



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. 764.—Vol. XV.]

LONDON, NOVEMBER 21, 1884.

PRICE 1½d.

## MRS. W. B. BARR'S MEDIUMSHIP.

### QUESTIONS TO BE SUBMITTED TO MEDIUMS.

ANSWERS BY MRS. W. B. BARR, HEDNESFORD.

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

I.—I speak with my eyes closed, and am wholly unconscious.

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

2.—In all, or nearly all, circles at which I have been sitting as medium, tests have been given from spirit-friends of some of the members of the circle.

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

3.—My first form of development was in writing with the planchette, in which way several very satisfactory tests were given. This form was soon given up, and I was thrown into an unconscious state. I have also received communications by movements of the table, but this form I have not encouraged.

Soon after I became a trance medium, while in the trance state I distinctly saw a spirit-form of a man, who also gave me his name, which I afterwards described to my husband. The man was a total stranger to me, but on enquiry I found the appearance and name to coincide. When a year or more afterwards, I went to the home of his daughter, now my dear friend, Mrs. Nosworthy, of Blundell Sands, near Liverpool, I at once recognised from amongst a number of portraits the face I had seen in the trance, and who gave me the name of "George Thompson." This spirit, who in earth-life was so earnest an advocate of liberty to the slave and justice to all, has ever since continued to control me for public speaking.

In addition, I may say that some four years or more ago, I was in a very low state of health. Change of air at the seaside, allopathic, homœopathic, and hydropathic remedies were tried without avail, when my ordinary guides introduced a spirit doctor, who gave my husband through myself—I have myself no knowledge of medical matters—directions for treatment. Under his treatment I felt immediate improvement and was soon quite well again. This spirit has since been identified by some friends whom I sat with in Leicester; he has ever since continued as a member of my circle of spirit-guides, and has been of great practical use to both our own family and many friends.

In this connection I will relate a peculiar experience I once had.

Mr. Blinkhorn and his good wife and daughter, when living in Walsall, were intimate friends of ours. They removed to the United States about three years ago, and a few months afterwards Mr. Blinkhorn wrote us describing a seance held in his house, in which his daughter, who is a very good and

true trance medium, was controlled by *myself*. Mr. Blinkhorn said the manner and the very words were perfectly characteristic of me; one of *my* controls also spoke to them, and explained that I was not "dead" but apparently asleep in my bed. I have no recollection of this occurrence, but my husband was able to recall that my rest seemed very disturbed at that time.

I might relate many instances and results of occasional clairvoyance if such were needed.

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

4.—No: my time being fully occupied in business and domestic matters. My guides, however, prefer that they should have an opportunity to speak, if only briefly, in our domestic circle on a subject before going on a public platform; as they say my brain is in this way made more susceptible to their ideas afterwards.

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

5.—I am more or less affected by "conditions." If I sit with people of an unkindly, critical nature, I feel on the following day very exhausted. On some occasions I have suffered from pains in various parts, while some of the sitters have been relieved from pains in a similar part. I think mediums can scarcely be too careful as to the kind of people they sit with; that they meet only in private with such as are good, moral, pure-minded and temperate persons. When on the platform, I do not seem so sensitive to these influences; perhaps my being so isolated may partly account for this.

October 9th, 1884.

### QUESTIONS SUBMITTED TO SPIRITS CONTROLLING MEDIUMS.

REPLIES BY MRS. BARR'S FEMALE SPIRIT-GUIDE, "MESSENGER."

I shall be pleased to reply to the questions you have read, as far as I am able. Please, Mr. Chairman, to put in your own words the replies which I, with such help as others may give me, will make:—

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.—I put my ideas into her brain. I supply the very words. Spirits come to mediums like-minded to themselves. As you know, Sir, this medium uses words and expressions when under my control quite different from what she uses in her natural state. When I said "like-minded," I meant of similar object or desire. If the medium be of intellectual, philanthropic or other character, similar spirits will be attracted to her.

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

2.—I cannot see that we simply inspire or stimulate, when our individuality shines out so strongly through our medium.

I believe that there are certain times when our medium is not so susceptible to our control.

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

3.—Conditions of medium and her surroundings do most certainly affect our control. The assembled company or bodily ailment of the medium often limit our control. Hard-headed men in the room, with very few sympathizing friends, make control not only difficult but sometimes painful.

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

4.—I speak only for myself when answering these questions.

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 have full control, if there were 10,000 present we should take our own words and illustrations, and go through with the subject whatever opposition we might meet with. The latter part of the question I have answered before.

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

6.—We can, in varying degree, according to amount of control; as per previous answers.

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

7.—I cannot explain. I have had no such experience. If conditions were good, I do not think that such a thing could occur.

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.—Spirit controls are frequently with their mediums, and a continual interchange of thought goes on previous to public speaking, even when our mediums are unconscious of our presence. Information and culture help us in giving expression to our ideas; so that you cannot tell what knowledge has come from the "other side." We should not call the instances named "piracy," any more than in the case of preachers and speakers outside the ranks of Spiritualism, who do continually quote hymns and other matter without giving authors' names.

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.—I do not. Spirits should know no fear. For some people beginning with spiritualism, ideas may need diluting. Give the milk and water to the babes, and afterward food fit for strong men, or in other words, show them a small light till they can bear a stronger one; yet that light, small or large, *should be true*.

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.—Two questions. I think that a trance speaker is better with the eyes closed, all distracting objects being thereby removed from the view.

I should think it wrong for a medium to refuse to learn. It is difficult for spirits to educate a *dead* mind; still the fact is certain that spirits *do* educate their mediums.

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.—Your questions are very mixed. You must not "expect" but be *pleased* when you get originality; I mean, do not be over-critical. If you consider the many difficult conditions under which we communicate, you will only be surprised at the amount of originality you get.

Trance mediumship, as evidence of spirit-identity, is valuable when a person in the body can identify the spirit by manner, words, and personal references to matters unknown to both medium and sitters, which very often occurs.

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

12.—In our spheres above, we can communicate with spirits near us, without speaking; I think it possible for you embodied spirits of earth, so also to communicate with each other, and such might be termed Thought-transference.

TODMORDEN.—The meetings have been discontinued, which is to be regretted, as they seem to have been most successful. The local "Advertiser" gave most excellent reports, even quoting from our columns. If some friend would act as chairman, mediums in the vicinity might be got to speak, and the meetings could be continued without a severe strain on the finances. The Cause has been already well started, which is half the battle. Mr. Holt has done nobly.

## TRANCE ADDRESS.

IF UNIVERSAL CONTROL IS MAINTAINED BY THE OPERATIONS OF A DIVERSITY OF HUMAN MINDS, HOW CAN THERE EVER BE ABSOLUTE HARMONY IN NATURE'S MANIFESTATIONS?

DELIVERED BY S. DE MAIN, MARCH 30th, 1884.

Looking at the subject on the earth plane, surrounded as you are by a diversity of opinions about the operations of spirit and matter, it really does seem impossible for complete harmony to be established by a community of minds. Where you have a variety of minds you have a variety of ideas also. There never has been a body of intellectual individuals, who were entirely free from the shackles of creed and dogma, or that could ever agree upon any one subject. People may say there is evidence in history to counteract this assertion, but we ask—Have they been free, strictly speaking? Have they not been bound by preconceived ideas to promote their mutual self-interest? Take any subject you may, no matter whether it be scientific, philosophical, or religious, and can you find one community of minds that can harmonize on any given subject? Even your men of science, who profess to give truth on a basis of facts, are not they divided in their conclusions? Is not the working of one mind placed in opposition to another: in short, is there not "confusion worse confounded"? On social subjects, planetary operations, the origin and ultimate destiny of this material world, or the ultimate destiny of the human soul, do you find harmony prevailing in their deductions? Certainly not.

Then if these individuals had the power to rule—How could you expect them to agree, suppose they were invested with the power of controlling the laws of nature? Of course, what would be to the interest of one would militate against the prejudices of another, and, in fact, there could exist no harmony whatever. It is impossible to become mentally harmonized on earth. It is impossible for a variety of minds in the flesh to work perfectly, as the operations of one single mind. Then you may very reasonably enquire—How do we make our ideas harmonize, when we declare that the operations of nature are controlled by disembodied spirits? If a diversity of mental operations on earth prevents complete harmony of action—By what means is this difficulty overcome in the spiritual realm? How is the happiness and progress of humanity accomplished, under such conflicting conditions? For the solution of this problem, we must request you to follow us into the spiritual world.

In the material condition, man is groping in darkness, and cannot see things as they are, although he supposes that he is walking in the light. He can only discern the faint glimmerings of truth, for truth and falsehood are here combined; but when we enter the higher life, things wear a different aspect there. Now, we have previously declared, and we declare it still, that man progresses to a certain point, and then he becomes—shall we say—a God? Yes, a God. Follow man upward, and you will find that eventually he reaches a position where inharmony is as impossible as harmony is possible on the physical plane of existence. In that high and lofty state of spiritual development the soul of man harmonizes with his surroundings. The feelings, desires and motives of the whole become merged into one, they become centred in one harmonious whole. However, they still maintain their distinct individuality throughout the vast cycles of eternity. When one idea centres itself in one mind, it cannot possibly be negated by the rest of the beings who inhabit that region of light and love. Just as the two elements, male and female, become merged into one, and make one harmonious whole, so in a more extended scale, they are all merged spiritually into one holy Being, who is as potent and powerful as if under the operation of one mind as mighty as that great being the world calls Deity. This is the source from whence proceeds the great controlling influence of nature. An imperfect individual cannot possibly partake of the unfoldments, and manifest such controlling powers, because the very imperfection of that individual would cause him to make blunders, the actions would partake of the same quality as his imperfect nature. Then, if the operations of nature were delegated to these individuals, inharmony would of course prevail. These mighty powers then may in the aggregate be fitly termed God. They are One in action, although separate individualities; their power, concentrated in harmonious action and concert, is as the



operations of One Mind. There is no inharmony as far as they are concerned.

All the vast forces in activity on this mundane plane are regulated and controlled by these Gods of the universe. No matter how low and depraved, no matter how far sunk in vice and crime, the denizens of earth may be, still there is a connecting link between these elevated beings and the poorest and meanest of the sons of earth. There is a magnetic or spiritual connection which unites the darkened soul of earth with those holy beings in that sphere of harmony, peace and love. They are ever exercising an influence for good, and now, more than ever, are the inhabitants of material life partaking of that divine sympathy and love. Was there ever such a time for commotion among the spiritual atoms as there is to-day? All this is due to the action of those mighty souls in the spiritual realm. Man may say that these operations are carried on by immutable law, but admitting that nothing can be carried on without law, this does not account for the origin or primal impulse. Set the forces in motion independent of the realm of mind, independent of will and intelligence—and what would be the result? Disorder and destruction would inevitably ensue. What is it that guides and governs these blind forces of nature? Electricity, magnetism, &c., are blind forces. Set them in action, and allow them to operate independent of mind, and what have you to keep them in position? We say, that although all things take place according to law, everything is kept in position by the power of Intelligence.

Even in this material existence, what wonderful inventions you have made by the exercise of the powers of mind. Man can form that which is infinitely his superior in strength. For instance: Your present mode of transit, the steam engine. This machine must be propelled by force—blind force, if you will allow us the term: if you apply this blind force, and allow the engine to proceed on its course deprived of the controlling power of intelligence, what would be the consequence? Would it be conducive to the well-being of humanity to set this machine in motion, and allow it to become subservient to the forces of nature, without a guiding hand to direct their movements? That engine would run on as long as the forces were in operation, carrying death and destruction to everything in its pathway? Then apply this rule to carry on the grand machinery of the universe—apply the blind forces of nature to control the operations of the universe, and withhold from them the power of intelligence, then like that engine we have referred to, death and destruction would follow as a necessary consequence. But bring forth puny man, with his marvellous intelligence, and by a single twist of the finger he can control that mighty machine, he can guide, direct and cause it to confer untold benefits upon the human race.

We say that the intelligence which controls the laws of nature proceeds from that pure and holy class of human beings, from that condition which may be fitly termed the "Region of the Gods." You have one mind to control the engine, and there is harmony in the work it performs, but if you were bringing into operation a number of minds, and giving other intelligences authority to control the engine, it would certainly not conduce to the welfare of all concerned, because one individual would quarrel with his fellow, and instead of harmony prevailing it would be exactly the reverse. Unless you can get a number of men into one mind, to think alike, and act alike, you cannot possibly get harmonious results. They have all attained to a certain state of development, in that higher life where the laws of nature become subservient to the will of spiritual intelligences. The very atmosphere is harmonious, nay, the very pulsations of spiritual love, breathed forth from these august beings, express the grand music of harmony. It is this power, exercised over the blind forces of nature, that keeps them in their position. Let this intelligence be withdrawn for a moment from these forces of the material universe, and one would rush hither, another thither: they would be unable to follow their proper currents, and that which was the strongest would bring the weakest to one central point, and the physical universe would become a wreck. Thus we have conclusively shown that harmony of action cannot be maintained independent of mind, intelligence and will.

