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SPIRITUALISM.

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MRS. E. W. WALLIS'S MEDIUMSHIP.

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

ANSWERS TO QUESTIONS, BY MRS. WALLIS.

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

1.—Both shut- and open-eyed, according to conditions. When controlled or inspired in rooms, my eyes are usually shut, except with one control. For *public* speaking my eyes are open. I am quite conscious when under influence, being able to hear and remember what is going on, though not able to resist the influence after a certain hold has been gained upon me.

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

2.—Many personal controls by deceased friends of sitters, accompanied by tests of identity, have been given, especially in the earlier period of my development, and clairvoyant descriptions by my spirit guide, "Veina," a large number of which have been recognised.

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

3.—Besides public speaking, my mediumship consists of speaking in unknown tongues, occasionally healing, clair-audience and clairvoyance without control, clairvoyance when under control, and sensing of the conditions of sitters. My mediumship has rather widened than changed; nearly all the earlier characteristics having been retained and new ones developed, personal control by friends of sitters being least often manifest now.

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

4.—I try to educate myself by becoming acquainted with what is occurring around me, observing and tabulating in my own mind, that which I see and hear, as far as circumstances allow, though not following out any systematic plan of education. Yes, development is constantly taking place: my mediumship has been my best education.

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

5.—The conditions in my own nature affect me more than those outside. When in ill-health, depressed or troubled, I am very sensitive to coldness and inharmony in circle or audience. At times, my guides have sufficient power to lift me above such conditions.

QUESTIONS TO SPIRITS CONTROLLING MEDIUMS.

REPLIES BY MRS. WALLIS'S CONTROL, "SINCERITY."

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?

1.—With regard to my control personally, I supply the

ideas, and they are fashioned into shape by the channel through which they come. With regard to those who control the medium for closer intercourse, the ideas and words also are frequently given.

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

2.—I take complete control of the physical organism, inspire the mind with my ideas and stimulate the thought faculties to express them in words. My medium is more an inspirational than trance medium, through whom the work is unconsciously done.

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

3.—The conditions of the medium, also the surroundings, affect us largely. The more the medium becomes absorbed in matters not related to spiritual work, the more difficult is it for us to convey our ideas through her. Low and depressed states of body and mind on her part also affect our power of control. When the medium is in good health, and her mind exercised on spiritual or reformatory subjects, she being more in unison with us, we convey our ideas with facility. Regarding external surroundings, coldness or inharmony, undeveloped condition of an audience or sitters, but especially inharmony, retard our work. But harmonious, intellectual and well-developed people surrounding our medium, and who are on a spiritual plane of thought, assist us.

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

4.—At times, I speak for myself, impressing the medium simply with my own ideas and opinions, founded on my own experience. At other times, I, in conjunction with other controls, stimulate or lift her to a plane of thought equal with ours; through her then the ideas flow from us as a band, composed of a larger or smaller number of spirits, as the case may be. The above answer also applies to other members of the band, who control the medium.

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

5.—Yes, under harmonious conditions. But to do so we have to keep our medium ignorant of that which we desire to transmit, and to pass "the fact or thought foreign to the medium" through her mind instantaneously; or else let it flow through, carried in the volume of inspiration.

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?

6.—The mind of the medium is to us as an open book, and we use from it what suits our purpose. It does not however follow that what comes is simply from the mind of the medium; only that we use from it what we regard as necessary. Occasionally, when a member of the audience or circle is in harmony with ourselves (there being planes of thought common to all who can reach them); we draw from such persons, ideas that they may have had in their minds. Inasmuch as harmonious conditions assist and discordant

conditions hamper us, we are affected by surrounding influences. Genial, sympathetic, whole-souled individuals assist us largely; but cold, critical, cynical persons—more especially if they are strongly opposed to our work,—unconsciously, on their part, if they are not so opposed.

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

7.—The thought-planes being open to all who can reach them, it necessarily follows that if there be persons present in sympathy upon those thought-planes with the inspirers of the utterances, it is quite easy for those utterances to express the thoughts of such persons. This does not imply, however, that the inspiring controls consciously appropriate to themselves those thoughts, and use them for their own purposes.

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"?

8.—Certainly not, unless they employ them for dishonest or immoral purposes. The conditions that appertain to spirit control or inspiration are so little understood, that individuals are apt to jump to conclusions quite unwarranted by facts. I and others use that which we find in the mind of the medium, and what sympathetically flows to us from others in the audience, in conjunction with our own ideas and opinions, if we deem it necessary. If we do not, we simply give our own ideas, they being fashioned into shape by the instrument through whom we work. But if the control be ignorant and undeveloped, that which is in accordance with his state will be transmitted. And according to the progress or development of the control, whether enlightened or unenlightened, provided conditions are good, will be the expression through the medium.

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"?

9.—All speakers or inspirers retain to themselves somewhat of that which they know—at least, that is my opinion,—giving that which they consider best for their audience. It is not to be understood that by so doing they give utterance to false ideas, or rather to that which they know to be false, though they might be mistaken; the control giving at times expression to a partial truth, if he consider the whole truth, as understood by him, too much for his hearers. But there are many who *must* say what they feel to be true, irrespective of pleasing or displeasing. This is largely a question for individual spirits to answer for themselves, but all those who desire the truth to be known, work to that end, in accordance with their lights. We do not consider it "pandering" to an audience to withhold that which we think harmful, as long as we speak in accordance with truth. We are somewhat in the position of parents, who give their children a little knowledge to prepare them for more by-and-bye, as they are ready to receive it and apply it.

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?

10.—My opinion is, that trance mediumship *does* require the "shut-eyed" condition, to abstract the medium from the surroundings; but an inspirational medium does not, as a rule, require that condition, the controls having sufficient power to transmit their ideas, more as an inflowing than, as in the trance state, a thorough control. Trance, or unconscious mediums, generally develop to the plane of the controls, becoming more conscious, often merging into the inspirational, open-eyed condition. But this is principally a question of temperament, some mediums being easily affected, others requiring to be completely subjugated. It is my opinion that mediums should use every means in their power to educate themselves, and develop all their powers and capacities to the utmost, without undue strain. The better the instrument, the better the music, provided the musician is skilful.

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?

11.—You are justified in expecting originality of thought and utterance, but you must couple with your expectations an understanding of the difficulty of spirit-control. Very much that is original, or foreign to the medium's mind, has been given, though not always original or foreign to the hearers. The only proof that you can have, except in the case of test mediums, is your knowledge of the medium's power or capacity in a normal condition, contrasted with what is expressed in the abnormal. The value of trance utterance

is to awaken the desire for investigation, by testifying to facts, and to guide the investigator, after receiving the facts, into a knowledge of the spiritual philosophy—the Philosophy of Life,—thus serving a two-fold purpose: arousing to a consciousness of need, and then satisfying it.

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

12.—I understand by "thought-reading," the power of consciously reading another person's thoughts; "thought-transference"—for instance, my power to transfer my ideas to my medium; and "infusion," where the two occupy such positions that the thought becomes blended or intertwined, as in the case of individuals becoming so sympathetic, expressing each other's thoughts and conceiving them to be their own. The psychological condition, or outward spiritual state, can be entered by individuals without undergoing control. Persons may psychologize themselves, and do so frequently, especially those persons who may strongly desire to become mediums, and yet have very little mediumistic power. This desire acting upon them, psychological effects are produced; or the psychological state can be induced by the positive influence of others. But in genuine mediumship, spirits are the operators, individually or collectively, controlling or inspiring their mediums.

PHENOMENA : MEDIUMSHIP.

ANOTHER REMARKABLE SEANCE WITH MR. EGLINTON.

To the Editor of the MEDIUM.—Dear Mr. Burns,—On Thursday evening last, the 16th inst., a party of eight from Bath, London, Plymouth, and Dover, met, by appointment, at 12, Old Quebec Street, with the object of obtaining "form-manifestations" through the mediumship of Mr. W. Eglinton. The conditions were not the best that could have been desired;—three of the company having just arrived from long journeys; and one of the others having come to the meeting much fatigued by spending the day at the Health Exhibition. Hence, Mr. Eglinton was somewhat doubtful about the complete success of our experiment:—nevertheless, so good were the materials provided by the circle, that the results of the sitting were far beyond what we had been prepared to expect. The group having seated themselves in the front drawing-room, in a curve facing the pair of curtains which were drawn across the opening between it and a smaller back drawing-room, and at an average distance of about twelve feet therefrom, Mr. E. invited me, as the convener of the party, to see the door which gave communication to the back room from the landing locked and sealed, handing me the key, and inviting inspection of a shallow cupboard—the only one in the room. Though quite superfluous to us, this may have its weight with some of your readers who are always wishing for "scientific tests"; and, for this reason, I mention it. Mr. E. then arranged the sitters; instructed us to link, and on no account to separate our hands; lowered the gas, and retired to the back room, which became the cabinet. The light was sufficient to see all that transpired quite clearly, when our eyes became accustomed to the semi-darkness. The sitters were arranged as follows, commencing at the left wing of the curve:—Mrs. D., Mr. M., Mrs. S., the writer, Madame K., T. W. L., Miss D., Mr. N. Easy conversation was prescribed, instead of singing.

Very soon after he first entered the cabinet, and before his final retirement, the entranced medium came out, and, passing along the line of sitters, made passes toward himself from all their heads. This seemed to indicate that we were about to have a successful evening. In about five minutes, bright spirit-lights were seen flitting about the curtains; and, as these disappeared, Mrs. S., feeling very faint and sleepy, became partially unconscious. Soon, a light cloud, apparently behind the curtain, and three feet from the floor, began to form, gradually, but rapidly, assuming the size and proportions of a human figure; and at last issued into the room through the right-hand portion of the double curtains, slowly approaching Mrs. S., who, by this time, had recovered from her stupor. The form was that of a female of medium height, with rather finely moulded features, brunette complexion, and very dark hair, falling in a deep fold on each cheek. She was enveloped in ample white raiment which was gathered over the head, forming a sort of hood or coif. After standing for two or three seconds, at the distance of six feet from the circle, the

form retreated backward within the cabinet, and almost immediately re-appeared as before. She was not distinctly recognised by Mrs. S., who, however, had an impression that she was a member of a sisterhood who, in earth-life, had been greatly attached to her.

The second "apparition" was of a tall man, with short, black beard, robed and hooded, as in the former case. He also came toward Mrs. S., stopping at the same distance, raising his skirt in front of him gradually as he approached, as if to screen his body from the magnetism of the sitters, and, perhaps, also to concentrate as much force as possible into the face, for purposes of identification. He was at once recognised by Mrs. S., as a brother, a clergyman, who, during his last illness, had grown just such a beard. He, too, retreated and re-appeared, much to the surprise and joy of his sister, whose thoughts and expectations had, however, been solely directed toward a young daughter whom she had lost, and whom she most desired to see. It is noteworthy that these two presentations occurred to a member of the circle who, immediately before, had been affected in the manner described.

The third form was, apparently, of an aged woman, short, somewhat bowed with years, and clothed as were the others. She approached Mrs. D.; retreated; again approached, nearly touching her shoulder with her hand; retreated again; and a third time came forward, raising her skirt like a shield, as the clergyman had done, almost to her chin; then, winding around toward Mrs. D.'s back, she placed her hand upon her, and audibly kissed her. Mrs. D.'s defective sight prevented her from making a complete identification. She thought it was the form of a long-lost sister; but to others the face looked much too old: and Madame K., who is intimate with Mrs. D., was disposed to think it was her mother.

Now came one of the most remarkable incidents of the evening: a male figure, of average height, with black mustaches and beard, approached Mr. M. Having a good view of the profile, I remarked that it was that of a native of India. Retreating behind the curtain,—on the second appearance, Mr. M., who left India twelve years ago, after a residence there of several years, bending forward, exclaimed with astonishment, "Why, it's an old servant of mine! *Tâm dūrzi hai?*" [Are you the tailor?] on which the figure salaamed twice, while a sudden expression of delight suffused his face: then, darting forward, he seized Mr. M.'s right hand (still linked with the left hand of Mrs. S.) with a strong grip, leaving a mark on the back of the third finger which has remained red and somewhat inflamed ever since, and, to-day, shows two small abrasions of the skin. From its position, the mark could not have been made by a ring; and it was probably intended to impress the memory of the meeting the more firmly on the sitter. It was afterward remarked by both Mr. M. and Mr. Eglinton (who also has been in India) that a native would never presume to venture on such a familiarity. May it not be naturally accounted for by conceding that no such conventional tokens of difference of rank survive in the other world to bar spontaneous outward manifestations of affection; and that an adherence to native custom in this case was not only unnecessary, but would have somewhat weakened the identification? It may be added, as an interesting fact, that Mr. M.'s sensations, previous to the appearance of this figure, indicated that some manifestation personal to himself was about to take place. Mr. M. was a stranger to the medium: and, as another evidence of *bona fides*, I may note that a similar figure was seen by a clairvoyante standing behind Mr. M., at a *séance* at our house, some months ago.

