



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

SPIRITUALISM.

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ROBERT S. CLARKE'S MEDIUMSHIP.

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

ANSWERS BY R. S. CLARKE, PLYMOUTH.

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

1.—I am not a shut-eyed speaker. The other enquiries will be found answered in the remarks of my guides.

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

2.—I have been told so by those with whom I have sat.

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

3.—I have psychometric power, at times stronger than at others, am also slightly clairaudient. My mediumship has changed greatly since my first development, and seems to be undergoing a change now.

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

4.—I do: I think it is my duty.

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

5.—I find as a rule that my guides prevent my being harmed by adverse conditions, but on several occasions while lecturing I have taken on pains from people in the audience. I have noted, too, when consciously inspired, that the style of my delivery has been influenced by persons sitting very near me, that is to say, that when certain gentlemen have sat in the seat nearest the platform, I have been more declamatory than usual. The friends here state that some of my best lectures are those given when in the weakest health.

R. S. CLARKE.

4, Athenæum Terrace, Plymouth.

QUESTIONS SUBMITTED TO SPIRITS CONTROLLING MEDIUMS.

REPLIES BY R. S. CLARKE'S SPIRIT-SISTER ON BEHALF OF THE BAND OF GUIDES.

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.—In every case we supply the words as well as the ideas. The utterances that proceed from the present medium's lips are to be regarded mainly as our own; we have control of his organism and speak directly. The reason that we are enabled to do this is that from early times the medium has been subject to our influence, and hence, has become a pliable and willing instrument in our hands. It will be understood that in speaking now, we are referring to those occasions when we influence the medium. In cases where spirits outside the band speak through him, the process is slightly different; sometimes they supply the ideas, and we, who are conversant with the medium's organism, translate them into words, while in other cases they control themselves directly,

supplying their own ideas and language; the medium, at such times, betraying the various idiosyncrasies of the controlling spirit.

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

2.—It depends upon what is meant by control. If it is meant that on every occasion we embody ourselves in him—assuredly no. When conditions are favourable, we take possession of the brain only; when conditions are unfavourable, owing to surroundings or the medium's physical condition, we practically embody ourselves in his organism.

Foreign spirits—by which we mean spirits outside the band—usually also embody themselves, although there are instances when, as we pointed out in answer to your first question, their ideas are transmitted through us.

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

3.—Certainly: if the medium is in ill health and physically weak, it necessitates increased power on our part, and if the surrounding conditions are hostile, we are also compelled to control more powerfully, so as to combat the extraneous influences, and to prevent their harming him.

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

4.—When the spirit who is now controlling the organism usually speaks, it is on behalf of the whole band of guides, and she then expresses their combined ideas and opinions. But there are occasions when other members of the band control, and in that case the personal pronoun is used. You will have gathered from the answer to the first question, that we do at times act as spokesmen for foreign spirits, while at others, they themselves take control and express their individual opinions, such opinions not necessarily being endorsed by us.

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.—We do use the illustrations we find in the medium's mind, if they are suitable. We do not know what is meant by "picking the brains" of persons present: if by it is meant this, that we read their thoughts and use them, claiming credit for them as our own, we certainly do not; but we frequently read their thoughts and answer objections that are in their minds. We are both aided and hampered by positive persons, and some very good and kind folk who wish to aid us, often hamper us by the intensity of their aspirations, and by the undue exercise of their will power. Hence we plead for passivity among Spiritualists; we do not ask for it among Non-Spiritualists, because to do so would be to lay ourselves open to imputations. Therefore, when facing strange audiences we invariably take precautions to guard against the medium's being psychologized, or controlled by individuals in the company, although it sometimes happens, but rarely, that our precautions are not sufficiently strong.

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

6.—It would be bad for us and for our work if we could not give expression to facts and thoughts foreign to the medium, indeed we might as well cease to inspire. We have on several occasions done so, and have again and again used expressions in languages of which his is ignorant, and spoken of religious and philosophic questions of which, normally, he knew nothing.

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

7.—There are mediums and mediums; there are mediums in the early stages of development over whose organism the spirit people have not gained sufficient control, and these, being in a sponge-like condition, easily take the ideas of the audience; in other words they are controlled by the embodied instead of the disembodied. We emphatically protest against the exhibitions that take place when incipient mediums, who should be jealously guarded and whose development should be carefully looked after, are brought before public audiences much in a way that a showman parades his show, the result being heart-burning, scandal, and discredit.

In such cases, spirits are not to blame, for the power is injudiciously withdrawn from them. There are, however, other sides to the question. Knowledge is not the property of any particular individual; it belongs to all, and it frequently happens that when mediums, under control, give utterance to thoughts said to belong to the audience, they are expressing truths which are axiomatic, or again, it may happen that, facing an audience very sympathetic, they necessarily take on their ideas, and for this there is but little remedy. See also the latter part of our reply to question No. 5.

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

8.—Certainly not! We have already pointed out that the results of intellect are the common property of all. With reference to our employing illustrations that may be in the mind of the medium, we must point out to you, that controls such as the present are generally the results of agreement—the medium freely yields his body to us, with the desire that we shall impart all the information we can; that being so, if we find in the medium's mind illustrations which aid us, we have an undoubted right to use them, which right we exercise. As to the thoughts and ideas in the mind, it frequently happens that they are opposed to those of the controlling spirits; as in the case of the present medium, who, when under control, has on many occasions given utterance to sentiments directly opposed to those he would have expressed in the normal condition. We must add that we never employ information which the medium has acquired by reading, unless we make sure it is correct: we may then do so, but it would be absurd to brand us as “dishonest” or “mental pirates.” We find, as a matter of experience, that if we needed it, we could as a rule get but little help from the audience, indeed, we do not believe that what is termed “brain-picking” is at all general.

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.—That is a question requiring careful answer. If we were asked to define the term “pander to audiences,” we should say that it consisted in speaking but half truths, willfully and designedly keeping back those parts which would not be favourably received, thus placing false issues before the audience. Such a course would be very reprehensible, but, on the other hand, it would be unreasonable to suppose that an average audience will grasp a whole truth at once, and hence, spirits explain carefully first principles, and the salient points of the philosophy, leaving the more esoteric truths until education shall have prepared the minds for their reception. We do not know of spirits, personally, who pander to their audiences, but it is possible they exist, as in the spheres adjoining the earth, there are all classes; these, doubtless, would find, generally, willing instruments on earth, and if such pandering takes place, it is largely due to the gross minds of some mediums. It must be apparent, however, that the truth must be adapted to the mental capacity of those to whom it is being preached. It would be absurd to ask a child to work out a complex mathematical sum, when it is ignorant of the common rules of arithmetic; and it would be equally ridiculous to propound all the philosophy of Spiritualism to one who does not even believe in Immortality. Reason would suggest that conviction should come first, the rest afterwards; therefore, when speaking of

pandering to audiences, the questioner should be careful to say what is meant, otherwise, blame may be attached to those who are guiltless.

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.—Trance mediumship does not necessarily require the shut-eyed condition. That condition is due to the fact that many mediums are naturally nervous and retiring, and that the rays of light striking the eyeballs cause sensations slightly painful, while the nervousness would obviously prevent proper control. Spirits are, therefore, compelled in a large number of cases to close the medium's eyes, just as at the commencement of this medium's work, we were forced to do. Those obstacles can be and are overcome, and many mediums whose eyes are opened, are quite as much in a state of trance as those whose eyes are closed. This medium when on the platform, and when appearing most natural to the audience, is frequently in the most abnormal condition, that is to say, entranced and utterly unconscious to all that is passing around; the sensations on returning to consciousness being similar to those experienced on awakening from sleep. Sometimes the medium simply experiences a drowsiness, while at others he is perfectly conscious to all that is transpiring, but utterly unable to prevent anything, the sensations on such occasions as the latter being that of several persons inhabiting at once the same organism. That medium who refuses to educate himself has utterly mistaken his position, he should try to aid his inspirers, by developing his intellectual powers. It is frequently the case that they are compelled to do this, while at other times they are educated largely by the spirit people. The medium through whom we are speaking is one of these. His early education was of the most meagre character, and the greater portion of his attainments have been derived from us, while we have literally compelled him to take certain steps which he himself has been unable to account for.

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

11.—You are quite justified in expecting originality. We do not think that as a rule public or promiscuous audiences will get proofs that the individual they are listening to, is in an abnormal condition, but such may and can be attained by those who know the medium in private life. If these will carefully watch, they will find that not only is the instrument, so to speak, a different person when entranced, and when in his normal condition, but also that even in the former state there are distinct changes, testifying to variation of control. We think that trance mediumship as yet, has had scarcely a fair trial, and for this reason: That the majority of sensitives whom we know are so situated that it is only after exhausting work that their organisms are yielded to the spirit world, and when the body and mind are jaded it is by no means an easy task for controlling spirits to properly express themselves.

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

12.—We cannot speak with authority on this question, but so far as we have as yet learnt, the term “Spiritual mediumship” may be said to include all the other phrases named. There is undoubtedly a connection between them and mediumship, of which they are probably examples.

ALEX. DUGUID'S MEDIUMSHIP.

MEDIUMISTIC EXPERIENCE.

It cannot be so easy a matter, as one would suppose, to describe the experiences of a medium, because of personal feelings, and the continually changing relationships in such a life. It may be possible, however, to get hold of a few general incidents, that would lead to a definition of principles and to rules of action, also affording data for correct observation.

In my own experience, I find there are modes adopted to reach my consciousness, that do not in any form agree with the general method in the experience of other mediums. To illustrate: I have been able to recognise a certain pressure which I feel at times on the top of my head, similar to that of a hand resting on it, and gradually pressing down until I get the nature of the message to be communicated; and when I fix attention to the phenomena, there passes rapidly through

the mind various thoughts until the right thing is got hold of. A few evenings ago I had the pressure of the hand, and the thought came to me forcibly to go to a certain place, three miles away, and visit a family I know. I went, and found two of the members of the family suffering painfully. The mother thought I would come, and was positive that I had received the message. There were good results though psychopathic treatment of the children. The same experience has been enacted at the distance of 500 miles, but in that instance I could only communicate by letter. This may give force and meaning to the idea regarding impressions. In my case they have a practical result, and have a tangible outward feeling.

In other instances I have found myself swayed about in different directions by a curious mechanical influence, not unlike the motion felt on the limbs while bathing in the sea. This sensation is most positive in its action, and I know full well it is the projected influence of strong-minded people on my sensitive organism. And sometimes this force is really a bad influence, and not of a friendly character. This influence is generally stopped when I think on the right party, at least, after-experience reveals the fact to me.

At other times, while trying to answer an enquirer by letter, I have found the pen persistently held by the upper end, and it would turn in fantastic directions, and move erratically, while I was plodding away with my own thoughts; but when I turned passive, and simply wrote automatically, it went with ease and rapidity.

Again, in different situations of doubt and danger, I have found the interposition of spirit-power very clear and positive. I remember walking down a branch line of the railway one dark night, and heard and saw an approaching train. The engine appeared close upon my back; I moved to one side. I did not feel satisfied and went to the other. The line at the place was intersected by different rails, and as I was passing across I felt myself gripped by the arm and held fast. A feeling of stupor came over me, and at that instant the engine and trucks passed rapidly by. I saw how narrow was my escape, and if my own will had acted further in stepping on to the other line of rails, I would have been instantaneously killed, but the eye which saw and the hand which gripped me fast was certain of safety.

On another occasion, when seeking my way across a lonely moor one dark night, and was going along with apparent easiness, and as I thought in apparent safety, and thinking only of my destination, I became all at once conscious of a barrier in my way; a kind of stiffening of the air, having quite a perceptible feeling without seeing anything or person. I stood and reconnoitred the situation, and cautiously going forward some steps I stood on the edge of precipitous crags, the bottom being sixty feet below. This was companionship by the way, which I dreamt not of at the moment, and felt consoled and happy by this proof of the guardianship of angels.

Clairvoyance is oftentimes in my experience active and strong in romantic corners, and assists when reason and judgment are apt to decide wrongly. One day walking in company with a friend on a country road, we came in front of the ruins of houses, and I saw distinctly sitting on a heap of stones the person of an old woman dressed in the peculiar garb of Scottish people of the labouring classes: a little shawl over her shoulders, and a white cap on her head. The sight was peculiar, as no inhabited houses were near, and while in the act of going forward to speak with her, the life-like person began to dissolve and gradually went out of sight, leaving nothing to be seen. This phenomenon was a surprise and produced a profound sensation. I learnt afterwards this person had inhabited those houses, had passed a long lifetime beneath their sheltering roof; and to others besides myself, her psychical form had been seen lingering about.

