



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

SPIRITUALISM.

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MEDIUMSHIP.

PROMISCUOUS CIRCLES AND CONGREGATIONAL AFTER-MEETINGS.

To the Editor of the MEDIUM AND DAYBREAK.

A report appears in the MEDIUM of yesterday, of some attempt at the exercise of mediumship in a promiscuous meeting, and it would appear with indifferent results. The writer of that report seems somewhat at sea on the matter, and he invites "suggestions and experiments."

I see on reference to the local reports in last MEDIUM and other recent issues, that there is a great diversity of result in the circles and congregational after-meetings that are held from week to week. Unless some fair degree of success attend these meetings, they had far better be discontinued. It renders the subject ridiculous to see a number of men and women, shuddering, shaking, writhing, grimacing, and slapping their hands about like maniacs. Perhaps a very intelligent address has been given by a capable speaker, who at great sacrifice of time, vitality and personal convenience, has come a long way to address the meeting. The speaker leaves the platform. This so-called circle is formed, and the antics of the undeveloped commence. The consequence is that the intelligent visitor, who has been attracted and charmed by the speaker, is disgusted by the scene that follows, and all the good that has been done is more than undone. I hold that those who labour so meritoriously on behalf of the Cause, should take this matter in hand, and see that a more appropriate practical demonstration of Spiritualism ensues after they have performed their duty for the day.

This is looking at the matter from the most objectionable point of view; and this must be done, for it is on that dark side of the page where the evil comes in. There are, no doubt, many cases in which the proceedings are helpful to the Cause—being interesting and instructive. But even when favourable reports appear in the MEDIUM, it is a question whether the scene would have produced a favourable impression on a spectator who is an outsider.

The animated dialogues between controls in foreign tongues, may be no language at all. If it be a language, then it is of the most barbarous kind, for if you listen to it for some time you will find that the same sounds are constantly being repeated. This being so, that conversation cannot amount to much, and it is rather a disgrace to our Cause, that such meaningless diversions should occupy time at our services, and form a representative portion of our system. We would consider it absurd to let two of our baby children or least-cultured labourers, occupy the attention of a public meeting with their prattle, play, and limited ideas. Why then should we be more indulgent to children and adults that are invisible, and possibly in most cases less

intelligent, refined, and entertaining? There is no demonstrative proof that it is a genuine spirit control, and if it be such, the question of utility and propriety requires to be answered. I have known mediums greatly injured and spiritually degraded by being under the usurpation of these undeveloped spirits, whose presence in most cases indicates undevelopment, a something to be got rid of rather than encouraged.

I speak with no disrespect of spirits of any kind, for all spirits have their place and use in the relations subsisting between the two worlds. But I submit that a line must be drawn as to the limit that defines propriety and justice. It is quite true that violent and barbarous spirits are oftentimes the early controls of a medium, for the purpose of breaking-in the rough and undisciplined colt. But it is bad training that necessitates a continuance of the same thing. The colt must become a noble steed, fit for the gentle lady or the proud knight, or where is the credit to the trainer? So I argue, that though these crude spirits may be adapted to a crude stage in mediumistic development, their continuance is an abuse, and evidence of the fact that the purpose of development which they are intended to serve, is not being accomplished.

Furthermore, one good turn deserves another. If these strange spirits do us a service in the breaking-in of mediums, we can do them a service in extending to them the influence of our culture and knowledge. The chief charm that many such spirits possess, is, that they are *spirits*, having a knowledge of the bare fact of spirit life, and are in the active exercise of those keen instincts peculiar to non-intellectual races. In all other respects they are inferior to their audiences, and are not capable of acting the part of teachers. They should, therefore, give way to those who are capable of conducting medium and audience to further developments. To do so, the matter must not be left in their hands. The will and aspirations of the circle must be exercised, to infuse into the work the advent of a higher power.

I make no sweeping charges. I am well aware that there are in some foreign tribes who visit us from the spirit-land, a moral disinterestedness and healthy influence, that put our civilization and therapeutical knowledge to shame. Such spirits do not require the precautions that I have uttered above. They are for the most part modest and unobtrusive, doing for us what they can without recognition, or, if noticed, without acknowledgment. Their sole desire is to do good, without putting themselves forward in any way. The spirits of all classes, though not fit to become representative controls, may be of great use as arrangers of conditions in the background, and if they do control—by reason of their familiarity with the conditions—they do not speak on their own account, but as the "mediums" of higher spirits, who could not adapt themselves to the physical instrument, but require a spiritual intermediate.

But there is another feature of incipient mediumship and promiscuous circles that must receive even more earnest attention: I mean those instances in which there is neither law nor order in the arrangements. It has been said that "Order is Heaven's first law." If so, then Disorder must be Hell's first and last law! If an orderly circle be heaven, then a disorderly one must be hell. I have seen some utterly disorderly circles, where highly developed mediums were used by their usually intelligent and benignant contr-ls, who for the time being were transformed into devils. Have you never seen an ordinarily good-natured man, under provocation, a devil? Perhaps you have seen such a one in a violent passion, performing mad, vindictive and cruel acts. What made him so? Because his brain organs were excited into disorder, the lower range of organs overriding the higher. Let such an "upset" exist in the circle, and your controlling spirits will either be of a low class, or your ordinary controls will be lowered to the state of the conditions which the circle furnishes.

Now, taking all of these things into account, and many more that might be named, I feel that disorderly attempts at circle-holding are a very serious and reprehensible matter. What good does it do, at any rate? Where are the valuable mediums that have been developed in that manner? Our mediums have all been developed in a more systematic way, and the chief results in the "after-meeting" come from the presence of mediums, who can do better elsewhere. Of course there are exceptions, as some of these impromptu meetings may turn out to be just the very thing; but I opine that these are the rare exceptions.

Now, in the interests of the Cause and all concerned, this uncertainty and adverse proceedings should not occur. The Science and Art of Spirit-Communion should be understood by us if we call ourselves *Spiritualists*. The present condition of affairs savours more of the blind gropings of "investigators" than the intelligent experiences of "Spiritualists." I rather wonder what the "spirits" are about that they do not take this matter up. They will discourse on all sorts of subjects most fluently, except that which is of vital importance, viz., how they can best communicate with us. But there is an answer to that in the fact that this question of conditions is one which affects our duty more than that of the spirits. It is the human side of the compact, and it is our affair that it be carried out. And we would all profit by it. No sensitive person can sit comfortably in an inharmonious meeting, so that our audiences are thinned of their finest elements by want of attention to this matter. Our speakers, even the most experienced ones, do not get on so well or make such a good impression when a meeting is disorganized or wrong elements are on the platform. Speakers should see to this, and instruct the officers of meetings in these particulars. Many a speaker fails to reach the highest point of excellence, and suffers next day, because of the disregard of psychological laws in the conducting of the meeting. Lastly, sensitive instruments, who would be of great use if properly understood and dealt with, are driven from the work, which on that account is rather stationary in its tendency, and does not progress as it would if a higher type of speakers and mediums could be readily introduced. I know many mediums, excellent clairvoyants, and high-class spiritual instructors, who dare not enter our public meetings, because of the crude state of the atmosphere, much of which is due to the blind disregard of proper arrangements by those who conduct meetings. But these after-meetings for "development" are particularly destructive of sensitives, who would cry out most loudly were it not for fear they would be thought to "injure the cause" by so doing. On no account would they injure the cause, but do it good, by giving it the benefit of their experiences. We want these shrinking, sensitive, spiritual persons at the head of affairs, in place of those self-elected ones who so frequently thrust themselves to the front. The manager of a meeting, president or administrating officer should be a *medium* just as much as the speaker or clairvoyant. Unless he be the right sort, he is like a pin stuck in your eye, and there is no progress nor clearness of sight in the issues of the work. Our managers are too frequently mere men of the world, who work on commercial principles, pretty much as they would keep a shop or factory; their idea is to produce a sensational entertainment, that will fill the house and lead to a favourable result on the balance sheet. The high spiritual medium who comes into such a sphere feels as if a wet blanket were thrust upon him. He is in the hire of a power which is not on the same plane as himself, and he is dragged down by the connection. It is the old evil of

the wordly power controlling the spiritual, as in our orthodox churches, which a class of "Spiritualists" seem to take much more trouble to imitate than to be guided by the Spirit, and its laws.

I must beg pardon for writing at this great length. I had it in my head to write a few "suggestions" on the best means of organizing general circles, so as to induce glorious spiritual unfoldments, and benefit all who take part. "Experiences" I may have had, but we cannot communicate our experiences to each other. We must all gain experience for ourselves. The difficulty is to know how to fall about it. I consider that the kind of meetings now being held are valuable for experience, if properly utilized to that end, hence my "suggestions."

The first notion that presents itself to me is that a proper circle, or meeting for spiritual purposes, is an "organization" composed of parts, a *composite* human being made up of *fragmentary* human beings. Some men and women are perfect circles in themselves, that is, they are *whole* not "fragmentary." So perfect is the balance in their case that the least "make-weight," in the shape of other sitters, destroys the balance. A. T. T. P. appears to be one of those well-balanced sitters, who has to exclude visitors because of the disturbance their presence incurs. There are many mediums in private life, who obtain their best results when alone or with only one member of the family present. But to minister in company, it is needful that a wider range be taken, and the persons present placed so that if the medium requires no help, there will be no hindrance.

The first thing that is needful is a supreme Will, mind or soul, of which the "organization" becomes an expression. Such a person should be the leader of the circle, the mind whose influence primarily permeates the atmosphere of the place, and determines its "sphere." If your speaker has been a good one, and has harmonized and elevated the meeting, then open the circle out in front of the platform, and let the platform influence maintain the sphere of your after-meeting. In all cases I would suggest that the platform constitute the inner basis of the circle, that may be used in place of a lecture or after a lecture.

The "mind" expresses itself through *brain and organs of expression*. The inner circle, which is most immediately in contact with the President, should represent this "brain" degree of organization. The President or Conductor should not give off many words, but radiate passively his mental influences, that they may invitingly attract the utterances of the "organs of expression" in the inner circle. He or she should sit in front of the inner circle, and the President may be supported by others on his plane of development, to give breadth to that form of the influence. The leader or president should receive all the utterances that come from the "organs of expression" in the inner circle, and be the ladder upon which the utterances come down to the plane of recognition. Clairvoyants will answer far clearer to one person than to another; and so will messages or speeches be spoken to minds which have the attractive power to lead forth the uttering influences.

The inner circle and Conductor, Leader or President, should meet one evening in the week for development, and they should occupy the same positions in the public circle or after-meeting. All need not be speakers: some must be "organs of thought," and others "organs of expression;" some have eyes for clairvoyance, and others the brain capacity to explain the vision.

After the brain comes the chest,—the warm, sympathetic lung power; and persons of that temperament, clean and pure in blood and body, should come next to the inner circle; but these will be found too positive unless attended with the more sluggish and mellow temperament representing the abdomen and pelvic regions. But these elements may prove too sentimental and vapoury, unless they are suitably supplied with "backbone." This indicates a blending of the three elements of the trunk of the body, under the domination of "brain."

In the third row, or at the sides, may come the vital temperaments; those that are good-hearted, but more especially physical. Many may come forth as healers as occasion demand, but they should not take the leading place. The highest spiritual must be allowed to control, and direct the vital power.

Beyond the body come the extremities—the bone and muscle temperaments; they have been called in your report the frame-work of the instrument. Truly they are so, and

like a wall of brass they should hedge the group around on all except the platform side.

These might as a whole be called the regular circle, or congregation. Behind these visitors could come, and, last of all, strangers of whatever kind. A congregation arranged thus could not fail to become an invincible power.

To realize it, first get your inner circle in operation, and the talent developed therein will assist you to arrange the other elements. The President should be a phrenologist, and thus bring into the inner circle that element of discrimination which will form a basis for the operation of helpful spirit influences, which would find expression through the members of the inner circle.

These are "suggestions," I cannot call them "experiences," for I have never seen them carried out. I wish our friends in centres of activity would commence to make experiments on this basis. Could you not have one in London? Would you, Mr. Editor, lend a hand in the carrying out of this important work? I feel convinced that the Cause stands in need of nothing more urgently.

