



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

SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.]

[REGISTERED AS A NEWSPAPER.]

No. 763.—Vol. XV.]

LONDON, NOVEMBER 14, 1884.

PRICE 1½d.

MRS. CRAVEN'S MEDIUMSHIP.

Dear Mr. Burns,—We had intended your having the enclosed earlier, but through severe family affliction had not an opportunity till last evening. The answers to the first eleven questions were taken down word by word by Mr. Craven. Unfortunately just as the control was beginning the last question, our eldest lad came in from work weary and exhausted, which had such an effect on myself that the control was obliged to give the answer right off, and trust to Mr. Craven being able to put it down from memory, and he says he has not been able to do justice to it.

We trust that many mediums will have answered them, and that much good may be done. With best wishes that you may be strengthened in your labour,—We remain, yours in the cause of Truth,

A. A. CRAVEN.

47, Ascot Avenue, Pontefract Lane,
Leeds, October 8th, 1884.

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

ANSWERS BY MRS. CRAVEN, LEEDS.

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

1.—Yes; and wholly unconscious for speaking: partially for assisting development in others.

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

2.—Yes.

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

3.—Yes: Clairvoyance, Clairaudience, Healing, and Impressional.

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

4.—To study, No. To develop, Yes, in circle.

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

5.—Yes. Want of sympathy or bodily weakness, interferes with controlling power, and causes prostration afterwards.

QUESTIONS SUBMITTED TO SPIRITS CONTROLLING MEDIUMS.

ANSWERS GIVEN BY THE CONTROL OF MRS. CRAVEN.

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.—The trance utterances of our medium are ours entirely. We only use her as our mouth-piece, to give forth experiences that we have gained since our entrance into spirit-life, as we find it may prove beneficial to those yet travelling the earth.

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

2.—We take complete control of the organism of the medium, rendering her totally unconscious of all that she utters.

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

3.—Certainly they affect us. If our medium is in a state of ill-health, we can only use her for a short time. Also, if the conditions of those by whom she is surrounded, are not in sympathy with the medium, it is more difficult for us to retain control.

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

4.—Principally for myself; sometimes as the mouth-piece of others.

5.—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?

5.—When we require an illustration to suit the subject we are speaking upon, and find one in immediate connection with the medium, we should take advantage of it; and if we found one in connection with any party in the audience, that would bring the matter in hand more pointedly before the minds of those present, we should certainly use that; as our experience teaches us, that the nearer to their everyday life that you can draw your illustrations, the more forcibly does the fact strike them, and the more readily it is retained by them. If the general sympathy is with the medium, we do not find the presence of a positive either for or against the control.

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

6.—Yes, friends! else our control of the medium would not be perfect.

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

7.—Because, my friend, it may be, that the thoughts of that person are quite correct on the point at issue. It would be a difficult thing, we think almost an impossibility, for a trance speaker to stand up before any audience, and not find that one or more minds present were in unison with the mind of the control. We do not come to teach entirely new ideas; our motive is, after sifting and proving for ourselves, since our entrance into spirit-life, the truth or fallacy of certain doctrines, to endeavour to impress those with whom we are brought into contact, as to the safest and purest path to peruse.

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.—No! friend. While man still remains upon earth, he must be taught by and through those channels most accessible to his mental capacity. It would be useless for us to simply give illustrations of occurrences in spirit-life. You would have no means of testing their correctness; so that instead of

removing difficulties, it would but be adding stumbling-blocks. The "Great Teacher," as we term him, made it a point to illustrate his spiritual teachings by earthly examples; and, as we have said before, the nearer home you can find the illustration the more effectual it will prove. Also, the life of every individual, though of a varied character, has so many points in common with mankind generally, that lessons may be drawn from the incidents of everyday life, well calculated to prove a blessing to others.

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

9.—Do you know anything of persons, whose whole life may be termed one act of deception? Methinks you do. And such persons enter spirit-life as they leave earth-life. We find that even as they delighted to deceive while here, so do they still love to return and continue to deceive. Not because they do not know better, but because the love of deception to which they pandered while on earth, still covers them as with a cloak. We say to all: test and try the spirits, whether they be of God or not, and if the truths which they profess will stand the test of reason, and of the knowledge of the holiness and purity of God.

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.—We do not think that trance mediumship absolutely requires the eyes to be closed, and we should certainly prefer to use intellectual mediums, where we could gain necessary conditions. It is much easier to speak fluently and grammatically through a medium, who in his normal condition is accustomed to intellectual conversation, uttered without grammatical errors. All honour is due to those mediums, of the uneducated classes, who have come forward so nobly, and allowed themselves to be used as pioneers in the great cause of Spiritualism. One great difficulty in the past, has been the utter repugnance the educated have evinced towards any knowledge of Spiritualism; but now, when education is becoming such a thing of necessity that all are compelled to have it, we hope that difficulty will be done away with. And here comes in the great necessity of Children's Lyceums, so that the children of Spiritualists may be educated in the very ground-work, preventing what has hitherto been the rule, *viz.*, mediums under their first control giving utterance to ideas directly opposite to the belief they have been brought up in. The seed sown now is to bring forth a harvest in days to come. Another reason why we should wish them to educate themselves is, that in their normal condition they may be able to state clearly their reasons for their belief. We would like to see mediums able to occupy the platform themselves, independent of control. Some say that the contrast between the medium under control, and out of control, in fluency of speech, &c., is beneficial to the Cause; not always so, friend! You will find that oftentimes a normal speaker, who can discuss the points in all their bearings, will do as much or more good than half-a-dozen trance orations.

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.—We do not ourselves hold trance speaking to be one of the strong proofs of spirit-identity. Where the medium is intimately known and their mental capabilities can be accurately tested, it will oftentimes prove a strong test, but in a mixed assembly where many are strangers to the phenomena altogether, there is great difficulty in convincing them that the utterances of the medium have not been preconceived; and even where the subject is chosen by the audience, or in a matter of question and answer, you will find it difficult to convince them of anything but strong mental capacity on the part of the medium, and great general knowledge. The only proof that you can have that certain utterances or certain poems are the production of the spirit of some particular persons, is by their strong resemblance to the sentiments and style of writing of the said party while in earth-life. That originality of ideas can and is given through mediums, is a well-known fact to Spiritualists, but one difficult to convince strangers of.

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

12.—The difference between the psychological state and spiritual mediumship, is that the latter is obtained by spiritual development, assisted by the unseen angel world. The former is a natural capacity that some have for reading and judging the minds of others, and can only be exercised by a

strong mind over a weak one; whereas in the former case, where it is spiritual mediumship, it matters not whether they be stronger or weaker: the medium can read their minds and surroundings just the same.

With respect to thought-reading, the subject has been so discussed and hacked at, that little more can be added. A thought-reader is one in whom exists the spontaneous power of receiving the impression of the thoughts of one with whom he is in physical contact. The power, when developed by spiritual means, is shown to be not merely one mind acting upon another; for in a thought-reader, personal contact is necessary, and also that the mind of the one individual shall remain fixed on the said subject; whereas, when it is a spiritual manifestation, not only are the thoughts and ideas of those present given, but also of those with whom the medium cannot possibly come in contact; showing that it must be done by some power outside of, and stronger than, the medium.

THE OLD AND THE NEW.

A DISCOURSE BY R. S. OLARKE,

DELIVERED IN THE UNITARIAN CHURCH, PLYMOUTH,
on Sunday Evening, October 26th, 1884.

"The former things are passed away."—Revelation, xxi., 4.

There is, at the present time, among those bodies of Christians commonly termed Orthodox, a belief prevalent, that, at a period in the future (some persons have authoritatively fixed it within the next few years), Jesus, who is by them regarded as the second person in that mysterious combination, the Trinity, and therefore "very God," will come again in mortal form upon this earth from his abode in "the heavenly places," his advent being preceded and accompanied by sundry "signs and wonders," to be followed by the complete subjugation of evil, and the reconstruction of the conditions amid which we live. Built upon certain Biblical texts, some of which are open to disputation, and whose meaning is, as that of the great proportion of what is denominated the "Prophetic Scriptures," must be,—a matter of opinion, the doctrine, while, on the one hand, serving a purpose in calling attention, in a mild way, to the fact that present conditions are transitional, has, on the other, exercised upon the minds of those who hold it as an article of their faith, an influence far from beneficial, by dwarfing their general conceptions of all things extraneous, with the result, that many of the efforts now being put forth to ameliorate existing woes, are, by them, regarded in a light, to say the least, nearly incompatible with charity.

I shall not weary you with uselessly discussing what I regard as a theory, but, I wish, instead, to show that the reconstruction (I had almost said recreation) has been for some time and still is going on in our midst.

I think it must be obvious that a spirit of progress is abroad, making its influence felt in the minds and the lives of men, and nowhere is this more exemplified than in the domain of religion, for, there, perhaps more strongly than anywhere else, the cherished and revered things of the past are being mercilessly scrutinised, while dogmas hoary with age are being tested in the crucible of criticism, to be rejected if found wanting, or if deemed incapable of ministering to humanity. The belief that certain teachings are too sacred for enquiry is passing away, and both formularies and ecclesiastical institutions are instead to be subjected to the examination of men anxious only to know the truth. For many reasons this is as it should be, for

"Not the narrow pave
Of one poor creed can catch the radiant rays
That shine from countless sources."

Therefore, we should

"Let the light
Pour through fair windows, broad as truth itself,
And high as God. Why should the spirit peer
Through some priest curtained office, and grope
Along dim corridors of doubt, when all
The splendour from unfathomed seas of space,
Might bathe us in the golden waves of God!"

What have these investigations done? To answer that question fairly (and I shall endeavour to do so by briefly sketching the past and present of certain dogmas), we must go back in the stream of time, and ask history what it can tell us. Its unerring finger points to dark ages, when men lived in ignorance and in servile dependence on priests: when "to think was to sin," and to express the thought, a crime;

when great souls in defiance of spiritual taskmasters struggled to be free, and in so doing left behind them a glorious heritage; when the blood of thousands was shed like water in the name of religion, and ignominy and cruel death were the rewards of adoration at the shrine of reason. It tears aside the shroud of centuries, and reveals the barbarities of two and three hundred years ago in this England of ours, when mobs of the so-called educated and lower classes vied with each other in maltreating and murdering numbers of persons, who were supposed to be in partnership with his Satanic Majesty, whose existence, then, as now, was more easily assumed than proven. All these brutalities sprang from a belief in a Supreme Being invested with attributes of the most incredible character. Is it to be wondered at that men, aye, and women too, believing in a God, who, having made a muddle of his work, was angry with the whole human race, forgot the truest appeals of the heart, and suffered themselves to be transformed into cruel wretches? or that, believing in an infallible church, they punished schism most ruthlessly? or, that worshipping a Deity whose wrath could only be appeased by the death of the innocent, they endeavoured to be worthy followers? The truth is, the old idea of the Almighty is largely responsible for the crimes committed in His name, and with the doctrines that "for the manifestation of His glory," (?) "he predestinated some unto everlasting life, and others foreordained unto everlasting death," as the Westminster Confession puts it, and others of a similar nature, it need occasion but little surprise, if a fallible humanity tries to walk in the steps of its Sovereign.

It must not be supposed that this awful picture of a thwarted, angry, and revengeful Deity, is the possession of the past only, it exists to-day (though its admirers are, I think, growing beautifully less and less) in the teachings of the Atrocity and Eternal Torment; and the Presbyterian Church, if we may judge from the account of a recent ordination service given in one of our local newspapers, still affords demonstration that it, at least, is behind the times, by requiring from its office bearers an acknowledgment that they sincerely receive and adopt, as in accordance with Holy Scripture, the system of Evangelical doctrine contained in the "Westminster Confession of Faith," of which, perhaps, the least said the better. Robert Buchanan's words may be branded as atheistic and blasphemous, but he strikes a true chord that will vibrate in many souls, horror-stricken at the orthodox God, when he says:—

"Oh, Thou art pitiless! They call Thee Light,
Law, Justice, Love; but Thou art pitiless.
What thing on earth is precious in Thy sight,
But weary waiting on and soul's distress?
When dost Thou come with glorious hands to bless
The good man that dies cold for lack of Thee?
When bring'st Thou garlands for our happiness?
Whom dost Thou send but Death to set us free?
Blood runs like wine—foul spirits sit and rule—
The weak are crushed in every street and lane—
He, who is generous, becomes the fool
Of all the world, and gives his life in vain.
Wert Thou as good as Thou art beautiful,
Thou could'st not bear to look upon such pain."

Now let us turn to the other side, and we shall gain something of an answer to our question. The fact that attempts are being made to gloss over the darker parts of the creeds, is an indication that the light has dawned in certain quarters, and that the old crystallized notions are trembling. Not only outside, but inside orthodox communities as well, grander conceptions are growing, and men are beginning to feel ashamed of a God, who, as presented, is no better than themselves, and often much worse. The anthropomorphic deity, with all his curses, love of blood, and hatred, is being swept from his usurped place, and human love and affection, no longer crushed in his service, are finding proper outlets and producing happiness. The miserable wrangles of theologians, too, are giving way to the recognition of the fact, that an Infinite Being must, necessarily, be superior to all representations of Him, and hence, the conceptions calculated to invest the Divine nature with our frailties and short-comings, are meeting, as they deserve, with rejection. "The Infinite and Eternal Energy" of Mr. Spencer, although open to the criticism awaiting all definitions, is an immense improvement on the jealous and warlike personality, who fought national battles in return for the national worship: while "the power that makes for righteousness," of Mr. Matthew Arnold, is a tremendous advance from the puny ideal of the past, at whose supposed command deeds which cause the flesh to creep were undertaken.

Instead of attempting to know all His ways, we now see that absolutely we can never understand Him. We may realize from the study of immutable law, that He is un-

changing, and the noblest sentiments, affections, and aspirations of our race, imperfect as they are as translators, may teach us He is love itself; but, even these, while they lead us to discern Him in all that is beautiful, and in our very being, are but the threshold across which we can never tread.

