

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

SPIRITUALISM.

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J. J. MORSE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Spiritualists and mediums are under an obligation to Mr. E. W. Wallis for raising the questions published in the *MEDIUM*, of August 29th. If disposed to criticise, my remark would be that instead of the questions being directed as to mediums generally, they should have been submitted to *trance speaking* mediums, specifically, as it is to that class they particularly relate. As, however, my present purpose is but to briefly reply to the first series of questions numbered one to five, I will not now enter into a consideration of the points involved, though, if the Editor considers such would be in any way useful, it will give me pleasure to contribute some reflections in that direction later on. The questions I will quote and answer separately, as follow:—

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

1.—Are you a shut-eyed speaker: wholly unconscious, partially entranced, or conscious?

The entrancement in my case is accompanied by the closing of the eyes, and the suspension of consciousness, but is not always of the same intensity.

2.—Have you had given through you satisfactory proofs of spirit identity?

Yes: But such evidence was apparently given with difficulty.

3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?

Yes: Am "impressional;" my mediumship has manifested several changes since its commencement. See an account of my development, in "Leaves from my Life" (J. Burns, London).

4.—Do you try to educate yourself and develop your mediumship?

Certainly. As the gardener "grafts" to improve, so should mediums add "knowledge" to their gifts.

5.—Are you much affected by "conditions," if so, how?

Yes. Personal health of body and ease of mind, the character of surroundings, conditions of the atmosphere, and many other matters exert decided influence on my mediumship.

I submit the foregoing answers, Sir, to the consideration of yourself and readers, merely as stepping-stones, and shall if permitted be pleased to treat the entire subject more completely later on.—Faithfully yours,

J. J. MORSE.

201, Euston Road, London, N.W.

ANSWERS BY MR. MORSE'S CONTROLS.

On Sunday evening, Sept. 7, the "Questions to Spirits Controlling Mediums," were submitted to Mr. Morse's "guides," at the close of the lecture at Cavendish Rooms, and though the stenographer laboured under several disadvantages, the following is sent us as a fairly accurate transcript of the notes taken of the replies:—

1.—How far are the trance utterances of the medium to be regarded as *yours*? Do you supply the words, or only impress the ideas?

That is a matter which to some extent depends on the conditions surrounding the medium, as also of the personal condition of the medium. Direct automatic control is very rare, though as a rule we manage to obtain a very faithful expression of our own thoughts through the utterances of the medium. We find the ideas, and such words as we can suitably express through the mind. Frequently we inspire the *ideas*, exalt the faculties by which ideas are reduced to language, and supervise their ultimate utterance by own will-power. In such cases we utilize the mental furnishings of the medium.

2.—Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?

Our action in this matter has to be determined by circumstances. But the entrancement is usually for "inspiration," rather than "automatic" control.

3.—Do the conditions of the medium, or the surrounding influences, affect you: if so, how?

Yes. Such do affect us; by deranging the psychological atmosphere surrounding the medium, clouding his brain, and dulling his interior perceptions—thus marring our work, when conditions are adverse. When, on the contrary, conditions are favourable, that is to say, when the psychological atmosphere is clear, the company harmonious, the medium free from any undue agitation, we find it easier to control and stimulate his faculties, and are then enabled to operate upon him with greater effect.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

We act occasionally as the spokesman of other members of our band, at other times we speak for ourself; but, in either case, our utterances are in accord with the leading ideas of all other members of the band.

5.—Can you "give expression to facts and thoughts foreign to the medium"?

As to "facts," Sometimes; as to "thoughts," Yes, under favourable conditions.

6.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by the influence of a positive person?

To the latter part of the question—Yes. If we find such "thoughts, ideas, and illustrations" useful to our purpose, we should use them without hesitation.

7.—How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?

Because such mediums are brought into sympathetic relation with such persons, and the medium being in a negative condition, readily absorbs any dominant thought that floats about him. He is a species of sponge, and we are obliged often to use the thought as the best means of expelling it, and clearing the medium's mind for our own work.

8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pirates"?

If they claim to be the originators—Yes. But the best thinkers in either world continually utilize the labours of others.

9.—Do you know anything of “a class of spirits who pander to their audiences, retaining to themselves truths which would not go down with their hearers”?

Yes. They are not all inhabitants of the Spirit-world, nor are mediums their only exponents, or Spiritualist audiences their only victims.

10.—Is it your opinion that trance mediumship requires the “shut-eyed” condition? That the medium should refuse to educate himself, but rely solely on “the spirits” for intellectual culture and spiritual development?

To the first part of the question: That depends on the kind of medium we use—in this case we say, at present, Yes. With regard to the latter portion of the question: We are no advocates for any one sitting with shut eyes and open mouth for little plums to drop in and fill him with good things. Self-help is the best of help, and God helps those who help themselves; and our experience is that the brain, quick with great thoughts, and trained to careful thinking, is the best brain for continued public “control” work.

11.—Are we justified in expecting “originality” in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums: in other words—What is the value of trance mediumship as an evidence of spirit identity?

The nature, character, and value of the recorded trance addresses of mediums throughout the world, is the best answer to the first part of the question. The mediums, the intimate friends of mediums, and the incidental circumstances, best can elucidate the second portion of the question; and as to the third part of the question, we would say that the evidence of direct spirit action, to those who know nothing of the subject, is very slight. As a rule, the purposes served may be described as a ministering to the intellectual need and spiritual requirements of Spiritualists, and the arresting of the attention, and the stimulation to enquiry, of outsiders.

12.—Will you explain what you understand by Thought-Reading, Thought-Transference, or Infusion; and the difference between psychological states and spiritual mediumship?

The question embodies matter for a distinct lecture, and we must reserve our replies until we can devote a sufficiency of time to deal fully with it, for it is far too important to be dealt with now at this late hour.

TOM ROSCOE'S MEDIUMSHIP.

When I first began to investigate Spiritualism I went to a private circle, more to find out some trickery, which I believed to be the means of producing the phenomena said to be the work of spirits.

However, after attending Mr. T.'s seance two or three times, I determined to have one at my own home, and asked a few friends to come and join me in forming a circle. This, the first seance at my own home, was where I first felt my hands impelled to move on the table; they were moved by a force much stronger than my own. This surprised me very much, as the furniture was my own, and could not hide any kind of mysterious mechanical appliances, nor could any one of the friends who came on this occasion, have deposited a magnetic battery under the table without me seeing it. I therefore concluded, after the seance, that there must be some truth in what I had been told respecting spirit influence upon certain physical organizations,—at least the phenomena were worth investigating.

The next night I called upon Mr. T., to attend his private seance, held on the Wednesday night. We had scarcely taken our seats at the table, when I was very violently shaken by some unseen power, which made the perspiration pour out all over my body, so that my clothing was saturated to the outermost garment. I wiped my face until my handkerchief was thoroughly soaked, and also other two handkerchiefs were well damped, when the perspiration was not removed at once. The sitters on either side felt it thrown upon them, such was the force with which I was shaken, and this in the month of January, and I close to the outer door. I was conscious all the while, and had my eyes open, and could speak in my own peculiar way.

The next time I sat, I was not only shaken very much, but I uttered some noisy jargon, which the host said was a foreign language. I could hear and see, and had all my wits alive. I went on thus for some few weeks, when the violence gradually subsided, and I spoke in English under some outer influence, with my eyes closed, but all other senses fully alive.

About this time I began to get some very useful good advice from platform speakers under control, respecting

cleanliness of the whole body, externally, by washing daily, internally, by using that diet which would reduce the animal passions, and spiritualize the whole body, I therefore began to pay greater heed to the nature of my food, in fact I became nearly a vegetarian, and studied more what would facilitate spirit control than anything else. I find that moderation in all things, chaste living, cultivating kindness of disposition, will greatly help us to rise up to the higher spheres of spirit life, and thereby aid higher spirit control.

I have not given many tests, but what I have given by spirit influence, have been satisfactory. Two English tests are all I have given. I object to giving tests, because my normal senses are too active to allow of the tests being thorough, except in foreign controls, which I rather like, having much sympathy for all foreign persons whom I may be brought in contact with. And this may account somewhat for the great number of foreign controls who have taken charge of my organism at different times.

Sometimes I doubted whether the jargon was really a language, or I was labouring under a hallucination of some sort or other, which I could not explain until just lately, when I was at a meeting where a black gentleman from Africa was present, when I was inspired to spring upon my feet and speak to him, who received my approach with amazement, and not until he had been advised to speak to the influencing spirit, could he speak; and when he did speak it was the signal for a short dialogue between the African gentleman and my inspiring spirit. At the close of the dialogue the African said he “was glad to testify,” that what I said (under the foreign influence) was spoken in the “dialect of his birth.” This was a great joy to me, to know that in one instance, at least, the jargon I uttered was a language.

This is the only time which has given me the opportunity of being tested by foreign persons, but now I think that a great number of different languages have been spoken through me, still conscious. On one occasion I remembered being inspired to speak in a foreign language for the space of an hour-and-a-quarter, in my own house, and all the while my own faculties and limbs were at my disposal (except my tongue! which wagged euphoniously all the time). My limbs were sometimes required to give emphasis to some matter which was being tumbled out, my eyes open all the time.

On another occasion, Mr. T.'s eldest daughter was celebrating her birthday. I knew nothing of it until a friend (who sits at the circle) button-holed me, and asked me to have a walk with him as far as Mr. T.'s. After a little while I consented. On our arrival, what was my astonishment to find a number of guests met for enjoyment. I told them that my experience in such matters as birthday parties, was only limited, and that they must instruct me in the mode of procedure.

After a little joking in this light way, I became subject to a strange influence, which caused me to divest myself of my coat, vest, collar, &c., also to roll up my shirt sleeves, and I motioned for a vessel with water, and a little soap, when I was impelled to wash my hands, and dried them on a towel, all the while I was making a noise similar to the noise a groom makes when he grooms his horse; only this noise made with my lips was very much like an incantation.

After a little while Mr. T. (who is clairvoyant), told the guests to be passive, and not be alarmed at anything which I might do. I was surprised at this, and wondered why Mr. T. gave this warning. However, I was soon caused to make the fire burn brighter, and then took from it some red embers and handed them round in the presence of the company. But the control was not very well satisfied with the fire; it was not bright enough for him. I was not burned in the least.

This occurrence took place on Saturday, May 17th, 1884, at Mr. Taft's residence, 138, Greenacres Road, Oldham; present—Mr. and Mrs. Taft, and their two daughters; Mr. Emmott, 46, Dunkerley Street, Oldham; Mrs. Savage, 140, Green Acres Road, Oldham; Miss Baron, Greenwood Street, Oldham; and other witnesses to whom I might refer if necessary.

On June 8th, 1884, I was at a seance, held at the house of Mr. Wibberley, Lark Hill Terrace, 91, Edge Lane Road, Oldham, where a good bright fire was burning. I was impelled to place my bare hand into the fire, and slowly stir the bright red embers with my fingers, and then bring out some nice bright cinders and hold them in one hand over the table, around which a few friends sat. Present: Mr. Greenwood, Greaves Street, Oldham; Mr. and Mrs. Taft; Mr. and Mrs. Emmott; Mr. Wibberley, Mrs. Wibberley and

her mother. My mother was also present, being on a visit to me, from Leeds, my native place. My mother's address is 16, Falcon Street, Beckett Street, Leeds. Several others were there.

Another instance was thus reported in "Light," of September 6th, 1884:—

"It was my privilege as well as pleasure to witness this phase of spirit phenomena at the house of John Postlethwaite, brush manufacturer, Rochdale, on Thursday last, August 21st, 1884. Present: the host and hostess; Messrs. Cleas, Smithies, and Wm. Nuttall, and the medium, Tom Roscoe, 5, Acre Lane, Oldham. The medium having passed under control, began walking backward and forward on the hearth, keeping time to a rat-a-tat din. Presently he placed both hands on the gas globe, which was very hot. After letting them remain there for a short time, he placed his hand on the top of the covering of the globe, which was nearly a red heat. He afterwards placed both hands on the top bar—a cast-iron one—pressing heavily on, and allowing them to remain there about five seconds. He then took a red cinder, considerably larger than a walnut, from the fire, with which he carelessly played in both hands. At this point the medium returned to his normal condition, but almost immediately passed under control again, and placed himself sitting in Asiatic fashion, before the fire. Instantly he seized the top bar, which he pulled with all his might, although no other member of the company could bear his hand on it more than a second. While under control, the medium uttered what impressed me with the idea of prayer, in a language which I did not understand. Of its being a language I have not any doubt, from the euphony which pervaded its utterance. Before the manifestation, the medium washed his hands, and when the manifestations were over he also washed them to show there were no signs of the action of heat upon them.