Next, a female figure, not recognised, and of whom less was observed than of any of the others, came twice toward Madame K., and T. W. L.,—the latter being rather short-sighted.

Following, were two successive apparitions of a short, stout, male figure, with a large, smooth, fat face, like that of a priest of the Roman Church (of which Madame K. is a member). He stood under the chandelier facing that lady, but was not identified. On first appearing, he rose out of the floor, at the curtain; and, on finally retiring, stood at the opening, and elongated his form slowly, until his head reached the ceiling, when the lower part was drawn up; and so he vanished ascending.

A tall male figure, with black beard and whiskers, rather thinly clad, and standing four inches higher than the medium, came rapidly forward from the curtain, accidentally striking his head against one of the branches of the glass chandelier; and, recoiling a little, came forward, and stood under it, with his forehead against the drops. The face being partly shaded

by them, was not so distinctly seen as in most of the other cases: but Madame K., thinking she recognised her husband, whose stature and face were strikingly like those of the figure before us, exclaimed,—“G——, is that you? Give me some sign by which I may know you.” Thereupon he stepped back about three feet, and, seizing one of the chairs, brandished it once around his head, with as much apparent ease as though it had been made of cane; and set it down without the slightest sound. Madame K. afterward said that her late husband used to be fond of practising that very act, to display his strength. The chair was of walnut, solid and heavy; and none of the men present found themselves able to imitate the feat. Curiously enough, in Miss Marryatt's "Record of two marvellous *Séances*," published in *Light*, October 11th, an East Indian spirit performed the same act; but at our *séance* the figure was certainly not that of a native of the Orient. At another *séance* at the Spiritual Institution, on the following evening, Madame K.'s husband conversed with her in their native tongue, French, in the direct voice;—which makes her recognition the more probable.

The last appearance was that of a little child, whose arms, and legs were partly visible, toddling into the room. The form was dim, and the effort feeble; for the power was nearly spent; and, with this one imperfect apparition, the visible phenomena ceased. Then "Joey," in a low, gentle voice gave us the good wishes of the band; and announced that they were afraid to use the medium any more on that occasion. This was followed by a voice so low as to be almost inaudible to all but one or two of the circle (and even these heard it imperfectly), indicating those individuals for whom the visits were intended.

The above record shows that eight different forms appeared,—one of them three times; the last once only; the others, twice each;—making in all sixteen manifestations. The whole occurred within the space of one hour. All were clothed and hooded in much the same kind of raiment; but the amplitude was somewhat varied in different instances. Some of the forms issued from between the curtains; but several (especially some of the latter ones) came through their substance. There were two satisfactory identifications, and two partial ones; four remaining unidentified. I suspect that no inconsiderable proportion of such as are usually reported as certain would, if due caution had been exercised against rushing to conclusions, be more accurately classed as somewhat doubtful. It would often be difficult to be sure of the personality of one of our own relatives, still in the flesh, if they were to disguise themselves in a profusion of loose white raiment, covering all but the face, and were unexpectedly to appear to us by the dim light of an almost extinguished gas-burner.

Bath, 20th October, 1884.

C. W. DYMOND.

SPIRIT IDENTITY.—MRS. HALL'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Experienced Spiritualists are almost unanimous in opinion, that one of the greatest difficulties encountered in connection with Spiritualism is to receive satisfactory evidences of spirit identity. Now in the mediumship of Mrs. Hall, of Gateshead, the most stupendous and irresistibly convincing proofs of spirit return are furnished continually, which not the most hard-headed and sceptical investigator can possibly controvert or impugn. With your kind permission, Mr. Editor, I will briefly and concisely enumerate a few facts and incidents, which will indicate the valuable and satisfactory nature of her remarkable instrumentality.

I have only recently become acquainted with this lady, but I possess many grateful remembrances of her kindly and disinterested disposition, and I would thankfully bear my testimony to one of the most convincing phases of medial manifestation, ever developed in the history of our movement. Previous to being introduced to Mrs. Hall, her guide, "Annie," described my physical and mental characteristics to Mr. De Main. My friend did not identify the subject of description until my mental characteristics were portrayed. Mr. De Main was informed that he would go to America, months before he entertained the slightest intention of doing so.

Subsequently, I received such startling communications, that accustomed as I am to be the recipient of wonderful objective phenomena, I was fairly dumbfounded by reason of the pungency and direct significance of the tests. The manner of the passing from the physical body of my chief

guide, was described by "Annie," and the description harmonized exactly with what had previously been communicated through my own mediumship years ago, to a circle who were entire strangers to Mrs. Hall. I was told that I should have some trouble with a fair man, about some money, and sure enough, five days afterwards, a fair man requested me to be bound for a stated sum. I declined, thus fulfilling the prediction of the control. Many, very many, details of my private life, sacred to the memory of the soul, and therefore not public property, have been lucidly defined by this vivacious spirit-friend: estrangements from intimate associates and their cause—even the name of the person who caused the separation, the place and incidents in connection therewith—were all faithfully depicted to my mental consciousness, and this *without the possibility of any thought-reading or psychological impression*. My material future has been mapped out, and judging from analogous evidences, and their correct fulfilment in the experiences of others, the ultimate realization of this forecast is within the province of possibility.

My youngest sister has just ascended to the higher life, and the death-bed incidents, conditions, surroundings and characteristic instructions unmistakably establish the fact, that I have been in communication with the emancipated spirit of my sister, through the instrumentality and organization of Mrs. Hall, to whom I shall ever remain indebted and obliged.—Yours fraternally, C. G. OYSTON.

Hunwick, Willington, Durham, Oct. 20, 1884.

P.S.—Since writing the above, I have received a conclusive proof of the presence of my spirit sister. "Annie" said that my sister had an internal disease. Of this fact I was entirely ignorant. However, on the Tuesday following the interview, my mother said the statement was quite true, and then she described the complaint in detail. I omitted to state that "Annie" informed Mr. De Main that he would receive a letter and a paper from relatives in America, from whom he had never previously received any communication. Subsequently, the letter and paper arrived, offering inducements for him to emigrate. There are other features of this lady's mediumship of profound significance to the spiritual philosopher, but space forbids elaborate dissertation.—C. G. O.

THE SPIRIT-MESSENGER.

A CHRISTIAN'S ESTIMATE OF SPIRITUALISM.

A CONTROL BY "J. W."

Recorded by A. T. T. P., October 18, 1884.

The Sensitive, under control, said:—

Good morning, dear Recorder, I have been again led for a purpose into the society of one, who evidently is sincerely orthodox. I mention his sincerity, because so few who are deriving their living on earth through orthodox teaching, really believe in the tenets they teach, and if the truth of the hereafter is to be advocated by us, better it is in every way, that we should engage in our controversy with the most earnest and truthful of our opponents, and dear P., it is given to me, not only to recite or repeat his views, but also to point out how fallacious they are when regard is had to common sense experience in reference to spiritual truth.

That he stands high is evident by the fact, that he has for his friend the highest Church dignitary, and numbers amongst his friends all who come immediately beneath him, having also the claim of being a Doctor of Divinity, and admitted by your surroundings to be earnest and truthful. He is fully aware of all these Controls bearing against orthodoxy, and willing himself to enter the lists against what he terms and deems unbelief. The moral differences connected with his authority he has placed under distinct headings, more especially those which have been mentioned in the controls. He has held communication with those high in art, great in poetry, and skilled in mechanism, respecting these differences. In his opening remarks he burst into eloquence in these words: "In all ranks of unbelievers, there is no unbelief so dangerous as that which pretends to an immortal basis; that in these modern days false opinions are generated as a consequence, and are gathering strength from the number of their propagators. Men and women, from every class, are labouring, meeting danger, encountering difficulties, heaping up their neighbours' suspicions against them; the many are doing this voluntarily; the few are remunerated.

"That an understanding exists amongst its propagators is evidenced by the unity that exists in the pertinacity of denial of the fundamental doctrines of the Bible, namely, those of the eternity of punishment and the possibility of redemption. They pretend to no sovereign way of propagating their opi-

nions, namely, though any responsibility, for when such opinions and such views are enunciated, the words have flowed unconsciously from a self-governed entity. O all the power what you will; we call it the dead risen again, and acting, and thinking consciously. They are willing to suffer, and already are boasting of their martyrs; the mere appearance of their sincerity sets a fountain of admiration flowing in their favour, and helps them to innumerable believers. That some are truly sincere in their belief is beyond doubt; but they are the few. It is the many with whom is the possession of seeming sincerity. That they have some safe lines of attack against orthodoxy must be admitted, and of this they make the best use, and many of the alleged unconscious orations relate at full length and with evident relief the repression of liberty in the days of old, when thought had to be licensed, and papal anathema fell heavily on many. Persecution is the next theme which has commanded the attention of these orators, and from all points of the compass, learned disquisitions have appeared, so that the most timid amongst orthodox teachers have cried, 'I will avoid these men and these women, and let them alone.'

"Taking for their guidance that verse of Scripture which says, 'If these counsels or these teachings or these works be of man they will come to nought,' they assume nothing beyond the fact that their teachers are men, and that none have alleged a direct instruction from God to visit again the scenes of earth; but in God's name all profess to labour; consequently those who have been the most unwilling to meet and combat this latest modern divergence from revelation, a divergence so infidel in its tendency, that never during the history of Christianity has such bold scepticism ever been imagined, consequently those not opposing it have thought of the continuation of the verse: 'but if it be of God ye cannot overthrow it, lest you be found fighting against your Maker.' There is no choice between these two positions, either the believers in revelation are wrong, or these modern ideas, of these modern spiritual teachers, are right? But I prefer to class them as unbelievers, and call their acceptance of the sense of the many oration's unbelief, and the whole the baseless fabric of a vision. My authority enjoins me in the most solemn manner to look on unbelief as a reproach to the living God, and that it is my duty to teach men to value that which we as believers value, consequently, with this view foremost in my mind, I have undertaken this address.

"I fairly admit that a moral or sermonising mood will not meet with the requirement of the able orations that have been under my consideration; they merit intellectual treatment without the over-weening morality, which some believers in the Bible assume. The difficulty to be encountered in dealing with these modern innovators of old truths, is that they are totally distinct from every other form of infidelity in the past, or of existing unbelief. It has been found a tolerably easy task to answer him who cries, 'There is no God;' but these Spiritualists not only acknowledge but obey their God. 'There is no personal God,' cry some Anti-christians; the Spiritualists believe that God is a Personality, and worship him as a personality; so that we cannot approach them on either of these two differences of the past; but there are some amongst men who wholly deny Bible authority.

"The Spiritualists do not do this but affirm, that some of its portions are undoubtedly God directed. Some of its portions only; and here is the point of difficulty, for we accept the Bible as a whole, being the exact meaning of the judicial oath, namely, the truth, the whole truth, and nothing but the truth. The Spiritualists, then, separate the Bible into true and into legendary portions; the legendary portions are those, which are unhistorical, mystical, untruthful because mythical, and to meet my opponents, it is necessary to have them named. I find, that several are from alleged spirits of men, who have passed through the grave, and whose initials hide their personality. I do not put this forward in the form of a complaint, as I do not believe that the dead have ever spoken, but that all are waiting for that day, when they shall speak and be judged.