But there is a *principle*, too, coming to the front at this time, which must be noticed, a principle, or shall I call it an aspect of the Almighty, which, enunciated by the Greek poet Aratus (quoted by Paul on Mars Hill), taught by Jesus, acknowledged theoretically by the Christianity of preceding ages, has been well nigh lost sight of in the clash of creeds—I mean the Fatherhood of God. This relationship, which for obvious reasons, I shall not now lengthily discuss, is an important factor in the renovation of our conditions, if only because of the mighty issues flowing from its recognition. What are they? First, the disappearance of the fanciful "plan of Salvation," as it is termed. I have, personally, a strong belief that the monstrous dogmas of Divine wrath, the sacrifice of the innocent, and eternal torment, will lose their hold upon the people, and that their place will be taken by the more reasonable views, that evil is but a relative quality, dependent to a large extent on the past and present environments of humanity, that not one soul can be lost, that responsibility is an individual matter. Secondly, the more complete realization of the Brotherhood of Man. I am one of those who think (perhaps wrongly), that most of the evils, both social and political, under which our forefathers suffered, and from which we are not exempt, are due to the fact that the lessons of this brotherhood have not been properly learnt, or have been carefully ignored by those to whom they were decidedly unpalatable. Hence, men have preyed on each other like wild beasts, and

"The good old rule, the simple plan,
That they should take who have the power,
That they should keep who can."

has been fulfilled to the tittle. To-day we see the results in discontent and outrage, in the crusade against private property in land at home, as well as in the social anarchy abroad, in the survival of national curiaes in the shape of standing armies, in cruel desolating wars, and the struggles of classes. Scarcely a day passes, but the newspapers contain accounts which force us to look back on the causes of the events we deplore. And what do we find? That all emanate from one centre, *viz.*, the triumph of might over right, the conquest by force, the consideration for the few as opposed to thought for the many. The only remedy for all this is the practical recognition of universal brotherhood. Let it be perceived that humanity is a mass with rights, duties, and privileges in common, that wrong done to a part is a wrong to the whole, and I, apprehend, truer systems will prevail, and contentment take the place of gloomy mutterings.

But, not only are the ideas concerning the Supreme enlarging—there is a decided tendency to regard the central character of the Gospels in a new light. I am able to speak, with some little authority on this point, having, within the past few years, emerged from the ranks of orthodoxy. I have, I confess, been startled to find old associates giving utterance to sentiments, which, if scarcely so advanced as my own, have, at least, the merit of being beyond the more Conservative Christianity. My impression is, that men are beginning to study the human side of the life of Jesus more than ever before, and, among a by no means inconsiderable and increasing section, the question:—"Are the records of his mighty works true?" is giving place to the still more important and practical inquiry: "Of what value was his career, of what use is it to us?" The reason of this is not far to seek. With all its successes, and they are many, its failures, and of them we are painfully conscious, with aspirations for higher good, our race needs an ideal peculiarly its own, an example within reach of its emulation, and, with the knowledge of its requirement ever before it, the thought is inevitable.

Admitting, for a moment or so, his Divinity, that he was, indeed, God in the most strictly Evangelical sense, and passing by the fact that the bare idea of the Infinite subjected to finite conditions, such as pain, trouble, hunger, and death, is simply appalling when calmly considered, after all, what comfort can we draw from this? None! Much as we may admire self-denial, and who does not, greatly as we may rejoice at the victory over temptation, strong as our belief may be that we shall exist after death, with the foregoing admission all the admiration, rejoicing, and hope must depart, and the stimulus otherwise ours, fall to the ground, shattered by the conviction that with the chief actor in the drama more

than man, all analogy is destroyed and the supposed parallelism resolved into a mocking unreality. The performance of certain acts by the one, is the result of superiority to law, which, in its turn, limiting the capabilities of humanity, prevents its soaring to equal heights, as effectually as the cage compels the bird to remain within a prescribed space.

The admonition, too, to follow one between whom and us there can be no comparison, and whose likeness is likeness only, seems cruel, and the example loses its force and power when it is seen to be altogether different in kind to its following.

What man needs, to-day (as at every period of his history), is, not an Almighty Being to teach him how to endure trial, and the lot incidental to mortality, but, a heart in fullest sympathy with his own, a life, which having been afloat on the same ocean and beset by the same tempests, can pilot the way to the haven of rest. He requires, indeed, the best manifestation of manhood, the revelation of past careers shorn of improbabilities, that, by beholding their tears and joys, their defeats and victories, he may be excited to increased labour and stimulated to persevere until the conflict is over. With Jesus as a brother only, this need is satisfied, for the Nazarene comes close to our throbbing hearts, and teaches grander lessons in his human capacity than he could were he a god, for, in his career and mission, we read, it may be but dimly, our work, and in his triumphs decipher the prophecy of our coming glories.

This view, new (and welcome, too) to many once groping in the gloom of preceding centuries, cannot stand without influencing others, and so we see as the result, that doctrines of the Christian Religion, once deemed of fundamental import, are in process of change and modification. It may not be generally recognised, but, nevertheless, those who dig below the surface are aware of the transformation going on. The inspiration and infallibility of the Bible, the hard, cruel atonement and total depravity, are all forming subjects for inquiry. Only a few weeks since, I heard a well-known clergyman holding a living in the Three Towns denounce the latter dogma in the strongest terms, notwithstanding the Ninth Article (to which he had given his assent), which states that as the result of the "fault and corruption of the nature of every man that naturally engendered of the offspring of Adam, whereby man is very fargone from original righteousness . . . every person born into this world . . . deserveth God's wrath and damnation"; while the tenth, equally explicit, states that man "cannot turn and prepare himself by his own natural strength . . . to faith and calling upon God."

If this is not total depravity, I know not what to call it.

Take, too, the old notions of heaven and hell, for these have, perhaps, suffered more than any other part of the teachings of the churches. It was fashionable at one time to think of both as settled locations (and very material, too), the one above us presided over by the All-good, the other, somewhere below, governed by the Father of Lies, the Devil. Where are they now? The one has been swept from its fabled place beyond the clouds, by the intellectual giants, who first conquered the elements supposed to be its messengers, and then with the aid of science, climbed its battlements and uprooted its foundations: while the angel of love, weeping at the sorrow and misery of sinning humanity, has quenched with her tears the fires, and closed with her divine touch the gates of the abyss.

But, if these have disappeared, the teaching of Jesus has not, and to-day, the old lesson that "the kingdom of Heaven is within" man is being learned anew. Yes, in noble deeds, in kindly words and thoughts, and the earnest desire to elevate the race, this truth is coming back, and borne upon it are inspirations to greater self-sacrifice and heroism, to purer ideals, and more rational views of the future. And the hell, too, as an opposite to the peace, righteousness and joy of the foregoing, is seen to be within, to be the lot of all, whatever their profession or creed, whose lives are not in keeping with the dictates of conscience and of right, a lot, however, to be escaped by obedience to the commands of that truth and justice manifested everywhere, powers which will, either here or in the unseen world, find out the weak points in us.

But time goes on, and I am reminded that I must cease. My task is by no means finished, yet I hope my imperfect attempt to set you thinking will have its effect. One word in conclusion. The changes—past, present, and future—cannot destroy religion, for its sentiment is the mightiest thing in humanity. "Religion is safe. We need have no fear for it. The disruption of old beliefs that is going on is

a birth-throe, not a death-pang. When we remember what the great votaries of religion have done in the past; what they have done in spite of the fact that their intellects have been narrowed down to a conception of the origin of things, no whit nobler or worthier of belief than a fantastic fairy tale: how they have breathed out an invincible spirit of heroism; how they have sown broadcast on the receptive soil of the world the seeds of a regenerating power; how they have touched and stirred to nobler issues, the great heart of humanity—what will they do—what sublimer prophecies will they utter: what days of gladness and peace will they cause to dawn upon an expectant world, when religion—the mightiest of all the forces humanity can wield, the tenderest and finest of all the emotions humanity can feel—shall be lifted from its environments of fanaticism, superstition and tradition, and proclaimed from all its temples, disassociated for ever from dogmas which degrade that majestic nature, which is the 'time vesture of Deity,' and which degrade man, who is Deity's latest, and, therefore, noblest child!"*

"Then the glad slave shall at his feet lay down
His broken chain, the tyrant lord his crown;
The priest his book, the conqueror his wreath;
And from the lips of truth one mighty breath
Shall, like a whirlwind, scatter in the breeze
The whole dark pile of human mockeries.
Then shall the reign of love commence on earth,
And, starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent, like some holy thing!"

THE PLATFORM.

"AN HOUR WITH THE HISTORIANS, ORATORS AND POETS OF ANCIENT ROME."

LECTURE BY DR. BATES, NORTH SHIELDS.

The above was the title of a very able and eloquent lecture, delivered under the auspices of the North Shields Spiritual Investigation Society, in the Lecture Hall, Camden Street, North Shields, on Wednesday evening last. The chair was occupied by Mr. J. A. Rowe, and a numerous company paid for admission. The chairman, in a few appropriate observations, introduced the lecturer.

Dr. BATES (whose rising was the occasion of a loud outburst of applause) said:—In the address which I have prepared for this evening, I am bound, in the first place, to confess that my claim to originality of composition is almost entirely absent. History, Eloquence, and Poetry will be my theme—a subject certainly sufficiently lofty either to elicit talents of the highest order or to deter the novice from a rash and venturesome attempt to rush in where even able men almost fear to tread. Nor would I have been so bold as to engage with so great a theme, where it not my intention to ask you to consider that my object is to present you with a selection of illustrations from the works of the great men who made the early years of the Roman Empire illustrious and renowned, rather than to engage your attention with any affectation of originality. From the rich literary treasury of antiquity I will gather a few of its brightest gems, and only claim for myself the little thread that holds them together.

Starting, then, in our survey of Roman literature, from a time so remote as that which immediately followed the internecine wars of Marius and Sylla, which had drenched the fair plains of Italy with blood, and left her prostrate and impoverished in a manner previously unexampled, we see the wise and prudent government of Cicero established, to be succeeded by the extension of empire, military achievements and tragic death of the greatest of the Cæsars; that again to be followed by the golden age of the astute Augustus, and the reigns of the profligate and degenerate Emperors who within the next seventy years succeeded him on the imperial throne; we find that during this time a succession of men arose who, amidst the excitement and vicissitudes of great national events, achieved a glorious and undying fame as historians, orators, and poets. And although time is older by twenty centuries since the words they breathed and the thoughts they conceived were first given to the world, still to their brilliant pages turns the cultured mind, drawing, as from a perennial spring, instruction, delight, inspiration. As historians, in the past and contemporary history of their country, they had a theme not only pregnant with illustrious examples of great men, the politic measures of statesmen and the exploits of warriors, but also a vehicle for philosophised

* Rev. J. K. Applebee.

induction and valuable reflection; and accordingly we find in the pages of Cæsar, Livy, Tacitus, and many others, not alone the interesting narrative, the philosophic reflection, but a gracefulness, perspicuity, and simplicity of style that has elicited the admiration of every succeeding age. As orators they found in the great civil and political events of their times abundant opportunities for the development of subtle thinking, sublime sentiment, and vigorous language. And so universally was the study of eloquence cultivated, that it is not too much to say that at an early period of Roman history, no man rose to eminence who had not first given proof of his eloquence either in the forum or before the tribunals. The list of Roman orators is consequently an extensive one, and at the best time included the names of the Gracchi, Marcus Anthony, Licinius Crassus, Sulpicius, Cotta, Hortensius, and Cicero.

In poetical composition the Romans were not early distinguished; not that they were entirely without poetry, but that the rudeness of the national habits and their pernicious tastes were reflected in the verses of their writers. The songs of the Arvales, of the Salian priests, the Fescennine verses, and the *Ætellane* fables are illustrations of this statement. But as the character of the nation advanced, its poetical literature also progressed, until at the time of Julius Cæsar and the Emperor Augustus it reached its highest excellence through the genius of Catullus, Lucretius, Virgil, Horace, Tibullus, Propertius, and Ovid. With this very brief statement of my argument, and of the resources at my command, I will consider the subjects *seriatim*—History, Oratory, Poetry.

And, first, with regard to history. Historians of the present day have generally agreed that little reliance can be placed upon the mixture of myth, fable, and family tradition that largely represent the history of Rome in its kingly and early republican period. Indeed it may be confidently asserted that it was not until within fifty years of the Christian era, that any historian existed whose narratives are even approximately trustworthy. But from this period we notice not only a change in the kind of history related—passing from fable to fact—but also a very marked alteration in style and language, the Latinity being distinguished by greater clearness and eloquence, and the composition worthier of the spirit in which the affairs of a great and proud nation should be recorded. This is particularly noticeable in the writings of Sallust, Cæsar, and Livy; the former being the first who applied the science of philosophy to the study of historical facts; while the second is equally distinguished for the ease, clearness, and elegance of his style. Existing in the same age, both were actively engaged in the events which marked this epochal character. But Cæsar was something more than simply an historian. As a consummate general, an enlightened statesman, and the supreme ruler of his country, he greatly created the history he described. Consequently we find that the great incidents which marked the adventurous career of this illustrious man, are identical with some of the most renowned achievements of the Roman people.

The lecturer then briefly and eloquently recounted the chief incidents in the brilliant career of Cæsar, and gave a description of his tragic death, followed by a short, yet comprehensive review of his historical works, in the course of which he quoted his account of the first landing of the Romans in Britain, and his deeply interesting description of the manners of the inhabitants.

The next historian to which the lecturer drew attention, in some graphic and brilliant passages, was Livy, who was born fifty-eight years before the Christian era. His great work consisted of 142 books, of which only thirty-nine have come down to us; and interesting as are those which have been preserved, the most valuable portions are those which have been lost. Speaking of the loss of some books of his great history of Rome, Lord Bolingbroke said, "I own I should be glad to exchange what we have of the history for what we have not." Livy, born at Padua, was descended from a family of consular rank. Repairing to Rome, he obtained the favour of Augustus by the composition of some dialogues on philosophical and political subjects. He had apartments allotted to him in the Royal palace, on the Palatine Hill, and hence he necessarily became intimately associated with the brilliant intellects which were just then beginning to give unprecedented lustre to the age. In the society of Virgil, Mæcenas, and Augustus, and still more in the unlimited access to the national archives and monuments accorded to him by the monarch, as well as the great historic

associations of the spot, the mind of Livy could not fail to find congenial companionship and help. There (said the lecturer) we can fancy him in that court of intellectual refinement, day by day for twenty years, labouring at the construction of that pictured page which is and will be for all time a delight for the accomplished scholar and a source of refined pleasure to unnumbered readers. Sitting in the shadow of the solemn temple, or in the courts of the ancient kings, or by the sacred grotto of the Lucerpal, or by the spot where the Augurs watched the flight of the prophetic birds, he recalls the old legends of long-past times, and sees, moving as in a mist, the spectral forms of heroes, kings, and people. First before his vision rises the pious *Æneas*, coming with his Greeks, all weary from the flight of Troy, seeking the hospitality of the old monarch, Evander; next, the fair *Lavinia*, daughter of the Latian King, is seen uniting herself with the Trojan hero, blending in one race the shepherd sons of Saturn and the heroic race of Troy; then, in the grand panorama, king follows king, and Time, laden with the burden of the varied fortunes of ancient Monarchy, and the more recent Republic, with strong pinions sweeps over many centuries, until he looks upon the faded form of *Fable* retiring into the darkness and giving place to the light and genius of authentic History. Then limning on his scroll, as with the pigments of a painter, as well as with the pen of the historian, he pictures the national progress from barbarism and insignificance to civilization and the empire of the world, and shows us in graphic portraits the illustrious men whose actions, after a lapse of 2,000 years, still elevate and improve our minds. Livy, observed the lecturer, was regarded by his contemporaries as the greatest of the Roman historians, and he still generally maintains in modern estimation the position anciently accorded him.

