiritualism, affording positive Proof by undeniable Facts that those we mourn as

DEAD ARE STILL ALIVE,

And can communicate with us; that Spiritualism is sanctioned by Scripture and consistent with science and common sense, with Specimens of Communications received; Extracts from its Literature; Advice to Investigators; Addresses of Mediums; and all useful information, by FRITZ.

Re-issue, Price Two Shillings and Sixpence.

LONDON: JAMES BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

London: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.