Now we say that it is impossible for one personality or individualized, intelligent entity to have comprised within his own nature the power and will necessary to control the vast forces of the mighty universe. It is impossible to create an individual, and invest him with the possibilities to carry on the great work of nature. This power is not a concentration of intelligence upon one individual. It is the harmonious

operation of intelligence from a vast number of beings working in exact unison as one mind. What kind of an individual would he be to overlook the machinery of the illimitable universe? He would have to look before, behind, the backside of your planet as well as the foreside: he must see the antipodes as well as the side nearest to him, and yet this world is only one among millions, which would all have to be under the personal supervision of one mind. It is human intelligence centred in humanity, that is the real God-power of the universe. Magnetism, electricity and the so-called blind forces of nature, are operated upon by this all-potent Intelligence, which regulates them harmoniously, and keeps them in their proper course. However, it is not until the mind of man becomes harmonized with all around him, that he can take part in this stupendous work.

There is no doubt, the one-God idea was the only one that could be entertained in the childhood of the world, but to-day when truth is streaming down from the spiritual realm, another revelation has to be made. The old Deity has to be discarded, and another power, on a grander and more extended scale, must be brought into view. When man can grasp the spiritual, he will perceive that the God of the universe is a combination of human intelligences, who have emerged from darkness into light; who have suffered and endured all the troubles, trials and temptations of material life; whose bosoms are all aglow with divine love and sympathy for the weary travellers beneath them, who are toiling on to accomplish the purpose of their being, and who have been made "perfect through suffering," sorrow and woe, and who have become guardian angels to the dwellers on the planet earth. These participators in human experience are surely better fitted to sympathise with the denizens of earth, than a personified Deity, who cannot possibly understand experiences which have never been practically encountered by him. Hence we positively maintain, that it is by virtue of the potent action of the inhabitants of the Realm of Harmony, that harmonious results are obtained, and it is from that sphere the influence proceeds to bring all things into harmonious relation one with another.

In conclusion, we say, that the greater the effort put forth from the Realm of Harmony, the greater becomes the inharmony on the material plane. Go out just before the break of day, when the mantle of night overspreads a sleeping world—when darkness reigns supreme in the corridors of nature. Take observation, as the orb of day causes his streaks of light to disperse the darkness (but you are not in a position to perceive the commotion), and what activity and agitation is there instituted among the atmospheric particles, when brought in contact with the rays of light. This very commotion is necessary to disperse the darkness, or the intense gloom would remain impervious to the solar power.

Now, the great commotion which is observable among the sons of earth to-day, is the very means whereby mental darkness can be overcome. If there were no commotion, there could be no beneficial result obtained. The mental activity incident on spiritual operation, causes an influx of light, knowledge and power, and when the great purpose of spiritual development has been accomplished, harmony will be more perfectly established, and then will be ushered in the grand period called the Millennium.

## SPIRITUALISM & ITS OPPONENTS.

A LETTER TO REV. G. M. MURPHY, FROM  
A SOUTH LONDON WORKING-MAN  
SPIRITUALIST.

Dear Sir,—As is my usual custom, I attended your Lambeth Baths meeting, on Saturday evening, November 8; and I could wish that such meetings were held in all parts of London, and if halls could not be obtained, why not in the churches and chapels? I think Secular instruction and science should go hand in hand with religion, as they are all parts of the one great whole of truth; and thus adopt the principle that I have heard you advocate: "Prove all things: and hold fast that which is good."

On that occasion I handed you up a cutting which originally appeared in a London daily paper, describing a seance with a spirit medium, attended by Mr. Gladstone, who obtained answers to questions written in three different languages, such answers being obtained while the slates were closed or the surface covered in such a way that no mortal hand could have done it. All was accomplished in

full view of Mr. Gladstone in full light, and the sound of writing was heard and no operator was seen performing the writing. "At the conclusion of the seance," reports the "Globe," "the right hon. gentleman expressed his belief in the existence of forces of which we, as yet, knew little or nothing, and deprecated the attitude of some scientific men in regard to the subject." Now instead of finishing the reading, you left off without indicating the tendency of the extract, and commenced to cast ridicule on Spiritualism, giving an account of some irrelevant experiences of your own, coupled with marks which did not exhibit much reverence for the inscrutable designs of the Almighty in the arrangement of the spiritual laws of the universe. At least this is how it appeared to my mind. I simply wanted you to read the extract, and then you might have given your opinion thereon, seeing that it was the experience of a great man and therefore genuine news to all the reading public.

Now if you will kindly listen to my experience, seeing that I had yours unasked for and somewhat out of place, you will see why I attached so much importance to the Gladstone seance, and desired that the report of it should receive all possible publicity.

I am in the habit of attending other places besides the Lambeth Baths for the purpose of gathering information. Some years ago I went to the Hall of Science and heard a debate on "Spiritualism" between Mr. Bradlaugh and Mr. Burns, which was afterwards published, and may be had at 15, Southampton Row, for 6d. This set me inquiring for myself, to see if there were a spirit-world, and if its inhabitants could communicate with us. With several others I formed a society in South London for investigation. At the first seance, which was held in Walworth Road, I received a communication from my mother in spirit-life. Forty years ago she was induced to join the Mormons, and ultimately emigrated to Salt Lake. I tried all I could to dissuade her. The last words she said to me at the railway station were, that she would convince me either in this life or in the one to come, whether Mormonism was a true or false system. Now no one in that seance knew anything about my mother, but when her presence was announced through the movements of the table, the message was given that her "journey in earth-life had been a mistake :—" which was strictly true, as she succumbed to the climate shortly after she reached her destination, as was proved by a letter I afterwards received. I was certain my mother was present, though I did not see her any more than you did your father at the seance you described at the Baths. Neither did Balaam see the angel that stood in the way of his ass, till his spiritual sight was opened, and he became as wise as the animal he rode, and then he could tell a different tale. Do not, dear friend, let us pride ourselves on what we don't see—what we don't know!

I could relate many such experiences to prove that the departed, though unseen, can make their presence felt, but I will recount a recent case at which the spirits became actually visible and tangible. This was at the house of Mr. Husk, at Peckham. He kindly permitted me to sit round his table, with seven or eight other sitters. We held hands all round the circle, the medium's hands being held by myself and another sitter on the other side. This was a precaution against any one working tricks in the dark, in which condition these physical phenomena most readily occur. A spirit, called "John King," materialized, and showed himself by a luminous slate, also a light produced by himself called the spirit-light which he held close to his face, and came within a foot of me, so that I could see him distinctly while he spoke to me. Other spirits spoke, sometimes more than one at a time; the musical box was wound up while all our hands were held, and carried about the room while it played. We were touched by hands, and the musical box was rested on our heads accurately and gently, which could not have been possible by trickery in complete darkness, showing that the spirits could see what they were doing. That there could be no mistake about the position of the musical box, it touched the wall, and the various ornaments in the room, and was also carried under the table, playing all the time. A stringed instrument was also played by manipulation of the spirits, and we were fanned with a fan that lay on the table. In short, I must not detain you with all that occurred.

I mentioned the matter to some of my Secularist friends, and one of them, the secretary of a Secularist Society, attended with me on another evening. He put questions to "John King" as to where he got the drapery he wore, and

other matters, receiving answers. He had a similar experience to what I have described above; the spirit telling him to come near and not be afraid. His wife, hearing his report, desired to attend in turn. I went with her accompanied by another friend, a confirmed Materialist, who examined everything with great care. The lady sat next to the medium, all the time holding him firmly by the hand, and she felt the touch of the drapery as the spirit moved near the medium. The usual phenomena occurred, but in this case there was something in addition. The spirit desired the lady to get up, when her chair was moved away. She held the medium's hand tightly, and when the light was struck, her arm was threadled through the back of the chair, showing that the chair had been linked on to their arms without their having let go hands. This then was the passage of matter through matter, showing the power of spirit over that which we call material things. I may add that the lady who had this experience was the wife of the Secularist Secretary. I have read this letter to them, and they admit that it is a true report of the facts, though they are confirmed Materialists.

Of course, there is an easy way of settling the matter by attributing it to trickery, but when the circumstances are well weighed every supposition of this kind breaks down. Now the importance of these manifestations of spirit-power must be evident to every thinking mind. Thousands of Materialists have altered their opinions from the study of these things, and whatever form our religious opinions take, there can be no doubt as to the great importance of being convinced of the facts of existence and the destiny appointed to all men by the laws of nature, or as others would put it the will of God. As such, this spiritual knowledge ought to prove a powerful ally to the benevolent work in which you have so long distinguished yourself; and it was a belief in your candour and single-mindedness, that induced me to request your reading of the extract in the first instance; and the same sentiment urges me to address you on the present occasion.

Let us not stand in need of the warning given to those of old, that haply they might be fighting against God, in their antagonism to certain obscure and unpopular men of that age.—I am, very sincerely yours,

A WORKING MAN AND A SPIRITUALIST.

[It is out of no spirit of contention or disrespect for our old and esteemed friend Mr. Murphy, that we insert the above letter at the request of our correspondent. We will be most happy to accord him the privilege of a reply. We have only to add that the phenomena spoken of by our correspondent can be testified to by men of the highest eminence in the scientific world. There are no facts in science more abundantly testified to than spiritual phenomena. It is too late in the day to question the truth of these things. He who raises futile objections may betray his own ignorance, but he cannot damage the truth he thus assails.—ED. M.]

### THE PHILOSOPHY OF MEDIUMSHIP.

Notes of a discourse by the control of Mr. J. J. Morse, at the Cavendish Room, London, on Sunday, November 16th. 1884. Specially contributed to the MEDIUM and DAYBREAK.

In introducing the subject matter the control of the medium urged that it was a question that some would consider a "dry" one. Equally others would urge that the matter was one more fit to be discussed by medical experts, and still others would urge that three months' imprisonment was the only proper solution of the alleged "philosophy of mediumship." The Spiritualist, however, regarded mediumship from an altogether higher standpoint, and as it was, for such, a fact of primal importance in connection with the evidence of immortality they had received through it; to them its philosophy was a problem of the greatest interest.

THE UNIVERSALITY OF MEDIUMSHIP.—The controls urged that the existence of medial susceptibility was not a fact confined to the peoples of to-day, but could be traced through the lives of all the nations of past times, and was particularly noticeable in certain cases, where records have been preserved, as in the cases of the early Christians, the Jews, Egyptians, Greeks, Romans and Hindus; in the Apostles, Prophets, Seers, Sybils, &c., of olden time. So wide-spread was mediumship, as to times and places, that its existence, as a functional possibility of our nature, must be accepted as the only rational interpretation of its existence. And, also, this



very universality was an argument that each race, or people, received only that amount of aid from the spiritual world, that was possible through the grade of mediumship actively developed in those who became prominent agents of the spirits in past times.

**MEDIUMSHIP THE CORNER-STONE OF RELIGIOUS SYSTEMS.**—It was then argued, that, as in all religions there was a central personage who expressed, in his career, events and facts that were usually deemed "divine" and "miraculous," and whose teachings, it was claimed, were "inspired," therefore, such central facts being the basis of all systematized religions, the said facts could only be interpreted in the light of the fact that these personages were mediums. Take out the spiritual facts and medial occurrences from any religion, urged the control, and you leave only the creeds and dogmas and priestisms, that have grown around the original facts and teachings.

**A DEFINITION OF MEDIUMSHIP.**—Proceeding to define mediumship—with regard to its existence as a function of human nature,—the control said that it should be defined as a condition of personal relationship with the states of spiritual existence, through the agency of either the physical, mental, or spiritual nature of the individual manifesting the special sensitiveness to the equivalent forces projected by spirits upon either or all of the departments referred to. The grade of development determined the character of the mediumship. Those phenomena depending for production upon the physical conditions of the medium would generically be described as "physical phenomena." But, by the interblending of the other forces, physical phenomena would exhibit a wide variety of character, merging into the mental, and subjective, until, finally, the purely spiritual was manifested.

**HOW MEDIUMS ARE MADE.**—This was the next point touched upon, and it was shown that to answer the question correctly, it must be borne in mind that there were really two grades of mediumship—the passive and the active; by which was meant first those whose mediumship led them to no distinct activity resulting in an historical record, or brought them into prominence in connection with any of the thought-upheavals of past or present times. While the second class; was represented by those who were drawn into the van without their own desire or intent, who had a greatness thrust upon them which in many instances they would be glad to escape from. The making of mediums was different in each case, with the passive medium the incident of attention being directed, and curiosity excited, was the predisposing cause of development; the latent possibilities were thus stimulated, and thousands of good and useful mediums were thus created. But in the case of the active mediums, among whom the controls instanced Buddha, Moses, Zoroaster, Mahomet, Jesus, the Apostles of older days, and the long list of mediumistic personages in connection with Christian and Spiritualistic history, it was claimed these were "made" by the process of pre-natal selection, foetal training and mundane direction—tutelage—and by, at times, devious ways the selected one was at last brought to the proper point and launched out on the sea of his mission.

**MEDIUMSHIP SACRED, BUT NOT SUPERSTITIOUSLY SO.**—It was urged that, like all other functions of man's nature, mediumship was sacred in character, but not more so that the exercise of any other function of mind or body, generally. All our functions were sacred things. There should be no superstition about the question, for mediumship was not the possession of a class, or the heritage of race.