"PETER LEE.

"Grocer and Provision Dealer, Rochdale Market, Rochdale."

I have a little healing power. A few friends have received benefit from my healing magnetism, when manipulated by the spirits. On one occasion Mrs. Roscoe was taking out of the oven some fat meat, which was being rendered down to craps. When the cold air met some of the large blisters of the fat, they burst with the noise of a pistol, and this caused the fat to fly on to the face of Mrs. Roscoe, who was very much scalded. I filled my mouth with oil, and then spurted it upon her face. Some oil I poured upon a cloth, and rubbed the oily cloth with my hand, then covered the scalded place with the cloth so oiled. There is no trace of a scald mark; it was entirely well in three days.

On another occasion a gentleman was suffering very much from some complaint above the diaphragm, I think it was palpitation of the heart and general debility, or weakness of the vital organs located within the thorax. I placed my hand upon his back, and after some time holding it there, this gentleman said he "was a lot better."

The first time I spoke on the platform, under the inspiration of my guides, they caused me to speak a full hour. I saw every thought imaged on my brain, and the words fell from my lips in one continuous strain of language, far superior to anything I am able to do. The matter was good. I think that this discourse astonished me beyond expression. This took place before I had been an investigator six months.

T. ROSCOE.

5, Acre Lane, Oldham, September 23, 1884.

THE AFRICAN SPIRIT CONTROL AT PENDLETON.

In our report of the Pendleton Tea-meeting, on September 22nd, we regretted our inability to give the conversation which took place in an unknown tongue, between Mr. T. Roscoe, of Oldham, under influence, and an African gentleman, who sat in the first row opposite the speaker's stand, on which Mr. Roscoe was seated. Mr. Rickards has kindly forwarded the following testimony of his friend, the African gentleman, with the following observations:—

"The manifestation was so genuine and spontaneous, and such a remarkable test of spirit individuality, that it ought to be placed upon record, as it is a fitting stone in the new Spiritual Building, now being erected on earth."

The following is the African gentleman's account of the incident:—

"I am a native of Freetown, Sierra Leone, West Africa;

came to England on a visit on business; having been acquainted with Messrs. Knott and Rickards was invited by these gentlemen to a meeting at John Street, Pendleton, on the night of Monday, the 22nd September last. After the usual ceremony of opening service with singing and prayer, we then had tea, after which some gentlemen began to speak, one after another, and to my utter surprise and astonishment, a gentleman came up to me and embraced me, and talking to me—in language which at first I did not understand, but on further talking I could distinctly understand him to be speaking the Zomba language, my mother tongue, although the sentences were not properly accentuated—he commenced as follows. Taking hold of my right hand he said: 'I am very glad to see you here.' Then I replied: 'I do not know you.' He said, 'Don't you know me? Abeodun, your father's sister.' I said: 'Yes, I do,' and asked—'What have you to say?' He said: 'We see what you have been doing for your friends, and we are glad.' I asked him further: 'Are you really glad to see me?' 'Yes; and more, also, your father and we are with you. May God bless and keep you to look after your family.' I asked: 'I would wish to become one of the members of this meeting.' He replied: 'We shall be too glad to see you amongst us.' These were all spoken between us in the Zomba language, more lengthily, but the sum and substance is what I now put down. The facts, of my father being dead and his sister, are correct as given by the gentleman who spoke then to me."

W. C. PRATT.

SPIRITUAL BAPTISM.

Mrs. Treadwell, 5, Rundell Road, St. Peter's Park, held her annual tea meeting on Sunday evening. About forty friends assembled, and formed a most harmonious party. The chief incident was the baptism of the three children of Mr. and Mrs. Wilkins, by Mrs. Treadwell under control of "Rev. John Foreman," who has spoken through her for many years. Mr. Arnsby was present, who knew the spirit well when in the flesh. The spirit spoke to him of old times, and was recognised by Mr. Arnsby.

The medium, under this influence, spoke in the effusive manner of an old gentleman used to public life, and the respectful attentions of his auditors; yet there was no attempt to overbear, the opening remarks being on the desirableness of humility, and that he desired to manifest as far as his hearers might accord him opportunity.

There was a crystal dish containing water, placed in the midst of a flat vessel with flowers, the whole resting on a tripod table. The control through the medium desired that the children be presented. The baby was taken first, and water was sprinkled on it, and then the elder ones followed. The exordium varied, but in one case the usual dedication to the Trinity was followed. The spirit said that the ceremony was done in accordance with the wishes of the parents, and that children received from the spirit-world should be named in the presence of the congregation. He said he liked the work, and with repeated blessings and good wishes the medium was released.

Mr. Burns was called on to make a few remarks, when he said the question of Baptism had caused him much thought. Sometimes he had been called upon to perform it, but he felt reluctant to take a step, the full duties attending which he did not comprehend. His two sons had never been baptised, or subjected to any ceremony other than having their names registered in the usual way. There was great difference of opinion as to baptism. The word signified "to dip," yet it was commonly observed with the act of sprinkling. Then there was adult baptism—generally immersion, and literally what it purported to be, and there was infant baptism, which was generally sprinkling. These two ceremonies appeared to him to differ essentially. The immersion in water was significant of a change of spiritual state, made upon an avowal of a reformed life, or the entering upon a new step. On earth it could only be symbolical, but in spirit-life it was a literal fact. Some spirits state that in their progress in spiritual development, they are required to pass through a river, which produces a radical change in their constitution—as we would say—and washes away from them residues of earthly influences, which act as an impediment to the spirit. Bunyan causes his Pilgrim to pass through a river, at the close of earth-life, and "a river" is abundant in allusions to the transition of the spirit from earth-life to a higher state. Now, it is no doubt possible that the passing through a river in the spirit-world may produce a

great change in the spirit, much more than mere plunging in water in this world would effect; hence the immersion of adults is more symbolical than real, and indicates that the subject of it has acquired such fresh light and spirituality, that he is fitted to declare himself able to enter upon higher service to God; and he passes through the water as an expression of the fact that he has left the grossness of the past behind him. Infant baptism has evidently another significance and purpose. The infant can make no profession of its intentions or state of soul. It is rather the negative subject of others, who act for it. What are the facts? The spirit who has just controlled has alluded to the babe having come from the spirit-world, and acquired an earthly name through the ceremony we have witnessed. But what is the significance of all this? That is: Why should the sprinkling and dedication be necessary in addition to the mere naming? For an answer we must look to the East, and to the past dispensations when spiritual and psychological laws were much better understood than now. In an illustrated paper a few weeks ago, there was a picture representing an Abyssinian chief taking food in the open air. He was surrounded by his followers, who screened him from view by the holding up of cloaks. This was to protect him from the "evil eye," while eating, and therefore in a receptive state, then being more susceptible to influences than when in an active condition. Women are kept veiled in the East for a similar reason; and when travelling in Egypt, Mr. Oxley could not get to look upon the babes, as their mothers jealously covered them that they might not be subjected to the "evil eye." This is wiser than the disgusting practice so plentiful around us, when tender and unconscious babes are slobbered and kissed by gushing, vulgar women. These babes must be influenced by such treatment, and the walls of magnetic continence thereby broken down. But what is the "evil eye"? It is a cross-magnetism, or an influence inimical to the state of the individual. No mesmerist will permit his subject to be handled by others, opponents especially, for then no truth can be got from the entranced sensitive, and his life may be endangered. It is the same with our mediums: surrounded by evil influences, and subjected to the gaze of traitors, what wonder is it that truth should be absent from them at these times, and that a "doctrine of devils," that it is due to "evil spirits," should be the result? Yes: it is due to "evil spirits," and these are our ignorance of Spiritual Laws, and the vile intentions of many whom we permit to sit with mediums. But in ancient times, in the East, they understood all this. At present, they may observe these matters out of tradition, just as Christian ministers baptise, without knowing the meaning of what they are about. But the Egyptian mother is not far wrong, when she regards the influence of the European as evil. It is to be regretted that we have no unselfish motive in going amongst these people. Our bullets are deadly to them, our power can compel them in any direction, and in their eyes we are gross barbarians, unversed in those subtle truths, upon an observance of which the highest interests of humanity alone can be maintained. In their eyes, with all our glitter and show, we are filthy, for our motives are selfish, and the glance of our eye is poison. This infant baptism, then, is a kind of charm, performed with magnetized water, under spirit influence, to render the babe positive on its first introduction to society, so that it may maintain its straggle with opposing influences in after life. The operator should be possessed of a peculiarly powerful and congenial magnetism, that through him other spiritual forces may be projected from the spirit-world, and dispersing themselves through the water, tend to render the babe less vulnerable on its first contact with the world and its numberless conflicting influences. But is it possible that this sort of thing can have any efficacy? Let us inquire into collateral experiments. Mr. Tom Roscoe, in his experiences as a medium, states that he has been enabled, while under spirit influence, to handle red-hot coal. This immunity to fire was conferred on him by unseen powers who covered his hand with some invisible coating, so that the fire had no effect on it. If this be so—and we have facts in testimony—why not also ensheath the babe's whole nervous system with an invisible protective from the fires of passion in its future career? It is not the organic development of mankind, so much as the class of influences that excite them, that causes the evil so plentifully manifested in human life. Then there is the dedication of the child. It is usually in the name of the Trinity that the child is baptised. This is equivalent to leaving it in a general way to the direction of God, as if it were not under that care already. But baptism in the name of ecclesiastical deities may be intended to place

the infant soul in the thrall of sectarian forces, which usurp a position which the Creator and his angels alone can occupy. In some cases certain saints are named in connection with the child, but this is even more vague than the other, for how can the saints undertake all the business that is thus pressed upon them? It is rather presumptuous for poor blind humans to become the task-masters of Gods and saints! It seems to me that we altogether exceed our duty when we meddle with the affairs of our superiors. If we can find out how to do our duty aright, we may be sure that those in the upper world may be left to perform theirs. In *ОАНСР*, the New Bible, the whole arrangements of the spirit-world are stated in reference to the care of children in earth-life, and the reception of souls into spirit-life. There is a perfect organization for all man's spiritual needs. And what we require to do, is to render ourselves as eligible as possible to receive the benefit of those angelic services. We therefore come back to the original question of Spiritual Laws. By surrounding ourselves and our children with good influences, we may render them more accessible to the approach of exalted spirits. But if we impinge upon them evil influences, we lay them open to the approach of spirits of a similar character. Baptism, then, as an empty form, is meaningless and useless, but performed under proper conditions, by those spiritually worthy, it may be valuable. But it is its lesson that we should lay to heart. If good influences are of benefit to the child during the ceremony of a few moments duration, how much more important must it be to surround it with good influences all the time!

During the evening Miss Buck described what she had seen during the ceremony. A fountain was seen in the midst of the room with three rays, one for each child, coloured red, blue and white. There was a profusion of flowers, and three spirits were appointed to each child. Miss Buck promised on another occasion to give an account of the way in which the baptismal ceremony aided in the spiritual guardianship of the children.

Mrs. Wilkins was entranced by a sister in the spirit-world, who gave expression to some of her intentions as regards the future of the children.

Mrs. Treadwell was controlled by a number of spirits, much to the satisfaction of relatives and the audience.

Mr. Harling and family sang numerous hymns and choruses in a very pleasing manner. Mr. Denis gave a recitation, and Miss Mancel, in addition to Miss Buck, made clairvoyant observations.

At the close Mr. Harling announced that religious services would be continued, every Sunday evening at 7 o'clock, for one hour. At 8 o'clock the meeting would be resolved into a circle for spiritual manifestations. Punctuality was enjoined on those who desired to attend.

Mrs. Treadwell thanked her friends for the numerous attendance which had followed her invitation.

MATERIALIZATIONS AT MR. EGLINTON'S.

My dear Mr. Burns,—I put off sending you an account of materializing seance, held at Eglinton's, on Monday, 22nd September, until I fear 'tis too late. I waited for some promised notes from some of those who were present. We saw twelve materialized figures in all. Five of them, at least, were recognised. One of the forms had a light in its breast. I clasped hands with a form claiming to be my son; 'twas not his hand, nor did I recognise the form or face; I presume 'twas a spirit-personation. The twelfth form that came out brought the medium with it.

