



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

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“GATHER ROUND THE TABLE!”

9/13
 I regret that our
 power does not en-
 able us to give you
 a drawing to day
 and we think you
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 tinue the sitting.
 Had it not been
 for your power
 we should
 not have written
 this. Good bye
 Yr. H. Massy

Fac-Simile of Card.

(Exact size of Originals.)



Fac-Simile of Card.

GATHER round the Table, when the day is done;
 Lay the Electric Cable that weds two Worlds in one.
 We have found the passage past the frozen pole;
 We have had the Message answering soul to soul.

Gather round the Table in a fervent band;
 Learn the Lost are able to join us hand in hand
 With ties no longer riven: empty in the Past
 We stretch'd our hands towards Heaven—they are filled at last.

Gather round the Table: the silent and the meek,
 So long belied, are able for themselves to speak,
 Open but a portal: every spirit saith,
 Man is born immortal, and there is no death.

Gather round the Table: by knowledge faith is fed!
 Ours the fact they fable; the Presence is the Bread.
 Come with cleanliest carriage, whitely-pure be dressed:
 For this Heavenly Marriage, Earth should wear its best.

GERALD MASSY.

SITTINGS WITH MR. W. EGLINTON.

IN inviting our guests to assemble round our Table, and
 narrate their contributions to the Cause as expressed in
 this special issue of the *MEDIUM*, it is proper that we should
 take the leading part, and open the *Symposium*. Accord-
 ingly, in doing so, we have great pleasure in being able to
 lay before our readers the results of two special sittings
 kindly granted by Mr. W. Eglinton for our present purpose.
 His recent experiments with Mr. Gladstone have directed
 universal attention to his mediumship, and caused him to be
 thronged with sitters from the higher ranks of Society;
 adding lustre to his mediumship, which in its present

condition stands unparalleled in the annals of Spiritualism.

On the first appointment, Mrs. Burns and another member of our staff followed immediately after sitters who had left the medium in an exhausted condition. The experiments were not resorted to at once, but some considerable time was spent in easy conversation. The spirits indicated their presence on slates, taken by our Representatives, when placed under the table. They had also provided themselves with certain correspondence cards, initialled and dated, in the hope that the spirits would be able to use them. One of these was placed between two slates, and held in full light of the two powerful lamps with which the room was lighted, between Mr. Eglinton and Mrs. Burns, when one side of it was covered with writing, in reply to a question which had been previously written on the other side, unseen by the medium. The question was:—

Do you consider the power sufficient to continue further to-day?

Almost immediately, the card was written on while between the slates. A photographic fac-simile is given on the preceding page. The inscription is as follows:—

We regret that our power does not enable us to give you a drawing to-day, and we think you had best discontinue the sitting. Had it not been for your power, Mrs. Burns, we could not have written this. Good bye. God bless you.

As the power was so weak Mr. Eglinton kindly arranged another sitting for the following Monday (Dec. 8). Mrs. Burns went alone. It was early in the afternoon, and the experiments were conducted in full light of day. There was an abundance of power on that occasion. The presence of the spirits having been indicated by a reply to a preliminary question, written on the slate while held under the table, Mr. Eglinton suggested that Mrs. Burns should ask for the manifestation she most desired. She said she would like a drawing on one of the cards; but the subject of the drawing she did not specify, nor had she formed any definite ideas on it. The card, duly initialled, was placed between her own slates, and laid on the top of the table. She held Mr. Eglinton's hands, and rested them on the top of the slates. Immediately the action of drawing was heard with the small crumb of lead pencil that had been placed between the slates along with the card. The experiment was not timed, but in much less than one minute, the drawing was done and the card removed. It contained an exquisite pencil sketch of a male spirit, a carefully engraved fac-simile of which we have had prepared. The artist's proof is perfect, and if it come out as well in the MEDIUM, it will be very satisfactory. The only error is in the delineation of the palm-branch which the spirit carries: it is not broad and loose enough.

The next step was to obtain some explanation of the drawing. A clean slate was held under the table, and the following inscription, which is given in fac-simile on the last page of MEDIUM, was instantly given:—

The spirit depicted upon the card is that of your friend and guide BRUCE, and the influence of Mr. Burns has attracted him here to say the words "leal and true" are specially intended for the fight your husband is making for the Cause.