These instances illustrate the affinity of spirit action in the common incidents of life. But we are requested to speak with more distinctness in regard to certain well-defined modes of control, and the method spirits adopt in making known through mediums their thoughts and ideas to those sitting in seance or to a public meeting.

I have been controlled to speak at meetings of various kinds, and have done so unconsciously with the eyes shut, but why this should be so I cannot exactly say, unless it was to secure a more exclusive right to the action of the brain and the organs of speech. I never for one moment, supposed that this form was assumed on my part, and in other cases the same involuntary act must have taken place. But the whole question of trance is involved in this idea, and whether

speaking is done with the eyes shut or open, the other portions of the body are under the rule of spirits or persons apart from the medium.

If it becomes a question of sham or pretence on the part of the medium assuming a position with the eyes shut, then the question will pass into another form, but if simply a matter of enquiry as to the proper mode of controlling, we are anxious for a change, so that trance speaking in its most popular form may become a thing of the past. I am conscious that the power of enlightenment will proceed as gradually from the mind consciously acting from its own powers and capabilities, as under the dictation of spirit people.

I am now fully convinced, from the result of my own experience, that the power would be greater and the evidence of spirit action more conclusive, by endeavouring to speak from the platform without the use of the unconscious trance or any abnormal form. All trance speaking, however, invariably leads, when conditions are duly observed, to the privilege of a good normal speaker, as the latent power of language is developed through the action of trance on the functions of the brain; therefore trance speaking will always be an adjunct in the development of mediums, and if regarded as a process to reach the desired end, that of eloquence in speech and a persuasive power of language, there would be less chance of falling into the mistake of reading the thoughts of other people's brains or what is termed "pirating;" for it is a thing which often happens when a person with a strong will in the company tries to project his thoughts through the sensitive, and even succeeds although at the time under the control of a spirit disembodied. To psychological students this should be no mystery, as many minds on the earth-plane are far more developed in will-power than numbers of controlling spirits. The phenomena are a beautiful illustration of the sensitive nature of the human organism, and when clearly demonstrated should be the ground of a reverential study of science, and not the evidence of a flaw in the armour of defence. The first trance address I listened to through Mr. Morse, contained this bit of experience, which proved the most convincing evidence of the psychic nature of the performance. I will tell this for the good of others as well as myself.

We arranged to bring that gentleman to town to give a trance oration. Of course we had to get a chairman, and this person was found in the form of an intelligent working man, much respected in the community. To make things secure, this person prepared his speech to be given from the chair. On the night arriving, our chairman got into his position, but he actually had no power to take his written speech from his pocket, and in a few neat words, spoken extempore, introduced the lecturer. What was his surprise to find Mr. Morse uttering verbatim his own written speech, as an introduction to his own lecture, while all the time he held the written document firm in his pocket! This marvellous evidence of the then *new power* was a grand treat to all those who were conversant with the fact, and was the first sure bit of evidence I myself received.

Now with regard to Clairvoyance, it is not necessary in the present instance to enter into a dissertation on the nature and method whereby the power or faculty is known, but simply to trace the line of connection between what is termed Thought-reading and Clairvoyance. To my mind, there is a difference not only in degree but in substance, and the active principle at work is not so much an energetic movement of the brain, but a quiet feeling or perceptive sensation by some interior power of being. I mean to say, the knowledge does not come to your possession by a strenuous effort of the mind, but by an instantaneous flash, which sometimes occasions surprise and alarm at the suddenness and clearness of the knowledge communicated. In Thought-reading (and I speak from experience) there is always a strong muscular movement occasioned by the active state of the brain, and this goes on as long as you are intent on the search, or seeking to unfold the problem placed before you, and so strong has been the movement of the will upon the substance of the brain and muscular fibre, that perspiration will break out all over the body, and after this effort a sense of fatigue and weariness will take place, and often utter exhaustion through the consumption of force.

Now all this betrays the difference between the two subjects. Clairvoyance distinct and clear is a quiescent reception of the information, and while the process is going on a decrease of heat in the body is perceptible, and the action of the brain subsides into a state of rest, and sleep is induced—and often at this point a stupor comes on, while

all the time a description and disclosure is given the party desiring information.

In the case of Thought-reading, there must be immediate contact with the person who has the secret closeted in his or her mind, and this must not be cut off, or else failure is inevitable. Clairvoyance proper has not this mode of action, but is more free and independent, relying upon more subtle, and at the same time, unencumbered conditions. The person whose mind and actions are being unfolded, may be beside the sensitive, but then not only is the thought of the moment described, a large track of life's surface is rapidly gone over, and important facts brought to memory bearing upon the information wanted. Also the scene of operation may be thousands of miles away, and this is brought near by the delineation of events and circumstances that are taking place, or have been enacted there.

But it is almost impossible to theorize on a subject which needs practical demonstration, and a careful analysis of all the facts which have been brought forward. It is a curious specimen of the ignorance of many people when they try to place this subject before the mind in a pathological light, when it contains such a mass of practical information, firmly built into the structure of human society. It is the misdirected efforts and vicious opposition which this science of mind meets at the hands of those who have ability and time to work out this mysterious and almost inexplicable problem of human existence. To root out by hard persecution is even more diabolical and ruinous, as a large part of the present action of the human mind must be lacerated by the process, and those possessing the gift of Clairvoyance are considered by the general public in this country as a fraternity of rogues, and even the Almighty is challenged for the workmanship of His own hands.

ALEX. DUGUID.

369, High Street, Kirkcaldy.

THE NEW DISPENSATION.

THE DAWNING LIGHT.

To Mr. James Burns.—Fellow Worker,—The clock has just struck three a.m., and although the hour is early for one to arise and write a letter, it seems so important to me that it should be done, that personal feelings are set aside for universal good.

I have long felt that you have tried to express general principles; I look upon you, therefore, as a universal good in the form of a man.

OAHSPÆ is another expression of universal goodness, to all who carefully read its pages, and prayerfully apply to their own actions the truths therein contained. When I read the first page, my heart gave a great bound.

I said, "At last, I perceive what I have longed for all these years. Are there others ready to live these grand truths that we have felt burning within our hearts, since we first placed our feet upon this promised land?" We feel their great importance, and we will begin with ourselves, and daily show in our outward life that we have understood OAHSPÆ.

So long as we are united and always work together, it matters not who takes the lead, for in this way only, will all true reformers be successful. In this age of accumulated knowledge there must be equality. No high, and no low, are recognised in the "Father's Kingdom." Since we personally became acquainted with you as a worker in the spiritual field, we have ever felt an interest in your welfare.

It is not always wise to express our feelings, just when we perceive their true import, as time and experience frequently mature mere feelings into principles, which are more grand and more effective. The letter must always precede the spirit, and as we have had the letter, or literal expression of Spiritualism, it is time the Spirit should be felt; which implies more than can be embodied in words.

In OAHSPÆ we have both the literal and the spiritual interpretation of those general principles, which have been through the columns of the MEDIUM, called "Harmony and Peace." Only those who read and practise those beautiful truths will ever realize the full meaning of the "New Dispensation" on the earth. Old things have passed away, and, behold! I make all things to appear in a new Light, saith Jehovah.

This new "Light" has appeared in the Western Land, and the "Voice" is heard saying, "Go ye into all the world and teach the gospel of peace and good will to man," which when fully understood will bring to an end all war and discord, and the "Olive branch" shall be waved on your public

platforms, as a silent but potent messenger of that which will cement all hearts into one true brotherhood that time will but strengthen.

We have seen and felt what these things imply, for if we have been nearly ten years living as an isolated family, in what some would term a wilderness, it has been to us as the "working out of our own salvation," for we have conquered the difficulties that looked us so sternly in the face, when we falteringly began to realize what is meant to stand alone.

Oh! the aching hearts, the weeping eyes, the over-strained muscles, that have caused our backs to bend beneath the burdens, that only Love and Duty imposed upon us; for personal choice was ever given us, either to relinquish our noble calling, and return to the world, taking what it would give us (which to us meant only worldly prosperity), or to persevere, and still ascend the difficult paths that daily and hourly called forth our utmost efforts to tread.

Yes, fellow worker, even as you have seemingly worked in your own department for so many years, almost alone, so have we in ours, for we have converted the wilderness into a blooming garden of fruits and flowers without, and within we are crowned with the "Light" which has acknowledged our faithful service. And what of those who are still in the world!

Does not OAHSPÆ teach them also, that they must come out of the land of darkness, and separate themselves from its influences, if they would realize the blessings that are in reserve for them?

The "Lodge of the Faithists" has been established in our dwelling, the best room has been made into a sacred chamber, and there we as a family only, have offered ourselves, our lives, our all, to Jehovah, to be used as He shall see best. We are led by no uncertain light. Conscious inspiration is given, and the fruits bear witness that we are led by the "Father's hand." Are there others who would like to become Faithists?

The way is open to them. They know something of the previous history and character of those who have tried to follow their highest light, and which has now been supplemented by a still higher "Light."

Fear should be excluded from the spiritual mind. Love for that which is best must be the guiding star. Duty will then become a pleasure, let it take on what form it may. Enquiries will be cheerfully answered to any who may ask from a pure desire to live, and not theorize on "Faith in Jehovah."

Again, dear fellow worker, do not grow weary: continue to publish to the poor your issue of DAYBREAK. It means more than what appears on the surface merely. The coat has placed it within the reach of the poorest workman, for he and his family may therein perceive the breaking of a "New Dawn," that has even now begun upon this earth.

A LOVER OF TRUTH.

[In reference to the invitation held out in the foregoing letter, it is necessary to state that all inquiries respecting the Lodge of Faithists may be sent to Mr. G. R. Hinde, Fraternia, Anaheim, Los Angeles Co., California, U.S.A.—Ed.M.]

THE PLATFORM.

TRANSMUTATION.

In the opening of her lecture, Una said the term "transmutation" was usually applied to the changing of all metal into gold, but that it should extend to the representation of the process throughout the entire universe which converts one kind of substance into another, especially referring to the continual change of the grosser matter into the finer, from the lowest form up to Pure Spirit; Pure Spirit being that which alone has the power to permeate all things, and is clothed upon by everything. The transmutation of metals into gold is within the reach of man. All that is necessary to find now is the particular method of applying electricity to the three substances, amber, quick-silver, and a granulated earth which is to be found at times in and about the seams of gold. The elixir of life is also within the scope of man's discovery. But were it found, it should be used only by those who are of the purest nature and able and willing to work for the highest good of the human race—such men whose loss would be irreparable. It would not be desirable that men live throughout the centuries, except in a few cases.

The lectress then adduced proofs that there was no missing

link in the universe, and that man, far from being an isolated and distinct creation as theology falsely taught, was but the first and most fully evolved of the earth animals; and that not unfrequently the so-called lower animals excelled him in affections, moral qualities and instincts.

The term "Atheism" was then brought under consideration, showing that the word "atheist" did not mean one who denied the possibility of a God, but one without God, or with a God not proven; and that while the common lower order of so-called free-thinkers, who boasted that a Hackney grocer was superior to Jesus Christ, and other philosophers and lovers of humanity, and used often coarse and unrefined symbolism, were repugnant to our higher instinct. There was no grander platform from which to rise, or on which if they would, and could be content there, on which to rest than the sublime self-sacrifice which led such men as one or two of our greatest sacrifice-lead free-thought leaders to be willing to do all to suffer all with no thought of personal reward, but simply the good of their race, and of all being to which their influence extended. And were the splendid and elevating religion of Hero-worship revived, such as these would take the highest rank.

An admirable finish was made, and the view of general transmutation discussed at length. We are all under its influence so far as its improving power is concerned. We transmute all that is around us, gradually and slowly it is true, but, nevertheless, with enduring and sure effect, even in the streets and the common vehicles. At home, how presence is courted or avoided as the transmuting power is for good or evil. Talent also is at work in the same way as the moral faculties, and so with all qualities and natures throughout the universe. The grandeur of this particular treatment of the theme, concluded with an earnest appeal to look to the purification of our individual being as well as the improvement of the race, seeing that those we love advance rapidly or deteriorate, intellectually, socially and morally, as we ourselves are transmuters for good or evil.

THE SPIRIT-MESSENGER.

THE ERRORS OF MODERN SOCIALISM.

A CONTROL BY THE "EARL OF BEACONSFIELD,"

Recorded by A.T.T.P., November 13th, 1884.