I meant to have a few words in respect to Madame Una, but I have already written too much. She is only feeling her way. She has succeeded in introducing a contradiction into her teachings, which is a good sign, for it will serve as a foil against the assumption of infallibility. On the strength of her being nine times incarnated, she hazarded the statement that re-incarnation is necessary to find room for the multiplicity of spirits. More lately she has discovered that diverse planes of being may interpenetrate, and thus occupy no space at all! We are thus admonished that so many incarnations are no argument, nor evidence of the truth of a statement: and that, as a self-announced martyr, Una falls by her own hand!

But there I must leave her till a more favourable opportunity for dissecting the remains.

December 6, 1884.

ANTHROPOLOGOS.

W. J. COLVILLE'S "LECTURES" CRITICIZED.

Mr. Burns.—Dear Sir,—I was surprised recently by the arrival of a pretty volume of Mr. Colville's "Lectures and Poems," with no explanation why I should be a recipient. I have been hoping somehow to have the "mystery" solved, but hitherto I have been left to my own imaginings. My only knowledge of Mr. Colville is confined to an hour or so's *tête-à-tête*, on the occasion of his visit to Stamford. I conclude that Mr. Colville desired you to send me the book as a memento. If so, as I do not know his address, will you be good enough to convey to him my thanks for the gift? I enclose stamps to pay the parcelage, as you desired.

Unlike gifts in general, a book may, I think, be "looked at in the mouth" without discourtesy to the giver. In offering a few remarks on this book, I ought, perhaps, to premise that I am favourably impressed with the broad principles of the Harmonial Philosophy. Consequently, my feeling is that the physical man involves a spiritual entity—an organization fitted for a super-mortal existence; but I cannot say that I have had presented to my judgment any unimpeachable testimony to demonstrate the theory. The inferences based upon certain phenomena, such as trance-speaking, slate-writing, materialization, &c., do not command my unqualified assent. It may be that the spirit in man produces these effects, but I instinctively see in all an open door for misconception or fraud.

But to confine myself to the alleged source of Mr. Colville's lectures. It is assumed by Mr. Colville and his friends that he is the mouth-piece of deceased human beings, and in the body of the lectures this is unmistakably asserted. Now, of this super-personal influence I have no sufficient evidence; consequently, I do not believe in it. I had, as I have already hinted, an hour or so's chat with Mr. Colville, and it is a singular fact that, in his normal state, over the tea-table, he conversed fluently on a great variety of topics in terms almost identical with those of his "inspirational oration" an hour later. The only feature distinguishing the two occasions was an apparent insensibility to the presence of an audience, and a vivacious connectedness one could not expect in a colloquy.

I have, however, a more singular point. In the preface, or "Notice to Readers," inserted, I suppose, with Mr. Colville's knowledge, it is stated:—"Each Lecture and Poem has been revised by the speaker, through whose hand the inspiring spirits can always correct reporter's or typographical

errors, one of W. J. Colville's spirit guides having been, when on earth, actively engaged in literary labour of that particular kind."

Now, the volume itself affords numberless instances negating any such claim. Literal errors and faulty orthography it abounds in, and the punctuation (not simply in matters of taste) is often most unfortunate, entirely obscuring and even perverting the sense and intention of the discourse.

The spirit pervading the lectures, I must say, in conclusion, is certainly one that does not enlist my sympathy. My revolt from "Orthodoxy" was the result of an all-round view of the subject—a sifting of the grains of Truth from the chaff which naturally accompanied them in the evolution of the human mind; and I regard it as lamentable and useless that the energies of to-day—whether of men or spirits—should be toilsomely spent in attempts to harmonize the forms of thought (words) of ages gone by with the needs of men in the present and future. It is as though one should propose to convert blunderbuses into Martini-Henry rifles! Truth when once perceived free from unnecessary enwrappings should be boldly and perseveringly announced to the world. Let the generation that is enswathed itself, if it will, in uncouth homespun, but let us strive to array the rising race in the finer fabrics of our almost automatic machinery. In short, I have no sympathy with efforts to read into ancient records clear-cut declarations of thought of which these old authors give but the faintest glimpses.

If Spiritualism must urge humanity to act upon "beliefs" let it suffice to declare: 1. "Whatsoever ye would that men should do unto you, do ye even so to them:" 2. "Whatsoever a man soweth, that shall he reap—hear and hereafter." —Yours truly,

JOHN F. OVERBURY.

Stamford, Dec. 8, 1884.

REMARKS BY EDITOR "MEDIUM."

There are some points discussed in the foregoing, which perhaps had better see the light; the more so as the printer comes in for a fair share of the criticism, a form of attack to which *typos* are well accustomed.

As to the first paragraph, we find on supplying books according to the list left us by Mr. Colville, that many copies go to those who are assumed to have paid for them, but who like our correspondent have no record of having ordered the book far less paid for it. On the other hand, we receive letters asking that the book paid for to Mr. Colville be sent; but the name is not on the list! However, we satisfy all demands, and would take this opportunity of intimating that if any subscriber to Mr. Colville's "Lectures and Poems" has not been supplied, we will take it kindly to be apprised of the fact. Mr. Colville was incessantly on the move during the time he was receiving subscriptions, and small mistakes are not to be wondered at.

That our correspondent should occupy the position denoted in the second paragraph, is not the fault of Spiritualism, but arises from his mental inability to grasp the subject. He has got the two extremes: a spiritual theory of human life, and certain manifestations of humanity—mental and physical—apart from the usual mode of human presence, but he fails to be able to connect these extremes. We will attempt to place ourselves in his position: The foregoing letter, signed by Mr. Overbury—an entire stranger to us—is no evidence that any human being wrote it, or that there is any Mr. Overbury! Theoretically it is in accordance with the doctrine that there are human beings, and that certain of them are in the habit of writing letters; but some "misconception or fraud" may produce "an open door" for the "instinctive" perception that Mr. Overbury's letter is no letter at all, and that it was produced by some conjurer or trickster. Rather wonderful instincts these we have borrowed from our correspondent, especially when the flimsy quality of the contents of his letter is taken into account. A hoax, no doubt!

As to the third paragraph, it would be of vital importance to know what he would consider the evidences of a man's being the "mouth-piece of deceased human beings." Can "deceased human beings" not operate through a "mouth" that is engaged on a "piece" of bread and butter? If Mr. O. and Mr. C. had been discussing a "spade" at tea, and the same topic had been suggested or come under notice on the platform—Would not Mr. C. have been forced, even though the "mouth-piece of deceased human beings," to "call a spade a spade"? The basis afforded by Mr. O. precludes further discussion.

In paragraph fourth, it is assumed that because there are typographical errors found in a book, that, therefore, no

person or spirit accustomed to "literary labour" has had a hand in producing said book. This is most illogical. Take up the *Times* any morning, or any other newspaper, and we may say, almost any magazine or book, and typographical errors will be found in some degree as to quantity and flagrancy. According to Mr. O. we must assume that there was no one connected with the printing and editing of said publications, who had ever been "actively engaged in literary labour." Of course, this assumption is sheer nonsense, but it is the one made by our correspondent.

It is not the errors which the literary labourer overlooks, but the corrections he makes, which indicate his existence and operation. From experience we know that Mr. Colville's controls can do all he claims for them; and so can any printer's reader correct a proof-sheet. But the question still remains: Did Mr. Colville give his spirits the opportunity to do their best; did the printer give his proof-reader a chance to make the work as correct as he otherwise could? We have seen Mr. Colville give well-connected lectures and poems on subjects suggested impromptu. We have seen him days afterwards sit down and rapidly write reports of such lectures and poems, and without perusing them they would be set up in type, and be even as passably correct as the volume which Mr. O. criticises, how fairly every reader may judge independently. We have never heard of nor seen any one who could perform similar feats, unless it were Mrs. Richmond, also the "mouth-piece of deceased human beings"; but perhaps our correspondent has had a much more extended experience of abnormal literary labour than has fallen to our share.

As to "the spirit pervading the lectures," that is a point for discussion. It is to be discriminated whether Mr. Colville intended to modernise the old blunderbus, or whether he merely endeavoured to institute comparisons and contrasts to show that the modern weapon could achieve all that the big bore could effect, and a good deal more, on account of its "central fire." As Mr. O.'s "bus" has "blundered" all the way, it is more than possible that it has got off the road again at this point. Why does he not ride in the new Spiritual Tram-car? and cut his garments, of improved fabric, in modern fashion?

Spiritualism is not a matter of "belief" at all. To those who know, it is a system of facts. Of these facts Mr. O. is ignorant, yet in disregard of his No. 1, he does to others, by criticising what he does not understand, what he would not have others do in a matter that affects himself. He however has sown, and we have reaped the fruitage. If Mr. Overbury does not like the crop, he must be more careful as to the kind of seed he casts forth next time he sows.

THE SPIRIT-MESSENGER.

THE DRUNKEN ENGLISH, AND SOBER GREEK, ARTIST IN SPIRIT-LIFE.

"GEORGE MORLAND" AND "POLYGNOTUS."

For some considerable time the pictures, from the spiritual studio in the Sensitive's home, have been few and far between. The Sensitive has described as having seen around him ancient-looking spirits, in sandals and flowing robes, who have made attempts to draw, but with the exception of two pictures, one purporting to be by "Polygnotus," of Thasos, and another by "Aglaophon," his father, who flourished between four and five hundred years before the Christian era, the results have been nothing. Lately he has been complaining that the ancient painters have been much disturbed by a more modern spirit, who will not let them work. I gave "Freeholder," or, in other words, "Benvenuto Cellini," the credit of being the disturbing element. In this I was wrong, as "George Morland" in spirit-life turns out to be the one. I daresay the reader will have noticed an article in the "Daily Telegraph" on the subject of an exhibition of George Morland's pictures, at some house in Great Portland Street. Now, to me it is a moot question, whether the exhibition of the pictures has brought "George Morland" to the front, or whether "George Morland," who is apparently anxious to commence his work in spirit-life, has impressed the collector and exhibitor to show his pictures. My numerous visits from the Unseen, have afforded to me abundant evidence that the Seen and the Unseen act and react on each other wonderfully.

A CONTROL BY "GEORGE MORLAND."

Recorded by A.T.T.P. Nov. 18, 1814.

Let those, that like, drink the light French wines; but I, when on earth in the body, never thought the best of wines so generous, that men should fall in rhapsodies over them. My liquor was ripe brandy, pale or brown, tempered with a dash of rum; the water sweetened with sugar, and a taste of the lemon's rind. Such was my chosen drink.

Men pitied me because of this strange governing fondness for drink. I do not feel the craving now; I do not doubt but that my hand has not yet lost its cunning, but puritanical and canting intervention prevent me from trying it in the Sensitive's home. Few of those there assembled have been minded to prove by their work their special peculiarities.

Here the Sensitive went to the wall of the room on which was hanging a picture by "Aglaophon," and another by his son "Polygnotus," and the control said:—

If these are specimens, there is vigorous drawing power, but a sad deficiency in colour; yet colourists of the most pure and simple kind belonging to ancient days gather there, and they tell me it is no school for me. I think differently.

It has pleased some scribbler once again to drag me into public notice, as the reputed heir to a Baronetcy, and as a descendant of gentlemen on the one side, and on the other as the son of a scoundrel, a blackguard, a consorter with thieves and knaves. Were I to have lived in these days, I should have found those of my way of thinking without entering into dissipation's paths; I should have had flunkies at the door, in the hall, in every room and on every flight of stairs; men-servants and maid-servants making life and life's industry a hideous mockery. Would you believe that by industry, had I been inclined to be industrious, I might have earned enough to compare in income with a Duke, and that instead of this I chose the other extreme. Well; some there are who love women passionately; some who love State, with all its attending humbug; others who love low company, the extreme opposite of what might be theirs, and so I played push-penny, drafts, and cards with dog fanciers, horse coopers, sweeps, and all who could get a living anyhow. I never made a companion of an idler: if they were getting a living, earning money, I, the gentleman of the set, never asked how or when or where; not that I craved a drink from any of them. I have made twelve or fourteen pounds, whilst the dealers have been waiting for the picture in hand; plying myself with strong alcoholic drink during the whole of the process, and then have not touched pallet or brush again until urged by want, not so much of food as of drink. Now I have lost the desire for drink, and retain the desire for work.