"In speaking, however, of these modern thinkers, I would avoid classing them with those, who are continually trying to stifle their consciences respecting the future and the day of judgment; for they do not revile God, nor do they malign the book, which I consider the only road leading to life everlasting; and I have the greatest consideration for my opponents, believing that with proper advocacy, the Bible will again take its right place amongst men. I would be believed when I say, that my love for them is asking for love and trust towards me. I know and I enter into many of their differences, but I place myself on no pinnacle. We will begin our enquiries as students together, believing, that error is after all but the perversion of some great truth. Like them I will admit, that the days of purgatory and martyrdom for non-belief in actual transubstantiation, the invocation of saints, and the worship of the Virgin Mary are well over, and that these need but to form a little portion in any argument, that may hereafter arise; but I accept the actual fact that they claim to be Deists and worshippers of the One God. As Deists, I mean that the modern Spiritualists have rejected revelation, not condemning it as a whole, but claiming the right to judge it; that their position, although not actually hostile to revelation, is a great deal opposed to it. That is the position and meaning of their

Deism. They have no belief whatever in the earthly and material incarnation, or the divine God made flesh and rendered intelligible. I look on this Modern Spiritualism as the link between the Christian and the Atheist or Materialist, because once having rejected the newer revelation, many are impelled to reject belief in any God whatever, and to become Positivists, and to assert that the only object of search in this life is the unchangeable Law of Nature.

"Spiritualism assumes, that under God it is to be the means of saving from Atheism, or Pantheism, all those who have rejected revelation, who have through common sense and thought, thrown themselves helplessly yet fearlessly on natural truth, to be awakened again by facts and not by faith. Spiritualism assumes to be that fact, and points to the social position of many of the utterances of those alleged unconscious orators, worthy of the greatest orators, and coming through the lips of mill girls, apprentice boys, labouring men, and homely housewives. Such wonders, they say, are taking place simultaneously in every corner of the earth, bearing exact similitude in truthful facts and simultaneous in character, and they ask: 'Have we not a right to quote from such authority, when all known laws of necessary education and eloquence are placed on one side?' And they say: 'Your Bible in its parts, although coming from God, offends the moral sense of humanity, but in the thousands of orations which have come from every part of the world, there is not one portion, that offends the moral portion of man. There are in the Bible acts commanded by God and sanctioned by God, which it would offend common sense to believe to be inspiration; that there are counsels, which are obsolete and inapplicable, and which if carried out literally would render it impossible for society to continue; that the character given of Jesus of Nazareth is not only something less than a God, but something less than a perfect man;' therefore it will be my intention to answer this.

"There are many, who have an idea, as to the hands through which these orations are made public. The Honorable Society of Gray's Inn knows, that not only within its precincts, but that also other Inns of Court have not only known of these orations for sometime, but many have grasped them, and that the belief is infecting orthodox teachers themselves, who are leaving the pulpit, and taking off academic robes, and pursuing the secular vocation of lecturers, and are strong and earnest advocates of this newest of spiritual notions. The Spiritualists are not afraid to make charges against orthodoxy, and I am not afraid to try and meet them. They say, to accept Christianity according to the Scripture is against common sense; that is one of their charges. They give a reason; this is their reason; they say, that it tends to establish system of self-deception, to reconcile the Bible, which is the voice without, to that God-given intuition, which is an universal gift, and which they call the voice within. Remember, always, that this is not said by those, who hate its doctrines as condemnatory of their life action; because as a body they live equally as pure lives as the Christians. They say, that in the Old Testament there is plenty of evidence of men being used as messengers from the spirit-world to the earth, and that therefore the orthodox Christian has no ground for his denial, for they are judging outside of their authority, and that judgment is in the hands only of the Great Discerner of all hearts. To cite the example of good men from the Bible would be no answer to them: they have the history of both, therefore I will not at present enter into the designation of either one or the other.

"Much has been said against idol-worship, and more especially of that which was countenanced and permitted in the Roman Catholic Church. I said I would not touch on these matters; except, and I make this exception, I believe them, and now for the first time take notice only of these remarks on idolatry, which occur in the Scripture. Weak consciences have been the possession of some portion of humanity in every age, and consequently the worship commanded of the children of Israel, in their helplessness, to look on the brazen serpent and live, was, although a seeming incentive to idol-worship, but a sole necessity of that cure which could be by faith alone.

"It is alleged that several living men of to-day have a special mission to carry out God's commands; and I must add in justice, that these leaders claim no individual characteristic distinction, but on the contrary give all the praise to that, which they conceive to be the natural means of communication, namely, men in the higher life communicating with men in the earth-life. I must speak of the alleged diversity of mind existing between these Sensitives or Mediums and other subjects. They seem to be more imperfect than others; their lives are disfigured, not by wickedness, but by weakness; not by any striking sin, but by great failings. I do not say that the majority is like this; but a very large minority is. I do not know that I have met with any reason for this in any of their communications; unfortunately up to date but a limited few numbers have come under my supervision. I also intend to speak of the life, the work, and the death of him, whom they term the son of Joseph and Mary, Jesus the Nazarene, whom they call 'brother;' acknowledging him as a man of many sorrows, as also a man of many failings. They say that they honour him as a man according to history, but as a man

of impulse, as evidenced by his cursing the unfruitful fig-tree. They respect him as enthusiastic, because of the fixed notion that he had a mission to perform. They credit him with persisting in his views, even to the cross.

"The history of Christianity, according to them, has had its place; has fulfilled its mission; and they say that the true Saviours of humanity were the Luther and Calvin of their day; and consequently it is necessary for me to prevent those whom I love leaving their Christianity, and rather than follow these modern Spiritualistic views, I appeal to those doubts, which those I love may have, and direct them to the authority of the Gospel, which I will point out to them.

"It is true, that when I do this, the Spiritualists will say, 'You will first have to rob them of their legendary character; you will have to prove no partizanship in the writers; to explain what you mean by supernatural, and then when you have done this, you may quote from your authority.' They say, 'You claim, that Christianity has dominated over men's souls and bodies for their good,' but they allege that the morality which Jesus of Nazareth taught was known centuries before his day, and kept men good and pure.

"All great things in the present day are done through the people, not only in matters religious but political. Until very lately there was no political necessity to leave the precincts of the House of Legislature, and to make orations at railway stations, in all large towns and cities throughout the country, because in former days the people were not so much considered, nor was an appeal to them deemed necessary. The exigency, which has arisen in these last few years, has been recognised by the political, and is also a necessity in the religious as well as the political world, that an appeal to the people can be no longer put on one side, therefore it is time for you to put aside the idea, that the pulpit alone is the combating ground in advocating orthodox views. The high-ways and the by-ways are now your working ground. Drill your forces well, for amongst all forms of unbelief, another, stronger, with better arrayed forces and higher claims than altogether, is now against us; and I pray all to whom my words may reach, to be watchful and earnestly industrious in fighting for the cause they love in their hearts."—FINIS.

If this admission has been made by an orthodox divine it is, to say the least, a great concession. But it is too late for the Church to gain adherents through any of the clap-trap "isms" of the day. If the Church will step down from the pulpit, and appear on Clerkenwell Green, Hyde Park, or in any of the places of resort, where Sunday speakers of all shades of opinion, religious and political, ventilate their ideas, they will receive a patient hearing, and no doubt meet with those who can meet their arguments well; but they must bear in mind, they will not be able to silence them as they do in the pulpit, where any question would be treated as "brawling."

THE MEDICAL SISYPHUS.

The following confession is from the "St. Louis Medical Journal," for August, contributed by N. P. Pearson, M.D.:

The Greek mythology tells us about a King Sisyphus, that he on account of his great wickedness was condemned after death in the infernal regions to roll a big stone upwards on a steep mountain, but whenever he came near the top he became exhausted, and the stone rolled down with him to the ground below. So he kept on rolling in vain forever. Radenmacher declared fifty years ago, that the physician who attempted to find sure remedies for the nosological forms merely rolled the stone of Sisyphus. It seems, indeed, that he was right; for almost daily we meet Sisyphus in our medical text-books and journals, recommending a treatment about which very soon is said: "mene, tekell, upharsin."

Let us look at the numerous remedies for rheumatism, asthma, bronchitis, dyspepsia, diabetes, erysipelas, dysentery, etc., which have been tried and found wanting. So was condurango extolled for cancer, hypophosphites for phthisis, philocarpin for diphtheria, coto-bark for diarrhoea, etc. Cod-liver oil is still held high in the books! I have used barrels of it, and caused the best Norwegian kind to be imported here, but I never saw a single case actually benefited by this repulsive medicine. Let us read in the "best" books what these tell us about the treatment of many diseases, such as the cerebro-spinal fever. Valleix praised quinine and opium for it. Niemeyer repudiates this, and praises cold water,—the next ferrum—another chloral—another bromides, etc. Is it any wonder that many intelligent and very prominent physicians on the Continent have become sceptics and disbelievers in anything but "placebo," and in their meetings scarcely ever admit discussions on the internal treatment of diseases? Whenever they read in the "New York Medical Record" about extolling certain treatments, they shake their heads most wisely, and ask if America is full of Indian doctors. How long shall we then, steeped in conventional thralldom, continue to repeat the follies of the past, and not reform?

THE HARVEST FESTIVAL AT PADDINGTON.

On Sunday evening the meeting, that has been announced in these columns for a few weeks past, came off at Providence Hall, Church Street, Edgware Road. There was a tea meeting at five o'clock, at which all the tables were well occupied which, with a succession of visitors would extend the number of the party to nearly seventy. There is an elevated platform at the end of the hall, and in front of it a terrace was erected, tastefully and richly decorated with vegetables, fruits and flowers. It presented a very attractive appearance, all due to the exertions of one lady, as Mr. Dale stated to the meeting. Mrs. Maltby kindly assisted Mr. Dale's family during the day, in preparing an excellent and and elegantly served repast.

Mr. and Mrs. Morse had to leave early for Cavendish Rooms, and Mr. W. Whitley, who was present at tea, had also to leave before the after meeting began.

As seven o'clock drew on, the audience was considerably augmented. There were well-known representatives of the Movement from distant parts of London; indeed it is a long time since there has been such a general union of the working forces of the Cause. The proceedings commenced before seven o'clock, by Mr. J. Burns being appointed to the chair. After a hymn, Miss Allen was introduced to give a reading, as she had to leave at seven o'clock for another appointment. Her reading from Victor Hugo, on the fisherman's wife who took in the two orphan babes, whose mother had died in the night, was most appropriate to the occasion.

The speeches which followed were plentifully interspersed with musical pieces, vocal and instrumental. Miss C. E. Dale sang repeatedly, and Mrs. Tindall once. Miss Batten gave two instrumental pieces, and Mr. F. Tindall one. The spirit of the meeting was so well kept up, that, with the exception of those who had to leave for special trains, the audience enjoyed it till after ten o'clock; over three hours of programme. During the evening a young gentleman sang "Galilee," accompanying himself on a guitar, very nicely.

The chairman made a few remarks while the audience was settling down, calling attention to the "season" which was being celebrated. It was the third season's celebration which he had taken part in this year. First there was the festival of Seeds, in spring. The festival of Flowers he observed in the ancient temple of Stonehenge, on Salisbury Plain. Now was that of Fruits, which should have been observed five weeks ago, when day and night were equal. Their position was one of humility and gratitude, for all they received in the form of nutriment was given to them. Human ingenuity could not produce one single potato, apple or ear of corn. Being all recipients, we should not appropriate more than our individual requirements demanded. As all was freely given to us, so should we freely give to one another. We all stood in want of something. If we had plenty of food, then we possibly required knowledge, moral strength, or spiritual light. In a sense mankind were all indigent in some way, so that there was no claim on the part of any one to proudly lord it over his fellows. He who did so, was indeed, spiritually speaking, the greatest pauper amongst men. It was therefore appropriate that there should be associated with that thanksgiving, a kindly thought for the needs of others. There are those who think that appeals on behalf of the needful are an impediment to the Cause, and savour of "begging," but he considered these efforts one of the chief glories of Spiritualism; and if their occurrence kept those away who did not relish such works of mercy, then the structure of Spiritualism would be all the more firm and lasting without them.

Miss Young was controlled by her spirit guides, and gave an address commendatory of the object of the meeting, ending with a poetical peroration. A very beautiful expression of man's relations to the Giver of all Good, was uttered by this speaker.

Mr. Towns expressed great sympathy for Mr. Dale in his work. He had encouraged him in holding these meetings. He would like to see meetings in various parts of London. As to thanks for the mercies received from a bountiful Creator, Mr. Towns said he placed great dependence on prayer. In his spiritual work, he had to encounter many different kinds of minds, but by extending his aspirations in the direction whence help unfailingly comes, he had been able to overcome all difficulties.

Mr. Hopcroft, as one who felt it very comfortable to work with Mr. Dale, said it was in that hall where he first tested the efficacy of mesmerism, and became acquainted with psy-

chological facts. He then spoke of the advantages to be derived from intercourse with the spirit world.