The Sensitive, under control, said :—

Between Khartoum and Berber there are many treacherous and lurking foes. It would take a very strong spiritual inducement indeed for that Chinese hero, and Egyptian hero also, to leave the safety of fortified Khartoum, backed by any expeditionary force that he could muster, to venture that life on which rests the safety of the political party which trusts him so entirely.

The first Conservative victory gave to Lord Salisbury a greater right to his opposing opinions. Hackney is contesting another seat to fill the place of him, who had gained by the strength of his will the love of his patriotic countrymen. Should the Conservative candidate succeed in his gallant opposition in Hackney, a Borough known as so purely a radical one, what would two such successes count against that, which you spiritually report to me as a matter of fact, namely, the transition of General Gordon at the head of an expeditionary force from Khartoum to Berber? I ask, that is if I accepted this report as being truthful. True, I admit that official journals certify to this disaster in even more than a double sense, for, if true, a noble and God-fearing soul has given up his earth experiences, out of pure love to his country and countrymen; and more than this, there have been charges of vacillation against the Government as now existing, and that had he been sent to the Soudan at the head of that force, which is now sent to relieve him, or rather a force co-equal to it, there would have been no danger and no charge impending against the policy of our present rulers. But the fact remains, that he was sent out alone, unaided by physical force, with only a governmental reliance on his mental capabilities. The Government also took into consideration his fearless courage, and unhesitating trust in his God. I say, if that which you tell me be true, any seats which the Opposition may gain, are as nothing in comparison to the blow which his death would be to the prestige of the Liberal Government. Nay, I even go further, and say, that if this report be as well authenticated, as you deem it to be, that it will greatly govern the action of the Upper Chamber, I mean the House of Lords, respecting the Franchise Bill. So I think, but without authentication (and your report bears with it spiritually no form of truth) no word of mine shall advocate opposition to the will of the people.

Why do I not believe it? is the query of all, who love and

guide the Recorder, and who are here present. I say, I do not believe it. Sometimes rumour, and more especially disastrous rumour, is advocated by those who are opposing just measures. If this rumour, which will be in the public news of to-morrow, has been formulated by them, I for one say, that it is a mistaken policy; for consider the triumph in the event of the reverse being the actual fact, and that if in continuance of the gallant defence already proved, there comes to this country the news, that the relieving forces have been successful, and that General Gordon rightfully receives for his services the thanks of the people, as administered to him by the House of Commons, over whose elections they rule.

My Lords, the question now is this: Is it worth while to prepare to-day for radical change? How ever Conservative you may be in heart, is it possible to fight against the tide of circumstances by idle rumours? It is a mine which may be easily sprung at any time by telegraphic communication, and serves only a purpose for a moment. Sometimes I think that my views have been much modified during my spiritual career; but I would not have you credit me with becoming a traitor to the interests of party, nor of holding subservience to radical notions; I mean by this, I know you are anxious, that I should be outspoken without circumlocution, and without trying to veil my meaning; and I answer, Be it so.

There is, my Lords, in consequence of your opposition, a great cry throughout the length and breadth of Great Britain, for the abolition of the House of Lords and of hereditary legislators, and their rights are distinctly and definitely denied. Political thinkers have the right to ask me my opinion, and I feel bound to answer their desire. I consider that if there is a man or any number of men exercising improper power, they should be removed; but in admitting this, I do not admit the right to alter the form under which they inherited that right. In the exercise of political power, and more particularly that which is exercised to-day, a day in which the toilers have learnt to think, a greater revolution than when Robespierre ruled and Louis XVI. fell, it is necessary for those who are trusted politically to make up their minds, whether or not they shall exercise that power properly. Do you, my Lords, admit this necessity? Any opposition to social law is not in accordance with political economy. I mean, that if the Lords oppose the modern socialism now prevailing, they become enemies to the masses. They may talk of the rights of political economy, they may put forth arguments filled with seeming logic, but which amongst the masses will produce only discontent. The poor man argues: I cannot join with you in metaphysical reasoning; I do not know of logical utterances sufficiently to combat your views; but this I know, that right is right, only in accord with my instinct.

I do not know whether you Conservative thinkers have ever dwelt on this fact, that instinct is but another name for that which we all, both high and low, possess in common, namely, reason: Reason, which in its primal theory can neither be confuted nor taught, and why is this? It is because it is God's gift to all. Those who are creating wealth can more easily create argument; but instinct among the toiling masses of Great Britain is above all theoretical argument. Take the history of all great empires in their Rise and Fall, and Great Britain shall never fall whilst one spiritual leader's voice can be heard; and let modern politicians remember, that spiritual admonitions should bear more weight than even the political experiences of the present or the past. When rebellion raised itself audaciously in the Roman Empire, what was there so efficacious as the gratuitous feeding of the poor of Rome. Take that fiery and exorable people of France: what has been the primal cause of their upsetting law and order and the rights of property, and of making its aristocracy refugees on the face of the earth? What built up the barricades in the streets of Paris? And the answer of every thinker will be: The action of Capitalists, who forgot their duty, combined with the poverty and misery and low wages existing amongst the Toilers.

It is not a question of political economy: this I want the Capitalists to realize. According to the theory of the Capitalist their claims are like a sieve, that will not hold water in respect of all argument; but I want the Capitalist to consider, that the Toiler places instinct above argument. My Lords, the note of warning has been given to the Conservative thinking mind, through other lips than my own. There is a modern growth of Socialism, which has had its birth from despotism; which is adverse to all things despotic, that is, the Socialism born in the North, and spreading throughout all Continental Empires and Nations; a teaching filled with fearful sacrifice, awful martyrdom and dreadful resolve springing from the people. Little more than a myth, a few years ago, to-day it is a reality. Although for socialistic teacher its followers claim an ancient birth, placing as the teachers of Socialism the Christ of the Gospel, the Jesus the Nazarene; for they claim that he taught the original equality of mankind; they claim him as a Socialist, because he commanded his believers to hold all things in common, one with each other, and for the breaking of which command the apostles condemned Ananias and his wife Sapphira.

You may hold that such teaching is as impossible to-day as

any teaching that could be conceived by reason. To this I agree. God has permitted diversities amongst humanity. His hand alone has raised up the wall of division. He Himself has formed different castes, and why? Because were the socialistic teachings of nearly two thousand years in the past to be followed now, they would entail the blinding of envy with reason; and were this to be so, reason would ultimately be blinded by envy. But what I particularly want to point out is this, that in the past the populace was willing to act without asking many questions, they were guided alone by instinct. To-day they are anxious to act, but are also anxious for the vindication of their actions. One named "Robert Owen" has controlled here; he has been named as the founder of socialistic views. I say, no such thing; he was only a follower; but I ask the Conservatives not to stigmatise as Socialists men, who only ask for worthy and efficient leaders. They are asking to-day for an important concession, and, my Lords, they will certainly get it. Seven hundred thousand men meeting in Hyde Park, a number nearly equal to one-fourth of the population of the metropolis, proves that the populace of London are thinking of their political rights. It is idle and perfectly inconsistent to deny either the advantage or disadvantage numerically of a demonstration at a meeting, and I positively assert that, in that park and at that demonstration there was positively over half-a-million of English toilers. The Metropolis sent forth its portion, and the Provinces were not wanting. The Conservative or the Liberal Press may put it down as only between one or two hundred thousands, but the fact remains the same as proved by the toilers themselves.

This question, this Franchise question, the Toilers think is social reform; and who will be their friends? Whom shall they trust? Shall they trust the party, that means the greatness of Great Britain in its continuity, or will they trust the political agitators now in power? I have been very sparing of my opinions hitherto. Sometimes I think with you, dear Recorder, that the greatest Conservatives are the modern Radicals. In their working interests the Non-Society man is ignored. Where, then, I ask is that right of liberty which the Radicals say is the inherent right of every man? As a Conservative leader, I think that liberty is one of the noblest gifts of God, and that slavery alone robs man of his self-hood. But, cry the Trade Union leaders, unless you join us, you shall not eat your bread. But, cries the Non-Unionist, I would like a will of my own. What says the Unionist? You shall have one, if you will to join us, but if not we shall place manacles on your will by starving your body. And they say and claim for this action the title of Radicalism, and say "it is necessary for us to be so firm, in order the better to compel those, who have robbed us of our freedom." What do they mean? Do they mean that to gain freedom, they must rob their fellow men of their freedom. Is that what they mean? If not that, what then is Socialism? I say, it is this band of men enforcing their own ideas of society on humanity at large, whether they will or not.

This is a fair definition of modern Socialism. They are praying for what they call the Reign of Freedom, and for the successful establishment of a Socialistic Government. Now, what is the Government at the present moment? What is its action? Freedom. Any law that strikes at the freedom of man is a bad law. Take the Courts of Law; take the follower and believer in spiritual views—Mrs. W. and her alleged contempt of Court. Any plea affecting the liberty of any of Her Majesty's subjects takes precedence over any other business. All good laws are based on the principle of perfect freedom. So long as I let another man alone, so long have I a lawful claim that he should let me alone also. Such is the present law as established, but the Socialistic propaganda would interfere with freedom, would forbid specially in trading anything that would in any way tend to humanitarian inequality; would forbid any monopoly of what Socialistic leaders would call common rights. But to say, or to argue, that such a government is possible, is to show perhaps one of the most egregious examples of false reasoning that it would be possible for a human being to be guilty of; and, therefore, when a thinking mind charges the modern Socialists with being despots, they are but making a consistent and reasonable charge. Equality could never be desirable amongst humanity.

It does not matter, whether you take for example the mechanic in the workshop, or the professional man in his more delicate employment: either will suit my purpose, and working-men know it practically, but only believe it theoretically. A stands at his bench, and cannot earn at piece-work more than thirty shillings a week; B, who is his nearest neighbour at the bench and at the same work, is half as quick again, and can earn his fifty shillings just as easily as the other his thirty. Can ever these two men be on an equality in labour? What has made them different? I say, God's own gift through parental deference to God's own laws. These have made these two labourers of distinctive qualities. Shall their Socialistic teachers make these two men equal? Socialism says, we would take from the rich and give to the poor; but, says the man who is quicker than his fellow workman, "you cannot take from me that which God has given me. I have no wealth which you can take from me, therefore all that you can take from me

are my earnings, and therefore for the future I shall do no more than my neighbour."

Ye Socialists in spirit-life, as I have spoken to the Lords, so shall I speak to you. Each have your duties. God has commanded the Capitalist, as well as the Toiler, to obey His laws, and you, the Toilers, can rebel against these laws as easily as the Capitalists, who employ you. But the party, be it the Toiler, or be it the Capitalist, who offends against God's laws the most, then certainly that party is the foremost to suffer. Times are always changing, forming new exigencies; the politician is wise, who recognises this necessity. Higher and brighter facilities are opening through time to the Toiler. Some of your surroundings, dear Recorder, think that the Spiritual Movement is advancing too rapidly. Sometimes I think so myself, but in the name of that God who made us, for your own interests, ye Toilers, for the interest of the Capitalists who employ you, I ask you, the Toilers, to meet this change of the day in all reason, and not to be hurried into any course of violent action through the instigation of nameless agitators, without any pedigree of respectability; for then shall you be true to yourselves, your country, and your God.—FINIS.

ECZEMA CURED BY A MEDIUM.

A gentleman who has travelled a great deal about the world writes to us as follows:—

"As a Spiritualist of twelve years standing, and having had the experience of many mediums both in this country and in the United States, I wish to state that having had a serious attack of eczema in June last, I began about the middle of July to be magnetized by Mrs. Hagon, of 21, North Street, Pentonville Road, a trance medium, and I at once felt much relieved. I continued the treatment for about a month, and having to leave London I did not return until about two months ago, when I took advantage of Mrs. Hagon's treatment, with the result that I am completely cured and am in better health than I have been for the last eight years.

"Both I and others, whom I have recommended to her, have found very satisfactory guidance from her controlling spirits, particularly in affairs relating to persons and circumstances in foreign countries where we were interested."

Verbally our correspondent described his case as a very serious one, that had baffled the best medical treatment, so the cure is all the more noteworthy.

INVESTIGATORS' EXPERIENCES.

SUCCESS OF A PRIVATE CIRCLE OF INVESTIGATORS.

I, my wife, her mother and three sisters of my wife, have been investigating Spiritualism just over the twelve months, and we have now proved the truth of it beyond our most sanguine expectations. During that time, our spirit friends have made numerous attempts to speak through my wife, but were unsuccessful until the 24th ult., when they spoke through her for the first time, when we felt very grateful for such a victory. A few days afterwards they spoke through one of her sisters, who has not sat for development more than once a month during that time.

