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SPIRITUALISM.

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SARCOGNOMY.

AN ILLUSTRATION OF THE TRIUNE CONSTITUTION OF MAN,
AND BASIS OF UNIVERSAL PHILOSOPHY.

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We hear much of the vast extent and depth of Oriental Wisdom,—a Philosophy supposed to have been accumulating intellectual wealth for many thousand years.

There is also an Occidental Wisdom, which claims a broad basis of Science, culture and learning, and speaks with a voice of authority in literary realms.

But *have we anywhere, either in the Orient or the Occident, the essential elements of Philosophy?* With all due reverence and modesty, I must say that I have been unable to recognise either Philosophy in its completeness, or the elementary knowledge from which it might arise.

The word Philosophy, by a gradual perversion of its meaning (love of wisdom), has come to signify Wisdom itself, formulated in doctrines and maxims. But wisdom implies a thorough understanding of all that is—a comprehension so complete, that in the present it sees both past and future.

That we have not, as nations or individuals, attained such wisdom, is very apparent when we observe the blindness alike of individuals and nations to the future results of their conduct; the consequent discord and misery of private life, and the Pandemonium of ever-present or ever-imminent war, which is kept up by the nations that claim the greatest enlightenment. Equally limited is our wisdom in its power of discovering the past from the present. The greatest of all questions concerning the past, the Origin of Man, has only begun in the latter half of this Century to emerge from the thick darkness of traditional theology, into a position in which it can be properly studied, and the study is but begun.

The laborious and honest energy of a Darwin, hampered by the scientific materialism of the age, was utterly inadequate to solving a problem which requires the knowledge of ultimate causes. The psychic world is greater than the physical, and nearer the Divine. It is the basic element of the Universe, and he who in his myopia ignores that world, can never be a philosopher, or at least, can solve no fundamental problem of existence.

When we formulate a Cosmic Philosophy from physical science alone, the term Philosophy becomes an illusion; for Physical Science in its grandest amplitude differs from Philosophy as widely as a skeleton differs from a man.

A true cosmic philosophy (all philosophy must be cosmic or comprehensive) must embrace both the Macrocosm, or the limitless Spirit-world, and the Microcosm, or little world of the concrete, with which we are most familiar—the world of effects.

These cannot be studied and understood separately, for they are ever interactive, and the knowledge of that interaction constitutes the centre or essential of Philosophy. The mere physical scientist, on the one hand, and the theological psychologist on the other, are each profoundly ignorant of the Divine plan of the Universe, of which they have but very limited and myopic views. The birds that light upon the house-top, and the rats that burrow in the cellar, know but little of the house and its inhabitants—one being below and the other above. In like manner mere theology, dealing in traditional notions of the Infinite, and knowing nothing of man, or of physical science, is as far from just conceptions of Philosophy as the physical science of the Universities, which knows nothing of man but his body, ignoring the Eternal Man who inhabits the body, and consequently ignoring the Spirit-world to which he belongs.

It is in these two unconnected spheres of thought that the learned have been content to dwell heretofore, and consequently there have been no Philosophers; for Philosophy begins when we grasp the line of causation that connects powers or causes with effects or phenomena—not only phenomena that are present, but those which are to come hereafter, from present causes.

The purblind students of mere physical science have been ignorant of primal causation, as the speculative students of the theological school have been ignorant of present realities, and, therefore, unable to grasp or reach the truth of the Spirit-world, because ignorant of the proper channels through which to reach it. Hence, our Universities have had neither Psychology nor Philosophy, and a true Psychology can come into existence only by studying the Soul as manifested in man; ascertaining its capacities in a practical manner, instead of seeking them by speculation, and discovering how it occupies, controls, and moulds the human form.

The control of the interior Spirit over the living form being the same in man as in the animal kingdom generally, Psychology is illustrated by comparative views of animal life, as much as human, by comparative anatomy.

When we thus trace the relation of Life, which is a purely spiritual element with the combinations of dead matter which it organizes into living forms, we get the central facts of the Universe—the relation between the dead matter of planetary bodies, and the life from the Spiritual World, which organizes, originates, and maintains the Animal and Vegetable Kingdoms.

When Science grasps this realm of interaction and influx—when it learns that life is not inherent in matter, but comes into it by influx alone—when it discards the dogma of medical colleges, that life is merely the result of the combined chemical energies of all the tissues (which, nevertheless, disorganize in putrefaction as soon as the vital spirit leaves the animal form, and, therefore, have no inherent life), then alone does Philosophy become possible.

The attainment of Philosophy is utterly impossible under the dominant conditions of thought for the past five thousand years. Under these conditions, one class of inquiring theorists, building without facts, in defiance of Inductive Philosophy, essayed to possess and hold the supra-mundane realms of Divine Philosophy by the soaring power of the speculative intellect alone. Scorning simple observation, and unguided by any positive realities in nature, these transcendental theorists of India, Greece, and Egypt, built their vast cloud-castles in the air—castles of so-called philosophy, or highly pretentious wisdom, which had but a few gleams of reality to give a slight plausibility to the vast cloud-realm of imagination, in which we find the Transmigration of Souls.

If the entire mass of Buddhistic, Greek and Egyptian philosophizing were buried in oblivion, I do not perceive that any very useful knowledge would be lost, except the knowledge of the vagaries of the human mind, when emancipated from allegiance to fact and reason, and of the marvellous facts of Spirit-power, illustrated in a peculiarly favourable tropical climate.

From the imaginary heights of Oriental Wisdom, the Hindoo Philosophizers look with contempt upon the rigidly physical science of Europe, and the Physical Scientists look with still greater scorn upon the airy nothings of Oriental philosophizing. Perhaps each may be entitled to much of the scorn bestowed by the other, for each attempts an impossibility. It is impossible for the Oriental to overleap the limitations of humanity, and comprehend the supernal, without beginning the investigation with the ascertainable facts in which the spirit-world is manifested in human life. As well might they expect to occupy the summits of the Himalayan Mountains without climbing up from their base. They may inhabit the mountain-tops in imagination, but not in fact.

Equally impossible is it for mere Physical Scientists to master the realms of Biology, when they ignore and deny that infinite world of life, of which Biological Science is the manifestation on earth. The materialistic, physical Biologists and the Transcendental Philosophizers are alike looking at a narrow portion at the extreme end of the Great Scale of Being, and neither can ever comprehend their own limited area of the grand unitized system of Nature, any more than an anatomist could understand the human body by taking for study a section of the legs below, or a narrow section of the thorax above. Isolated fragments of truth, dissociated from their surroundings, are never fully comprehended, and when they are studied, not by the thorough methods of Physical Science, but by the imaginative methods of speculative philosophizers, the result must be an immense harvest of delusions.

The false religions and philosophies of Oriental Transcendentalism are not more worthless for human enlightenment, with their vast cycles of fictitious metamorphoses, and their imaginary Nirvana, than the false theories of Western Materialism, which are incapable of grasping the true nature and destiny of man: incapable alike of Religion and Philosophy, and working for the annihilation of both.

Perceiving this condition of the world of human opinion,—perceiving the absence of true Psychology and Philosophy, it has been my purpose and labour for now near half-a-century to discover the immense “missing link” which connects the finite and concrete with the Infinite and spiritual world,—to ascertain the nature, locality and operation of life in man, which belongs not to the physical form, which it briefly holds and controls, and to determine by what laws it moulds the human body into an expression of itself, and in what portion of the brain and body each spiritual faculty finds lodgement, expression and power of manifestation.

The determination of these things in relation to man determines them alike for all animal life, and the revelation of the mysteries of life in man gives us access through him to the mysteries of the Spirit-world, for we find in the human constitution the Divine elements of an unlimited intelligence—a far-reaching intuition, which has been in modern Universities an entirely unknown or an entirely scorned faculty, although it is the very summit of human intelligence,—the stone which the builders rejected, but which Evolution places at the summit of the edifice.

The existence of that Divine intuition in man, I made manifest in developing the Science and Art of Psychometry, the revelations by which have barely begun, in reference to Physiology, Medicine, Geology, Astronomy and Pneumatology. The Divine plan of the Cosmos becomes revealed in

the study of the human constitution, but as this subject would require a volume for its presentation, I return to the more practical and utilitarian aspect of our investigation.

In discovering the *habitat* of the Soul in the human brain, and the “many mansions” in the convolutions which it occupies, we establish a highly practical Cerebral Science, the leading elements of which were revealed at the beginning of the century by the great master of Cerebral Anatomy, Dr. Gall.

In the origination and organization of a Science, he performed a greater work than had ever been done by any single Scientist. No name in scientific life history, even of La Place, Humboldt, Cuvier, Harvey, Newton, Kepler or Galileo will shine with greater lustre in coming centuries than that of Gall.

But his investigations and discoveries were limited and cramped by the materialistic spirit of the medical profession to which he belonged, which prevented him from comprehending the entire nature of man, and revealing the nobler elements which connect him closely with the Spirit-world, and display the interior Divinity of his nature. They were cramped also by not understanding the potency of the spiritual nature in man, and its capacity for revealing itself; so that he could only study man externally, as the naturalist studies shells, stones and planets, ascertaining their external appearance and obvious properties.

His industrious and original study of crania in connection with the brain, developed the essential elements of a thoroughly practical mental science—the science called PHRENOLOGY, the substantial truth of which is attested by all who have followed the method of Gall in the careful study of heads and character.

Parenthetically, I may here remark that in presenting psycho-cerebral science, I seldom use the word Phrenology, on account of its limited significance, etymologically, and as illustrated by Gall and his followers. The word Phrenology was very properly selected by Gall as expressing the nature, scope and limits of his anthropological studies. The Greek word *Phren*, in all its combinations and uses, represents mind and not soul—the intelligence manifested by man, and not the Soul, the seat of that intelligence and of many other powers not implied by the adjective *mental*, and itself the permanent power that survives the body. Gall was not thinking of the soul, but of the mental manifestations which even the materialist must recognise as connected with the brain. The word *Phren* has a lower signification than *Psyche* and *Pneuma*, which represent the atmospheric and spiritual influx that gives life, while *Phren* represents the diaphragm, in which and the neighbouring parts the ancients recognised a seat of intelligence. Hence *Phrenosis* signified instruction or bringing to understand, and several words of the same base signify disorder of the mind, as we see in our English phrenetic and phrenzy.

The word Phrenology is therefore inadequate to represent the psychic operation of the brain as the organ of the Soul, and totally ignores its character as the physiological master of the body. Cerebral Science is nearly identified with ANTHROPOLOGY, as it is the centre and source of all that is anthropological. Anthropology includes Pneumatology, Cerebral Psychology, Cerebral Physiology, Sarcognomy and Pathognomy. With none of these sciences was Gall engaged. He was simply the pioneer anatomist and phrenologist of the brain.

No man ever evolves and completes a great science. The master mason does not finish the building he erects. Gall was a master mason in Anthropology, but the phrenology of Gall and Spurzheim was neither complete nor accurate. It embodied some errors in location, and left undeveloped as large an amount of human nature as the portion that was substantially revealed.

Of this I would say no more at present, but merely note that although Gall aimed rightly at the central locality for the solution of the great problem of universal philosophy, he did not realize the possible greatness of his own achievement, and did not grasp the entire subject. In other words he did not perceive that he was in a fair way for the solution of the Infinite problem, because he had not realized its magnitude, had not realized the infinite world, which is beyond the material, and did not propose to himself any higher aim than the scientific exposition of the source of character. Yet the work that he did was the greatest ever done by one scientist, and we should not wonder that he did no more, and neither traced the relations of the human brain upward to the Infinite, nor downward to the physical structure and operation of the body.

It seems never to have occurred to him that the brain, as the controlling nerve-mass of the body, and seat of all mental and emotional processes, must be the most important of all physiological organs. The fact that life instantly ceases when the narrow channel from the brain to the body is interrupted, and that every structure declines or dies in proportion as it is deprived of communication through the nervous system with the brain, did not lead him to study the operation of the vital power from the brain to the body. In other words he was no more inquisitive into Nature's mysteries in this direction than the vast multitude of authors and professors, scientists and philosophizers who had preceded him.