There are some of my pictures as much valued now as the works of the ancient masters. Sometimes I think that if spiritual guides in or out of the body were to concern themselves more about the want of that love, which we should have to God, nearer to home, instead of keeping up a missionary staff, and glorying over that day when Portugal shall withdraw its claims from the mouth of the Congo, and enable missionary labour to Christianise millions on millions who are better contented without such efforts. I know that many of the workers or toilers spoken of by him, the "Earl of Beaconsfield" whose life was one long rule, are infidels without God. I know that another sort of energy is required than that of condemnation. No evil however inveterate can last against kindness. I ask your surroundings to be forgetful of my failings, and kind to my present intentions; better than condemning me would it be for them to labour amongst the impious masses amongst whom they are sent. There, I am nearly making it seem, that your surroundings are hard against me in deadly antagonism. It is their jealous care of the Sensitive which makes them guarded, even to injustice, but I intend working, and it is the fact, that by the strength of my will I have been enabled to make known this my wish.

None must help to alienate this soul from God: every selfhood has a sense of pardon given by God. Your duty, that to which you have been exalted, is not to extinguish secondary evil, but to go to the primal root of all sin; you aim at resuscitating the spiritual nature of humanity. I too am human, and if there is ought lovely or of good report I, who am everlasting, claim it. You look for a righteous reward through faithfulness in your stewardship, and surely it shall come, for righteousness has to endure, but not with the endurance which evil entails.

There was only one plea that a modern penman could urge for my conduct, and that was madness. Have you been to Great Portland Street, to see which are real and which are forgeries of the works of my drunken hands? "He was an animal painter because of his own animal nature," so says a modern critic. Some you will see there, were you to go, which I never finished; for I was too hungry and too thirsty to finish them, yet even now the foremost amongst modern academicians say: "He drew and coloured with a master hand and effect." Yet a tap-room was my studio, and the sage critics of my labour were what they were, they scarcely themselves knew.

Here he looked at one of my spirit pictures by "El Mudo," otherwise Hernandez Navarete. I mentioned to

him, that "Polygnotus" and "Aglaophon" complained about his disturbing them. The control said:—

They are the two purists, who prevent my working. They are not working, they are only idling. Where are the horses I possessed? The pigs and the donkeys came, and fed out of my hand. Animals loved me better than those of my own kind. I fully agree with the rebuke given lately by a noble lord for comparing a set of donkeys, famed for love and docility and all good qualities, to a class of Legislators, whom they wished to show by their comparison were useless. How there could be any possible usefulness in so doing, I know not. I must go, and may God bless you.

A CONTROL BY "POLYGNOTUS."

Recorded by A.T.T.P., Nov. 19, 1814.

The Sensitive, under control, said:—

Good evening! The charge made against myself, of being a purist, has no meaning to my mind. I do not know, that I, or he, who studied with me, have anything to do with the seeming rejection of "George Morland's" aid. Place a peasant in your House of Peers, and even if permission has been accorded, it will not destroy the incongruity of the situation. He will know that he is there, at the best, on sufferance merely, and will feel himself throughout the process sadly out of his place. So it has been for some time in our little studio. His spiritual surroundings are not of that class, which can appeal to us; not that there are any amongst your surroundings, who have the power to condemn, or who have even the power to judge; they can only pity; but the mere fact of his persistent Will, will enable him to become a better man, and consequently a worker for God's sake.

All, who had propensities, like he had, are naturally impatient. Work is not the end of life: sanctified as work can claim to be, there is another duty, namely, obedience to God. Who claims as much obedience from him now, as He claimed in vain from him when on earth. Expiation is not human condemnation. He has just found out his double nature; a discovery he failed to make when on earth. He recognises his spiritual eternity, but this recognition is not expiation for life's vacillation and inconsistencies when in the body.

When on earth, he allowed the instinct of the brute to govern him, and gave no scope to the boundless aspirations of his eternal soul. Did he ever think of his end? Did he ever make use of his wonderful and divers powers, which he destroyed, and also did his best to destroy his material body? There was in him negligence, bordering on laziness. He starved in the cold, and suffered from hunger; his life was one long hurrying to the grave; his brow was stamped with the care which debauchery had marked thereon; he never thought nor cared for any life other than that on earth, and yet he blames us, because there is a gulf that separates us from him. He has now found out that there was another step, that he never perceived; a higher vocation which he is now willing to follow.

God's command is, that he who will not work, shall not eat. In his toil he was great; in his idleness mean and narrow. His mind, had he so willed, might have been teeming with intellectual thought and intellectual power, and the ennobling spiritual pleasure awaiting him he never realized.

Do I, Polygnotus, of Thasos, as a purist, condemn him for this? Do I condemn him for self-indulgence? Rather let me dwell on what he may still reach than judge him harshly. He knew not what it was to perform steady consistent toil; better had it been for him had his means been more narrowed; had his wonderful powers not enabled him to obtain the means for his debauchery so readily.

Great God! what a life to lead; a slave to the visitation monthly of weakness and disease, and at last that brief life to end in the briefer agony of death. Sometimes you are inclined to think that such minds cannot be well balanced, that the disease of madness must work on their nature, and, instead of condemning, the heart of the thinker must bleed for them. We cannot judge of the Creator's fiat in this matter. All nature attests His goodness. George Morland kept up a ceaseless struggle against nature's requirements. He has laid his well-worn body in the grave, and his soul asks of our hands and of our hearts help and sympathy. We must teach him what belongs to the spiritual nature, the eternal beauty, the order, and the harmony of spirit-life. His soul, like his pictures, has grace, loveliness and dignity. It only wants the magic hand of love to prove that in his soul, there is the love of order.

Men's report and his own assertion affirmed, that he was heir to a noble house; yet he knew none of the rich realities of domestic life. His companions were not those, who could shape his sympathy, his hopes, his powers, his joys or his sorrows. They were the very outcasts of society, and why did he keep with them? It was because he knew, that he was not leading a life true to himself. He had an idea of God; how dreadful must be that life—how fearful that time spent amongst scoffing blasphemous infidels, whose every word was mingled with blasphemy, and whose every assertion was backed by a wild and wicked oath—to that soul which has an idea of God, a dawning knowledge of immortality. His time must have

been worse than the allegory of a burning lake, with everlasting torments: to be continually dishonouring self-hood, and dishonouring his God. The idea of God has sprung again into strength now; a new light is shining on his soul; replacing weakness with energy; giving him courage to do, and to bear; placing into his self-hood a basis of hope. He is thinking of God, although so fallen. It is that thought which shall place him above all external good, for he who loves God and thinks of God does so because he recognises immortality. The authentic hand-writing of God is being revealed to him; that which God has written on the souls of all men, and he shall seek for that which he never sought for in his earth-life, namely truth. It is the love of truth, that shall free his soul. He shall hunger and thirst for it.

I do not know, dear Recorder, whether your attention has ever been bestowed on this natural fact, that precocious self-hood,—and by precocious I mean lads, who at school were prodigies of learning,—never fulfil in after life the promises of their early days; whilst, on the contrary, those who were backward in comparison, outstrip them by far in the race for knowledge? As it is in natural man on earth; so it is in spiritual man. The spirits of some self-hoods are not aroused until the declining years of earth-life; but when once they become aware of the importance of the study of self-hood, all things, however wonderful and however beautiful, are as nothing to this their newly-awakened and interesting study. The half-sullen and complaining control of "George Morland" yesterday proved undeniably, that he felt the invisible wall of division, which separates him from us; but it also proved, in his great expressed desire for work, that he realises his accountability, and that there is some return due to God for his eternity. In his will earth was a desert.

Some make of the earth a garden, with which the living God has blessed them. His very pictures prove his knowledge of God and of immortality. His imagination, unaided by the curse of alcohol, would have served and honoured his God. His wretched cravings for drink made him distort his surrounding realities. He fed on miserable dreams, and wasted his life on impracticable visions. The moral principle of his self-hood claims him now, for which I thank God. It shall separate him from the admixture and deformity of soul, and he shall again realize excellence and beauty. There is one here who has given some of his attempts through the hands of the body I am controlling: One whose pictures were types of the invisible; one who drew from the living spiritual likeness of Moses; one whose life was the very contrast of him who is destined perhaps to become the most active amongst spiritual workers in the arts.

God's choice is not in accordance with man's judgment. He chooses to make of one, whose last act had brought on him condemnation, one of the most faithful amongst his chosen ones; for those whom the world rejects are those who through repentance God chooses. Those whose sorrows are unfeigned; those who are weeping at their short-comings, and whose repentance, God knowing human weaknesses, He readily accepts. So, who shall say, that as he is aroused into honourable service, he whom men condemn shall not rise again. He has awakened to that course of conduct, that every action must be governed now by his aroused conscience. I am referring to "George Morland"; I was referring before to "William Blake." In history and in painting there are names much greater in the world's history than those who gather around you. They know of the deep want of human nature, to know something of immortality. God will never permit the future life to become so real, and so near, as to destroy the love of this world, which is His gift; but there is much for humanity to learn and to know respecting their future.

There is a charge of a prevailing Materialism: but it is not so. Doctrine is dying away; the strength of the soul is increasing; clearer conceptions of everlasting truths are being disseminated; men may gain an increased dominion over natural forces, but the immortality of man will never vanish before the lights of natural science. Dear Recorder, man is the grandest reality on earth; everything on this earth is as a shadow in comparison to the human Soul. Strengthen our voices by your faithfulness, so that we can arouse such wretched self-hoods as such must have been, who meet death after a life of animalism. Help us, dear Recorder, to make known these sublime truths of God and self-hood's duty. Help us to make known the everlasting, the perfect, the Divine, so shall you be helping in perfection, and bringing about an universal development of self-hood, which shall forbid any one leading the animal life of him who has been complaining of the position for which he worked during his earth-life.

You must remember, dear Recorder, that I lived on earth long before the birth of Jesus of Nazareth; and the question of the belief whether he be God, archangel, angel or man is not the subject matter of this control. If he were pure in spirit, then would I have others to be like unto him. The efficacy of disinterested philanthropy and love is beyond the power of expression. I realize, that there shall be an universal belief in immortality. Much has been said in my presence here of a newly-awakened socialistic feeling, and I do believe that there are indications, signs and portents springing up on every side. There shall be an universal belief; that belief

shall come of God's will through spiritual men. There is a love of socialism, which shall prove immortality. You cannot conceive that we like to be alone even now; all the feelings of humanity are ours even now; society does not forego its embrace at death. The first and last sounds on earth are human voices, and the first which greet us, when the spirit draws his last breath, are human voices. Once more is realized the happiness of loving and being loved: that fraternal confidence, friendly intercourse, and blending of energies; these are not the only sorts of happiness, which spring from the social relationship of humanity, either on this or the other side of the grave. There is intense social energy with us, and it takes the form of an ardent thirst for great objects, wide affections, and the broadest action, either towards our brother-spirits or those still in the body.

There are some spiritualistic critics, who when reading your controls cavil at the political insight, that some of them express in their seances, and wonder how it is that they grasp the situation of humanity, and still feel interested in them. I say that there are Saxon and Norman spirits of centuries back, who are magnates in their patriotism; feeling a pride in England's extended glory; exulting in all its triumphs—social, mercantile, and political. Cast reproach on it, and you have lowered self-hood to insult them. But why tell you this, dear Recorder? You know it better than most men, for there have stood side by side with you in this very room, England's most distinguished lawgivers, her heroes, her men of genius, and they have proved that their lives have not been weakened by the transition through the grave. They are confederates at heart with all the struggles of their countrymen, both at home or abroad.

This great spiritual citizenship—shall it not bring forth ripe fruit? I believe, that it is building up a vast Republic of Reason. Take the natural scientist of to-day: What is his great delight? It is to enlarge his conquest over nature's great forces. What are the benevolent doing? They are hearing of the grand progress of reform amongst different nations, and are rejoicing thereon. There is one God and Father of all, who is above all, and through all, and in all, and neither Christian doctrines nor heathen mysticism can ever kill this truth: for truth must last; must endure for ever and for ever.

I hope to be more successful in my attempts. I have the face there perfectly, but for the rest of the body the power failed me. I feel assured "George Morland" is to become a worker, but at present he cannot.

The Control was referring to a picture hanging on the wall. It is entitled "A Slave condemned to the cross," and painted by the Control.

THE PLATFORM.

SPIRITUALISM FROM A SCIENTIFIC POINT OF VIEW.

On Monday evening, Mr. Councillor Mott gave a lecture before a large attendance of the members of the Literary and Philosophical Society in the lecture room of the Museum, Leicester, on "Spiritualism from a scientific point of view." The chair was occupied by Dr. Shaw, the President.