Mr. Hancock, an old worker in the Marylebone movement, gave a Spiritual Address full of soul and noble feeling. He expressed his agreement with much that had been said, and carried his hearers into the consideration of sacred associations connected with their work.

Mr. Veitch spoke of the great strides which the Spiritual Movement had made; there being no equal to it. He also remarked at same length on the benefits conferred on man by a demonstration of the truth of immortality.

Mr. F. Wilson recited "Grandmother's Apology," how the old lady, turned ninety, could not weep at hearing of the death of her eldest son, as she felt all the departed ones around her, and knew she would soon go to them.

Mr. Dale thanked those who had come forward on that occasion. He had been commanded to make the attempt, and that it would be successful. He concluded with a recitation about the daughter of the light-house keeper, who lighted the lamp in the absence of her father on shore, detained by wicked men, who desired to see vessels wrecked that they might collect the spoils.

Mr. Allen gave an account of his introduction to Spiritualism some fourteen years ago. His brother had died, and yet he felt as if he were alive and with him. Walking in the Strand, he saw a copy of the MEDIUM in a window, and though he knew nothing of Spiritualism, he was attracted, and read a few lines expressive of this own feelings. He procured a copy, and afterwards sat with Mr. Herne and Mrs. Berry at the Spiritual Institution, where in addition to remarkable physical manifestations, he had his brother described and initials given by the table. He had other proofs of the existence of those who are called dead; and he concluded by giving some instances of the great use which spirit guidance had been to him in the affairs of life.

The chairman said it should not be overlooked that Spiritualists had also to be thankful for a harvest of spiritual goods. There was at the present time a generous flow of influence from the spirit world. A lady was in the meeting who had a few evenings ago seen a departed relative in material form, and such cases were very frequent, the feature of the work being that the appearances were not simply wonderful and phenomenal, but indicative of personal identity on the part of the manifesting spirit. He had seen Mr. and Mrs. Herne in the meeting, with whom a friend had recently had manifestations of that kind. He would have been glad to mention this matter in the presence of these old mediums, as they were representatives of that department of the work. But there was present Mr. and Mrs. Cannon, who were quite closely associated with Mr. Dale's labours, and he was pleased to hear that they were also feeling the outflow of this harvest season, and contemplated making such arrangements as would make it useful for those who were in want of spiritual evidences.

The meeting closed with the Doxology, and a spiritual benediction through Miss Young.

Our report is a mere skeleton of what really took place during over three hours. The speeches were spontaneous, varied, excellent and to the point. No previous programme had been prepared, and as no notes were taken our report is a mere catalogue of events. It is a long time such a "happy evening" of the kind has been spent amongst London Spiritualists.

WEST HARTLEPOOL: Brunswick Street, October 26th.—We had a really good day, our esteemed friend, Mr. Jno. Scott, being with us. The audiences were remarkably good, our meeting-room being comfortably filled in the evening, and we hope much good will result from his advocacy of the Cause. In the morning he based his remarks on the gift of "Clairvoyance, and how to develop it;" to which he did ample justice. In the evening he dwelt very exhaustively on the resemblance between "Ancient and Modern Spiritualism," his guides being very incisive as to the similarity of the phenomena then and now, and calling upon his hearers to enhance its glorious truths, and develop the gifts lying latent in them. Following each discourse he described clairvoyantly the spirit surroundings of many persons present, and which were in most cases recognised, and we doubt not but that permanent good will result from the day's proceedings.—Next Sunday, all being well, we shall have Mr. Jno. Thompson, of Shildon: his subject for the morning being "The life and works of Socrates, the wise man of Athens," and in the evening, "What the Sceptics and Spiritualists say concerning the man Jesus"; when we hope to have good audiences, and do good by the dissemination of our truths.—WM. WARDLE, Sec., 8, Havelock Street.

OBITUARY.

ELIZABETH BILLINGS.

On Monday morning, Oct. 20th, Elizabeth Billings, one of our young friends, passed on to the better land, after a short illness of a few days, from acute inflammation. She was an ardent Spiritualist, and of a very bright disposition, being a great assistance to our singing. We shall sadly miss her in this respect, but still have great consolation in knowing that she will render us greater assistance from the higher sphere.

Her mortal remains were interred in the Newton St. Cyres Churchyard, on Sunday last, when upwards of forty of her loving friends, from Exeter and Newton St. Cyres, followed the remains to the grave. The coffin was literally crowded with wreaths and flowers. At a meeting held after the burial, she controlled one of our mediums, Mrs. C., and thanked the friends for their kindness in coming there; also giving a very interesting description of her experience in passing from this side to the summerland of eternal existence.

Exeter, Oct. 28.

R. SHEPHERD.

JOHN FOWLER, LIVERPOOL.

The readers of this paper will be as little prepared as we were, to hear that this distinguished patron of Spiritualism passed away suddenly on Sunday evening at 11 o'clock, it is presumed, from heart disease, from which he suffered. When we saw him last, hale and hopeful, when Mr. Colville left for Boston, we little thought it was the last interview we should have with him. Mr. Fowler did many kind acts in connection with the promotion of the Cause, and his public spirit in challenging the "exposers" of Spiritualism did much to call attention to the baselessness of their pretensions. We experienced many kindnesses from him, and in his transition, others besides ourselves will realize the loss of a reliable supporter. We hope his mantle will fall upon other shoulders. The Movement cannot afford to lose useful elements from any sphere of action.

OUR DEAR OLD LAND!

'Tis the Land of my Fathers! I love it right well;
'Tis the Land where the Heroes of yore used to dwell,
Ever ready to struggle when Country would call,
To cut down her foes or determinedly fall;
'Tis the Land of our Wallace, the home of his fame;
'Tis the Land of the Douglas, the Bruce, and the Graham,
Whose sons raised the war-cry of freedom and home,
And drove back the conquering armies of Rome:
With a name so admired and a country so grand,
Ah! who would not love it? our dear old Land!

The hirelings of tyrants oft hunted her race,
Each mountain and vale's been the scene of the chase;
Those haters of right doomed the brave ones to die,
Never dreaming that succour was frequently nigh;
Duty's call would be answered again in such force,
As to stem the tyrannical stream in its course,
While others as valiant have dwelt in her caves,
'Till their bodies found rest in the martyrs' graves:
Those men shall be loved by humanity's band,
While a soul shall inhabit our dear old Land!

Thou noblest of Nations! how much you're revered;
The sons of thy mountains, how much they are feared!
In the red field of strife they are placed in the van,
For all know 'neath each plaid beats the heart of a man;
In war or in peace they are ever the same,
Raising thy flag in the Temple of Fame,
Unstained in the past through each volley of fire,
And the future will see it yet higher and higher:
Then hail! to our Country, and death to the hand
That would wrest but a rood from our dear old Land!

I look on the hills where I've bounded with joy!
And once more I feel I'm the light-hearted boy:
The past sweeps before me in clearness and truth,
While I mentally gaze on the friends of my youth!
Near the time-honoured spots I'll no longer remain,
In the flesh I may never behold them again;
But when death frees the spirit from clay, then, wha kens,
But I'll sing the auld songs, in her Buns and her Bens:
This we know, in that life, at the Master's command,
We will work for His cause, in our dear old Land!

SCOTCH GARDENER.

[Our kind friend, "Scotch Gardener," so well known to our readers by his generous acts and frequent communications, is about to leave for Australia, Melbourne being his port of destination. After many years absence, he is on a farewell visit to the scenes of his boyhood, and has expressed his emotions in the foregoing verses. Our friend is a first-class gardener and vine-grower, and in addition a man of expanded and cultured mind, of well tried moral character, and a thorough Spiritualist. We warmly commend him to the good and the true wherever he goes.—ED. M.]

UBI HABITAT DEUS?

Where dwells our God—

That Being puissant—whose power supreme
Fired with ethereal flame the flashing suns,
And by His wisdom, passing mortal ken,
Placed them to light the worlds that circumvolve;—
That Being, whose eternal wondrous might
Gave form to the small leaflets that we see
Springing profuse around us;—He who decked
The flowers with splendid hues, and then bestowed
The luscious fruit and the auriferous grain;
Who vitalized the world with many a form
Whose very life applauds its Maker's name;
Who, calling forth the grandeur of His power,
Made sentient the frame of glorious man
With an immortal soul? Where doth He dwell?—
In tomes voluminous and scriptured scrolls
Which sacerdotal lips e'er proudly vaunt
To be the work of Heaven? Perchance His home
Is centred 'neath yon dome elaborate,
Where mundane grandeur flashes on the eye,
And pompous strains the hearing doth entrance,
While incense-vapours, soaring proud and high,
Fill ev'ry corner of the massive pile?
No: Reason, offspring of that Mighty One,
Rejects th' ecclesiast's show, and tells me God
Is neither found in scroll nor gorgeous church;
She leads me, when Aurora's smile is seen,
To view the sun triumphantly arise
From out the womb of night, or through the meads
She gently guides me, and around I see
Tall waving trees, sweet flowers, and pleasing fruit,
While on my ear the insect's merry hum,
Together with the songster's cadence falls.
'Tis here I see the thoughts of our great God
Take matter's form, and through those thoughts I soar
Towards the peerless grandeur of His throne:
And oft at ev'n when Phoebe's pallid beam
With mellow light imbues the slumbering earth,
When Hesperus gleams and lustrous Sirius shines,
And myriads of the radiant stellar host
Light the cerulean canopy of Heaven:
'Tis then that Reason reverently exclaims—
Behold these glorious works—here dwells our God!

FRED. J. COX.

THE CIRCULATION OF THE "MEDIUM."

We are sending out weekly parcels of the MEDIUM at 4d. each, to sell to those who attend mass meetings. We expect an order for 100 at 4s. 2d., for that purpose. These orders must be received on Wednesday, that we may procure sufficient paper to print the extra number, as the MEDIUM is all printed off on Thursday afternoon. We will be glad of reports from those who take these copies, as to what success they had in disposing of them.

Of course, we cannot supply the MEDIUM at 4d. for sale to usual readers. We supply parcels for that purpose at 1d. each, carriage extra, which by newspaper train comes to very little. Many country friends now have such a parcel from us every Friday morning, which gives them good time to sell them all out. When extra copies at 4d. are wanted for sale to visitors, we cannot charge the usual supply at the same price. Our struggle to maintain this work is so great, that in duty to our position, we must make all legitimate use of our opportunities to make the work pay. We have acted in the most liberal way with the friends, and we are glad to say they reciprocate in a most hearty and honest manner. By this kind of co-operation we can have a strong and successful movement.

The Cause has been very much extended by the sale of the MEDIUM. Its circulation should be promoted in every possible way, especially by sale in shop windows. By getting agents to expose it in all districts, a great impetus may be given to the Cause. Mr. Allen's case, stated by him at Paddington on Sunday evening, is only one of hundreds, who, like him, have become leading workers, having been introduced to the Movement through the MEDIUM.

PLYMOUTH: Richmond Hall, Oct. 26.—The service was conducted in the usual manner by Mr. J. HUSON, Mr. B. SLOWMAN presiding. The guides of our friend delivered an impressive invocation, and afterwards a trance oration, which was listened to with great attention by the large congregation assembled. The controlling intelligence, after having dwelt most powerfully on the words—"Why halt ye between two opinions?" concluded with an appeal to seek earnestly for the higher manifestations of spirit life and power. After the service, Mrs. Trueman, under control, gave a large number of clairvoyant descriptions, all of which were recognised. The harmony prevailing amongst the congregation doubtless aided the controls in their good work. The benediction having been pronounced by the guides of Mr. J. HUSON, a most profitable service was brought to a close.—JNO. IRWIN.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, OCTOBER 31, 1884.

NOTES AND COMMENTS.

To economize space we have a weekly list of meetings, wherein the lecture and society appointments of the ensuing week can be seen at a glance. We direct the reader's attention to this arrangement, as a convenience to himself and our correspondents; also as saving much valuable space. This week we introduce a monthly list of appointments, the Manchester Society being the only one represented. If secretaries could get their arrangements completed for the month, the insertion in the last issue for the month, of the speakers for the coming month, would be a great convenience to all parties.