Yet it is obvious that to master the Science of Man, it is as necessary to comprehend the relations of the brain to the body as the relations to the mind. But Gall limited himself to the relations of the brain to character, excluding its relations to the body—not even attempting to ascertain the locations of the external senses in the brain, and entirely ignoring the higher relations of the brain to the Spirit-world, and the diffusive influences of one constitution or mind over another.

It is obvious, therefore, that the territory left unexplored by Gall was as extensive as that which he investigated. The upward action of the brain, its reaction with the Spiritual, gives us the vast science of Pneumatology, of which though much has been known, that knowledge was lacking in definitions because not associated with the brain.

In addition to Pneumatology, when we trace cerebral action downward we develop two new sciences—CEREBRAL PHYSIOLOGY and SARCOGNOMY. Cerebral Physiology is the knowledge of the physiological powers exerted by the brain and the seats of the external senses and muscular and visceral energies. To this science very important contributions have been made by the medical profession through pathology and vivisection. But SARCOGNOMY, which I have developed by experiment, is new and unfamiliar. This science arises from or expresses the reactive influence of the body upon the brain, and through the brain upon the Soul.

The experimental development of the functions of the brain, which I discovered to be possible in 1841, determines by experiment upon the living, and by psychometric exploration the functions of every portion of their brain, in which we find marvellously combined and unitized, all the psychic and all the physiological powers of life, and, therefore, a complete ANTHROPOLOGY.

This Anthropology (which corrects and completes the discoveries of Gall) adds to an enlarged and corrected Cerebral Phrenology, a Cerebral Physiology, a Cerebral Pneumatology, and a Science of Sarcognomy.

The principles of Sarcognomy were very briefly stated in my System of Anthropology, published in 1854, and as I have just published a volume, entitled "Therapeutic Sarcognomy," to show the applicability of its principles to the treatment of disease, I could now briefly outline the character and scope of this science, the name of which being derived from *Sarz* or *Sarcos*, flesh, and *Gnoma*, an opinion, implies an estimate of corporeal development, and the influence or significance of the body, as the theatre of vital operations which affect the psychic as well as the physiological life. Such a science interests not only the biologists, but the artists and the physicians—especially those who heal disease by electric applications and magnetic use of the hand.

Boston, 29, Fort Avenue, November 12th, 1884.

(To be continued.)

THE PLATFORM.

TRANSMIGRATION AND TRANSPIRITATION.

Una's lecture on these profoundly interesting subjects enchaind the attention of a warmly sympathetic audience for nearly an hour and a half, on Sunday last. The sparkling vein of comedy relieved the depth of reasoning which might otherwise have been a severe strain on the mental powers of her audience. The lecture was preceded by the songs "Nevermore" and "The Chorister," which were rendered with undoubted skill and pathos by Mdle. Gomez, and by two recitations, one from "The Lady of Lyons," by Mr. Leonard Terry, and the other, a short comic original poem by Una.

The lectress said that Transmigration as usually understood, viz., as the "Transmigration of Souls," was a very

ancient belief, and asked if it were probable that the newly imported Buddhist Societies owed their origin to the visit of the White Elephant who was recently our guest in the green baize house at the Zoological Gardens. She felt convinced that the spirit within that elephant was not sympathetic with hers, for she took great pains with him but without success. She whispered to him a pathetic story, but he did not shed one single tear; reasoned logically, and requested his opinion on certain subjects, but he neither bowed his head in assent nor shook it in denial; and when she at last attempted a joke, he did not seem to see it, which was unsatisfactory. In fact, that in which the White Elephant appeared to take the greatest pleasure was in eating, drinking, and being admired, in which he differed not greatly from an elephant who was not the recipient of a great man's soul, or a great man who was not a dweller in an elephantine palace.

The lectress said that the so-called Occult Sciences were but little understood in this part of the world, and that they should receive the most careful attention and scientific research. Because, if there were latent powers in man, latent forces in nature, as yet but imperfectly recognised, or entirely unknown, it was the work of scientists to discover, evolve, and utilize these powers and forces. She objected to the use of the word "supernatural" as tending to alienate scientists, and also as being illogical, since there was nothing that was not natural to its proper sphere and environments, and to which these were not natural, and with regard to ourselves it was impossible that we can conceive that which was beyond the limit of our conception, and all that we can by our nature and state conceive, is natural to us. It was undesirable to make use of any terms which would be likely to keep open a wider breach between deep thinkers, lovers of their race, and seekers after truth, and she would, relatively to this subject, just remind her hearers that the word "Atheist" did not mean a God denied, but only without God, or a God not proven, which meanings were far as the poles asunder.

The lectress then said that the subject and train of thought which she wished her hearers to consider and think out for themselves, as to its truth or non-truth, was this:—Granting all that is to be one great undivided whole, from Pure Spirit to the most gross materiality, then, in comparison with Pure Spirit, all else must be more or less material, and being material must be subject to certain laws and conditions. Pure Spirit could alone permeate all existence, but by the same law by which Pure Spirit could permeate all existences, might not the more purely spiritual or less material in their order permeate less spiritual and more gross material existences. If so, there was nothing unscientific in the belief that the more refined material being known as "the spirit" should permeate the soul, or that the soul should permeate the body. There was a proverb (and how splendidly true proverbs usually were, to the effect, that "a straw shows which way the river flows," and if we can find but one straw of certainty it is worth whole volumes of imagination and sentimentality. We want realities not dreams, deeds not words, proofs not imaginings, no matter how beautiful and enchanting they appear. Now did not the so-called thought-reading or mind-revealing afford a proof of the truth of Transmigration? The mind-revealer, by contact with the so-called medium, obtained the power of entering, as it were, into his mind, and revealing that which was in it. She held the belief that in all cases the mind of the mind-revealer must be superior to the mind of the medium, from the fact that the material can only be permeated by that which is of a superior order or less material than itself.

Now, supposing that this straw were followed in its course, might it not lead to an almost unknown shore of the splendid ocean of truth? It was worth the attention and research of truth-seekers for a two-fold reason. If the so-called Occult Sciences were not sciences at all, but simply the outbirth of imagination, sentimentality, and undue curiosity, the study of these should be thoroughly discouraged, if only for the minor reason that they occasion the waste of valuable time, and use up brain and nerve force unavailingly. If, on the other hand, the so-called Occult Sciences are real, and calculated to evolve forces in nature and powers in man now wholly or partially latent, no pains should be spared in their due, earnest, and wise cultivation; because their benefit to the earth would be immense. Once convinced of their truth, colleges should be formed, degrees granted, scholarships offered, and the Occult scientists should enjoy the same privileges as their fellow scientists. Then the indignities brought on Occultism by unqualified, self-opinionated, self-

elected, would-be teachers, seers, clairvoyants, and *media*, and by the dupes of their own imagination and conceit, or the paid dupes, would cease or be greatly lessened. And until some such measure was adopted, it appeared to her that satisfactory research was well nigh impossible. She believed that there were powers latent in man, that if evolved by science, would raise him as far above the present race of men as they are above the anthropoid apes from which they evolved! and she saw no reason why the men of the future might not go from planet to planet in our solar system, or why animals other than man of the future might not stand before an audience as she now did, and think aloud before their fellows. We wanted union not division, facts, not fancies, and if Occultism (so-called) were true, let its leaders sternly and relentlessly separate the husks from the wheat, until not one husk of mere egotism and sickly sentimentality and foolish imaginations remained. Let them test its virtues, and consider how (these virtues proven) they can be best realized for the benefit of man, and animals other than man. For example, if mind-revealing touches on Transmigration, then let Transmigration be tested by science, and if it be true, let certain men and women be trained, so that they may have the power of revealing dark secrets of crime and evil, in order that the innocent may never suffer from unjust suspicion. Let them read the minds, souls, and spirit of those who are disposed to tread together as friends, or as man and wife, the great maze of life, that they may know whether they will in order assimilate. Let them read the minds of children, so that they may be really *educated*, that is, so that their highest qualifications may be *led forth*, and so brought to perfection that these alone (as the fittest) survive in them to the due subservience of the lesser powers, whose disorder of undue power constitutes so-called sin, and gives the key-note to that theological stumbling-block—*The origin of Evil*.

The lecturer said that Transpiration was a word coined of necessity, and so far as she knew, used for the first time. By it she meant the transmission of spirit, or (comparatively to all else) non-material force. That in the creeds of the present there was a trinity as in that of the strangely illogical *Crêdo* of the Christians. They believed in Nature, that is, the Cosmos. They believed in a force permeating, transforming, and transmuting the Cosmos. They believed in Pure Spirit, of which this force was the emanation.

In some sort, man, as the highest being on the earth, had received also this trinity; the body, representing the Cosmos or visible world; the psychic, or soul-form; and the Spirit, from which this force emanates. That if the science of Transpiration were understood, it would be seen that there were certain human suns born, centres of men, who have the power in order of sending out planets, who also send out their moons, rings, and belts, and that to the non-comprehension of this science and its laws, could be traced the disorder and undiscipline of nations, and the inefficiency of their rulers. And until Occult Science was recognised and taught, Laws must ever be unsatisfactory, and forms of Government as transitory as they were futile.—COMMUNICATED.

SPIRITUALISTS' CHILDREN'S LYCEUM.

BATLEY CARR LYCEUM.

Our Representative, having to go specially to Leeds to deliver his illustrated lecture on Monday evening, took the opportunity of starting on Saturday, and having a day with the Batley Carr friends. He gave the first public lecture on the subject some fourteen years ago, in the Batley Hall, and about that time Mr. Armitage commenced the investigation. Mrs. Butterfield made her first public appearance on that occasion, and her nephew, Mr. A. Kitson, was then a boy. It was the Morley circle that got up those meetings, and Mr. Bradbury was there on Sunday, as representing the old work. In his speech Mr. Bradbury very felicitously alluded to the great progress Mr. Kitson has made in the work, so that his leaders of past years, now come to him for instruction. Taking the view of the past into account, and all the work that has succeeded it, the visit on Sunday was one full of interest and anticipation.

Mr. Armitage kindly extended a hospitable welcome, and as he was the appointed speaker for the day, the importance of the occasion was greatly enhanced thereby. His home at Hanging Heaton is a choice resting place for the weary brain-toiler, Mrs. Armitage and her eight daughters affording

"conditions" that are indeed not to be met with elsewhere. Of all the various workers in the Cause, not the least is the generous household which opens its portals to the Spiritual Pilgrim, and, in addition to physical aliment, regales the craving spirit with that "bread" from the inner life, of which the bulk of mankind are ignorant.

And this brings us to the subject of the morning meeting. Mr. Kitson holds a Lyceum session morning and afternoon, but on Sunday the morning meeting was devoted to an experimental lesson in psychology. It was only moderately successful, possibly because the visitor was expected to do something, but it was only at the close that his few words were spoken. No doubt the programme was right; as it was itself a psychological demonstration. We sincerely wish Spiritualists everywhere would set themselves to work to arrange all meetings for spirit-communion harmoniously. As it is they are often an abuse, and do more harm than good, especially to fine organizations, that would become good mediums if properly placed. As it is, health is injured, power is wasted, talent is put back, and there is a disruption instead of a binding together. We would welcome suggestions and reports of experiments.

The afternoon meeting was devoted to the Lyceum exercises, of which Mr. A. Kitson is Conductor. He is well fitted for the post, as the results prove. He has a powerful intellectual brain, well supplied from the inspirational group, so that the facts he gathers from without, he digests through the inner mind, and thus gives the charm of spiritual life to the teachings of Nature. The whole of the members repeat the opening prayer after the conductor, sentence after sentence. They did it exceedingly well, as also the responses to questions. Mr. Kitson introduces comments at appropriate points, and sees that the children understand what they are dealing with. They were taught a verse of a hymn. First they repeated it one line at a time after the conductor; then two lines at a time, then four lines at a time; succeeding at last with the whole eight lines. It only occupied a short time and was an interesting exercise. It was the last verse, and the whole was sung with great spirit from memory.