Mr. Mott, in the course of a very thoughtful and comprehensive address, first referred to the fact that the mysterious phenomena which, as ghosts or portents, as visions, warnings, or miraculous interventions, found a place in every history, and had been variously regarded by different races and at different epochs. But England of to-day was intensely critical and incredulous. Their phase of civilization was marked by a development of the public intellect in the direction of sound logic, and one of the many problems which had been quietly shelved in the past ages but could not be shelved in this was the examination and classification of those weird-looking and unsubstantial objects which hung about the skirts of substantial history. What were they? What ought they to call them, and how ought they to deal with them? They came before them in many guises and had many names—mesmerism, somnambulism, divining rods, thought-reading, clairvoyance, apparitions, table-turning, Spiritualism. Those things had no place in science. They were such stubborn and refractory elements that it was much more easy and common to cast them out as childish nonsense than to incorporate them in any rational manner. Yet history went on recording them. He did not propose to himself the gigantic task of clearing up the mystery and bringing these strange phenomena into the circle of the sciences, but that it would be to some extent accomplished in the course of time he had no doubt.

When a man told them that he had seen a ghost it must either be a fact, or an illusion, or a lie. There were no other alternatives. As a rule men spoke the truth, lying being exceptional, and there was always a first presumption that the statements of a sane man were true. The onus probandi rested with those who disputed them. In this sceptical age he thought it had become a little too fashionable to forget that, and to regard every statement which went beyond their own experience as probably false. In ninety-nine cases out of every hundred a man spoke the truth, and when a hundred men in

different times and places and conditions agreed in any statement, the chances that that statement was a lie became extremely small. He thought, therefore, they might assume that the records of the appearance of ghosts or apparitions were not all lies. Whether they were all records of illusions was a question not so easily answered. An illusion might be either a false perception or false inference; but whilst they might make ten false inferences every day they made a hundred true ones, and for every case in which their eyes deceived there were twenty in which they testified correctly. So, therefore, when a large number of persons in different times and places, and under varying conditions, agreed in asserting that they had seen and been in the near presence of figures which were so like human beings that they could not be regarded as anything else, and yet were so unlike in certain attributes that it was impossible to regard them as ordinary living men and women, he thought they were as justified in concluding that those assertions were not all illusions as that they were not all lies.

Mr. Mott then narrated the experience, as described to himself a few days ago, of a friend of his who saw one of those weird figures and unsuccessfully endeavoured to trace it, but ascertained that it had been repeatedly seen at the same place by others, and contended that cases of a similar nature to that were abundant in history, and were certainly not disposed of by Dr. Carpenter's contention that they were illusions produced by some dominant idea possessing the minds of the observers. But if they admitted that some of these ghostly apparitions must be accepted as actual objective realities, it became the duty of science to endeavour to discover a rational explanation of them. They were generally reported to represent persons who were dead—frequently those who had been murdered—and supposing any of the records made to be true, they were phenomena "sui generis."

Several other explanations had been suggested, a very ingenious one being variously called the theory of the "brain wave," of "psychic force," of "invisible radiant energy," and of "telepathy," or "sympathy at a distance," the notion being that the operations of mind were accompanied by molecular vibrations of the brain, which were propagated in some unknown manner allied to the propagation of light and magnetism, through surrounding space, and that those waves induced similar vibrations in sympathetic minds even at great distances, and thus set up in those minds ideas similar to those from which they emanated.

If it be true that life and thought and consciousness were attributes of matter—that their existence depended upon certain combinations of molecules, and that the substance called brain was the real originator of human intelligence, than the idea of a disembodied spirit—of a being which could exist apart from matter—was absurd, and could not be entertained even as a working hypothesis. But the purely materialistic view of nature reached its climax some years ago, and a reaction had set in. It was beginning to be felt that the existence of force might indicate the presence of something which actually underlay the apparently omnipresent molecule. If it should come at last to be the accepted doctrine of science that matter was an expression of force, not force an attribute of matter—that the fundamental substances of the universe was immaterial, and that in dealing with matter they were dealing with the thin crust of creation, not with its central depths, then it would no longer be an absurd hypothesis that human beings might exist apart from their material bodies. The doctrine that force was more fundamental than matter—that a universe was conceivable without the presence of matter, but that a universe without force was inconceivable, was certainly gaining ground among them. It seemed to him that the doctrine that force was fundamental and matter superficial, that force was antecedent and matter consequent, force the substance and matter the appearance, came out triumphant from the argument, and if that conclusion was accepted it was conceivable that human beings might exist apart from their material bodies, and the conception of a disembodied spirit was not an absurdity.

The lecturer next considered the question whether it was possible for such disembodied spirits to become re-embodied or to communicate with people still living by any means whatever. There appeared to be only two channels through which such communication was conceivable. It must either be through the medium of those relations which gave them the conception of matter, or else by direct action upon the immaterial consciousness. In enlarging upon these two possible methods, Mr. Mott said that the phenomena of unconscious transference of thought from one mind to another through no material channel had lately attracted a good deal of attention, and evidence which it seemed impossible to refute had been collected that there were many persons who had the power of communicating ideas to each other when all known means of communication were cut off. The knowledge that that power of thought-transference actually existed opened up many strange possibilities in human life, and suggested explanations of many hitherto unaccountable phenomena. It indicated a channel by which disembodied spirits, if there were such, might communicate with them by direct action upon the immaterial consciousness, and made it conceivable that some of their sudden thoughts, which they often found it so impossible

to explain by any law of association, were in fact so communicated, and were therefore quite unconnected with any such law.

The next inquiry dealt with was whether any means could be imagined by which a disembodied spirit could communicate with people through the medium of matter. Was it possible to conceive of any intermediate existence between abstract force and concrete matter—between spiritual existence and material relations—which might be accessible to disembodied spirits, and through which they might influence matter itself? There was one form of existence which all science was compelled to admit, of which they seemed to know something respecting its conduct and attributes, but which remained quite hidden as to its form and fundamental conditions, and that was the all-pervading but mysterious ether. It might be possible for spiritual beings, having themselves no relations with matter, to work upon that intermediate ether, and through it to influence material objects.

Mr. Mott submitted that though a conjurer might produce some of the same effects as the genuine spiritualist medium, the conjurer required apparatus, whilst the genuine medium should require none, and the conditions under which the results were experienced were invariably very different. Having described some of the phenomena which he had himself witnessed at seances, the lecturer said he was compelled to admit the genuineness of many of them, and could not at present imagine any other explanation than that they were the work of intelligent but invisible beings.

As to the mental attitude with which they should regard those strange phenomena, the time for jesting had gone by. The questions involved were scientifically so important and morally so serious that they must decide whether they were to regard the universe from the old point of view or from the new one. The difference was very wide. In the old view, the material world was the great vital reality. But in the new view matter would become secondary and unabsorbing—they would live daily in the veritable presence of invisible friends with whom they might hold converse almost at will. If they concluded that that changed view must be adopted their modes of life and action would be largely modified. A more critical or serious question it was scarcely possible to imagine. He was himself in doubt upon it. The evidence for the truth of the phenomena was great, and of some of them the spiritual hypothesis seemed the only available explanation. But among the many laws which science had revealed to them stood this—that a balanced mind could not abandon well-tried principles except under the pressure of irresistible proof. When the proof of spiritual agency became irresistible, if it ever did, he should avow himself a Spiritualist, and not till then.

The Rev. E. Atkins, in proposing a vote of thanks to Mr. Mott, acknowledged the great amount of labour which must have been bestowed in preparing the lecture, but said that with regard to the subject of Spiritualism, if he gave an opinion it would be opposite to that to which Mr. Mott had come, as at the seance which he had attended nothing was ever done. Mr. Mott seemed to found the whole thing upon what he called evidence—something that had been explained. That was the whole question. But if they had no foundation, and were building up a science, it was only a science so-called. At present there was only theory, and they wanted proof, and he was inclined to think that many apparitions were merely the production of imagination.

Mr. Plant in seconding, said that the first essential point was to know what a spirit was. All the phenomena described were purely material, and his experience was that nothing had occurred at the seances which he attended. He submitted that they had no right to set up a new cause or hypothesis without great necessity. The ether was of itself pure hypothesis, and therefore they could not talk about it to explain some other hypothesis.

Rev. Mr. Molen supported, thanking Mr. Mott for the strictly scientific foundation on which he had based his arguments, and the President having also supported, the vote was carried with acclamation.—Abridged from "Leicester Daily Post," Nov. 25.

LEEDS.—MR J. BURNS'S ILLUSTRATED LECTURE.

On the evening of Monday, Dec. 1. Mr. J. Burns, of the Spiritual Institution, London, lectured in the Psychological Hall, Grove House Lane, on the "Facts and Phenomena of Spiritualism," illustrated by aid of powerful oxy-hydrogen lanterns, supplied by Mr. Garbutt, who also kindly attended in person, and exhibited the many views presented during the evening.

We had a grand display of phenomena—spirit photographs through various mediums, direct writings and drawings, materializations, accompanied by portraits of distinguished mediums, tending to illustrate the history of the movement. A vast amount of instructive matter was given, and the large audience was highly appreciative. There were representatives from several West Riding towns, and a lady and gentleman from Carnforth, a distance of nearly 60 miles.

This lecture may be made the means of doing great good. Many of our members have only read of the more remarkable

phenomena, and next to being actually present at a seance, is to see those views, photographed from the circle, and including sitters, medium and spirit. Such a view of the facts so impresses the mind, that the truths become "materialized," so to speak, in the minds of the spectators. To read an account of any public occurrence in the newspaper is very different from seeing the same incidents well illustrated with engravings, hence the growing popularity of illustrated periodicals, once so scarce and costly. The pictures give a reality to events which no form of description can equal: for this reason, I think Spiritualists should not be behind the age, and Societies and others who have access to the public would do well to make an effort to secure Mr. Burns for the purpose of giving this lecture. Now is the time to be up and doing, when there is an appetite for "bread." The "chaff" of past systems has not satisfied the intuitions of the people. This lecture would be a means to an end, as it would tend to induce personal investigation where mere talk would fail.

I would, in conclusion, again call attention to the importance of this matter. Advertise the lecture well, state plainly what it is all about, and it could not fail in drawing an audience who would be both pleased and instructed. J. L.

UBIQUITY OF BEING.

Passing over the preliminaries (which related chiefly to the importance of the scientific recognition of psychic as well as physical being) we will proceed at once to the novel and strange part of Una's lecture on Sunday last, which she introduced as

THE THEORY OF AEOIA.

The chief points were as follow:—That there are nine states, or degrees of being (as yet known), viz., those of

Body,	—	Essence.
Nerve-Body,	Spirit,	Super-Essence.
Soul,	Super-Spirit,	Central Essence.
Mind.		

That these states or gradations of being correspond to the spheres of our solar system—thus—

Central Essence	The Sun.
Super-Essence	Neptune.
Essence	Uranus.
Super-Spirit	Saturn.
Spirit	Jupiter.
Mind	The Asteroids.
Soul	Mars.
Nerve-Body	The Earth.
The Body	Venus.
	Mercury.

That on the states or gradations attained to, depend the power of ubiquity, and the duration of existence.

That as (usually) seen psychically the lights or colours are as follow:—

The Body	Rich crimson.
The Nerve-Body	Light bright crimson.
The Soul	Shell pink.
The Mind	Steel blue

(Shading, on the right, to soft purple from blending with the pink).

Spirit	Clear soft blue.
Super-Spirit	Deep celestial blue

(Shading to emerald hue on the left by reason of mingling with the gold).

Essence	Rich gold.
Super-Essence	Bright gold.
Central Essence	Very pale yellow

(In appearance white, save when brought in contact with pure white).

The great difficulty experienced by those who attain supremacy in the mind state, in passing on to the super-psychic or spiritual state or gradation, is occasioned by the imperfection of that which lies between the mind and spirit degree (which corresponds in position and state to the Asteroids) and as from the Asteroids shine forth Juno, Pallas, Ceres, and Vesta, so by power, wisdom, happiness, and holiness, can the highest in the mind state most easily and effectually pass from their mere intellectual comprehension of the noblest and wisest subjects learnt of the soul through her five senses, to the deeper, fuller, super-psychic knowledge learnt of the spiritualized senses.