**WHAT MEDIUMSHIP IMPLIED.**—It was then urged that as mediumship was a fact, it implied that there was an absolute relationship between the two States of Being, the Natural and Spiritual, the subtle forces of the individual constituting the key-stone in the arch that was built, upon on one side of, the imponderable forces of terrestrial life, and, on the other side, of the grosser forces (magnetic) of the spirit-world. This vital key-stone dropped into place completed the arch, bridged the stream of time, and united the two worlds in one. The ages would arrive, ultimately, when active and passive mediumship would cease to be, as distinct classes, when all would have open vision and conscious knowledge, but until then the distinctions suggested would continue by force of necessity.

**THE RESULT OF MEDIUMSHIP.**—In conclusion, the control urged the nett result of [mediumship to-day was that by its aid it transformed belief into knowledge; opened up a realm of imponderable forces within the sphere of human life; and also gave us a stepping-stone that would enable us to pass from the shores of Matter into the regions of Spirit. It added to our knowledge on the important possibilities of our

nature, and clearly indicated our real and intimate relationship with that unseen universe whose powers and influences surrounded and penetrated us on every side.

Many other points were raised and ably discussed, but pressure upon our space prevents more than these outline notes of a discourse that was a valuable contribution to the subject upon which it treated.

## TO PLATFORM MEDIUMS AND SPEAKERS.

We frequently receive kind letters from speakers whose announcements appear freely in our columns, regretting that they are not able to send contributions to the Fund, but will endeavour to do so. To save writing in each case, we now state our views on this matter. We have frequently refused donations from speakers, because it might become recognised that we demanded a fee to make announcements, and give the cold shoulder to the poor but deserving brother who could not hire us. This we must at all hazards avoid. Our enemies some years ago made the statement to damage us, but they offered no proof. No: we announce speakers not on a business basis, for their personal advantage, but on a spiritual basis, for the good of the Work. If so disposed, they can give publicity to our organ in return, not for our pecuniary advantage, but for the good of the Cause. There should be no buying or selling between spiritual workers: all should be done for love of the Cause and mutual esteem.

Speakers and mediums have kindly offered to give meetings on behalf of the Fund, but circumstances have not in all cases favoured their doing so. And a good job, too! Our speakers actually do too much gratuitous work, and are sufficiently reduced in vitality not to be asked to do more. We think the speakers do far too much of their share of the work already. Let the friends of the Cause generously bestow their contributions on the merits of the Appeal that has been made to them, and not infringe further upon the health, strength and opportunities of a class, who are more than overdone by their present duties.

We would not be understood as intending to trample on any generous impulse which may rise in any co-worker's breast; but we desire to make our friends feel at ease, and not be burdened by a duty that they suppose we demand of them.

## PHENOMENA: MEDIUMSHIP.

### A SUCCESSFUL IMPROMPTU SEANCE.

On Friday evening week, Mr. Rossiter called upon Mrs. Treadwell. It was not the regular evening for the seance, but a small circle was soon collected to sit with our dear friend, Mr. Rossiter. Mr. Hopcroft being sent for, came, and the sitting commenced at 8.30. After singing one or two hymns, "John King" controlled Mr. Hopcroft, and congratulated us upon our harmonious conditions, and explained to us how soon conditions could be obtained where all are of one mind (as all present were known to "John King," all having witnessed his manifestations through his medium, Mr. Husk), which gave them much joy and power. He expressed much pleasure at meeting Mr. Rossiter again, and said he would give us as much physical manifestations as he could, and take what would come. We then sang another hymn, and the table began to beat to the tune, not by tilting but going bodily up from the floor, and then it was turned completely over on to the hands of the sitters, and beat time that way, and again the table turned back upon its feet. He then unlatched the catch, and beat time that way, and then took the table right out of the circle.

During the time the table was out of the circle, the "Rev. John Foreman" controlled Mrs. Treadwell and spoke to Mr. Rossiter, and the meeting was most cordial, as they had met on a previous occasion. The spirit spoke of the wonderful power there was present, and after a brief address withdrew, when the table was brought back into the circle. "John King" again asked us to sing, and he took Mr. Hopcroft from the table and laid him down in the corner of the room, and the lights that came from Mr. Hopcroft were something wonderful, and "John King" almost showed his full form; his robes were quite visible, and also "Sophy," Mrs. Treadwell's little Indian guide. "John King" then brought Mr. Hopcroft back to the circle, and showed us his light; although it was not large it was most brilliant, resembling a small electric light. He then drew the chair from under one of the sitters, and placed it upon the table, and afterwards placed the chair on the arm-chair at the end of the room. Then there were any amount of raps on the table from "Dr. Kenealey," who was described by Mrs. Treadwell clairvoyantly, also the form of a young man, the son of one of the gentlemen present, who was drowned a few weeks ago, while bathing; described the wife, father, mother

and sister of the same gentleman, and several friends of Mr. Rossiter, and several others. "John King" corroborated all that was described by Mrs. Treadwell. "John King" thanked us for affording him the power and the opportunity to display God's power, and withdrew, with many thanks from ourselves.

Mr. Hopcroft was then controlled by his guide, "V. G.," and Mrs. Treadwell by her Indian guide, "Sopby," and after a long conversation with these dear spirits, the meeting came to an end, Mr. Rossiter expressing his great joy at so cordial an evening, which, as he remarked, although almost all but strangers in the flesh, we are of one mind and accord in the spirit, and as the Scripture says, that "Where two or three are gathered in my name, there am I in their midst." Mr. Rossiter assured us he would record in his diary this, although casual circle, as one of the most harmonious he had sat at, and where he had seen such manifestations. I, in recording this meeting, should like Mr. Rossiter to vouch for its truth, as my reason is this: that we, when not assisted, as I am aware of, by many great materializing mediums, therefore can only give praise to the Spirit.—COR.

## THE PLATFORM.

### LECTURES BY UNA: TRANSFORMATION.

Last Sunday evening, after a Shakespearean recitation and song, by Mr. Leonard Terry and Mr. Norman Conyers, Una gave the first of her series of Psychological Lectures on "Transformation."

She appeared in a very handsome robe and train of black satin and jet, and white lace, and looked as if she herself were transformed from the merry little crimson and blue lecturers of the previous Sunday evening. The lecture was of a very deep character, and commanded throughout the rapt attention of a good audience of evidently deep thinkers. The lectress said that she simply asked her hearers to think with her, that is to follow quietly her train of thought, and then decide for themselves whether that to which she led them was worthy of their consideration and adoption or not; because the one thing that she was especially desirous not to do was by dogmatic teaching or assertion, to lead her hearers into a groove of any kind. That all schools, and sects, and societies tended to lead their disciples into this groove-like path, where they were walled in more or less by party-spirit, self-interest, zeal for their cause, or prejudice, until they, looking up, saw only a narrow strip of the sky of truth, and held it to be all in all. She would have them rather as the eagles who, resting on the mountain-tops, or soaring thence from the sun, were free to sight the boundless expanse from east to west, and from north to south, with undimmed eyes, bounded only by their own power of vision.

The lectress then spoke of the gradual growth, perfection and decay, and transformation into other forms of gas, liquid and matter of the gross material body, which we now had, and of the orthodox teaching of division between body, soul, and spirit, showing that all such division was the outbirth of ignorance, and that in the animal, vegetable, and mineral kingdoms, there was no division, but a gradual change from one to the other, as it were by a chain of being in which not one tiny link was missing. So it was also with that which we called matter and spirit; that there was no leap from one to the other, no necessary link at all, but that what was commonly called spirit was simply less materialized matter than that which so designated it. So that which escaped the consciousness of the senses of the generality of the earth children was called by them spirit, it was probable that there were grosser forms of material beings to whom the earth-children were as spirits, and so through the entire cosmos there was no vacuum, no missing link, from the most gross materiality to the Pure Spirit which as Pure Spirit could alone have the power of permeating all things, of being clothed upon by all that is, and that while all else was subject to the law of transformation, this alone Pure Spirit (no matter by what designation known) was the universal transformer alone untransformable. That the orthodox ideas of death and judgment, immortality, heaven, hell, and purgatory were entirely unscientific, and that they must at once and for ever be swept away because they hindered the evolution of what was in order, and essential to well-being, rest, and happiness. That now as ever groove religionism was the greatest curse of humanity, because it everlastingly fought against or doggedly opposed science and truth. That the first thing we heard of the Orthodox Western God, after he had performed the miracles of making this little earth, Adam and the flowers and fruits, and made the sun, the stars, and the woman as an after-thought, was, that he punished and persecuted those who desired knowledge and immortality, and that changeful and shifting in all else, in this alone he was unchangeable.

She then with thrilling eloquence pictured the ignorance, superstition and misery of the land, after nearly nineteen hundred years of Christianity, with all its numerous advantages of riches, state patronage, and the fear and blind faith of a church and priest-drenched people, and said that the evils caused by the false teaching of the Bible and New Testa-

ment and the Church were so great that no half measures would avail to restore to man life, and light, and liberty, and ended the lecture with these words, which evidently produced a marked effect on her audience: So deeply seated are these evils in the State, in the Church, in social life, that no half measures will avail. You cannot quench a raging fire with a tea-cup full of milk and water, or stay the plague course with a spoonful of liquorice water, as our self-elected would-be leaders and rulers are for ever trying to do, and it may be that the reign of terror, of superstition and fear must be swept away by the courage born of the breaking hearts and sweat-drenched limbs and crushed aspirations of earth's toilers. It may be that the darkness of ignorance will fly only beneath the terrible conflagration of a people's wrath. We desire no bloodshed, no violence; we simply intend to open and keep open the broad way of science which alone leads to the magnificent temple of truth at all costs, maintaining that justice, not sentimentality, is the highest part of charity. Our attitude is one of non-aggression and profound peace, but if we are attacked, then, and then alone shall we strike, and if we do so strike, ours is not the fault.

We notice that the lectress never waits for applause, but goes straight on, as if inspired by the greatness of the subject and the cause before her, seemingly forgetting the audience, and disappearing the moment the lecture terminates. The lectures are most powerful and unique, and it is evident that a great power is in our midst. Whether it be that of a great actress or an earnest lover of humanity and truth, time alone will prove.—COMMUNICATED.

### A NEW VIEW OF "PARTY POLITICS."

In a recent issue, "The Journal of Science" has been so kind as to favour us with a notice, including a bit of advice. We beg to return the compliment. Our contemporary "regrets to find" that we quoted "a letter consisting of an outbreak of party politics," and says: "Surely the position of the philosopher, like that of the true poet, should be high, very high,—'above the battlements of party.'" The first and last virtue in a scientific person is strict accuracy of statement, and his intermediate one is the logical application of facts; and on that account we are sorry to have to deny that the letter in question was on behalf of "party politics," and therefore our critic's conclusion is void.

The world is divided into great "parties": there are, for instance, the wrong-doers and their victims. The one idea of the philosopher is ever to afford all light and aid in his power on behalf of the reign of Right and the overthrow of Wrong the highest "wisdom" (of which he is a "lover") being Righteousness, or the most scientific disposal of the emoluments and advantages of existence. In this sense we would humbly claim to be recognised as belonging to the "party" of the "philosopher," whose "politics" would be a hollow mockery were they not potent for human liberty, which is the immortal theme of all poetry, and apparently very much above the "battlements of party," in which our contemporary snags himself.

The declaration of "party" spirit is frequently manifested in the act of taking the liberty of nailing colours to another man's mast. Thus the imputation returns to him who made it.

### THE CHILDREN'S LYCEUM.

I had the pleasure of visiting, on the 16th inst., the Keighley Children's Lyceum. Keighley is a town that is noted for its early investigation of Spiritualism. And I am happy to add for its efforts to establish a Children's Progressive Lyceum. Through certain causes the latter was suspended for some time, but the Spiritualists feeling the necessity of having the tuition of their children in their own hands, decided to try and establish it again, and conduct it to the best of their abilities. This was some years ago, and the good work still goes on. It is truly commendable to see that they desire to improve their method of teaching, if possible. Hence my visit. I found very little to recommend beyond the marching and calisthenics, but much to commend. Through the labours of Messrs. D. Richmond and Weatherhead, the teachers are able to put into the hands of each member, a little Lyceum book containing hymns, marches and golden chain recitations, compiled by Mr. Weatherhead, out of the Lyceum Guide, and published by Mr. Weatherhead at a great cost. It was a real pleasure to hear the entire members of the Lyceum respond in measured accents to the questions of the Conductor.

I wish very much to see a similar publication, but of larger compass, published for the Lyceums that are being started in England, at a moderate price so that all members might easily possess a copy.

I was sorry to find that the marching and calisthenics could not be adopted through want of space. It is to be hoped that they will be able to secure a more commodious hall by-and-by. In the meantime the officers and leaders may practise the marching and calisthenics whenever opportunity presents itself, as at the close of teachers' and committee meetings, so that they will be prepared to adopt the system in full when they have secured larger premises.

ALFRED KIRTON.



MR. BURNS IN LEEDS.

It was a busy, pleasant and profitable season, from the time Mr. Burns reached Leeds at ten o'clock on Saturday night, till he left at ten o'clock on Sunday night, to be in time for the jury at the Law Courts on Monday morning.