Though there was little room for evolutions, the marching was quite perfect. We have never seen it so well done. Many figures were beautifully gone through, a pleasure alike to the performers and observers. A young lady played the harmonium, and the marchers sang. Without the slightest confusion they marched themselves into rows, the tallest behind, the little tots in front; then they performed the calisthenics, and then fell into marching order, ultimately regaining their seats as if by clock-work. The beauty of the whole of the afternoon's work was testimony not only to the care of the teacher but the application and willingness of the taught. Mr. Shore has been of great assistance to Mr. Kitson, and was quietly aiding all he could in the duties. Mr. Armitage, and other adults, also went through the exercises, thus giving tone to the proceedings. We very much wish we had a report of Mr. Kitson's address which he gave to the visitors, on the history of the work, but perhaps he will communicate some practical points in the future. Mr. Bradbury spoke in favour of having a Lyceum at Morley, and Mr. Robinson, of Beeston, said he had almost sufficient for a Lyceum at home. Mr. Armitage testified to the practical benefits of the Lyceum on the minds of his children.

It was resolved that a Lyceum Manual and Guide be published, that all Lyceums may carry out a uniform system, and in the future a grand field day may take place during the summer season.

In the afternoon Master Mitchel gave a recitation in a faultless manner, and Miss Armitage sang a hymn, the whole Lyceum taking up the chorus.

The evening meeting was full, notwithstanding the heavy fall of snow. It was said that it was the same on the previous Sunday. The hall is a very neat room up one stair, and capable of seating over 100.

Mr. Armitage is a man of fine temperament, and an excellent trance speaker. He occupies a responsible position in the Woollen manufacture, and can get time occasionally to attend funerals, &c. Such a man is a great boon to the Cause. Once he was persecuted for his Spiritualism; now he has won the victory over prejudice, and is on the School Board and occupies a good social position. We are glad to see a prophet so much respected in his own locality. The meeting was more than could have been expected on such a night. Mr. Armitage's style under control is varied. Though he speaks the local dialect, yet under influence his language is classical, and the style and feeling of a very high order.

Surroundings seem to modify the manner of expression. He will get up and burst forth in a long poem, well put together, and full of spiritual teaching. The influence is remarkably sympathetic and elevating.

There was an after seance, but the speakers did not remain to it. They were already overdone; meetings had been in operation about six hours during that day. Mr. Kitson, of course, remained to conduct the proceedings; we pitied him, for he was already exhausted. We think there can be too much of a good thing in these matters. Those who only come to the evening meeting can not get satisfied so soon as those who have been at two previous meetings. There is no use in holding meetings when the power is gone and the instruments wearied out.

On Monday evening, the Psychological Hall, Leeds, was crowded to repletion. There were visitors from Bradford, Halifax, Morley, Dewsbury, Batley and other places. The views were splendidly shown by Mr. Garbutt, an eminent Leeds optician. Possibly they were too much magnified; had they been more condensed they would have been more attractive. That can be remedied on another occasion.

We met Mr. Dugdale, from Carnforth, Editor of the *Carnforth Weekly News*, in which he is publishing a diary of his residence in Australia. This narrative has been very much appreciated, and it can be recommended to those desiring to know the facts of Colonial life. Copies 1d. each may be had on remitting stamps to the office at Carnforth, Lancashire.

Mr. Dixon the originator of the Liabilities Fund is in very poor health. From the first he has been anxious to visit other towns to collect subscriptions. The weather is much too severe for an aged gentleman to travel. We hope our friends will save him by being their own collectors.

Home again on Tuesday, too weary for good work, and with a severe cold which brings with it reminiscences of our old visitor—Diphtheria. All in confusion; everything behind; a struggle and late hours and hurry scurry to get out the MEDIUM. Such is, in our experience, the practical result of preaching Spiritualism. There ought to be good done somewhere to balance up matters.

SPIRITUALISM AND ITS OPPONENTS.

THE "NATIONAL REFORMER" AND SPIRITUALISM.

What is, and what should be, our attitude towards Spiritualists? This question has presented itself to not a few Secularists, and occasionally arises in one's mind when reading the "National Reformer."

Circumstances having compelled me to give this matter careful thought, I venture to offer my conclusions, trusting they may assist others who may be perplexed over the same question. We must first of all rid ourselves of that class or denominational prejudice which so often obscures vision. The name Spiritualism is naturally repugnant to us, being associated in our minds with supernaturalism and all its direful consequences. But boldly facing the word we find it indicates a view of the constitution of the universe in general, and man in particular; a theory or hypothesis not to be feared but examined. This theory is opposed to another theory named Materialism; and Materialists may, if they are dogmatists, hate Spiritualism; but their antipathy can only arise from their being dogmatic Materialists, and not from their being Secularists. All Materialists may be Secularists, but it does not follow that all Secularists are Materialists; some are Idealists. And the principles of Secularism stand fast, unshaken by the disputes of either school as to the ultimate constitution of the universe. The opposition of the Spiritualists to Materialism need not then disturb us as Secularists.

Having conquered our prejudice against the name of Spiritualists, let us examine their work and teaching, and especially any point that may bear upon our own teaching as Secularists.

There are of course, Spiritualists and Spiritualists. There never was a denomination which did not contain some men relatively wise, and also a fair number of followers relatively foolish. Every society attracts members who are relatively weak, foolish, or unworthy, and this is as true, and more true, of Spiritualism than it is of Secularism. Surely every movement deserves to be judged by its best men; and this leads us to take for examination amongst Spiritualists those who have the most cultivation of head and heart. We have to examine their work and teaching. The work comes, and should always come, first; for their teaching, so far as it is of value, springs from the interpretation of facts which their work accumulates.

Their work deals with phenomena which occur as the result of the force called by various names, but most generally known as animal magnetism. Faraday used the names ferromagnetism and animal magnetism to distinguish the two branches of this force. He so far investigated ferromagnetism

as to ascertain some of its laws, and we owe the telephone and other valuable instruments to its practical application.

Of animal magnetism less is known, though it has received more or less attention for upward of a century. Dr. William Gregory, Professor of Chemistry at Edinburgh, published in 1851 the results of some investigations, and Electro-Biology and Mesmerism are well-known terms as having been used to denote some of the phenomena which are caused by animal magnetism. The experiments in that science are of a character unlike those of chemistry. They are at once more easy and more difficult to perform and repeat; more easy, inasmuch as no materials or apparatus are required; more difficult, inasmuch as the magnetic force is uncertain in its strength or quantity, at present very little under our control and subject to conditions but little understood; the experiments therefore are difficult to repeat at will. A large number of experiments are interesting as indicating the power of one mind or brain upon another mind or brain at a short distance. If some one say: "I will not believe the brain can act on a brain at a distance," he must be reminded that his belief or non-belief makes no difference in the fact. So far as his knowledge goes he has no reason to think that brain can act on brain at a distance; and if by his "will not believe" he means "do not believe," we perfectly agree with him. People once believed the earth to be not round but flat, and they were perfectly right in not believing it round until they had evidence: people did not believe that they could ever travel at the rate of thirty miles an hour, and they were right in not believing it till it was shown to be possible.

The great result of culture and rationalism has been to help people to distinguish between what they know and what they do not know. We have always a line dividing the known from the unknown (not the unknowable) and this line is always shifting. About those things that are known we may assert and we may deny. Of those things which are unknown we must neither assert nor deny anything, but they are fit subjects for investigation, to the end that they may be brought within the realm of the known.

Now it is as explorers that all scientific workers are to be welcomed, and despite the jargon of some Spiritualists they are scientific workers engaged in weighing and measuring matter and force, in comparatively unknown and very difficult and complicated phenomena. The force of attraction acts at a distance, a fact familiar to our minds from its consideration under the forms of magnetism and gravitation. It is only the extension of the same idea, namely action at a distance, that is presented by the power of the brain over the brain. It is less familiar to us, but this only means that it needs investigation.

Welcoming Spiritualists as investigators and therefore as accumulators of facts, we turn now to their theories. Spiritualists have specially studied the phenomena which seem to indicate powers or intelligence other than human. They find that under certain circumstances the animal magnetism of some people seems to be used by some outside intelligence or intelligences. Such people are said to be "mediums," and the name is a good one, as it indicates accurately the quality they possess. In their presence when they are mentally passive (and still more markedly when they are in a trance) unseen intelligences can and do use their magnetism to effect various changes in material surroundings. What these intelligences are is a matter requiring investigation, but it is impossible to deny the intelligence of the authors of sentences neatly written without human intervention, as for instance in the case witnessed by Mr. Gladstone on Wednesday, October 29th, through the medium of Mr. Eglinton. The Spiritualist's theory is that these messages originate in the minds of people who once lived, as we do, on this earth, but who now live under different conditions.*

This theory is to me, and doubtless to most of us, incredible; but while I am not prepared yet to accept the theory of the Spiritualists, I am certain it would be folly to try to ignore the facts they have been the means of discovering.

Briefly summarising our conclusions, they are these:—

1st. Spiritualists are investigators in a branch of physical science of which but little is known, and which needs further research.

2nd. Their work should be welcomed, for it must add to our knowledge; and their theory should receive examination from such of us as have the requisite ability and leisure.

3rd. There is nothing in their theory of any special interest to us as Secularists, for whether man can or cannot survive death should make no difference to any of our actions, which should be guided by considerations which pertain to this life exclusively, and should be tested by their apparent utility.

MANNING PRENTICE.

*"Writing without human intervention" is to us a meaningless phrase. Every case of pretended spiritual phenomena which we have as yet investigated has utterly broken down, and many alleged manifestations have been conclusively shown to be clever instances of mere illusion or sleight of hand. We insert the letter with some reluctance, and are bound to add that while we have wasted many hours of our lives with so-called Spiritualists, we have never had any results worth higher examination than would be given to the public perfor-

mances of Robert Houdin. We quite concede that under the heads of hypnotism, animal magnetism, electrobiology, and mesmerism, there are many unexplored fields, but in none of these is it possible to dispense with "human intervention."—*Eds. N. R.*]

REMARKS BY EDITOR "MEDIUM."

The Editors of the "National Reformer" merit the sincere thanks of Spiritualists for the insertion of the foregoing letter. The note appended is not by any means so meritorious; and it could receive no more cutting refutation and rebuke than is given in the letter which precedes it. But what is Mr. Bradlaugh to do? His position depends on his infallible and unflinching Materialism, and yet he must not contract the limits of bigotry so close as to shut out the calm and reasonable conclusions entertained by the more liberal and better informed strata of the community.

Possibly, Mr. Bradlaugh, under the circumstances, dare not be liberal towards Spiritualism. It shows that every man (Secularist, at least) has his price, and that so much prosperity in one direction means heavy costs in another. But Mr. Bradlaugh may purchase his materialistic immunity too dearly. He had by far better say he has not time to trouble with such specialities, than write such a note as he appends above. The honesty of public men is being closely scrutinized, and none more so than Mr. Bradlaugh. His public position covers much more ground than the limits of his peculiar sect. There are many Spiritualists that own allegiance to Mr. Bradlaugh politically, and they will measure his political candour by the standard which he erects for himself in respect to Spiritualism. Let us see what that standard is—what kind of a man Mr. Bradlaugh desires us to take him to be.

His political leader, Mr. Gladstone, has defined what is meant by "without human intervention" in this instance, as reported in the newspapers. We hope the "National Reformer," in the interests of advanced truth and novel facts in Science, quoted the paragraph with alacrity. That report stated that the writing was done on slates without the active agency of any human being. Of course human beings were present, as spectators, but they did not "intervene" in any way to produce the writing, nor could they under the circumstances. If Mr. Bradlaugh declares that he regards such a narrative of experiences as "meaningless," then he desires us to understand that he is deficient in intellectual ability.