That the Essences were represented by the chiefly gaseous state of The Sun, Neptune and Uranus,—The Spiritual States by the (chiefly) liquid state of Saturn and Jupiter.

The more or less physical conditions by the more or less solidified states of Mars, the Earth, Venus, and Mercury. That Venus, as the type of beauty, fitly represented the nerve-body, which (no matter how greatly marred is the mere physical body which clothes it) is always perfect. And that Mercury may instructively be connected with the body, since there is no reason why its life should not be indefinitely prolonged:—and Mercury (prepared by the application of electricity in an as yet undiscovered but practical and discoverable form) will constitute one of the principles of the so-called Elixir of Life, which it should be remembered had not been sought and hoped for only by dreamers, but by the noblest scientists.—COMMUNICATED.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, DECEMBER 12, 1884.

NOTES AND COMMENTS.

The state of our columns would not permit of an earlier transcript of a portion of Mr. Councillor Mott's excellent lecture on "Spiritualism" before the Literary and Philosophical Society at Leicester. The lecture seems to have been very well received, and afforded a broad view of the question given in a liberal spirit. As to Mr. Mott's position, it is somewhat contradictory. He closes with the assumption that "Spiritual Agency" is not yet "irresistible," but further up he can imagine no "other explanation than that they (the phenomena) were the work of intelligent but invisible beings." So then the "Spiritual Agency" to Mr. Mott's mind is already "irresistible," and that he is considered pretty much of a "Spiritualist" the remarks of the Rev. E. Atkins is direct testimony. This Rev. gentleman and Mr. Plant pull with Mr. Bradlaugh on this question. It is very amusing to see how "logically" they decide on a matter of which they begin by saying they have had no experience. Mr. Mott's estimate of the "logical" character of modern civilization does not seem to be exemplified in the case of those who oppose Spiritualism. Where does the logic come in?

There is a vast difference in the estimate of human credibility held by Mr. Mott and Mr. Overbury respectively. There is an old saying about Truth being in us: then truth can be discerned outside.

As to the suggestions of "Anthropologos," we have seen them put into operation, once in particular at Willington, when Mr. Westgarth, entranced, assisted. We wish mediums would do more of such work.

The theory presented by Una indicates an "ether" which is not by any means an hypothesis in some of its forms. At the same time, who has the ability to demonstrate the facts assumed? We must begin nearer home, and follow out experiments in practical psychology. Una questions whether the mentality of Mr. Gladstone or his Thought-reader is most permeative. Who can tell? The best plan is to psychically observe a case of "Thought-reading" and note the facts.

Mr. J. Dunn, the well-known trance medium, desires his many friends to know that his present address is 14, Windlestone Colliery, Ferryhill. Many collieries have been stopped, and great distress prevails amongst families who have lost their means of support. Mr. Dunn has had to remove three times in seven weeks. It is hard to maintain a family on such an occupation as this. The incidents of life make great demand on men's heroism.

"SCOTCH GARDENER," on his way to Adelaide, posts a letter at Port Said. He says: "Upon the whole we have had a good voyage so far. After leaving Plymouth I had my first attack of sea-sickness, but got over it before reaching the Bay of Biscay. The Bay behaved itself remarkably well, there was scarcely a ripple on its surface. After entering the Mediterranean, the water was like glass. All along the coast of Algiers was most enjoyable; but we no sooner left it than the ship began to roll, and scores of us found ourselves in anything but a happy mood. I had a fair share of sickness for two or three days, but now I feel quite as well, if not better, than when I left England. A number of us intend going on shore presently, which will be a treat after our twelve days on board ship. We

must make the most of it, as we will not have another opportunity, I suppose, until we reach the Promised Land." A daily paper had been started on board, to which our friend contributed a humorous poem which he has enclosed.

MARRIAGE.—Dec. 2nd, at St. Mary's Church, Llanelly, by the Rev. D. Davies, William, son of Henry Ponting, Twickenham, late of Savernake Forest, to Mary, daughter of Robert Young, Sturminster Newton.

MACCLESFIELD.—Mrs. Groom, of Birmingham, will speak at the anniversary services of the Spiritualist Free Church, Paradise Street, on Sunday, December 14.—S. HAYES.

The doors at the Spiritual Mission Rooms, 167, Seymour Place, are closed promptly at the announced hours, and those coming later must not feel disappointed if unable to obtain admission.

BIRMINGHAM.—Mr. Mahony's Social Soiree will take place on Wednesday, December 31st, (New Year's Eve), at Baskerville Hall, The Crescent, Cambridge Street. A special entertainment will be provided, including the Farce of "Grimshaw, Bagshaw and Bradshaw," in which Mr. Mahony will appear. The Hall will be tastefully decorated, and a Quadrille Band engaged. Dancing and Christmas games from 9 till 1. Tickets 1s., which may be had at R. Groom's, 200, St. Vincent Street, or J. W. Mahony's, 101, Lennox Street. To commence at 7.

HAUNTED THEATRES.—The "Court Journal," of Nov. 29th, says: "The matter of ghosts and collateral themes must not be dismissed without reference to the story of the ghost that is occasionally seen seated in the stalls of one of our West-end houses. Of this the 'Illustrated Sporting and Dramatic News' gives particulars; but it has been known for many a day, and dates far back into the past. All theatres are supposed to be haunted, and statements have been made almost officially. Papa Blanchard has told us of the mysterious nightly opening of the pit door of Drury Lane Theatre, and we believe it is a well-recorded fact."

The "Vaccination Inquirer" comes out monthly, full of instructive reading, and presenting the public with a handsome magazine for one penny. We see a letter from Mr. John Carson, J.P., Melbourne, asking as to whether a mild form of small-pox may not become general because of the prevalence of Vaccination. This question is ably answered by Dr. Garth Wilkinson, who as a medical man gives as the result of his experience, facts proving that the dissemination of vaccinal disease is ruining health, and promoting the very ailment it is intended to prevent. We hope our readers make it a point to see this publication monthly.

BIGOTTED OFFICIALDOM.—Dear Mr. Burns,—Many weeks since I left with the Librarian of the Devonport Free Library—maintained by the Public Rates—a copy each of Epes Sargent's "Scientific Basis," and "Spirit Teachings" by M. A. (Oxon.), for presentation to the library; also a copy of "Light" for the reading-room. This morning I received a letter from the librarian, notifying the "Works on Spiritualism" had been "brought up" before the committee and could not be accepted. I do not intend to let the matter rest here. I shall "want to know, you know," the reason why. The action of the Devonport Solons is in remarkable contrast to that of the authorities connected with the Plymouth Free Library. I hope our Devonport friends, who have to contribute to the rates for its support, will stir in the matter, and not rest until both organs of the movement—the MEDIUM and "Light"—are allowed on its tables.—Faithfully yours, J. BOWRING SLOMAN. Plympton, Dec. 5, 1884.

BACUP: Public Hall, Dec. 7.—Mr. J. B. Tetlow gave, in the afternoon, in his normal state, his experience in Spiritualism, to a select and thoughtful audience. His sketch of early Christian training, as a Primitive Methodist, how he was expelled from being a teacher in Sunday School, his first introduction to Spiritualism, his first trance and prophecy of his gifts, the proof, and his admission to the public platform, constitute an experience so remarkable and instructive, that any congregation would do well to secure him for its delivery. The same speaker under control in the evening, was supplied with a subject from the audience, viz., "Mesmerism, and its relation to Spiritualism." The guides seemed quite at home, and laid the matter before the much increased audience in such a clear manner that the deepest attention prevailed. Mesmerism, as John the Baptist, was only a drop to the ocean when compared with Spiritualism. The difference in style of the two discourses left no doubt on the mind as to the fact of spirit assistance being at work in the evening.—J. BROWN, Sec., 40, Lanehead Lane.

BARGAIN TO STATIONERS.—The Stock of a Stationer's Shop, including Christmas Cards, Valentines, Library, Toys, etc., to be sold cheap. Apply to J. W., 50, Lavender Road, Clapham Junction, S.W.

GATHER ROUND THE TABLE I

THE CHRISTMAS NUMBER NEXT WEEK.

Our arrangements are made for a Christmas issue such as we have never had the pleasure of presenting to our readers.

A short series of sittings with Mr. Eglinton has put at our disposal, several examples of direct writing on slates and cards; also a portrait of a spirit, beautifully drawn on card in full light in less than one minute! All these will be engraved and appear next week, with full descriptions. The spirit is described in the direct writing.

The rest of the paper will be occupied with a great diversity of articles, illustrating every phase of spirit-communion and influence, and forming a valuable epitome of Spiritualism, for the instruction of Spiritualists and the information of the public generally.

A handsome wrapper will be occupied with advertisements. The space is nearly all taken up. Advertisers who desire to secure a place should apply at once. The scale is 6d. per line or 5s. per inch.

There will be no advance in price for this special issue. Price 1½d. or 2d. post free; 8s. per 100, carriage paid; 4 copies post free, 9d.; 9 copies per parcels post, 1s.; 1s. 6d. per dozen, per rail carriage extra. Orders with remittances should be received on Wednesday morning: they are being ordered in hundreds.

Correspondence for next issue must be brief, and be in our office on Tuesday. Only report those matters which will be illustrative of some form of mediumship.

MR. EGLINTON'S NEW BOOK.

In return for Mr. Eglinton's kindness in granting sittings for the illustration of the Christmas Number of the MEDIUM, we have no doubt our readers will be disposed to subscribe for copies of Mr. Eglinton's history of his mediumship, which is again advertised on our last page. We are deeply sensible of the favour that has been conferred on our work by this act, and hence use these words, hoping all who read them will be animated with a similar sentiment, and do all they can for the success of the forthcoming volume.

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.

"ESSAYS FROM THE UNSEEN."

RECORDED BY A.T.T.P.

This long looked-for Volume of Select Controls is now all but complete. It is more than double the size at first intended. It will contain over 100 Controls, with biographical introductions and comments, besides the long introductory record of personal experience by A.T.T.P. In addition to the letterpress, extending to nearly 600 pages, there will be four portraits: three of them of Spirit-guides, from drawings through the Medium, and the portrait of the Recorder.

It is impossible to produce such a book at the price hitherto announced. We have taken many subscriptions at 5s. per copy, but the price in future must be 7s. 6d. Clubs taking four volumes will be supplied for the price of three. This will be one of the most remarkable works in the whole of our literature, and it is worthy of wide circulation.

NOTTINGHAM: Hyson Green.—Mrs. Groom, of Birmingham, will speak at the Anniversary Services of the Spiritualists, Beaconsfield Street, Hyson Green, on Sunday, December 21. On Monday, Dec. 22, there will be a public tea meeting. As it is the first time of Mrs. Groom's coming amongst us, we hope the Spiritualists of Nottingham will give her a hearty welcome.—H. HUNT.

THE LIABILITIES.

The committee would call respectful attention to the fact that this is Institution Week, and that it would be expedient that all collecting cards be returned as early as convenient. Cards have been sent on request that have not been returned; and cards have been sent without request. A record of all is kept, and with whatever result, the Committee will be glad to hear from the recipients of those collecting cards that the list may be checked off.

With last MEDIUM the collecting card was given as a supplement, but in case some of these might get lost, the card forms a portion of the paper this week, that it may not fail to come under the notice of all.

THE WEEKLY COMMITTEE MEETING.

In addition to his weekly subscription of £5, Mr. Hogan handed in £2 from Mr. J. B. Sloman, of Plymouth, his second contribution, he having forwarded, per Mr. Clarke, £1 to Mr. Lingford some months ago: "Earnestly hoping the Liabilities will soon be a thing of the past." A friend, 10s. Mr. A. Kitson, Batley, remitted £1 2s. 6d., consisting of—A. Kitson, 2s. 6d.; John Kitson, 1s.; C. A. B., 5s.; Mrs. Warton, Huddersfield, 2s. 6d.; Mrs. Pickles, 1s.; A friend, 1s.; Mr. Shore, 1s.; Mrs. E. Mortimer, 1s.; Mr. J. Armitage, 2s. 6d.; Mr. Bailey, 2s. 6d.; Miss Bailey, 2s. 6d. Mr. J. B. Tetlow collected 9s. 3d. as follows—Thomas Langley, 2s. 6d.; A friend, 3s.; Mrs. Moores, 6d.; A friend, 6d.; Frank Tomlinson, 6d.; Mr. Schofield, 1s.; Mr. Pearson, 1s.; Mr. Lee, 2s.; Mrs. Haslam, 6d.; Mr. Dean, 6d. Felling: collected at Mr. W. H. Robinson's Lecture, 10s. Plumstead Circle, per Mr. Pennells, Hon. Sec.: Mrs. Biggs, 1s.; C. Jackson, 1s.; Mr. Wright, 1s.; Mr. Laing, 6d.; Mr. Harvey, 2s. 6d.; Mrs. Moore, 1s.; Miss Moore, 1s.; H. Pennells, 2s.