That Mrs. Burns might have something more, particularly for herself, Mr. Eglinton had the goodness to make one more effort. Two clean slates were laid upon one another, with a crumb of slate pencil between. Mr. Eglinton laid hold of them by one end, while the other rested on Mrs. Burns's shoulder, in full light of day. The writing commenced at once, and was completed much sooner than any writer could have accomplished it. We engrave it also, to show the different styles written by the spirits. None of the writing is like the caligraphy of Mr. Eglinton or Mrs. Burns. The inscription is:—

It has been said that Truth must prevail notwithstanding the opposition to which it is sometimes subjected. And in precisely the same manner that you and your co-worker are oppressed, so will you like the Bruce of old, rise to the occasion. The only thing to guard yourself against is the too frequent setting at naught the admonitions of those who direct you in your work. There are many around you to-day pouring blessings upon you for the good you have done, and though your reward may seem slow, it is not for you in your sphere to receive it. You are a second and as such we greet you cordially. We had hoped to secure for you some personal message for yourself, but we find the power has been otherwise engaged. Good bye, and may those who attend you lead you to the Highest Light and usefulness. J. S.

Of the genuineness of these results there cannot be the slightest doubt. Our readers are placed in possession of evidence of the most reliable and unique kind. No artist would attempt such a drawing in so short a time. In every respect the superhuman power at work is demonstrated.

These manifestations are being received by the most distinguished personages in society, and these phenomena are

becoming not only popular but fashionable. A glance at the list of subscribers to Mr. Eglinton's *Life and Mediumship*, advertised on the fourth page of our wrapper this week, is indisputable evidence of the quality of Mr. Eglinton's sitters. We hope our readers will subscribe largely for this work. The execution of the illustrations will be so elaborate and costly, that 500 copies must be taken up before the expenses can be met. Such a work ought to go off in thousands. As all our readers participate in the gift of testimony which we place in their hands this week through Mr. Eglinton's kindness, we hope they will all regard it as a personal favour, and lose no time in reciprocating, by adding as many names as possible to the illustrious ones and others who have already become subscribers to Mr. Eglinton's Volume.

Mr. Eglinton is also a medium for Materializations. Recently correspondents reported that on one evening—and that repeatedly—nearly a dozen spirits appeared, many of them recognised by the sitters. He has recently removed to 11, Langham Street, Portland Place, W.

PHYSICAL PHENOMENA.

SPIRITS?

BY A PERPLEXED MATERIALIST.

"I think, friends," said Mr. F., as he picked up a couple of chairs, "we are all here?—suppose, then, we begin."

Thus invited, we followed Mr. F. through a pair of folding doors, hung with thick curtains, into a back sitting-room. Altogether we numbered nineteen persons, seven ladies and twelve gentlemen. A circle having been formed, Mr. F. glanced at the gas—a single burner, turned low—and then drew together the curtains "to keep in the magnetism," as he said. For some minutes nothing particular occurred. We sat and stared at each other. The faithful indulged in whispered anticipations as to what form the manifestations would take, while the unbelievers looked suspiciously round, and then solemnly fixed their eyes upon the musical box, paper tube, and the luminous piece of cardboard lying upon the table. A clergyman, who happened to be present, was overheard to say that if opportunity offered he intended to question the spirits as to their lives and work in Spirit-world; and one lady—a Spiritualist of many years standing—was positive that the spirits suddenly let down the carriage window of the train she travelled by.

At this point, without any warning, the table was several times tilted, first on the one side and then on the other. It then rose, by request, bodily from the floor to a height of several inches, falling back each time with a crash, so much so that Mr. F. begged the spirits to be careful or they would injure the castors. Meanwhile the expression on the face of a certain sceptic was most comical—half-incredulous half-startled, like a dog who sees for the first time his reflection in a mirror. Faint raps were now heard. Asked if we were sitting right, the spirit or spirits rapped "no" (two raps). The spirits being further interrogated, four of the sitters were indicated as sitting wrongly. These having changed seats the gas was ordered to be extinguished, and we all joined hands. Some of the more sensitive of the circle at once declared that they could feel a cool current of air passing over their faces, and that judging from this and other signs "power was very strong." Mr. F. now saw clairvoyantly several spirits hovering about the circle, some of which he described. A pause—during which a train rushed over an adjacent railway bridge, the heavy reverberations shaking the house like a thunder-clap.