As to the second sentence, we will recall to Mr. Bradlaugh's attention the Report on Spiritualism by the Committee of the London Dialectical Society, on Sub-committee five of which he served. On page 48 it is reported that "Within half-an-hour after the commencement of the seance, a few slight raps were heard, which seemed to come from the spot where Mr. Home was sitting. Messrs. Bradlaugh and Dye were under the impression that they proceeded from the leg of the table, and at the request of Mr. Home the former gentleman [Mr. Bradlaugh] seated himself on the floor to guard against the possibility of fraud. The table now moved slightly, in the same manner as before, and the raps continued; Mr. Bradlaugh asserting that they came from the leg of the table, and Messrs. Bergheim, Home and Jencken maintaining that they were produced on the surface." These manifestations did not "utterly break down," and Mr. Bradlaugh himself, in the report issued by himself in his capacity as a member of that Sub-committee, declares to their genuineness. He took the floor to "guard against fraud," and he found none. Others were on guard in other positions, and detected no fraud. Yet a table moved without visible means, and sounds were produced in a similar manner. Such facts upset the whole fabric of Materialism, and it is that which is "utterly broken down," hence Mr. Bradlaugh's grudge against Spiritualism. Add to the very incipient and apparently prejudiced-reported experiments of that Sub-committee, those most successfully accomplished by the other Sub-committees, and the position of the Spiritualist is thoroughly vindicated by that investigation. Mr. Bradlaugh then, desires us to assume that we are not to regard his statements as strictly accurate. In view of this finding we may accept his statement about the "wasted many hours" with a grain of salt!

The manner of investigation to which he alludes is in the scientific sense, as regarded by Spiritualists, no "investigation" at all. Mr. Bradlaugh must know, if he understands the significance of terms used in his last sentence, that mental influences play an important part in these psychological investigations. It is certainly known that spiritual manifestations will not occur at all in the presence of some persons, and in other cases only slightly, as in the Dialectical instance we have quoted. Well, then, how are we to reconcile Mr. Bradlaugh's statements as to the "sleight of hand." These things never "break down!" First, Mr. Bradlaugh tells us in effect, that there is no such thing as these phenomena; then he, in effect, admits of their existence, but he places them on the level of a conjurer's entertainment. Unfortunately, he quotes Robert Houdin, who expressly testified that the spiritual phenomena, even those through the mediumship of Mr. Home, were altogether inexplicable by the skill of such an accomplished prestidigitateur as Robert Houdin. Which are we to believe on this point—Robert Houdin, or Mr. Bradlaugh?

Which is the Conjurer, and most capable of giving his opinion? Why, the honest Robert Houdin, who candidly gave testimony adverse to the claims of his craft. Evidently, the Conjuring of Robert Houdin has more moral backbone in it than the Secularism of Mr. Bradlaugh. If, on the other hand, Mr. Bradlaugh desires us to regard him as a greater authority on the merits of conjuring than Robert Houdin, why did he not explain to Dialectical Sub-committee 5, the means whereby the table moved and sounded? He was there expressly to detect fraud. What are we to think of all this? Does Mr. Bradlaugh really know what he means, or mean what he says?

Yes! indeed there are "many unexplored fields," but who is to explore them? Is it Mr. Bradlaugh. Has he figured as a discoverer of Anthropological truth? As to the conclusion of Mr. Manning Prentice, it is nonsensical, possibly intentionally so, as a caudal ornament to insure the insertion of his otherwise excellent letter in the "National Reformer." He assumes quite unwarrantably that the object of Spiritualists is to demonstrate that man lives somewhere after death. That is not the prime object of our investigation, but simply a corollary thereof, as we pointed out in our of two night's debate with Mr. Bradlaugh over a dozen years ago. The object of Spiritualism is to know what Man is, here and now! Without self-knowledge it is impossible to "be guided by the considerations which pertain to this life." This life! why there is only one life, a never-ending life, for if it be "life" it never can be non-life, and hence, must always and for ever be LIFE! But what is that life? What does it imply? How is it constituted? Oh! never mind, says our Secularist friends, knowledge is not necessary! Be a bigoted Secularist. Talk about "actions," and "utility," and "life," and other phrases which can have no meaning except we understand the nature of that to which they are applied. There is no "exclusively" in "life"; it is inclusive of all "considerations" that can agitate the mind of man; and unless we know the ALL of Life, we can have no guarantee that our "considerations" are reliable "guides." But this universal knowledge can never be ours, hence, the importance of extending the range of what we possess from day to day, that our "considerations" may assume a more comprehensive basis, and thereby become more reliable guides in the conduct of "this life exclusively," for man can never live any life except that which is to him "present" at any given time.

Curiously enough, Mr. Bradlaugh and certain rev. gents use the very same arguments, or nonsensicalities, in respect to Spiritualism. At the close of a lecture given in Leicester a few days ago, certain local revs. had never been at a successful seance, and therefore spiritual phenomena could not possibly have occurred!—Mr. Bradlaugh's major argument, without the minor inconsistencies by which it is confuted. Mr. Bradlaugh surely has entered into "holy orders," or he is affected by the unholy disorders of all those whose position would be injured by the progress of truth.

Mr. Bradlaugh says far too much on this matter. Really he is too transparent a man to play at a game of this sort. He lets the cat out of the bag; and we admire him for it. With an excess of ability, of a reprehensible character, he could have snubbed the Spiritualists, and covered his retreat at the same time. Let him form a circle of well disposed sitters, and thoroughly investigate this question in the absence of all Spiritualists and mediums, and he cannot fail to become a member of that vast majority of "Spiritualists," who are being daily augmented from the dwindling ranks of the sects, Secularism included.

TRUTH.

(From the German.)

A lovely flow'r there bloometh
On earth, its name is Truth,—
Which ev'ry heart enricheth,
Wherein is spread its root.
Alike in storm and sunshine,
It giveth peace for pain,
And knitteth souls together,
That else were rent in twain.

A sacred flower Truth is,
That, under tender care,
Giveth back its sweetness
To Him Who planted there.
When winds of doubt blow o'er it,
Its petals droop and fade,
And mortals pine in sorrow
O'er mischief doubt hath made.

Oh! guard this sacred flow'r,
And tend, with loving care,
Its growth, that ev'ry hour
May add a blossom fair!

CAROLINE CORNER.

OBITUARY.

MRS ANN GORMAN, HETTON-LE-HOLE.

It is with the utmost regret I record the death of Mrs. Gorman; one who has done her share in aiding and spreading the truths of Spiritualism in this district; ever ready to volunteer her services or proffer the use of her rooms for all classes of spiritual gatherings. She was much respected by all who knew her, a loving wife, and a true Spiritualist, and never doubted in her knowledge of the life beyond the grave, and passed away in full confidence of it, and her end was peace.—JAS. MURRAY.

PHENOMENA: MEDIUMSHIP.

BURNING OF THE EAR.

The great mistake the Materialist makes is, that he judges and gauges everything of an unseen nature by the objective world. To him Spiritualism is not a set Science, because he fails to understand the laws of its manifestations. Sunday week it was stated in Claremont Hall, that these mysterious manifestations must have to do with "water on the brain," and that it was quite idiotic to believe such things. But I will proceed with the subject of my letter.

There must be an invisible world—an unseen mechanism existing between every living form on the globe (animals included). The inner mind of man, "his double" may be fully aware of everything that transpires in the world, from his birth to the hour of his departure to another state of being. The above title may at first appear most frivolous and hardly worthy of pen and ink. But my experience gives me another view of the question. The experience indicated seems to be some form of mediumship. When the ear burns intensely and yet untouched, it is as certain as anything can be, that someone is either writing or talking about you. In my experience the proportion of failure is about one in twenty. Out of numerous cases I need give but one.

One night my wife and I had occasion to sit up till after twelve, and at that late hour my ear became intensely hot, when I said to my wife, "My ear is burning, but I wonder what for at this time at night." However, the morning interpreted the phenomenon. A young gentleman called to engage me to give some phrenological examinations, and said he, "some friends were talking about you until one o'clock this morning."

Surely, this is evidence enough. But some critic may suggest, that in the case of a public man, fifty persons may be talking about him simultaneously. To this, I answer: that their influences would not be specially directed to the person, and would, therefore, become ineffective. But some of your learned readers may add something more valuable, should they deem it worthy of their attention. CHAS. BAKER.

RECOGNISED MATERIALIZATIONS.

The materialization of many spirits at Mr. and Mrs. Herne's circles is most convincing, especially so of "Mrs. Main," who was recognised by her son and daughter and two grandchildren, and many friends who knew her well in earth-life. She spoke to and kissed her son, the sound of the kiss being so audible as to be heard by all the sitters. She also brought her face close to that of one of her old sitters, Mrs. Kinchlea, holding a light close to her face, so as to show it perfectly, and spoke distinctly to her. Among other forms seen were those of Mrs. Main's daughter-in-law, and my father, who was only known to myself, he having passed away nine years.

The well known spirit "Peter" also materialized, I being enveloped in his drapery and tapped on the face with his luminous slate. J. VANGO.

22, Cordova Road, Grove Road, E., near G.E.R. Coborn Station.

MENTAL MAGIC.—Mr. Editor.—Dear Sir.—In order to place this desirable book of practical Occult Instruction within the reach of all, if the principals of Spiritual Societies will order say not less than twenty copies for the benefit of their members, I shall be happy to book advance orders, sent in at once, at a very reduced rate; but only under these circumstances, for the benefit of those whose time and means prevent their procuring or benefiting by those more expensive and advanced works, but of which my little Handbook is a complete mutton in parvo.—Yours truly, ROBT. H. FRYAR. Bath.

FELLING: Park Place, Nov. 30.—Mr. John Meeks lectured on the "Teachings of Phrenology," which subject was extensively treated, and gave general satisfaction.—JOHN THOS. HOGG, Sec., F.S.I.S., Sheriff Hill.

THE WITHERED GARDEN.

I passed a garden spot,
But its fair bloom was fled,
The scentless flowers lay scattered round,
All parched and sere and dead;
The withered petals from their stems
Lay scattered o'er the bed,
Save one small flower, that shyly
Reared alone its golden head.

I buried the dead flowers
Beneath the garden mould,
And placed therein the living plant,
Where firm its roots might hold;
And, hour by hour, the little flower
New beauties did unfold,
As bursting from its branching stem
Came crested crowns of gold.

The sunshine kissed the little flower,
As modestly it grew,
And flashed within its golden cups,
All sparkling with bright dew,
That glistened like fresh-fallen tears,
As if the flower knew
My care, and shed the golden tears
Its gratitude to shew.

Ah! many a human heart is like
A garden parched and dead,
And withered hopes lie scattered round,
O'er all the lifeless bed;
But if some kindly hand should come,
And plant the living seed,
What beautiful flowers might bloom again
In natures cold and dead!

WILLIAM SHROSBREK.

NORTH SHIELDS: Camden Street Lecture Hall.—Owing to the sudden illness of Mr. E. W. Wallis, three lectures which we were to have during the week, had to be dispensed with, but on Sunday, Nov. 30, Mr. Wallis had so far recovered from his indisposition, as to give two most eloquent discourses, before very large audiences. The subject in the afternoon was "The Practical value of Spiritualism," in the evening, "Life, a failure or a prophecy," for which he was highly applauded. Without a doubt, Mr. Wallis has made an impression for good in North Shields. On Monday, December 1, Mr. R. Harper, of Birmingham, delivered a lecture on "Spiritualism, and its relation to Socialism," which was listened to with rapt attention. The ideas put forth were grand. At the close of the lecture a cordial vote of thanks was awarded Mr. Harper, and to Mrs. Harper who occupied the chair for her husband.—J. T. MCKILLAR.

SUNDERLAND: Nov. 30.—The members of the S.S.E.S. met at the Secretary's Photographic Rooms, No. 323, High Street West, and formed themselves into circles, which they intend holding every evening at 7 o'clock, in the above rooms, for the purpose of development, and promoting further steps towards the spread of the Cause in the town and neighbourhood. The Secretary is in attendance every day, and will be happy to give any information to persons desirous of becoming members, or of helping on the good work in any manner, on their making personal application to him at the above address.—G. H. PRYKE JONES, Sec.

BRADFORD.—Walton Street Church, Nov. 30.—In the absence of the Conductor, the Lyceum was controlled by Mr. Thresh. Mr. Ambler led the calisthenics and Mr. Arnold was musical director. There were some fresh children introduced. The exercises were well performed, and it was very harmonious throughout.—PINDER, Librarian.

LEICESTER: Silver Street Lecture Hall, Nov. 30.—Mr. J. Bent's spirit guides took for their subject, "Behold my hands and my feet, that it is I myself." Luke, xxiv., 39. There was a good congregation, and the lecture was listened to attentively. H. HANNIBAL, 28, Mostyn Street.