INSTITUTION WEEK.

At the head of this year's Contributions we have great pleasure in placing the handsome donation by A.T.T.P., of the first issue of "Essays from the Unseen," which will realize £100.

Mr. J. Hiscocks, £2; Mrs. N. M. Hollis, 11s. 4d.; Mrs. B., £1; "A.M." £1; Mrs. Simpson, £2 2s.; Steadfast, 1s.; B.M.S. £1; Miss Hickinbotham, 4s.; Mr. H. Pennells, (Plumstead circle), 10s.; Mrs. Waterhouse, £1; Mr. H. Bradley, £1 1s.; Collection at Felling, 10s.; Mr. D. Chambers, 2s.; Mr. Wm. Exell, 5s.; Mr. C. L. Hippisley, 2s. 6d.

CELERY, A CURE FOR RHEUMATISM.

Mr. Burns.—Dear Sir,—I have had a severe attack of Inflammatory Rheumatism, and was healed in two days' time by a soup made of the stalks and root of Celery; therefore, I desire to make this simple remedy known through the columns of your valuable paper, for the benefit of all sufferers from Gout or Rheumatism of any form. I was induced to try it by seeing the following notice in an American Paper:—

"Numerous cures of Rheumatism by the use of Celery have recently been announced in English papers. New discoveries—or what claim to be discoveries—of the healing virtues of plants are continually being made. One of the latest is that Celery is a cure for Rheumatism; indeed it is asserted the disease is impossible if the vegetable be cooked and freely eaten. The fact that it is always put on the table 'raw' prevents its therapeutic powers from being known. The celery should be cut into bits, boiled in water until soft, and the water drunk by the patient. Cook it with a piece of meat, and thicken it afterwards with a little flour, or put new milk with a little flour and nutmeg (if agreeable) into a sauce-pan with the boiled celery. Serve warm, with pieces of toasted bread, and the painful ailment will soon yield. Such is the declaration of a physician, who has again and again tried the experiment, and with uniform success. At least two-thirds of the cases named 'heart-disease' are ascribed to Rheumatism and its agonizing ally, Gout. Small-pox, so much dreaded, is not half so destructive as Rheumatism, which, it is maintained by many physicians, can be prevented by obeying nature's laws in diet."

Here in Germany we boil the root and stalks, as the root is the principle part of it, and afterwards eat it as a salad with oil and vinegar. I received such immediate benefit, that I am anxious to let all the rheumatic sufferers know of it.

Wishing you success with your valuable paper, of which I am a constant and eager reader, believe me, very truly your friend,

M. B. B.
Brunswick, Germany, Nov. 18.

CHRISTIANITY v. ORTHODOXY.

I you live a good life you need not at all dread
But the soul will be well when the body is dead:
"Do as you'd be done by": truly carry this out,
Have faith in good works, which are prayers, do not doubt.

"Be good and do good," and for goodness' sake.
To carry this out, great efforts pray make.
"Each must bear his own burden"; "whatever man sows,
Of such shall he reap," Divine Providence shows.

"Cease to do evil, and learn to do well,"
Supercedes creed and dogma, and orthodox hell.
Test reason and conscience, as Christ recommended,
And your soul will much prosper when this life is ended.

Of lying, and slandering, and stealing beware,
But give to the needy of what thou canst spare.
Show mercy to all: good for evil repay,
And be grateful for blessings that come day by day.

Love thy neighbor as self: promote "peace and goodwill,"
And pray for thy enemy, him "thou shalt not kill,"
But "refer" your disputes, which is juster by far,
For "Wisdom is better than mischief and war."

What applies to the man, like applies to the nation,
To the little and great, irrespective of station.
No selfish law foster, "be just and fear not,"
And *NIL DESPERANDUM*, though hard be thy lot.

W. E. C.

Poet's Corner, Hackney, 1884.

PROGRESS OF SPIRITUAL WORK.

SPIRITUAL BAPTISM AND HARVEST
THANKSGIVING.

At Mrs. Treadwell's, 5, Rundell Road, St. Peter's Park, on Sunday, November 16th, there was a Baptismal Service, and in addition, a Harvest Festival and Thanksgiving. The place was very tastefully decorated with flowers, fruits and vegetables of almost every description in season. Round the Font were decorations of fruit, flowers and corn.

At the commencement, the hymn sung was "Battling for the Lord." This attracted to the meeting, and was clairvoyantly described, a number of military gentlemen, and "Lord Frederick Cavendish" was described leaning on the arms of "General Garfield" and "Major Fortescue," and on either side, forming two lines, was a great number of military men of similar rank. At the end of this hymn, the "Reverend John Foreman" controlled Mrs. Treadwell to baptize the child, son of Mrs. Chavallier; and after a prayer asked for a chapter from the Gospel of St. John to be read. The spirit gave an address in which he described the condition of a child baptized by the Spirit, as it brought forth a band of spirits, and with them came the guide of the child also. The clairvoyant described a band of angels standing round in a circle, and between each angel was a wreath of roses connecting the circle they formed, and above there was a cloud in which was the Guide. It opened, and disclosed a beautiful spirit, who would attend to the child in its earthly career, and in the centre of the circle was seen a fountain playing, with doves around it. The Baptism ended, "Lord Frederick Cavendish" spoke about his assassination, and said how necessary it is to be acquainted with these spiritual facts; and he informed us that he like General Garfield could not realize these great facts while in the body. General Garfield, he said, was told by a medium in America that he would meet with his death by assassination, but he would not believe it, and many of the generals now present could vouch for their disbelief in the condition of spirit in after life. It was his earnest prayer for the spirits of those that had suffered execution for his assassination, trusting that spirit-friends would offer to them that assistance that had been accepted by him.

The next hymn was for the harvest—"We plough the fields and scatter." The clairvoyant then described a band of farmers, and those who in earth-life had been engaged in agricultural pursuits. Mrs. Treadwell was then controlled by "Sophia," her Indian guide, who gave a poem upon "The Harvest"; and after another harvest hymn described all the friends of the circle that had been present, as they came, and gave messages to their friends. Passing round in a circle, at last they formed into lines on each side, and one from each side saluted the medium, joined arms and passed down the lines until all had withdrawn, and thus ended one of the most harmonious and instructive evenings we have had.—COR.

PERSECUTION AT LANCASTER.

To the Editor.—Dear Sir,—I trust you may be able to give this letter publicity in the newspaper we as Spiritualists value

so highly, as it may be the means of calling forth from some of your readers some plan or suggestion out of our present difficulties, which are as follow.

In order to give the public some understanding in reference to our investigation, we hired a public hall here for some six or seven Sundays, for divine service, which called together I believe some 400 or 500 people, to hear addresses from the guides of Mr. Condon, Mr. Clarke and Mr. R. A. Brown, of Manchester, and Mr. Roscoe, who each in their turn showed the Spiritual light with such fervour, that the people in various parts of the town are beginning to form circles to investigate the Cause which seems to have given great alarm to the clergymen here. The consequence is, we find ourselves unable to continue the meetings, as the public halls are closed against us, and no one seems willing to let us a place; as I believe some of the ministers have said the teachings of Spiritualists ought not to be tolerated, as it is thirty times worse than Atheism. This seems rather hard, seeing we are trying to demonstrate more plainly the existence of the soul, which they profess to believe in. We, as Spiritualists, don't like the idea of being beat out, as it were, by the ministers, knowing we have right on our side.

I trust this may call forth some expression of opinion from some of your subscribers, as we are but few in number here, and we suppose other towns will at the commencement have had difficulties perhaps equally as bad to contend with. Trusting to hear further through the columns of your paper,—I remain, yours in the Cause of Progress,
7, Shaw Street, Lancaster, Dec. 5.

HANS BAIRD.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street, Dec. 7.—Two very good discourses through Mrs. Barnes. Morning's subject was "There shall be no night there." One eternal day without a night is a grand idea. Night on earth may be understood in a variety of ways. There is the night of darkness, which is beneficial, because man can then best recruit his frame with natural sleep. There are nights of sorrow—of anguish, of suffering, of sin. Spiritual nights of darkness and misery. These are to be done away with, and a glorious day of eternal light and happiness ushered in. The period shall come when all error and superstition shall be done away with. The gates are free, and open for all to pass through. It is necessary for man's new or spiritual nature to be developed to fit him to pass through those pearly gates, and to enable him to perceive the magnificent scenes of beauty that unfold themselves to the view of spiritualised man. The first development of the new nature is in the thoughts that become pure and holy. God's presence is to be with man. You must imbibe the God principle. Begin by thinking of God; the more you think of him the more you will become like him. As man grows in spiritual knowledge, the divine power becomes more developed in him. God is a power that fills the universe, and he is full of love to all that he has created. Man will find comfort and help from spiritual truth. These truths will raise humanity. You have here suffering that man cannot remove. How grand the idea that God can and will remove it. You ought to be filled with hope and consolation when you remember that evil shall all pass away. The evil that exists ought to develop your sympathies. Many who in childhood have been trained in erroneous theological views, when they have attained years of maturity, have seen the absurdity of the doctrines they have been taught, and not perceiving anything better have thrown religion away and refused to believe in the spiritual nature of man. This is a sad night of darkness, which some of you were in a long time before you could see the light. Amidst the varied teachings of the numerous sects you have not known which way to turn. All these difficulties shall be swept away from the path of man, so that he will clearly see and be better able to do the right. You cannot undo the wrong of your past lives, but you can in the future do right, and thus erase the bad from your memory. As Mrs. Barnes will be away at Manchester next Sunday we shall reserve the evening address till next week.

We shall have the usual Christmas party on Christmas day; Tickets 1s. each.—COR.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Dec. 7.—Mr. J. Scott took for his morning's subject—"Can Spiritualism prove the identity of Spirits?" He gave a very interesting address full of facts, and in proof he described the spirits in connection with some strangers present, and in almost every case he proved correct, which was very encouraging to visitors. His subject in the evening was—"Withhold not thy hand from thy brother if he should happen to make a slip, in case the same evil should befall thyself." In giving a fallen brother a helping hand thy little knew what good they did to themselves and their invisible surroundings. The spirits associated with many of the friends, were described at the close, almost every one successfully. Mr. Scott has greatly improved since his last visit. We intend holding an experience meeting next Sunday, with the view to develop local talent.—A. McSKIMMING, Sec.

OLDHAM: 176, Union Street, Dec. 7.—In the afternoon, Mr. Johnson's guides answered questions in a satisfactory manner. They spoke on subjects chosen by the audience in the evening: "The Spiritualism of to-day and of the New Testament," and "Who made the Devil?" The devil played an important part in the Testament, as in the remarkable manifestation on the Mountain. Various miracles and appearances were quoted, as showing the continuity of spirit-intercourse, and the laws were discussed. The spiritual career of Jesus was reviewed: his healing, and that he could evolve much spirit magnetism, assisted by unseen powers. His principles, as indicated in the case of the woman taken in adultery, were dwelt on, the treatment of the woman being one of the grandest examples of charity and justice on record.—COR.

PLYMOUTH: Richmond Hall.—A very large audience again assembled within these walls on Tuesday evening, 2nd inst., when Mr. R. S. Clarke as usual replied to questions for the space of one hour and a quarter, this exercise being followed by a seance. On Sunday afternoon, about 40 persons were present at the regular seance, and during the proceedings Mrs. Trueman entranced gave ten spirit-descriptions eight of which were recognised. This lady's clairvoyance is almost startling in its clearness and precision, while the rapidity with which the names of the spirits described are given, adds to the conviction among strangers that Spiritualism is a great reality. The evening service, despite tempestuous weather, was largely attended, and the subject chosen by a friend and dealt with by Mr. Clarke was "What the world needs to make it happy." At the close Mrs. Trueman gave fifteen descriptions, most of them accompanied by the names, the greater portion being recognised. I would remind friends that on Tuesday, the 16th, at 8, the Rev. G. Evans will lecture in this hall, when we hope to see the place crowded.—JNO. IRWIN.