The lecturer graphically described, and at some length, the terrible condition of Roman society following on the death of Augustus to the advent of Trojan—a condition marked by the monstrous vices of the Emperors and the universal corruption and depravity pervading all ranks of society—and showed the baneful influence such a state of society produced on the science and literature of the day. This was the condition of the Roman people when, in the reign of Nero, the third historian, Tacitus, whom he had selected for criticism and illustration, was born. Tacitus, remarked the lecturer, brought to the consideration of his subject intimate knowledge of civil government, a capacity to estimate the policy and characters of statesmen, a sound and impartial judgment, and a style of writing at once pleasing, instructive, and eloquent, quotations from which were given.

Proceeding to the second stage of the lecture, Dr. Bates dealt with the orators of Rome. The transition from the historians to the orators took them back to a period of Roman history considerably anterior to the commencement of the Christian era. At a very early period of the Republic, the statesmen and public men of Rome, doubtless found in many of its popular institutions the conditions and circumstances that were not only favourable to but made necessary the study and cultivation of the art of persuasion as an engine for the conduct of the government, or as a means of gaining power, aggrandisement, or dominion over the minds of their fellow-citizens. The eloquence of these early orators was of the rude and masculine stamp, partaking of the nature of their national character, and of their rude and warlike surroundings. It was not until the conquest of Greece had made the Romans familiar with the arts, poetry, and learning of that country, that we found their eloquence characterized by the graces of style, and the polished and harmonious periods which afterwards distinguished it. The name of Cicero suggested all that was great and brilliant in oratory. Fortunately they had not to regret, to the same extent as in the case of some other Roman authors and orators, the loss of many of Cicero's works. In his works on oratory he has left us complete instructions and details of the art he so splendidly practised. In his ideal picture of the eloquent orator, there was recognised the hand of an accomplished master. On his page, as in the statues of Phidias, were still to be traced, perfect and complete, the lines of beauty which had guided the thought and hand of the genius of succeeding ages. The lecturer gave copious extracts from the oratorical works of Cicero, and quoted his first oration against Cataline, the conspiracy bearing whose name constituted one of the most dramatic incidents in the history of Rome.

Passing on to treat the third part of his subject, the lecturer observed that by the study of history our minds are instructed, and by the efforts of the successful orator our judg-

ment is convinced and our wills persuaded; but the Poet strikes another chord, and in language, most commonly in regular numbers, and distinctly different from that which is addressed to the mind in a calm state, he endeavours to excite our imagination or influence our passions. He embodies in language suitable to the subject, the imagery of his imagination or the overflow of his emotional nature. The development of this kind of composition naturally arranged itself into certain forms, to which critics had given distinctive names—as, for instance, the pastoral, the lyric, the didactic, the epic, and the dramatic. Having defined and illustrated these various forms of composition, the lecturer remarked that previous to that period of Roman history, to which the name of the Augustan era has been given, the literature of Rome was not greatly distinguished by any examples of original poetical composition in any of the forms mentioned. Indeed, with the exception of the didactic poems of Lucretius, and the odes, epigrams, and elegies of Catullus, Rome may be said to have had, at this time, no poetical literature worthy of mention. But the dawn of a great day was at hand, and in its increasing splendour, and out of the dark clouds of anarchy and civil war, the mighty throne of Augustus appeared, glowing in the bright light of the glorious intellects who clustered round it. Never before was Roman power so brilliantly throned, and never again was there Roman monarch who so justly honoured and so wisely prized the lustrous setting of his imperial seat. There, in the palace on the Palatine Hill, might be daily seen in familiar intercourse with the sovereign, the great literary men who first made the literature of Rome distinctly national. Previous to this time, much of the Roman literature consisted of imitations and translations of the Greek authors, but now, by the genius of Livy, Virgil, Horace, Ovid, Tibullus, and Propertius, there was a great body of classical works created, in which the national manners were truly painted, their warlike achievements commemorated, and their ancient traditions preserved and handed down to posterity.

Of the illustrious poets just mentioned, Virgil stands first, not only in the order of time, but by reason of the pre-eminence of his claims as a master of his art. The lecturer gave a description of Virgil's works, and quoted several choice extracts from the *Æneid* (by which Virgil established his reputation as one of the greatest writers of epic poetry); the *Eclogues* or *Pastorals*, and the *Georgics*, which latter is considered the most complete and finished didactic poem in the Latin or any other language; and notwithstanding that the nature of the subject—agriculture and kindred subjects—offered less expectation of the eminent success that was achieved in the *Pastorals*, the difficulties were vanquished by this illustrious poet, and it proved to be as remarkable for the splendour and elegance of its dictation as the *Pastorals* were for sweetness and harmony of versification. So great and accurate was the knowledge which Virgil displayed in the treatment of his theme, so valuable the precepts he enunciated, that he was considered nothing less than an agricultural oracle; and although his subjects were common-place, his teachings were conveyed in an elevated style, with beautiful similes, interspersed with emphatic sentiments, harmonious versification, and embellished with the most magnificent decorations of poetry.

Contemporary with Virgil were the great names of Horace, Tibullus, Propertius, and Ovid, all of whom shared with him the honour of having given to the era and court of Augustus its happy and brilliant memory. In the varied forms of didactic, elegiac, pastoral, and lyric poetry, they had left us models that excel in correctness, harmony, lofty thought, and happy expression; while they themselves have not only received the honour and applause of their own time and people, but have been raised, by the approbation of succeeding ages and of all countries, to the rank of absolute sovereigns of the realm of letters. From this high position—throned, sceptred, and by antiquity made venerable—they still rule and influence the destinies of our nature; by the federation of intellect we are made recipients of their high-born thoughts, our minds are instructed, our sympathies enlarged, and we are spiritually robed with the dignity which only great and ennobling sentiments can confer.

Not less great, not less noble, spirited and generous are the influences we may receive from the orators and historians of ancient time. Together, they form a grand triumvirate replete with intellectual pleasure, raising us above the attachments of sense, and preparing us, by precept and example, for the discharge of the high duties of our lives. Wisely, well, and truly, hath the poet said:—

"The beings of the mind are not of clay;
Essentially immortal, they create
And multiply in us a brighter ray
And a more beloved existence."

The lecture, listened to with deep interest throughout, was frequently applauded, and at its close a very cordial vote of thanks was accorded to Dr. Bates for the highly intellectual entertainment he had afforded his audience.—*Tynemouth Weekly Examiner*, November 8th.

WOMAN'S RIGHTS.

Once more Una gave in the Academy, 5, Leigh Street, after recitation and music, a deeply interesting lecture. Treating the subject in a far different, more philosophical way, than that adopted by other speakers, she opened with an exposition of the mode in which the weak in all cases impotently struggle at the beginning of an outbreak against oppression, apparently uselessly and without organized plan and self-destructively, burning in some cases the means of their own subsistence and in others demanding concessions, which if granted would, as with those usually considered by their modern advocates justly pertaining to women, manifest themselves at once so ill-adapted as to be derisively retitled, *Wrongs*, not *Rights*. Woman especially should be protected from the Bible, which insults her from beginning to end, according her no respect, and imputing to the leading representatives actions of the most detestable meanness. Yet this was the book placed upon her knee for the instruction of her children. Instances were enumerated of the low esteem in which she was held, not only in the records of the Old but in those of the New. The slanderous tale of the so-called "mother of all living," the Jewish rendering of it, was admirably contrasted—with a view to sweeping away the old prejudice against her whose only fault was devotion at all costs—with the beautiful and truly chivalrous story of the Buddhist's Eva, who would not stay on the *Paradisean Cyprus*, when after three years Adam crossed the arching bridge to the evil-haunted mainland, but against the exhortation of her lord chose darkness and its companion horrors to a life of ideal pleasures, so long as she could but remain with him.

Other notable cases of women, of the greatest fame among the Jews being markedly depreciated, were put forth in the true light. It was shown that Sarah represented herself as the sister of the Lord's chosen one, Abraham, merely to extort money from the King of Egypt. Rebekah favoured the sneak Jacob, and lied to Isaac to deprive Esau, the noble character, of rights which were his according to seniority; Rachel's weakness, according to the scriptures, was also brought out into relief; and Jael was called "Blessed" after her brutal murder of the sleeping Sisera, a guest at her own table. The malign treatment of women by the Old Testament in the representation of their lives, was carried out even in the newer part, in the life even of the mother of him who was called the Son of God. She was presented in the first place as behaving in such a way as now-a-days would have committed her to a reformatory; then as treated in two cases cavalierly by her own son; and finally, instead of as in the real light standing faithfully by the Christ up to his very death at the cross, instead of this, she is said to have deserted him and concealed herself away. Once more, Una had recourse to the legends of a nobler race, to prove that all the Ancients were not so blind to the real beauty of woman's character. The tale of *Psyche* and *Eros* was given in such a way, that while the high loveliness of the Greek fabling entranced imagination, the super-spiritual meaning of the story stood out in all its unveiled glory. The migrating of the soul into the higher spheres, while the body lives upon the earth, is an experience indeed possible to man; and like *Psyche's* must in the same way always be executed with strict obedience to the rule: never to look back.

Besides Woman's right of Protection, she has those of Education, of Rest and Benediction. Her education should be extended to medical nursing, &c.

In the case of a true psychological marriage (life to life, soul to soul, and spirit to spirit, suiting in such wise that what is defective in the one is so developed in the other that the junction makes an almost perfect whole)—while the man's province is to battle with the outside world, the woman's is to live contemplatively at home, so that when he returns she may not only give him rest, but direction how to husband and concentrate exertion. By the clearness of her inner vision, she would see constantly before her the *light track* that stands out before those who have attained to a certain amount

of habitual rest—the rest which is the great *sine-qua-non* of the initiated in all mysteries, the great Eleusinean, the Buddhists and those who among moderns aspire to that which is attainable to the gifted, self-trained to an inner life of profound repose, an inner and an outer one of the purest love.

Thus in substance, ended a lecture of the rarest import, one to be ever-remembered by those who really know the intrinsic worth of the gems which habitually sparkle out during all Una's teachings. [See advertisement columns.]—Cor.

"HAMLET."—Una, last Sunday, spoke more about Hamlet than of Wilson Barrett, because his rendering was in a transition state. Psychologically he has it in his power to be invested with the aggregate force of Roscius, Cicero, and Chrysostom; but his faults now in dealing with this character are a want of fearlessness and rest, both essential features of Hamlet's mind. Comments on the great self-command of Shakespeare's Dane, his philosophical calm, the remarkable hardihood with which he dared the ghost, led to a most impressive digression to the appalling being which confronts those who sink into contemplative vision, when they had been for some time passing over realms where all is peace and beauty, and when all seemed secure for evermore. Allusions of the greatest import were made to the Buddhist rest, to the principle of life which is invested in psychic force, and to the limited store of mental force accounting for, in the now general diffusion of knowledge, the want of very great men of genius. Marriage was singularly dealt with previously to an eloquent termination which elicited the usual warm applause, the psychology of her lecture being decidedly that which most held her audience. In consequence of this, as well as for the reasons assigned in her letter, Una will next Sunday open a series of lectures specially adapted for those seeking the paths, which lead to the greatest depths attainable by man.—See the advertisement columns.—Cor.

UNA.—To the Editor.—Sir,—It was suggested by some of your readers who attended my lectures at the Camden Institute, that I should give a course of Psychological Lectures. If you think it will interest them, will you allow me to state through your paper, that I intend to give four lectures, on the four subsequent Sundays, on "Transformation," "Transmutation," "Transmigration" and "Transpiration," to be probably followed by one on "Ubiquity of Being."—Yours faithfully, UNA.—The Academy, Leigh Street, W.C.

CAROLINE CORNER'S DINNERS FOR POOR CHILDREN.

To the Readers of the MEDIUM :

Upon consideration, I think it best (and believe all will agree) to distribute the charity over a course of good nutritious dinners for *poor children*,—two or three a week, at least—during the first three bleak months in the New Year. For this I shall want a little pecuniary aid, and with my best energies enlisted am sure the good work will succeed, and be a blessing to all who have taken part in it directly or indirectly.

My sister and myself and a few other ladies, I hope, will always be present to superintend and to cheer and *humanize* the poor little souls, with bright faces, kind words, music, and amusing stories.

My "poor old people" shall not be forgotten, though. I trust to get in some warm clothing for them, as well as for the little ones. Please help me! CAROLINE CORNER.

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

P.S.—My little guests of last January are making piteous inquirers for the young lady who gave them "*such a treat*," I hear!

LYCEUM CONFERENCE AT SOWERBY BRIDGE.

Acting on a suggestion in the MEDIUM a few weeks ago, the Yorkshire District Committee have decided to hold their next monthly meeting at Sowerby Bridge, which will be held in the Lyceum, Hollins Lane, at 10.30 a.m., on Sunday, Nov. 23rd, 1884. In the afternoon at 2.30, the Lyceum exercises will be gone through by the scholars, after which addresses bearing on this question are expected from Mr. Armitage and other friends. All persons interested in the movement are cordially invited to be present. Luncheon will be provided at 1 o'clock and tea at half-past four. Mr. Armitage will occupy the platform in the evening.—Cor.

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.

There was a gratifying report of activity and deepened interest from many parts. The whole field of Spiritualism begins to palpitate with life and earnest intention. Mr. Hogan paid his fourth £5, and handed in stamps 5s, from "W. M." who wrote, "I hope to send more;" J. W. T., 2s. 6d.; Mr. John Fletcher, Coventry, 2s. 6d., "to assist in removing the Liabilities that press so heavily on the Spiritual Institution;" and 7s., from Mr. Z. Williams, Merthyr Tydfil, as the sum already collected by him from the following friends: "Mr. Zeb. Williams, 2s. 6d.; Mr. Thomas, contractor, 1s.; Mr. Thomas Phillips, tailor, 1s.; Mr. Jno. Davis, collier, 3d.; Mr. Jno. Westcott, 3d.; Mr. S. Prothero 1s.; Mr. Dd. Evans, auctioneer, 1s. Praying our Heavenly Father to bless you in your effort to free dear brother Burns from his troubles."