HETTON-LE-HOLE: Miners' Hall, Nov. 30.—Mr. John Livingston while entranced answered questions sent up by the audience. Nine questions were sent up, which were all answered to the satisfaction of the congregation, and to the point.—JAS. MURRAY, Secretary.

ASHMAN'S EMBROCATION.

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

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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, DECEMBER 5, 1884.

NOTES AND COMMENTS.

The distinguished Founder of Modern Psychological Science graces our opening pages this week with his luminous communication. It should be read in connection with the article from the "National Reformer." We have received copies of "Therapeutic Sarcognomy"; all who would understand Man, or Spiritualism, should become conversant with its contents.

Una follows almost in the same lines as Professor Buchanan. Unless we know human nature intimately, we cannot be certain as to the source of its phenomena or the nature of our duties. In these studies terms are introduced which may be unfamiliar to some readers. Myopia is a medical term for shortsightedness.

Una's notion as to the thought-reader being superior to the mind read, is surely not sustained by facts. Is not Mr. Gladstone superior mentally to the "Man with the squirt," who succeeded in reading his mind? Nor is Una in keeping with her own theory, for it is the more spiritual mental atmosphere of Mr. Gladstone which permeates the more material mentality of the thought-reader. Recognised Occult Scientists would be an augmentation of evils. Is not the scientific bigotry already existing, one of the barriers in the way of the progress of knowledge?

All minds that have been worth remembering have been "self-elected." No university can declare a man's greatness or fitness, nor the limits of the range of opinion or qualification to which he may aspire. In view of the great abundance of inconsequential talk already flooding civilization, it is to be hoped that the lower animals will not learn these reprehensible tricks of humanity.

These three remarkable Controls by "Earl of Beaconsfield," the last of which we give this week, ought to be printed separately, and sown broadcast. They are full of matter which the world requires, and would peruse with avidity. The style is also unmistakably that of the late Statesman, besides which we have had private assurance from spirit-life that he controlled on these occasions. How many subscribers can we get at £5 per thousand, that is, if A. T. T. P. gives permission to have them reprinted? Every newspaper should have a copy. That would take over 2,000.

We have received a polite note from Rev. G. M. Murphy to say that he does not intend to raise any discussion on the letter which was addressed to him in the MEDIUM. Of course a gentleman like Mr. Murphy is overwhelmed with useful work, and cannot divide himself into parts, so as give attention to every subject. At the same time it must be remembered that Spiritualists have feelings like other people, and they cannot hear the Manifestation of the Spirit impugned without taking up arms in the service of their King. To be certain of Spiritual Existence, and open out the mind of man to receive Light and Truth thereupon, is undoubtedly the great want of the age. In incorporating a side note of our correspondent's into his letter in our issue of Nov. 21st, we in error made it appear that it was the wife of the Secularist that had the chair threadled on her arm. Another lady was the subject of that experiment while the former lady sat at the other side of Mr. Husk. This paragraph was overlooked last week, and since the above was in type, we have received a letter from the Secularist, correcting the statement in respect to his wife,

The Lancaster Spiritualists have been deprived of their meeting place because of the persecution of local Christians. The room belonged to the Volunteers, and a number of subscriptions to the corps was threatened to be withdrawn if the Spiritualists were allowed to hold their meetings, which have been most successful, being attended by 400 or 500 every service. Mr. Jno. Wm. James, Cor. Sec., 18, Edward Street, Morecambe, asks all those interested ones to rally round, procure another place, and not be trampled on as they were by the priests in days gone by. Our friends used to sell 100 MEDIUMS weekly, which indicates the great interest. This little tiff will do no permanent harm; as the forces for us have proved their superiority.

Glasgow Association of Spiritualists publish a prospectus of meetings, with office bearers and list of members, with their addressees, followed by this note: "The object in printing the above list of Members' Names and Addressees, is to enable those residing in the same locality to co-operate with each other, and form private circles, a record of which should be kept and reported to the Association." Copies will no doubt be obtainable on application to Mr. Andrew Drummond, Secretary, 8, Newhall Terrace, Glasgow.

Miss R. Dale, Owen has received invitations to pay a second visit to Edinburgh and Glasgow. Arrangements have been completed to visit Birmingham on January 18. Other places in the North may arrange for a call on passing, saving expense in railway fare.

Mrs. C. Groom, of Birmingham, is announced to lecture in Newcastle, on Sunday, Dec. 7th; morning at 10.30, evening at 6.30; and on Monday and Tuesday, Dec. 8th and 9th, at 7.30 p.m. On each occasion Mrs. Groom will give brief trance addresses concluding with clairvoyant descriptions of spirit-friends.

The title of the Bowling meeting place has been altered from Wade's Meeting Room, to Spiritual Tabernacle.

BRADFORD: Walton Street Church.—There will be a Church meeting on Monday evening Dec. 8th, when all members are requested to attend. Business of importance.—W. PINDER.

A young gentleman wishes to form a circle near Piccadilly, on Wednesdays and Sundays. Apply to T. W. Cousins, 2, Yarmouth Mews, Brick Street, Piccadilly, W.

THE LONDON SOCIETY for the Abolition of Compulsory Vaccination.—The next Monthly Conference will be held at the rooms of the Society, 114, Victoria Street, Westminster, on Monday evening, December 8th, when a paper on "Quackery by Act of Parliament" will be read by Edward Haughton, Esq., M.D. Discussion will follow the reading of the paper. The chair will be taken at half-past seven. Parents, Medical Men, Poor Law Guardians, and all interested in the question of Vaccination are specially invited.—W. YOUNG, Secretary.

BACUP: Public Hall, Nov. 30.—In the afternoon the controls of Mr. Plant spoke on "What does the world stand in need of to make it happy?" Keeping a very intelligent audience captive for over an hour; he showed very clearly that the more we understand ourselves, and the influences by which we are surrounded, the happier we become, as it enables us to repel the evil ones, thereby becoming more happy. Poems were given on "Snow" (then falling very fast) and "Mother," which he did justice to. In the evening he threw himself open for a subject. The audience being rather slow, he put one forward, and then two more came from the audience, but his own when put to vote was carried—"Why are mediums different from other people?" This he discussed in a practical manner, pointing out the mental and physical conditions, transmitted from parent to child, through which the spirits can take control of the body and use it. He then gave twelve clairvoyant descriptions; six were soon known, four others were so before they left the hall. On the whole we had a very pleasant day.—J. BROWN, Cor. Sec., B.S.S.

WEST HARTLEPOOL: Brunswick Street, Nov. 30.—Mr. Scott again disappointed us, much to the dismay of the public, and in consequence we had to give up our morning service. In the evening Mr. D. Ashman's guides spoke to a good audience very affectively for upwards of three quarters of an hour, on "The utility and efficacy of prayer." The subject was dealt with in a very incisive and devotional manner, giving pleasure to all who were privileged to hear, and giving us the hope that we shall soon have a medium in every way qualified to occupy our platform on any similar occasions; and praying for every assistance in carrying on the good work in this priest-ridden locality.—WM. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

BISHOP AUCKLAND: Good Templar's Hall, Gurney Villa, Nov. 30.—Monthly meeting, at which important business was transacted. In accord with the wish of members, a concert has been arranged for Christmas day, tea will be provided for strangers at 6d. each. Our members are greatly increasing, and we are trying to make further progress. Mr. G. Tyrrell lectured in the evening to a very good audience.—G. TYRRELL, Sec.

WILLIAM OXLEY.

HIS LIFE AND TIMES, FROM A SPIRITUAL STANDPOINT.

By HIMSELF, WITH PORTRAIT.

In the first issue of the MEDIUM for 1885, the above contribution will appear, and cannot fail to be anticipated with great interest. It will be suitable for wide circulation, and we shall be glad to receive orders for extra quantities in advance.

In the first week in February, the special issue will contain an engraving of the statue of Robert Burns, recently erected on the Thames Embankment, with an analysis of the Poet's works in reference to Spiritualism.

THE LIABILITIES.

We give as a Supplement this week, a Collecting Card, which will enable every reader to contribute to this Fund without trouble or delay. We hope to receive a universal response within the next week.

GATHER ROUND THE TABLE I

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, 6l. 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.

LIABILITIES FUND MEETINGS AND SEANCES.

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.

FELLING.—Mr. W. H. Robinson will address the meeting at Park Place on Sunday, when a collection will be taken in aid of the Fund. Mr. Hogg makes a call for a full attendance.

The meeting at Otley Road, Bradford was a failure on Tuesday night, on account of the weather. The friends propose making another attempt.

Mr. Swatridge's meeting at Upper Holloway, on Sunday, did not realize expenses, so that he has done his best, and we record the fact, with thanks for the same.

THE WEEKLY COMMITTEE.

The importance of a universal Institution Week collection was warmly recommended. Mr. Hogan handed in his weekly contribution of £5, and 10s. collected by Mr. H. Baird, Lancaster. On the same evening, Mr. Towns gave his third monthly seance, which realized 17s., including 2s. 6l. from Mr. J. Swindin. Mr. Towns offers another seance in January.

Applications for collecting cards are still being made, but few of them have been returned as yet. All will be supplied with a copy of the card, given as a supplement to this issue of the MEDIUM.

The following contributions have been thankfully received: Mr. Jas. Murray, 2s. 6l.; Mr. W. Clennel, 1s.; A Friend, 10s.; A Bradford Friend, per Mr. J. H. Smith, 1s.; G. S., 1s.; Two friends of Mr. Schutt, per Mr. R. Burrell, 5s.; from Messrs. Lupton and Miller, West Auckland, in consideration of literature for distribution, 5s.; Lucas, 5s.; Mr. C. E. Batchiffe, 10s.; Isle of Wight, 5s.; Mr. W. Waters, 2s. 6l.; Mr. Olegg, Otley Road Collection, 5s.; Mr. Stanley, 10s.; Mr. Hawkins, two seances, 15s.; Mr. Oliffe, 2s.; General Campbell, £1; Mrs. E. L. Lowe, 11s. 4d.; Mrs. E. A. Armstrong, 11s. 4d.; Mr. E. W. Wallis, Glasgow seance, £1 5s.

MACCLESFIELD.—On Sunday next, Herr Schneider will lecture on "Health," at 62, Fence Street, at 6.30. Last Sunday was the first visit Herr Schneider paid to Macclesfield, and the people were so delighted with the discourse that he was pressed to speak for them again on Sunday.—F. W.—Mrs. Groom, of Birmingham, will speak at the anniversary services of the Spiritualist Free Church, Paradise Street, on Sunday, December 14.—S. HAYES.

UPPER HOLLOWAY: Dick Whittington Coffee Palace, Nov. 30.—Small audience, no singing, no chairman, no Spiritualists, good influence. Trance address by Mr. Swatridge, after which questions were answered, and interest elicited, so that some remained behind to converse.—COR.

THE SPIRIT-MESSENGER.

HEAVEN ON EARTH.

(Communicated by a Spirit, through the mediumship of "Lucretia," Clifton.)

Many on Earth dwell in Heaven, for this is a state not a place. Heaven dwells within the soul, and each one must seek it there alone.

This Earth is fair and beauteous to the sight: God's flowers clothe the fields; the birds fill the air with melody; the glorious sun floods the land with warmth and life, bringing into existence all that is needed for man. What alone makes it a weary place to so many? Why do some journey through its pleasant pathways with drooping eyes and tired feet? Why do they not look upward to the rays of the sun, inhale the fragrance of the sweet flowers, or listen to the feathered songsters?

It is because to them the Earth is not fair. Their eyes are shut to the glories of the Land of God, their ears deaf to the melodies of the air, and no hope nor consolation can these bring to their sorrowing hearts. They have not sought the Heaven that lies within them. Their spiritual state is dull and devoid of intelligence, and so they plod through life with bent head,—unheeding the loving voice of Nature, which calls them to her side,—longing for the time when they shall be summoned hence; for they vainly imagine that death will at once launch them into a blissful state, although they have not merited it by good works done in their earth-life. "Not every one who saith, Lord! Lord! shall enter into the Kingdom of Heaven, but he who doeth the will of my Father, who is in Heaven."