I went to London more than doubting, but returned to Bristol almost inclined to believe anything.

In great haste, I am, faithfully yours, F. G. IRWIN.
1, Brislington Crescent, Bristol, October 7th, 1884.

MR. F.'S CIRCLE.

Major Irwin, in a subsequent communication, says:—

"With reference to the extract from 'Frome Times,' in last number of MEDIUM, I also had the privilege, when in London, of being present at one of Mr. F.'s seances, truly described as wonderful. On that evening three figures came out: 'Ernest,' a tall, fine-looking—to all intents and purposes—man; next came a black boy, and lastly 'Mrs. Davis,' the mother of one of the mediums. At my request this last spirit clasped my hand. The hand felt as natural as my own, but very cold. I, too, have implicit confidence in Mr. F. and family, the seance at whose house was the last straw that broke the camel's back of my scepticism, and left me with the glorious certainty that our friends are not dead, but only gone before."

THE SPIRIT-MESSENGER.

THE DYING CRIPPLE GIRL'S STORY.

A CONTROL,

Recorded by A. T. T. P., October 3, 1884.

The Sensitive, under control, said :—

I saw my grandmother come back. Is it not wonderful, that God has brought me into this beautiful world, and yet left my old grandmother to toil up from the county of Kent, laden with that large basket, filled with such beautifully-coloured apples on her back? Not that my grandmother stole them, for I do not believe, that my grandmother would place her shrivelled hand and bony fingers on anything, be its value great or small, that she had not fairly earned.

My grandmother came back the night before last. I saw her at the station. She was always so kind to me. I had a mother of whom I must never talk before granny, or before my grandfather, at Becton. My grandfather worked at a coal wharf, and always came home with his hands and face black with coal-dust. I could not speak of my mother; not to my grandfather, although I never did wrong in their opinion; and whatever I craved for was always given to me. The neighbours pitied the poor lonely girl, but what was far beyond their pity or their love, was the kind and tender interest taken in me by the Doctor, who attended on me.

I was injured in the spine, and I was not at any time strong enough to mix with girls of my own age, and when I did attempt to do so, the desire was killed in the bud by the shrill cries of the children of my own age, crying out aloud: "Humpy may play with us." I never liked the Parson much; he brought me solemn little stories, in brown-paper wrappers, about good little boys and good little girls, who suffered pain, and died without complaining. I never liked these stories, for my pain of body forced so many complaints from me. How easy it was to learn, and the Doctor used to say how apt a pupil I was. I have read the newspaper to grandfather and grandmother, and both have burst into tears, and said she cannot be spared; and I think that the Doctor's greatest pleasure was to fling aside these little brown-paper covered tracts, and in their place give me solid food. These were his own words. May God bless him for his kindness, in opening the young bud of my thinking powers, and making me, a poor cripple and decrepit in body, mentally a prodigy to my grandmother, who never could read a line or write a word, and also to my grandfather, who could manage his initials, and his name, but I think, that there was no labour, that he was ever called on to perform that he feared more than to have to write his name.

My Doctor would sit down in the chair opposite to me, and would take my thin hands into his strong and muscular ones, and would say, "Why do you not laugh? You are fourteen years of age, and but a wee little soul, yet I am strangely drawn to you. I like to listen to the conclusions to which you arrive; for every word and every sentence that you breathe forth are truthful facts, and facts are God's own words. Little Kitty, my little lass, neither your grandfather nor your grandmother can tell you, that the sheltering arms of angels will clasp you, ere the summer comes again. You feel no fear of my words; your soul is awakened to great hopes; it has been lightened by gladdening dreams, and I thank God for the part which I have played in awakening your soul, which is but a sojourner on the very borders of eternity."

I said: "Doctor! you, who are so strong, so handsome, must know why death is to be feared. Why, even grandmother fears to die, and so does grandfather, but I do not. But I must thank you for making me think. Doctor! you are practical, because you are so strong; I am sensitive, because I am deformed and weak. Your life is a hard common sense fight against vulgar prejudices; mine is a life of inactivity; a life shut up in self-hood, and yet not always so. I must not tell this down stairs; but I may tell you, that I am not always alone. Do not look shocked at me. God is love, and it is from God, that these whispers from another world fall on my ears, telling me there is eternal light and eternal day awaiting for me. You have done much for me; I may live in heaven, and be enabled to do much for you. You have enabled my soul to know the purposes of my God. Sometimes I have heard you regret, Doctor, that your thoughts and opinions are not the same as those of other men. I am only young yet, you know I am dying, and that in dying I feel no fear; but you will listen to a dying girl. You are strong and good; I have a fondness for strength; perhaps it is because I never possessed it; but I have a greater fondness for goodness. You are young and yet past the age at which men marry, therefore near social claims are not very pressing, that you need to play the hypocrite; for who can persecute you, and if they persecute you, who else can they injure? You have neither wife nor child.

"You are strong and good, therefore you choose no dishonest or degrading position in this world. But I ask you to listen to the child, whom you taught to think, whom you prepared to listen to those whisperings of eternal souls, and

that they do whisper to me, I tell you, in the quiet of the night; at the beautiful sunrise; and at its setting. These whisperings never stop. My reason and experience are of your creating—I mean, the little I possess; but these unseen ones have given me even more than you could give to the poor, deformed, dying girl, for they have given me a knowledge of heaven and of angels. Dear Doctor! Caledonia owns you as one of its sons, and from one experience of human agency to another; from the dissecting room, through all the surgical departments, you have earned your degree by hard experience. Yet, aware of my bodily failing, in kindness and in love, spiritually you are as a child. Why do you cry? I am out of order in this world. Why? I cannot answer. I am weak, ill-formed, motherless, and fatherless. I am going to where eternal order reigns. Why are you crying?

"You come from a home surrounded by hills, and not far from the bright sea waves. You come from a quiet hamlet, where the housewife, and the good-man of the house, love and honour God. I come into this home, where the name of my mother must not pass my lips; from this window I have looked on all the world I know. I have heard other children speak of bushes and hedges and fields, fresh and green; but they have not been for me, for I am out of order: not that I complain; but again I ask—Why do you cry?

"The clouds of sorrow are wearing away, Doctor, why indulge in selfish sorrow? Come sometimes to that little part, the poor's portion of the Metropolitan Cemetery, and place a few blades of grass and the daisy on the spot under which I shall lie. And yet not me, Doctor, but that which has been most out of order: not me, for I too may be able to whisper to you. I have not breathed to anyone else, the blessedness of that which has been my most pleasing task. Do not look so practical, Doctor, or think that I am indulging in child-like and imperfect and fantastic dreams, before the image of God in this room, which is yourself. Do not look shocked; do not let the lesson, which I have learnt from these whisperings, disturb any of your religious thoughts. You are the image of God in your strength and your goodness. Believe me, child that I am, that I am dying without fearing; yet through these whisperings I possess a wider view, and a deeper faith, than is yours. All that I have found of any worth in life belongs to you. You have loved me, because I was lonely and miserable. You have taught me care, prudence, and forethought, and prepared me for that, which under God's aid I will yet try and prepare you for, namely, Eternity!

"It is necessary even for the good and the strong to have a guide. Men accept many guides. Mahomed is a guide to tens and hundreds of thousands. Jesus of Nazareth is another guide, and revelation guides millions. I will ask of God, whether I may guide you; for weak as I appear to you, I have an absolute knowledge of what I shall be when you or grandfather or grandmother bends over my grave. Do not look worried: do not feel my pulse so anxiously: my end is near, but I am cool and collected. I am not feverish nor excited, for God is good to me; loved ones are around and known to me. I have seen their homes; I have been beyond the horizon of childhood's experience. Doctor! I have inhabited eternity; I have seen fruitful trees, sweet homes, and large cities where love dwelt. I am not wandering, dear Doctor. I want you to listen, for I do not think you will ever listen again to me under this form. Love the Sabbath; protect it if ever you become powerful; it is the only blessing, that the priests have bestowed on the working man.

"When you are gone from me, my mother will come for me. I dare not speak of my mother to those, who love me downstairs, but she will come for me, and take me to such beautiful scenes, where I shall see the ocean's sands as white as silver, with pebbles, and sea-shells whiter than the snow; where the winds blow so softly, and so gently, that there is nourishment in every draught. There all who are around me shall stop, as they have often stopped before, and point heavenward. Every occupation shall be laid on one side, and God shall speak; the thrilling voice from the Ever-Inconceivable shall be plainly heard. Doctor! I have heard this call; not couched in human words, but a call, that makes the soul feel that worship is due to God.

"Do not be startled at my powers of thought; they belong to you, and not to me. Believe me for the sake of that, which you have given me, namely, precious, catholic, imperishable opinions. I love my mother dearly, yet she is more like my grandfather and grandmother. I take after my father, but he does not take unto his God; but I know, Doctor, that these things which are hidden to you, are known to me. I remember, when I first knew that I must die, your kind words had told me that truth, that I might join my little vein-stained hands together, and ask God to take me. You have gone, and darkness has been in this little room, Doctor, when I have heard a sound of sobbing at my bedside, and a trembling entreating voice crying—'Kitty! Kitty! it is your mother,' and as I looked on her fair face, an overwhelming love went from my soul towards her. I could not throw myself into her arms, for she was like a picture in a looking-glass, seen plainly by me, but my hands could not touch her, but she could answer every question as plainly as you answer me. I said to her: 'I love my grandfather, and my grandmother,

your mother and father, but I dare not mention your name to them—Why is this? Mother, for I have never heard the name of my father mentioned at any time—Why is this? And she said: 'Kitty! I have come prepared to wait. I shall not have to wait long. Your trembling soul shall come and go. I will take you hence, and whilst God wills, will guide you back. My father and mother are rigid Roman Catholics, and for generations can boast that the shadow of shame has never rested on any of them. I went into the service of a Roman Catholic gentleman and lady, who had an invalid son. What the Doctor has done for you, this son has done for me: he gave me a world of thought. He was fairly formed yet doomed to death; fair as a picture, yet the bloom on his cheek was a sure forerunner of the death, that awaited him. You are too young for me to enter into any other particular than that I waited on him, by special desire, wheeling him in his chair to the spot he loved best, and whiling away his weary hours, pleasing even his fastidious ear by my accuracy of accent and pronunciation. You know, Kitty, how weary is the time of teaching, through your own experience, and when he died I came home, and you were born; not to be received with hate, for my fault was atoned for by my life when you were born. I would to God, that you had inherited your mother's strength of body.'

"Dear Doctor! I answered: 'Mother! do not grieve; I thank God that I have inherited my father's strength of intellect instead.'

Perhaps you, dear Recorder, would like to know the name of the Doctor, and my name, and the name of my other grandfather and grandmother, who are still living, and have heard of my mother's death and burial; and how soon after I followed her; for what is an existence of fourteen years. Well, listen, I can remember reading a volume entitled, "Japhet in search of a Father," but I will give you the title of another labour which shall be mine, "Kitty in search of a Father," and when he is found I pledge you my word that he shall speak of himself, of my mother, and of the thanks which are due to the Doctor, and of the love which he will learn to feel for me.—F.D.M.

PROGRESS OF OUR PRIVATE CIRCLE.

To the Editor.—Dear Sir,—In accordance with the promise given in my last letter, I herewith send you an account of the progress of our circle. We have indeed advanced rapidly, and have had wonderful phenomena, considering the short time we have held our meetings. As already intimated, we have had no difficulty with the table: our spirit-friends are usually waiting for us to commence our meeting.

Since writing to you, our servant (who is a sister to one of the Plymouth mediums) has been down there on a visit. She was an entire stranger to Spiritualism until she found it at our house, some few weeks ago, but we soon realized that she had great spiritual power, and during her visit to Plymouth our spirit-friends have worked so powerfully upon her, that she was very soon controlled. We were informed of the fact at our circle, but were told that our friends had not been able to speak through her. This they were desirous of doing before she returned, and on the last night of her stay in Plymouth we were told that they had succeeded in speaking through her. We found on her return that this was perfectly correct, and we are pleased to say that we have now a medium in our circle, and we have had the most interesting controls. Her usual guide is a Royal Personage, who has been in the spirit-world for centuries, and in whose mode of speaking to us there is so much of dignity and majesty, that we can instantly recognise her. "Mark Whitford," mentioned in my last letter, has also controlled her several times, and one of these always opens and closes our circle with an invocation.