Now I am pleased to add, that my fellow-workman, who has perseveringly continued to sit with us, despite the many failures we have had, was controlled to speak by several of our friends who have gone before, proving without a shadow of doubt to be the loved ones whom we knew in earth-life.

About a month ago, I introduced to our circle another fellow-workman, who very much wanted to know something about Spiritualism. He had not sat more than two or three times when he was entranced and shaken in a most violent manner, taking two of us to hold him. But we expect he will be controlled to speak at our next sitting. The reader will observe that out of eight sitters, three mediums are developed, and one nearly so, in twelve months. Surely these facts are sufficient to stimulate enquirers into the phenomena of Spiritualism. Truly patience and perseverance are requisites to obtain success in this philosophy, as in any other department of life. As we have sought, so have we found, and our gratitude to God is unbounded for this glorious truth and light, which is now slowly but surely dawning upon humanity.

W. C. STOKES.

P.S.—I append the names of the sitters as follow: Mrs. Westbrook; Mrs. Stokes, Medium (1); Miss H. Westbrook, Medium (2); Mr. Elson, Medium (3); Misses C. and O. Westbrook; Mr. Boxall, Medium (4); W. C. Stokes.

16, Tyrrell Road, Peckham, E.

POWERFUL TABLE PHENOMENA.

I have been attending Mr. Swatridge's meetings since they commenced, at 3, Alfred Terrace, Upper Holloway; and after they had gone on for a while, he proposed to hold a developing circle on Tuesday evenings, and it is of the one held on November 11th, I now write. The sitters were Mr. and Mrs. Swatridge and their eldest daughter, my wife and self, and

three others. With the exception of Mr. Swatridge we were all merely investigators, and I may say, never expected the startling manifestations which took place. The front room in which the seance was held communicates with the back room by a large pair of folding doors, which are securely locked and bolted. Mrs. Swatridge said on the previous Tuesday, that unless the table at which we sat (and which is a heavy mahogany dining table weighing over 2 hundredweight) was forced through the locked doors into the room beyond, she would never believe in Spiritualism; and the spirits promised that on the 11th inst. they would force the table through the doors. On the evening in question, after an invocation by Mr. Swatridge's guide, and some singing of hymns, the table turned round to the doors, and forthwith commenced to batter them in, and considering the weight of the table, it was truly wonderful how it was thrown about. After about three quarters of an hour the right-hand half of the door was burst open, the lock-plate being torn out of the door. The table now moved back to near the window, and then with one rush across the room, it burst open the other half of the door, and carried us all with it into the next room, where it seemed to literally jump with joy. It then went back into the next room, and one noticeable thing was, that as it came to the carpet at the edge of the doors, the legs were lifted up in order not to tear the carpet from the floor. The final manifestation was the sudden turning of the table over on its side on the floor, and then the putting of it on its feet again. I may mention that there are no castors on the table-legs. The performance altogether was more than enough to satisfy the most incredulous as to the truth of Spiritualism.

The Monday evening meetings are a great success, Mrs. Hawkins's guide having given many very clear descriptions of spirits present, nearly all of which were recognised, and also in some instances given messages and names, which were quite understood. Mr. Swatridge's guides treated us to many very able discourses on spiritual matters, and from what I have seen and heard, I think there is every proof of the truth of Spiritualism.

J. W. HALL.

257, Kentish Town Road, N.W.

OBITUARY.

JOHN H. WOODHEAD, STOCKS.

Our earliest acquaintances in the cause of Spiritualism in the Halifax district, were the amiable family of Mr. Stocks, whose kindly faces were to be seen in our audiences wherever we lectured for miles round Shelf. This takes us back twenty years ago, but there has been no change in the loyalty of those steadfast friends. Mr. Woodhead was of a very retiring disposition, and his views and abilities were not easily got at. We are thankful for the following particulars:—

"It is with regret we have to inform you of the death of Mr. John H. Woodhead, late of Stocks Farm, Shelf, near Halifax. He was in his seventy-ninth year. He was much respected by all who knew him; a good husband, a kind father, a true Spiritualist. It is about twenty-seven years since he was convinced of its truths, and since then he has been a firm friend to the Cause. In former years he had a deal to contend with and had several miles to walk to a meeting once or twice a week for years. He has lived a life of peace, and never doubted in his knowledge of the life hereafter, and passed away in full confidence and peace.

"Formerly he was a true Churchman (Church of England) for forty years, but since he was convinced of Spiritualism by his own daughter, he left the Church and has since lived a much happier life. If out on a dark night in the country, he was accompanied by his spiritual guide with lights. When the writer was in London, and went to see Mr. Towns; he said, 'The man who lives with you (Mr. Woodhead lived with me then) is a grand man. He is quite illuminated. He is as near a spirit as it is possible to be while in the body.' Mr. Towns saw and described him, although in London and Mr. Woodhead in Halifax, as plainly and far more so than any natural eye could have seen at Halifax."—S. J.

MRS. HANNAH TINK.

On Wednesday, 19th inst., passed away, in her seventy-fourth year, Hannah Tink, wife of Mr. W. Tink, of Daybreak Villa, Lowestoft. She and her good husband became Spiritualists from hearing Dr. Peebles on his first visit to London. About eight years since, Mr. Tink built a villa residence, and as part of it was to be devoted for spiritual purposes, the deceased named it "Daybreak Villa," which is shown on the building. Monthly Sunday services have been conducted in a room set apart for the purpose, by Mr. Dowsing for seven years. Our departed sister took a lively interest in the services. Though advanced in years she was active in body, preparing the room, attending the door, and placing strangers and making them feel at home, thus greatly aiding conditions for the speaker, and aiding with her voice in the singing. She was an active, industrious wife, a true friend and true Spirit-

ualist. Though she will be missed here, she will still assist us there.

Mr. and Mrs. Tink have nobly supported this paper from the first, and in compliment their new residence was named after it. It has been a source of regret that we have not been able to pay them a visit, diphtheria having stopped us at Ipswich, when on our way thither. May we all meet in a brighter Land, and a grander Temple, where the "Day-break" will have passed into full day!

LILLY E. CALDWELL.

On Friday night, Nov. 21st, Lilly E. Caldwell departed this life. The interest and sympathy evinced by all on the transference of this young child to her new home, may be an excuse for a few particulars. She was present at Mr. Burns's lecture on the previous Sunday; and perhaps her regular attendance with her mother at the meetings, and her affectionate nature made her well known: being an only child and her mother a widow, is perhaps another reason. Events proved that she was loved by all. The funeral took place on Monday, when Mr. Armitage officiated, being a novel feature in the history of Spiritualism in Leeds: for it was the first Spiritualistic funeral that has taken place here, and to see Mr. Armitage in the desk reminded me of the benefits of recent legislation. Some of our members were absent, but this was the exception. At the grave a hymn was sung, and the service concluded. A profusion of flowers and wreaths were contributed, the friends vying with each other in their bountiful supply. Mr. Scott's wreath was accompanied with the verse:—

"This lovely bud, so young, so fair,
Called hence by early doom,
Just come to show how sweet a flower
In Paradise would bloom."

As in Mrs. S. O. Hall's case, the hearse had no plumes, and the wreaths were not interred.

I think the spiritual teachings derivable from these events are obvious. Had the mother felt as S. O. Hall puts it in his poem ("Believe and Trust") "rebellious and heart-broken," such sympathies, actions and thoughts as were furnished by the ceremonial could not failed to have strengthened and uplifted the bereaved mother, and convinced her that there is a reality in the future life and that the parting from her loved one is only for a time. Very different this to the question left unanswered by the minister: Does my child live? The spirit guide has already communicated respecting the child's reception in spirit-life and her future education there. From my personal knowledge I can testify that the style and conversation was quite consistent with the character and individuality of the spirit when in the body.—J. L.

Leeds, Nov. 25th, 1884.

THE PHILOSOPHY OF HUMAN LIFE.

Self-love, which constitutes the first man, called also the old man, and sometimes th' old lad, is chiefly accountable for all that mars the happiness of the human family.

Everyone's life is marred to an extent corresponding to the percentage of self-love it contains.

Man's reformation is not largely effected without his own effort to reduce the percentage of self-love in his own life.

He who is quick to discern, and strong to repel, every suggestion or intimation emanating from the first man,—self-love, or self-will,—is a progressive man.

Man receives a greater blessing in the rectification of his own life, than is contained in any amount of the best things that earth can supply.

The best educational means wherewith man can be brought into contact are, undoubtedly, those which prevail upon him to think for himself,—to ascertain the state of his own life, and the value of harmony with the highest light within him.

LEEDS: Psychological Hall, Nov. 23.—Mrs. Gregg was the speaker. In the afternoon it became known that our youngest member had been suddenly called to a higher sphere. The control seemed unable to proceed, but announced as the subject "Let the dead bury the dead," but the service was no failure; it was a spiritual baptism to all; it was good to be there. In the evening we had a most instructive lesson, showing how sorrow for departed friends retarded their progress. Whether it was from the sympathies excited by the occasion or other cause, Mrs. Gregg's guides discoursed in a most convincing and able manner. Mrs. Gregg's being planned for this special Sunday at our Hall was a curious coincidence, and though she heard of the loss of our little member, seven years of age, on her way to the hall, no minister could have taken up the subject at such short notice and treated it so profitably. It is an instance illustrating the truth of Spiritualism; and that being true it is in accord with reason.—J. L.

BISHOP AUCLAND: Gurney Villa, Nov. 23.—In the absence of Mr. J. Scott, Mr. Dunn reviewed the different religions, pointing out their disagreements, and then passed on to a statement of positive principles in an eloquent and instructive manner, which met with hearty approbation.—GEORGE TYRRELL, Old Shildon.

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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 28, 1884.

NOTES AND COMMENTS.

We have only known Mr. Clarke, of Plymouth, since he became a medium, but have regarded him as an intellectual and cultured man. Much scholastic study, or the want of it, is no criterion of "education." But how preposterous it is to hint at the assumption that because a man has acquired considerable knowledge and culture that therefore spirits cannot utilize him as a medium! Is the most ignorant not cultured somewhat? All know their mother tongue after a fashion, and have a countless number of ideas and experiences. Deprive them of these, and what could spirits do through them? The fact is, the more extended the mental sphere of the medium, the more sound matter can spirit guides communicate. It stands to reason, and is confirmed by experience.

We are glad Mr. Duguid has come forward with a paper on mediumship. We wish the clairvoyants would follow the trance speakers, then the physical mediums could unfold a wondrous tale. An example of this may be expected in the forthcoming volume of Mr. Eglinton's life and experiences as a medium, the advertisement of which again appears on our back page.

What of the Control? Is it not remarkably characteristic? Quite radical, if politic so to be; but a strict Conservative notwithstanding. Those who knew the man, or studied him, will be able better to judge of the parallel in style. He seems to set a high figure on the Hyde Park demonstration. Perhaps he includes all the spectators in addition to the processionists.

Mr. Colville's letter reads with much freshness and fulness of information. We have seen an engraving of the New Temple, in the Boston "Sunday Herald." We wish we had just a little clipping off the garment of Mr. Ayer towards the Liabilities; it would cover more nakedness than all the clothing which the British Brethren can supply; sartorial though some of us may be.

At West Hartlepool on Sunday last, Mr. W. H. Robinson discoursed on the same subject as Mr. Burns handled on his visit to that town when he confronted Mr. Ashcroft, and the second night had a debate with a Rev. Mr. Lawson, who wanted to show that there was not a strict parallel between biblical phenomena and those of modern days. Right he was, if he had only bethought him that spirit-photography is distinctly a modern manifestation, and just as certain evidence of the existence of spirits as of ordinary human beings. A fac-simile of Moses's "slate-writing" of the "two tables of testimony, written with the finger of God," would be a grand feature in a Family Bible, and a photograph of Jesus with his invisible ministrants would have confronted unbelief with facts. Let us give thanks that the All-Father has more abundantly blessed this age, though the priests may ungratefully rail, and shut their eyes to the brighter Light.

In the absence of Mr. Morse in the North, Mr. I. Macdonnell will lecture on "Faith Healing," at Cavendish Rooms, on Sunday evening. As Mr. Macdonnell is an old Mesmerist and before-time intimate of Archbishop Whateley, his remarks cannot fail to be replete with interest. Mr. Morse has had to discontinue his Friday evening receptions on account of ill-health. It may indicate a new development, and these changes are often accompanied by most painful experiences.