The Earth is fair! Make your inner life more like the Angels, and you will here find a Paradise. The Supreme Intelligence—God—is here as much as in the life beyond the grave, and here can you commune with Him. The Angel of Purity and Love will descend into your being, and your eyes being opened, you will then be able to fully appreciate the world you now inhabit.

The development of the Soul-powers is the means of bringing that celestial happiness to the very door of your being. Try, in silence, to commune with your Soul, unfolding within you the powers that now lie inert, and the outcome will fill you with joy. Live a life of interior contemplation. Let the things of the Earth—its false delights and garish baubles—pass unheeded by. Disturb not your Soul with thoughts of earthly things; but, in the solitude of your chamber, open your Soul, and let the heavenly Visitors enter and instruct you how to live the life of the Spirit, eradicating all that pertains to useless things of the world. And so will the Angels take up their abode within you, and then indeed will you have attained to the supernal joys of the Father, "Who doeth all things well."

Unseen and unheard by the material senses, the Angels from the inner life do their work of advancing the souls of those on earth. These white-robed spirits may not have lived on your planet. Some there are who have always abided in the Land of Spirit, others in planets far removed from earth.

The shadows of ignorance shall pass, and the light of true intelligence shall beckon and illumine the way to higher attainments of the Soul!

TO THE EMPLOYERS OF LABOUR IN GREAT BRITAIN.

A CONTROL BY THE "EARL OF BEACONSFIELD,"

Recorded by A.T.T.P., November 14th, 1884.

The Sensitive, under control, said:—

Before leaving the control last night, you put a question, which was not purposely, but through inability, unanswered. The question was: "Could not your surroundings positively assert on enquiry, whether or no the expeditionary force had lost its leader on the road from Khartoum to Berber?" I think, that enough was said on the face of the public report, before any official contradiction had been given, that your surroundings did know that transition had not taken place. Perhaps the news may be in accordance with Continental will; for no greater misfortune could happen than if the report, telegraphed yesterday so confidently, were true; which report it was the pleasant duty of Her Majesty's Ministers distinctly to repudiate.

I will now return to what is really the sequel to the argu-

ment of a very advanced thinker ["J. W."] who has but lately joined the band of your surroundings, and who is pleased, like me, to take a moderately Conservative view of that great question: "Has man the right to live?" But in the sequel, what I have been giving, and with which I still intend going on, I take broader views, and my Controls are taking the form of appeals, not to any particular class, but to all classes alike from the law-maker down to the law-breaker. There are enactments for every class embraced in this question: "Has man the right to live?" and the highest enactments are those of the Legislature. Every law not based on justice must be abrogated, so that existing inequalities may be softened by the hand of charity and love, and by means by which the national wealth shall be held to be secured further, by means which will enable industry to increase, and which shall raise the poorest classes to the enjoyment of competence and comfort, according to humanity's claims.

It is the privilege of systems of thought to argue apart from their results; but the actual system now necessary is fraternity, and the question is: "What are the best means of arriving at it?" Actions are of two kinds: those actions of the individual, those which are spontaneous, and those which are compulsory. Socialism would put on one side spontaneous action, and would chain a man down to enforced benevolence. Wealth can bear and has borne the most friendly alliance with poverty, but it has hitherto been a voluntary alliance; its charity has been by no means controlled by legislative acts. Who, who is wealthy, would wish to ruin any individual soul? Better to scoff at immortality, and ignore the Being of a God, than deliberately to set about injuring a soul. The question is: What is wanting? Will indiscriminate alms-giving, voluntarily or compulsorily, bring about fraternity? Emphatically, I say, No: it never will. What is wanting, the first and foremost, is a loftier and purer morality. The teachers of this morality should themselves be pure, and their morality unquestioned.

It has been urged, again and again, that "the Toilers of Great Britain are mostly infidels." I cannot deny this; the proof is so real and so apparent. The definition of infidelity is, Reason distorted and darkened. With tens of thousands of Toilers of this Empire, their Infidelity is mere prejudice; but they are anxious, if any form is given to their unbelief to grasp it with avidity. There are some who add arguments to strengthen their prejudices, the men who can support their infidel opinions by logical deductions; whilst others and the greater section of the Toilers depend on such as those to defend their own views. What has been the cause of this effect? I say, prevailing infidelity; but all thinking minds realize that there can be no effect without a preliminary cause. Now, what has been the cause? I must give an answer: It is because Myth and Fable have taken the place of Scientific and Natural Truths. The erudition and research, of which the soul is capable, have never been appealed to; what has been demanded has been a blind, unreasonable acceptance of the impossible. But why dwell on that which the Toilers themselves have discarded? What is wanted is another set of moral teachers; another class of teachers, in order that men may realize the boundless realms of thought; that they may grasp, by tearing aside the veil that which has roused the majesty of scientific truth; that they may be brought to believe in the high order of moral and intellectual spiritual guides, who are with them throughout every action of life; and not until then shall the first principles of fraternity be recognised.

The evils of infidelity germinate with more rapidity than is conceivable, and spread and bring forth the Dead-Sea fruit, which alone can spring from evil thoughts. The Church is abandoned, the Toiler's seat is vacant, and why is this? It is because the Toiler has become a thinker, and has accepted Self-hood as the only reasonable God, who can claim reasonable service and constant worship. But is it not possible to give other sanctuaries than those now existing? I say, Yes, it is possible, and it will have to be done, and the sooner the better. The workers, the toilers of humanity think and say as follows: "They ask us to believe in that to which they by their actions refuse to give credence. Their past history has been a scandal, their present aspirations are pretentious and ridiculous; yet they have wealth and large accumulations belonging to the past, given for charitable bequests, but the administrators have been but bad stewards in all times; therefore, as we cannot be with them, we must perforce be against them."

The teaching, the spiritual teaching, of the importance of Self-hood has reached many; but it has yet many to reach. It has gone also to the Employers of Labour, and to those who have received and accepted spiritual teaching; to those who are assured of their Immortality, and of humanity's universal claim to eternal progress. To these, I say, they must help us: if they love their own position, they must help us; if they love their country and their country's laws, they must help us; if they love their God, and believe in their own immortality, they must help us; and I will tell them how. It is by working in the cause of fraternity.

I appeal to all Employers of Labour to consider the present gulf, which exists between themselves and the Toilers who work for them. Many get the name, and are only known by

that name amongst their work-people, of the "Capitalist;" the "Money-owner;" the "Mercenary Head of the Concern," to whom none but the most trusted of the work-people have ever spoken; and whom some of the oldest have never seen, or if approached by stealth with any appeal, that appeal must be signed in the form of what is known amongst the work-people as a "round robin," viz., a large circle, which is ruled, the compartments being wide enough for each of the appellants to sign their names; for were it otherwise, the first names in the list would be deemed the ringleaders, or movers of the appeal. Even when these requests are received, how often they are met with the careless reply: "I leave all to my Manager." Is it, I ask, a wonder, that a Capitalist of this class is one, who amongst the Toilers is hated? Will any one in reason argue, that such an Employer is doing the duty which both his God and his fellow-men demand from him? Yet such Capitalists might be loved instead of feared; might be respected instead of hated.

Talk of the services of surpliced priests, and of their power of usefulness amongst the Toilers in their particular sphere! they are but pigmies in comparison to that Employer who, rising up every morning, can say, "a thousand pair of hands are working for me." When death claims such a man, I tell him, the question that will be asked by the Sages of the Spheres, nay, I tell you what, he himself will ask of himself: "Why did that God from whom we have our being, permit your position on earth, as an Employer of a thousand toilers?" And Self will answer: "My God must know, that for years I thought, that these men toiled that I might become richer." How many of your workmen did you guide by your counsel? How many amongst them did you educate? Did you prove, that their weakness might rely on your strength? Were you ever anxious to have mercy on the Toiler? You know that sometimes there was the necessity to soften the scientific law of political economy: Did you ever make that law of supply and demand subservient to charity? Did you ever realize that sometimes the market-price of labour meant starvation to your fellow-man? Self-hood will ask these questions in Eternity, over and over again, you may be sure, for it is as true as that God is good. I am speaking in monosyllabic terms, that you may grasp fully that which I mean. Ye Employers, and that of the masses of Toilers, their immortality is as sure as your own. God is an impartial Father, and the earth is but the soul's preliminary stage, so that to do your duty to the labourer, is a demand made by your own immortality and by your God. Now, also, the country claims the fulfilment of your duty to the Toiler.

Nothing determines the fall of an Empire so much as the injustice of its Capitalists, and it must also be considered, that the thews and sinews of a nation are not in its Capitalists; are not in the hierarchy of great Land-owners, but the whole concentrated strength of an Empire is in its Toilers. No greater proof of this could be given, than when the trades of Great Britain held a procession to express their views; there all, that is necessary to make an Empire great and glorious, was assembled; everything that civilization demands was in their hands; everything that force can use or passion guide can be manufactured by them. The Capitalist can look at his hoard, whilst the handy-craftsman can be busy in forging arms of all kinds necessary to assert his rights. God forbid that enmity should be so deeply felt, as to be followed by that dire curse of revolution. I spoke last night of the first need of the Capitalists, and by Capitalists I mean the Great Employers of Labour, which was to serve God by giving the Toilers healthy homes and releasing them from their living death; removing them from their damp and filthy cellars. Do this, and you have taken the first step towards gaining their respect and love. Your Country's safety demands it. You must release the Toiler from his brutal wretchedness. If you do not you are jeopardising your country. Then there is needful exercise and recreation needed: this is a positive necessity, for relaxation is required. In this you can help the Toiler. For all, that I have urged, remember, the Toilers, if neglected, will help themselves.

Reliable argument may ask, What is my advice? I do not urge them to do wrong. At every general election there will be a reiteration of the People's cries for Justice. A more perfect organization, than ever either Liberals or Conservatives possessed, has not been shadowed forth, but earnestly and zealously worked for for years, and that democratic programme has a propaganda in every workshop in Great Britain. At present it has abided fully within the limits of the Law, and its wants and desires have been made known by peaceful ways, and they have obtained by Law the means which hitherto they have gained. God forbid that any of England's Toilers should ever wish for the demolition of Order.

In spirit I have visited Socialistic agitators amongst them, and I have heard the rude, rough common sense of British Toilers answering them, saying, "Of course, we want better homes; we should like to see our wives and our children with better colour on their cheeks, and more food in their bellies, but we follow other leaders than you. You would break every political tie, which binds us; you would with revolution harp society back into a rudimental state; but we believe that the past has bestowed on us a Legislature with many faults yet

with many excellences, which we must admire; but what we want we mean to get, there is the difference."

You Capitalists, remember, that when once the Toilers firmly grasp a grievance, they may not know the speediest way to remedy it, but also remember, that the vast Democratic League existing amongst the Toilers, has sworn to get it, and out of these grievances will arise questions that shall sweep throughout Great Britain. They are already arising; the foremost being the necessity of Land Reform, and to combat this effectually, there is only one way, that is, to be just, and prove to the Toiler, that the Capitalists wish to be just. Then no agitating power under heaven will ever make them swerve from their patriotic allegiance. Teach them, then, that charity which thinketh no evil. Prove that criminal indifference to their wants does not exist. Teach them, that instead of the cold looks, and calculating criminal selfishness on the part of the Employer, there is real sympathy, and that it is but a dream on the part of those fanatics who argue, that every reform for the masses must spring out of revolution. Teach them that there is a Fraternity required for their interest. You can do this by commencing the task at once. Give to them better Homes, for your own sakes, for your Country's sake, and for the sake of your Eternal interest!

PROGRESS OF SPIRITUAL WORK.