A number of kind letters, with contributions have been received, which are very gratifying, and merit our best thanks. Received from Mr. J. Middleton, £1; R. P. G., £1; Mrs. Campbell, £9; Mr. and Mrs. Parker, 5s.; Mr. and Mrs. Gleave, 5s.; Mr. J. Bowskill, 5s.; Mr. H. J. Spearing, 1s.; Mr. Wm. Harrison, 5s.—"If all who feel interested in reading your remarkable and valuable publication, the MEDIUM, would forward the like sum, or even a smaller amount, the evil would soon vanish." Mr. John Illingworth, 10s., from Bingley Spiritualists, "hoping the matter is progressing favourably." T. F., 1s. Forwarded by Mr. A. Warren: Arthur Warren, 2s. 6d.; Kate Warren, 1s. 6d.; Mr. and Mrs. Barker, 2s. 6d.; Mr. and Mrs. Brown, 2s. 6d.; Mr. E. Barlow, 1s.; Mr. and Mrs. Macnamara, 2s.; Mr. O. Morris, 5s.; Mr. and Mrs. Rickards, 5s.: £1.—"You have the best wishes of our circle, and we trust soon you will be free once more." Forwarded by Mr. Walter Lloyd, "wishing the fund every success": Mr. W. Lloyd, £1; Mrs. M. A. Lloyd, 5s.; Mr. Joseph Williams, 1s.; Mr. T. Havard, 2s.; Mr. John Jones, 4s.; Mrs. Bessie Jones, 1s.; Miss J. Jones, 1s.; Mr. J. T. Docton, 2s.; Mr. E. E. Jones, 1s.; Mr. Wm. Pool, 1s.; Mrs. Wm. Pool, 1s.; Miss Gwen Rees, 6d.; Mr. A. Jenkins, 1s.: £2 6d.

Dear Mr. Burns,—From a working man, working every day, Sunday, and all the days in the week besides, I have felt of late very keenly about the Liabilities, and as I think it my duty to assist in getting it removed, I will send you my mite, though small I hope it will be a help.

I do often lament at the cool manner that many Spiritualists treat the cause. I think if every one would do their duty, the burden would soon be removed; but I am glad to see the effort now made. I hope it will go on till the last farthing is paid off. I think it would give you more liberty, and a great deal of pleasure. I often feel for you in your present position. I hope the clouds will break with blessings on your head. I see no reason why every reader of the MEDIUM should not give a half-crown. I think there is none so poor but they could get that, and that would be a great help. My prayer is that God's blessing may rest on the Cause. I enclose you £1. Yours affectionately.

Brandon Colliery, Durham.

WM. NEWTON.

SUBSCRIPTION PRICE OF THE MEDIUM in Great Britain.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XIV., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 15, Southampton Row, London, W.C.

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

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

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, NOVEMBER 14, 1884.

NOTES AND COMMENTS.

Mrs. Craven's introductory note contains an interesting example of the influence of "conditions" on the medium. The boy, coming home weary from work, quite upset the calm flow of the control. The toil-worn son also affords the consideration, that these enlightened answers come through the wife and mother, in an honest, hard-working household of the noble rank of the People. Gratifying as it is that the great in mind and station look into the fact or merits of spiritual phenomena, of much more importance is the outflow of spiritual light through thousands of men and women in every station in life. The value and significance of Spiritualism may be estimated more truthfully from its universality than because of exceptional cases of brilliant phenomena or oratory, however grateful we are for these in addition to the bountiful dispensation, bestowed on all according to their needs and receptive capacity. There is a clear insight into Psychological science furnished from this humble source, such as could not be equalled by the "learning of the schools" of modern thought. Where, then, did it come from?

Truly, remarks Mr. Clarke, in his thoughtful discourse, the human side of the character of Jesus is being more studied. What does this mean, but that the assumptions of Christianity have broken down, and the truths of human life are being brought up in place thereof? This Spiritualism does. Viewed in the Modern Light, "Christ" means that state of spiritual life "within" and "above" man, which elevates and controls his external or animal nature. Hence the two natures of the typical spiritual man—the human and divine; but both are human, and both are divine; names do not alter facts, for these terms refer to different states of the one entity. Without the one the other is in darkness, lost; hence the one is the "saviour" of the other, and every lower principle attached to us is claimed by that lower plane to which it belongs, the higher life within being freer to effect its purposes, because of the "atonement" made through the giving up of what only acted as a load to drag us down. The less differentiation there is in our nature, the nearer are we to unity (at-onement), and, consequently, harmony.

Out of compliment to Dr. Bates, of North Shields, we reprint the report of his scholarly lecture, given on behalf of the funds of the local Society of Spiritualists. The ordinary mind knows far too little of classical studies, and we would urge a careful perusal of the report upon all to whom the subject may be new, and appear dry and uninviting. These ancient minds are amongst our mediums to-day (as the Control so justly remarks), and they would have much more scope, if sensitives—though not perhaps mediums—were somewhat acquainted with the facts of history. There was a grand outpouring in the Mediterranean region 2,000 years ago; one form of its result being our Bible, but which failed to enlighten Europe till the classics became known, and men began to investigate, read, and think, instead of listening to the pitiful fables of monks and priests.

It is remarked by some that the Spiritual Movement is not respectable, that it lacks scholarly polish and tone. Well, who is to blame for that? It cannot be those humble but inspired workers, who though destitute of literary polish, under spirit influence effect work which scholarship cannot

supply. The blame lies at the door of educated persons, who are Spiritualists but hide the fact; and possibly only allude to the Movement to depreciate it, and conceal their true sentiments. The Sartorial Spiritualists are also to blame, whose purpose it seems to be is to "Boycott" the Work of the Movement, by drawing the wealth and respectability, as far as they can, into side issues, and thus prevent the work from gaining any advantages therefrom. Ten and twelve years ago the wealthy and educated Spiritualists of the metropolis were frequently to be seen attending or taking part in public meetings for the advocacy of Spiritualism; but more recently their function has degenerated into a display of "evening dress." On the opposite tack is the noble conduct of Dr. Bates, who gave his lecture amongst the Spiritualists in his own town, and in addition it was copiously reported in the local paper. We hope he will have numerous imitators in the near future.

A leader in this form of usefulness is Mr. Alderman Barkas, of Newcastle, who has just given a lecture on "Psychography," to the local Society of Spiritualists, after having delivered it to the Association of Foreman Engineers and Mechanical Draughtsmen. Mr. Barkas has laboured in this way for many years, and without detriment to his progress as a member of society. His policy and that of Dr. Bates, is in marked contrast to that of those who form cliques, determined by the out of the cloth. Our Tyneside gentlemen do not forget that man is credited with having brains.

One of our readers attended the meeting at Lambeth Baths on Saturday evening, where Mr. G. M. Murphy was reading extracts from the newspapers to a large audience, and passed up to him the cutting from the MEDIUM respecting Mr. Gladstone and the slate writing. Mr. Murphy did not finish the paragraph, but closed by depreciating Spiritualism. What a wide gulf separates Mr. Gladstone from Mr. Murphy. Which of the two is the greatest man?

We did not actually know till after last week's publication, that Mr. Eglinton was the medium through whom Mr. Gladstone got the slate-writing. Mr. Eglinton was interviewed by a contemporary, and answered a series of questions, but which do not materially add to the facts recorded by the press generally. The event has given rise to a vast amount of inquiry. Some editors have opposed Spiritualism through it in the most bigoted manner, and in some cases have been ably replied to by correspondents.

On our last page will be seen the announcement of a work of rare interest, being a history of Mr. Eglinton's career as a medium. Nothing could be better adapted to instruct the public than such a work properly performed, and with the ample materials at command the forthcoming volume cannot fail to take a high place in the literature of the Movement. We feel certain that the announcement places a very modest estimate on the success of the work. Everybody will want a copy, and public libraries should not be overlooked.

We understand A. T. T. P.'s volume of Controls is almost ready for publication. It contains more than double the matter at first anticipated, and will be a valuable and interesting volume.

Mr. Backhouse's verses remind us of Mr. Wade, and the room at Bowling which he built, and in which we addressed crowded audiences many years ago, we should say nearly twenty. As the poem states, Mr. Wade was one of "These early Pioneers, who fought our battles for many years." He was a medium for healing, and effected cures on his travels, going as far North as Ayrshire and South to London. He built a room for meetings in connection with his premises, which is perhaps the oldest centre of work in the country.

The Pendleton meetings have been disturbed by "roughs," said to be recipients of Christian bounty for their pains. By a system of admission tickets and vigilance at the doors, the quiet of the meetings has been assured.

Mr. Harms, of Monkwearmouth, has advertised himself as a healer. He has already established considerable local reputation, and desires to extend his sphere of usefulness.

THE CHRISTMAS NO. OF THE "MEDIUM."

Contributions offered give promise of an issue of varied and rare excellence. A popular discourse is a useful feature of such a publication, and Mr. Ware, as on several occasions in the past, offers to supply a sermon or discourse on some phase of spiritual teaching, the title of which we hope to give next week.

There are two meetings at 167, Seymour Place, on Sunday evening: a seance in back room, while in front, at 7.30, Mr. F. Wilson will lecture on the "Character of Jesus as distinct from the teachings."

MACCLESFIELD.—Mr. Plant will give clairvoyant delineations at 62, Fence Street, on Sunday next.—E. W.

DUDLEY.—Mr. Geo. Dickson reports that Mr. M. E. Chambers has had satisfactory physical seances at his house, where circles are held on Sunday and Wednesday evenings.

MR. BURNS'S MEETINGS IN LEEDS.

We are requested to state that for the convenience of visitors from a distance, provision will be made for refreshments, at both intervals, at a moderate charge. Mr. Burns having been summoned on the Special Jury, will not be able to deliver his lecture on Monday night, but must travel home by the mid-night train to be at the Law Courts at 10 o'clock on Monday morning. Due announcement will be given of the postponed lecture.

It is anticipated that there will be two most interesting meetings on Sunday morning and afternoon. In the evening there will be a lecture. See advertisement.

THE CIRCULATION OF THE "MEDIUM."

A reader at Ilkston would be glad to know of an agent for sale of MEDIUM. He cannot get supplied.

HANLEY.—The MEDIUM may be obtained at the shop of Mr. Wood, stationer, Piccadilly; who will also furnish information as to where weekly meetings are held.

LIVERPOOL.—Mr. Fowler used to supply the MEDIUM to the Public Library Reading Rooms, William Brown Street. It is thus brought before many readers. More than one copy could be used there. We would do our share towards posting a copy or copies weekly, by offering to send it post free for 5s. per annum. How many other Reading Rooms are there in Liverpool, where the MEDIUM would be received? There can be no more useful way of disposing of funds than in supplying copies to reading rooms.

LIABILITIES FUND MEETINGS AND SEANCES.

Mr. Towns will give his third seance, at 15, Southampton Row, on Tuesday evening, December 2.

A friend forwards 14s. collected at a seance at Mrs. Treadwell's, 5, Rundell Road, St. Peter's Park, on Wednesday week. Mrs. Treadwell kindly suggests another seance, notice of which will be given.

The meeting at 15, Southampton Row, on Sunday evening last, was addressed by the "Jester," in an instructive and pathetic manner, and his wife sang several sacred melodies beautifully. The sum of 13s. was collected for the Fund.

Mr. E. W. Wallis announces a seance at Glasgow, on Tuesday evening, Nov. 18. See Appointments.

S. J. remits 14s. 6d., being the proceeds of a meeting at Halifax, on Monday evening, when Mr. A. D. Wilson kindly gave his services and spoke from a subject chosen by the audience. "The committee expected a far better audience."

Mr. and Mrs. Hawkins will give two seances for the Fund, at their Rooms, 43, Fitzroy Street, Fitzroy Square, on Thursday evening, Nov. 20, at 8 o'clock, and on Sunday morning, Nov. 23, at 11.

Dear Mr. Burns,—I have been watching the MEDIUM these last few weeks, and must say felt grieved to find money comes in so slowly. What are the wealthy sons and daughters of Spiritualism about? They are not like me, obliged to look at every shilling before spending it. I deeply regret that the pound I am now sending is not a thousand; you should have it freely if I were possessed of it. Acknowledge this from "a needlewoman"; trusting and praying our Heavenly Father will influence other and larger hearts to come forward and remove the Liabilities.

Dear Mr. Burns,—It gives me much pleasure that I am able to send you the enclosed £5 towards the fund now being raised to free you from long standing liabilities which you and your dear wife have so bravely borne for so many years to uphold the cause you have so much at heart. While others have given from their abundance and 'the widow's mite' has not been wanted towards the cause of Spiritualism, you and Mrs. Burns have devoted your Life Work to what you felt would be a great blessing to your fellow-creatures. God bless you and your dear wife in the paths of duty you have marked out for yourselves is my fervent prayer.—Believe me, with great respect and affectionate regards to you both, very faithfully yours,—EMMA TYNDALL.

SPENNYMOOR.—Mr. F. Pigford writes that Mr. M. Chambers had five materialized forms come out during his recent visit. We would recommend all mediums and their friends to be very careful in the arrangement of these meetings and the publicity they give them. If we deliberately desired to ruin a medium, we would advertise him freely to all comers, and report the facts so invitingly, yet truly, that the enemy would feel prompted to come forward and upset it all. The less the personality of the medium is brought forward the better; yet the facts are of great value.

HALIFAX: Nov. 9.—Mr. Collins Briggs gave two very good addresses to fair audiences. He is becoming a very useful member of the society, and is likely to be the means of much good for prescriptions as well as for speaking.—S. J.

GLASGOW.—The subject of next Sunday's lecture will be "Spiritualism and the Bible." A business meeting will be held at 11 forenoon, at which a full attendance of members is requested.—COR.

SALFORD.—Report in type, but no space.

THE SPIRIT-MESSENGER.

A REPLY TO A CHRISTIAN CRITIC.

A CONTROL BY "J. W."

Recorded by A. T. T. P., October 19, 1884.

The Sensitive, under control, said:—

I have been actually present with several of the highest Greek dignitaries. Presiding at that meeting, in which he, the Sensitive, was present in spirit, was his Royal Highness Prince Rodocanachi, with several of his gentlemen in waiting, many of whom are masters of science and art. Under the regime of this prince and his personal friends, art and science are loved for their own sake, and are making rapid advances.