The ministerial friend, of whom I wrote, has spoken through her, also a well-known clergyman of the Church of England, who last Sunday sang a beautiful hymn through the medium, and told us that she was formerly a member of his church, and that in company with thousands of others she had joined in singing this hymn around his open grave at Plymouth. He has also promised to develop the medium, so as to be able in time to speak in public through her.

The medium's own father has also controlled her on various occasions, and several others. But I wish to speak more particularly of the control of a dear one, who passed away from me about ten years ago. She has controlled her on different occasions. One evening last week she desired to be alone with me. So, after we had closed our circle and the other friends had left the room, she took control of the medium and entered into conversation with me in her own quiet way. She referred to the past and took me on to the future, and told me that although I had a great trouble coming upon me, the nature of which was fully explained, that I was to cheer up, for she and my other spirit-friends would be with me to help me to bear that which would otherwise crush me. She also told me that she was constantly with my eldest son, even in his business, and she knew all about the people with whom he is employed. It may be interesting to your readers to know as a proof of this statement, that she has warned him against associating with one young man, which I

find on making enquiries to be necessary. If we are sitting in circle, and my son is not present, she is not with us, but as soon as we hear his footsteps outside the house, she is present and makes her presence felt.

She also asked me if my second son had seen anything to frighten him on my recent visit to Plymouth, because she said that his mother had appeared to him, arrayed in white, as he lay awake on the sofa in his grandfather's house, and that he had seen it most distinctly, and thought at first it was his aunt Jessie. (He was ten days old when his mother passed into the spirit-world.) I had entirely forgotten the circumstance, but this brought it fresh to my memory, and when I questioned him the next morning he was able to give me a clear account of what he had seen, which exactly corresponded with what I had been told. She told me also that he has great spiritual power, and that she had been able to materialize herself with that power.

On Sunday last we had a most successful circle, and three of my friends surrounded the bed on which my sick wife lay, and materialized themselves in a most unmistakable manner. The table was also moved about in a most remarkable way.

In closing this rather long letter, I should like to say that our Plymouth friends are progressing rapidly. The public meetings at Devonport (according to letters to hand this morning) are crowded, and circles are being formed and the enquirers after truth are increasing.

I am hoping after a few weeks, when we get somewhat further advanced, to be able to start a public meeting somewhere in this neighbourhood, especially if I could get one or two friends in the neighbourhood able and willing to join me in the work. I feel so impressed with the importance of Spiritualism, that I am anxious to do something to aid its spread over this great city.—I am, dear sir, yours sincerely,
Islington, October 7th, 1884. W. BURNS.

VEGETARIAN DINNERS.

On Saturday evening, October 4, a vegetarian dinner was given at the "Porridge Bowl," vegetarian restaurant, High Holborn, to inaugurate the winter's campaign of the Food Reform Society. The guests were so numerous that the spacious dining-room was crowded to excess, and it was with difficulty that the waiters could serve the tables. Mr. Read, of the Garden Restaurant, in Jewin Street, occupied the chair, and delivered an earnest and valuable speech. Mr. Doreman gave an account of the observations he made on Dietetic Reform, during his recent six months' tour in America, where he formed a new society. Speeches were delivered by Dr. Wyld, Mrs. Wallace, Mr. J. Burns, and Professor Mayor, of Cambridge. The food provided was of the best possible quality and carefully cooked. In condition and flavour, it was equal to the product of any private kitchen under the kindly management of an able housewife. If Mr. Britten's customers are habitually served in a similar manner, his place ought to be popular. Mr. Britten intimated that a school of vegetarian cookery was about to be opened, and that during the evening Mr. Salisbury had subscribed £10, and Mrs. Weldon (through him), £15, to carry out that object. It was with regret that many heard of Mrs. Weldon being unable to attend through illness. The dinner was a great success.

On Thursday evening, October 9, the Vegetarian Society gave a dinner to the London Press, at their dining hall in the Health Exhibition, at South Kensington. Though there was a good muster, the tables were not quite occupied. The dinner was a most elaborate one, being, from the number of courses, about three dinners in one. There was quite a variety of dishes in each course, and as a portion of more than one kind of food was served on the one plate, the diners had a fine opportunity of becoming largely acquainted with vegetarian fare. This seems the only reason for such an extended display of viands, as the managers of the feast certainly do not recommend so much cooking, one of them stating that they were vegetarians, not vegetable-arians. The press men appeared to enjoy what was set before them, for the passage of the plates and the movement of jaws went on much longer than any ordinary vegetarian could keep up with. It was a most satisfying meal, all the dishes being highly commendable, and yet such as may be seen on any man's table, whether rich or poor, if able to provide a meal at all. The popping of corks, of the plentiful supply of non-alcoholic fruit drinks, gave a festive sound to the repast, familiar to the ears of those who worship the bottle, but less drinking would be advisable. Dr. B. W. Richardson occupied the chair, and made a lengthy and thoughtful speech, decidedly inclining in the direction of vegetarianism. He was followed by Mr. J. Burns, representative of THE MEDIUM, who gave a summary of his vegetarian experience. Dr. Allinson combatted some of Dr. Richardson's physiological views, and spoke most heartily for the diet. Dr. Richardson, a life-long vegetarian, made a most eloquent defence of a non-flesh diet, stating that no animal product entered into the composition of the clothing which he wore. Other speeches were given, and Mr. Whitworth, M.P., moved a vote of thanks to the chairman, in which he spoke favourably of the system. The dinner passed off exceedingly well.

At the first-named dinner there was just too much speaking.

so that the audience got rather weary, and broke up before all had been said. The introduction of a few songs would prove a valuable alternative, and induce a more patient attention towards the close.

We would also suggest a descriptive Menu on such occasions. As these meals are given to afford demonstrative teaching on the merits of the vegetarian's system, full information should be afforded as to the composition of the dishes and the way in which they are cooked. There should be no mysteries in any of these matters. It is only in the manufacture of sausages where any secrecy is an advisable precaution.

OBITUARY.

MRS. DUGUID, KIRKCALDY.

At Kirkcaldy, on October 10th, Mrs. Duguid left the mortal form for the higher life, at the ripe age of 77 years. She was Mother of the Mediums who bear her name, and through her instrumentality the mediumistic power was cherished and maintained, which has led to the separate results. She was of a retiring disposition, but full of good common sense; and a kind and loving temperament pervaded all her actions. Her motherly care kept a fast hold until the end of her earthly journey, and in the midst of her last suffering, when nature was claiming supremacy over the frail tenement, she was always inquiring anxiously after the welfare of her three sons left behind her, as well she knew the little persecutions that attended their journey through life, because of the prominence given them on account of the principles they represent.

On some occasions, when strength would permit, she faced, along with her son, Alexander, stormy meetings, while he was endeavouring to teach and infuse the blessed facts of immortality, into those minds less fortunate, who had not received the faith of the New Gospel; and the conviction of sympathy and support on the part of a mother, kept the cold feeling of doubt and despair at the door, and emboldened the mind to earnest action. Although her own life was quiet and retired, her name has reached many parts of the habitable globe, and has carried with it the convincing proofs of another life beyond the tomb.

Her son, David, was the instrument through whom "Hafed" communicated the beautiful teachings of a New Life, and the volume has been one of the most successful efforts of the Spiritual Press. The other member of the family, Alexander, has in the work of a spiritual correspondent, been the means of conveying to thousands, consolatory epistles confirming the faith, and spreading the knowledge of the truths of Spiritualism. Robert has acted a conspicuous part in the matter of physical mediumship. He was the medium in that remarkable materialization seance at Ravenscraig Castle, which was recorded in the *MEDIUM* three years ago; and has become immortalized in a volume of spiritual experiences published in Australia, by Mr. Denovan. All these things combine to render her memory interesting to Spiritualists; but the strongest and most indelible proofs of her presence in the form, is the love and affection which her memory retains in the minds of her family, which will only soften and sweeten as the journey of life is continued by those left behind.

DR. STRICKLAND.

A few weeks ago we published a sketch of Professor Buchanan, of Boston, U.S.A., from the pen of Dr. Strickland, a clergyman who had been for many years the Professor's friend. Professor Buchanan has communicated to us some newspaper extracts which furnish materials for this notice. We quote:—

"Rev. William P. Strickland, D.D., died a few days since at Ocean Grove, N. J., aged seventy-five years. He was a man of distinguished abilities, and well known as an able writer. For several years he was assistant editor of the 'Christian Advocate,' New York, and wrote several volumes, mostly historical and biographical, which have a permanent place in our religious literature. Some fifteen years ago he left the Methodist and united with the Presbyterian Church, of which he was an honoured member at the time of his death."

As might be inferred from his appreciation of Dr. Buchanan, the deceased was a man of progress, taking particular interest in medical freedom. He was president of the board of trustees of the first school of the Eclectic Medical Reform. "He was a man of extensive erudition, and among other labours had made an original translation of the Bible, materially different from its orthodox version. For several years he was

Professor of Medical Jurisprudence and Medical Literature in the Eclectic Medical College of New York." His tribute to Dr. Buchanan, which we published, was his last contribution to the press.

DEATH OF A DIVINER.—Mme. Cailhava, whose divining rod and powers of discovering precious metals therewith created some amount of sensation about two years ago, was found dead in the room she occupied in the Rue du Mont-Cenis, Paris, on Sunday. Owing to a few successful experiments, Mme. Cailhava obtained at one time from the Government permission to exercise her powers of divination in the crypt of St. Denis Cathedral. The search was, however, suddenly stopped by the Primate, on which the lady brought suit for damage against him. She was unable to carry it on, however, through want of funds. Mme. Cailhava had absolute faith in her mysterious divining rod, yet refused all the offers made by parties for its purchase. Though of an excellent family she died in the greatest penury, at the age of seventy-three.—"The Echo."

NERVOUSNESS IN SPEAKING.

We reprint the following selection from "The Manifesto," the monthly magazine of the United Societies of Shakers. It indicates that all great speakers are sensitive, and their nervous state may be largely induced by the control which takes place when they begin their task. We hope many of our readers will be encouraged, from perusing it, to use their powers in public speaking:—

A youthful speaker, nervous at the prospect of addressing a literary society on its anniversary, was advised by a clergyman to look upon the audience as if it were so many cabbage-heads. The suggestion was not a bad one, provided the youth had thoroughly prepared the speech for heads with brains. The young man, though he did not know it, held in that nervousness, at least, one claim to a place among orators. For there is scarcely a public speaker whose words move men, who does not feel a similar tremour every time he rises before a great audience.

"My throat and lips," said the late Lord Derby, surnamed the "Rupert of debate," from his dashing, fearless style, "when I am going to speak, are as dry as those of a man who is going to be hanged."

Mr. Matthews, in his essay on "The Orator's Trials," has collected a number of cases to illustrate the fact that the very sensibility which gives the orator his power makes him nervously anxious before rising to address an audience.

Patrick Henry usually began with a hesitating timidity, which continued until the excitement of speaking threw it off. William Pinkney, a haughty, defiant, and vehement orator, would turn pale when about to speak, and his knees would tremble, as though he were Belshazzar, gazing at the mysterious handwriting on the wall. Even years of practice failed to repress this nervousness.

It is fortunate for the orator that years do not do this. For without the sensibility which begets it, one of the forces of oratory would be wanting.

Tristram Burgess, "the bald eagle of Rhode Island," while speaking, on some important question, in the House of Representatives, suddenly pointed his fore-finger toward his opponent, and made a long pause.

"That pause was terrible," said a colleague to Mr. Burgess, on leaving the House. "To no one so terrible as to me," replied the orator, "for I couldn't think of anything to say."

"Nothing but strong excitement and a great occasion," wrote Lord Macaulay while he was looked upon as one of the orators of the House of Commons, "overcomes a certain reserve and mauvaise honte [bashfulness] which I have in speaking; not a mauvaise honte which in the least confuses me or makes me hesitate for a word, but which keeps me from putting my fervour into my tone or my action."

Dr. Storrs, the most finished of pulpit orators, whose extemporaneous sermons are marvels of rhetoric, thought and eloquence, it is said made a dead failure when he first preached without notes. After floundering for twenty-five minutes, he came to a full stop.

"I sank back in the chair," he said, describing his mortification, "almost wishing that I had been with Pharaoh and his hosts when the Red Sea went over them."

"My Lords," said the Earl of Rochester, as he began a speech to the House of Lords, "I—I—I rise this time—My lords, I—I—I divide my discourse into four branches. My lords, if ever I rise again in this house, I give you leave to cut me off, root and branch, forever."