BATLEY CARR.—On Sunday, the 30th ult., we had a splendid time here, and much spiritual good was done. In the morning instead of having Lyceum as is our usual custom, we held a spirit-circle to which we invited the elder portion of the Lyceum members, and friends in general. The invitation was well responded to, both by members and friends from a distance; the latter coming from Heckmondwike, Mirfield Lane, Halifax, Gawthorpe, Morley and Beeston. The sitters formed themselves into a large square, the greater portion of which was two deep. It was opened in the usual way. Mr. J. Armitage offered up a splendid prayer. There was quite a number showed signs of mediumistic power, and a few descriptions of spirit-friends were given through Miss Armitage. At the latter part of the meeting, J. Burns, O.S.T., of London, on invitation addressed us on the philosophy of the spirit-circle. In the course of his remarks he pointed out that there were laws governing all things, and the spirit-circle was no exception. It was the duty of all students of the Spiritual Philosophy to study these laws and apply them to the formation of the spirit-circle. He pointed out too that there was order and system displayed in all the works of Creation. Nothing was done hap-hazard, and before our efforts in the spirit-circle could be fully successful, sitters composing it must not sit down without regard to their fitness to the position occupied. He would suggest that all mediumistic persons occupy the centre or inner circle; then outside these those who are of the intellectual and a sympathetic temperaments; and lastly, outside these should be arranged those whose temperament fits them for grappling with the outer world. In this way sensitive organizations, sitting for spirit-development, will be effectually shielded from the cold, unsympathetic, hypercritical, and materialistic influences. He did not wish to be understood to say that those who were not mediumistic were of no use in the spirit-circle. For while the mediums supplied the organizations for the spirit intelligences, those surrounding the mediums might be equally indispensable in supplying strength and acting as a powerful battery to the opposing influences. While the pipes in the organ were necessary to the production of music, the frame that held them together were no less necessary, although they could produce no music. Therefore he hoped that all would be found willing to fulfil that place where they would be of most service, whether it was outside, or in: let them rejoice that they were able to contribute to the harmony and success of the whole. During the delivery a most holy, hallowing influence prevailed, and knit all together in one harmonious whole. At about 12.45 p.m., snow began to fall very plentifully, and by the time the Lyceum assembled, there was quite a thick carpet. But this did not deter members and friends from gathering in good numbers. All the available space that did not interfere with the working of the Lyceum was occupied by the latter. I must leave the task of describing the working of the Lyceum to some disinterested pen. At the point in our programme where the members are formed into groups for the study of special lessons, instead of following our usual course, Mr. J. Burns was invited to address the Lyceum. His remarks were both deeply edifying to Conductor, Leaders, Members and parents; and encouraging to visitors to form Lyceums for the tuition of their own children.—In the evening Mr. J. Armitage occupied the platform, when his spirit guides expressed their intention of departing from their usual custom of inviting subjects on which to base their remarks. They intended to take a retrospect of what had been taught from that platform, which was done in a very animated, vigorous style. At the close they again invited Mr. J. Burns to address those assembled. Mr. Burns on rising remarked that he was not there to make any speech, for, after hearing the very able remarks that had been addressed to them, he felt that little

more could be said; but he had come as a visitor, to see and hear some of the fine mediums we had got in Yorkshire, and so far his expectations had been realized. He then dealt very effectually with the lessons of life, and pointed out that our being born on earth was not merely to pass a life of pleasure, but to develop the powers of the soul, so that it would live in harmony with the laws of its being, and God. Earth-life he likened to a nursery garden, and God was the husbandman. Overgrown branches must be pruned, to keep the tree in shape and promote fruitfulness. And so when our lives are all one-sided and out of harmony, there has to be a lopping off, in the shape of crosses, losses and difficulties. God the great and loving Husbandman must needs give us crosses whenever he sees we are not putting forth our strength in that direction which will ensure our greatest ultimate happiness. These crosses must be given us until we have learned life's lessons. Wise and great was he who could amidst trials and crosses say, "Thy will be done," knowing that all was for the best. And so use the experiences of to-day as a means to live more wisely to-morrow. The above is but a faint outline of Mr. Burns's remarks, and such was the influence prevailing the hall, that all felt the great pulsation of inspiration, and new hope was born in weary hearts, and fresh strength was given to the spiritual man.—ALFRED KITSON.

STONEHOUSE: Sailors' Welcome, November 30th.—Morning at 11: We were favoured with an address from the guides of our much-respected friend and co-worker, Mr. B. S. Clarke, of Plymouth. The subject chosen by the audience was "Does Spiritualism teach the Gospel of God?" The control pointed out that no possible height of imagination could conceive for one moment that the so-called Christian Gospel, which teaches the ever-existent tortures of never-ending punishment could in any sense be held as an embodiment of "glad tidings," which the term Gospel signifies. The attendance was very large, and the utmost satisfaction was given to all. We trust that this opening up of a re-union of Spiritualists in the Three Towns will speedily result in so desirable an object. Afternoon at 3: Spiritual seance. This meeting exceeded our most sanguine expectation. Much harmony and good influence rendered it a most profitable and enjoyable hour. These seances are opened to Spiritualists and friends introduced by them. N.B.—Not a public circle. Evening at 7: The guides of the medium gave an introductory description of spiritual worship held in the spheres, remarking that these glorious and inspired revelations and visions and prophetic utterances, which have at various times and all ages taken place on earth, have their counterpart in the spheres. Particular attention is invited to the following subjects for the present month's Sunday evening discourses:—7th, "The Dark Ages." 14th, "The power of Truth." 21st, "The Ancient of Days." 28th, "The end of Time.—W. BURT, 10, Hoe Gate Place, Plymouth.

DEVONPORT: 98, Fore Street, Nov. 30th.—On Sunday morning, we had a good attendance; many strangers being present. The controls of our lady medium, Miss Bond, gave a most sublime and soul-stirring invocation, followed by a very comprehensive address, subject—"Salvation." Stating that mankind were not benefited by the death of Jesus Christ, but by the doctrine which he propounded; and that each and all must work out their own salvation with fear and trembling. The greatest order prevailed throughout the meeting. In the afternoon, there was a larger attendance, Miss Bond as usual being the speaker, and a very able discourse was given on "Where are the Dead;" after which a female spirit took control, and spoke very beautifully. We hear with much pleasure, that many circles are being formed in this town, with good results. In the evening, in spite of Mr. Paynter's indisposition, his guides gave a very beautiful address, on "The Woman of Endor," followed by the control's experience, in earth- and spirit-life. The controls of Mr. W. Tozer pronounced the benediction, which brought to a close the meeting. Copies of the MEDIUM AND DAYBREAK were sold. Spiritualistic literature for distribution will be thankfully received by Mr. Bond, 45, Tavistock Street.—Next Sunday at 11 a.m., Mr. J. Paynter, at 3 p.m., Miss Bond, subject—"The Influence of the Spiritual World upon the Natural," at 6.30, Mr. J. Carswell.—ASSISTANT SECRETARY, Free Spiritual Society.

PLYMOUTH: Richmond Hall.—On Tuesday evening, 25th, our hall was filled with an attentive audience, who propounded a large number of questions, all of which were lengthily and satisfactorily answered by Mr. B. S. Clarke; the replies in several cases evoking warm applause. The meetings are very interesting. On Sunday last the torrents of rain somewhat thinned the attendances, but nevertheless there was a fair number at the afternoon seance, while in the evening the hall was well filled. The guides of Mr. J. Huson delivered an impressive discourse, on "Preaching the true Gospel to all men," and at the close, Mrs. Trueman clairvoyantly described spirit-friends successfully. I am pleased to say that convincing phenomena are being produced through the mediumship of this lady in private circles, of which an account will, I hope, be sent you later on. Through the kindness of the President, Mr. B. Slowman, a large number of MEDIUMS, containing Mr. Clarke's Answers, were distributed at the close of the service.—JNO. IRWIN.

WESTHOUGHTON: near Bolton, Nov. 30.—Mr. W. M. Brown, of Burnley, delivered two trance discourses afternoon and evening, at Westhoughton. The room engaged will seat about 150, and in the evening, notwithstanding the extreme inclemency of the weather it was quite full. This is the third or fourth gathering of the kind which has taken place here, and the numbers present on all occasions have been most encouraging. The subjects, according to announcement, were chosen by the audience: that in the afternoon being "An hour after Death," and that in the evening, "What relation have departed spirits with those in the flesh?" Both subjects were exceedingly well treated, and gave complete satisfaction to the audiences, who listened throughout most attentively. With regard to the first subject the speaker gave graphic descriptions of the various conditions of departed men and women, in the first and earlier experiences of spirit-life. In the evening he showed in what way the departed influenced those whom they have left behind, the extent and the results of that influence; the extent being universal and throughout all time, from the very earliest to the present, and the results being on the whole beneficent and calculated to bless humanity. The speaker traced spirit influence in art, science, and literature, instancing Shakespeare as a case in point. He traced it in the great political and social movements of the present time; in home, and family, and friendly relationship, and pointed out that in all probability, but for this influence, the people of England would have remained until this day in all but the same barbarous condition in which they were two thousand years ago. He concluded by urging upon all the necessity of a rational and reverent intercourse with the spirit-world. Questions were put by several of the audience at both meetings and ably answered. Everyone seemed well satisfied, and to all appearances many inquiring minds received new and valuable ideas concerning Spiritualism. One or two of our orthodox friends were present, and though they were not of course convinced or converted, it is probable their mental and spiritual vision was a little enlarged by what they heard; and on reflection they would, no doubt, be disposed to think that there was really after all something to be said for the other side of the question. The friends in Westhoughton seem disposed to lead an active life, and so far their activities have met with a ready response. It is to be doubted whether any society—religious or otherwise—could have drawn (I do not think any of them did draw) such an audience as they had on Sunday evening. Mr. Brown is expected here again shortly, and in the meantime arrangements are being made with other speakers.—PAUL PARTINGTON.

SALFORD: 83, Chapel Street, Nov. 30.—In the afternoon, Mrs. Bailey, in company with two of our executive, went to Oldham, supplying their platform in exchange with our Pendleton friends. In the evening at 6.30, her controls spoke for a short time at our own meeting, upon "Where two or three are gathered together in my name, there I will be in the midst of them," after which several clairvoyant descriptions were given. Having to catch an early train our friend seemed somewhat hurried. We hope at some future time to be able to have her again amongst us. The after circle was very good, one or two young mediums being influenced strongly to speak. Sunday next, 10.30 and 6.30.—COR.

GLASGOW: Quite a large number of friends, despite the severe weather, gathered round Mrs. Wallis on Sunday last, the result being a most harmonious and impressive meeting. A new friend in glowing words gave details of his earth-life, the steps he had trod from Christianity to Secularism, and his awakening on the spirit side to the recognition of the existence and love of God. The thoughts expressed by "Mirambo" and the clairvoyant descriptions by "Vena," the majority of which were recognised, gave the usual thrill of pleasant feeling. Mrs. Wallis undoubtedly gets more valuable as an instrument of the spirit-world, her unfoldment causing surprise and gladness to her many friends, who thought they had previously measured the quality of her mediumship. At the previous Tuesday meeting an address on "Education" was felt to be the richest bit of inspiration yet heard, and regret was expressed that it had failed to be reported. On Sunday evening the hall was conveniently filled, and after the lecture on "The Ministry of Angels," we had for the first time in public clairvoyant descriptions, much to the surprise of many strangers. How strange it must have seemed to the ordinary church-goer to hear, not only the existence of spirits proved by argument, but their very persons described.—J. R.

OSWALDTWISTLE:—This Society not having a room as yet, holds its meetings alternately at the house of Mr. Sargent, Mr. Newell, Mr. W. Holgate, and Mr. Tomlinson, at 6.30, every Sunday evening. The members divide themselves into four circles during the week, for the purpose of development. Six of the members are making very fair progress. Only Mr. and Mrs. Newell are fit for public work so far, which necessitates our meetings being opened to the public once in four weeks only, through these mediums being engaged by other Societies. They have very kindly promised to give us their services every fourth Sunday.—Mr. James Pearson, Newsagent, Union Road, Oswaldtwistle, has promised to post a "Contents Placard" weekly, if you will forward one to him. He already supplies several MEDIUMS to members of this society.—Robert Holgate, Sec., 6, Victoria Street.