The claim of the Greek Government on statutory long buried, and lately discovered in the Metropolitan suburb of Stepney, a name often now mentioned as being the refuge of a great wrong-doer, who hid himself from public notice, one who has already expiated his crime according to the justice of man. He found in Stepney but a poor abiding place; but these criminals, if so they can be termed, for by a late ruling of a Metropolitan Police Magistrate, the finder of valuable property can after sufficient advertisement claim it as his own, and it is a common opinion amongst the working classes that "finding is keeping," according to the old proverb. It is however fortunate, that action has been taken against them to possess again these antique works of art, and your controls are, for some reason unknown to me, greatly interested in their safe restoration, for with them rests the secret, as to whose hands carved these delicate and exquisitely finished profiles, and how long they have been buried, and the reason of their burial. I mention the fact that action is taken for art's sake alone, and not for the purpose of prosecution. The Greek officials are anxious for their restoration; for they are jealous of their honest citizens' honour, and the past careers of the accused prove, that their lives were common place and industriously spent; so that had they wished to retain possession, out of a pure love of the beautiful, their Government never would have raised any impediment, and in a most humble private collection would have been discovered the finest specimens of antique sculpture; but no pure love of art governed them; and knowing well their just marketable value they craved for the money, undervaluing the honour, which the possession of such gems would have given them. This was the subject matter of talk yesterday morning in the Sensitive's little room, where he passes perhaps the happiest hour or two of his life.

I must now return to the subject matter of yesterday's control, and answer my friend on the South Coast. He gave advice to weak-kneed Christian ministers; I am entitled to speak just as plainly to the weak-kneed Spiritualists of to-day. The archbishops and bishops of the Church are great men, but I bid all able thinking Spiritualists to beware of being governed by their authority. To man was given mind, according to the fiat of Almighty God, to discover truth for himself; what right, I ask, has any man to delegate that task to another? If this be true, I ask,—Will God recognise this duty when done by proxy? Every man on the face of this earth has a door into the depths of Infinite Wisdom; old truths are never efficacious, until they have been remoulded by modern thought. Human beings have one duty on earth, and that is, to let the whole drift and tenor of their lives be towards the acquisition of truth.

Take the most orthodox of those bound by doctrine, and we may pity them; for of what use to them is that God-given intuition, that creates inspirations, which are apparent contradictions to doctrinal emotions; the genesis of which has never been derived from the Bible reading? They ask me, what are these thoughts; what are these emotions; which so startle me; and which are so heterodox? They have in them nothing suggestive of three Gods being one God; of a possible salvation or an everlasting damnation. They ask: "Who are whispering these things into my heart?" I say, it is the touch of God's finger on men's souls: it is our work; we bring them peace, whilst their doctrine gives them unrest.

What do I claim for the "cui bono" of Spiritualism? I answer, the controls are surrounding and guiding the germs of the noblest of modern discovery; they are giving lessons in the highest religious truths, in language of purest poetry. If our work with some be but evanescent and momentary, it is not the fault of our will, or the weakness of our intentions; it is because the slavery of doctrine prevents our work and mars its full accomplishment. These controls will be full of assertion, which shall remain undenied, although challenged throughout all time. He, who would be free, should read, should write, should study, should work, should think, should note carefully these suggestions of ours, and should persevere to develop them, and should try to understand the source from whence they come.

They are inspired meditations, for it is when the mind is at rest and the soul at peace, that God enables us to give instruction beyond the theological teaching of these days. Many have analysed our attempts to govern the souls of our fellow

men on earth, and have realized, that it is an inspiration, but have not been certain whether an inspiration of good or evil. They have realized, that their most valuable thoughts and their highest mental progress were delineated by this intuitive knowledge.

Much was said by my friend of yesterday night, about the Spiritualists having nothing of the past belonging to them. This is not so. It is the men of the past, who are the controlling spirits of to-day. There have been controls of every century, and there have been controls of so ancient a date, as to have lived before any historically recorded era of time. The Premier of this country realizes, that it is as honourable as well as it is useful to fill up the links of the past, so as to work on the present, as to engage in the walks of science or the paths of art; and in the question put lately to him of a people called the Hittites, which patient discovery could give to history, and on which his extensive reading enabled him to be an authority. Like him and many others, the Spiritualists of to-day have a reverence for the past. It does not follow because we teach the progression of humanity throughout time and throughout eternity, that we should not reverence the past; in fact all the controls build their conclusions on the accumulated thoughts, and actions of all ages of the earth; but at the same time, what do they teach? They teach men to take nothing for granted; not to love only to discover, but to love always to test.

The existing religious systems of this earth are a fair field for testing for all men; more especially for those who know of immortality. Very few men, intelligent men, hard thinking men, if they were placed before the Recorder, could tell the difference between one religious sect and another; many who are in the same class of thought as the Recorder himself could not do so. I tell you, that there is throughout the world a recognised apathy respecting doctrinal differences. You who are so ready to judge should be just in your judgment. You are ready to class Spiritualists as unbelievers. Have you fairly entered into their position as to what their faith is chiefly built on? Have you for a moment stripped yourselves of your orthodox views, and tried for yourselves in their company for that proof which you deny, and which they have obtained?

I answer for you and say, emphatically, "No"; you have never done this, although you class them as unbelievers; although many of your calling have held that their views were simply absurd. Yet men of the greatest intellect, of the greatest piety, brimming over with their love of humanity and their pity for the sufferings of poverty, have believed them and are still believing them: men whose lives are practical. I ask, Are the lives of Christian priests practical? Are the lives of the alleged Christians practical? You recognise a great movement progressively, and rapidly spreading throughout the world, and you are pleased to call it unbelief.

Another common form of complaint against the spiritual doctrine is the little use, that the appeals to charity have been, and that it is without any charitable institutions, and that it has neither home nor fund for the widow or the orphan. The opponents of Spiritualism however must remember, that in the early days of Christianity its leader had nowhere to lay his head, and so poor was he that his bed, his food, and his drink were on the way side. This continued long after his removal from earth, for his followers toiled, and worked for their bread by the labour of their hands. It is within the lifetime of many now in the body, that we were first enabled, under God, to demonstrate the immortality of man, and to prove our continued love for them.

If it be asked, why we were so long before we were enabled to arouse public attention? To these I answer, that it is within the life-time of present man on earth, that the population of all nations have begun to think; this is the result of universal education throughout every land. In the next generation ignorance will be looked on as a crime, and then not a man will be living, physically perfect, but who shall be able to read, to write, and to think. I am talking, of course, of civilized nations, consolidated and united by an accepted government. I am not including the tribes and the people of Central Africa; in fact I cannot reasonably include any uncivilized people, but for those even the future offers a brighter prospect than to their European brethren.

The Church lays claim to many noble institutions throughout the land, but I ask, has the Church done this? or has the secular world, actuated by that necessity of doing to others as we would be done by, done it? Has not this secular duty performed the greater part of charity giving? I think it cannot be denied, that what the Church has obtained, she has always been loath to relinquish. This is proved by her present wealth; it is proved by the present mode of the sale of vacant livings, and proved by the fact, that every advantage she has had in the past, she has resolutely striven to maintain in the present; but my friend of yesterday morning was not bitter, nor was there any animus in his opening speech, and therefore I need not dwell on facts which are publicly known.

Spiritualists believe, that they are formed by the hand of the Living God; that they receive everything from His bounty; that their lives are governed by His care, and that at any moment, they may be lifted from time into eternity. They

believe, that every event and every feeling is spiritually governed; and there is a scripture warranty for this, if the Spiritualist cares to refer to an authority by which he is not bound. They believe God at no time to have been a harsh or unamiable God. They give him the credit of sowing with His own hands all the flowers, which strew their road through life. They make Him the king of all their earthly enjoyments. They do not feel bound by the life enjoined in the Gospel, and why? It is because they are more honest than Christian teachers and believers. I ask for an answer in truth: "Would such a life be compatible with the society of to-day?" Would such a life meet with the view of a far different humanity to that of eighteen centuries ago? He who would lead such a life, would be treated as the greatest and most extravagant fanatic, whom the world had produced.

You charge me with dwelling in stringency on the strict letter of the passage in your bible. I say that white cannot be black, or vice versa, and that it is impossible to turn and twist such scriptural commands as this: "Swear not at all; neither by earth nor by heaven," and yet although this denounces the judicial oath, yet is an oath the law of the land and sanctioned by a Christian Church. Again: "Be careful for nothing." I ask, why are the Church doors locked? Why are you so careful in bolting and barring your street doors? You are criminal offenders, for your revered Scripture says, "be careful for nothing." Again: except "ye become as little children, ye cannot enter into the kingdom of heaven." How strange it would look, to see our Archbishops and Bishops, or other high Church dignitaries, playing leap-frog, or engaged in other childish games. I do not wish to dwell on the frivolities contained in your authority, but want rather to point out the consequences of Christian teaching. I tell you, if such teaching were possible, separate yourselves from the world; do not engage in politics, nor have anything to do with commerce; help to demoralize humanity by leaving the government of the country in the hands of the godless; if the quotation does not mean this, it should never have been placed there. But it might have meant this actually, in the days when such advice was given; and in saying this I am making the largest and broadest concession possible. It has been before ably described by more able orators spiritually than myself, what the times were in the actual days of Jesus of Nazareth. A falling Empire; a people steeped in degradation, and in the vilest vices; a people who held revenge to be a virtue, and made murder a pastime; who divided the Deity into a multitude of separate beings, and gave them each attributes so contemptible, that scepticism was actually honourable and virtuous in comparison.

A band of men, headed by an enthusiast, pitted themselves against these heathenish hordes; and what was the consequence? It was loss of civil rights; they were placed beyond the protection of the law and cast into loathsome cells, ridiculed, tortured, and killed. I think if I had been amongst them, I should have been well contented to have come out from such a people, and from such a world, and have proposed a life in common with those who believed with me; keeping ourselves separated and uncontaminated, and amongst ourselves living in common; not judging each other unkindly; being careful for nothing; trusting each other, as unsuspicious as children trusting each other. Thus should we be strengthened as a select few, living apart from the prevailing and brutal vices around us. But now that humanity is progressing; that the laws have advanced; that men have risen from a position a little better than that of wild beasts to thinking rational beings, the necessity for such teaching has passed away.

The Heavens have been a more modern revealer to humanity. The grave's secrets have been surrendered; Heaven has offered its consolation, immortality has been proved, and we may well realize that God is ever with us; that there is no division in the great family of humanity, and that many like myself are found amongst the first pioneers, willing to bridge the gulf which lies between time, and eternity. What gulf is it after all? It is only the lying down of the weary, overmuch used and overtaken body, and accepting from the hands of a gracious and Loving God a progressive spiritual form which can never be destroyed, and which shall be for ever renewing the bright array of garments resplendent with the brightness emanating from God. Trust and love are the rewards of obedient service; for God alone rewards those, who work, and labour for him; and he serves God most truly who is working most for humanity.—FINIS.

The reader will at once understand, that the control is referring to the late action taken by the Police, at the instigation of the Greek Government, in respect of the ancient statuary dug up in Greece, and smuggled out of the country and concealed in Stepney. All this to the ordinary reader may be set down to the Sensitive building up a story on what he has read in the "Police News," but with me it has a wider meaning. For some considerable time the Sensitive has told me that when he is sitting in his little room, where the spiritual drawings are done, he has seen spirits, describing them as dressed in what I at once recognised to be the ancient Greek mode of dress, and on a day or two before the

date of this control, he brought two spirit-pictures, one purporting to be done by "Aglaophon," and the other by "Polygnotus:" father and son, who flourished between four and five hundred years before the Christian Era. Judging from what is said in the control, I should not be in any manner astonished that some of these days, I shall be told by whose hands the statuary in question was sculptured.

SPIRITUALISTS' CHILDREN'S LYCEUM.

THE SEQUEL TO A DIALOGUE.

BETWEEN B., A PROTESTANT SUNDAY SCHOOL SCHOLAR,
AND A., A MEMBER OF THE CHILDREN'S LYCEUM.

[Published in the MEDIUM AND DAYBREAK, Dec. 21, 1883.]
BY ALFRED KITSON.

A.—Now, my dear friend! seeing that you have visited our Lyceum, I feel somewhat curious to know how you are impressed with it; whether it be favourable or otherwise?

B.—Well! really, to be candid with you, I must confess that I feel a little embarrassed; things are so very different and strange to anything I have ever witnessed before, that I can scarcely form an opinion. There are some things that give me pleasure, and others, I think, are highly improper.

A.—Your remarks, that you have seen and heard certain things that are very strange, do not in the least surprise me. It would have been a very great surprise, indeed, if you had given your approval of them. But, pray, let me hear what you most object to, and perhaps I may be able to assuage your fears and doubts.

B.—Thanks for your kind offer, which, as I do so much wish to comprehend its teachings aright, I accept, hoping that you will be able to help me. The first thing that fixed my attention was when your Conductor remarked, that people are dying through lack of knowledge respecting themselves. If this be so, I think there is a great necessity for teaching children this knowledge, and its influence on their lives must be highly beneficial. I greatly felt my own ignorance on this point, when I heard the little ones answer the questions so promptly respecting their own bodies.

A.—I am glad to hear such remarks from you. We cannot expect people to live better than they are taught. We must not, therefore, be surprised that the majority of mankind do not observe the value of cleanliness, either in person or surroundings; or its influence on their daily lives.

B.—But is it not strange that this should be taught on the Sabbath day, when people's minds ought to be engaged in worship, and spiritual things instead of physical?

A.—We differ in opinion respecting how we ought to keep the Sabbath day; and also, what constitutes worship. For my part, I think to learn of God's love, wisdom, and majesty, as displayed in His works, whether it be respecting our bodies, the formation of the earth, its vegetation, or the starry heavens, is equal to anything that I know of in the Sabbath School, in its potency to call forth the deepest filial love and reverence for the Maker and Sustainer of creation. Nay! I would ask: How is it possible to understand the love, wisdom, and majesty of God, except through His works? Have not the most learned of all ages being "lost in wonder, love and praise," while contemplating the wonders of creation? While, through the lack of physiological knowledge, have we not people otherwise pious, living contrary to their Maker's will, which the laws of nature are, and attending quite regularly at their place of worship, praying, "Thy will be done," when their actions and habits are diametrically opposed to it, because their bodies are as a charnel house when they ought to be pure and holy; fit dwelling places for the Holy Spirit? This reminds me that St. Paul asks: "Know ye not, that your bodies are the temples of the Holy Ghost?" And what truer worship can there be than learning the construction of, and how to keep pure and holy, those temples?

B.—If the awakening of deep and reverential love of God, through His works, be the object of your teachers, I most sincerely appreciate their work; and if the object of teaching Physiology on the Sabbath be an endeavour to enforce the value of observing the laws of our being, and thereby to have purer and healthier bodies, and so enable them to render truer worship unto God, I wish them every success. But what of your marching and calisthenics? Surely this must be wrong: in my opinion it approaches to indecency? The idea of marching; and then being brought up in line, and ending with calisthenics, just like so many soldiers taking their drill, and all this on the Sabbath day, is more than I can tolerate. I think it a very wicked thing: I do indeed!