It is with great pleasure we observe that the Sunderland friends have determined to continue their meetings in a more private way. A good will come out of that, as it will give conditions for development. We have watched the course of our Sunderland friends with much interest; they have utilized not a few useful local workers, and have done a deal of good work without falling back on professionalism. Mr. Rutherford and other old students of education have modestly toiled shoulder to shoulder with the more recent recruits, and built up a good work. This is far better than forming a Sartorial Clique, and weakening the forces of the Movement by creating antagonistic classes.

A gentleman desires to make the acquaintance of Spiritualists residing at Winchmore Hill, Edmonton, New Southgate, Potter's Bar, Enfield, Barnet, and the adjacent villages, with the view of establishing a private association for social intercourse and spiritual investigation.

Mr. J. J. Morse will lecture at the Weir's Court Hall, Newcastle, on Monday, Dec. 1st, at 7.30 p.m., subject—"The Gospel of Death," and on Tuesday, Dec. 2nd, at 7.30 p.m., on "Two Humanities."

Mr. E. W. Wallis will lecture at the Camden Street Hall, North Shields, on Sunday, at 2 o'clock, on "The practical value of Spiritualism," and at 6.15, on "Life, a failure or a prophecy." Announcement is also made of lectures during this week.

MACCLESFIELD: 62, Fence Street.—On Sunday evening next, Herr H. E. Schneiderreit will speak at the above address. Meeting to commence at 6.30. Friends are cordially invited.—E. W.

MR. J. BURNS IN YORKSHIRE.

Batley Carr, Town Street Hall, Sunday, at 10.30, meeting of mediums and spiritual workers for the reception of spiritual influences. Children's Lyceum at 1.30. At 6.30, Mr. J. Armitage will lecture, after which there will be a circle.

Leeds, Psychological Hall, on Monday at 8 o'clock, a lecture on "The Facts and Phenomena of Spiritualism," illustrated by spirit-photographs, direct writings, materialized spirits, etc., shown by the lantern. Admission 6d. and 1s. Members of spiritual societies half price. Tickets supplied by Mr. Lingford, Brunswick House.

LIABILITIES FUND MEETINGS AND SEANCES.

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

BRADFORD.—At Oddfellows' Rooms, Otley Road, on Tuesday evening, Mrs. Gregg will deliver an address, when there will be a collection on behalf of the Fund.

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.

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.

MR. AND MRS. HAWKINS.—The Sunday morning seance at Mr. Hawkins's, 43, Fitzroy Street, on behalf of the Liabilities Fund, was but poorly attended, which is regrettable inasmuch as Mrs. Hawkins's usual control, the spirit "Munday," whose delineations of, and communications from, attending spirits always are sources of much delight to those in the circle, was replaced on this occasion by "Munday's" feminine affinity, who stated that she had just skipped across the Atlantic from America, where she usually controls before audiences of 500 persons. A subject being invited, which was "Spirit Identity," we were refreshed by an eloquent and most satisfactory discourse by the control, delivered in language and style quite different from that in use by "Munday" himself; who afterwards put in an appearance. She also adverted incidentally to the great distress existing in America, as all over the world, and which will be intensified there by the great cold prevailing during the Northern winter; and observed that although the Americans seek and find abundance of manifestations, they do not spiritually develop themselves as they ought. The healing seance, as advertised in your columns and presided over by that vigorous specimen of Food Reform, Mr. Hawkins, is always followed by clairvoyant descriptions. The pure healthy lives led by Mr. and Mrs. Hawkins must surely attract healthy surroundings.—CHARLES DELOLME.

We have pleasure in announcing that special features will be introduced into our columns in the coming year. As a front-piece 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.

THE LIABILITIES.

THE LIABILITIES FUND.

Dear Mr. Burns,—Subscriptions for the above fund have come in of late very slowly. Very little indeed has been received from the North, and although the distress consequent on trade depression may have something to do with this, nevertheless, there must be plenty of well-to-do people in that direction who know something of the truths of Spiritualism, and who profess to hold dear its principles; and it is the primary duty of such people to assist in upholding an Institution that has been and is an important factor in promulgating a knowledge of the truth.

We have thought that if we were to send our representative, Mr. Dixon, to Newcastle and other towns in the North, he might be instrumental in obtaining a number of subscriptions.

If this suggestion should meet with approval in the North, I wish local Spiritualists would intimate to us their ideas. They can address either to our treasurer, Mr. J. Lingford, Brunswick House, Leeds; or to yours truly,

Scale Works, Leeds.

J. GILLMAN.

AN INSTITUTION WEEK APPEAL.

THE LIABILITIES FUND COMMITTEE think the present a fitting opportunity to thank all those who have responded to their Appeal on behalf of the Liabilities. A few have given large sums, while others have done the best they could, but whether the sums contributed were large or small, the Committee are convinced that each individual offering has been accompanied by hearty good wishes for the success of the movement we one and all have at heart.

While therefore thanking all who have as yet extended a helping hand, the Committee are sure that there are many readers of the MEDIUM who are interested in the object aimed at, but who have not as yet had an opportunity of contributing towards the reduction of the Liabilities. Amongst these there must be many who are as able, as we trust they are willing, to support the movement now on foot, and the Committee confidently hope that the appeal now made will be heartily and generously responded to, and that the approaching Institution Week will be rendered memorable by the lifting of a large portion of the financial burden which has so long hampered and embarrassed the work of the Spiritual Institution.

H. HOGAN, *Treasurer.*

Rokesley House, Middle Lane, Hornsey, N.

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

15, Southampton Row, London, W.C.

INSTITUTION WEEK ARRANGEMENTS.

As in the past we again invite our Readers to unite with us in hearty sympathy and co-operation. INSTITUTION WEEK extends from Sunday, December 7th, till Sunday, December 14th. The Work urgently stands in need of spiritual unity of purpose and material aid. We suggest meetings during the Week, of a truly spiritual character, so that the Work may become at one with the efforts of the Angels above. Then steps may be taken to extend the circulation of the MEDIUM by getting it shown at newsagents' shops, and prevailing upon friends to take it in. Lastly, we crave the kind aid of every Spiritualist throughout their families, to contribute something towards the load that only diminishes with discouraging slowness. By a grand effort it may all vanish *this year*, and no one feel the worse for it. Let us have a *pull altogether*, and show, that as a Movement, we are capable of carrying our affairs efficiently and honourably.

We are compelled to postpone the list of subscriptions till next week, an account of the arrears in work caused by a week on Jury, and illness of one of our staff.

THE CHRISTMAS NUMBER OF THE "MEDIUM."

Literary matter, orders for copies and advertisements come in freely. It will be full of interest and instruction. Send short and pithy cases of spirit manifestation. Advertisements for wrapper, 6d. per line. Price of single copies 1½d., post free 2d.; 4 copies post free, 6d.; 9 copies per parcels post, 1s.; 1s. per dozen per rail, carriage extra; 8s. per 100 carriage paid.

Miss Lottie Fowler arrived in Liverpool on Wednesday, and is residing at 17, Doulby Street, London Road, Liverpool.

A LETTER FROM W. J. COLVILLE.

To the Editor.—Dear Sir,—Amid the press of innumerable engagements, having to write you a business letter, and seeing the conspicuous place you gave in your columns to my letter from New York, in one of your recent issues, I cannot forego the pleasure of writing just two or three lines to my numerous friends in England, the great majority of whom are constant readers of your most excellent, deeply interesting and instructive paper, which has in my opinion no equal at its price in any part of the world. I always read its contents with avidity, and feel that I have lost a feast of good things when it does not reach me regularly.

But to proceed with my narration of events in Boston, you will be glad to hear that Spiritualism is thriving and growing rapidly in this immense and ever-enlarging city, which has fully as many suburbs as London itself. The society, for which my guides minister regularly through my organism, is only one out of at least a dozen centres of public spiritual enterprise. I think, however, that at present it is the largest and most influential; the next year, when the great new Temple will be opened, in point of size we must I expect be content to play second fiddle.

This new temple, rapidly approaching completion, is an imposing, and I may almost say magnificent, stone building. It rears its lofty proportions in the very centre of the most aristocratic quarter of the city, and has excited an immense amount of attention in various daily papers of distinction. The entire cost of its erection, fully £50,000 (250,000 dollars), has been defrayed from the private purse of Mr. Marcellus Ayer, one of Boston's noblest and most widely-respected citizens; a gentleman, yea, a nobleman, in the truest sense; one who thinks ever of others before himself, and cares for wealth only to the extent that he can consecrate it to the lasting good of his fellow-beings. At present the society of which he is president (Working Union of Progressive Spiritualists) has for its place of meeting the sumptuous parlours of Mr. Ayer's residence, on West Chester Park. These beautiful rooms are pervaded with a hallowing spiritual influence, and are so overcrowded at nearly every meeting that hundreds have to remain outside in passage ways and stairways, or reluctantly leave the house unable to obtain admission.

Mr. Ayer a few weeks ago tendered my guides and myself a most brilliant reception, an account of which appeared in a recent issue of the "Banner of Light," a paper which under the able editorship of Mr. Luther Colby, who has just completed his 70th birthday, and the able business management of Mr. Isaac B. Rich, assisted by a talented corps of able assistants, maintains an unquestioned position as one of the most successful and influential of all the weekly newspapers in America. The "Banner" is sold everywhere, and not to read it is to be behind the times, at least, in Massachusetts and many other sections of the country. In the West, at Othumma, Iowa, the "Spiritual offering" is rapidly rising into prominence and power, while many other papers are doing much good work in their respective and ever-widening fields of labour.

Mrs. Britten's "19th Century Miracles" is having a very large sale, so large that the gifted authoress has been able to offer it to the public at a marvellously low price. She is as usual very busy lecturing and writing. Her home is for the present in New York City, where she is very highly and justly esteemed.

Mrs. Cora L. V. Richmond is settled in Chicago, as of yore. The First Society of Spiritualists there is flourishing, and the general outlook, east and west, is truly encouraging for spiritual workers at large, though it would be foolish to infer that it is all sunshine. Shadows appear, and that often, but the sun-light chases them away before they have remained more than long enough to make us prize the light more highly, because of the temporary shading of its beams.

Not knowing how I shall ever be able to stop if I begin to allude to the magnitude of the work now being carried on under spiritual auspices on this enormous continent, I shall not attempt the task of doing more than just inform my friends in the United Kingdom that I shall never forget their kindness, nor cease to look forward with pleasure to the time when I shall be again among them. Meanwhile, I am comfortably settled here, and find enough to do to leave me scarcely a spare moment in the whole week. I usually have to fill three engagements every Sunday,—two in Boston and one in a neighbouring place. Then during the week I have often five and sometimes six engagements, occasionally, even

more, as in addition to lectures and receptions I am often called to speak on funeral occasions, when the services, held in this country usually at the residence of the deceased, often afford opportunity for the ventilation of spiritual truths of the most inspiring and consolatory nature.

Berkeley Hall has been re-seated and redecorated during my visit to England. It seats about 500 persons in the regular seats, and is invariably full, and often crowded. The audiences are of an extremely refined, intelligent and sympathetic type. Mr. George Chainey, a recent convert from Materialism, is a most powerful and distinguished orator, and an invaluable acquisition to the ranks of Spiritualism. Dr. Buchanan has been lecturing on Sunday evenings of late in Berkeley Hall, and forming classes for the study and practice of Psychometry. The daily papers often report Spiritualistic lectures favourably. Many good mediums for all phases of the phenomena are actively employed. The weather here is delightful, and were it not for the early sunsets we could not believe we were so near the shortest day.

In great haste, with kindest regards and best wishes to yourself and family and all friends, believe me your sincere friend and fellow-worker,
W. J. COLVILLE.

HAZARD BROTHERS—AMERICAN VETERANS.

A few weeks ago we published an address by Mr. T. R. Hazard, of America, whose views on Spiritualism we have repeatedly transferred to our pages, since we published his "Mediums and Mediumship" thirteen years ago. His brother, Mr. Joseph P. Hazard, is also a staunch Spiritualist and humanitarian, whose personal acquaintance we had the pleasure of making a few years ago when he visited Europe, and reported on the manifestation of "John King" at a London circle. These worthy gentlemen are near or over the fourscore years of earth-life, but are yet vigorous in the work so dear to them. Their mother was a Peace, of an old Quaker family which settled on Penn's manor 200 years ago. Mr. J. P. Hazard has erected a stone building at Narragansett Pier, Rhode Island. It has been undertaken to perpetuate the memory of the Narragansett tribe of Indians, the whole of the work having been accomplished by members of that tribe, under the direction of Mr. H. Champlin. Almost every male member of that tribe is a stone-mason, and the work has been done so perfectly that it is strong testimony as to their skill in their craft. Like A. T. T. P.'s Tower, Mr. Hazard's structure has not yet been dedicated to any utilitarian purpose. Over the South door he has inscribed "The Druid's Dream," and around Mr. J. P. Hazard's monument adjoining, is a circle of eight finely polished granite pillars in imitation of a Druid's circle; four of them having cavities in the top for the feeding of birds, the monument of elaborate workmanship in granite having these as two of its inscriptions, "Who helps the helpless, him will God help"; "Whatever the mode of faith or creeds, who feeds the helpless birds, will himself be fed." There is a hearty feeling and old-time air about these acts, which indicate the existence of a true Nobility in American citizens, as distinguished from the meretricious glitter of the millionaires. Our Movement may be proud of the accession of many such men to its principles. Their means are also considerable, and are generously expended in directions to improve and elevate humanity.