The lesson taught by these incidents is this: The orator should master, but not eradicate, his nervousness. Canning, one of England's wittiest and most classical of orators, used to say he was sure of speaking his best if he rose in a great fright. The more his heart beat the more certain he was that the heart of the audience would soon beat in responsive sympathetic rhythm.

Mr. Robert Stout, the Conductor of the Dunedin Children's Lyceum, is Premier and Attorney-General of New Zealand.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 17, 1884.

NOTES AND COMMENTS.

Mr. Morse has given his experience in a very candid and straightforward manner. From what we know of his mediumship during its development, he has gone pretty near the mark. In those days we did not know so much of the laws of mediumship, as we have recently acquired, or we might have made more valuable observations. Such mediumship as that of Mr. Morse's can be made far more valuable by illustrating psychological laws, than by the mere expression of what spirits have got to say. All the intermediate border land has to be well explored before the teachings of spirits can be satisfactorily determined as genuine. But what is genuine spirit teaching? A spirit may absolutely control, and through the medium express his own ideas in his own language, and yet it may be all very common place indeed. The foreign spirit through Mr. Roscoe can speak absolutely, but after all is said and done—can we affirm that we have thereby gained much that is "Spiritual?" Again we ask—What do we mean by "Spiritual?" Gerald Massey long ago contended for the claim of the "normal medium." The man of genius, wholly conscious of what he is about, has given many grand spiritual teachings to the world. Our mediumistic speakers have frequently been more valuable as phenomenal wonders, than for the abstract value of their utterances. But we mistake their message to us, if we attach too much importance either to the subject matter or its supposed source. Much of mediumship is more valuable to demonstrate psychological facts respecting mental states. Mr. Morse shows how the controlling spirit can manipulate the brain faculties, so as to alter the mental state, and enable the speaker to treat subjects in accordance with the bent given to the mind by the combined operation of the subject matter, surroundings and attendant spirits.

A valuable fact in Mr. Morse's experience is the facility with which he, entranced, reproduces matter peculiar to the minds of person's present. Now it is possible that the controlling spirits, while in the sphere of the medium, are not wholly aware of the source of all that is given through their medium. A normal speaker may be traversing the thoughts of others present, and not know where the flow of thought comes from. We would like to have the opinions of the spirits on these points, and in answer to the last question the controls indicate that they have much to say on it. The "Strolling Player" would sometimes say to the chairman at Mr. Morse's circles, some fourteen years ago: "You were the orange, and we sucked you." This is, we take it, a legitimate circumstance in the development of a medium, which consists in being furnished with mental conditions of a kind similar to the result sought to be attained. While at the Spiritual Institution, under development, Mr. Morse was a diligent reader of A. J. Davis, and from the fact that he was thus thrown into a plane of thought, the success of his development is greatly due.

Mr. Roscoe's narrative, taken in conjunction with the testimony of Mr. Pratt, is an instance of mediumship pure and simple. Its value does not depend on the quality of what is said, but on the indisputable fact that a spirit thus speaks. But observe, that the simple ideas of this African spirit are much more easily expressed than the complex teachings of some distinguished philosopher, moralist or spiritual teacher. To express quality of matter requires a secondary form of development, in addition to the initial one of capability of being absolutely controlled. An expansion of the capacity for giving forth more exalted ideas requires to take place, and this comes from growth, derived from experience and coming in contact with beneficial surroundings. The medium's aspirations have much to do with it. When Mr. Morse, in his earlier career, was a medium with singleness of purpose, he was much more of a medium than in recent years, when other objects monopolised his ambition; and still he may have been able to discourse with equal freedom of language.

Observe, in relation to these two cases, that entrancement, even to unconsciousness, is no guide as to the absolute control of the spirit. Mr. Morse is unconscious, and yet absolute control is not his phase; Mr. Roscoe knows what is going on, and yet the spirit has complete possession of his powers of speech. Then "our own minds" may have much to do with the utterances, and yet we may be quite unconscious of what is being spoken. Some who could be valuable teachers, object to speaking, because they are conscious, and fear that their own thoughts enter into what they say. Let such scruples be entertained no longer, for the conscious medium may be made the most translucent vehicle for spirit-communion.

Mr. Morse's forte is to reason upon those accepted teachings which form the staple of Spiritualistic ideas. In this respect his own words gauge his services very accurately. There are no two mediums or speakers alike, and it is well to remember that all can be useful, and increasingly apt in their peculiar method of work, if they will only be true to the light they possess, and endeavour to utilize their talents in the best way possible.

The control this week is an illustration of the philosophy of mediumship. The style is a remarkable feature in the immense variety that has appeared from the same medium, yet, with the assumption of childish characteristics, there is apparently a mental experience, and ripeness of treatment, which seems to come in from some collateral influences. The form of expression in respect to the "Self-hood," in that of other controls; and yet A.T.T.P. says he did not use the phrase till it was introduced by the controlling spirits. We do not remember its having occurred in the earlier controls. Possibly there may be permanent "guides," who act is the giving of those communications, and somewhat tincture the various messages with their mental habits. Then, a peculiar style of expression may become recognised by the Recorder; or the Medium, though unconscious, may have his bias in the use of words. At the same time, taken as a whole, these controls are much more than could be expected from the combined efforts of both Recorder and Medium, even if they set themselves to do their best.

Since the foregoing was in type, A.T.T.P. remarks in a note: "My friends, who cannot swallow the fact of communion with the dead, make me out much cleverer than I am, and put down the Controls to mind-reading. Mine, instead of being the master-mind, is that of the scholar to the controlling spirits. I have learnt more this last seven years than in all my former life." There is a vast difference between "mind-reading," as implied above, and a *mental influence*, which forms the *basis* upon which the spirits are enabled to express themselves. All spirit communications must necessarily partake somewhat of, and be modified by, this basic mental influence, which is the recipient.

The question of Mediumship can only be understood by much observation derived from long experience. In our suggestions given above and at other times, we make no attempt at dogmatism, but would leave all aspects of the question free for intelligent observation.

Spiritualism is a regenerator, bringing from the inner realm of man those higher attributes, mollifying the asperities of the ignorant brain, and bringing the student of occult forces into accord with nature's grander conceptions. Spiritualism unfolds the dignity of man, broadens his ideals, draws him into closer intimacy with unseen truths, and gives to poor humanity a higher knowledge of those principles which pertain to his future progress.—LYSANDER.

THE LIABILITIES.

AN APPEAL TO ALL SPIRITUALISTS.

The London Committee in connection with the Liability Fund held its first meeting at the Spiritual Institution, 15, Southampton Row, on Monday, the 6th instant.

It is gratifying to find that persons all over the United Kingdom are willing to identify themselves with the endeavour now being made to place the Spiritual Institution on a sound and healthy basis, and the Committee take the present opportunity of urging all readers of the MEDIUM, and all well-wishers to the Movement, to apply to the Secretary, Mr. King, 15, Southampton Row, for Subscription Cards.

It is surprising how much can be accomplished by individuals, and if every reader of the MEDIUM will make a personal effort, which need not involve any self-sacrifice, the Committee are confident that the grim shadow which the Liabilities have cast on the work of the Spiritual Institution for years will soon be moved, and will, before long, be nothing but a memory.

The Committee propose keeping the readers of the MEDIUM regularly informed of the progress made by all those who have rallied to the work, and they trust that this Appeal to individuals, to identify themselves with their labours, and to cordially co-operate in the effort to reduce the Liabilities, will be heartily responded to.

H. HOGAN, *Treasurer.*

Rokesley House, Middle Lane, Hornsey, N.

J. KING, O.S.T., *Secretary.*

15, Southampton Row, London, W.C.

THE COMMITTEE MEETING.

Was held at 15, Southampton Row, on Tuesday evening at 7 o'clock. It was reported that £100 had been paid in by a gentleman who had given promise of that sum towards the £400, and an acceptance for £96 was shown as having been met by the aid of that contribution.

Seeing that other parties have announced a social evening at Goswell Hall, on the very date fixed at last meeting, it was resolved to defer further preparations till a subsequent date can be decided on.

Mr. Hogan presented an Appeal which he had drawn up, and which in accordance with the wishes of the Committee is given above. It was considered desirable that all Spiritualists send for a collecting card, and in the event of addresses being known, the Secretary was instructed to forward cards to the friends of the Movement.

LIABILITIES FUND SEANCES.

At 15, Southampton Row, on Friday evening, October 17th, at 8 o'clock, Physical Seance, Messrs. Williams and Husk, mediums. The minimum contribution will be 2s. 6d. Only a limited number of approved sitters accepted, and places must be arranged for in advance.

At 15, Southampton Row, on Friday evening, October 24th, at 8 o'clock, Physical Seance. Mr. Armstrong, medium. Minimum contribution, 2s. 6d. A limited number of approved sitters admitted, and all places must be secured in advance.

At Mrs. Jones's, 273A, Albany Road, Camberwell Gate, Sunday evening, October 19th, at 7 o'clock, Mr. W. Towns, medium.

At 15, Southampton Row, on Tuesday evening, November 4, Mr. W. Towns will give his second seance.

Mrs. Lingford, Leeds, desires us to acknowledge 2s. 6d. from Mr. T. Hartley, and 1s. from J. H. S., Bradford.

We have received stamps, 2s. 6d., from "A Reader of the MEDIUM." Other kind contributions have been acknowledged direct.

Miss Rosamond Dale Owen lectures at Cavendish Rooms on Sunday evening, on her Spiritual Experiences. Mr. Frank O. Walker, basso, and Mr. Tyler, tenor, are expected to sing solos and a duet.

J. Burns, O.S.T., lectures at Providence Hall, Paddington, on Sunday evening at 7, subject—"A Spiritualist's Confession of Faith." The hall is at 151, Old Church Street, Edgware Road, a few doors on the left after turning out of Edgware Road, going towards Paddington Green.

PROVIDENCE HALL: 151, Old Church Street, Edgware Road.—Sunday October 26th, a People's Harvest Festival, and Tea Meeting for Spiritualists only. Tickets, 1s. each. Tea on table at 5 prompt, followed by Sacred Music and Singing. Any who are aged and cannot afford 1s. can have a ticket free, through a Friend whom we can rely on. Flowers and music will abound, we hope. Gifts of Vegetables, Fruit or Flowers will be thankfully received, and given to aged poor on Monday, from 12 to 2. Gifts should reach Providence Hall not later than Saturday morning. All communications address to J. M. Dale, 50, Crawford Street, W.

A LETTER FROM W. J. COLVILLE.

To the Editor.—Dear Sir,—It may prove interesting to some of your readers to see a line in your paper, from one who, after having spent fifteen months in England, has just returned to the United States.

Your correspondent had the privilege of lecturing before the Williamsburg Spiritual Conference, New York, on Wednesday evening, October 1, and of holding largely-attended receptions in Brooklyn, October 2 and 3.

The Cause of Spiritualism seems flourishing in these immense cities, now made truly one by the great suspension bridge which is now quite completed, and over which trains of steam cars are passing perpetually. During fifteen months many improvements have been made here, and I think I may fairly say that Spiritualism seems to have fully kept pace with all reforms and improvements, in the rate of progress it has made. There seems a far greater and deeper interest in spiritual things than there was a few years since. People seem to have discovered that the phenomena are valuable, and only a stepping-stone to the spiritualization of mankind; and, acting on this conviction, there is less curiosity and more earnest investigation than heretofore.

My guides inspired me to speak upon the state of the British Empire, with reference to the new wave of truth which is coming upon the world. Though the notice was very short, a large and most appreciative audience assembled and evinced deep interest in all that was advanced. The receptions were also very well attended. People had so many questions to ask, and so many wanted personal poems, that I was compelled to stay in New York till Saturday, leaving on Saturday evening by boat, and reaching Boston very early on Sunday morning; but in time to have breakfast and an hour's leisure before going to Berkeley Hall, where services were resumed at 10.30 a.m., after having been suspended for over fifteen months.

I have met many good old friends, who welcomed me very cordially, and have made some pleasant new acquaintances, also.

We are having very warm weather for the time of year. Everything here looks bright and prosperous, and I am glad for some reasons to be back again, though I shall always cherish the deepest regard and warmest affection for my many English friends, whom I shall be delighted to meet again so soon as my inspirers give the word for me to recross the ocean.