A.—I am fully conscious of the seeming impropriety of this feature of the Lyceum, and, remembering my own scruples when I first attended, I can the better sympathize with you. I say, seeming impropriety, for our ignorance respecting the laws of our being is the cause of us viewing it in this light.

B.—Indeed! and pray how? For I fail to see how ignorance has anything to do with it. What is wrong is wrong, whether we are ignorant of it or not.

A.—But is it really wrong? Before answering this let us remember that all organizations when young need plenty of exercise, for it is through this that they grow strong. I would point you to the lively gambols of the lamb in the green fields and the kitten on the hearth, as evidences of this.

B.—But they are not human; and they are, therefore, without reason to guide them.

A.—Granted that they are not human, yet they are physical beings, and the laws that govern our being govern theirs also. One of these laws is that all young organizations must have exercise to acquire strength of form. If they are denied this, they will remain weak, and become sickly and peevish in disposition. Children are subject to the same laws. Can we not remember being ill-at-ease, high to sickness, on the Sabbath evening, through being too closely confined?

B.—Although I remember these symptoms very vividly, I was always taught to look upon them as the temptations of the Evil One, to induce me to break the Sabbath, and so incur the displeasure of God.

A.—I am quite conscious of it, having received the same warning myself, and so was led to try and suppress it. But now we know that it was the voice of God urging us to obey His laws. Thus we learn that these laws know no Sabbath day, on which to rest. They remain as unchangeable on that day as any other: and if we take it into our wise heads to run counter to them, we do so at our peril. But our teachers have told us repeatedly, that this is not the sole object of our marching and calisthenics. How many boys and girls, young men and young women we see daily, that have contracted habits of ill-bearing, and a sluggish, listless gait, scarcely lifting their feet from off the pavement; some with stooping frame and round shoulders. These are evils that need rectifying. Marching to cheerful hymns makes it very easy and pleasing, to draw up the form with head erect, and beat time with the feet to the music. I have often heard our Conductor dilate on the importance of observing this prior to marching, and, also, of cultivating it daily. And our calisthenics, along with this, help to throw off that listlessness which is consequent on inaction. So you see that in them we are not only observing the laws of our being; we are trying to perfect our physical forms also. I assure you, it was on learning the need of these and their importance, that made them tolerable to me. Now it is one of the most pleasing features of the Lyceum.

B.—Then, am I to understand that it is necessary, in order to enjoy health and strength, to turn the Sabbath day into a day of recreation, of marching and calisthenics?

A.—Not at all. It is only desirable that the cultivation of our minds and bodies go hand-in-hand, and not that one should be pursued to the injury of the other. Now, surely, obeying the laws of our being cannot be wrong?

B.—But we are told that God rested on the seventh day, and commanded that it should be kept holy.

A.—That implies that creation is like a great machine, which when built and once set going will go for ever. Are not blades of grass, flowers, insects, and animals, that come into being each year, instances of an ever-present, active God?

B.—Then, do you put no trust in the account of the creation?

A.—Man is ever enquiring and seeking for solutions of the mysteries around him. We look upon the account as the best that could be given at the time. But there are much better accounts to-day, because man has greatly improved in his understanding.

B.—Then, do your teachers set no value on the day of rest? Do they not look upon it as a holy day?

A.—I'm sure they do. They also look upon all days as holy. I have often heard them express the wish that all men would look upon them as such, and ever try to keep them so, by doing that which was right and just.

B.—I think I perceive your meaning which is: seeing that God makes all days, then all days are His, and ought to be looked upon as such. But if this could be, where would the necessity of a Sabbath exist?

A.—I think it would be in the constitution of man. In order to live, he must till the earth, sow and reap, and "dig from the earth all the wealth which it yields." There must be toilers, and they need a season of rest to recuperate their physical powers, and cultivate their intellectual faculties and devotional natures, and the Sabbath day is pre-eminently suited to this end. When it is universally looked upon in this light, and lived up to, then, indeed, will it be kept sacred and holy unto God.

B.—I now begin to see things in a new light. My heart feels wonderfully relieved of its fears that you, my dear friend, were being led astray. I now feel disposed to become a member of your Lyceum, and so share your lessons respecting nature and nature's God. One feels as if able to breathe more copiously the breath of heaven, after having imbibed those exalting ideas!

A.—If you consider so to do, then I shall lose not my old companion. I am quite sure that you will find its teachings more appreciable than the old, and life more enjoyable and happy thereby. In considering the change wrought in my ideas and thoughts on life, I feel blessed almost beyond expression. Everything appears to have undergone a beautiful transformation. I view them in a new light. The little

flowers that bedeck the green fields seem to be so many manifestations of God's divine love. The little birds, as they warble their morning and evening lays, seem to be pouring forth the gratitude of grateful hearts, to the God who gave them their being. Indeed, all creation, from the tiny flower to the twinkling star, appears to be rejoicing in its existence. The latter are "forever singing as they shine, the Hand that made them is divine." While man alone, the only immortal, and crowning work of God's Hand, murmurs at the life that is given him; and wastes it in contention and strife over certain creeds and dogmas of belief, as a means of salvation; instead of living a life of noble work and integrity, a blessing to his parents, an honour to his country, and worthy to be counted one of God's children.

B.—(Taking hold of A.'s hand.) Good day, dear friend! From this day, my parents consenting, I will become a member of your Lyceum, and there I hope to learn to love God instead of fearing Him. (Shake hands.) EXIT.

PROGRESS OF SPIRITUAL WORK.

GATESHEAD: Love Circle, Nov. 2.—At the house of Mr. Hall, Mrs. Hall being the medium, there were nine sitters present. We commenced by singing, followed by an invocation from the control of Mrs. Hall, after which the medium was led into the cabinet entranced. In about two or three minutes the lustrous on the mantelpiece began to rattle, then a form made its appearance which claimed to be a relative of a lady present. The next form was that of the "French Lady," then another form, taller than the last, appeared and embraced Mrs. Anderson, and said she was her sister "Ann," which was declared by the sitter to be quite correct; after which a form appeared at one side of the room, ringing a little bell, which he had taken from the mantelpiece when he advanced towards his medium. The lustrous on the mantelpiece were rung at the same time, a distance of about eight feet separating the two, after which he advanced to his medium and left the bell in his hand, when the face of the control was distinctly seen, which was black. Then he went and brought the lustre from the mantelpiece, and stooping placed it near his medium twice, while the forms were in the middle of the room. The medium was heard to cough, and on one occasion the control, little "Annie," spoke while the form was out. A daughter of one of the sitters also made her appearance, after which our meeting was brought to a close.—Signed: R. ROBSON; S. BAINBRIDGE.

NEWCASTLE-UNDER-LYME.—Mr. C. Tancock, 19, George Street, sends us the MS. of an address by one of his controls. The audience are addressed as "spirits," otherwise they would not have the comprehension of what is stated to them. But the garb of spirit is only seen by the senses, so that many doubt the existence of spirits, and are averse to the idea of communication with them. Spiritual things had to be discerned spiritually, implying an expansion of mind from the sensuous condition that is on the physical plane. It might be said in objection, that if it were God's will, why did not all see these spiritual things? Man did not exert his will to do so, or his spiritual powers would be found of much greater import. Man's opportunities for spiritual development were not duly turned to good account, so that there is a lack of progress in an upward direction. The discourse then goes on to give scriptural illustrations, suited to the capacity of those who have had the question brought before them for the first time.

PENDLETON: Town Hall, Nov. 9.—Mrs. Groom, of Birmingham, addressed a large audience at 2.30, on "Faith," which was dealt in a very kind and gentle manner, showing how the Nazarene ever taught his followers to be faithful to the knowledge they possessed. Two impromptu poems were given, "Charity" and "Peace." In the evening subjects were chosen by the audience. Several were sent up, and the one voted was "What are the occupations in Spirit-Life?" The guides showed very plainly that there were no idlers in the Summerland, and that all laboured for love, each following the occupation they are most fitted for, ever coming back to guide and assist all who are on this mundane plane, as they ever have done and ever will. Are they not all "Ministering spirits?" Mrs. Groom then gave two impromptu poems on "Flowers" and "Humanity;" then several clairvoyant descriptions were given, and nearly all recognised.—C.

PLYMOUTH: Richmond Hall, November 9th.—Despite the inclemency of the weather, the hall was crowded with an intelligent and deeply interested audience, including a large number of strangers. Mr. R. S. Clarke, who occupied the platform for the first time for several weeks, read Longfellow's beautiful poem "Resignation," and delivered a powerful inspirational discourse based on 1 Cor., xv., 54 (the lesson for the evening): "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." The true character and effects of death were minutely described, and it was shown that so far from being a horrible spectre, to be shunned and dreaded, it was instead a natural and necessary act in the drama of human existence, whereby our race was brought into new conditions, in which the immortal could properly express and further unfold its powers. The president occupied the chair.—JNO. IRWIN.

DEVONPORT: Heydon's Hall, 98, Fore Street, Nov. 9th.—The morning service was opened by a beautiful prayer from the guides of Miss Bond, after which we had the pleasure of listening to a very comprehensive address from the controls of Mr. W. Tozer, subject—"Spiritualism and its use." We are glad to find that our friend's second discourse in public bears out our expectation, that he will become a valuable addition to our list of trance-speakers. Mr. T. Smith ably presided over the meeting. After the service, a meeting of members was held to consider the advisability of opening our Society with a Tea and entertainment, which was agreed to. In the afternoon, Miss Bond was our speaker; her controls taking for their subject, "The Origin and Destiny of Man," which the guides handled in grand style. In the evening Mr. J. Carswell's controlling intelligences discoursed very ably on "Immortality." At the conclusion, Miss L. Bond, under control, gave ten clairvoyant descriptions very clearly, several of which were recognised.—ASSISTANT SECRETARY, D.F.S.S.

SOWERBY BRIDGE.—On Wednesday, Nov. 5th, a tea party and entertainment was held in the Spiritualist Lyceum, when a good number sat down to an excellent tea, after which Mr. Joseph Sutcliffe took the chair, and the following programme was well gone through: Glee—"Oh! who will o'er the downs?" Choir; Recitation—"The Beggarman," Master Wilson; Song—"Give my love to all at home," Mrs. Hartley; Piano Solo—Miss S. H. Gaukrodger; Trio—"Glorious Apollo," Miss E. J. Sutcliffe, Messrs. H. Gaukrodger and A. E. Sutcliffe (encored); Song—"Juanita," Mrs. Robinson; Song—"The White Squall," Mr. A. D. Wilson, recalled and gave "Happy be thy dreams"; Song—"Father, pray with me to-night," Mrs. Green; Song—"The Squire and Maria," Miss Broadbent, recalled and gave "Shy Robin"; Duet—"Country Courtship," Mrs. Hartley and Mr. H. Robinson (encored); Sketch—"The Wife's Grave," Mr. A. D. Wilson. Concluding with a vote of thanks to Mr. Hartley, who very ably presided at the piano.—COR

STONEHOUSE: Sailors' Welcome, Nov. 9.—10.30 a.m., Praise, Invocation, address—subject—"I am the way, the truth and the life." 11.30, spirit-circle, great manifestation of power, two controlled. Evening, 6.30, Inspirational discourse—"Christ, the Son of God." In dealing with the subject, the control introduced as proof of re-embodiment, the passages of scripture referring to Melchisedek and Christ, and Elijah and John the Baptist. 7.30, Circle, which in consequence of irrelevant behaviour on the part of several professed Atheists, will be for the present discontinued. All the services were well attended, and proof is manifest of success.—W. BURN.

HETTON-LE-HOLE: Miners' Hall, Nov. 9th.—Mr. W. Westgarth under control answered the following questions (sent up by the audience): 1 If we have a soul, where does it exist? 2 Is there such a place as the Spirit-Land, or where is the abode of spirits? 3 If a person lives a time upon this earth, and then becomes insane, how is it, if he has a spirit, that it does not leave the body and not keep it in misery? 4 Are we part or parcel of the Lost Tribes of Israel? 5 Has this world ever had a beginning? 6 If God is love, why did he make a hell for his children? 7 Him that sinneth against the Holy Ghost shall not be forgiven, neither in this world nor the world to come? 8 Was the interview between Saul and Samuel and the Witch of Endor a type of Modern Spiritualism? 9 What is the difference between mind, soul and spirit? These were answered in a very satisfactory manner, as he was loudly applauded for the manner in which he reasoned out the answers.—JAS. MURRAY, Sec.

BRADFORD: Walton Street Church, Nov. 9th.—At the Lyceum there were 12 girls, 19 boys and 17 adults, also 1 visitor. The assistance of a few females would be highly esteemed. Mrs. Barnes, of Nottingham, spoke to a full house in the evening on "The Origin of Evil." This powerful control gave a long address which kept the audience spell-bound till the close. The spirit said the question had occupied his attention in earth-life. It would be impossible to give any justice to a long and philosophical discourse in a few lines, so to prevent misconception the attempt must not be made.—COR.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Nov. 9.—In the morning, Mr. T. Roscoe, of Oldham, answered questions in a decisive manner. In the evening the spirit guides delivered an admirable and eloquent discourse on "Truth, and its influence upon the human race." The controls demonstrated clearly and forcibly, that if truth was not made the object in religion, it must and certainly would fail to establish itself permanently. Truth was the standard of man, and his dignity and nobleness were in proportion to his determination to do the right and uphold the truth regardless of the consequences. This brought to a close enjoyable and interesting services.—J. STUBBS, Sec.

BOWLING: Harker Street, Nov. 9th.—On account of the illness of Mr. B. A. Brown, his brother came in his stead and spoke on the subject chosen by the audience: "Where was Jesus from twelve years old up to thirty?" The control handled the subject in a masterly manner. He incidentally said that in earth-life he occupied the pulpit, but now he took his place on the platform.—COR.

"THE DIVINE PYMANDER."

To the Editor.—Dear Sir,—Though desirous in every way of promoting and extending to all that latitude in freedom both of action and expression which is so dear to us all, I would ask the favour of space enough to say, that no other edition of the above work, but that of my own copyright, contains the much sought after and scholarly paper on "Hermes Trismegistus" (by Hargrave Jennings, author of "the Rosicrucians," "Phallicism," etc.), and without which it cannot be considered perfect. My reason for stating this is that another in every way inferior publication is I hear to be published, if not already so, and it would be unjust to my subscribers, as also to the friends of the movement, not to warn them against an edition, which they might otherwise mistake for mine, on which it is the universal testimony that there has been no effort spared, time or money, to constitute it *THE HERMETIC LUX* chef d'œuvre for this generation, and of which there is about 20 copies still left.—Yours truly,
Bath.