PROGRESS OF SPIRITUAL WORK.

STONEHOUSE: Sailors' Welcome, November, 23.—Morning, 10.30, Inspirational discourse, Mr. W. Burt, subject—"The Light of the World"; 11.30, circle, several manifestations of spirit power. Afternoon, 3, Inspirational discourse, Mr. W. Burt, subject—"Temperance." Evening, 6.30, Inspirational discourse, Mr. Burt, "Christ, as Prophet, Priest, King." The services were very thinly attended, but the discourses were listened to with the deepest attention, and the influences were very harmonious, thereby making the day's services very enjoyable. Commencing next Sunday, November 30th, and during the cold months of winter, the services will be held as follows: Mornings, 11 to 12.15, usual service; Afternoons, 3 to 4.15, circle for Spiritualists and friends introduced by them; Evenings, 7 to 8.15, Inspirational discourse. These alterations in the times of service have been made for the convenience of friends residing at a distance, and for the comfort of those advanced in age who cannot endure the fatigue of a long service in cold weather. Punctuality will be as rigidly observed as possible. Friends will oblige by making these services known, as the Medium's resources for advertising have been more than exhausted.—W. BURT.

BRISTOL.—On Monday evening, the 24th inst., the "Bristol and Clifton Debating Society" considered the question of Spiritualism. A local medical man led the attack, by endeavouring to prove that "Modern Testimony as to Supernatural Appearances is fallacious." The defence was led by Mr. C. W. Dymond, of Bath, who had been specially invited to be present on the occasion, and speak. There were only two other Spiritualists present,—one, a local physician, the other, a clergyman casually visiting the city. The former took no part in the discussion, and left before the end of the meeting. The other members were either almost or altogether practically unacquainted with the subject; notwithstanding which the proposition moved by the first speaker was negatived by a show of hands in the proportion of nearly two to one. Copies of Seed Corn, No. 4, "What is Spiritualism?" were freely distributed at the close of the meeting, which lasted about three hours; and some interest in the subject appeared to have been excited.—COR.

CAVENDISH ROOMS: 51, Mortimer Street, W., Nov. 23.—A very good audience assembled to listen to the regular trance address, but it was painfully evident the medium was in a most decided state of ill-health. The address, on "Charity versus Justice," suffered nothing for matter from the above cause, and as it constituted a searching analysis into the nature of the causes that inspired the so-called charity of the world, and plainly pointed out that injustice, and its consequent wrongs, depended upon charity to alleviate the misery thus created. Justice demanded that we all do something of the work needed to meet the needs of ourselves and fellows, and when universal Justice prevailed Charity would have no field or food to live upon. That moral charity which shielded the wrong-doer from further wrong-doing, and endeavoured to uplift and sustain the "fallen" and the "sinful" was highly extolled, and the sentiments expressed evidently met with the full support of the company present.—At the close of the lecture Mr. Morse stated that he had been prostrated by a severe indisposition, which had struck inwardly and settled in the brain, but he was steadily improving. He regretted that the strain upon his health during the past year compelled him now to suspend the Friday evening meetings for a time, or else he was advised serious trouble in health matters would overtake him. A quantity of MEDIUMS were distributed, and eagerly accepted by numerous strangers in the meeting.—BETA.

UPPER HOLLOWAY.—An inaugural meeting was held in the large room of the Dick Whittington Coffee Palace, near the Junction Road, on Sunday evening last, under the auspices of Mr. Swatridge, who presided. The meeting was addressed by Miss Dale Owen, who most kindly attended on this occasion, and who described the good influences experienced by herself from the spirit-world, especially in regard to the mode of dress, material, etc., the pattern and colour of which were selected by them, suggesting quite new ideas in that direction. She also referred to the good advice received by her from her controls on many occasions, altogether illustrating to the strangers present the many advantages of accepting the new light. She was accompanied by Mr. Walker, a gentleman possessing a remarkably fine voice, who afforded much gratification by singing several choice songs. Being the first public attempt in this direction, and surrounded by a populous neighbourhood, the promoter would be exceedingly thankful for any assistance from those interested in our glorious cause. The entrance to this Hall, is through the Coffee Room.—COR.

BLACKBURN: Science and Art Schools, Paradise Lane, Nov. 23.—Mr. W. Brown, of Accrington, gave two trance addresses. In the afternoon on "Our spirit-friends, their condition and occupation." In this address the control said he would not take a particular spirit and sketch his experience as the experience of all spirits, but would take representative characters out of the Church, the Nonconformists and the Atheists, and describe the conditions of each in Spirit-life. He also spoke of the effect the act of suicide had upon the spirit for ages after the act had been committed. The development of children in Spirit-life was reviewed, and he described how affectionately they were guarded by kind and loving spirits. The evening address was on "What is truth?" This discourse was divided into the following questions, to all of which reasonable and apt answers were given: "What is truth concerning the origin of Man?" "What is Truth concerning the character and attributes of God?" "What is Truth in reference to Salvation?" "What is Truth concerning this new religion called Modern Spiritualism?" "What is Truth, and what obligation am I under to Truth?" After the evening address Mr. Brown gave a short account of what produced the change in him, and why after having been a Wesleyan local preacher he became a Spiritualist. In the evening the room was well filled, all the available space of sitting and standing room being occupied.—COR. Blackburn, Nov. 24, 1884.

NORTH SHIELDS: Camden Street Lecture Hall, Nov. 23.—A most eloquent and interesting discourse was delivered before a large and intelligent audience by our respected friend T.O.E., on "Spiritual Reformation, illustrated by the life of Savarola." The discourse was highly appreciated by the audience and reflected great credit on the worthy lecturer.—J. T. McKELLAR, 5, Howden Road.

LEICESTER: Silver Street Hall, Nov. 28.—Mrs. R. Groom, of Birmingham, gave a trance address this morning to a fair congregation, upon—"An hour with the Poets," including Shakespeare, Byron, Burns, Eliza Cook, Lizzie Doten, and Tennyson, which for richness in style of delivery and choice quotations from their works arrested in a remarkable manner the attention of the whole assembly. We have never before had such a rich treat. I have no doubt those who have never read their works will be tempted to do so, and those who have read them will be almost compelled to look them over again. We don't know who the controls were, but they must have been particularly acquainted with "Rabby Burns," as the quotations given in the Scotch dialect arrested intense attention. Impromptu poems—"The Origin and Destiny of Man," and "Hope." Mrs. Groom, in her normal state, gave descriptions of seven spirit-friends, which were recognised, and seven were not. In the evening the hall was crowded. The control said he was a Persian, and died a martyr because he would not worship graven images. The subject was "Spiritualism, the Progressive Reformer of the Age." The address was over an hour in delivery. Creeds, priests and popes were made to look very small before the irresistible spirit wave that was making itself felt amongst all civilized nations. The cutting sarcasm at times was like a two-edged sword, cutting down all errors and presenting in a beautiful form Truth, divested of all shame—pure, holy and good, making a man feel that he is a man, and that a free soul in a healthy body, free from superstition, is God-like and angel-like. The discourse gave intense satisfaction. At the end of the discourse thirty-one spirit-friends were described; twenty-two were recognised and nine were doubtful. We thought the people would never want to go home, many a "God bless you," and "when shall you come again?" were spoken from the heart. A hearty vote of thanks was accorded our dear friend.—H. HANNIBAL, 28, Mostyn St.

PENDELTON: Town Hall, Sunday, Nov. 28.—Mr. Tetlow, of Rochdale, lectured in the afternoon, on the subject chosen—"How far does the Bible agree with Modern Spiritualism?" The guides showed that Spiritualism was not antagonistic to the Bible but confirmed the spiritual truths written therein. Taking Moses, Elijah, Jesus and John as examples of clairvoyance; Jesus materialized when he appeared to his disciples and Mary; and several other descriptions of spirit power such as writing, healing the sick. Spiritualists claim that spiritual gifts have never ceased, for Jesus said, "Greater works than these shall ye do." In the evening Mr. Tetlow again lectured on three subjects chosen by the audience. First, "What is the ground-work of Spiritualism?" Second, "Jesus wept"; third, "I and my father are one." All the three subjects were dealt with in a very masterly manner.—C.

PLYMOUTH: Richmond Hall.—On Tuesday evening, the 18th inst., Mr. R. S. Clarke again met a crowded audience, and after replying to their questions, delivered an address, reviewing the objections to Spiritualism, which was warmly received, this being followed by an interesting seance.—Last Sunday two meetings were held, that in the afternoon taking the form of a seance, over which Mr. Clarke presided. Through the mediumship of Mrs. Trueman some capital tests were afforded, and after suitable remarks from the guides of Mrs. Chapman, and from the chairman, Mr. Carswell closed the proceedings with a short address on "Bible Spiritualism." In the evening the hall was crowded to excess. The subject discussed inspirationally by Mr. Clarke was "Honesty to one's self," which subject was treated in a remarkable manner. Honesty of thought and of action, the guiding principle of reformers in the past, was insisted on; graceful tributes being paid to those who were grand enough to brave all persecution while protesting against wrongs, their heroic lives formed examples to be emulated; unswerving fidelity to those principles which are the product of honest thought must be practised ere the inequalities which exist could be removed. The attention of the audience was very marked, an outburst of applause occurring as the lecturer concluded an eloquent and unbroken address of 45 minutes duration. At the close, Mrs. Trueman gave eleven clairvoyant descriptions, accompanied in each case by the name, some of the cases being really remarkable. Nine were publicly recognised, and the other two were afterwards admitted to be correct.—JNO. IRWIN.

NEWCASTLE.—Our old friend Mr. E. W. Wallis lectured here on Sunday last—in the morning on "What of the Dead?" and in the evening the audience chose for the subject, "Why are we here, and whither are we going?" both of which were ably and forcibly delivered to the great pleasure and delight of large audiences, especially in the evening when the hall was very full and the meeting presided over by Mr. Alderman Barkas, who passed a very deserved encomium on Mr. Wallis's lecture. On Monday evening Mr. Wallis addressed a large audience on "Faith-healing, with Experiments." He was listened to with marked attention, and all the patients whom he magnetised expressed themselves as being considerably relieved, and several amongst the audience with more trivial complaints stated that they felt much better since entering the room; the meeting was considered a decided success.—Many are looking forward with anticipatory pleasure to the visit of Mr. J. J. Morse, which is announced for December 1st and 2nd.—ERNEST.

SALFORD: 88, Chapel Street, Nov. 28.—Mr. Roscoe's controls discoursed at 6.30 on "Eternal Punishment," and the "New Dispensation," for forty minutes, subjects chosen by the audience, which was small owing probably to the coldness of the weather. All being well, we shall have a genial fire burning to add to the comfort of the room on subsequent Sundays. The after circle was very demonstrative of power, whilst clairvoyance partook of one of the phases. Turning to a stranger Mrs. Hesketh asked—"Are you an actor?" The person addressed tried to evade the question, when Mrs. H. replied—"Well, whether you are or not, all I can say is I see an actor behind you, and it strikes me you either know someone who is, or you have something to do with those who are." This was addressed to a lady who was present for the first time at our meetings, and was brought by one of our "Associates," whom the writer knows to be in the profession.—COR.

DEVONPORT: 98, Fore Street, Nov. 28.—A large attendance in the morning, when the controls of Mr. J. Carswell delivered a very comprehensive address on "The Hand-writing on the wall at Belshazzar's feast," clearly proving it to be analogous to the direct spirit-writing of the present day. The discourse was a very interesting one, the audience listening with rapt attention. Mr. T. Smith, our Vice-President, very ably occupied the chair. In the afternoon the hall was uncomfortably filled by a large and intelligent audience. Miss Bond was the speaker, her guides taking for their subject a text from the lesson before read, "I will pour out my Spirit upon all flesh." The discourse was a master-piece, being full of power and beauty. An impromptu poem on "The unseen world" brought to a close a most enjoyable meeting. In the evening our hall was again crowded; many having to go away unable to find room. The controls of Mr. J. Paynter gave a very eloquent address on "Was Peter a Spiritualist?" which was dealt with very ably.—ASSISTANT SECRETARY, Devonport Free Spiritual Society.