The Sunday morning meeting was well attended. In addition to a square made by long seats, there was a good audience behind. Mr. Lingford presided on the exoteric, and Mr. Burns on the esoteric side of this square. It was a beautiful spiritual organization, and was the theme of our Representative's remarks. Mrs. Craven opened with a most appropriate invocation; then Mr. Burns; Mrs. Hollings with an eloquent trance address on the progress of Spiritualism; Mr. Oliffe on personal Reform; and Mrs. Gregg described a most impressive, beautiful and significant vision that appeared to her in the hall. Mediums under development were at the end controlled to adjust inharmonies in the inner sphere. A mother in spirit life controlled Mrs. Gregg, while her son, who had been a lost child, had possession of a young man. The mother sang sweetly to the son, saying she would not let him go till he was free. He regarded it as a good joke at first, but the mother urged prayerful attention from the circle, and a power came which it is presumed released the spirit from the thrall of darkness.

Spiritualists should have more recourse to such meetings, and depend less on lectures. Our Representative would be glad to meet with mediums in other places to which he may pay a visit.

THE AFTERNOON CONFERENCE on the circulation of the MEDIUM was well attended, and pervaded by an excellent spirit. It will be useful. We hope to hold others throughout the country. The power of the spirit-world through the MEDIUM is gratefully acknowledged.

THE LECTURE.—In the evening the Hall was crowded in every part, and a glorious Power filled the place. Mr. Burns lectured on "The Key-note of the New Dispensation." Mr. Lingford presided, Mrs. Gregg opened, and Mrs. Craven closed the meeting.

THE POSTPONED LECTURE.—Great disappointment was felt that the illustrated lecture could not be given. There would have been a crowded house, which we hope will be the case on December 1st. Mrs. Lingford narrates a touching incident. On Monday evening, and a cold, wet night it was, the sound of the door-bell announced the presence of a venerable gentleman of seventy, holding in his hand a ticket for the lecture. He had commenced the journey on the Sunday, hoping to be in time for the evening lecture, as he had a great desire to see and hear the lecturer. The train arrangements prevented his reaching Leeds on Sunday. He, however, reached on Monday evening to be again disappointed; had it not been for the very kind reception of Mrs. Lingford who explained that the lecture would be given in a fortnight, on which occasion she invited him to be her guest and remain for the night. The visitor was Mr. Petty, from near Bolton Abbey, Skipton-in-Craven, and he had thus travelled a very long way.

THE SPIRITUALISTIC RE-UNION AT GOSWELL HALL.

A thoroughly representative gathering of Spiritualists met at Goswell Hall on Thursday evening last, to enjoy the Concert and Ball. There was a very large attendance. Mr. W. Eglinton sang with good effect "The Scout" and "The Bedonin's Love-Song," and at the close of the Concert delivered a short address, congratulating the promoters upon having such a well-organized concert, and explaining the object and benefit the Cause derived by such pleasant social gatherings. The singing of Mr. Howell (a gentleman new, we believe, to these concerts) was very much appreciated, as was also the splendid rendering by Mr. Pell (a professional elocutionist) of Mark Twain's masterpiece, "An After-dinner Speech," which caused much laughter. The same gentleman also recited well "The Roman Guide." Mdm. Alva Alden was warmly applauded for singing "Auntie" (Berhond) and "Angel's Gift" (Cotsford Dick), and we hope this will not be the last time we shall hear this lady's splendid voice. Miss Lydia Van Dyke sang very sweetly "For Ever and for Ever," (Losti), and "Waiting" (Millard). In both these songs she proved very successful. Mr. Harry Crane sang well "The Two Chords" (Hutchinson), and "Tell her I love her so" (P. de Faye). Dancing commenced at 10 o'clock, and was kept up with real spirit until after 1 o'clock; Mr. Frank Everitt proving a very efficient M.C.

JESUS CHRIST.—Alluding to the report of Mr. J. Scott's (Belfast) remarks at Bowling, B. D. T. writes:—"In an elevating and highly spiritual book entitled "Primeval Man," Jesus Christ is described as appearing to mankind only in the Realm of Spirit, and revealing himself to them in their spiritual states; and that he did not appear to mankind on earth to be cognizant to their mortal states of sight and hearing, as a fellow mortal among mortals. I hope some one or more of our good Spiritualists will look into this matter carefully and report to you.

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.

SUGGESTIONS TO CIRCLE HOLDERS.—There has been much written in the MEDIUM of late respecting surrounding influences affecting mediums, and also our dear spirit friends, but there are many little things that circle holders could do to greatly assist the conditions which are often entirely neglected. Hence some fault rests with the circle holders as well as the sitters, and often this is the cause of a disappointing evening, which otherwise might have been made very pleasant. Our sanctuaries should be made as pure as possible, for the reception of our heavenly visitors. Firstly, the room should be thoroughly purified before the sitters arrive; secondly, fire, if any, should be very small and screened from the sitters; thirdly, gas destroys all the beautiful refined influence in a very few seconds fourthly, a mineral-oil lamp turned down, which is often done to subdue the light, is an abomination. No spirit could possibly endure it many seconds, if the will was ever so good: if the lamp must be used, then it must be left full on, and the light subdued by a shade; but candles should always be used if possible, and even these should be shaded, from the medium at any rate. A few flowers strewn loosely on the table, has often a very harmonizing effect on the circle, and very often is the foundation of a very pleasant evening. The basements of large buildings are not good for forming circles: the same circle sitting in the upper room of that building would have a ten-fold better chance of results.—W. POUND, Melton Mowbray, Nov. 17.

"HIGH SPIRITS."—"Our Versatile Premier, not so called because he usually wears a bad hat, or at any event a worse tile than anybody else, attended a spirit-writing seance at a Mr. Eglinton's last week, and expressed his agreement with Hamlet to the effect that there is more in heaven and earth than is dreamt of in Brummagem philosophy—or, as is reported by P. M. G., to have observed that he believed in the existence of forces of which we as yet—this was last Wednesday—know little or nothing. But next day the Chamberlain-Churchill cockfight was on, and the Premier's opinion was marvellously confirmed."—"PUNCH."

CHESTERFIELD: Mr. A. Bond, late of Bedworth, thinks the many Spiritualists scattered around Chesterfield, Brimington, Withington and Staveley might join with the Sheffield and Rotherham friends, and engage a medium to visit the district. We suppose Mr. Bond means a speaking medium to give public addresses; for it is best for all phenomena to be produced by investigators in their own circles, and no doubt there are many mediums in the district if circles were formed. Mr. Bond says Mr. Lawton, the Withington newsagent, is charged too much for the MEDIUM by his wholesale agent, so that he has to charge 2d. each alternate week to make it pay him. This ought not to be, as the MEDIUM is supplied to the trade on as liberal terms as other papers. Mr. Bond's address is 11, Brickyard Terrace, Staveley, near Chesterfield.

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, NOVEMBER 21, 1884.

### NOTES AND COMMENTS.

Every medium who answers the questions affords further instruction to the student. One important point is noted in Mrs. Barr's control—that mediums are not at all times equally susceptible. We are still receiving communications on this subject, and we are pleased to see that controls are speaking on it through their mediums at public meetings in various parts of the country. The essence of Spiritualism is a knowledge of mediumship.

The Control comes out with some sterling advice to politicians. It looks as if the spirit had more to say: we hope so. These truths should be reiterated in the ears of all in power and position, till our country is turned aside from the path to ruin in which it blindly treads. What can the poor man do in the matter? He is goaded on like a beast of burden: but if he took the advice of the control, he would soon be able to buy up all the other classes.

The Cause is assuming an excellent position in Leeds. In addition to the work being done at the Psychological Hall, there is progress being effected at Edinburgh Hall, Sheepscar, and a spirit of harmony prevails. There cannot be too many places for spiritual work, if each one minds its own business and does all it can for the enlightenment of the people.

Mr. E. W. Wallis is announced to lecture in Weir's Court Hall, Newcastle, on Sunday, Nov. 23rd; in the morning on "What of the Dead?" in the evening on a relevant subject chosen by the audience; also on Monday, 24th, on "Faith healing," with illustrations and experiments. He also speaks during the week and on the following Sunday at North Shields. See appointments.

A Lady Spiritualist and Medium cordially invites sincere enquirers and believers in the phenomena, to attend at her residence, 10, Cleveland Terrace Gardens, Stratford Road, Kensington, at 8 o'clock on Tuesday evenings, by written appointment. No charge.

Mr. Ware is at present staying at his home—Newton St. Cyres, near Exeter, Devonshire. Letters will find him at that address.

Mr. John Scott, of Hetton Downs, announces himself as a clairvoyant accessible to public demand. His advertisement is given elsewhere. We are glad to make his acquaintance through the photographic likeness we have received.

Mr. A. Duguid in withdrawing from the public work of a spiritualist correspondent thanks his clients for the honourable manner in which they have treated him. He says:—"My aim has ever been to elevate the tone of Spiritualism, and at the same time impart a spiritual outlook to the mind. I will still be pleased to work for the advancement of the Cause in a more private capacity."

### THE POSTPONED LEEDS LECTURE.

On Monday, December 1, Mr. Burns will be again in Leeds, for the purpose of delivering his illustrated lecture as announced. On Sunday, Nov. 30, he will visit Mr. A. Kitson, and the Lyceum at Batley Carr. It is not his intention to take any part in the regular meetings, but if a circle of Mediums and Spiritual Workers can assemble during that part of the day, when there is no regular meeting, our Representative would be glad to have the pleasure of joining them.

### 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, November 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 one o'clock and tea at 4.30. Mr. Armitage will occupy the platform in the evening.—Cor.

### LIABILITIES FUND MEETINGS AND SEANCES.

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

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

At Dick Whittington Coffee Tavern, near the Archway terminus of the trams and buses, on Sunday, November 30th, at 7 o'clock, Mr. T. Swatridge will speak on "Salvation, the true and the false." Collection for the Fund.

A lady will hold a seance in aid of the Fund, at her residence, 10, Cleveland Terrace Gardens, Stratford Road, Kensington, on Thursday, November 27th, at 8 o'clock. Voluntary contribution.

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

### SPECIAL ISSUES OF THE "MEDIUM" IN 1885.

We have pleasure in announcing that special features will be introduced into our columns in the coming year. As a frontispiece to the new volume will be given a fine engraving of Mr. W. Oxley, accompanied with a biographical sketch, and his views on the Spiritual Movement. No extra charge will be made for this Number, which it is to be hoped will appear in a wrapper occupied with advertisements.

In the first issue for February will be given an engraving of the statue of Robert Burns, on the Thames Embankment, with a critical review of the works of the Poet with reference to his Spiritual teachings. There will also be given the speech of the Earl of Rosebery at the unveiling of the statue, and other matters of interest.

This early announcement will enable readers interested in the special feature to send in their orders from all parts of the world. This issue circulated amongst the countrymen of the Poet will do much to introduce our cause. Price 8s. per 100 or £4 per 1,000.

### THE WEEKLY COMMITTEE MEETING.

Mr. Hogan's weekly contribution of £5 was handed in, and also the following sums received by him: Mr. Ernest A. Tiekens, £3; Mr. J. H. Tiekens, £2: "Mr. Burns deserves help, he has done much for Spiritualism." Collected by Mr. T. Patterson, North Shields: Friend, 3s. 6d.; Library, 2s. 6d.: "I regret very much at sending such a small sum, but our society is in debt." W. M., stamps, 10s. Some resolutions were discussed for Institution Week, which will likely be put into effect at next Committee Meeting.

The following contributions have also been received:—Per Mr. Schneider: Mr. H. Sweetman, 5s.; Mr. H. E. Schneider, 5s.; Mr. J. Shaw, 2s.; Mr. Taylor, 1s.; total, 13s.: "I shall keep collecting card, as I have a few more who promised to give something." Mrs. Dobson, 2s. 6d. Miss Pybus, 1s. 6d. O. D. 5s. A Reader of the MEDIUM, stamps, 2s. 6d. Mr. A. Bond, 1s. "Sorry I am not in circumstances to send you more. If every Spiritualist would do a little your Liabilities would soon be wiped away, and the MEDIUM would flourish more than ever. I have done a little towards increasing the circulation, and I wish every Spiritualist would do likewise; that is, when they have read the MEDIUM to give it to their neighbours around to read. Many become regular readers by doing so. Wishing you may prosper in your noble efforts."

Miss Otley, £1; "Trusting every blessing may attend your ceaseless exertion." Miss L. S. £1. Dr. Bates, 15s. E. £2.

Last week an error crept into these acknowledgments which we correct as follows:—Mr. and Mrs. Warren, 4s.; Mr. and Mrs. Barker, 2s. 6d.; Mr. and Mrs. Brown, 5s.; Mr. and Mrs. Macnamara, 2s.; Mr. Barlow, 1s.; Mr. Morris, 6d.; Mr. Mrs. Rickards, 5s.; total, £1.



## GATHER ROUND THE TABLE !

### CHRISTMAS NUMBER OF THE "MEDIUM," 1884.

Contributions come in with so much freedom that we are encouraged to extend the scope of the special issue of the *MEDIUM* to appear on December 19, and give it a distinct title as above. It will consist of a series of select contributions illustrating the various phases of mediumship and forms of spiritual manifestation, setting forth at the same time, the aims, principles and teachings of Spiritualism. It will thus give a varied and extensive view of the Spiritual Movement, and prove of great utility as a means of introducing the question to the outside public generally.