With every good wish for you all, and all your undertakings, believe me yours very truly,

W. J. COLVILLE.

Boston, October 5, 1884.

NEXT WEEK'S "MEDIUM."

In our next issue we hope to give a Portrait and Biography of the late Joseph Livesey, of Preston, the Father of the Temperance Movement. He was our friend twenty years ago, and our first helper in the promotion of Progressive Literature. The Number will be of deep interest to all, but may be circulated amongst Teetotalers with advantage. Many of the leaders of the Temperance Movement are Spiritualists, and there is no class of society in which the seeds of Spiritual Truth may be sown with greater advantage.

We hope a few thousands of next WEEK'S ISSUE will be circulated by our readers amongst Temperance men. They are well known in every town, and many Temperance meetings are held everywhere. For this purpose we offer them at 4s. 2d. per 100, or £2 2s. per 1000, carriage extra. Orders, with remittances, should be received not later than Wednesday.

We will give, also, next week, Mr. Wallis's answers to his own questions.

HOLLOWAY.—Mr. Swatridge has commenced a series of Monday evenings, at 8 o'clock, at his address, 3, Alfred Terrace, near St. John's Church, Upper Holloway. On Monday evening, he will discourse on "The Mission of Spiritualism to Humanity." He solicits the assistance of mediums and others to sustain the work.

"When I read 'Rhineland,' I felt as if I really rested from the troubles of this world, and basked in sunshine. I required no exertion to read. I seemed to be wafting through the air of romance, with everything beautiful around me, and only regretted that the last page came so quickly."—HANS EDWARDS.

The "Western Independent," the other week, devoted more than a column to a report of Mr. Burt's trance discourse at Sailors' Welcome, Stonehouse.

CHILDREN'S PROGRESSIVE LYCEUM.

To the Editor.—Dear Sir,—One of the results of the Conference, held at Bradford, on the above question, was an agreement with the members of the Spiritual Church, Walton Street, that I should visit them on Tuesday evenings, in the above place, to instruct them in the method of conducting the Lyceum, and especially the marching and calisthenics.

On the 14th inst. I paid my sixth visit. On the fourth visit the officers were duly elected. Mr. N. Wood was elected as Conductor. This gentleman has for some time possessed a copy of Mr. A. J. Davis's "Lyceum Manual," and is, also, an ardent reader of Mr. Davis's works, which should make him pre-eminently adapted to fill the office he is elected to. Mr. Backhouse was elected as Guardian of Groups; Mr. Smith as Watchman, and he has, also, accepted the office of Secretary; Mr. Pinder as Librarian; Mr. Shepherd as Treasurer; Mr. Firth as Musical Director. There were, also, four Guards elected, whose names I do not quite remember. The Leaders will be elected, I suppose, as the various Groups are formed.

This society possesses ample room to give the Lyceum a fair trial. There is a good anteroom, and also a large tea-room, which can be converted into an anteroom for the very little ones, if required, which it will be, if they teach Zoology from animals carved from the block. I may also state that they have rented the large room over the Church, in which they have been most fortunate; the landlord, Mr. Shepherd, letting it for a mere acknowledgment. The officers of the Church have, also, granted £5 from the funds, to purchase necessary books with.

You will perceive from the above that the Lyceum at Walton Street, with its ample corps of officers and means, is likely to become a prominent feature in Bradford.

I wish to add, that if there be any society, or societies, with-in easy access of Batley, wishing to form a Lyceum, I will lend my services to help to the best of my ability in its formation, if required.

If they adopt the plan of Bradford friends, of meeting on a week night until they have got hold of the method, I will try to meet them either on a Tuesday or Thursday evening, for a few weeks.—I remain yours faithfully,

ALFRED KITSON.

14, Back Crescent Street, Cross Bank, Batley, Yorks.

LYCEUM LECTURE AT PENDLETON.—On Sunday morning Mr. H. E. Schneiderit, M.P.P.E.A., M.T.S.M., gave another scientific lecture, this time to ladies only, subject, "Woman, her diseases, how they arise and how curable." The lecture was very fairly attended. The lecturer spoke upon digestion, and said: That the most proper food for all individuals is that which affords the most nourishment, and is the easiest of digestion. The best food for the morning and evening meals, providing it agrees with the stomach, is milk, with brown bread, which affords a greater supply of nourishment than any other kind of liquid food. In cases of general debility, attended with emaciation and bodily decay, milk is a most excellent and nutritive diet; but it is apt to become acid, and disagree with those stomachs which are enervated by the frequent and long-continued use of hot beverages. In those cases the lecturer recommended the milk to be mixed with water, and boiled until it agrees with the stomach. About a tablespoonful of lime-water mixed with milk will prevent its becoming acid, and also make it sit easy on the stomach. Hints for dinner and supper were also given, with remarks on sleeping with the mouth open, and on various diseases, and the laws of health generally. Next Sunday morning the lecture will be on "The New-born, the Dying and the Dead."—Cor.

THE SUNDAY LECTURE SOCIETY.

The Lecture season will be resumed at St. George's Hall, Langham Place, on Sunday, October 19, at 4 o'clock, when Dr. Andrew Wilson will lecture on "Lungs and Breathing" (with illustrations).

The annual report, just issued, states that:—

"The greatest number of persons at any one lecture was about 769, the smallest number was about 217. The attendance at the first series of seven lectures was about 3,988; at the second about 3,031; at the third about 2,642: total, 9,611; giving an average of 457. The average at the first year's lectures was 286, at the second 463, at the third 390, at the fourth 385, at the fifth 402, at the sixth 375, at the seventh 405, at the eighth 441, at the ninth 424, at the tenth 379, at the eleventh 407, at the twelfth 382, at the thirteenth 378, and at the fourteenth 503, making the average of the whole fifteen years 405.

"The Hon. Treasurer's account, which has been audited by Mr. William Rutter and Mr. W. B. Brook, is now laid before the meeting. The total receipts, including the balance from the previous year, amounted to £393 19s., and the expenditure, including a donation of £10 to the Tyneside Sunday Lecture Society, and a sum of £34 17s. 6d. carried to the deposit account, to £388 4s. 1d. There remains in the Treasurer's hands a cash balance of £5 14s. 11d. The donations and members' subscriptions amounted to £184 12s., against

£203 16s. 6d. in the previous year. The amount received for series tickets and admissions at the doors was £146 2s. 6d. or an average of £6 19s. 2d. at each lecture, against £167 12s. 2d., or an average of £7 19s. 7d. in the previous year.

"The subscriptions for the year have been fairly maintained. There have been 167 annual subscribers and one donor of £1, making a total of 168 members. The annual subscriptions amounted to £176 14s., and the donations, including several under £1, amounted to £7 18s."

There are similar Societies at Newcastle, Birmingham, Manchester, and Glasgow.

THE EXTENDED SALE OF THE "MEDIUM."

Mr. W. T. Rossiter, Torquay, writes to request that a Contents Placard of the MEDIUM be sent weekly to Mrs. Elma, newsagent, of Earl Street, Newton Abbott. Readers have been introduced, and she will kindly give it a chance.

Mr. O. Baker finds the MEDIUM shown in a newsagent's window in Walworth Road. He went in to thank the proprietor for so doing.

Our Bradford readers may obtain their MEDIUM every Friday morning on applying to Mr. W. Pinder, 11, Ripley Terrace, Bowling. All Spiritualists should secure the MEDIUM before Sunday, and thus be made acquainted with all arrangements respecting meetings and speakers. It is all very well to sell the MEDIUM on Sundays to stray readers, but the paper loses much of its value when it is into another week. We hope our friends will everywhere make arrangements for an early distribution.

Mr. J. Lingford, Psychological Hall, Leeds, has his supply early every Friday. The Hall can now use fifty weekly. We hope some steps can be taken which will enable the regular readers to have their paper as early on Friday or Saturday as possible.

Last week's MEDIUM has been greatly appreciated. We have had to return a remittance sent with an order for 100 copies. To secure special quantities, it is necessary to order on Wednesday, that we may print the extra number required. We do not print a large number over with the risk of selling them.

We will be glad to see the MEDIUM well pushed at public meetings, for which purpose we supply it at a halfpenny per copy. Devonport and Halifax friends each order 100 copies of this week's paper.

Will our readers everywhere imitate Mr. Rossiter, and find us an agent in every locality?

MR. R. S. CLARKE.—To the Editor.—Dear Sir,—It may interest your readers to know that Mr. R. S. Clarke has received and accepted a very hearty invitation from the Unitarian congregation, Devonport, to become the minister of Christ Church, and that he will enter on his regular duties early in the new year. Identified with the Plymouth Free Spiritual Society almost from the first, Mr. Clarke has always taken the deepest interest in its welfare, and as lecturer has drawn together large audiences, thus testifying to his power as a speaker. His opinions have been no secret to the congregation of which he is minister-elect, and while regretting his separation from us, we wish him success in his new sphere of work.—Yours truly, JNO. IRWIN. Plymouth, Oct 13th, 1884.

"THE SENTENCE OF PONTIUS PILATE."—Writes a correspondent:—"The newspaper paragraph copied in the MEDIUM of last week, says: 'There seems to be little historical doubt as to the authenticity of the document? True, there may be no room for doubt of the history of the relic in the Romish Church, since the year 1280 A.D., when it was said to have been discovered in the city of Aquill, in the kingdom of Naples; but there may be very grave doubts whether the history of this brazen plate, in the Hebrew language, is genuine for more than a thousand years before that date. Seeing that 'a similar plate has been sent to each tribe,' the Church ought to be able to prove its existence from the first, and from long before 600 or 700 years ago. Where was each tribe of Israel at the time of the crucifixion, or had they a separate existence? Did the city now called Jerusalem bear that name in the reign of the Emperor Tiberias? Did the said witnesses of that city live in this reign, and were they the headmen of the Jews then, as follows: 1, Daniel Robani, Pharisee; 2, John Zorobabel; 3, Raphael Robani; 4, Capet? Knowing how the Church has multiplied the relics of the cross of Christ, beyond all true bulk and dimensions of the original cross (if it ever existed), what proof is there that the brazen plate of the crucifixion may not be also a deception, equally as great as the late attempted forgery of the Shapira Scripture relic?' These considerations crossed our mind when the paragraph was given out to the compositor, being at hand when no other "copy" was ready, but press of time withheld comment.

PROGRESS OF SPIRITUAL WORK.

THE WORK AT TODMORDEN.

Our initiatory effort to introduce the Spiritual Movement into Todmorden seems to have created considerable commotion in that town, judging from the excitement and interest that attended our services on Sunday last. We had nothing to speak of in the morning, but both afternoon and evening the attendance was nearly double that of the previous week; there being also manifested much more curiosity and excited feeling than on the former occasion.

It had been announced in the local papers that Mrs. Bailey, of Halifax, would give clairvoyant descriptions, but an hour before the service, we were greatly disappointed to learn that she was prostrated by throat affection, and had to keep her bed. I am glad, however, to state, that in the absence of that lady, we were privileged to have a worthy substitute in the person of Miss Mary Thorpe, of Sowerby Bridge, this being her first appearance as a trance speaker before a public congregation. During the course of circles that have been held since my sojourn at Sowerby Bridge, I have watched with much interest the development of this young friend's mediumship—a great improvement being noticeable each time she has spoken. She is not yet sixteen, but her appearance, manner, and disposition, are such as would be appropriate to a much riper age. It was scarcely in a serious mood that I asked her to go to Todmorden; but we were not merely surprised but really startled at the way in which the spirits were able to speak through her. It was like a sudden plunge into deep water, of one who had been trying to swim in the shallows; said plunge proving the strength and capacity of the swimmer. I would like to mention this for the encouragement of all mediums. Do not bury your precious gifts too much in "private," but trust your spirit-friends, and give them an opportunity to prove what they can do.

Our beautiful little room was nearly full in the afternoon, the influence throughout was excellent. As soon as a hymn had been sung our amiable young speaker, supported on one side by the writer, and on the other by the kind motherly influence of Mrs. Robinson, of Sowerby Bridge, stood up entranced, and spoke in an intelligent, graceful, and forcible manner for half an hour. The writer followed with a few earnest remarks, in the midst of which the medium was controlled again—this time by a lively spirit-friend, who spoke quite wittily and volubly in the homely Lancashire dialect, exciting much mirth and good humour amongst the audience. The time was quickly gone, and we felt it had been good to be there. In the evening the room was uncomfortably crowded, every inch of sitting room being occupied with extra chairs and a large number being obliged to stand. I am sorry I cannot speak so well of the behaviour of the people at this service, there being a good bit of interruption towards the close. The audience had listened with breathless attention, whilst under these novel circumstances our young speaker offered a simple prayer, and spoke with fluency and energy on life here and hereafter; but during my remarks respecting the "light" which Spiritualism was throwing upon those spiritual doctrines which had previously so perplexed us, two men stood up spontaneously, one wishing to ask some questions, the other requesting permission to "discuss" the matter. This excited some commotion amongst the group of young men at the back of the audience. I tried to make them understand that for the time I was their teacher, and like good scholars they must behave themselves in a religious meeting.