BRADFORD: Walton Street Church, Nov. 28.—In the morning at the Lyceum there was a good attendance of members, about 50 present; officers and leaders present, 20; there were seven visitors, glad to see that the Lyceum is increasing in numbers, and that the Spiritualists are seeing the importance of having their children properly trained. After the marches and exercises were gone through, they were formed into six classes; the spare officers and leaders formed themselves into an adult class. We are trying to form an adult class on a large scale if possible. Our friends who wish to join are invited to attend at 9.45. In the afternoon the choir gave a Service of Song, entitled "The two Golden Lilies," which went off very satisfactorily; after there was a collection made for the benefit of the choir, amounting to £2 4s 8d. In the evening Mrs. Bailey, of Halifax, spoke to a crowded house. The conductor sang a song, and two girls a duet. There were many strangers present. In the afternoon a friend gave me a shilling for the Liabilities Fund, hoping many Spiritualists will follow his example, or remit them direct to Brother Burns.—COR.

LEEDS: Edinburgh Hall, Sheepscar, Nov. 28.—Mr. J. S. Schutt, of Accrington, in the afternoon, delivered a discourse on "Angels," pointing out that angels are not confined to the realms of a far-distant heaven, for they are angels who minister to those who are in need of spiritual or material help, whether they be inhabitants of the spiritual spheres or the earth plane. In the evening, "Some popular objections to Spiritualism" were replied to in a clear and instructive address. No doubt many strangers who were present would be surprised to learn that Spiritualism is not all humbug and trickery, inasmuch as the manifestations can be obtained at their own firesides. Nor are the physical phenomena, such as table tilting, caused by unconscious muscular action, for it is proved beyond doubt that ponderous bodies are moved without personal contact. Spiritualism is not anti-Christian but the reverse, as its adherents are the only people who "give the sign" Jesus himself speaks of. Spiritualism is a great incentive to morality, for it does not teach that the consequences of sin can be evaded by believing they will be transferred to the shoulders of another who is more virtuous than the transgressor. After each discourse, Mr. Schutt was controlled by a rough and ready Yorkshireman; this control is an unpolished spiritual diamond. He expressed some grand truths clothed in plain rugged language.—On Wednesday evening, December 3rd, Mr. Morse, of London, will be with us, when we hope to have a crowded room.—COR.

KILLINGWORTH.—At our circle held on Monday, 17th inst., we had a verification of what one of Mr. Scott's guides promised, viz., That he would come to our next circle and stretch his arm out to the writer, and if the conditions were good, he would play upon the piano; both of which he did, and answered questions by touching the keys instead of knocking. And on Tuesday evening, being visited by some friends from Dudley, Mr. Foggon was controlled by "Zebra," and promised, as he had not sufficient power over the medium, that he would control the medium at his own home and send me a prescription, but we had not to acquaint the medium of it. On Saturday last I got per post the prescription, and a letter from the medium asking the meaning of it; a very convincing test to the whole circle.—E. E. PEARCE.

GLASGOW: 2, Carlton Place, Nov. 23.—In the absence of Mr. Edward Wallis, who is at the present time labouring in the Newcastle district, we had most successful meetings. Mrs. Wallis was in excellent form, and made a most favourable impression both morning and evening. The life's story of her control "Mirambo," as narrated at the morning meeting, was a most graphic bit of biography, touching the heart, imparting many lessons, and withal revealing many points in connection with the subject of Spiritualism, not often noticed. A deal of very interesting matter was the outcome, the variety being charming. Several spirit-friends were described and recognised, which heightened much the interest in the gathering. At night we had a densely packed hall, when Mrs. Wallis spoke on "Shall we know each other there," the subject being treated in an eloquent and forcible style. Nothing has hitherto been seen in Glasgow to compare with the present interest in our work.—COR.

BOWLING: Harker Street, Nov. 23.—In the absence of the appointed speakers, Mr. Hopwood, who was in the hall, officiated, and a very pleasant afternoon was spent, though on account of the service of song at Walton Street, there were only about 40 present. The control gave a most interesting account of his eight years' work through his medium. The spirit had been a Wesleyan when on earth, believing in "the blood," but he now saw that it was wrong. He once took his medium into a public house where men were drinking and smoking, some with sporting papers and dogs, and gave such striking evidences of spirit presence, that several of the men became better men.—COR.

HETTON-LE-HOLE: Miners' Hall, Nov. 23.—Mr. F. Walker answered questions (sent up by the audience), which were very varied and required a great amount of talent. The answers met with the full approbation of the audience, as the lecturer was very loudly applauded on the answering of each question. He spared no pains in illustrating and working the questions out to the point, which was dwelt upon for one hour and twenty minutes.—JAS. MURRAY, Sec.

BIRMINGHAM: Oozells Street Schools, Nov. 23.—In a most masterly style Mr. Smyth delivered an address on "The Spiritual universe," illustrated with diagrams. The interest was intense, the audience continually applauding. He traced the gross atom, which forms the planet, from the liquid fire to its sublimation and formation of the spiritual spheres. He quoted all through the address scientific evidence to prove the spiritual theory. Questions were invited, but beyond a few remarks from two Spiritualists, no comment came from the audience.—COR.

ASHINGTON COLLIERY, Nov. 16.—Mr. W. H. Robinson spoke to a limited audience in the afternoon, but in the evening he delivered a grand address to a full hall. He traced the career of spirit-power from the most remote times, how it came under the ban of the priest, but now in our day it had burst out and was attaining to great brilliance.—Nov. 23.—Mr. Jos. Stevenson had a small audience in the afternoon, but in the evening a good audience gave deep attention to his excellent lecture on "The Enfranchisement of the Soul of Man."—JNO. ROBINSON.

WEST HARTLEPOOL: Brunswick Street, November 23.—Mr. W. H. Robinson with his usual ability discoursed to the edification of his hearers in the morning on "What evidence have we of life, after physical decease?" and in the evening on "Spiritualism, a repetition of biblical records, and an adaptation to the present age." The lecturer dealt very exhaustively with both subjects, and evidently won golden opinions by the eloquence introduced into his remarks, as evidenced by their reception, and we have reason to feel highly gratified, by the way in which he laid the truths of our everyday manifestations side by side with their prototypes in the Bible, and doubt not but that good will result therefrom. We are using every means available to spread the Cause here. In addition to our Sunday services, we have our devotional circle on the Wednesday evenings, and the writer has started a circle in his home on Monday evenings, for earnest investigators only, and in this way we hope to do much good.—I am requested to ask you to forward a copy each of the MEDIUM for the following Reading-Rooms, viz., the "Athenæum," "Liberal" and "Conservative" in this town, and should you be pleased to comply, I shall deem it a pleasure to deliver them regularly.—WM. WARDELL, Secretary.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Nov. 23.—Mr. G. Tyrrell, of Shildon, was our speaker. In the morning he described his transition from Atheism to Spiritualism, showing how determined he was to find the truth, and how he would on no account give up Spiritualism and go back to his old way of thinking. He concluded by describing a few spirit-friends. In the evening he gave a short address on "What has Christianity done for the world?" in which he made the remark that it had made more infidels than any other creed. He pointed out that the great minds who had endeavoured to benefit humanity had either been expelled from the Church or else left it because association with it became intolerable. Again he described spiritual surroundings, and thus concluded his first visit amongst us, which on the whole was a very interesting day.—A. MOSKIMINA, Sec.

OSWALDTWISTLE.—This Society held its usual meeting on Sunday, at the house of Mr. J. Sargent, Stanhill Lane, where a goodly number of persons assembled. The mediums were Mr. and Mrs. Newell, who have been developed from their own circle, and have laboured most energetically for the welfare of the grand and glorious cause of Spiritualism. Mr. Newell gave a thoroughly practical address in the afternoon, after which, his good lady clenched his statements with tests. The evening subject, chosen by the audience, was "I am the resurrection and the life, he that believeth on me, though he were dead, shall live." A grand and soul-stirring address it was. Some of those present said, orthodox though they profess to be, they "could have sat and listened all night." Mrs. Newell then followed with convincing impersonations giving every particular of the persons represented. Of course, those to whom the manifestation was given were greatly astonished and amazed. The friends of the Cause have only recently formed themselves into a society, yet have every reason to be satisfied with the prospect before them. Much opposition has to be endured, but truth at the finish will prevail, whilst error and ignorance will die, overcome by the truths of spirit-communion.—ROBERT HOLGATE, Sec.

BACKWORTH, Nov. 23.—We had two large meetings, morning and evening, the large reading room being crammed to repletion, many standing outside unable to gain admission. We had Mr. James Campbell, of Houghton-le-Spring; Mr. Geo. Foster, of Seghill, in the chair. Although the lecturer was evidently suffering from hoarseness, he acquitted himself well. He asked—Why the orthodox preached up the spiritual influence upon St. Paul, yet would not accept the truths of Spiritualism as exhibited in the present day? That because we did not see a thing, still it may exist, and instanced the magnetic fluid. That mediums should improve themselves to the best of their abilities, as a gardener cultivates and improves his flowers. That all mediums should be tested to prove the honesty of their controls. That the orthodox taught the doctrine—If a man did everything he could to cultivate himself, and spent his time in doing good to his neighbours, if he did not believe in a certain dogma still there was the bottomless pit for him, and a condemned criminal was allowed three Sundays to prepare him sufficiently for eternal rest and enjoyment, if he said he believed at the last moment. Mr. C. Lowes and acting friends deserve the thanks of the community for taking this step in the right direction. I took the opportunity of distributing the literature you so kindly sent me, hoping it will not have fallen on stoney ground.—E. E. PEARCE.

BATLEY CARR.—We had a good time of it here on Sunday last, Miss Beetham, of Bradford, being the medium occupying our platform. The words of her spirit-guide were well received. A second control, evidently that of a little girl, quite won the approbation of the audience by her lively prattle, and ended by giving an impromptu song. The room was filled to its fullest capacity, a large number of them staying to the developing circle. The 30th chapter of God's Book of Judgment, New Bible, was read for lesson.—ALFRED KITSON.

SUNDERLAND.—On Sunday evening, Nov. 23, the Sunderland Spiritual Evidence Society held their last public meeting in the Albert Rooms for the present time, on which occasion the guides of Mr. J. Hodgson, of Usworth, gave a very beautiful address on "The emancipation of the people from the thralldom of priestcraft and creeds," which they very ably discoursed upon for nearly an hour, the audience seeming to be greatly delighted by the clear and intelligible manner in which the subject was portrayed, and they warmly applauded the speaker at the conclusion. Mr. Hodgson was ably supported on the platform by Brothers John Rutherford, W. Mordey, and E. O. Harms.—Next Sunday evening, the members of the Society will meet at the West-End Photographic Rooms, No. 323, High Street West, Sunderland, the Secretary having placed those rooms at the disposal of the Society, whereby an effort may be made to continue the spread of Spiritualism in the town and neighbourhood, until such times as the Society may be again in a position to resume their public lectures.—G. H. PRYNE JONES, Sec. S.S.E.S.

LANCASTER: Assembly Rooms, King Street, Nov. 23.—Mr. W. Clarke, Pendleton, spoke in the afternoon on "Man's Possibilities," and in the evening answered written questions sent up by the audience. The answers were very satisfactory, and indicated a genuine desire for knowledge on the part of those who asked them. The meetings were very large and orderly.—JNO. WM. JAMES, Cor. Sec., 18, Edward Street, Morecambe.

OLDHAM: 176, Union Street, Nov. 23.—In the afternoon, Mr. Schneiderei gave us his experience as a Spiritualist and Mesmerist, affording several hints in the practice of Mesmerism. In the evening our room was well filled, and his guides gave us a very good discourse. Next Sunday we will have a service of song entitled—"Little Minnie."—JAS. H. NORTON, Sec.

FELLING: Park Road, Nov. 23.—The subject chosen by the audience for Mr. W. Westgarth was—"Is faith necessary for Healing?" which was dealt with in that eloquent manner for which the speaker is characterized.—J. T. HOGG, Sec., Sheriff Hill.

MISS C. CORNER'S PENNY DINNERS.

To the Readers of the MEDIUM :

I would offer my best thanks to those kind-hearted people who have responded to my appeal on behalf of providing Penny Dinners for the half-starved children of Bethnal Green.