The various contributors will be supposed to "gather round the table," and under the direction of a president, give their experiences and views. At one of the sittings, the Rev. C. Ware will deliver a discourse on "Preparing the way of the Lord," as indicating one of the applications of Spiritualism in a religious direction. We will give the titles of other contributions next week, and will be glad to have communications as early as possible.

#### ADVERTISEMENTS.

This Number will be enclosed in a handsome wrapper containing commercial advertisements, at the rate of 6d. per line or 5s. per inch. We respectfully solicit advertisements from tradesmen in all parts where the *MEDIUM* circulates largely; and the large issue of this special Number will render it a suitable vehicle for general advertisements. We may state that prepaid advertisements arrive by every post, so that there is an excellent prospect of success in this direction. Our friends will oblige us by sending in their advertisements as early as possible to facilitate our arrangements.

#### PARTICULARS OF PUBLICATION AND PRICE.

As our small type is quite worn out, we have made arrangements to be supplied with new founts of small type of two sizes, which we will use for the first time in this Christmas Number. It will enable us to give much more reading matter than we have ever been enabled to crowd into any previous issue of the *MEDIUM*.

Notwithstanding all these special features the price will not be raised: single copies THREE-HALF PENCE, post free, TWO-PENCE; 4 copies post free, 6s.; 9 copies per parcel post, 1s.; 1s. per dozen, carriage per rail extra; 8s. per 100, carriage paid.

Prepaid orders for copies are arriving by every post. We earnestly solicit the best efforts of all our friends for the dissemination of this number, which will undoubtedly introduce Spiritualism favourably to thousands of new inquirers—how many it is for our readers to determine.

We would be glad to receive contributions to enable us to print a few thousands extra for future use, in places where there is great demand for information, and the working Spiritualists cannot afford to purchase it.

Mr. H. Lamb states that there is no unanimity respecting the report of Mr. Chambers's seance, as given by Mr. F. Pigford last week. This kind of thing is of so frequent occurrence, that though it may appear harsh on our part, we have a decided objection to introduce any such reports.

**A GENUINE CASE OF CHARITY.**—The early friends of the Cause will be sorry to learn of the sad case of Mrs. Morris, who is about the oldest Spiritualist we have, and has spent much on the work. She it was who nursed the elder Mrs. Marshall in her last illness, and partly supported her when she was helpless and deserted. Mrs. Morris is now at the age of 75, penniless, and though willing and able to work, cannot find a situation; she has pledged everything, and has not who able to pay for her room for some months. Kind friends, a can help may send their contributions to Mrs. Morris direct, t 13, Castle Street, High Street, Battersea; or to J. Burns, 15, Southampton Row, W.C. Mrs. Morris is a good domestic needlewoman, or assistant in any department, and many families would no doubt be glad to employ her, if this notice should be observed by them.

**MENTAL CONDITIONS AFFECTING MEDIUMSHIP.**—Mr. John Blake, Chapel Street, Pendlebury, writes:—My first attempt at drawing was on a small sheet of paper, and I drew a little on it. When I put my hand to the paper again, I felt impressed that I had said something that I should not have said; therefore the spirits could not guide my hand on the paper. I waited a little time, and sat thinking whatever it could be that I had done. At last it came into my memory, and I determined to think more about the angels in heaven, before I spoke an angry word. Since then I have progressed wonderfully in my drawings; and I feel now when I am drawing, more of an angel's influence in my hand. This is a lesson to all mediums, that we should be careful what we do or say, when we desire to be placed under Angel's guidance.

## THE SPIRIT-MESSENGER.

### THE POLITICAL BEARING OF POVERTY.

AN ADDRESS BY "LORD BEACONSFIELD" TO CAPITALISTS IN SPIRIT-LIFE.

A Control by "J. W."

Recorded by A.T.T.P. November 12th, 1884.

The Sensitive, in trance but not under control, said:—

They are speaking of the cholera, and of the daring and useless experiment undertaken by the French Savant. They say the cholera has yet many places to visit, and will make claims on many more victims. Belgium succumbs the next to this most dreaded visitor, and many, who had escaped all the horrors of the Franco-German war, and had passed through the dreadful experiences of the Commune, will find a more dreadful opponent than either maddened Democracy or Imperial ambition.

Another group is speaking of England's political crisis, and of the position of England's peers and England's people. He who controlled last, is the principal speaker; I mean "Benjamin d'Israeli, Earl of Beaconsfield," one who was contented only to add to England's glory, and to avoid any action that would bring the shadow of shame on the country he loved so much. He is commenting on the political bearing of poverty, and is criticising some of the views of that control, who urged that it was every man's right to live.

He says, "That nothing is more dangerous, than ignoring the claim of wages; the most important consequences spring from want. With wages a man, who is a worker, supplies himself with the necessities of life, a healthy home and necessary recreation; without wages the toiler languishes in want; his clothes are in rags, his home is a cellar; his life is one long burden, because when it is his luck to again be able to toil, he finds himself overweighted through the debts contracted in his months of idleness. Therefore, in the view of this important fact, it becomes a political necessity to instruct the Capitalists in their duty. But a few years ago contentment, peace and plenty blessed this land; but if there is the talk of instructing the Capitalists in their duty, there is also another equally important matter to point out, and that is the fickleness of many of the toiling classes."

He is now speaking to those who are the guides spiritual of the Capitalists, and I am repeating his words. He goes on to say: "How often will a man sell his home in the very spirit of fickleness for the sake of a half-penny or a penny per hour more in a distant part of the kingdom, and how willingly would many of these return again to the old employer; often receiving the answer: 'No: it was your duty not to have left me, but to have studied my interest, as I had studied yours, by giving you constant employment; but you did not do so, therefore you have no claim on me to study your interest.'"

"The pageant of Monday last drew its tens of thousands, who lined the route, and who were they? The majority were toilers, making a waste of their time, spendthrifts against their own interests. Many who are following a profession live lives which are full of sacrifices, men whose everyday life is filled with petty annoyances, and yet they bear things which a mechanic would scorn to endure. Again, the toiler is not only a spendthrift of his time in many cases, but is also a spendthrift of the very money for which he toils. What is money? It is only the means for an end, and is only useful when laid out well, and he who lays out his money to the best advantage, is securing for himself and his family the greatest possible amount of comfort. But how few amongst the toilers exercise vigilant care over the money they earn? The first great drain to which the toilers give infinitely more than their more fortunate and better placed brethren, is to intoxicating drink, the tax on which covers in amount any of the other taxes paid into the Exchequer. If the toilers deny this; if they say that the great bulk of this tax does not come out of their pocket, then they are going against statistical facts, which have been proved over and over again, with an accuracy undoubted amongst thinkers. Let their thoughts at once dwell on the tens of thousands of houses with all their glass and glitter, kept open for the sake of increasing the misery of their home; their hard earnings pass from their hands like smoke from blazing fuel, and what do they buy? They buy loss of memory; loss of that power of thinking which should set them free. They lose by such purchase, food and clothing and domestic happiness.

"The toiler finds the wrong remedy when embarrassment has placed him in a position to want to find money or lose his home. Their only one right remedy would be rigid economy; not that remedy to which so many of the toilers in their time of difficulty apply, namely, the pawnbroker's shop. There it is an actual fact; the well to do classes have no possible idea of the extent of the traffic of the poor with the licensed pawnbroker's shop. Go into the Eastern or South Eastern districts of this great Metropolis, and on a Monday morning you will see streaming from their homes thousands of the wives of the toilers, heavily laden with bundles of wearing apparel; and where are they going to? To the pawnbroker's

shop. Once in the early days of their married lives, there was a sense of shame, a hasty look up and down the street ere the pawnbroker's threshold was passed; but the tide of demoralization has swept aside this sense of shame, and now groups can be seen pleasantly chatting, holding social talk one with another. This is a bad remedy for domestic difficulties. It is going from bad to worse; from one step of degradation to another still lower.

"Remember, ye mothers of children, whose inheritance it is to toil like their parents before them, that home is the cradle either of family vices or family virtues. Remember, that these pawning acquaintances are dangerous friends; better for the young married woman entering life to bear even the pangs of want than to have these matured pawners claiming acquaintance, and leading them one step lower in the social scale. I know, and none better, that there is no help possible unless it is supplemented by self-help. You who are the spiritual guides and counsellors of English Capitalists, you have made your plea, and I have admitted it, but I am going now to speak of the political necessity that exists in the thorough fulfilment of your duty, and without which no peaceable government is possible; nay, I go further, I say, no law is recognisable, and the most agitating and burning questions are being continually raised.

"Your first great duty is, that the toilers should have healthy homes. This has been found a profitable investment for capital. There are sites at present in excess of the demand on which could be built blocks of workmen's homes, the same as have been built, and which are increasing in number, but which are not increasing in proportion to the demand for them. You were present when it was stated, that many have had their names for one of these healthy homes for a twelve-month on the applicant's books, and that blocks are no sooner built and finished than they are inhabited. Then as possessors of property, having a deep interest in the welfare of this empire and its laws, your primal duty is to get the toilers from their fetid surroundings; from their wretched hovels which they call home. I say this can be done, and at a fair profit, giving the toiler the maximum amount of comfort at the minimum of cost. Thousands, nay tens of thousands of families, are living in one room, grown-up sons and grown-up daughters; the very calls of morality demand, that this your duty should at once be acted on. Is there any living Capitalist, who can deny that even one of these blocks has failed in finding applicants for admission; there is not a case or even a part of a case proved, that there exists as many as are necessary; but the reverse is the actual truth in every large centre of population. Many cases have been proved to exist, where the corpse of a member of the family has been amongst the living until the time of interment came.

"You accuse the toiling masses of improvidence. They are improvident; but what urges them on to this improvidence? It is their home training. The girl, as she changes into womanhood, is ready to shed tears of shame, knowing the immorality that exists when one whole family are housed in one small room, and so she receives with gratitude the first offer, which releases her from this condition, and she becomes too early a wife, and too early a mother. Can you wonder at the degeneracy of the human form under the forced conditions in which the toiler lives? In how many cases has there been any preparation for entering on the struggle for bread as man and wife? Alas, very few, very few indeed, can be cited, and in some cases repentance and then disgust comes over her, at having gone from bad even to worse. Love blest with the Church's blessing, made honourable because in accordance with the law, is a holy feeling; but however ardent, it cannot furnish a home, or supply an empty stomach with food; so that if all large centres of population are cursed with imprudent thoughtlessness and improvident marriages, it is because their home surroundings urge them towards it as a necessity.

"Where are the purifying impressions? Where and how can spiritual lessons be given in a home, which bears the sign manual of brutal and unfeeling poverty? All prudential considerations are out of the question. They are urged into this step through the negligence of English Capitalists, not giving them better homes. It is not a question of State help at all; it is a commercial transaction on a large scale, with a fair chance of a fairly remunerative rate of interest for the capital expended on them.

"Now the question is, what is the best remedial agency? I say an association composed of honourable Capitalists, with a committee anxious and eager for work in the adoption of sites for these homes for the toiling masses. The nation itself should be called on to bear its share of the work, and no Government would be appealed to in vain to furnish sites, provided that an assured capital could be proved. I say, that this work should be commenced in the early Spring. Blocks of buildings wherever needed should be rising and advancing simultaneously with each other. Old politicians, who are Capitalists, should join this association, for in this work party feeling can be entirely banished.

"What makes the strength of a Government? Take the Upper House, to which I was raised, and with whose work and worth I am well acquainted. To-day its weakness is

greater than in any day of its past history; and why? Once it was a power, admired and respected, but then it had the allegiance of the toilers. To-day that allegiance is wanting, and the toilers turn from their rule, and refuse them recognition; thus giving forth the first sure note of their destruction, unless that allegiance is called back by timely politic judgment in the present crisis, which affects not only them but also the nation deeply. Can there be any doubt in my Lord Salisbury's mind, that there is any real power apart from the toiler? It is vested in them; this right is theirs by numeral strength, and therefore it is an imperative political duty to know what questions are now being agitated among the masses of English toilers.

"My Lord! do you know that you are trying to destroy an Englishman's good sense, and that love of traditional rulers, and that obedience to law, which is the characteristic of the toilers of this empire? They have borne much in the past; but they will not suffer without protesting. Now are their protests worthy of consideration. Hitherto they have respected the Rights of Property; hitherto their attachment to their rulers have stood unquestioned. Now democracy: English democracy has raised its banner. This affects not only you of the Upper Chamber, but affects English Capitalists also. Englishmen are not prone to revolution; Englishmen hitherto have lacked leaders so far forgetful of patriotic duty, that they would dare to revolt, and become traitors to their country and their country's laws; but the present has given them leaders, who are to be found wherever the toilers are massed together, who urge them to attend with unflinching punctuality their drill lessons; for they will have a dearer lesson than allegiance either to Majesty or their country's laws, namely, self-interest, and that massed together with one resolve, they are the only political power. Now is this but the sullen show of discontent? Is it because they are urged by your neglect? Is it because your bounds are better housed than their children? What is it gives such willing leaders their power amongst the masses? It is the duties neglected by you, which must now be performed, voluntarily to-day, compulsory perhaps in the near coming morrow. Well then the first duty of the Capitalist is not by fits and starts to establish comfortable homes for the toilers, but with a ready and willing unity prove to the toilers that they are under your care."

His voice is going further and further from me. It is because my half-sleeping is nearly at its close; so now, now—

Here the Sensitive returned to the normal state, and the seance ended.