SALTASH:—A very pleasant gathering took place on Wednesday evening, 26th ulto., at the residence of Mr. C. Wood, a veteran Spiritualist, the company including several gentlemen, strangers to Spiritualism, whose presence threw an additional charm over the proceedings. Mr. R. S. Clarke, by request, explained the nature and various phases of spiritual gifts, and gave a brief summary of his experiences, after which he was entranced by his guides who spoke on topics suggested by those present. Three other spirits also took control and manifested striking personal characteristics. Mr. Clarke has accepted an invitation to deliver a public lecture shortly in the town, which it is hoped will bring the subject prominently before the public.—COR.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Nov. 30.—Mr. J. S. Schutt, of Accrington, was with us. An experience meeting was held in the morning, when several friends gave their history as Spiritualists. After each narrative the spirit guides of Mr. Schutt commented thereon, and a very interesting morning was spent. In the evening a discourse was given on "The Pharisees and Modern Science," in which the guides spoke of the theory of the deluge from a scientific standpoint, and what is thought of it in the scientific world of the day. They contended there was no such thing as a perfect deluge of the whole world, but there were partial deluges going on every day, more or less. They regarded those as the flickerings of truth passing over and among the people. Several questions were asked, one notable one was concerning the "Witch of Endor." The spirit guides said it was a wrong thing calling one of the fair daughters of nature a "witch," and to be put down as unfit to live.—J. STRAS, Secretary.

PENDLETON: Town Hall, Nov. 30.—Owing to the continual falling of snow our attendance was small, so we formed a circle in the anteroom. Mr. Roscoe, of Oldham, gave a short address, after which several clairvoyant descriptions of spirit friends were given to strangers present. In the evening Mr. Roscoe spoke on "Ancient Spiritualism." The guides gave a beautiful description of the various temples of Egypt, and the lofty towers where the female priests met for Spirit Communion. They had the same mode as at present, having small polished tables on which the enquirers looked. It was different in Persia, they used no tables, but kneeling around the altar in the "Sacred Grove," the holy flame descended, and the bright spirit of light appeared and addressed them in an audible voice. They had no uncouth figure, no dark cloud nor lion, serpent nor hawk, to help them to realize the presence of God. They saw Him in the flame, in the bright orb of day; they saw Him in all nature, in the purling brook, in the rolling stream, in the great swelling sea, in the soft verdure of the earth, and in the everlasting rock, but most of all they saw him in his own image—Man. No symbols had they; they needed none. They saw Him in the outstretched canopy of the heavens, as they gazed up into the blue vault, far, far into space—there, too, they beheld him, the great Sustainer, who is everywhere present.—C.

BOWLING: Spiritual Tabernacle, Harker Street, Nov. 30.—At 2.30 Mrs. Sunderland spoke beautifully on Truth and Kindness, showing the bad effects of ill-feeling which has prevailed in all ages. This speech produced a nice sympathetic influence. Mrs. Ingham then spoke encouraging words to those who had to stand up for the right, showing that in the past priests and creeds had been overcome. The progressive changes in Spiritualism were delineated, instructing all that the mind must be ever open to the inspirations from the spirit world. The control so well known as "Pat" then gave some pictures of spirit-life, describing scenes from the dark as well as the bright side. He begged all to agree in spiritual love and union.—PINDER.

BIRMINGHAM: Oozells Street Board School, Nov. 30.—Mr. Gray gave a very nice reading, which the audience seemed to like very much, after which the chairman delivered a short address on "Spiritualism as a universal Religion," taking every man by the hand and claiming him as a brother, giving him the full liberty to think for himself, teaching each other the highest truth we know, and thereby shall every human being be saved, and reach the highest heaven, all being equal with the Father. A few questions were answered. The audience was small on account of the weather.—COR.

ROCHDALE: Marble Works, Nov. 30.—Our platform was occupied afternoon and evening by Mr. Thos. Postlethwaite, trance and clairvoyant medium, of Rochdale. In the evening the audience chose the subject—"Love to mankind," which the controls handled in a most satisfactory manner. Several spiritual surroundings were described at the close of the address, which were immediately recognised. I may add that our Society is now in a more prosperous position than we have been for some time.—C. SMITHIES, Hon. Secretary.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Nov. 30.—Mr. Guy's guides gave a short address in the morning, which was very interesting and instructive. Mr. Keeshaw spoke in the afternoon on "The Immortality of the Soul," in a very intellectual manner, showing great improvement in his abilities since his last address. We hope he will still advance, and that a few other good local workers will come forward, which would be a blessing to the cause.—A. McSKIMMING, Sec.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual gifts, but rather that ye may prophesy"—Paul.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favourable for the phenomena.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, change should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the body, and a change of garments. Aliments which vitiate the fluids and depress the feelings are unfavourable. Those indisposed should absent themselves.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmoonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE.—The circle should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Oftentimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

DEVELOPED MEDIUMS of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

LITERATURE.—All investigators should read *THE MEDIUM AND DAYBREAK*, the weekly organ of the Movement, published at the Spiritual Institution, 18, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of *THE MEDIUM*, or in case of difficulty, address J. Burns, 15, Southampton Row, London.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street, Nov. 30th.—Another grand day with Mrs. Barnes' controls. There is wonderful influence and power at every meeting. Morning subject, 1 Corinthians x. 26; "The earth is the Lord's and the fulness thereof." It was shown that the chapter was full of bigotry and it was plainly intimated that alteration had been made in it since Paul wrote it, for to secure more power to the designing priesthood. No man can absolve others. It is impossible to eat and drink the body and blood of Christ, it means that we are to imitate Christ in living

the divine life and doing divine works. You may thus obtain the spirit of truth from God himself, and hear the still small voice when alone. You will so become spiritually strong, and not be dependent on what others may tell you, but you will perceive the light and know the truth for yourself. The more you think of God's works and way the more like him you will become in spiritual nature. The more you know of him the more you will love him, and the better you will serve him. It is not sacrificing the creatures God has brought into being, that is acceptable to him, but the humble contrite heart. The discipline of earth will be useful to man hereafter, and will enable him to understand what without the earth experience would be incomprehensible.—At night the subject was the rich man and Lazarus. Christ taught that man is as much a spirit whilst in the earth-life, as when passed away. He is in the spirit-world, and can when conditions are suitable hold communion with those who have gone before. Christ wanted his disciples to observe the working of their own spirits. He showed them that the faith necessary for salvation is for man to believe in working out his own way, according to the best light and knowledge he is able to obtain. He must not live in sin hoping for forgiveness. All will receive the just reward of their acts. If the soul violates spiritual laws it must suffer. Man is not tried by name and creed but by the deeds of his life. Outer forms will avail nothing. The quickening ray of divine light alone can penetrate the dark caverns of the human soul. The rich man enjoyed the luxuries and pleasures of life regardless of the condition of those around him. He must have been an unjust steward of the gifts of God. No man has a right to claim for himself the land that God has given to the whole people for their support and maintenance. Those who are laying up for themselves or squandering on lusts, the wealth obtained by the labour of the people from the land, will suffer misery and despair in the spirit-life. It is evident from his parched tongue the rich man was in the habit of inflaming himself with wine. If he had been doing right with his riches he would not have been able to spend his wealth on such injurious things. Drink! Drink! Oh! how awful it is to drink till inflamed with wine. It is bringing thousands to the grave before their time, and to the torments of the low spirit spheres. Christ clearly shows that however low and dark and miserable the spirit may have become through sin, there is a way for it to converse with higher and purer angels, and for it to be delivered from its misery. The address concluded with an earnest appeal to do all the good possible to the poor and miserable. The existence of bastilles for the reception of the unfortunate and bad was strongly condemned. Those present were assured that if they lived right they would have a drawing power with them that would make them a blessing to those about them. Angels would go with them on errands of mercy, if they would use the light they possess for the glory of God and the benefit of their fellow-creatures. At last they should be carried by angels to the bright spheres of happiness, glory, and immortality, when their greatest joy would be to meet those they had cheered and blessed while here.—Cor.

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MEETINGS, SUNDAY, DECEMBER 14th, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. J. J. Morse, "Men, Devils, and Angels."
 MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11 a.m. Mr. Hopcroft; at 7, Mr. Hopcroft; 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: Mr. Swatridge, Trance Address: "Hell, and Common Sense."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
 UPPER HOLLOWAY.—Mr. T. Swatridge's, 3, Alfred Terrace, Tuesday & Friday, at 8.
 KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.
 BACUP.—Public Hall, 2.30 and 6 p.m.: No Information.
 BARROW-IN-FURNESS.—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.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hopwood.
 BIRMINGHAM.—Ossella Street Board School, at 6.30: Mr. J. W. Mahoney.
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. Wm. Hills, and Mr. J. Eales.
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Hepworth.
 Spiritual Tabernacle, Harker Street, Bowling, at 2.30, Mrs. Wallis; at 6, Mrs. Hillingworth.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30, Mr. Armitage; at 6, Mrs. Wallis.
 CARDIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Mr. J. Paynter, Address; Miss Bond, Clairvoyance; at 3, Miss L. A. Bond; at 6.30, Mr. J. Carswell.
 EXETER.—The Mint, at 10.45 at 6.30: No Information.
 FELLING.—Park Road: at 6.30: Mr. J. Stevenson, "Some of the Facts of Spiritualism."
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. Wallis: Questions and Answers. Lyceum at 5.
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Green and Mrs. Morley. Lyceum at 10.30. Monday Service, 7.30.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 7; Wednesday, at 7.30 p.m.
 HETTON.—Miners' Old Hall, at 6.30: No Information.
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Ingham, Mrs. Sunderland, and Mr. Collins Briggs.
 KILLINGWORTH.—At 6, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mr. W. Brown.
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. J. B. Tetlow.
 Wednesday evening at 8; free service: Local.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: No Information.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mrs. Butterfield.—*See Announcements*, Sec. 23, Heathcote Street, Edge Hill.
 MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Mrs. Groom.
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. Carline.
 MORNIST.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Collins Briggs.
 MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Experience Meeting.
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 and 6.30: Mr. J. Dunn.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. W. H. Robinson.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30.
 OLDHAM.—176, Union Street, at 2.30 and 6: Mr. Plant.
 OSWALDSTWISTLE.—At Mr. Newell's, Smithy Brook, at 6.30. For Spiritualists only.
 PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. J. S. Schutt.
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 2.30, public seance; at 6.30, Mr. R. S. Clarke. Tuesday at 7.30.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
 SALFORD.—83, Chapel Street, at 10.30 and 6.30: Mrs. Barnes.
 SHEFFIELD.—Cocoa House, 176, Pond Street, at 6.30:
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Mr. Morrell and Miss Sumner.
 SPENNYMOOR.—Waterloo Long Room; No Information.
 STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Mr. J. Carswell; at 3 p.m., Circle; at 7, Mr. W. Burt, "The Power of Truth."
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALMALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30;
 Mr. Geo. Tyrrell. Wednesday, Circle, at 7.
 WESTHOUGHTON.—Late Infants' School, Wingates, at 2 & 6: No Information.
 WEST FELTON.—At Mr. Thomas Pinkney's, 18, Wood Row, Twissell, at 6 p.m.
 YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road, Bradford.

SPECIAL SERVICES, ANNIVERSARIES, &c.

BIRMINGHAM.—Social Solace at Baskerville Hall, The Crescent, Cambridge Street, Dec. 31. Tickets, 1s., at Mr. J. W. Mahony's, 101, Lennox Street.
 MACCLESFIELD.—Spiritualist Free Church, Paradise Street, Dec. 14; Anniversary Services: Mrs. Groom, of Birmingham.
 NORTH SHIELDS.—6, Camden Street, Friday, Dec. 27. Christmas Tree and Bazaar.
 NOTTINGHAM.—Besconfield Street, Hyson Green, Dec. 21 & 22, Anniversary Services. Mrs. Groom.
 PLYMOUTH.—Richmond Hall, Richmond Street, Tuesday, Dec. 16, at 8 p.m. Lecture by Rev. G. Evans, M.A., Subject: "The Cuneiform Inscriptions." Free.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—CAVENDISH ROOMS, Sunday, Dec. 21. MAIDSTONE, Secular Society, Jan. 4, 1885. MAIDSTONE Spiritual Society, Jan. 5. BIRMINGHAM: Sunday, Jan. 18. EDINBURGH: Secular Society, Jan. 25. "Experimental Proof of a Hereafter." GLASGOW: Secular Society, Feb. 1. Spiritualists' dates not yet filled up.
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 Sundays: Dec. 14, Leeds; 21, Stocksteads; 28, Manchester; Jan. 18, 1885, Liverpool.

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