DEVONPORT: 98, Fore Street, Dec. 7.—In spite of the inclement weather, we had a good attendance. After the service had been opened by prayer, from the controls of Miss Bond, we were pleased to receive from the guides of Mr. J. Paynter, a very eloquent discourse upon "If a man die shall he live again?" proving clearly that physical death does not end all, and that life in the body is but the preparation for a higher and more exalted state beyond. Mr. W. Tozer presided over the meeting. The greatest attention was paid throughout the service. In the afternoon, our Hall was comfortably filled; when a very eloquent prayer was offered by the controls of Miss Bond, followed by a comprehensive address on "The Influence of the Spiritual World upon the Natural;" and for the benefit of strangers, prefaced their remarks upon the modus operandi of control. In the evening, we had a very powerful lecture from the controls of Mr. J. Carswell, on "Salvation, the False and the True," which was handled in excellent style.—ASSISTANT SECRETARY, Free Spiritual Society.

WALSALL.—A communication reaches us purporting to be a message from the late "John Fowler," of Liverpool, describing his entrance into spirit-life. We think it is all wrong. It is a kind of upholsterer's heaven, such as wealth would purchase, but we are not aware that the inhabitant of so much gilded finery is any happier or more enlightened than the poor man who has done all the good he could in the world, and not only a mere fraction of the good, as is the case with men of great wealth. We think our Walsall friends are being led astray. They had better assert their spiritual manhood and see, first, whether what is stated be a spiritual reality, and secondly, what is its interpretation. If the Cause can struggle on without golden dower in this world, it surely need not crave after stories of that kind from another world. There is no evidence that "John Fowler" had ought to do with the communication.

LEEDS: Psychological Hall, Grove House Lane, Dec. 7.—We were favoured with having Mrs. W. E. Wallis, who spoke in the afternoon to a good audience on "The Phenomena of Death." That old veteran, Mr. D. Richmond, who casually called, made a few remarks, which were well received. Mrs. Wallis's discourse in the evening was on "Is Spiritualism a bane or a blessing?" which was philosophically dealt with, showing close reasoning. The audience was large and sympathetic, and the attention of strangers as well as friends was riveted on the speaker. Our hall, though central, is not very accessible to strangers, and that so many attend, speaks well for the public interest. The mind demands more than it at present receives. There is much cause for encouragement. The chairman remarked that only a few years ago, when Dr. Peebles was here, he then did not know of any Spiritualist in this centre, which called forth from his esteemed visitor the remark—"Unspiritual Leeds!" This is an answer to the question, as to whether any advance had been made of late years.—COR.

FELLING: Park Road, Dec. 7.—We were favoured with a first-class lecture by Mr. W. H. Robinson, his subject being "The progress of Spiritualism, and its influence." It was dealt with in a clear, practical way, and was well taken with. I enclose P.O. for 10s., being the collection taken at the service, for the Liabilities Fund, with the hope that the burden will before long be uplifted from your shoulders.—J. T. HOGG, Sec., Sheriff Hill.

ROCHDALE: Marble Works, Dec. 7.—Our local mediums (Mr. T. Postlethwaite, and Miss Whatmough) again occupied the platform. In the afternoon the controls spoke on "God is Love." After the address, Miss Whatmough described several spirit surroundings, which were recognised. In the evening the room was crowded. The audience chose the subject, viz., "Spiritual Gifts." The controls handled it in a masterly manner. Miss Whatmough again described, nine being recognised. Spiritualism is making rapid progress here.—C. SMITHIES, Hon. Sec., 43, Mitchell Street.

MACCLESFIELD: 62, Fence Street.—On Saturday last (by special request), Mr. Plant, of Manchester, attended a circle for clairvoyant descriptions, which gave the greatest satisfaction to all present. On Sunday Herr H. E. Schneiderit, of the same place, gave a very interesting lecture on "Health." The friends were very much pleased with the address, and hope soon to hear him again. On Sunday next there will be no meeting at the above place, owing to the visit of Mrs. Groom to Paradise Street Free Church. Sunday, Dec. 21, Mr. Plant will address the meeting, after which clairvoyant delineations will be given. Friends cordially invited. To commence at 6.30.—E. W.

UPPER HOLLOWAY: Dick Whittington Coffee Tavern, Archway Tram-car Terminus, Dec. 7.—Mr. Swatbridge, in defiance of many obstacles, has succeeded in attracting a large number of intelligent enquirers, to whom his controls delivered a very effective trance discourse upon "Spiritualism," drawing attention to its historical existence, tracing its wave of revival, as the world needed, and was better prepared to receive it, to 1848, when the new dispensation commenced. They mentioned the present commercial depression, stating that it had its purpose, and was of spiritual origin, being intended on the one hand as a warning to capitalists and landholders, and on the other for the working classes, suggesting to them co-operation as the remedy, and natural outcome of the present position, concluding with an exhortation for each to try the subject for himself in an earnest and reverent spirit, which was bound to ensure success and happiness, if prompted and sustained by an earnest desire for truth. The subject induced some profitable discussion and enquiries, which were courted by the control, and ably responded to.—COR.

STONEHOUSE: Sailors' Welcome, Union Place, Dec. 7.—Morning at 11: the guides of our much esteemed friend and co-worker, Mr. J. Hutton, spoke very beautifully and convincingly on the words—"Prove all things, hold fast that which is good," remarking that professing Christians claimed credit for following out the injunction, but as far as the investigation of Spiritualism is concerned they fell very short of doing so. The discourse which was lengthy was listened to with the deepest attention by a large audience. Afternoon at 3: spirit seance, at which several friends were introduced. All present experienced the truth of the Psalmist's words—"Behold how good and how pleasant it is for brethren to dwell together in unity." Evening, at 7: the control of the lecturer in dealing with the subject—"The Dark Ages," remarked that although Geologists and Scientists by their researches went far back anterior to the Adamic age, and brought forth innumerable proofs and evidences of the antiquity of the earth, still they found the Dark Ages impenetrable. Commenting on the Dark Ages of the world, as recorded in the annals of history, down to the present time, he remarked that the present age must also be reckoned in the category, as in the absence of the laws of liberty and freedom of speech, which happily the present generation is blessed with, the same barbarity would be exercised as in days of yore. The desire is the same, but the power is gone. That darkness would only be chased away when the ministrations of the Spirit-world were acknowledged, and its precepts made the rule of life, ushering in the great and glorious Utopian Age, when men should recognise in each other a brother, and God the Father of all.—W. BURT, Lecturer.

OSWALDTWISTLE, Dec. 7.—Meeting at Mr. Sargent's. During a two hours' sitting, three very interesting controls took place. First by a spirit who in earth-life clung firmly to the atonement doctrine, but during the control he told his relatives that he had not found what he expected, in the "home over there." Another medium was controlled by a spirit who left the earth-life through accidentally falling into a river in Cambridgeshire. The first word he spoke was "Joe," the name of one of two boys who were with him when he fell into the water. The two are now members of this Society, and were present. A spirit also controlled who gave the name of "Peter Johnson," a puddler, of Tynedock, near South Shields. It would be interesting if any friend in the Tyne district could vouch for the truth of the above, as we wish to test such statements.—ROBERT HOLGATE, Sec., 6, Victoria Street.

NORTH SHIELDS: 6, Camden Street, Dec. 7.—Mr. J. James gave a very interesting discourse on "And yet there is room," which evoked the repeatedly expressed appreciation of the audience, and a vote of thanks at the close. On Friday, Dec. 27, we intend having a Christmas Tree, and Bazaar for the sale of useful and ornamental articles. We should like to see as many of our Spiritualist friends as can possibly make it convenient to come. The proceeds to go towards our Liabilities Fund.—J. T. MCKELLAR, Sec.

CAVENDISH ROOMS: 51, Mortimer Street, W.—On Sunday evening, a select and highly sympathetic audience assembled as above, to listen to an exposition of the "Spiritual Resurrection," as unfolded by the guides of Mr. J. J. Morse. The control opened by contrasting the child-like intuition of the savage—who accepted death as but a passage to another stage of life, when the warrior or huntsman would roam through fairer glades than he found on earth, and who therefore made the next life natural and attractive—with the crude conceptions of churchal creeds, that made our future unnatural and repulsive, giving the verdict in favour of the former. The nature and functions of the resurrection were then shown to be universal in their application, and that the real issue, so far as humanity were concerned, was a constitution, upon an enduring basis, of those elements which made us rational, living consciousnesses. The phenomena of the resurrection were then graphically portrayed in such a manner as held the audience spell-bound, after which the influence of life and motive upon our spiritual appearance and position hereafter was earnestly dwelt upon, and an earnest appeal for pure living and noble purposes as the best aids to a happy resurrection, was made to all present; the closing peroration eliciting decided manifestations of approval. The lecture was prefaced by a very feeling and artistic reading of Miss Doten's "Chemistry of Character," by Miss Agnes Maltby. Mr. Morse announced at the close, that owing to the almost utter break down of his health he was compelled to reduce all his responsibilities to the narrowest compass, and therefore he was fearful that the present meetings would have to be discontinued at the end of the month, as the state of his health would preclude him entertaining the responsibility afterwards. They had, he was glad to announce, cleared all their expenses, and had been well and liberally supported, but acting under the advice of his guides, he was obliged to make the above statement, as they assured him that nothing but a long voyage would re-establish his health. The announcement caused universal regret. On Wednesday next, the final "social" connected with these meetings, will take place at 201, Euston Road, at 7.30 p.m.; Tickets 1s. concert, refreshment, and a carpet dance. The proceeds are to be presented as a testimonial to the organist of the Sunday services.—**BETA.**

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Dec. 7.—In the morning Mr. Plant spoke on three subjects chosen by the audience—"Brotherly Love," "Practical use of Spiritualism," and "Efficacy of Prayer." He pointed out the use of those things to all, in their proper application to the needs of human life. The meeting concluded with descriptions of spiritual surroundings, which were readily recognised in almost every case. Mr. Plant's guides gave an admirable address in the evening on "Never too late to Mend," followed by further descriptions of Spirit-friends, in the normal state.—**J. STUBBS, Sec.**

SALFORD: 83, Chapel Street, Dec. 7.—Our platform was ably filled by a young Yorkshire medium, Mr. A. Worsman, of Bradford. In the evening he gave an excellent and practical address upon the subject of "How to inherit Eternal life." The difference between "Control" and "Normal" in this young man is very marked, and it is somewhat astonishing how such an unlettered person could, under control of higher intelligences, make so satisfactory an impression on a first visit. On Sunday next, at 10.30 and 6.30, Mrs. Barnes, of Nottingham.—**COR.**

BATLEY CARR, Dec. 7th.—Mr. Thomas Holdsworth's guides addressed us in a very fluent style for about forty minutes on "Life, death, and the resurrection." In the course of their remarks, they dwelt at some length on "Life," and strongly pressed the necessity of doing right day by day if we wish to be right when we reached the other life. With regard to the resurrection theory, they affirmed that the notion of all having to rise again at some future morn, to be judged of the deeds done in the body, was erroneous. They wished all to know that when the dissolution of the soul and the physical body took place, that was the only resurrection there would be. We should not need to wait for an indefinite time to learn the result of our earth-actions, for they will be indelibly imprinted on our consciousness, so that we cannot flee from them. We must take them with us wherever we go, until we have undone the wrong. On relinquishing control we sang hymn 70 "S.L.," when Miss Armitage was controlled and addressed us in a most pleasing and pathetic manner, and ended with giving five clairvoyant descriptions, four of which were immediately recognised. The hall was comfortably full, and all seemed well satisfied. The "spirit-message" given through the mediumship of "Lucretia," printed in your issue of the 5th inst., was read as a lesson. These spirit-messages have on previous occasions being utilized in this way. I find them excellently adapted to preface the remarks of the inspirers.—**ALFRED KITSON, President.**

SPENNYMOOR: Dec. 7.—A public meeting was held at 8 p.m., consisting of members from the circles of Mr. Fox and Mr. Lamb, and several strangers. Mr. Lamb spoke on two subjects chosen by the audience, in a masterly manner. They were—"Why did Jesus weep?" "What did Jesus mean when he said to the accusers of the woman, 'He that is without sin cast the first stone'?"—**GEORGE TURNER, Sec., S.S.A., Chapel Street.**