I am not sending out circulars, writing begging letters to individuals nor courting wide publicity; only trusting to the benevolence of my own circle to aid me in this good work. It is perhaps a pity I have no book to offer as last season, but should anybody desire to make Christmas presents there are still some copies of *Rhineland* left, which, when disposed of, will help to augment my Charity Fund.

I scarce like to press this appeal, knowing that your sympathies and best endeavours are at present enlisted in the noble work of relieving one, who has proved himself a hard-working, honest and faithful servant of our Cause, from the Liabilities which have weighed so heavily upon our friend for years. This should and must come first. I have confidence to feel assured that my little bud of charity will not be permitted to droop and wither away. Already about a dozen have sent in contributions, with the honoured name of the Earl of Shaftesbury at the head, therefore, I trust when icy January comes in to commence my "Jack Frost's Penny Dinners" for these "wee things."

CAROLINE CORNER.

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

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street, Nov. 23.—Two excellent discourses were delivered through Mrs. Barnes. The morning address was based on Ezekiel 8th chapter, which was shown to prove that spirits come to earth. A man was lifted up by the hair and carried a great distance by his spirit guides. The spirit of jealousy referred to is the cause of war, bloodshed and efforts to enforce religion by the sword. The angel-world is open to all. Just as angels visited the prophets, so they visit any now who live surrounded by suitable conditions of holy life. In the past, power has been obtained by force, but there is a happy and glorious future for the world, when love and peace shall reign. Then only those who are true and honest shall stand in the front ranks and be honoured. The address concluded with an exhortation to live pure, holy, and useful lives, and prepared for future happiness. At the evening meeting, 1 Corinthians, 15th chapter was read by special request of several gentlemen. It was explained that the apostle did not speak of the resurrection of the body, to which his argument was opposed. He proves there are two bodies already existent, a natural and a spiritual body. After death the natural body is dissolved into its native elements, never again to be utilized by the spirit, whilst the spiritual body is quickened into higher life by higher powers. Christ is the expression of the love of God. Nothing but love is perfect. It is not by the death of Christ that humanity is benefitted but by his love. Adam was the representative of the outward body, which is to pass away; Christ, of the inward and spiritual, that must endure for ever. Every good desire is born of God. As Christ was seen by his followers, so countless millions of spirits have been seen by their friends and talked with. At the hour of death there is no material change in the spirit, but after, there is a gradual rising into the life of God. It is the power of God that quickens into new life. Eternal life is for all mankind, and none can die. By request of one of the strangers, the leader inquired who had been speaking. The reply was, "George Whitefield." A very powerful spiritual feeling pervaded the meeting. It was a good time indeed.—COR.

MEETINGS, SUNDAY, NOVEMBER 30th, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. Iver Macdonnell, "Faith Healing."
MARTLEBORO ROAD.—Spiritual Mission Room, 187, Seymour Place, at 11 a.m. Mr. Hopperoff; at 7.30, Seance; at 7, Mr. F. Wilson on "Forgiveness of Sins," in front room; Wednesday, at 7.45, Physical Seance; Thursday, 7.45, J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.45, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. *The Room is strictly reserved for circles. It may be engaged for private sittings.*
UPPER HOLLOWAY.—Dick Whittington Coffee Tavern (near Archway tram and 'bus terminus), at 7:

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
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 6 p.m.: No Information.
BACUP.—Public Hall, 2.30 and 6 p.m.: Mr. Plant.
BARROW-IN-FURNES.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armitage.
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELFRA.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Misses Beetham and Wilson.
BIRMINGHAM.—Ozella Street Board School, at 6.30: No Information.
BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.: No Information.
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.), Haulgh, Bolton.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Holdsworth and Local.
BARKER STREET, Bowling, at 2.30 and 6, Mrs. In-ham.
SPIRITUAL LYCEUM, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Miss Musgrave.
CARDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.
DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Miss Bond, "Salvation;" at 3, Miss Bond, "Where are the Dead?" at 6.30, Mr. J. Paynter.
EXETER.—The Mint, at 10.45 at 6.30.
FELLING.—Park Road: at 6.30, Mr. John Meeks, "The Teachings of Phrenology."
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mrs. Wallis: "Ministering Angels." Lyceum at 5.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Misses Illingworth and Ralcliffe. Lyceum at 10.30. Monday Service, 7.30.
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 7: Wednesday, at 7.30 p.m.
HETTON.—Miners' Old Hall, at 6.30: Mr. John Livingston.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. J. J. Morse.
KILLINGWORTH.—At 6, No Information.
LANCASTER.—Assembly Rooms, King Street, at 6.30: Mrs. Butterfield.
LEADS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mrs. Riley and Miss Harrison.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mrs. and Miss Gott. Wednesday evening at 8; free service.
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Mr. J. Bent.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mrs. Groom.—Jno. Ainsworth, Sec., 23, Heathcote Street, Edge Hill.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Miss Pimblott.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: No Information.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mrs. Craven.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Newshaw.
NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 and 6.30: Mr. G. W. Gardiner.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—8, Camden Street, at 2 and 6.16 p.m.: Mr. E. W. Wallis.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—176, Union Street, at 2.30 and 6: Service of Song, "Little Minnie."
OSWALDSTWISTLE.—Mr. J. Sargent's, Stanhill Lane: No Information.
PENDLETON.—Town Hall, at 2.30 and 6.30: No Information.
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. Jno. Huson. Tuesday at 7.30.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
SALFORD.—83, Chapel Street, at 6.30: Mrs. Bailey.
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Mr. Collins Briggs.
SPENNYMOOR.—Waterloo Long Room; No Information.
STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Mr. R. S. Clarke, Subject chosen by audience; at 3 p.m., Circle; at 7, Mr. W. Burt, "The Reign of Peace: Where? When? How?"
SUNDERLAND.—323, High Street West, at 6.30:
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. John Scott. Wednesday, Circle, at 7.
WESTHOUGHTON.—Late Infants' School, Wingates, at 2 & 6: Mr. H. M. Brown.
WEST FELTON.—At Mr. Thomas Weddell's, 31, Edward Street, at 5 p.m.: Mr. J. G. Grey.

SPEAKERS FOR DECEMBER, 1884.

TEMPERANCE HALL, BRUNSWICK STREET, WEST HARTLEPOOL.
Dec. 7th, Mr. Pinkney; 14th, Mr. Geo. Tyrrell; 21st, Mr. Jos. Stevenson; 28th, Mr. Jno. Scott.—Wm. Wardell, Sec., 8, Havelock Street.
OLDHAM, 176, UNION STREET.
Dec. 7th, Mr. Johnson, Hyde; Dec. 14th, Mr. Plant, Manchester; Dec. 21st, Mr. Nuttall, Rochdale; Dec. 28th, Mr. Savage, Oldham.—J. H. Norton, Secretary.
TWO Good Mesmeric Subjects wanted for a private seance. Address, by letter only, MESMER, 18, London Lane, Mare Street, E.

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YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

SPEAKERS FOR THE SUNDAYS IN DECEMBER.

Corresponding Secretary, Yorkshire District Committee, Mr. C. POOLE, 28, Park Street, Barkerend Road, Bradford.

BATLEY CARR.—Town Street, 6 p.m.

- 7, Mr. Holdsworth. 21, Mrs. Gregg.
11, (Thursday) Mrs. Wallis, Glasgow. 28, Mrs. Ingham, Keighley.
14, Mr. Armitage, Batley Carr.
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.

- 7, Misses Ratcliffe & Illingworth. 21, Mrs. Ingham & Mr. Holdsworth.
9 (Tuesday), Mrs. Wallis. 28, Mr. Collins Briggs.
14, Mr. Hopwood, Drighlington.
Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.

- 7, Mrs. & Miss Gott, Keighley. 21, Mrs. Craven, Leeds.
14, Mr. Hepworth, Leeds. 28, Miss Musgrave & Mrs. Wade.
Sec.: Mr. Heap, 23, Sheridan Street.

BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.

- 7, Mr. Peel, Armley. 21, Miss Musgrave & Mrs. Wade.
14, Mrs. Wallis, 2.30 & Mrs. Illingworth, 6. 28, Mrs. Riley & Miss Harrison.
Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.

OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.

- 7, Mrs. Gregg. 21, Mrs. Riley & Miss Harrison.
14, Mr. Armitage, 2.30, & Mrs. Wallis, 6. 28, Mrs. Craven.
Sec.: Mr. Geo. Clegg, 58, Butler Street, Otley Road, Bradford.

HALIFAX.—Spiritualist Institution, 1, Winding Road. 2.30 and 6 p.m., and Monday evenings at 7.

- 7, Mr. Armitage. 21, Mrs. Green, Oldham.
14, Mrs. Bailey & Mrs. Illingworth. 28, Mrs. Butterfield, Blackpool.
15 (Monday), Mrs. Wallis, Glasgow.
Sec.: Mr. Wm. B. Aaron, 31, Marquis Street, Halifax.

KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.

- 7, Mr. Hepworth & Mrs. Craven. 21, Local.
8 (Monday), Mrs. Wallis, Glasgow. 28, Mr. Holdsworth and Miss Beetham.
14, Mrs. Ingham, Mrs. Sunderland & Mr. Collins Briggs.
Sec.: Mr. S. Cowling, 23, Oak Street, Highfield Lane, Keighley.

LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace 2.30 & 6.30.

- 7, Mrs. Wallis, Glasgow. 21, Mr. Armitage, Batley Carr.
14, Mr. W. Brown, Acorington. 28, Mr. Peel, Mrs. Gregg, and others.
Sec.: Mr. T. Craven, 47, Ascot Avenue, Pontefract Lane, Leeds.

LEEDS.—Edinburgh Hall, Sheepscar, 2.30 and 6.30 p.m., and Wednesday evenings at 8.

- 3, Mr. J. J. Morse. 21, Mr. Hepworth, Leeds.
7, Mr. Morrell and Miss Sumner. 24, Mr. Peel.
10, Mrs. Groom. 28, Mr. Wm. Brown, Manchester.
14, Mr. Tetlow. 31, Watch Night Service.
17, Local.
Sec.: Mr. J. Flowers, 3, Elmwood Row, Crimble Street, Leeds.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.

- 7, Mr. Hopwood, Drighlington. 21, Local.
14, Mr. Collins Briggs. 28, Mr. Armitage.
Sec.: Mr. B. H. Bradbury, 1, Fern Terrace, Britannia Road, Bruntcliffe, via Leeds.

SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.

- 7, Mrs. Green, Oldham. 21, Mr. A. D. Wilson.
14, Mr. Morrell and Miss Sumner. 28, Mrs. Green, Oldham.
Sec.: Mr. Arthur Sutcliffe, Sowerby Bridge.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—CAVENDISH ROOMS, Sunday, Dec. 21. MALDEN, 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.—KEIGHLEY: Saturday and Sunday, Nov. 29 & 30. NEWCASTLE-ON-TYNE: Monday and Tuesday, Dec. 1 & 2.
LEEDS: Wednesday, Dec. 3. BELPER: Thursday, Dec. 4.
LONDON: Sunday, Dec. 7.

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

MR. R. S. CLARKE'S APPOINTMENTS.—Sunday, Nov. 30.—STONEHOUSE: Sailors' Welcome Hall, at 10.30 a.m.; PLYMOUTH: Richmond Hall, at 2.30 p.m.; DEVONPORT: Unitarian Church, Duke Street, at 6.30.
PLYMOUTH: Tuesday, Dec. 2, at 7.30. LONDON: February, 1885.
4, Athenaeum Terrace, Plymouth.MR. J. B. TETLOW, 7, Barclayde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.
Sundays: Nov. 30, Todmorden; Dec. 7, Bacup; 14, Leeds; 21, Stocksteads; 28, Manchester; Jan. 18, 1885, Liverpool.

MR. E. W. WALLIS'S APPOINTMENTS.—NORTH SHIELDS, 6, Camden Street, Nov. 30: at 2 p.m., "The Practical Value of Spiritualism"; at 6.15 p.m., "Life: a Failure or a Prophecy."

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.
Mr. and Mrs. W. are "at home" for private consultation on Tuesdays, from 10 till 2, and Thursdays, 2 till 5. On Friday, from 7.30 till 10 p.m., Public Reception for members and friends. All welcome.

UNA.—On Sunday, Nov. 30, UNA will give a PSYCHOLOGICAL LECTURE on "TRANSMIGRATION" in The ACADEMY, 5, LEIGH STREET, JUDD ST., BRUNSWICK SQUARES, at 7 instead of 8. Admission by Pamphlet (6d. & 3d.) obtained at the door. The room will be warmed.

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.

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