On reading Mrs. Wallis's lucid and compact article, we were painfully impressed with the degrading position in which mediums are placed, by being under a kind of chronic surveillance as to whether it is a genuine or assumed control; as to whether the remarks come from a spirit, their own minds or surroundings. What does it matter? If the speech be spiritual, enlightening, instructive and comforting, then it comes from the "spirit-world," and is spoken by a "spirit" if the speaker feels the goodness and truth of what is being said; but a spirit may actually control, and yet the utterance contain but little of these desirable qualities. We, therefore, require a different standard whereby to estimate the intrinsic value of our speakers. To place speakers under the kind of surveillance which we deprecate, is to place a premium on deception. In the clear and valuable answer to the last question, Mrs. Wallis's control shows that the medium may be "psychologized" into a belief that all is from spirits. Now, who is to blame for this, but the tacit demand in the minds of sitters and audiences, that the discourse must purport to come from a "spirit" or they won't listen to it. It is the audience, then, that is "psychologized," and who will listen to a very indifferent speech if it be spoken as from a spirit, with an overwhelming accompaniment of presumption; but if plain, honest John Smith is giving a valuable and spiritual address, he is neglected because there is no "spirit" in the matter. This state of things largely abounds amongst the most ignorant class of adherents to our Movement, and it is a state of things that requires to be remedied. It is the intrinsic worth of the speech and the influence that accompanies it, and not the manner of its coming, that should be foremost in the minds of the audience and speaker alike. Then the dominant "psychology" having passed away, the controlling powers would have far more scope, and the evidences of spiritual presence would become so distinct and abundant, that there would no longer be the slightest question as to the heavenly source of the utterances. But how terrible it is to think that our speakers are looked upon to act a defined part more than to be the free instruments of spiritual truth. Let us get out of it, and on to a more spiritual plane, then we shall invite the presence of spirituality, and not the appearance of it merely.

The writer well remembers his first interview with Mrs. Wallis, then Miss Eager, a mere girl, as he examined her head at a public phrenological entertainment which he gave at the East End for a charitable purpose. It was pointed out that she could see with other eyes than those of the physical senses, and that she had a most spiritual and elevated type of brain. It transpired that she had accomplished a remarkable feat of clairvoyance a short time before. Figs cannot be gathered off thistles. The organic type indicates the true spiritual outcome. Given, honest, elevated men and women, and there will be no doubt about the nature of their inspirations; on the other hand, the low and unprincipled will be continually misleading those who rely on them. As they are, so will be their controls. Where is there a more "pandering" lot than the clergy of all hues?

The Control this week gives a remarkable estimate of the merits of Spiritualism and Spiritualists. The clergyman alluded to rather plays into the hands of the party he assumes to criticise.

This post-script should have followed Mr. Dymond's article on page 690, but it got misplaced:—

P.S.—Since the above was in type, I have been informed that on several subsequent occasions, Madame K. has seen and conversed with her late husband, who has certified to her that it was he who appeared to us on the evening in question: also that the unrecognised female who followed the Indian spirit was the recently deceased mother of T.W.L., who also has since seen her twice under circumstances more favourable for recognition, and had several communications from her.—C. W. D.

MISS CAROLINE CORNER'S CHARITABLE INTENTIONS.

To the Readers of the MEDIUM:

My charitable endeavours of last winter having proved so successful, I purpose giving a large number of poor old people a Christmas dinner, followed on by a tour through Rhineland, by Magic Lantern, and some little creature comforts in the way of warm clothing—tea, snuff and tobacco, I suppose!—to take way with them.

I have no book to offer this time, nor proceeds, as yet, from the last, to do another good work. Nevertheless, I trust my friends will help me, to the best of their ability, so that this season we may bring comfort and good cheer into the hearts of the aged and worn, that may be as a roseate glow upon the horizon of their lives, as the sun goes down to risen upon some brighter shore.

All who are wishful to assist please write to me.

CAROLINE CORNER.

3, St. Thomas's Square, Hackney, N.E.

BRADFORD.—The children's Lyceum in connection with the Walton Street Church will be opened to the public on Sunday, Nov. 2, at 9.45 a.m., when all Spiritualists interested in this good work are invited to be present. Please send your children: the new room is large and well lighted and ventilated, and calculated to make all comfortable.—LYCEUM COMMITTEE.

LEEDS: Psychological Hall, October 26th.—Mr. Peel, of Armley, gave two instructive and interesting addresses. On both occasions the fallacy of orthodox teachings, and the advantages to be gained by embracing spiritual truths, were clearly and augmentatively sustained. The friends of orthodoxy would certainly not feel flattered, and still the moderation of language was such as to convince, rather than to repel and rouse their antagonism, as is often the case.—COR.

BARROW-IN-FURNESS.—On Sunday last we had Mrs. Yarwood with us, who spoke to a large audience afternoon and night. In the afternoon she gave her past experience, after which clairvoyant descriptions. In the evening she spoke in her normal state, on the benefits of Spiritualism, interspersed with a little more of her experience, after which followed other delineations, the majority of which were acknowledged, either at the time or at the close of the meeting. The influences attending Mrs. Yarwood's utterances were rich and refreshing, and judging from the attention of the people, all were pleased with the day's services. On her way home she called at Millom, Ulverston, Lancaster and Preston.—J. WALMSLEY.

LEICESTER: Silver Street Hall, October 26th.—Mr. Best gave an inspirational address on—"And when thou prayest, thou shalt not be as the hypocrites are" (Matt., vi. 5). Next Sunday, Mrs. Burdett.—H. HANNIBAL, Hon. Sec., 28, Mosely Street.

THE LIABILITIES.

An Appeal to all Spiritualists.

THE LONDON COMMITTEE in connection with the LIABILITIES FUND held its first meeting at the Spiritual Institution, 15, Southampton Row, on Monday, October 6th.

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 make diligent use of the 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 WEEKLY COMMITTEE MEETING.

On Tuesday evening Mr. Hogan paid his second contribution of £5 towards £100. Much regret was expressed at the loss to the Movement on the passing away of Mr. John Fowler, of Liverpool, who had taken much interest in this particular effort. Correspondence from various places was reported. The secretary said that collecting cards had been sent out to well-known friends of the cause, there are close upon hundred now in circulation. The following kind response was real with satisfaction:—

Dear Mr. Burns,—I here send you on the sum I have collected for the Spiritual Institution Liabilities Fund, together with each name and amount they have given:—Richard Burrell, 10s; Mrs. Burrell, 5s; F. Burrell, 2s. 6d.; M. Burrell, 2s. 6d.; E. Burrell, 2s. 6d.; Mrs. Crawshaw, 10s.; M. E. Eastwood, 5s.; William Brown, 2s. 6d.; Mrs. Brown, 2s. 6d.; Mrs. Harrison, 6d.; a Friend, 5s.; E. Holden, 2s.; Total up to now: £2 10s.

I will keep the card, and do what I can to get more, but will send you the card when I think I have got all.—With kind regards, believe me, yours truly.

R. BURRELL.

109, Avenue Parade, Acorington.

£100 REQUIRED NEXT WEEK.

On Saturday, of next week, two peremptory demands upon the Liabilities Fund will take place, which will require £100 to satisfy them. Those friends who are helping will greatly oblige by forwarding their contributions during next week. Those using collecting cards, may send on what is already in hand as has been done by Mr. Burrell.

The following contributions have been received with thanks:—Miss Ware, 2s. 6d.; W. C. Dorset, 2s.; O. A. L., £1.

Mr. Schneiderek, on behalf of the Pendleton Lyceum, says he will send in his collecting card in about a week hence. Mr. Murray, Hetton-le-Hole, and Mr. Swindlehurst, Preston, have applied for collecting cards.

DISTRICT MEETINGS.

That the difficulties of the Movement might tend to its onward progress, it was resolved that an attempt be made to carry out a series of social meetings in various parts of London. On Sunday evening, Mr. Towns in his speech at Providence Hall thought it would be a good thing if such meetings could be held in other districts. It was therefore suggested that the committee ask for the co-operation of friends in the various districts of London, and hold a tea meeting on a Sunday evening, in some convenient hall, and after that have a series of short speeches, interspersed with music, so that the friends might become acquainted with one another. The use of the MEDIUM would be given for advertising purposes, and members of the committee would assist in organizing and conducting the meetings. It was proposed that the friends in Peckham and neighbourhood, should receive the first visit, and to that end the committee will be glad to hear of a suitable hall in that district. After that can come Hammersmith, Islington, the East End, and such other centres as may be available.

Address all correspondence to Mr. King, Secretary, 15, Southampton Row, W.C.

Correspondence with Leeds intimated that Mr. Burns had been invited to spend a Sunday there, and give a special lecture on the Monday evening, for the inauguration of INSTITUTION WEEK, 1884. The visit will take place on Sunday, November 16th, in the Psychological Hall, Brunswick Terrace, Leeds.

LIABILITIES FUND SEANCES.

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

CAMBERWELL.—Mr. Towns had kindly arranged to give a seance at the house of Mrs. Simpson, 224, Albany Road on Sunday evening, November 2, at 7 o'clock.

Being anxious to gain five pounds towards defraying Liabilities before Christmas, I will undertake to answer all correspondence, and to delineate character by the hand writing, also from a photo or lock of hair. Fee 2s. Address, DESIREUX, care of Mr. J. Gower, 16, Week Street, Maidstone, Kent.

INSTITUTION WEEK, 1884.

To make a good beginning, the Leeds friends have kindly invited Mr. Burns to visit them on Sunday, Nov. 16, when a series of meetings will be held in the Psychological Hall, Brunswick Terrace.

SUNDAY, NOV. 16.

At 10.30 a.m., a select Circle of local mediums and spiritual workers will be held, for the purpose of seeking counsel of the Spirit-world, and receiving such blessings and guidance as the state of the circle may permit.

At 2.30 p.m., Mr. Burns will hold a conference of the friends of the MEDIUM, with the view to taking steps for its extended circulation throughout the West Riding. Mr. Burns hopes to see all those friends who can possibly attend, that they may confer together, as to the best means of making the MEDIUM more useful to the Cause, by securing it a wider introduction to the public.

At 7 o'clock Mr. Burns will deliver a lecture to the general public. A collection.

MONDAY, NOV. 17.

At 8 o'clock in the evening Mr. Burns will give a lecture on the "Facts and Phenomena of Spiritualism," illustrated with photographs shown by the Oxy-calcium lantern. These pictures will consist of scenes, portraits, spirit-photographs, phenomena, materialized spirits, etc., etc. Admission: front seats 1s., second seats 6d.; the members of local bodies of Spiritualists will be admitted at half price to all seats. Tickets for sale to members may be obtained on application to Mr. Lingford, Brunswick Terrace.

These four meetings, distinct and separate in their purpose, will cover a great extent of ground, which will prove of peculiar interest to all who take part in the Spiritual Movement.

OUR CHRISTMAS NUMBER.

It is our intention to issue an illustrated Christmas Number of the MEDIUM, of such a practical character as to render it of special value for the widest possible circulation amongst the public. We hope to arrange it so that there will be no advance in price. It will be contained in a handsome wrapper, occupied with business advertisements, at 6d. per line, as last year.

Now, will all our readers kindly help in this matter to the full extent of their power? We want advertisements for the wrapper. Then how many copies will every reader take? Indications of this kind we would be glad to receive at once that advertisers may have the certain inducement of a large circulation. Lastly, will all who have suitable matter within their experience, send us literary contributions? We would like to see it filled with undeniable facts, setting forth all phases of Spiritualism, so that the stranger into whose hands it may fall will have a pleasing and instructive view of our principles.

This Christmas Number may do great good, as past ones have done, last year's especially. Let every reader determine to make it a success in every way, and there can be no doubt about the certainty of victory.

TO SOCIETIES IN THE NORTH.—Mr. E. W. Wallis will be at North Shields, November 23 and 24, and would be glad of week evening engagements in the vicinity, and for Sunday, the 30th November. As these are the only dates he will have at disposal this year, application should be made at once to him at 3, Dixon Avenue, Crosshill, Glasgow.

PENDLETON LYCEUM.—This institution has now been formed, and those who desire to join it may do so. There will be a special business meeting at the Rooms, 48, Albion Street, on Sunday, November 9th, at 10.30 a.m., at which all members, and those desirous of joining, are requested to be present.—H. SWEETMAN, Sec., 14, Lever Place, Lever Street, Hulme.

"PERPLEXED."—The planchette may be obtained at 15, Southampton Row, W.C., price 4s.

UNA.

Una, last Sunday at eight, after recitation and music, gave the first of a series of four lectures in the comfortable and pretty room of The Academy, 5, Leigh Street, Judd Street, Brunswick Square. In the opening of her lecture, "The Nature and Rights of Humanity," she gave us her opinion of immortality as represented individually by the spirits of men.