## PROGRESS OF SPIRITUAL WORK.

KILLINGWORTH.—Mr. Pearce writes a report full of interesting particulars, which we regret we have not space for this week. Mr. Peter Russell and Mr. John Scott have been successful in their work, and members of Mr. Dodds' family had materializations and spirits were clairvoyantly described in abundance. Our correspondent is anxious for "organization," which is all very well for people who have no mediumship, but we would warn our friends who are mediums to fight shy of it. The well regulated circle is the only organization they require; and they should not make themselves too accessible. Mr. Pearce says there is plenty of material for a good Society. Well, what produced it? Go on making more; it will prove far more profitable to the cause than the making of Societies, which frequently result in a despotic power over mediums, ending either in their ruin or driving them from the movement. Our friends should be careful how these young mediums are handled; the responsibility is indeed great.

ROCHDALE: Regent Hall, Nov. 16th.—Mr. B. Plant, in the afternoon, spoken on "Why are mediums different from ordinary persons?" giving an outline of the undeveloped to nearly the full development of mediums, which was very instructive and interesting. He gave twelve clairvoyant descriptions, and nine were recognised. Evening subject: "Has man a future life, or is there only Heaven and Hell beyond the Grave?" The control kept the audience spell-bound for over an hour. After the discourse a foreign spirit took control, and requested any person in the audience that was ailing to step on the platform, and the control would describe the nature of the disease. One gentleman took the opportunity, and was told where the pains were located, and what to get for relief, after which Mr. Plant in his normal condition gave twenty-three clairvoyant descriptions, sixteen being recognised. At this point the audience knew no bounds. One lady after having her husband described, called out: "Can you see any more?" The control again took possession, and gave a splendid poem on, "Love one another," chosen by the audience. There were over 200 persons present. The harmony and conditions were all that could be desired. We heartily wish Mr. Plant every success in his undertaking, and we hope to have the pleasure of hearing him again soon.—E. BUTTERWORTH.



**MANCHESTER:** Temperance Hall, Tipping Street, Ardwick, Nov. 16th.—Mr. W. Johnson's controls in the morning asked for questions bearing upon phases of everyday life. Several questions were asked, to which answers were given in a clear and interesting manner. In the evening the subject chosen by the audience was "Mesmerism and Witchcraft, their influence on Modern Spiritualism." The guides of Mr. Johnson gave a powerful and telling address, dealing very explicitly on the difference between Spiritualism as understood to-day and the case of those who were put down as witches and of the devil, because they were able to see and understand the workings of the spirit-world. Now these spiritual abilities are demonstrated in a stronger and clearer light, and the time must come when all will be able to drink in the teaching of the truth.—J. STUBBS, Sec.

**STONEHOUSE:** Sailors' Welcome, Nov. 16.—11.30 a.m., the guides of Mr. Paynter spoke very beautifully on the trance of Cornelius, showing its perfect agreement with Spiritualism of to-day. Yet professing Christians believed the one and totally ignored the other; this seems altogether incomprehensible. 11.30, circle, visible manifestations; large attendance. 6.30 p.m., inspirational discourse—subject—"Adam: where art thou?" The controlling spirit dwelt very lengthily and forcibly on the records of Adam, Melchisedek and Christ, showing that Adam was the re-embodied spirit in this sense; showing that Christ was from the beginning, and inasmuch as Adam was the son of God, so was Christ; that Adam in his natural life was of the earth earthy, in his spiritual life, the Lord from heaven; explaining thereby very many portions of Scripture which refer to Christ as having a prior existence to his birth. The controls will deal with the subject of re-embodiment for several successive Sunday evenings. It is in contemplation holding a tea, concert, and entertainment in the early opening days of the New Year, as the celebration of the anniversary of the medium's first control, trusting that Spiritualists and friends will note this early preliminary announcement. As an impetus to carrying out this project one friend has kindly guaranteed to dispose of twenty tickets. I shall be pleased to receive the names of those friends willing to act as committee of management for the above occasion, next Sunday morning, Nov. 23, at the Lecture Hall.—W. BURT.

**BISHOP AUCKLAND:** Temperance Hall, Gurney Villa, Nov. 9.—Mr. Oyston, in compliance with a special request, delivered a lecture on "Re-incarnation," to a large and attentive audience. Commencing with an enumeration of the possibilities and creative attributes of the higher spirits, he contended that as surely as these advanced beings had sweat drops of blood before they attained to the beatitudes of bliss which they now enjoy, so, necessarily, must every human soul become endowed an equality of privilege and experience of practical activity in order to obtain knowledge of emotions and sympathies possible of expression. External nature was a faithful representative of the philosophy of re-embodiment. The speaker produced an acorn to furnish an illustration of his position, shewing that the acorn must be embodied in physical conditions before it could unfold its possibilities. Many practical evidences were drawn from everyday life, the principal objections were dealt with, and elucidated. Quite a number of intelligent questions were propounded, particularly by Mr. Duff, and the replies of the lecturer were satisfactorily rendered.—WILLIAM HILLS.

**BISHOP AUCKLAND:** Good Templars' Hall, Gurney Villa, November 16th.—We held an experience meeting, when some of the testimonies given were such as cause deep thought on the glorious truths brought out by Spiritualism. Mr. Hills said he had been left with a family of little ones, all so young as not to be able to look after themselves. When his wife was dying she asked him to sing, saying that though it would be his loss yet it was her gain; telling him to do his best in bringing up the children, and she would be with him and them, and help all she could. He had realized the truth of this promise daily. His little son, six years old, would sit by his side and pass under the influence of a little sister, so there was neither mistake nor deception as to the fact of spirit communion. His home was comfortable, and his children such as to make him happy, and he attributed it all to the teachings of Spiritualism. Our numbers are increasing here.—G. Tyrrell, Sec., Old Shildon.

**MIDDLESBOROUGH:** Granville Rooms, Newport Road, Nov. 16th.—Mr. J. Dunn spoke in the morning on the "Philosophy of Mediumship," saying they were glad it had come to the front, as it was of very great importance; as there are as many grades of mediumship as there are people in existence. It was a very interesting lecture. The subject voted by the audience in the evening was "Did Jesus Christ descend into Hell, as taught by the Church Catechism?" The guides opened with no doubt the proposer thought it would puzzle them, but the mistake would be found out. A very long lecture was given, and no doubt the proposer was thoroughly satisfied. Mr. Dunn's guides are quite competent to speak on any question of Christianity or the Soul. We had a full hall, and every one went away apparently well satisfied.—A. McKIMMING, Secretary.

**LANCASTER:** Assembly Rooms, King Street, Nov. 16.—Mr. Roscoe was the medium, and in the afternoon the subject chosen was taken from Deuteronomy, xviii., 11, 12, which states that it is unlawful to have communion with evil spirits, the object, no doubt, of the parties giving the subject for discourse being to learn whether Spiritualism was unlawful according to Bible teaching. The controls proved that Spiritualism was lawful without a shadow of a doubt, that it would prove ultimately to be the emancipator of the human family. I am sorry to have to state we had a very disturbed meeting, the very leader of it being one who has behaved in a rather unbecoming manner at previous meetings, but at this meeting seems to have made up his mind to create a disturbance. He is a leader of a religious body in Lancaster, and we naturally expect something better from one who sets himself up for a leader. But he put his foot into it, to use a vulgar phrase, for the controls gave him a smart rub down, and it only showed to us that if the blind lead the blind both shall fall into the ditch. We hope next time this person comes he will bring his manners with him, and not leave them at home as he did upon this occasion. In the evening the controls took for their subject: "Is Spiritualism of God or the Devil." They laid before the audience the true philosophy of Spiritualism, and then showed how ridiculous it was to suppose such a grand truth could come from a devil (if any), and at the end questions were asked, and this brought to a close the most orderly meeting we have yet had.—JNO. WM. JAMES, Cor. Sec., 18, Edward Street, Morecambe.

**PENDLETON:** Town Hall, Nov. 16.—Mr. Armitage, of Batley Carr, lectured to a fair audience in the afternoon; subject—"Can spirits communicate only through the physical organism of a medium?" The guides said they can and do in various ways, and the time was not distant when they would materialize and converse without the aid of "mediums," as the good old book says, "Sometimes ye entertain angels unawares." In the evening Mr. Armitage again addressed a large gathering. Three subjects were chosen, first, "The Origin of Sin," "Who made the Devil? and why does God not kill him?" The guides traced the origin of sin from the allegory of the so-called Creation, showing how little men understood the spirit underlying the letter of the word, and that all evil and selfish propensities were the devil and man-made; so man must kill him, for God made nothing but what was good. The second, "The Spheres in Spirit Life," which were beautifully described from the first to the seventh. The third, "Does death end all?" The immortality of man was eloquently dealt with, and that death is but the outbursting of a higher and nobler life.—C.

**NOTTINGHAM:** Morley Club Lecture Room, Shakespeare Street.—On Sunday, Mrs. Barnes was warmly welcome! after her visit to Yorkshire. Her guides delivered two able and powerful discourses through her. In the evening a stranger tested her mediumship by desiring John, i. to be read. This chapter was clearly explained, the words "No man hath seen God at any time," being especially dwelt upon. It was shown that God was the supreme author and sustainer of all things, He himself being a pure Spirit, that no mortal eyes could ever gaze upon. We must worship and serve Him spiritually. By thus worshipping Him we should become more spiritual in our natures and better fitted to receive the blessings He is so ready to richly bestow upon us, both in this life and in the higher spirit-life. After the service, Professor Kershaw, the celebrated Mesmeric Healer, who has been performing wonders in Nottingham during the past week, very kindly assisted in the development of our mediumistic friends, when about half-a-dozen were powerfully influenced and a large number of others felt moved. We are hoping that Professor Kershaw's visit to this town will rouse such inquiry into the mysteries of mind and matter as to awaken considerable interest in Spiritualism amongst the general public.—COR.

**CARDIFF.**—I have pleasure in stating that the Cardiff Spiritualists have again formed themselves into a recognised body for enquiry into Spiritualism. Mrs. Cooper has kindly placed a room at our disposal. We have already forty members enrolled, which is a very good start. It is to be hoped that this formation will remain permanent, and a nucleus to a flourishing society. We have had the good fortune to secure Mr. Rees Lewis as our president, which is a great acquisition to us, owing to his intrinsic worth, and to his long experience with Spiritualism. It is our desire as soon as practicable to obtain periodically the services of the leading mediums and lecturers in the movement.—We are forming a library for the use of members and strangers; for which all gifts of books will be most gratefully received and acknowledged. We shall be happy to see friends, who may be on a visit to the town; and to receive the names of friends of this town, who may wish to become members. Last Sunday we had an excellent address, under control from Mr. Wright, who is one of our developing mediums.—RICHARD BROOKS, Secretary, 3, Angel Street.

**FELLING Spiritual Investigation Society,** Nov. 16th.—Mr. Thomas Moore, of Wrekenton, gave several phrenological delineations of character to persons from the audience, with remarkable accuracy.—JOHN THOS. HOGG, Sec., Sheriff Hill.

OLDHAM: 176, Union Street, Nov. 9.—Mr. Plant's controls in the afternoon took for their subject "Hope, or shall we meet beyond the Material River?" In the evening the whole time was devoted to clairvoyance, 24 descriptions being given, 20 of which was readily recognised, as most of the names were given. Our room was crowded with a very appreciative audience which was highly satisfied.—JAS. H. NORTON, Secretary.

OLDHAM: 176, Union Street, Nov. 16th.—The guides of Mrs. Gott, of Keighley, in the afternoon took for their subject "Are ye not all the Sons of God and Daughters of heaven?" which was full of earnest practical advice, asking their hearers to be noble men and women as becometh sons and daughters of the Most High, to open out their minds and understand more of spiritual truth, and not be satisfied with mere table knocking, but search out each one for themselves the gifts they are endowed with, and cultivate them in a noble and truthful manner, and to recognise more fully the necessity of living here for hereafter; concluding with an earnest appeal to all to live out that life which will tend to make all more in reality the sons and daughters of heaven. In the evening after a short discourse, the medium was taken amongst the audience and gave several delineations of characters. Our room was crowded with a very appreciative audience.—JAS. H. NORTON, Secretary.

OLDHAM: Union Street Meeting Hall.—On Monday night week, H. E. Schneidereit, M.P.P.E.A., M.T.A.M., of Manchester, gave a lecture to a crowded house, on "A peep into my Comic Album, or good and bad people contrasted." The lecturer in his usual winning manner held the audience spell-bound throughout his lecture. Many hints were given on Health, how to choose an employment to advantage, and on Love, Courtship, and Marriage. We may say that we never had the place so well attended on a Monday evening. The lecturer examined the heads of two ladies, two gentlemen, two cartes-de-visite, and a hand-writing to the entire satisfaction of those present.—COR.