ROBT. H. FRYAR.

A SPIRIT COMMUNICATES BY THE SIGN LANGUAGE TO A DEAF AND DUMB MAN.

For some time back there has been attending at the Spiritual Room, Marble Works, Milnrow Road, Rochdale, a deaf and dumb man. What interest he could take in the services I am at a loss to understand, but the man must have had some motive in coming or he would not have done so. It appears he has been desirous of learning something of Spiritualism, and if possible to receive proof of intercommunication between the two worlds.

On Sunday, Nov. 2nd, this deaf and dumb man received his reward of patient attendance at the Spiritualist Meeting Room. After the usual evening service, Mr. Thos. Postlethwaite, a young and promising medium of this town was impressed by the spirit to stay to a second meeting, about twenty-five persons forming the gathering. The meeting was commenced. At the conclusion of the singing, Mr. T. Postlethwaite was controlled, and led by the spirit to the deaf and dumb man, when he there and then commenced a conversation by signs, the deaf and dumb man fully understanding what was said to him thus, and the spirit likewise. The spirit controlling the medium claimed to be the dumb man's sister, who thus by signs did make manifest her presence, to the intense satisfaction of the dumb man as well as all present.

On Wednesday last the same incidents occurred. There has been a record thereof published in the "Rochdale Times."

It is necessary to state that the medium was previously unacquainted with the dumb man, and that he has no knowledge whatever of the sign language. This to my mind, is a very striking proof of spirit identity. JAMES B. TETLOW.

7, Barclayde Street, Rochdale. Nov. 9th, 1884.

ROCHDALE: Marble works, Milnrow Road, Nov. 9th.—We had two very pleasant meetings, Mr. J. B. Tetlow being the medium. The subjects for both addresses were chosen by the audience; afternoon, "Were the Miracles recorded of Jesus performed or not?" The spirits maintained that they were performed, but that they were no evidence of the special divinity of Jesus; that they were only evidence of his obedience to the divine forces of nature. Whatever Jesus had done had had its counterpart in Modern Spiritualism. A pleasant discussion followed. In the evening the subject was "Astrology, Witchcraft, Mesmerism: What are their relations to Modern Spiritualism?" The medium affirmed previously to being entranced, that he knew literally nothing of the question voted upon, and therefore what was said upon it must necessarily be from a power apart from himself. At the close of the address many were the words of satisfaction expressed by many of the large audience that had gathered together. He pointed out that astrology was the law of spirit-operation; witchcraft, the power of undeveloped spirits over man and material substances, as well as man over man and spirits; Mesmerism, the power of one mind over another, and each were but varying phases of the operation of spirit through the agency of matter.—COR.

THE BOWLING Spiritualist's Society held the annual tea on Saturday evening at 5 o'clock when 270 guests sat down to the substantial repast so tastefully served by the kind friends of Harker Street. At 7.30 the concert commenced under the presidency of Mr. Normington at the harmonium, and Mr. Backhouse in the chair. On the platform were Mrs. Barnes, of Nottingham; Mrs. Riley, Miss Harrison, and Mr. Hopwood. In addition to the music there were recitations by Miss Halley—"The Old Soldier"; Mr. Pinder—"The High Church and the Low Church"; Mr. Backhouse, nineteen original verses "In remembrance of John Wade, who built the first Spiritualist Meeting Room in Bradford." Mrs. Riley's control made a powerful appeal to investigators present; Mr. Hopwood's control relieved the meeting by humorous remarks, which moved all to laughter; Mrs. Barnes, under influence, closed with some beautiful remarks appropriate to the occasion.—COR.

CAVENDISH ROOMS: 51, Mortimer Street, Regent Street, W.—The above rooms were well filled on Sunday evening last, by a large and deeply interested audience, to whom the controls of Mr. J. J. Morse presented an eminently philosophical examination of the theme they discoursed upon, entitled "Practical Spiritualism." The practical value of Modern Spiritualism was discussed in relation to the history of the past, as concerns man's spiritual progress as narrated in the bible of the world, and it was shown by many apt illustrations that Spiritualists alone possessed the true key to enable them to interpret the spiritual facts of Bible history, without recourse to mysticism or superstition. The question was then considered on the ground of its practicality in our everyday relations, and social, moral, physical and spiritual development were dealt with in turn, the effect of the arguments adduced being that until the knowledge of ourselves, disclosed to us by the philosophy taught by the spirit-world, had been so applied by us that we were able to develop to the full those inner and diviner attributes of our natures—which linked us to Him who is our Father—we could not hope to see the selfishness, malice, and vice that now prevail, extinguished. It was not from "codes," "confessions of faith," or any such external machinery that reform was worked, but by the inward realization and outward practice of those principles of moral and spiritual enlightenment and growth that the world unfolded; and as Spiritualism could and did present such principles to the world, they, the controls, claimed it was eminently a practical Spiritualism. The address was described as being full of close reasoning, and sound philosophic arguments, and from the number who flocked around the medium on his leaving the platform, it may be truly said to have produced a very deep impression. The friends of these services will hold their next social at 210, Easton Road, on Tuesday next at 7.30 p.m.—BETA.

BRADFORD: Otley Road, Nov. 9.—We had a grand day with Mr. Hopworth, of Leeds. In the afternoon our audience was only small (many of our friends having gone to Bowling to hear Mr. Brown) so we sat in circle, and a very nice and instructive address we had from the guides of our friend (who, I am sorry to say, was not well of himself). In the evening our room was filled by a very nice and intelligent audience, many strangers being present, when we had a most beautiful discourse on "The Mission of the Spirits," which was listened to with rapt attention; and I heard many of them say that it had been good to them. The guides of this medium speak in such a plain and comprehensive manner that the simplest minds can understand them; and yet there is something for the advanced minds to learn in their addresses.—J. WHITHEAD.

NORTH SHIELDS: Camden Street Lecture Hall, Nov. 9th.—We had our old and esteemed friend, Mr. W. Gilbertson, of North Seaton. In the morning we had an unusual gathering, from the fact that our venerable friend was to be present, for between the members of the North Shields Society and Mr. Gilbertson there exists a strong chord of sympathy and respect. The guides after they had given a short and instructive address, submitted themselves to the answering of questions, when a good many were asked, and highly satisfactory answers given. In the evening, again Mr. Gilbertson's guides delivered before a large and intelligent audience, composed partly of Atheists, an elaborate discourse on "Cursed are they who do the work of the Lord deceitfully," which surpassed any of Mr. Gilbertson's previous lectures for its sublimity, and for which he was highly applauded, the Atheistical portion not failing to do their share.—J. T. McKELLAR, Cor. Sec, 5, Howdon Road.

NEWCASTLE.—Mr. Ald. Barkas lectured on Sunday last to a very full house, on "Psychography." The lecture dealt mainly with facts, and was characterised by all the clearness, conciseness, and scientific exactitude for which the worthy gentleman is renowned; as I am informed that the lecture is likely to be published, I will refrain from describing it further. The large audience expressed much pleasure with regard to it, and accorded a hearty vote of thanks to Mr. Barkas who fittingly responded. Our mutual friend, Mr. E. W. Wallis, is announced to lecture in Newcastle on Sunday, Nov. 23rd, at 10.30 a.m., 6.30 p.m., and on Monday, 24th, at 7.30 p.m. in the place of Miss Allen, who is unable to come by reason of indisposition.—ERNEST.

ASHINGTON COLLIERY: Nov. 9th.—Mr. J. G. Grey spoke in the afternoon on "Shall we know each other there?" to a moderate audience. In the evening the guides took for their subject "Spiritual Spiritualism," under which he held the audience spell-bound for about an hour and half. We have had much experience with Mr. Grey, but never saw him in such good form as he was on Sunday. The audience gave "Gladstone" as a word on which to give a poem, which elicited rounds of applause. Mr. Grey had with him Mr. Murray, of Gateshead, who was controlled and took up the thread where Grey left off, and spoke well for a few minutes. Mr. Murray is promising to be a good medium and earnest worker.—JNO. ROBINSON.

LANCASTER: Assembly Rooms, King Street, Nov. 9.—Mr. Ondon, of Barrow, spoke on subjects chosen by the audience, which were dealt with satisfactorily. We had about 400 in the room, being one of our largest audiences.—JNO. WM. JAMES, Sec., 18, Edward Street, Morecambe.

BIRMINGHAM: Oozell Street, Nov. 9.—Miss Rosamond Dale Owen's subject in the morning was, "The Physical and Spiritual Means by which Intemperance may be overcome," and in the evening, "Our Spiritual Possibilities." The attendance was fairly good in the evening, but very small in the morning, owing to the carelessness of the employees of the "Mail" newspaper, who had put the advertisement of the services among the trade notices instead of on the page devoted to the Sunday services. It was grievous that this should have occurred, for the addresses given were full of the high teaching that is essential to the well-being of humanity, and yet that so few have the knowledge or courage to supply. Temperance was treated in quite an original way, which seems almost impossible, for the subject is so hackneyed. Miss Owen divided drunkards into two classes, viz., those who wilfully indulge though they can refrain, and those who inherit the taste, with whom it is almost an impossibility to give up drink. Instances of each class, well-known to herself, were given with such pathos that all present were deeply moved. The evening address was closely reasoned, and differed widely from that in the morning. Thoughts were presented that would be new to many present, and the possibilities of man were given so eloquently at the close of the address, that most hearts were stirred to enthusiasm, and probably to the determination to live a higher life. Mr. Walker, a professional singer from London of the first merit, most kindly gave gratuitous aid, and sang at both services sacred songs in a thrilling and masterly style. Miss Dale Owen also gave some of her own spiritual experiences, most charmingly on the previous Friday afternoon, at a drawing-room meeting held at Edgbaston, the most fashionable suburb of Birmingham. It would be well to have more of such meetings throughout the country, as it is most difficult to reach the well-to-do classes, for they will not attend the ordinary services, and yet they need spiritual help as much as the poor.—COR.

WEST HARTLEPOOL: Brunswick Street, Nov. 9.—Mr. George Tyrrell, of Shildon, gave us every reason to congratulate him on the manner in which he acquitted himself. In the morning he kept his audience in rapt attention while relating "How he became a Spiritualist." In the afternoon members' meeting, we had the full benefit of his intelligent guides, who while the medium was under control gave some of the best clairvoyant readings it has been our privilege to witness, and which seemed from their truthful nature and convincing character, to give the highest satisfaction. In the evening he dwelt on the "Progress of Religious opinion," and handled his subject satisfactorily, so much so that several outside friends expressed a hope, and a desire to know when he would be here again. I may say that through his guides he has won golden opinions here, as an honest exponent of our glorious truths, and we wish him health and strength to continue his work in the cause.—WM. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Nov. 9.—Mr. J. Thompson gave us two very instructive lectures, that in the morning being on "Socrates" who taught Immortality 400 years before the time of Jesus, and for which he was a martyr; so that if Jesus died for the whole world, Socrates died for Jesus. The lecture in the evening was on "Jesus," who from the testimony of Sceptics, the lecturer believed to have existed. The amount of information given was such as to start a craving for more knowledge in all minds present.—A. McSKIMMING, Sec., 54, Nelson Street.

A SERIES OF MEETINGS

will take place in the

PSYCHOLOGICAL HALL,

LEEDS,

(GROVE HOUSE LANE, BRUNSWICK TERRACE,)

ON THE OCCASION OF A VISIT FROM

J. BURNS, O.S.T.,

On Sunday, Nov. 16,

At 10.30 a.m., a Circle of Local Mediums and Spiritual Workers, for the reception of influences from the Spiritual Spheres; all who can enter into the spirit of the occasion will be made welcome.

At 2.30 p.m., a Conference will be held to consider what can be done to Promote the Circulation of THE MEDIUM in the District. Friends from all centres are invited to come prepared with reports and suggestions.

At 6.30, Mr. BURNS will deliver a Lecture on "The Key-note of the New Dispensation." A collection at the close.

MEETINGS, SUNDAY, NOVEMBER 16th, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse: "The Philosophy of Mediumship." Nov. 23, Mr. J. J. Morse: "Charity & Justice." Nov. 30, Mr. I. Macdonnell, "Faith Healing."
MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11 a.m. Mr. Hopperoff, at 7.30, Seance, also, at same hour, Mr. F. Wilson on "Character of Jesus," in front room; Monday, at 7.45, Mr. J. M. Dale, developing circles; Tuesday, 7.45, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, Clairvoyance; Friday, at 7.45, Mr. Towns; Saturday, at 7.45, Mr. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium. ST. PANCRAS.—Mr. Morse's, 201, Euston Road, Friday at 8. UPPER HOLLOWAY.—Mr. T. Swatbridge's, 3, Alfred Terrace, Monday at 8. KENSINGTON.—61, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: Mr. Robinson.
BACUP.—No Information.
BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Bailey.
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.: Mrs. Riley.
BIRMINGHAM.—Oozells Street Board School, at 6.30: A Birmingham Lady.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.: Mr. J. Scott, Hetton.
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.), Haigh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakeside Road, 2.30 and 6 p.m.: Mrs. Hollings.
Harker Street, Bowling, at 2.30 and 8, Mrs. and Miss Illingworth.
Spiritual Lyceum, Oddfellow's Rooms, Otley Road, at 10.30, 2.30 and 6, Mr. Collins Briggs.
DEVONPORT.—Haydon's Hall, 98, Fore Street, at 11, Mr. J. Paynter; 3, Miss Bond; 6.30: Mr. Carswell.
EXETER.—The Mint, at 10.45 at 6.30.
FELLING.—Park Road: No Information.
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. E. W. Wallis: "Spiritualism and the Bible." Lyceum at 6.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Morrell and Miss Sumner. Lyceum at 10.30. Monday Service, 7.30.
HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 7; Wednesday, at 7.30 p.m.
HETTON.—Miners' Old Hall, at 5.30: Mr. Jos. Stevenson.
KILGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Messrs. Holdsworth & Coward.
KILLINGWORTH.—At 6, Mr. Murray, Gateshead.
LANCASTER.—Assembly Rooms, King Street, at 6.30: Mr. W. Clarke.
LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mr. J. Burns.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. Hilliam.
Wednesday evening at 8: free service.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: No Information.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. S. Schutt.—*See Ainsworth, Sec., 33, Earl Road, Tunnel Road, Edge Hill.*
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushon.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 1.30, and 6.30: Mr. W. Johnson.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Miss Beetham.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. Dunn.
NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Local Speaker.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: No Information.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—176, Union Street, at 2.30 and 6: No Information.
PENDLETON.—Town Hall, at 2.30 and 6.30, Mr. Armitage.
PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Mr. R. S. Clarke.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.
SALFORD.—83, Chapel Street, at 6.30, Mrs. Bailey.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30.
SOVERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Local.
SPENNYMOOR.—Waterloo Long Room: No Information.
STONEHOUSE.—Sailors' Welcome, Union Place, at 10.30 a.m., Mr. J. Huxon at 11.30, Spirit Circle; at 6.30, Mr. W. Burt, Inspirational Discourse.
SUNDERLAND.—Albert Rooms, 7, Crompton Street, 6.30: No Information.
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. W. Westgarth. Wednesday, Circle, at 7.
WEST FELTON.—At Mr. Thomas Taylor's, Eden Hill, at 6 p.m.