It is only the leaders who are favoured with an immortal ego: the intellectual rulers, the social and the moral. As eternity rolled on where would the multiplying billions find a place ample enough to keep them living in sufficiency; should it be a law that an individuality that had no past yet be allowed, in all its hopeless incapacity to find content, to drag itself along a never-ending future. The souls of the mass are drawn ever and anon to their nuclei, and then dispersed in more generally improved condition, just as the planets of a limited age to their suns, which eternal never have been created. Her argument is that what will be eternal, must always have been so. As a rule, the incarnated do not remember their former existence, except perhaps in very isolated cases, as when a person is heard to say such and such a place has been seen before, though he has never before within his present life been anywhere near the spot.

Una possesses a vivid recollection of many of her incarnations, which to her have appeared as long days with nights of sleep between. Una does not wish to disturb in her innovations the holiness of a childlike faith, which accepts ridiculous tales without desire or power to probe their fallacy, but she intends, so far as her teachings among the more ignorant are concerned, to give those not happy nor satisfied under the regime of a harp-distracting Heaven and a Burning Hell, the genial and at the same time corrective influence of a simple doctrine which appeals to their love of common sense; and also the practical benefit of reforms, carried out for the extinction of all contamination which arises from the environment of hopeless penury, vile associates, filth and disease. Una defies anyone to be holy with vile surroundings. These must first be purified, before the lower orders can be influenced with permanent effect in the primary grades of moral teaching, in that is, their first lessons to enjoy the Right of Happiness.

The other two Rights of Humanity treated of were those of Holiness and Freedom.

Many of Christ's laws of holiness are unpractical. Una wishes to teach those that are practical. If men were almost as they should be, the blow on the cheek and the stealing of the coat might be treated as Christ ordained, and as the best men of the present time would not consider it foolish in a more generally exalted state to carry out; but were the execution of these great ordinances now initiated by the majority of good people, it would disorganise all attempt at order. An instance was quoted to show how little the professed follower of Christ usually thinks of carrying out any one of his impractical teachings. A preacher, a few days after giving forth the duty of a Christian in the event of a thief stealing his coat, did not act as he should have done consistently with his teaching, but when one of his own was stolen, instead of making him a present of his cloak also, he had the man arrested and imprisoned. One of Una's great purposes is to give Man his Right of Holiness, but this must be set about in a more practical way, more adapted to surrounding conditions, than the mode proposed by Christ, a mode which if universally attempted by good men, would in the present day soon leave them without any covering, and also — without any cheeks.

Una again touched upon the great Right of Freedom in connection with women, showing what veritable slaves are yearly sold in the great Society market of the Season. There should be the freedom of choice in marriage, which should never be else than psychological, or in other words, contracted between two persons of a spiritual affinity. People almost universally, though they desire that they should be reformed, leave to others the clearing away of the great social evils. Some one must begin. It is Una's determination to do so. She will not only lift a corner of the Society veil to show the wickedness beneath, which act alone would be sufficient to raise a great upcry, but she will draw it off altogether. The end of it for her, as it always has been within her memory, will probably be a violent death, and therefore she does not wish anyone to stand by her in this. From this great action, the work of the Universal Philosophical Society is distinct. In this, she will have no school of followers. In her love for the human race, she shrinks from dragging down others with her. She will have no fellowship in death.

A beautiful poem written by herself, and by her readed with dramatic effect, concluded a lecture remarkable in the extreme, and one listened to by an appreciative audience, as was very evidently shown at the conclusion, by the marked way in which they bestowed their applause.

The next lecture—"The Rights of Woman," will be as full of characteristic daring and originality as all her previous ones. For particulars, see the advertisement columns.—COMMUNICATED.

TICHBORNE PROPHECY.

THE TRUE STORY OF THE TICHBORNE DOLE.

About March or April, 1872, "The Gentleman's Magazine" contained the following story, vouched for by a member of the Tichborne family, and shortly afterwards republished by the Tichborne Claimant, as follows:—

"The Manor of Tichborne near Winchester, dates from a couple of centuries before the Conquest. In the 12th century the head of the house was Sir Roger de Tichenbourne, who lived on terms of affection with his wife, Lady Mabel—a pious and charitable woman. In her old age, and in prospect of death, Lady Mabel obtained from her lord the grant of a piece of ground of fifteen acres, the produce of which was to be given to the poor, in the shape of bread, throughout all time. The ground was granted, only on condition of her being able to crawl or walk round the piece of ground demanded—a condition of apparent impracticability, from the fact of her having been bed-ridden for many years; and this was to be done, too, while a certain brand, or billet of wood, was burning on the fire in the hall at Tichborne. The venerable dame, however, nothing daunted, ordered her attendants to carry her to the place, where, being deposited on the ground, she succeeded in crawling round the rich and goodly acres within the required time. The field, which was the scene of Lady Mabel's extraordinary feat, retains the name of "Crawls" to the present day. As soon as her task was complete, she was reconveyed to her chamber, and summoning the family to her bedside, in order to secure her gift to the poor, for whom it was designed, and to render it binding upon her descendants, she proceeded in a most solemn manner to deliver a prophecy respecting the future inheritors of Tichborne; predicting its prosperity as long as the annual dole existed, and leaving her malediction on any of her descendants who should be so mean or so covetous as to discontinue or divert it, declaring that when such should happen the old house would fall, the family would become extinct from the failure of heirs male; and that, as a final warning of the approach of their decay, a generation would appear of seven sons, followed immediately by one of seven daughters and no sons."

The dole continued to be given down till 1799, when, partly from the tax it was on the family, and partly from the course of ruffians its distribution attracted to the neighbourhood, it was discontinued. Then Lady Mabel's malediction began to operate, and her prophecy was fulfilled. The seven sons were born. The seven daughters succeeded. Then the existing baronet was compelled, by the terms of a will under which he inherited the property, to drop the name of Tichborne in favour of that of Doughty. So the very name became extinct, as predicted. The whole thing so impressed the survivors of the House, that in 1835 the dole was revived. Whether that will ward off the predicted failure of the family, time alone will show. In addition to the "Claimant," who is beyond all doubt the real Roger Tichborne by birth, though "Arthur Orton" by Act of Parliament, the male race depended upon the life of a single child, who in 1872 was five years of age. The "Claimant" has also a fine son now (1884) seventeen years of age, who with his father and friends will make a vigorous effort to regain possession; and if he fail the liberties and rights of our country are shaken to their foundation! Countrymen, arise! and demand justice for your fellow man, and defend the weak against the strong. England expects you to do your duty.

The case is full of interesting questions in Psychology, Physiology, Adventures, Morals, Religion, Logic and Law, and is of immense public importance from the fact that (in addition to about £400,000 out of the estates) public money has been used to the extent of at least £622,000, all to deprive a man of his legal rights. Need we wonder that Dr. Slade and others are wrongly prosecuted in this land of "justice." Sir Roger C. D. Tichborne bids fair to be one of the necessary martyrs to save the world from much political folly and crime.—T. O. D.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, October 26th.—In the morning a chapter was read from the New Bible, OAHSPK, after which Mr. Roscoe, of Oldham, gave a short address. In the evening his guides gave a discourse on "The Utility of Spiritualism, and its form of religion," in which they reviewed the various social, moral and intellectual forms, and pointed out how they would effect the cause of freedom and progress.—J. STUBBS, Sec., M.S.S.S.

PROGRESS OF SPIRITUAL WORK.

THE WORK AT TODMORDEN.

Proceeding to Todmorden on Wednesday evening last according to announcement, to hold a "circle," I was surprised to find that fully fifty persons had responded to the invitation. The numerous attendance would have been somewhat embarrassing as regards the specific object of the meeting, but fortunately Miss Thorpe, of Sowerby Bridge, had kindly consented to attend, and the instructive and lively utterances of her controls made the meeting extremely cheerful and interesting from beginning to end. One stranger became so interested that he invited us to come and hold a circle at his house on Sunday morning. Spiritualism being a household religion, we shall be hopeful for the local cause when the people are willing to open their homes thereto.

The spirits controlling Miss Thorpe stated that looking around the company they noticed many who were mediumistic, but they were unwilling to point them out publicly. They must however make an exception in the case of one female, who would make a good medium; but who was full of scornful thoughts concerning what was going on. They knew that she would be offended, but it was their duty to point her out, which they did. The young lady in question followed us to the station, and severely took the medium to task for exposing her, and indignantly denied that she was a medium; she would scorn to be such!

We had crowded audiences again on Sunday; in the evening many had to stand. Our persistent reiteration of the facts and teachings of Spiritualism has evidently awakened an interest in many minds; this being greatly confirmed and deepened by the frequently repeated phenomenon of trance speaking. I am pleased to state that we were again favoured with the assistance of our youthful friend, Miss Thorpe; neither can I speak too highly of the addresses delivered through her entranced organism, especially in the evening. One of her chief controls, whom we have good reason to believe is "John Ashworth,"—a well-known philanthropist, formerly of Rochdale, and author of "Strange Tales,"—delivered an address of considerable length and power; our Yorkshire friend speaking volubly in his homely dialect kept the crowded meeting in a lively condition; the last control being one who spoke in genuine Hibernian brogue, announced himself as a Roman Catholic when in the flesh, stated that he had never controlled a medium before that evening, and earnestly counselled the people to think for themselves and to act according to their own convictions; and not blindly follow what the "prate" told them.

We held our usual after meetings, both afternoon and evening, our object being to train the people to understand and appreciate that best of all religious meetings, the Spirit Circle. To see the people so docile and teachable is very encouraging. We hope soon to have a regular series of week evening circles.

We are very grateful to the "Todmorden Advertiser" for writing such copious reports of our proceedings, even reprinting them from the MEDIUM.

SOWERBY BRIDGE.—Our Sunday morning circle was again well attended, several young people being controlled to take part therein. The speaker in the evening was Mrs. Green, of Heywood, who has commenced quite recently to devote herself to public work. I am told that she gave a valuable address, speaking not lengthily but in a clear and forcible manner. She afterwards in her normal state related some of her spiritual experiences prior to her knowledge of Spiritualism. Strangers who were present for the first time expressed themselves as deeply interested. OMEGA.

PENDLETON: Town Hall, October 26th.—Mr. Condon, of Barrow-in-Furness, gave a very excellent address in the afternoon, on "Spiritualism, the great builder up." The guides showed how Spiritualism was ever paving the road of progression. Although it had to knock down many idols, yet it laid a sure foundation which no man can destroy. In the evening subjects were proposed by the audience. The one chosen was—"Is the Bible a sure guide to Salvation?" The answer was—"If men would follow the grand principles taught by the Nazarene instead of squabbling over that which they do not understand, and following the grand 'Golden Rule,' which ever existed in all ages, then it would be a safe and sure guide for all."—O.

CAVENDISH ROOMS: 51, Mortimer Street, Regent Street, W. —On Sunday evening last, an audience, evidently intelligent and deeply interested in the proceedings, occupied the Cavendish Rooms to take part in the proceedings which, on this occasion, were of the nature of a "Question" night. A wide variety of subjects was embraced in the questions submitted, and the replies were apt, pertinent and indicative of a deep appreciation of the importance of the work upon the part of Mr. Morse's long-tried controls. The state of children hereafter, obsessions, the philosophy of ghosts, the control's opinion on "Christianity," were among the matters discussed, and no doubt a very profitable season was experienced.—BETA.

DEVONPORT: Heydon's Hall, 98, Fore Street, October 26.—In the morning the Hall was as usual crowded; the chair was taken by our Vice-President, Mr. Smith. After the reading of the lesson, the controls of Miss Bond gave a short but comprehensive address, on "What is Life?" which received great applause. We were then favoured for the first time to hear in public the guides of our brother, Mr. Tozer, who spoke briefly but beautifully, on "The benefits of Spiritualism," which astonished a great many of the audience, as our friend but a few weeks since was an earnest worker of the Church. In the afternoon, our hall was uncomfortably filled; our lady medium being the speaker, a great number of strangers were present. The guides took for their subject, "Spiritualism." The control, which was a very powerful one, after addressing us very eloquently for twenty minutes, was disturbed by some persons at the end of the hall, who would not cease applauding, and it was impossible to keep the medium under control; as she was suffering from a severe cold. In the evening, long before the hour of service, every seat was occupied; the meeting was presided over by our esteemed friend, Mr. Tozer, who after reading the lessons of Scripture, the inspirers of Mr. J. Carswell poured forth a most sublime invocation, followed by a splendid address, on "The Philosophy of Spiritualism." I can but reiterate, that he handled the subject in a most able manner, which commanded the attention and approbation of his hearers. We were pleased to see our dear friend and worker, Mr. Paynter, once more amongst us.—ASSISTANT SECRETARY, D.F.S.S.