SALFORD: 83, Chapel Street, Nov. 10th.—Trinity Hall Society's first Half-Yearly meeting, a very representative gathering, from Pendleton, Manchester, and several strangers; also Mr. John Lamont, of Liverpool, Mrs. Groom, of Birmingham, and Mr. Roscoe, of Oldham. After tea Mr. Lamont took the chair, and subsequently Mr. Ross. Addresses were delivered by Mr. Lamont, representing Liverpool; Mr. Clarke, Pendleton; Mr. Roscoe, Oldham; Mr. Crutchley, Manchester; and Messrs. Ross and Thompson, Salford, whilst Mrs. Groom represented the cosmopolitan character of mediumship, and spoke of some early experiences. Old Mr. Brrieley's experiences to a stranger might appear somewhat startling. The Secretary read the report of the Society's first half-year's experience. Dr.—By collections, £14 18s. 1d.; Subscriptions, £2 9s.; Books and Stationery, 9s. 3½d.;—£17 16s. 4½d. Or.—Mediums' Expenses, £9 2s. 1d.; Advertising Meetings, £2 5s. 9d.; Stamps, 3s. 6d.; Tin Box, 5s. 9d.; Hymn Books, £1 10d.; Books and Stationery, 9s. 8d.;—£13 9s. 4d.; Balance in hand, £4 7s. ½d. Our Committee intimate their willingness to exchange platforms with any Society by arrangement within a reasonable distance of Manchester.—COR.

SALFORD: Nov. 16.—We held a circle in the morning, and in the evening our secretary intended reading from a paper he carried, and commenting thereon; but whilst giving out the society's notices, he on the spur of the moment spoke on "In all things Charity," for about 30 minutes, when a circle was formed. It has been decided to make these Sunday evening circles an institution.—COR.

GLASGOW.—The lecture on Sunday week, on "Spiritualism, its powers and principles," was one of the most complete and effective that has yet been delivered by Mr. E. W. Wallis. The salient points of the Spiritual Philosophy were set forth in a clear, masterly manner, the high morality inculcated calling forth warm plaudits. The power of Spiritualism to reform and improve earth's toiling millions here and now, and so bring about the era when sweeter manners and nobler works of life shall take the place of the Mammonism and selfishness abounding, was described with a singular eloquence. Altogether Mr. Wallis reached his highest water mark as a speaker, since his residence amongst us. Again the Hall was inconveniently crowded, so that it becomes absolutely necessary that a more commodious meeting place be at once procured. The interest increases each week, letters of enquiry on the subject of Spiritualism being received by Mr. Wallis almost daily; so that the han is of himself and his wife are being kept full. A very satisfactory meeting for physical manifestation was held on the previous Tuesday evening. At once a large measure of power was shown, and messages tilted out. There has been a singular neglect of this aspect of our subject amongst Glasgow Spiritualists, which it is to be hoped has now disappeared.

GLASGOW.—The Sunday evening lectures delivered under control by Mr. E. W. Wallis seem to grow in power each week. On Sunday last the address on "Spiritualism and the Bible" was a most dignified deliverance singularly rich in eloquence and power. Mr. Robert Harper, of Birmingham, presided on the occasion, and in introducing the speaker made some thoughtful and pointed remarks. A business meeting of the Association was held in the forenoon at which we had a large

turn out of members. Mr. James Robertson, president of the Association, was in the chair, and in some introductory remarks referred to present work and future prospects. The reports from Secretary and Treasurer revealed a very healthy condition of affairs, the resources having come in without much special effort to meet the needs of the Society as they arose. Altogether it was felt that the engagement of Mr. and Mrs. Wallis had been a wise step, their labour having already been attended by a large measure of success, thus placing the Society on a firmer basis than at any time in its history. The Secretary intimated that an anonymous friend had generously promised to defray the entire cost of the next soiree, while another member promised a gratuitous supply of music for the dancing, thus making a present to the Association's funds of something like £5. There was an unanimity of feeling displayed at the business meeting that was very satisfactory. Before it was brought to a close a resolution was carried that a seance be held, on Tuesday evening, at which Mr. and Mrs. Wallis would attend, the proceeds to be devoted to "The Liabilities Fund" of the MEDIUM. Mrs. Wallis will occupy the platform on Sunday next, the subject being, "Shall we know each other there?" We trust our Newcastle and Shields friends will have a rich treat during Mr. Wallis's visit amongst them.

DEVONPORT.—On Tuesday evening last, Miss Bond and several members of the Society met a large number of gentlemen at Heydon's Hall, 98, Fore Street, for the purpose of investigating Spiritualism. They had the pleasure of witnessing some good phenomena, and many tests were given by the controlling intelligence "Emmanuel Swedenborg," after which we received from the guides of Miss Bond, one of the best and most powerful discourses ever given through her organism; followed by a beautiful impromptu poem. This meeting has done much to promote the cause of truth in Devonport. On Sunday morning last, the gentleman who was to have occupied our platform, was unavoidably absent, and the guides of Miss Bond at a few minutes notice consented to address the meeting. They gave a very comprehensive address, to a large and intelligent audience, subject "Spiritual Gifts," which was listened to with rapt attention; the greatest order prevailing. Mr. T. Smith ably presided over the meeting. In the afternoon, in lieu of the usual speaker, we had a very interesting address from the guides of Mr. W. Tozer, subject "Spiritualism," after which Miss Bond was controlled to give clairvoyant descriptions, many of which were recognised. In the evening, long before the time of commencing the service, our hall was filled. The inspirers of Mr. J. Carswell, after opening the service with an invocation, gave a very eloquent and powerful address, on "Spiritualists and the Bible," which was dealt with in a manner that gave pleasure to all. At the close, many copies of the MEDIUM and "Light" were sold, the people seeming anxious to obtain all the knowledge they could of Spiritualism.—ASSISTANT SECRETARY, Devonport Free Spiritual Society.

BARROW-IN-FURNESS, Nov. 16.—The subject chosen by the audience was, "If Moses talked and walked with God, where did he get his physical body from." At the first glance this subject does not appear to be very fertile for a discourse, as its main issue would question the authenticity of that portion of the Bible. But, diverging as it did into other channels of thought, we had a very interesting and satisfactory address. Mr. Condon's control handled the subject admirably. He commenced by pointing out that every age, every country, and every sect of people had different and very distinct conceptions of a God; each varying according to their civilization, their knowledge or their ignorance, and that each individual's idea of God will be according to his understanding and intelligence; thus showing that the more a man can comprehend of nature, the higher, nobler, and purer will be his conceptions of God. The God of the Spiritualists is a spirit pervading all space, of which all life and growth is a manifestation, and having these views it appears very absurd to think that this God, the only God, could concentrate himself as it were to the form of a human being and talk to Moses. But to deny that God ever manifested himself to Moses would be equally absurd, knowing as we do that All Spirit is a part of the One Great Spirit, God, who through them is made manifest. He then pointed out some very great differences between the teachings or laws of Moses and those of Christ, both purporting to be from God. Moses taught "An eye for an eye and a tooth for a tooth." How much more God-like is Christ's "Love thine enemy, and do good to them that hate you." To cultivate a disposition with this principle as a guide, would lift humanity from that selfishness which is so universal. He quoted several incidents from the life of Christ, which illustrated clearly in what consists the genuine "love for or rather sympathy with humanity." I have heard sermons and addresses which have commanded constant interest, and pleased the outward senses, but never one which impressed me more.—P. J.

BRADFORD: Walton Street Church, Nov. 16th.—There was present at the Lyceum, in the morning twenty-five boys and fourteen girls, which after the exercises were formed into six classes. There were two visitors. In the evening Mrs. Hollings, of Churwell, spoke on "The Gifts, Natural and Spiritual," to a good audience, many strangers being present.—COR.



**SPENNYMOOR.**—A meeting has been held at Mr. Lamb's consisting of friends from Mr. Fox's circle, and Mr. Lamb's circle, which resulted in a public meeting. The audience chose for a subject "Why do all nations believe in spirits, and yet their Creeds differ?" Mr. Lamb spoke on this subject in a way that gave great satisfaction. Fresh officers were then chosen, and the new organization desires to be known as the Spennymoor branch of the South Durham Spiritual Association.—**GEORGE TURNER**, Sec., 2, Chapel Street, Low Spennymoor, Durham.

**SALTASH.**—On Wednesday evening last, a goodly number assembled at the residence of Mr. Williscroft, amongst whom we were pleased to see our old friend and worker, Mr. Pine. The controls of Miss Bond opened the meeting with a beautiful invocation, after which they gave an address to those assembled. Master F. Bond then passed under control, and gave some cheering advice, after which they gave clairvoyant descriptions, which were recognised. We also had a short address from the controls of Mr. Tozer. A public meeting will be held either next week or the following, at the Star Hall.—**OBSERVER.**

**NORTH SHIELDS:** Camden St. Lecture Hall.—At 11.15, Mr. Murray, of Gateshead, a very promising medium, gave a very interesting discourse on "The progress of Spiritualism," which was very much appreciated. In the evening Mr. J. G. Grey, of Gateshead, lectured before a large and intelligent audience on "Spiritualism, what is its history, what are its phenomena, what are its teachings?" which was chosen by the audience, and which was handled in a masterly style.—**T. J. McKELLAR**, Sec.

**PLYMOUTH:** Richmond Hall.—For several weeks past a public seance has been held here on Tuesday evenings, the medium being our esteemed friend Mrs. Trueman. The audience have been so large and the interest so keen that on the 11th inst., Mr. R. S. Clarke attended by arrangement, and was met by a crowded assembly. His guides replied to questions on all sorts of topics, and by request also gave an address on the "Teachings of Spiritualism," this being followed by clairvoyant descriptions from Mrs. Trueman. The meeting was so successful as to demand repetition, and until further notice Mr. Clarke will answer questions and speak under the influence of his guides every Tuesday from 7.30 to 8.45, when a seance will take place. On Sunday last, at the evening service, the hall was crowded to excess by a congregation whose earnestness and attention manifested their interest. Mr. Clarke delivered a discourse on "Man, Whence, How and Whither?" and at the close Mrs. Trueman described a number of spirits, the names being given in most instances. The greater part was recognised. Our afternoon seances and meetings will be resumed on Sunday next at 2.30.—**JNO. IRWIN.**

**WEST HARTLEPOOL:** Brunswick Street, Nov. 16.—Mr. Wm. Westgarth's guides addressed us, of which too high an opinion cannot be expressed. The few who attended the morning service were amply repaid for it, as it has seldom fallen to our lot to listen to a discourse on "Religion" ancient and modern so explanatory and full of telling truths. In the evening the subject for his guides was "Christianity and Spiritualism compared." We had a good audience who highly enjoyed the service. They proved how the teachings of our churches fall short of and differ from what they were in early times, also how the sublime teachings of our beloved truths agreed with those taught by Christ and his disciples in the early ages. We wish him and his guides health and power to continue their good work in the cause.—**WM. WARDELL**, Sec., W.H.S.A., 8, Havelock Street.

**SUNDERLAND:** Albert Rooms, Nov. 9th.—The guides of Mr. J. Gibson, of Newcastle, gave an interesting trance address to a very fair audience. Our old friend and co-worker, Mr. John Rutherford, very ably occupied the chair.—Nov. 16th.—We were favoured with a most brilliant address from our very old and sincere friend, Mr. Frank Walker, of Hetton; this being the first time he has been able to visit us since he removed from Sunderland. The friends present were highly delighted with his discourse. He spoke upon the various Religions of the human family, pointing out wherein they lacked that amount of charity taught by Jesus. Some beautiful language came from his lips. At the conclusion of his address he recited a most beautiful poem, which quite delighted his hearers, who showed their appreciation by warmly applauding. A number of questions put by the audience, were very ably answered by Messrs. F. Walker, John Rutherford and W. Mordey. Mr. John Rutherford from the chair, said he was sorry to have to inform the audience that the members of the Sunderland Spiritual Evidence Society would be compelled to close the Albert Rooms after next Sunday, Nov. 23rd, owing to the great want of funds to carry on the work through their non-employment; but he hoped and trusted that at a very early date matters would mend in Sunderland, and that they would again come forth, open other rooms and push on the good work which they had already so long and nobly struggled to perform.—Next Sunday evening, at 6.30, Mr. John Hodgson, of Usworth, will give the last address for the present in the Albert Rooms. We hope all friends interested in our work will rally round us, and offer suggestions for our future

guidance, and any other assistance which they may have in their power to give us, will be thankfully received.—**G. H. PYNK JONES**, Sec. S.S.E.S.

**NEWCASTLE.**—Mr. J. Scott, of Hetton, kindly volunteered to fill the vacancy caused by Miss Allen's indisposition. He gave a brief address upon "What is man that Thou art mindful of him?" and concluded with some clairvoyant descriptions of spirit-friends. Mr. E. W. Wallis is announced to give trance addresses on Sunday next, both morning and evening; and also on the Monday evening.—**ERNEST.**

**UPPER HOLLOWAY.**—Mr. Swatridge's meetings have awakened so much inquiry that he has projected a series on Sunday evenings, at the Dick Whittington Coffee Tavern, near to the tramway terminus, Archway. Miss R. Dale Owen will inaugurate the course on Sunday evening at 7 o'clock, by giving her lecture on "Everyday Spiritualism." Assistance in the work of these meetings will be gladly accepted, especially in singing and the accompaniment on the piano.

**LEICESTER:** Silver Street Hall, Nov. 16th.—Mr. J. Bent gave an inspirational address to a good congregation, on "The spirit of man is the candle of the Lord," Prov., xx., 27.—**H. HANNIBAL**, Sec., 28, Mostyn Street, Hinckley Road.