GLASGOW: 2, Carlton Place, Dec. 7th.—Mr. E. W. Wallis delivered a most eloquent lecture on "Spiritualism, and the life and teachings of Jesus," which was verily one of his best efforts. The morning meeting was as satisfactory as usual, several spirit-friends giving utterance to thoughts which tend towards the development of the religious life. The controls of Mr. Wallis have arranged to give several addresses to men only, the first of which took place on Monday last. Next Sunday evening will be devoted to Questions and Answers, to be submitted by the audience in writing. A business meeting will be held in the forenoon at 11 o'clock. The association have to acknowledge with thanks the receipt of several vols. of books from the representatives of the late Mr. John Hay, consisting of Mrs. Tappan's "Orations;" D. D. Home's "Incidents," both series; Robert Dale Owen's "Footfalls," several vols. of "Human Nature," "Zist," etc., as well as eight years' vols. of *MEDIUM*.—**G. R.**

KILLINGWORTH: Nov. 30.—Our open circle met, an enquirer being present. Mr. J. Dodds, junr., personated several of the stranger's friends in spirit life, after which Mr. D. was controlled to speak for the first time by the spirit of "John Hope," late of East Holywell, and gave some of his spirit experiences. Although he had attended Chapel and Sunday Schools through the whole course of his life, still he had been eleven years in darkness because he had not investigated Spiritualism when prompted to do so, and promised at our circle to speak upon "Hell," which he did on Thursday night last. The stranger was astonished when he heard the strings of the fiddle give forth sounds, although no one was near and the room quite light, and finished by snapping the first string. The control "J. Hope" desired we should ask his widow to attend, when he would speak to her.—**E. E. PEARCE.**

PARKGATE (near Rotherham): Ashwood Road.—On Sunday, Mrs. Yarwood gave two trance discourses on Spiritualism, at 2.30 and 6.30, Mrs. Hobson's room being crowded to excess on both occasions. We had some of almost all sects in the meetings, and Mrs. Yarwood's guides seemed to hold them spell-bound, so earnestly did they plead for all to lead higher nobler lives than they had hitherto done. After each meeting Mrs. Yarwood gave many clairvoyant descriptions of spirit-friends, nearly all of them recognised. On Monday evening another meeting was held, which was well attended. We are only young in the Cause as yet, but we are growing, and we hope to soon have the pleasure of having Mrs. Yarwood with us again, to give us another baptism of Spiritualism. We hope soon to have a larger meeting place.—**EDWARD GARDNER.**

PENDLETON: Town Hall, Dec. 7.—Mrs. Butterfield, of Blackpool, addressed a fair audience. In the afternoon, from the hymn, "Life is real," the guides beautifully showed the real and the unreal. The realm of Spirit was the reality, while the material is but shadowy and fleeting. In the evening Mrs. Butterfield addressed a large audience on "Spiritualism, past and present," showing how Spiritualism had been branded in all ages by an "ecclesiastical priesthood," who claim Spiritualism to be unscriptural, while the whole Bible is full of it from beginning to end. Take away the Spirit out of the book, and there is nothing left but the old Levitical Law.—**C.**

BISHOP AUCKLAND: Templar's Hall, Gurney Villa, Dec. 7.—Mr. Oyston spoke on "Why are we here?" to a thin but attentive audience. It was an elaborate review of every-day life, and its relations to spiritual influences. Mr. Oyston's guides are of an intelligent order and his eloquence is very striking. We hope to have another visit from him soon, when the seed sown on this occasion will no doubt bear fruit in a hearty welcome by a large audience.—**G. TYRRELL, Sec.**

NEWCASTLE-ON-TYNE.—On Sunday, Nov. 30, although disappointed of the speaker announced, we had a treat from Mr. Harper, of Birmingham, who although taking the platform at a moment's notice proved himself equal to the occasion, and his next visit is looked forward to with pleasure.—On Monday, Dec. 1, we had a visit from J. J. Morse, and although plainly showing the effects of his recent indisposition, still there was the well remembered ring about the address of "Tien," which in the past stirred the hearts of the North. We hope soon to see our old friend perfectly restored to health, and among us once more.—On Tuesday night we had a tea, followed by a social gathering, and the best and fewest words to explain them both are—they were a thorough success in every way. Amongst other friends who kindly gave their services were Mr. J. J. Morse, Mr. E. W. Wallis, Mr. H. Sawyer, Mrs. Peel, Mrs. Hales and Mrs. and Miss Graham.—On Sunday, Monday and Tuesday last, we were kindly favoured with a visit from Mrs. C. Groom, of Birmingham. This lady has great powers as a clairvoyant, and has been very successful at all her meetings. Although this is only her second visit here, she has the sympathy of all North-country Spiritualists, in the good work she is doing.—**C. E. GILLESPIE, Hon. Sec., 25, Jefferson Street.**

BIRMINGHAM.—Oozells Street School, Dec. 7.—Mr. Groom lectured on "The many Mansions, or our Spiritual Homes," concluding after an hour's discourse with two of Mrs. Richmond's beautiful poems. The audience seemed well satisfied. It was a very instructive evening. Mr. J. W. Mahony next Sunday, at 6.30.—**COR.**



BIRMINGHAM DISTRICT SPIRITUALIST
—❖ ROLL CALL. ❖—

THE Editor of the *Birmingham Daily Mail* having persistently, for ten years, insulted every Husband of a Lady-Medium, and every Wife of a Male Medium, by calling them, indirectly, liars and impostors, it is necessary that the Spiritualists in Birmingham and the Neighbourhood, stand upon their dignity, and acknowledge themselves SPIRITUALISTS, in view of future united action in reference to misleading newspaper reports and leaders.

The List will be a strength to each individual Spiritualist, and a lever for propaganda.

We, the undersigned, subscribe ourselves as Spiritualists, that is to say:—

- 1st.—We know and believe that there is a future state of existence after the material body is placed in the grave
- 2nd.—We know and believe that the spirit can and does communicate with mortals in this material world.
- 3rd.—We know and believe that this communication of the departed spirit with the mortals of earth, is beneficial (under proper conditions) to both.
- 4th.—We know the proper conditions.

Copies of the following, with space for Signatures, may be obtained from Mr. A. WM. TURNER, Mechanical Engineer,
7, John Street, Lozells, Birmingham.

INSTITUTION WEEK, 1884.

AN INSTITUTION WEEK APPEAL.

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

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

H. HOGAN, *Treasurer*.
Rokesley House, Middle Lane, Hornsey, N.
J. KING, O.S.T., *Secretary*.
15, Southampton Row, London, W.C.

SPIRITUAL INSTITUTION
 Liabilities Fund.

COLLECTING CARD.

Transmit the amount to H. HOGAN, Esq., Treasurer,
Rokesley House, Middle Lane, Hornsey, London, N.

J. KING, O.S.T., Hon. Sec.,
15, Southampton Row, London, W.C.

Collected by

No.....

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INSTITUTION WEEK ARRANGEMENTS.

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

We solicit the great kindness of having every one of these Collecting Cards returned, with the smallest mite from the greatest number of Contributors. All may have their stake in the Work. This earnestly done, and the kindly good-wishes of all accompanying it, will make our whole Movement one harmonious Circle, through which the greatly augmented power of the Angel World can be manifested in a grander manner than hitherto.

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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."
 MAYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11 a.m. Mr. Hopcroft; at 7 p.m. Hopcroft; Wednesday, at 7.45, Physical Science; 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. Swatbridge, Trance Address: "Hell, and Common Sense."

WEEK NIGHTS.

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

ASHINGTON COLLEGE.—At 2 and 5 p.m.: No Information.
 BACUP.—Public Hall, 2.30 and 6 p.m.: No Information.
 BARROW-IN-FURNESS.—50, 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.—Ozells Street Board School, at 6.30: Mr. J. W. Mahoney.
 BISHOP AUCLAND.—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. Hopworth.
 BRISTOL.—Spiritual Tabernacle, Harker Street, Bowling, at 2.30, Mrs. Wallis; at 6, Mrs. Hingworth.
 BRISTOL.—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. Carwell.
 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.
 HERTON.—Miners' Old Hall, at 5.30: No Information.
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Mrs. Ingham, Mrs. Sunderland, and Mr. Collins Briggs.
 KILLINGWORTH.—At 5, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mr. W. Brown.
 LEEDS.—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.—Jno. Ainsworth, 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.
 MORLEY.—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.—Wells' Court at 10.30 and 6.30: Mr. J. Dunn.
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
 NORTH SHIELDS.—5, Castle 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.—Tow 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.
 ROCHEDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
 SALFORD.—63, Chapel Street, at 10.30 and 6.30: Mrs. Barnes.
 SHEFFIELD.—Cocoa House, 175, 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. Carwell; at 3 p.m., Circle; at 7, Mr. Burt, "The Power of Truth."
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALSHALL.—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 PELTON.—At Mr. Thomas Pinkney's, 18, Wood Row, Twizell, 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. Mahoney's, 101, Lennon 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.—Beaconsfield 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. Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. J. J. MORSE'S APPOINTMENTS.—CAVENDISH ROOMS, Sunday, Dec. 14, at 7: "Men, Devils, and Angels."
 Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms & dates, direct to him at 201, Euston Road, London, N.W.

MR. R. S. CLARKE'S APPOINTMENTS.—PLYMOUTH: Richmond Hall, Sunday, Dec. 14, at 2.30 and 6.30 p.m. Also, Tuesday, Dec. 16, at 7.30, 4, Athenaeum Terrace, Plymouth.

MR. J. B. TETLOW, 7, Barclayde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sundays: Dec. 14, Leeds; 21, Stockpools; 28, Manchester; Jan. 18, 1885, Liverpool.

MR. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, 2, Carlton Place, South Side, Dec. 7: Questions and Answers.
 Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.
 Mr. and Mrs. W. are "at home" for private consultation on Tuesdays, from 10 till 2, and Thursdays, 2 till 5. On Friday, from 7.30 till 10 p.m., Public Reception for members and friends. All welcome.

ON Sunday Next, UNA will Lecture on "The Glories of the Star Worlds." On Thursday, at St. James's Hall (New Room), on "Hamlet and Malvolio."

MR. T. S. SWATRIDGE'S APPOINTMENTS.—Dec. 7, 14, 21, 28, at 7 p.m., Dick Whittington Coffee Tavern (near the Archway "Bus and Tram Terminus"). Mr. Swatbridge is open to give Trance Addresses on Sundays or weekdays in London or Country. For dates, &c., address to him; 3, Alfred Terrace, Upper Holloway, London, N.

JOHN C. McDONALD, Inspirational Lecturer, is open to engage to Lecture on the Social, Political, and Moral Aspects of Spiritualism. For open dates and terms, apply to YOUNG'S TERRACE, KIRKCALDY.

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ROBT. H. FRYAR has much pleasure in announcing, that he has now preparing for immediate Publication, by the permission of the author of "Fascination," "Jacob's Rod," "The Planchette (and analogous Magnetic Instruments)," and embodying those Works, the above-named Volume, enlarged with Original Matter, brought down and adapted to the present increasing demands of advanced Psychical Inquiry, by the Author's most recent experimental investigations, enlarged, with an Esoteric Appendix, entitled the "History and Mystery of the Magic Mirror," being the concluding part of the Editor's Brochure, the "History and Mystery of the Magic Crystal," including the chapter "Miroirs Magiques," viz., Miroirs Theurgiques, Miroirs des Sorciers, Miroir de Cagliostro, Miroir du Potet, Miroir Swedenborgian, Miroir Magnetique, Miroir Narcotique, Miroir Galvanique, etc., specially and for the first time Translated from the French "Magie Magnetique," of L. A. Cahagnet for this Work. Also, with Col. Fraser's suggestive narrative of the mysterious sexie Mirror Dance of India: Making of the Bhakt—the two brides—the grooms; the Colonel and the Sheikh; The Hills of Mahadoc; the tripod and the test; the Mystic Dance—"O Sahib, it is only Lust and Hatred that keep closed the eyes of the Soul!"—In those crystals we can see what takes place on earth, and in other worlds than this! The trial and the test—extraordinary—a British Seerite sees what takes place 12,000 miles away—its demonstration. Mundt, Lowry, Fairgrave, Morier, Lane and Jennings, all confirm the Mirror facts, the higher uses of a good Mirror, etc., etc.

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