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

SPECIAL SERVICES, ANNIVERSARIES, &c.

SOVERBY BRIDGE.—Lyceum Conference and Monthly Meeting of Yorkshire District Committee at 10.30; Lyceum Session at 2.30; Mr. Armitage at 6.30.
BRADFORD.—Walton Street.—Sunday, Nov. 23, at 2.30, Service of Song by the Choir; Subject, "Two Golden Lilies." All Strangers made welcome by the Choir and Committee.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—CAVENDISH ROOMS, Dec. 21.
In Correspondence with Oldham, Rochdale, Pendleton, Bacup, and Macclesfield.
Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, Sunday, Nov. 16, at 7 p.m.: "The Philosophy of Mediumship."
Sunday, Nov. 30, Kelghley; 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.

MR. R. S. CLARKE'S APPOINTMENTS.—PLYMOUTH: Richmond Hall, Richmond Street, Sunday, Nov. 16, at 6.30, "Man: Whence, How, Whither?"
4, Atholism Terrace, Plymouth.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
Sundays: Nov. 9, Rochdale Marble Works; 16, Rawtenstall; 23, Pendleton Town Hall; 30, Todmorden; Dec. 7, Bacup; 14, Leeds; 21, Stocklends; 28, Manchester; Jan. 18, 1885, Liverpool.

MR. E. W. WALLIS'S APPOINTMENTS.—GLASGOW: Nov. 16, "Spiritualism and the Bible"; 18, Seance for Liabilities Fund. NEWCASTLE-ON-TYNE: Nov. 23 & 24, NORTH SHIELDS: Nov. 26, 27, 28 & 30.
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 the Social, Political, and Moral Aspects of Spiritualism. For open dates and terms, apply to Young's Terrace, KIRKCALDY.

UNA.—On Sundays, Nov. 16, 23, 30 and Dec. 7, PSYCHOLOGICAL LECTURES will be delivered by UNA at THE ACADEMY, 5, LEIGH STREET, JUNE ST., BATHURST SQUARE. Doors open at 7.30, commence at 8. Admission by Pamphlet (8d. & 2d.) obtained at the door.

F. FUSEDALÉ,

Tailor and Habit Maker,

INVITES an Inspection of his NEW WINTER GOODS.

A Choice Selection of Beavers, Meltons, and Diagonal Coatings to select from,—equal to any West End House, at half the prices.

OVERCOATS—ALL WOOL—TO MEASURE—from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

TO AMERICANS VISITING EUROPE.

GENTLEMEN,—I am now buying direct from the Manufacturers, and can supply the best goods far cheaper than any other House in London, having everything made at my own Workshops.

SPECIAL PRICE LIST FOR NETT CASH.

Superfine Dress Suits, lined Silk ...	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed ...	2 10 0	"	3 10 0
All Wool Trousers ...	0 16 6	"	1 10 0
Suit of best Angola ...	2 10 0	"	3 10 0
Black Twill Morning Coat ...	2 10 0	"	3 10 0
" " " Vest ...	2 10 0	"	3 10 0

Soliciting the favour of a trial,—I remain, Gentlemen, your obedient servant,

JAMES MALTBY,

8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application.

City Atlas Bus from the Bank, and Atlas Bus from Charing Cross pass the door.

GILLMAN'S

QUEEN'S

BUTTER-SCOTCH.

A PURE AND DELICIOUS SWEETMEAT.

AN enjoyable delicacy for Evening Parties, Tea Meetings, Picnics, &c. Mr. J. BURNS, REV. C. WARR, MR. E. W. WALLIS, and other well-known Spiritualists describe it as deliciously sweet and highly nutritious.

In Packets, 1d., 2d., & 6d.; 12 Sixpenny Packets sent free for 6s.

J. GILLMAN & CO., Manufacturers, LEEDS.

ORION'S ALMANAC FOR 1885.

NOW READY, Price 6d., by Post, 7d.

Containing full Predictions of the Weather, Winds, Tides, Storms, &c.; the Fate of Nations, Kingdoms, & Individuals; Eclipses, the Prodiges of Heaven; Hints to Farmers, Gardeners, &c., when to plant and sow to ensure good crops; War Abroad; and striking Political Struggles in England, &c., &c.
London: SIMPSON, MARSHALL & Co., and W. KENT & Co. Peterborough: Geo. C. CARTER, Market Place; and all Booksellers.

RAPHAEL'S ALMANAC FOR 1885.

Contains Hints to Farmers and Gardeners, Breeding and other Tables, Birthday Information for Every Day, also the Fate of any Child born during 1885.

A Farmer writes—"I followed your Almanac last summer and drilled my turnips on May 18th, and got the grandest crop in the neighbourhood, they have been much admired."

Price 6d., Post Free 7d., at all Stationers.

CATTY & DOBSON, 4, PILGRIM STREET, LONDON, E.C.

The Origin and Destiny of Britain.

By H. BRITTAIN, F.S.A.

Shewing the connection between India, Phœnicia, the Hebrews, and Britain.

Post Free, 1s. 2d. To be had from JAMES BURNS, 15, Southampton Row, London or, H. BRITTAIN, 1, Chandos Road, Birmingham.

NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux*. PHYSICANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 126 pages, tastefully bound in cloth, price 3s. 6d. Send for Synopsis to Miss Simpson, as below.

THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM. BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guinea private* Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of diseases, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 5s. extra, best Morocco, ditto, 7s. extra.

Send for Index, Press Notices and Pupil's Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

ASHMAN'S EMBROCATION.

FOR Gout, Rheumatism, Sprains, Bruises, Inflammation, Bronchitis, Pleurisy, and Congestion of the Lungs, Burns, Scalds, Chilblains, Wounds, Cuts, &c. 2s. 6d. per bottle. To be obtained at 3a, Sixth Avenue, Queen's Park, Harrow Road, W., and of all wholesale chemists.

MAGNETISM.

MR. WILLIAMS, HEALING MEDIUM,

CAN be consulted, *gratis*, daily from 11 till 5, at 21, Halsey Street, Caiogan Square, S.W., near Sloane Street. Patients also treated at their own residences. Terms moderate.

MR. JOHN BARON, MAGNETIC HEALER,

is prepared to visit Patients at their own residences. Letters in the first instance to be addressed—15, SOUTHAMPTON Row, W.C., until further notice.

Mr. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 4 o'clock. Patients visited at their own Residence.—43, Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station.) Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

HEALING.—R. O. HARMS, 8, Charles Street, Monkwearmouth, eradicates disease by Human Magnetism, Galvanism, Herbs & Water.—Electric Notes & Belts supplied.

CURATIVE MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 5, Rue du Mont-Dore, Paris. Clairvoyant Consultations by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by Mr. J. RAPER, Herbalist, also Healer of many years' experience, Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—12, Montpellier Street, Walworth.

M. R. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Bulstrode Street, Weibbeck Street, Cavendish Square, W.

MRS. HAGON, Magnetic Healer. Ladies attended at their Residences.—21, North Street, Pentonville, near Caledonian Road.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Bayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER, 94, Makla Vale, W.

MISS GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hampstead Road, N.W.

SPECIAL NOTICE.

MESSRS. WILLIAMS AND HUSK, will receive friends on Tuesday and Saturday evenings, at 8 o'clock, and on Thursday afternoons, at 3 o'clock, at 61, Lamb's Conduit Street, W.C.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, medium.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 140, Lancelotti Street, Queen's Park, Harrow Road. Trance and Clairvoyance. At home daily from one till five, and open to engagements.

M. R. CECIL HUSK, 60, Maxted Road, Peckham Rye, S.E. Seances—Wednesday and Sunday evenings at 7.30, for Spiritualists only.

FRANK HERNE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT. Address: Kingsley, by Frodsham, Cheshire.

M. R. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—99, Lisson Grove, Marylebone Road.

M. R. A. DUGUID, Spiritual Teacher and Correspondent, 13, Oswald's Wynd, Kirkcaldy.

MISS LUCRETIA NORMAN, SPIRITUAL CORRESPONDENT. Address: 1, HIGHBURY TERRACE, COTHAM, BRISTOL.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, on travel in America. Address—"Banner of Light," 9, Montgomery Place, Boston, Mass, U.S.A.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, or 30s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 16, York Street, Portman Square, London, W., only two minutes from Baker Street Station, W. Vegetarian diet if required.

"THE HOME FROM HOME."

J. J. MORSE'S PRIVATE HOTEL FOR SPIRITUALISTS. 201, Euston Road, LONDON, N.W.

Terms Reasonable. Rates sent post free to any address.

ASTROLOGY AND ASTRONOMY.

D. R. WILSON may be Consulted on the Past, and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. At tendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

SEVERAL ASTROLOGICAL WORKS, and about 40 years (or volumes) of S. "Nautical Almanacs"—commencing 1834—and including the rare volumes (many of which, being out of print, fetch 10s. and 15s. per vol.) For sale cheap. Offers requested.—W. P., 17, Brecknock Crescent, London, N.W.

MIRROROLOGY.—Descriptive of the Black, Concave, Ovoid, Magic Mirror for developing "Spiritual Insight," by the inventor of the "Perfected Automatic Insulator" on Crystal Balls, the Planchette of the future for Writing and Drawing Mediumship. See Circulars.—ROBT. H. FAYAR, Bath.

ASTROLOGY.

MESSRS. KING and BEAUMONT give Astrological Advice daily, upon Marriage, Business, Health, &c. Terms, 2s. 6d. Time of Birth required. Care of CAVENDISH & Co., Publishers, 23, Hope Street, Liverpool.

ASTROLOGY AND ASTRONOMY.

M. R. T. B. DALE, 14, Avondale Square, Old Kent Road, S.E., near Elephant and Castle. Nativities and all questions calculated by letter, or from 2 to 7 p.m. Fee from 2s. 6d.

THE PAST, PRESENT, and FUTURE Events of Life Defined by Astrology Charges moderate. NEPTUNE, 10, Wallgrave Road, Earl's Court, London, W.

WILL Mr. PARKIN, News Agent, late of Wicker, Sheffield, communicate his present address to A. W. FRANKS, 2, Carr Lane, Rockingham Street, Sheffield

TO BE PUBLISHED ON FRIDAY, DECEMBER, 19, 1884.

"GATHER ROUND THE TABLE!"Gather round the Table,
When the day is done;Lay the Electric Cable
That weds two Worlds in one.

—Gerald Massey.

THE

CHRISTMAS NUMBER of THE MEDIUM

FOR 1884.

CONTAINING A SERIES OF SPECIAL CONTRIBUTIONS

ILLUSTRATIVE OF THE

Various Forms of Mediumship and Spiritual Manifestation; so as to
render it Peculiarly Suitable for Extensive Circulation.*In addition to the usual Sixteen Pages, it will be placed in a Neat Wrapper, occupied with Advertisements. As the Circulation will be very great, it offers a suitable opportunity for Advertisers. The usual scale will not be departed from—6d. per line, or 5s. per inch. Contracts commencing with this Number by Arrangement.*

The Price will be 1½d. (2d. each post free); or, 8s. per 100, carriage paid.; 4 Copies post free. 6d.; 9 Copies per Parcels Post, 1s. 1s. per doz. carriage per rail extra.

Suitable Literary Contributions solicited; also Advertisements from all the towns where the MEDIUM is largely circulated. It is hoped that every reader of the MEDIUM will resolve on securing a Parcel of the Christmas Number, as seasonable gifts for friends. There is no better way of introducing the Question the outsiders.

To be Published by Subscription only. Price 10s. 6d.*About 350 pp., Demy 8vo. Fully Illustrated.***'TWIXT TWO WORLDS;**

A NARRATIVE OF THE

LIFE AND WORK OF WILLIAM EGLINTON,

BY

T. L. NICHOLS, M.D.,*Author of "Forty Years of American Life," "Esoteric Anthropology," &c., &c.*

IN view of the interest in psychical phenomena that is being increasingly felt at the present time by all classes of society, and the general demand for a compendious statement of the latest developments of Spiritualism, this record of the career of one of the most remarkable psychics of the day has been prepared, and is now offered to the public. During the past twelve months, especially, the valuable character of Mr. EGLINTON's special work has been most marked, and if the narrative were confined to this period alone it would form, without doubt, one of the most interesting and unique contributions to Spiritual literature ever published. Its value, however, is considerably enhanced by the fact that it recites the various stages of the development of his marvellous psychical power, extending over a period of more than ten years, and is a faithful record of his labours in all parts of the world, including India, Africa, America, France, Germany, Austria, Belgium, Sweden and Holland. The book, therefore, can hardly fail to arouse thought and invite investigation on the part of all who peruse the undeniable testimonies of the many unimpeachable witnesses who have from time to time testified to the marvels that occur in his presence.

"'TWIXT TWO WORLDS" will be Profusely Illustrated by Diagrams, Sketches, &c., by well-known Artists, and the literary reputation of the Author, Dr. NICHOLS, will be a guarantee of the excellence of the text.

It is felt that the long and honourable services rendered to the Cause of Spiritualism by Mr. EGLINTON, and the regard in which he is universally held by all who know him, will assure the success of the work financially. No doubt is entertained but that the first edition of 500 copies will be immediately subscribed for by his friends, who will, perhaps, take a personal interest in further pushing the book among their acquaintances.

SUBSCRIPTIONS to accompany Orders, received only by Mr. CHARLES MANNING, 18, Chancery Lane, West Kensington, London, W.; and Subscribers to Three Volumes will receive One Copy handsomely bound in half-calf.

ALL THE NEW BOOKS MAY BE HAD AT BURNS'S.**EGYPT: and the Wonders of the Land of the Pharoahs. By William Oxley.**
Handsomely Bound in Cloth, Price 7s. 6d.**THE USE OF SPIRITUALISM. By S. C. Hall, F.S.A., Barrister-at-Law, &c.**
Editor (during 42 years) of the *Art Journal*. Price, Paper, 1s., Cloth, 2s. (Being a Letter addressed to Clergymen and others, containing a reply to the oft repeated question—"What is the Use of Spiritualism?")

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