**OHELMSFORD.**—Having spoken twice in the Unitarian Chapel on Sunday week, Mr. Dowsing, of Framlingham, had a meeting in a private house on the following evening on Spiritualism, which he was kindly desired to announce to the congregation. There was much interest, and literature was given out.

**A CIRCULAR.**—Coals.—Sir and Brother: Having been unable to work for a long time, I have arranged with my son John, for the supply of coals of the best quality, at the lowest price, and on easy terms of payment. Your support will greatly oblige yours respectfully, **JOHN RUMBLE**, 2, A Terrace, New Church Road, Camberwell, S.E.

#### THE CIRCULATION OF THE MEDIUM.

**PLYMOUTH.**—Mr. R. S. Clarke has obtained permission to send two copies of the MEDIUM to the Free Public Library, one to the general reading room and one to the ladies' room. The MEDIUM is sold by Mr. Kerslake, 142, King Street, and it is also supplied by Mr. Clarke.

**NEWCASTLE-UNDER-LYME.**—Received from C. Tancook letter describing work and progress. If the MEDIUM can be introduced to the reading room at Stoke, please give the necessary directions clearly. The Answers to Questions not yet examined.

## PSYCHOLOGICAL HALL, LEEDS,

(GROVE HOUSE LANE, BRUNSWICK TERRACE.)

## J. BURNS, O.S.T.,

WILL GIVE AN ILLUSTRATED LECTURE ON

Monday, Dec. 1, 1884, at 8 p.m.,

ENTITLED

"FACTS AND PHENOMENA OF SPIRITUALISM."

With the aid of a POWERFUL OXY-CALCIUM LANTERN there will be thrown on the Screen, greatly magnified—

PORTRAITS,

SPIRIT PHOTOGRAPHS,

OBJECTS BROUGHT BY SPIRITS,

DIRECT WRITINGS,

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Spirit, Medium, and Sitters Visible, &c., &c.

This Remarkable Exhibition of Authenticated Facts, has never been witnessed out of London. To Spiritualists it will be a treat, and highly instructive to all earnest inquirers.

Admission: FRONT SEATS, 1s.; BACK SEATS, 6d.

Members of Local Spiritualist bodies, half price to all Seats.

Tickets for Sale to Members may be obtained of  
**MRS. LINGFORD, BRUNSWICK TERRACE.**

## COMPULSORY VACCINATION IN SWITZERLAND.

TO THE EDITOR OF "THE TIMES."

Sir,—On more than one occasion you have been good enough to report the position of Switzerland in regard to its growing hostility to compulsory vaccination, as to which an important communication has come to hand from Dr. Scheuermann, of Basle. I may observe that at the various international anti-vaccination congresses Switzerland bore the same relation to the other represented Continental States that Leicester holds to other centres of vaccine agitation in England, or that Massachusetts held in respect to the anti-slavery struggle in America. And this position has been stoutly maintained up to the present time. Of the twenty-five cantons comprising the Swiss Federation, Dr. Scheuermann writes that nineteen have now abandoned compulsory vaccination altogether, and while the remaining cantons—viz., Berne, Neuchâtel, Aargau, St. Gall, Vaud, and Soleure, have not yet formally abrogated their cantonal vaccine laws, there are no prosecutions or penalties either "to those who openly oppose or who privately neglect the operation." Neuchâtel is the only canton where the vaccination laws have been administered with energy, and it is curiously reported as the only canton where a serious outbreak of small-pox has occurred in recent years. Owing to serious and fatal cases of injury attending the process, re-vaccination was abolished in the Federal Army in 1882, since which time there has been no case of small-pox. Compulsion in respect of this medical prescription may, therefore, be said to have ceased to exist, and the Swiss Anti-Vaccination League has been formally dissolved, there being no further enemy to vanquish. With the discontinuance of vaccination, various boards of health report a sensible diminution of infantile diseases, and the threatened avenging small-pox thwarted by greater attention to sanitary amelioration.—I am, yours faithfully,

WILLIAM TEBB.

## THE LOCAL GOVERNMENT BOARD AND VACCINATION

THE MEDICAL DEPARTMENT CENSURED.

At the Monthly Conference of the London Society for the Abolition of Compulsory Vaccination, held on Monday evening, November 17th, the following resolution was carried unanimously:—

That the conduct of the Medical Department in encouraging the Profession to ignore Vaccination as a cause of death in certificates and at inquests; and in their creation of unnecessary panic during the slight prevalence of small-pox, with the view thereby of inducing weak-minded persons to submit to Vaccination and Re-Vaccination, merits severe condemnation by the Government.

114, Victoria Street, S.W.

WM. YOUNG, Secretary.

## DR. ALFRED RUSSEL WALLACE ON VACCINATION.

From the "Daily News," November 4th.

Sir,—Professor Goldwin Smith concludes his letter, recently published in many of the daily journals, by recommending that this question should be brought before a tribunal of science, to which, I apprehend, most of your readers would cordially agree. On several occasions during the past ten years, when dealing with the "accidents" attending the operation, or referring to the small-pox epidemics in well-vaccinated communities, I have recommended the appointment of a Royal Commission of both advocates and opponents of compulsory vaccination, empowered to take evidence in those places where small-pox epidemics have most prevailed, and also where this irrepressible agitation rages the strongest, such as Leicester, Dewsbury, Keighley, Halifax, Brighton, and Bedford. According to the Blue Book of Judicial Statistics issued a few days ago, there were over 2,000 vaccination prosecutions, and 1,500 convictions in England for 1883, nearly all the recusants objecting to the process on conscientious grounds, and the number, it may be observed, has greatly increased since the returns were made up, which shows the urgency of such a tribunal. It is an open secret that one of our ablest scientific observers, Dr. Alfred Russel Wallace, has for some time been devoting his attention to the study of the official statistics of vaccination, and his conclusions will be issued this month in a pamphlet entitled, "Forty-five Years of Registration Statistics." This will be the first attempt to solve the vaccination problem by a scientific man of the first rank since the date of Jenner's discovery. I may mention that Prince Bismarck has recently appointed an Imperial Vaccination Commission to inquire into the results of vaccination in the German Empire, in which both parties are ably represented.—I am yours faithfully,

WILLIAM TEBB.

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 Sunday, Nov. 23, UNA will give a PSYCHOLOGICAL LECTURE on "TRANSMUTATION" in THE ACADEMY, 5, LEIGH STREET, JUDG ST., BRUNSWICK SQUARE, at 7 instead of 8. Admission by Pamphlet (6d. & 3d.) obtained at the door. The room will be warmed.

WANTED.—A MOTHER'S HELP.—A Medium preferred; country person not objected to; comfortable home.—10, Cleveland Terrace Gardens, Stratford Road, Kensington, W.

## MEETINGS, SUNDAY, NOVEMBER 23rd, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse: "Charity &amp; Justice."

MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11 a.m. Mr. Hopcroft; at 7.30, Mr. F. Wilson on "Jesus distinct from the Teachings." In front room; Monday, at 7.45, Mr. J. M. Dale, developing circle, full; Tuesday, 7.45, J. M. Dale; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, J. M. Dale; 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.

UPPER HOLLOWAY.—Dick Whittington Coffee Tavern (near Archway tram and bus terminus), at 7, Miss Dale Owen: "Everyday Spiritualism."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.

ST. PANCRA.—Mr. Morse's, 201, Euston Road, Friday at 8.

UPPER HOLLOWAY.—Mr. T. Swatbridge's, 3, Alfred Terrace, Monday at 8.

KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.

BACUP.—No Information.

BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.

BATLEY CARR.—Town Street, at 6.30 p.m.: Miss Beetham.

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.: Miss Musgrave.

BIRMINGHAM.—Oozells Street Board School, at 6.30: No Information.

BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.: Mr. J. Scott, Heston.

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, Wakefield Road, 2.30 and 6 p.m.: Mrs. Bailey.

Harker Street, Bowling, at 2.30 and 6, Mrs. Riley and Miss Harrison.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 10.30, 2.30 and 6, Mr. Morrell.

CARDIFF.—At Mrs. Cooper's, 50, Crockerbottom.

DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Mr. J. Carswell; 3, Miss Bond; 6.30: Mr. J. Paynter, "Was Peter a Spiritualist?"

EXETER.—The Mint, at 10.45 at 6.30.

FELLING.—Park Road: at 6.30, Mr. W. Westgarth.

GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mrs. Wallis: "Shall we know each other there." Lyceum at 6.

HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mr. Holdsworth.

Lyceum at 10.30. Monday Service, 7.30.

HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 7; Wednesday, at 7.30 p.m.

HARTON.—Miners' Old Hall, at 5.30: No Information.

KNIGHTLEY.—Lyceum, East Parade, 2.30 and 6.30: Mesdames Ingham, Sunderland, Butler and Miss Wilson.

KILLINGWORTH.—At 6, No Information.

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: Mrs. Gregg.

Edinburgh Hall, Sheepscar Terrace, 2.30 &amp; 6.30: Mr. Schutt.

Wednesday evening at 8; free service.

LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30: Mrs. Groom.

LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Miss Allen.—Jno. Ainsworth, Sec., 33, Earl Road, Tunnel Road, Edge Hill.

MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Burgess.

MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. R. A. Brown, Addresses: Mr. B. Plant, Clairvoyance.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Hepworth.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. G. Tyrrell.

NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 and 6.30: Mr. E. W. Wallis.

NORTHAMPTON.—Copper Cottage, Copper Street, 2.30 and 6.30.

NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: T. C. E.

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. J. B. Tetlow.

PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.

PLYMOUTH.—Richmond Hall, Richmond Street, at 2.30, public seance; at 6.30, Mr. R. S. Clarke. Tuesday at 7.30.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. S. Place.

SALFORD.—93, Chapel Street, at 6.30, Circle.

SHEFFIELD.—Cocoa House, 176, Pond Street, at 6.30:

SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Mr. Armitage.

SPENTMOOR.—Waterloo Long Room; No Information.

STONEHOUSE.—Sailors' Welcome, Union Place, at 10.30 a.m., Inspirational Discourse.

at 11.30, Spirit Circle; at 6.30, Mr. W. Burt, "Christ: Prophet, Priest, King, in the light of Re-embodiment."

SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30: Mr. Hodgson.

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. H. Robinson. Wednesday, Circle, at 7.

WEST PALTON.—At Mrs. Taylor's, 24, John Street, at 6 p.m.

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

SPECIAL SERVICES, ANNIVERSARIES, &amp;c.

SOWERBY BRIDGE.—Sunday, Nov. 23, 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.—UPPER HOLLOWAY, Dick Whittington Coffee Tavern (near Archway Terminus), Sunday, Nov. 23, at 7: "Everyday Spiritualism." CAVENDISH ROOMS, Dec. 21.

MAIDSTONE, Secular Society, Jan. 4, 1885.

In Correspondence with Oldham, Rochdale, Pendleton, and Bacup.

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.: "Charity &amp; Justice."

Sunday, Nov. 30, Keighley; Monday &amp; Tuesday, Dec. 1 &amp; 2, Newcastle-on-Tyne;

Wednesday, Dec. 3, Leeds; Thursday, Dec. 4, Belper; Friday, Dec. 5, London.

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MR. R. S. CLARKE'S APPOINTMENTS.—DEVONPORT: Unitarian Church, Duke Street, Sunday, Nov. 23, at 11 a.m. PLYMOUTH: Richmond Hall, Richmond Street, Sunday, Nov. 23, at 6.30, "Honesty to one's self." Tuesday, Nov. 25, at 7.30. LONDON: February, 1885.

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

Sundays: Nov. 23, Pendleton Town Hall; 30, Todmorden; Dec. 7, Bacup; 14, Leeds; 21, Stacksteads; 28, Manchester; Jan. 18, 1885, Liverpool.

MR. E. W. WALLIS'S APPOINTMENTS.—NEWCASTLE-ON-TYNE: Nov. 23, Morning—"What of the Dead?"; Evening—A relevant subject chosen by the audience.

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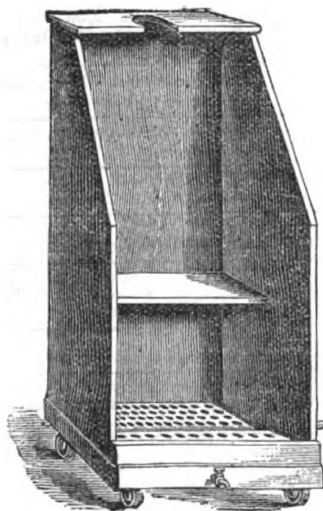
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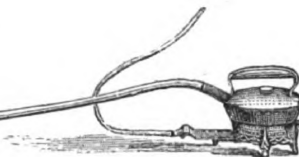
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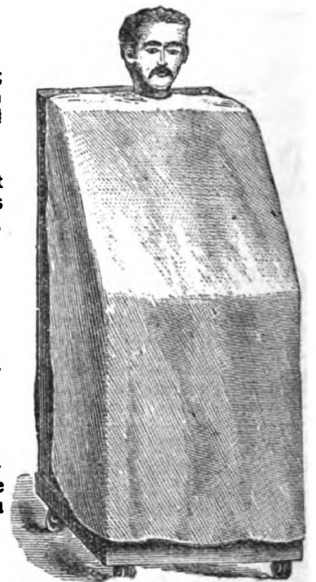
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