We had barely recovered ourselves, when half-a-dozen voices simultaneously exclaimed: There's a light! look—there! Looking in the direction indicated, one could see a brilliant point of light—not unlike a lucifer-match seen in the dark, of a vivid bluish colour, darting about in close proximity to the two mediums (a daughter of Mr. F.'s and a Mr. Davis). After a few seconds it moved towards the centre of the table, disappeared and re-appeared once or twice, and then vanished altogether. Suddenly the musical box began to play. "Who started it—the spirits?" queried the clergyman before mentioned. Receiving a reply in the affirmative from Mr. F., he muttered "wonderful!" and then relapsed into silence. A sitter, sitting next the mediums, now called out that the spirits were pulling his hair, a statement that provoked a general titter, as the hair of the gentleman in question is very short and very thick. "Toby's light," i.e., the cardboard, was now carried hither and thither, the fingers of the spirit's

hand being clearly visible against its luminous surface. The musical box having run down, the spirits wound it up, closing the lid with a bang that almost elicited a scream from Mr. F.'s wife, who is rather timid when sitting in the dark. The paper tube now began to roll about the table, occasionally coming in contact with the hands of the sitters. Once it was lifted up, and the writer's bald head smartly struck. A dim, shadowy, luminous cloud next appeared, just under the chandelier. "An attempt at materialization," said Mr. F., but as he spoke it disappeared with a flourish in the direction of the mediums.

The next manifestation was with the musical box, the spirits starting and stopping it as desired. As an additional test they laboured hard to make it play two tunes at once, but the attempt was not very successful. Still the majority of the sitters appeared to think it a convincing proof, and one went so far as to say that we ought not to expect too much, as perhaps the spirit had only a materialized *finger-nail* to work with! Mr. F. now requested that the box might be floated, with Toby's light underneath. This was accordingly done, the luminous paint rendering its course about the room clearly visible to all. The spirits, though, seemed to grow suddenly tired; Mr. F. said it was for want of power, for they concluded by allowing the box to fall violently upon the table from a considerable height, stopping the music and causing many of us to hastily withdraw our hands. Subsequently we found it lying bottom upwards, the lid wide open and the luminous cardboard stuffed into the mechanism. "Haxby"—a friend of Mr. F.'s who has passed over, now whispered through the tube that they had done all they could for us and we had better prepare for materializations. "Haxby's" voice is a cross between a low, sharp hiss and a roaring gas-jet; but Mr. F. hopes that in course of time it will grow stronger and the articulation improve. As it was, the concluding sentences were quite unintelligible.

The gas being lighted, we all returned to the front room, and for a few minutes were free to do as we liked. Meanwhile Mr. F. rigged up a temporary lantern of ruby-coloured tissue paper, and, assisted by his wife and daughters, collected a number of chairs. These arrangements completed, we seated ourselves in much the same order as before, our faces being towards the curtained doorway previously mentioned. The two mediums now retired to the back room, again the gas was extinguished, and the curtains closely drawn. A long interval followed, during which one or the other of the mediums coughed or moved uneasily. "The spirits," said Mr. F. in explanation, "are gathering power; let us try a little singing—it will help them." "Shall we gather at the river?" and the "Home over there" having been sung, we again patiently waited. But not for long. "They are there," was whispered round the circle in response to a signal of Mr. F.'s, and as we looked the curtains slowly parted, revealing a tall figure robed in white, and of commanding presence. It drew back at first, but gaining courage it stepped boldly into the room. We could then see that it was a man of about forty, dreadfully pale, the lower part of the face being hid by a thick, black beard. The figure bowed, and then hastily returned to the shelter of the curtains. A female figure next appeared. This, too, was draped in white, but as its head was enveloped in a kind of sheet, the features could not be distinguished. Advancing forward, it murmured "Lucy," and was at once recognised by a Mrs. H., as the exact counterpart of a dear friend of hers who quitted this life some three years back. The figure was overjoyed at the recognition; rapturously clapped its hands and then retired.

The well-known voice of "Joey" was now heard, bidding us good evening. Asked as to the condition of the mediums, he said that Mr. Davis was not quite so well as he should be, but Miss F. was in a deep trance.