The man in front of me attempted again to interpose, but finding himself frustrated by a stronger mind than his own, he angrily left the room, calling my attention, as he did so, to two "newspaper gentlemen" sitting there; and said he intended to challenge me to a public discussion.

Amid this little confusion, our young friend was controlled, and in an earnest and beautiful address exhorted the people to refrain from angry feeling, but to deal with one another in a friendly and courteous manner, as sincere lovers and seekers of truth and righteousness.

Under this beneficent influence of our angel friends, the audience became again perfectly composed and attentive, and our meeting ended with a "circle," to which a room-full remained; a sweet influence pervading to the close.

We shall meet again in the same place next Sunday, for afternoon and evening services.

SOWERBY BRIDGE.—We are holding our circles regularly on several evenings of each week, and they are yielding good results. Last Sunday week, Mr. Swindlehurst, of Preston, delivered an extraordinary discourse, in the Lyceum, on "Samson." It has excited a remarkable interest in the minds of all who heard it. The speaker on Sunday last was Mr. Morrell, of Bradford, who was accompanied by a very young lady medium, Miss Sumner. The friends speak very highly of this young lady's speaking and clairvoyant gifts. She moved amongst the audience, described the spirit-friends, also giving their names; and was also influenced to point out the mediumistic gifts of various persons.

OMEGA.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, October 12th.—Mr. J. S. Schutt was again unable to be amongst us, because of recent illness. In the morning several of our friends gave short addresses, which proved to be instructive and interesting to those present. The Lyceum in the afternoon opened with a very good attendance. In the evening our esteemed friend, Mr. R. A. Brown, occupied our platform. His guides took for their consideration, "The impassable gulf of Spiritualism bridged over." It was handled in a grand and eloquent way, which gave great satisfaction to all present, as was testified by frequent acclamations from the audience, there being a number of strangers present. Mr. W. Johnson, morning and evening, October 19th.—J. STUBBS, Sec.

HETTON-LE-HOLE: Minors' Hall, October 12th.—Mr. Westgarth gave a splendid trance address on, "A soul's experience in search of God," chosen by the audience. It was delivered in his usual masterly manner, and was very instructive.—JAS. MURRAY, Sec.

NORTH SHIELDS: Camden Street Lecture Hall, October 12th.—Mr. J. Stevenson, of Gateshead, lectured to a large and appreciative audience, from the subject—"The Franchise and distribution of Spirit," which he handled in a masterly style, and was repeatedly applauded for the same. We wish our brother God's speed in the Cause.—J. T. MCKELLAR.

STONEHOUSE: Sailors' Welcome Lecture Hall, Union Place, October 12th.—Morning assembly, small; influence good; the audience all Spiritualists; singing, very good. Subject—"All flesh is as grass, and the goodliness thereof as the flower that fadeth, but the word of the Lord endureth for ever." Evening attendance good—mostly strangers, who paid great attention throughout, with the exception of some young people, who were very talkative. Subject—"The Phenomena of Spiritualism." After the control a lively discussion ensued on "Immortality." It is earnestly hoped that Spiritualists, not allied either to Plymouth or Devonport Societies, will avail themselves of the opportunity now offered by the services held in the above Hall, and aid the medium by their attendance and sympathy, and by using their influence to bring others with them; particularly, a few good singers, and a kind friend to preside at the piano, as singing is at a low discount with us.—W. BURT.

BARROW-IN-FURNESS.—We have been unsettled with our place of meeting, but have now secured our old room, and had it neatly decorated and furnished, along with a large upper room that the Barrow Spiritualist Band of Hope is held in; so that we hope to get along better, and be the means of making the cause more felt and promulgated. For this purpose we have deemed it wise to ask for other mediums from Yorkshire. We have had Mrs. Groom, also, some time ago, who left an impression with many people, that there must be "something in it." Our two Yorkshire mediums have been Miss Masgrave and Miss Beetham: the former gave us a couple of good lectures, and she will make a most powerful medium. The strangers were somewhat astonished to see such a young person speak in such a manner, before an audience such as was then present. On Sunday last, the latter, Miss Beetham, gave us two services; the first consisting of a good homely discourse, for some time, when she passed under a change, and described to six persons in the audience their spiritual gifts, with personal advice to each; and after requesting us to sing, and this being done, an Irish spirit, much to the astonishment of the audience, spoke for a considerable time in the real Irish brogue, with his witticisms, and asked all to live a good and honest life, and they need not fear of getting into purgatory, even if they did not "Belave all the Praist says." At night, we had a very full room, and her chief control gave another very nice discourse, for sometime, when a change took place, and a little negro girl took control, and gave us a beautiful solo, through her "medie," and lectured the parsons of the churches for saying every Sunday that they believed in the "Holy Ghost, the Holy Catholic Church," when it was the Protestant Church, and other things belonging to them and their order of Ritual; when almost instantly a thorough-going Yorkshire spirit took control, and upset the equilibrium of the audience; but he gave some good sound advice, after which a suitable invocation was given, and the meeting closed with many requests when she would be coming again.—J. KELLETT, Sec., 40, Lincoln Street.

ASHINGTON COLLIERY: October 12th.—Mr. Greaves took for his subject, "Sow in the morning thy seed," which he Spiritualized in a grand style; after which he gave the friends a thorough dressing on account of their lukewarmness in the Cause. If all goes well Mr. James will speak on the 19th.—JNO. ROBINSON.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—On Sunday we had two excellent discourses through Mrs. Barnes, on the "Ten Virgins." We are glad that Mrs. Barnes is so much better as to be with us again.—COR.

The "Yorkshire Post" (Leeds), the other day had a long letter, by Mr. R. Scott, on Thought-reading and cognate matters.

LEEDS: Psychological Hall, Oct. 12.—The friends here were instructed and delighted with the utterances and clairvoyant descriptions through the mediumship of Mrs. Bailey, of Halifax. The gift of clairvoyance has evidently been carefully developed by the medium herself. Both afternoon and evening the descriptions of spirit-friends were carefully and correctly given, and readily acknowledged by those to whom they were given. In the evening the hall was nearly filled with eager listeners, and it is evident it will soon be too small, such is the increasing interest in Spiritualism which is being awakened in the minds of the public.—COR.

DEVONPORT: Heydon's Hall, 98, Fore Street, October 12th.—The meeting in the morning was a great success, over 250 persons being present, many having to go away unable to find room. Miss Bond was the speaker; the controls taking for their subject, "Has the Age of Miracles passed away?" which was dealt with in a very masterly manner. The control was a grand one, and was frequently applauded. After the discourse, the same lady under control gave clairvoyant descriptions, as on the previous Sunday, which were easily recognised, by the names being given. In the afternoon, Miss L. A. Bond's guides gave a beautiful address on "The Doctrines of the Church," many persons remarking the change of manner in the control from the morning. The place was crammed, even more so than in the morning. Descriptions of spirits were again given. In the evening we received another treat from the guides of our young friend, Mr. Carswell, who gave a splendid address, on "The Evolution of Religious sentiment," which was listened to with rapt attention, by a large and appreciative audience. Our lady medium gave clairvoyant descriptions. After the meeting a gentleman, possessing the gift of healing, worked on some strangers present, who soon found relief. We are looking forward, next Sunday morning, to hear the guides of our esteemed friend, Mr. W. Tozer.—**ASSISTANT SECRETARY, Devonport Free Spiritual Society.**

GLASGOW: 2, Carlton Place.—Since the arrival of Mr. and Mrs. Wallis, the interest in the work has continued to increase. Some very old friends have put in an appearance, and the promises of support are most encouraging. At the home meetings with Mr. and Mrs. Wallis, good work is being done, all speaking of the gatherings in most enthusiastic strains. On Friday last, in his own home, a nice party of some twenty persons were present, who had a most pleasant time, the conditions being very favourable. "Lighthouse" was able to give some very satisfactory tests. At Sunday morning sitting in Hall, over forty were present. Mr. Wallis was not in the best physical condition, so that the questions submitted did not receive the usual full and clear explanation, but at the closing service, when we had a full hall, the signs of ill health had disappeared, Mr. Wallis giving forth a most powerful address on "Man, Mortal and Immortal," which was most warmly received. The subject for Sunday next will be, "The Gifts of the Spirit." A business meeting will be held at 11 o'clock a.m., on Sunday, for the election of Secretary and other matters.—M.

SALFORD: 83, Chapel Street, October 12th.—There was no meeting in the afternoon, owing to Miss Dale Owen being at Pendleton, and as our friends wished to swell their meeting, Miss Musgrave, of Bingley being our speaker, we took her with us and we enjoyed it very much. In the evening our friend gave us a discourse on "The Truth of Spiritualism," which was a grand oration and gave great satisfaction to all present. She came on Saturday night, and stayed with Mrs. Ross till Monday night, when we had to part, which we hope will be only for a short time, as she left behind her such a good feeling amongst us we shall never forget. She is only turned nineteen years of age, and will be one that the Cause will be proud of in the future. We wish her God's speed in her work, hoping that we shall have her amongst us again before long. We should like to say more, but for want of space we must leave it at present.—H. Ross.

PLYMOUTH: Richmond Hall, Oct 12.—Owing to the sudden illness of Mr. Paynter, who was to have officiated, we were compelled to fall back on our lecturer, Mr. R. S. Clarke, who consented at a few minutes notice to minister to an unusually large congregation. On the invitation of the guides, there were chosen for the discourse the following subjects: "The genius of Reform," "The philosophy of Spirit-communication," and "What shall be the future religion?" all of which were dealt with in a very elaborate address that gave great satisfaction. We were pleased to note, as Mr. Clarke stepped on to the platform, that his relaxation had greatly benefited him, a fact that was also perceptible from the oration. The president, Mr. Sloman, and Mr. H. Pearce, conducted the usual preliminaries, the service altogether being of the heartiest character. It was with mingled feelings, however, that the friends listened to the announcement from the chair at the close, to the effect that Mr. Clarke had accepted an appointment, which will necessitate his resignation, the general regret being mixed with warm congratulations to our friend, who will take with him our best wishes for his future. I hope to forward in a few days the answers to the questions for spirits, as given by the inspirers of Mr. Clarke.—JNO. IRWIN.

SUNDERLAND: Albert Rooms, October 12th.—Mr. G. W. Gardiner gave an address on "The present condition of Religious opinions." Mr. Gardiner is quite a young man, but must have been a very deep thinker from childhood, according to the ideas he promulgates; he has also capital oratorical powers, and a pleasing style of delivery, which quite entrances his hearers. He managed his subject in a splendid style, and seems to be quite at home on the platform, and from our judgment we think he is destined to be one of our great platform luminaries. Although the evening was very cold and wet, we had a good attendance. The audience applauded the young lecturer in a hearty manner at the conclusion of his remarks. Mr. R. Murray occupied the chair, and Mr. J. Gordon presided at the harmonium, and played some beautiful music.—Next Sunday, we beg to remind friends in our neighbourhood, that Mr. John Scott (clairvoyant medium), of Hetton, will occupy our platform, along with other friends, when no doubt Mr. Scott will be able to satisfy the minds of many sceptical persons, as he has done on previous occasions.—G. H. PYNE JONES, Sec., S.S.E.S.

MIDDLESBOROUGH: Granville Rooms, October 12th.—Mr. Scott, of Hetton, visited us, and his guides spoke in the morning on "The Immortality of the Soul, and how to prove it." At the close, his descriptions of unseen friends were of a very satisfactory nature. In the evening a very interesting subject—"The Soul's experience on entering Spirit-life,"—was again illustrated by descriptions of spirit-friends, which were recognised by relatives present in most cases; in others it is possible that the friends were not acquainted with the spirits described to them. We had a very good day. Mr. Thompson, of Shildon, next Sunday.—A. MCSKIMMING, Sec.