BISHOP AUCKLAND: Gurney Villa, Good Templar's Hall, October 26th.—We held our quarterly meeting, when important business in connection with the Cause was transacted. Suggestions were brought forward, how best to improve and augment the number in the cause of Spiritualism. After several things had been suggested, the following was agreed to: That we try a change of speakers, and solicit the aid of those mediums who are willing to come forward and help the cause of love and truth; and those who are willing to do so would greatly oblige by writing to the secretary, giving a date when they can oblige; their services would be gladly accepted. In the evening we had a good attendance to hear Mr. J. Eales. A good number of strangers turned up, and I am certain they would be taken by surprise to hear the splendid discourse given by his guides. Mr. Eales is also a good clairvoyant medium, and those who are seeking after truth should go and arrange for a sitting, when they would be amply repaid for their trouble. Next Sunday we will have Mr. G. Tyrrell at the hall, when we hope to see as many friends as can make it convenient to attend.—G. TYRRELL, Tailor and Draper, Old Shildon.

MRS. YARWOOD'S VISIT TO MILLOM, (Cumberland).—On Monday evening last, a numerous congregation assembled at the meeting-room of Mr. H. J. Taylor, Millom, to hear the above able exponent and earnest pioneer of Spiritualism. Mr. J. Richardson occupied the chair, and briefly introduced the lecturers, who opened the meeting with a powerful invocation, and afterwards delivered an earnest, interesting and impassioned address, in the course of which she pointed out the beauty and grandeur of Spiritualism. She pointed out that the annihilation theory advanced by the "tag-rag" and "bob-tail" of the theological schools and colleges of to-day, was indeed radically wrong, and very much inferior to the doctrine and views advocated by Modern Spiritualists. The address was received with every evidence of pleasure, and warm commendations were expressed upon it at the close. She then proceeded to give descriptions of spirit-friends amongst the audience. Many persons were much struck with the graphic and vivid character of these descriptions, and the minuteness and extreme particularity with which they were given. Equally impressive was the promptness with which the recognition was in many cases acknowledged. On one occasion there was some slight attempt at fractionness on the part of a "dark-sighted" individual who was present, but the fair lectress soon silenced his quibble. A dark coloured girl called "Topsey" took possession of the medium, and sang in a beautiful strain and sweet voice the hymn—"Lead kindly Light, amid the encircling gloom," etc. The usual votes of thanks concluded the meeting. Mrs. Yarwood left with the best wishes of everyone and with the hope that we might soon be revisited by her again.—F.N.L.

YORK: Victoria Hall, October 19.—In the morning the guides of Mr. B. Plant, of Manchester, spoke to a very nice audience for forty-five minutes, on "What are the spirits doing in the spirit-world?" which was listened to with rapt attention. Then he gave several clairvoyant descriptions, most of them being acknowledged. In the evening, the controls took for their subject—"Is Spiritualism any benefit to humanity?" which for forty-five minutes held the people spell-bound. Many of the strangers little thought that it was such a grand religion. The control then gave a poem on "Truth," chosen by a lady in the audience. He then concluded by giving descriptions of spirits. Eight were acknowledged, one not. The chairman asked the audience if they were pleased with the address: all hands went up in favour, and wished him every success in his future life. The meeting was a success, with no opposition.—J. A.

GLASGOW: 2, Carlton Place.—The Society here has now upwards of 80 members on its books. Seances and meetings are well attended, and enquirers are anxiously seeking information. At recent meetings some good clairvoyant descriptions have been given to sitters, through both Mrs. and Mr. Wallis, and the psychometric delineations by "Lighthouse" are arousing considerable interest. Last Sunday evening, although a boisterous night, the hall was comfortably filled. The lecture on "What is Death?" was spoken of as "one of the most pointed, comprehensive and valuable lectures ever given in the hall." Much satisfaction was expressed by both members and strangers.—On Monday, November 3rd, Mr. Wallis will read a paper entitled "Some of my Experiences as a Medium," which will follow up some points dealt with in the *Answers and Questions* recently published. At the conclusion of the paper, questions will be answered by the control, bearing on the same subject.—It is proposed to form a book club, with a weekly subscription of 3d.; members desiring to join it should give in their names at once to Mr. Wallis.—PILGRIM.

KILLINGWORTH.—We had three enjoyable gatherings here on Saturday and Sunday last, the first of a series I hope. Mr. J. Dodds, Senr., kindly lent his long room for that purpose. I may say that the Dodds family are extremely mediumistic, no less than four physical and four others—clairvoyant. Amongst the latter, Mrs. Dodds, aged 62; one little granddaughter, an orphan 12 years old, has the making of a good physical and entranced medium, giving good tests now, and her boots have been unbuttoned and taken off and put on again by spirit power, close beside me. Mr. J. Dodds, Junr., bids fair to be a good materializing medium, although not developed; having had as many as nine forms out of an evening, and I have seen three out before he was taken into the cabinet. I secured the services of Mr. Peter Russell, of Pegswood, Northumberland, a local test and healing medium. He first put our developing circle in the best position for effective work, and I am certain if his instructions are carried out to the letter, I shall in a short time be able to report good phenomena. On Sunday afternoon Mr. Holland opened the meeting by offering up an invocation, and gave a short address. Mr. Russell gave tests to half of the company assembled, and in the evening he finished his work to the greatest satisfaction of all; space forbids my sending some of the most remarkable. Local societies should engage the services at week ends, of the medium. He is not sufficiently known beyond this neighbourhood. He is one of those lights under a bushel one falls in with at rare intervals. We shall be glad to see investigators of Spiritualism here every Sunday evening at 6 o'clock.—EDWARD E. PEARCE, Spirit Photographer.

SALFORD: 83, Chapel Street, October 26th.—Our esteemed friend, Mr. Groom, of Birmingham, gave in the morning an address upon "Faith," subsequent to which one or two impromptu poems were rendered, the subjects for which were chosen from the audience. The spiritual surroundings of one thirteen friends were now described, ten of which were readily acknowledged correct. Owing to the stormy state of the weather, the audience in the morning was somewhat small, and notwithstanding its continuance, the room was filled at the evening service, I would not be wrong by saying crammed. The subject of the evening's discourse was "Man, Spirit and Angel." The controlling power told us he was a Persian, who had suffered martyrdom through the broadness of his views, which were somewhat antagonistic to the orthodox element of his time. There seemed to be a good and fraternal element present, whilst it was a source of pleasure to see many old and familiar faces from the Manchester and Pendleton Societies. Mrs. Groom we were glad to find exhibiting some of her old fire and bright sunny smiles, whilst the familiar voice and ready remark roused once more a sense of gladness and pleasure, that her energies were ever ready to obey the behests of the higher spheres of life. At the close of her address, there were no less than twenty-five descriptions of spirit surroundings, twenty-one of which were easily recognised, three not, and one candidly said he didn't believe in it, and refused to say anything. Thus closed another happy day, leaving a small balance after meeting all expenses.—On Sunday next, Mr. J. Bent, of Leicester, is coming for the first time on our platform. We hope our spiritual friends will rally round us on this occasion, and make his visit one to be remembered with pride and pleasure. Services 10.30 and 6.30.

STONEHOUSE.—Sailors' Welcome, October 29th.—Morning, 10.30—attendance good, influences very harmonious; subject, "Reflections on the future life." 11.30, Circle; Mr. J. Paynter under control spoke of the willingness and pleasure of his guides in embracing every opportunity of assisting in this glorious work. 6.30—inspirational utterances on the continuity of spirit communications, from the most remote period of man's existence down to the present time; ending with a prospective view of the future of Spiritualism. 7.30—Circle, which was well attended. Mr. Paynter's guides again spoke, comparing and contrasting the audience to the apostolic times, when they were all assembled together with one accord in one place. The time, one hour, having expired, my guides closed with an earnest and affectionate appeal to all present, to assist in the progress of the work—remarking that inasmuch as their was a

progressive ground between infancy and manhood, so mediums must not expect a spontaneous outbreak of Spiritualism, but that with all their energy and might, they would do their best to rear the spiritual structure, the foundation stone of which they had the pleasure of truly laying, at the inauguration services some seven weeks since. I am pleased to add, that the singing arrangements and music were delightful and warmly appreciated.—W. BURT.

WESTHOUGHTON.—Still they come! is the great cry of the day from all ranks, societies, and conditions. We are pleased to say that the cause of Spiritualism has gained another supporter and worker, one that we are sure will be a very useful instrument in the hands of the spirit-world, and an excellent exponent of our glorious principles. On Sunday we were favoured with the eldest brother of our friend, Mr. R. A. Brown (President of the Manchester Society), who has been for a great number of years a Wesleyan Local Preacher, who gave us two discourses, one in the afternoon and the other in the evening, from subjects selected by the audience; and he was listened to by a very intelligent and appreciative audience. Afterwards questions were asked and answered in a very satisfactory manner. We are exceedingly pleased to welcome him amongst us, and trust that he may long be spared to advance the truths of Spiritualism to many minds. His oratorical powers will give him, we are sure, a prominent position in our ranks, and thus make him useful in the great work of human emancipation.—JOHN PARTINGTON.

NORTH SHIELDS: Camden Street Lecture Hall, Oct. 26.—Mr. J. James gave a very interesting discourse on "Spiritualists: What are they? Where do they come from? What we do with them?" which was listened to very attentively by an intelligent audience. The ideas put forth were exceedingly good, and for which the audience repeatedly applauded him. On Wednesday, Nov. 5, a lecture will be delivered in the above Hall, by J. P. Bates, Esq., M.B.C.S., subject—"An hour with the Historians, Orators, and Poets of Ancient Rome." Chair to be taken at 8 o'clock. Admission 3s., the proceeds to go towards liquidating the debt on the Society.—J. T. MCKELLAR.

BRADFORD: Walton Street Church, Oct. 26.—In the afternoon, in the absence of Mrs. Wade through illness, Miss Musgrave and Mr. Thresh spoke. Mrs. Musgrave in the evening discoursed on "What have the Spiritualists to say of Christianity?" in which she pointed out the universal kindness of our Heavenly Father, in bestowing similar gifts on all mankind at large. The Bible followed this idea, and directed that these gifts should be used and made the most of; but the ministers said these spiritual powers were of the Evil One, and tried to stamp them out. But she recommended all who heard her to investigate the matter for themselves, and not be ruled by any form of opinion. Mr. N. Wood then said a few kind words to the many strangers present, explaining spiritual manifestations, and showing the contrast with orthodox dogmas. He supported Miss Musgrave's teachings, by asking how mankind obtained spiritual knowledge before the Bible was written; and pointed out that there were peoples on the earth to-day, who were very intelligent on Spiritual matters, and yet knew nothing of the Bible.—COR.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Oct. 26.—Mr. Taylor spoke in the morning in a very able manner on "The History of Spiritualism," when he traced it back into the earliest examples of human experience. This subject was followed up in the evening with "What use is Spiritualism to Humanity?" in which he pointed out its moral bearings, and that when its teachings are properly realized, the family would be developed on higher principles, and all mankind would participate in the advantages. The audience seemed much satisfied, and it is likely that Mr. Taylor will be invited again before long.—A. MCSKIMMING, Sec.

HETTON-LE-HOLE, October 26th.—Mr. John Livingston, entranced, gave a most interesting and instructive address on "The Judgment Day," selected by the audience. The control in their masterly treatment of the subject, showed how much more reasonable and easy of comprehension, spiritual teachings were, compared with orthodox dogmas.—JAS. MURRAY, Sec.

NEWCASTLE: October 26th.—We were disappointed of the speaker announced, Miss Allen, of Birmingham, by reason of cold and sore throat. Mr. Rowe, of Shields, kindly volunteered to fill the vacancy. He gave an instructive and pleasant address on "Inspiration." The audience was a numerous one.—The members of the Society held a Quarterly Meeting on the 22nd inst., when a report of work done and state of finances was submitted. The Treasurer's accounts showed a balance of £5 odd on the wrong side of the book, and it was urged that it was desirable to be cautious in expenditure, consequent upon the dull state of trade and wide spread distress amongst the people of the North. A spirit of harmony pervaded the meeting.—ERNEST.