After a time another spirit came out—a lady, fair and of pleasing, laughing features. Her movements were most graceful. Timidly advancing, she threw back her drapery, and extended her arms. She gave the name of "Mary," but was not recognised. The air of dejection with which she returned to the cabinet was much commented upon. A baby grandchild of Mr. F.'s, was the next visitor,—such a little mite. It was heartily welcomed, and many of the lady sitters were eager to take it in their arms. A young man now stepped out, his drapery trailing after him. He had a thick, heavy moustache, and wore a kind of white cap—not unlike a baker's. The features though small were decidedly handsome. "Why that's —," exclaimed Mr. H. to his wife. The spirit appeared to listen attentively, but it was not until

Mr. H. began to sing a certain song (a favourite one of the spirit's in earth-life) that he ventured to approach nearer. Seizing Mr. H.'s hand he shook it warmly, and then keeping time to the tune capered back to the mediums. The scene while it lasted was most impressive, carrying conviction to many.

There were no more materializations after this, beyond a few words from "Joey" who for some reason or other did not venture outside the curtains. Presently his voice ceased, and all was still. By degrees the mediums returned to consciousness—and this world.

PSYCHOLOGICAL INFLUENCES.

MR. GLADSTONE AND HIS "THOUGHT-READER."

A PSYCHOLOGICAL SERMON FOR THE SEASON.

In the Editor's Comments last week, the question raised by Una is alluded to, as to whether the more subtle mind-atmosphere of the "thought-reader" permeated that of Mr. Gladstone, and thus enabled the "thought-reader" to learn the contents of the Premier's mind; or whether, as the Editor suggested, the mind-aura of Mr. Gladstone permeated the mind (what there is of it) of the "thought-reader."

Neither of the suggestions are strictly appropriate, as they are both base upon the fallacious assumption, that there is "thought-reading" involved in the experiment; for there is not. If the Operator or so-called "Thought-reader" could actually *read the thought* of the Experimenter or gentleman whose hand he takes, he would be able to discover the general contents of that person's mind; but such is not the case: the mind of the experimenter is to the operator a sealed book, but the latter is blindly impelled to rush onward as urged by the *will* of the former, and does not actually know that he has succeeded till the experimenter perceives the fact, and by his volition indicates that the result has been arrived at.

The operator, or so-called "thought-reader," is simply a mesmeric subject, who is "biologized" or "willed" for the time being by the experimenter. There is no relation of mind with mind whatever. It is the old phenomenon of "electro-biology" so popular with mesmeric pioneers fifty years ago, and continued since to the present day. Weekly and nightly, up and down the country, the mesmerist wills persons from the audience to go forward to the platform, and perform all sorts of antics. Particularly sensitive subjects can be willed at a great distance, and be made to do various things, without any mental operation on their part, and yet they are quite conscious all the time.

The phenomenon has been called "muscle-reading"—another delusion. A friend of mine has made hundreds of experiments, knows what he is talking about, and his view is that which I have given. In his experiments he has placed a neutral person between himself and the operator, and then willed in the usual way. Neither the operator nor the intermediate person knew what result was being determined, yet the operator would rush on, impelled by the will of the experimenter, and drag the intermediate and the latter along with her or him. Of course the experimenter must be present during the search to its finality, to guide the operator by his will (which must be kept steadily fixed on the result) and indicate by the same means when it has been accomplished.

Genuine thought-reading is a well-established fact amongst Spiritualists, whose mediums will frequently answer mental questions, and sketch the past life and present surroundings of a stranger with whom they sit. In addition to that they often communicate facts that are unknown to the sitter, and frequently such as could only be given by a deceased person, who purports to communicate. From facts of this kind it is demonstrated that man lives after death, and can express his thought through a medium, just as some can do in earth-life. Mediums can also be willed by spirits, to perform acts as it were automatically, just as Mr. Gladstone and the Prince of Wales willed the "thought-reader."

Wise and virtuous reader! never believe what a conjuring mountebank says on a public stage, when trying to deprive you of your coin under the baseless pretence of "exposing Spiritualism." Do not be the dupe of such characters! None but fools and children believe in the assurances of such performers. I have shown you that their so-called "Thought-reading" is no such thing; and all they attempt to put forward is equally false and misleading.

There are all degrees of blending of true Thought-reading

with Mesmeric subjection. Every human being is in some respect the creature of those somewhat inscrutable circumstances. In mental and unseen ways we all are affected and affect each other. How careful then we should be to analyse well our thoughts, and determine whether they are really our own, or whether we are the subject of some one else's designs! Have we a mind of our own; or are we the blindly-impelled subjects of some designing knaves, or epidemic craze?

At this New Year's time, we have been for centuries admonished of the importance of "Good-will to all men." How momentous the injunction! Determine from henceforth to *think no ill, to wish no ill*, of any human being. By doing so you injure the one treated thus, but far more you lay yourself open to injury; for you place yourself thereby in the lower spheres, where demons dwell, and you are of necessity made the subject of their evil designs and intentions.