BOWLING: Harker Street, Oct. 12.—I had not heard Miss Harrison for some considerable time, and it was a treat to listen to the powerful manner in which she exhorted her hearers to acts of practical philanthropy and loving kindness one to the other. Mrs. Riley, of Halifax, followed, and as it was the first time of my hearing her, I realized a treat, all the more agreeable from its being so unexpected. The control commenced by remarking on the great pleasure experienced in meeting with such an audience. Then she laid a basis of loving kindness as the foundation of all happiness and progress: and building on that corner stone she showed that the temple of the Spirit might be upheaved on every hearth, and the angel world become the instructors of mankind in heavenly things. In this grand style the control went on till the crowded audience were thoroughly pervaded with a spirit of love and harmony. It was a very fitting occasion, as the seats have been renewed and the whole place wears an improved and comfortable appearance. Fifty-six remained to the after-meeting, at which many forms of spirit power were exhibited. Unknown tongues were spoken. The Cause is making encouraging headway, not only at this hall, but elsewhere. New rooms will have to be looked out if the work of progress continues.—COR.

BRADFORD: Walton Street Church, Oct. 12.—Mr. Hepworth was told by his guides on his way from Leeds, that he was to give his experience, so when he took his place on the platform there was no influence, and he had to comply. Two-and-a-half years ago the speaker knew nothing of Spiritualism. Two years before that a lady in Bradford under control described his surroundings, but he thought no more about it. Two years afterwards he was at tea and spending the evening at a friend's house, when it was proposed that they should sit round the table in a lowered light. The lifting of the table, raps, and other matters impressed him, though he was not satisfied. He determined to form a circle of his own, and the sitters agreed to follow it out for a month, before they decided one way or another. On the first, second, and third nights nothing occurred. On the fourth occasion after sitting an hour, the table began to tip. Having verified the genuineness of the movements, they obtained messages, and no explanation which they could devise would account for the phenomena. On the fifth occasion after sitting an hour he had a strange sensation in his hands, which were moved up and down to the alarm of the other sitters when they found him entranced. Then he was enabled to speak beautifully. There were three in the party: a Wesleyan, a Churchman, and a Unitarian, and two out of the three were now at work for the Cause on the public platform. The narrative was very interesting, and also instructive to all investigators.—COR.

NEWCASTLE: October 12th.—The speaker who had been announced having disappointed us, Mr. Kersey and Mr. T. Thomas divided the evening between them, each giving a brief address. The audience was a numerous one.—ERNEST.

A young girl, from about 11 to 13 years of age, willing to make herself useful, and fond of children, will be received into a Spiritualist family, and treated as a member of it. An orphan preferred. Also, one or two ladies can be admitted as regular sitters at a private circle. Apply in both cases to Mr. Burns, 49, Richmond Road, Islington, N.

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BIRMINGHAM: Oozells Street Board School, Oct 12.—A few friends gave their experiences of Spiritualism to a large audience, who seemed very much pleased with what they heard. Some very telling experiences were given. It is noticeable, that audiences are now more disposed to listen patiently to the experiences of Spiritualists than they were some time ago. Questions were asked and answered in a very satisfactory way.—**COR.**

WEST HARTLEPOOL: Brunswick Street, Oct 12.—Mr. Jno. Geo. Grey's guides dealt very eloquently with the subjects chosen. The audience in the afternoon was only thin, owing no doubt to the inclement state of the weather, but nevertheless the subject, "Spiritualism explained, or where are the dead?" was ably handled by his guides, proving that Spiritualism is the essence of purity in religion, and that the dead are ever with us. In the evening two out of three subjects obtained an equal number of votes, when his guides said they would deal with both, one was "Can the authority of Spiritualism be proved from the teachings of the Bible?" and the other—"Where do the dead go?" They very distinctly proved the Bible to be full from end to end with evidences of spirit-power and manifestations, but further stated that they did not rest alone on that. Communications from the spirit-world were as evident now as then, the requisite conditions being supplied. They insisted on every person living with a single eye to God, and dealing justly with their fellowmen, thus making spiritual progress in this life preparatory for the life beyond. The latter of the two subjects led his guides over much the same ground as in the afternoon, still the subject matter of his discourse seemed as fresh as ever, and gave to the audience the highest satisfaction and enjoyment. The subjects chosen for poems were, "Buddha," in the afternoon, and "Love," in the evening, both being beautifully and poetically dealt with. At the close of each meeting a quantity of our surplus copies of the MEDIUM were distributed to the strangers present, who received them with pleasure. Next Sunday we shall have either Mr. W. Scott, of Darlington, or Mr. F. Walker, of Hetton-le-Hole; and on the 26th, Mr. Jno. Scott, of Hetton-le-Hole, all being well.—**WM. WARDELL, Sec., W.H.S.A., 8, Havelock Street.**

PENDLETON: Town Hall, Oct 12.—Miss Dale Owen, of London, gave a most impressive and eloquent address on the social efforts of her father, Robert Dale Owen; relating his private and public life as the Indian legislator, and editor of the "Free Enquirer;" his appointment as Minister to Naples; his two sessions in Congress, and Mr. Lincoln's declaration with regard to Mr. Owen and the Emancipation Proclamation; his investigation of Spiritualism; and, lastly, his unfinished works and various publications, which closed his life's history. In the evening Miss Dale Owen addressed a large and attentive audience on "How the spirits have helped me." Next Sunday Mr. Schutt, of Accrington, as Professor Hatfield is unable to be here. All strangers and friends are cordially invited.—**O.**

WALWORTH.—Last Wednesday, October 8, a debate took place between Mr. T. Emms, Spiritualist, and Mr. F. Mortimer, Secularist; the subject being "Has Man a Soul?" I listened with great attention to both combatants; but nothing definite transpired about the soul. Mr. Mortimer, a most talented debater, informed us of some extraordinary experiments having been made upon animals after death, by some leading physiologists, showing that the injection of blood renewed some of the former habits of the animals. He also stated that "Force is the director of matter." Whether "director" should have a capital D, I will not here suggest. The way in which the debate proceeded showed great willingness of both disputants to conversion to either side of the subject. I must say that each attack was made in the most honest and kindly manner, and the audience was very orderly and discreet.—**CHAS. BAKER.**

CAVENDISH ROOMS: 51, Mortimer Street, W.—A cold, miserable night on Sunday last, did not prevent a comfortable and interested company assembling at these rooms, and those who did go were well repaid by the able and thoughtful address delivered by the guides of Mr. J. J. Morse. The topic then treated upon was "The ministry of misery," and the object held in view throughout was to point out that the apparent evils of life were disciplinary, educational, and preventive in their causes, effects, and operations. It was pointed out that as we were but atoms—as to the whole God—it ill became us to arraign His justice and wisdom, because we could not see the full extent and operation of life and its laws. The seeming injustice growing out of the belief that many great wrongs and wrong-doers seemed to be unrestrained here, was beautifully combatted by the facts of the spiritual philosophy, which gave to each the reward due to the actions of his life on entrance into the spirit-world. The address closed with a powerful plea in favour of the teachings of Spiritualism, which it was claimed correctly interpreted the progress of man, and vindicated the goodness of the supreme power.—On Sunday next, at 7 p.m., Miss Rosamond Dale Owen will deliver an address here, entitled, "How the Spirits have helped me," and it is earnestly desired that a full attendance will greet this able and amiable lady.—On the following evening, at 8 o'clock the first monthly "Social" of the friends meeting at these rooms, will be held at 201, Euston Road, the private address of Mr. Morse. The admission is one shilling, including light refreshments, music, etc.—**BETA.**

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MEETINGS, SUNDAY, OCTOBER 19th, 1884. LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Miss Rosamond Dale Owen, "How the Spirits have helped me."
MARTLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Providence Hall; Monday, doors closed at 8, 6d. admission, Mr. Hopcroft; Tuesday, 7.45, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mr. J. Webster; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
ST. PANCRAS.—Mr. Morse's, 201, Euston Road, Friday at 8.
UPPER HOLLOWAY.—Mr. T. Swatridge's, 3, Alfred Terrace, Monday at 8.

PROVINCES.

ASHINGTON COLLIERY.—Mr. James.
BACUP.—Mr. J. B. Tetlow.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Miss Musgrave.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Oliffe.
BIRMINGHAM.—Oozells Street Board School, at 6.30.
BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
BOLTON.—H. A. Torey, 20, Halstead St. (off Castle St.), Haigh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Bailey.
Wade's Meeting Room, Barker Street, Bowling, at 2.30 and 6, Mr. Hopwood.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Mrs. Craven.
DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Mr. W. Tozer; 3, Miss L. A. Bond; 6.30: Mr. Carwell.
EXETER.—The Mint, at 10.45 at 6.30:
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. E. W. Wallis: "The Gifts of the Spirit." Lyceum at 5.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. R. A. Brown. Lyceum at 10.30. Monday Service, 7.30.
HATTON.—Miners' Old Hall, at 6.30: Mr. F. Walker.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. T. Holdsworth & Mrs. Wade.
LANCASTER.—Assembly Rooms, King Street, at 6.30: No Information.
LEWIS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Messrs. Worsman and Briggs.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Miss Beetham. Wednesday evening at 8; free service.
LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30:
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. Armitage.—Jno. Annworth, Sec., 33, Earl Road, Tunnel Road, Edge Hill.
MAOULSFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. W. Johnson.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Morrell.
MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Thompson.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. C. G. Oyston, "What do we know of the nature of God?"
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. J. G. Grey.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 and 6:
PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. J. S. Schutt.
PLYMOUTH.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mrs. Trueman and Mr. Carswell.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.
SALFORD.—83, Chapel Street, at 6.30, Mr. Savage.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Local.
STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m. and 6.30 p.m., Mr. W. Burt.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. John Scott.
TODMORDEN.—Ante-Room, Co-operative Hall, 10.30, 3, and 6.30: Mr. Ware and Others.
TUNSTALL.—13, Rathbone Place, at 6.30.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30: See Report. Wednesday, Circle, at 7.
WEST FELTON.—At Mr. T. Corker's, 12, Grange Villa, at 6 p.m.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—CAVENDISH ROOMS, Oct. 19. BIRMINGHAM Secular Institute, Oct. 26.
B.L.P.S., Nov. 2, 3, and 4.
Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Unitarian Church, Duke Street, Sunday, October 26th, at 11 a.m. and 6.30 p.m., (by special request).
No engagements accepted for October on account of health. 4, Athenaeum Terrace, Plymouth.

MR. J. B. TETLOW, 7, Barclayde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, Sunday, Oct. 19, at 7 p.m.
Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

MR. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, Oct. 19: "The Gifts of the Spirit."
Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.
Mr. and Mrs. W. are "at home" for private consultation on Tuesdays, from 10 till 2, and Thursdays, 2 till 5. On Friday, from 7.30 till 10 p.m., Public Reception for members and friends. All welcome.

THE UNIVERSAL PHILOSOPHICAL SOCIETY.—UNA will give a Sibylline Lecture on Sunday evening, 5.45 p.m., at 32, Camden Road, near the Britannia.

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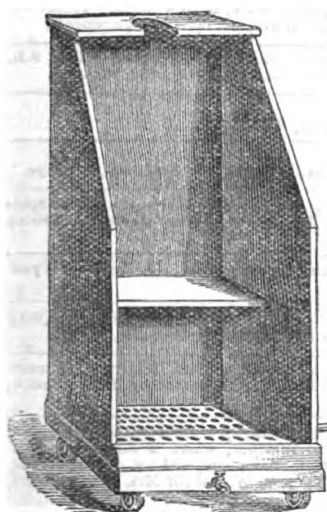
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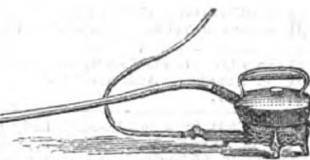
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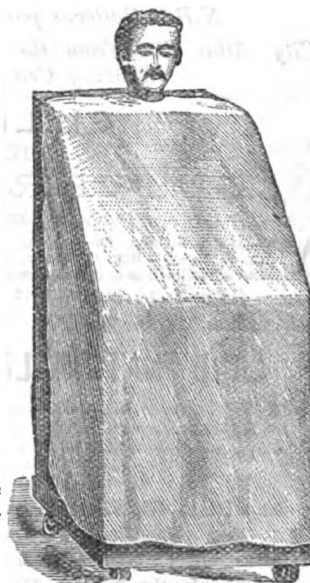
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