BIRMINGHAM: Oozells Street Board School, October 26th.—Mr. Groom delivered an address on "Spiritualism: its utility," which was listened to very attentively for over an hour! There was a large audience. Questions were invited, but none we asked. This truth is spreading all over Birmingham; we have people from all parts of the town.—COR.

VACCINATION AND HEREDITARY DISEASE.

Most married people have babies; and as small-pox and vaccination are now the all-absorbing topics, an opinion on the subject by Dr. Beaney, who is a specialist, will be read with interest. In answer to an interview, Dr. Beaney, M.L.O., said: "For the last twenty years I have been investigating the subject of the transmission of disease by arm to arm vaccination, and about 13 years ago I began a crusade against such vaccination. In a pamphlet entitled 'Vaccination and Its Dangers' I pointed out that loathsome and other diseases can be and are constantly transmitted from one to another by vaccination. I have attended a great number of children suffering from diseases, and have seen their fathers and mothers, and collateral relations, all pictures of health. These have told me that they never suffered from a loathsome disease, yet their blooming children, who, up to the time of their vaccination were perfectly healthy in every way, after their vaccination suffered from loathsome skin diseases, covering the entire body, and followed by the loss of hair and nails, the destruction of the bone, and in some cases finally death. About 12 months ago I saw a handsome child, whose father, mother, brothers and sisters, were all in the most perfect condition of health. This beautiful little being was vaccinated, and from that time a series of troubles began. After the vaccination, ulcers spread in different regions of its body. The joints became diseased and enlarged. The sockets containing the teeth rotted away to such an extent that I had to take half the jaw away. Now, all this began soon after vaccination. I was summoned as a witness three years ago before a Parliamentary Commission, when I distinctly said that a loathsome disease was frequently conveyed by vaccination. It has been affirmed that you cannot introduce disease with the vaccine virus unless blood is introduced with it. My opinion is that it can be conveyed in the lymph; for what is lymph but blood in a primary stage? I have just learned of a medical man in London who, in the cause of science, determined to try an experiment upon himself as to whether a loathsome disease could be communicated by vaccination. He took pure lymph (having adopted the precaution that there should be no blood with it) from a subject suffering from a loathsome disease; and now he has got the disease himself, which, I think, should be sufficient proof. I never vaccinate a child with human lymph. I think that the time has arrived when the authorities should pay some attention to this important matter. The subject is one which demands the fullest inquiry, at no matter what cost, as the general health of the community is at stake."—*Sydney Evening News*, July 15, 1884.

"HAS MAN A SOUL?"—We regret that a slight misprint crept into Mr. Mortimer's letter last week. The sentence in question should read:—"Air has 'molecular motion'; wind is air in molar motion." In the previous line, for "those" read these.—Mr. C. Baker (151, Manor Place, Walworth) thinks his mistake is not a great one in saying—"Force is the director of Matter," in view of the question—shall "director" have a capital D? "An absolute something claiming to be above all else has never been found. My idea of the soul of man is analogous to that of the advanced materialist—that man's soul is but a part of the Infinite Soul, of which we know nothing except its infinitude. As to the injection of blood, I did not use quotation points, but expressed the meaning in my own language. The debate should have had a better title, say, 'Has man a Spirit?' Spirits (if I may add) have been seen and handled in the most practical and convincing manner; in fact, the writer has actually danced with a materialized spirit-form; but who ever heard of a materialized soul? or mind? No abstract nouns can ever become visible and tangible. The spirit is really a chemical (if that is the right adjective) substance, retaining the same form as the more physical body we see in this life."

THE PLEASURES OF FAITH.—We continually hear of the trials, and sometimes of the victories of faith, but scarcely ever of its pleasures. Yet the chief delight of all good men in all the ages has been in recognising the goodness of the Master who had come to dwell in their spirits. In all we now do we expose ourselves to countless miseries because we depend only on our own power, and choose only our own gratification—with no thought of working except for ourselves or others, in whose welfare we are equally selfishly interested, until the idea of acting with any other object has come to be like the preceptor's invitation to a company of little voice and less practice, "to sing to the praise and glory of God." You cannot any longer imagine the pleasures of faith, perhaps, but you can assuredly prove them. Simply as a philosophical experiment, adopt the principles of Alfred or Augustine for a year. If, then, you are no happier, at least you will be able with more grace and more modesty to be of the same opinion still. If you are minded thus to try, begin each day with Alfred's prayer; then set to work with no thought of ambition or gain or pleasure more than is appointed you, but with a steady determination to do something for the help or honour of your country, resolving not to join in the world's iniquities, nor to

turn aside from its miseries. Live thus, and believe that with a swiftness of answer proportionate to the truth of your endeavour, the God of hope will fill you with all peace and joy. But if you have not courage nor art enough to make the trial, if you allow yourselves to be hindered by the wishes of your friends, or the interest of your families, or the bias of your genius, or the expectations of your college, or any other bow-wow-wow of this wild dog of a world—then for very shame, give up all title to be free or independent, and recognise yourselves for the slaves you are, with your thoughts put in ward to your bodies, and your hearts bound in manacles to your hands. Then, for very shame, if you cannot believe that there were once men who gave their souls to God, know and confess how surely there are those who sell themselves to His adversaries.—JOHN RUSKIN.

Mr. Foster seems to have exhausted "William Shutt" in the "Acorington Gazette" correspondence, who has suggested the introduction of a coadjutor to prevent his being "Shutt up" altogether. In respect to choosing a "subject" for a speaker. Mr. Foster points out that to keep faith with the conditions, a "topic" must not be introduced, such as the "History of Acorington." Here is an extract from Mr. Foster's last letter:—

"However, as regards the words, 'subject and topic' which 'William Shutt' in the plenitude of his ignorance affirms to be 'synonymous,' for he certainly failed in 'showing' they are, allow me to quote from a dictionary as he recommended, and one of the latest published. The explanations are as follows:—'Subject, That on which any mental operation is performed, that which is spoken of, the right of, etc. Topic, from *topos* a place' (Acorington for instance), 'a common place: a topic, (hence topography) a general truth or statement applicable to a great variety of circumstances, a general maxim or dictum.' Comment here is quite unnecessary, inasmuch as the difference between the significance is so strikingly obvious that 'a wayfaring man, though a fool, need not err' respecting it."

BACUP, October 26th.—Mr. Plant, of Manchester, in the afternoon spoke on "What Spiritualism teaches, and what does man stand in need of?" In the evening the subject chosen by the audience was "Why did Joshua command the sun to stand still, when we are taught at school that it is not a standing body?" He also gave many clairvoyant descriptions, most of which were recognised. We were surprised to find so young a man so powerful a speaker. A very enjoyable day was spent.—J. FARROW, Sec.

ASHINGTON COLLIERY, Oct. 26th.—Mr. Greaves took for his subject—"Thy money perish with thee" (Acts, viii., 20), on which he gave a grand address, which was much appreciated by the audience.—JNO. ROBINSON.

MEETINGS, SUNDAY, NOVEMBER 2nd, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse: "The New Paradise."
MARLBOROUGH ROAD.—Spiritual Mission Room, 187, Seymour Place, at 11 a.m., Mr. Hopcroft; Monday, at 7.45, Mr. J. M. Dale, developing circle; Tuesday, 7.45, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Mrs. Pritchard, clairvoyance; 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.
PADDOCKING.—Providence Hall, 151, Church Street, Edgware Road, at 7, Mr. F. J. Wilson: "Are the Morals taught by Jesus in the Gospels sound?"

WEEK NIGHTS.

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

PROVINCES.

ASHINGTON COLLIERY.—Mr. J. G. Grey.
BACUP.—Mr. and Mrs. Newall.
BARNOLLY-ON-FURNES.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Barnes.
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. Hepworth.
BIRMINGHAM.—Oozells Street Board School, at 6.30.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.: Mr. G. Tyrrell.
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
BOLTON.—H. A. Tovey, 20, Halstead St. (off Castle St.), Haugh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mesdames Ingham and Scott.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6, Mr. Morrell.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Miss Beetham.
DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Miss Bond; 3, Miss Bond; 6.30: Mr. J. T. B. Paynter.
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: "Spiritualism: Its Phenomena and Purposes." Lyceum at 5.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Illingworth. Lyceum at 10.30. Monday Service, 7.30.
HEYDON.—Miners' Old Hall, at 5.30: Mr. J. G. Grey.
KNIGHTLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Armitage and Mrs. Bailey.
LANCASTER.—Assembly Rooms, King Street, at 6.30: No Information.
LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mr. Hilliam.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mrs. Riley and Miss Harrison. Wednesday evening at 8; free service.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Mrs. Bardett.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: No Information.—*Jno. Dinworth, Sec., 33, Earl Road, Tunnel Road, Edge Hill.*
MACCLESFIELD.—Spiritualist 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. J. B. Tetlow.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Holdsworth.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. Scott.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. W. Riddell: "Orthodox Christianity Considered."

NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. J. Livingston.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30:
OLDHAM.—176, Union Street, at 2.30 and 6:
PENDLETON.—Town Hall, at 2.30 and 6.30, Mrs. Butterfield.
PLUMSTEAD.—Mrs. Thompson, 146, Masey Road, at 7.30. Mr. A. Savage, Medium.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mr. J. Husson.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.
SALFORD.—83, Chapel Street, at 6.30, Mr. J. Bent.
SHOWSBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mr. Schutt.
SPENNYMOOR.—Waterloo Long Room; Mr. Dunn.
STONHOUSE.—Sailors' Welcome, Union Place, at 10.30 a.m., Mr. J. Husson;
 at 11.30, Spirit Circle; at 6.30, Mr. W. Burt, Inspirational Discourse; at 7.30,
 Circle for Phenomena.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: No Information.
TODMORREN.—Ante-Room, Co operative Hall, 2.30, and 6.30: Mrs. Green and
 Mr. Ware.
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;
 Mr. J. Thompson. Wednesday, Circle, at 7.
WEST FELTON.—At Mr. James Carr's, 16, Wood Row, Twizell, at 6 p.m.

SPECIAL SERVICES, ANNIVERSARIES, &c.

BOWLING: Harker Street.—Annual Tea Party, Saturday, Nov. 8, at 5 p.m. On
 Sunday, Nov. 9, Mr. R. A. Brown, of Manchester, will open the new platform.
NORTH SHIELDS: Camden Street Lecture Hall.—Wednesday, Nov. 5, at 8 o'clock,
 Dr. Bates will lecture on "An Hour with the Historians, Orators, and Poets of
 Ancient Rome." Admission, 3d., to liquidate debt on Society.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road—
 Bradford.

SPEAKERS FOR NOVEMBER, 1884.

TEMPERANCE HALL, TIPPING STREET, ARDWICK, MANCHESTER.

Nov. 2. Mr. J. B. Tetlow, Rochdale.

Nov. 9. Mr. T. Roscoe, Oldham.

Nov. 16. Mr. W. Johnson, Hyde.

Nov. 23. Mr. B. Plant, and Mr. R. A. Brown, Manchester.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—BIRMINGHAM, Nov. 2, 3, & 4
 In Correspondence with Oldham, Rochdale, Pendleton, Bacup, and Macclesfield.
 Address: 21, Alma Square, St. John's Wood, London, N.W.

M. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Unitarian Church,
 Duke Street, Sunday, November 2, at 6.30 p.m. PLYMOUTH: Sunday, Nov. 9,
 4, Athenium Terrace, Plymouth.

M. R. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak
 on Sundays, within a reasonable distance from home.
 Sundays: Oct. 19, Bacup; 26, Liverpool; Nov. 2, Manchester; 9, Rochdale Marble
 Works; 16, Rawtenstall; 23, Pendleton Town Hall; 30, Todmorden; Dec. 14, Leeds.

M. R. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer
 Street, Sunday, Nov. 2, at 7 p.m.: "The New Paradise."
 Sunday, Nov. 30, Keighley; Monday & Tuesday, Dec. 1 & 2, Newcastle-on-Tyne;
 Wednesday, Dec. 3, Leeds; Thursday, Dec. 4, Belper; Friday, Dec. 5, London.
 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.

M. R. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, Oct. 26: "Spiritualism:
 Its Phenomena and Purposes."
 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.

JOHN C. McDONALD, Inspirational Lecturer, is open to engage to Lecture on
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