It is an overwhelming thought that we are, each and all of us, the receptacles of numerous unseen mental and spiritual influences, proceeding from the denizens of Heaven, Hell and Earth. How shall we escape the evil and become recipients of the good? *By only giving forth the good to others!* and thereby relating ourselves to the All-Good. Remember the National Motto: *EVIL TO HIM WHO EVIL THINKS!*

Govern your actions by those words, and every Christmas will be a "merry" one; and each New Year fraught with gladness!

ANTHROPOLOGOS.

SPIRITUAL EXPERIENCES.

A CHAPTER OF ACCIDENTS.

By the Author of "LONELY LITTLE LARA," &c., &c., &c.,

"Gather round the Table!" I like that invitation. It seems to say—"Welcome wanderer, after the long, struggling, toiling journey: here enjoy the fellowship of boon companions and be at rest!" It has an honest ring of hospitality about it, that sends a pleasant emotional warmth through the heart, and takes away the sensation of aloneness, that too frequently permeates our daily routine of existence. It smells of home—a sweetly sympathetic atmosphere pervades the assembly. Searchers for Truth have congregated together. They have left the pickaxe and spade in the mine for a brief season, and, treasure in hand, have sought the cheerful rendezvous to have a "big talk!" Gold-finders are they all, each bears with him the results of a year's arduous application to his all-engrossing task,—all have been more or less successful. As the treasures are heaped higher and higher upon the board, and I watch them one by one unfolded before our admiring eyes, I feel almost ashamed to produce my own little nugget of experience, and vague ideas of slinking quietly away begin to take possession of my mind.

Yet I remain, for the thought comes flooding through my brain: "Truly thy contribution may seem small, yet how wonderful is it in its very simplicity, and what an inexplicable and keenly perceptive power must have been the originator thereof!" Perhaps my relation may contain a certain amount of uniqueness, in being altogether outside the pale of preconceived conditions. The moorlands and heaths and lanes of Old England have principally to do with my adventures.

My worthy host and hostess!—I have been very much afraid that I would not be able to be a guest at your intellectual table this Christmas. The way has been long and solitary, and at times very dreary. Rough, rambling, rocky paths I have had to tread on my journey hither. At times my powers of resistance and endurance have almost succumbed to adverse surroundings; yet I have always rallied again and again to the work. Sickness has lately enfeebled my pace, and along my course since this time twelvemonth accidents have been very frequent. Some here—perhaps most of my fellow-guests—will give an experience obtained in association with others. No such lot has been mine. My adventures have been solitary and unaided by earthly friends. Considering the many here, who have no doubt anecdotes of great interest to relate, I will myself touch upon one subject only, namely—"Accidents; and the influence of the Incomprehensible in bringing them to pass."

I know not whether I would be justified in asserting, that a presentiment of a disaster occurring under circumstances in no way prearranged, shows that disaster to have been pre-ordained by the Unseen. I hope for explanation from comrades, whose experience in these matters has been more extended than my own.

Last Christmas day, for business purposes, I brought home a handsome cob. For some time all went well. One night, however, a powerful impression possessed me, that a serious accident was about to happen to me and my four-footed assistant. Two friends, within a few days, had dreams also pointing to a like occurrence. We spoke our full minds, "each to other," on the subject, agreeing in decision, that *water* was to have some connection with the sad event.

A young companion frequently accompanied me on my travels, occasionally taking the driver's seat. Now, however, I was cautious—I would not allow him to touch the reins under any consideration, so certain was I that a calamity was lying in wait for me. He laughed at my fears. I let him laugh.

Saturday came—a dreary, wet, drenching Saturday. Roads in a fearful puddle,—the wind driving an incessant heavy sheet of water along the almost deserted streets. I had a short journey to make. I looked out at the window. "Here," thought I, "is the *water*—the fatal day has arrived!" I felt depressed. "Should I go? Was discretion not the better part of valour? Neglect business for once, and so cheat the Fates!"

Then I laughed to scorn my silly fears. What would the world think of such conduct? My friends protested, when I told them what I feared. The more they protested, the more was I determined to venture. I went to the stable.

There he stood looking as fresh and handsome as any horse in England! I threw the harness on his back, and put him between the shafts. Yet, I would be cautious. Waterproofs I put on, but took no rugs to trammel my limbs. I made my seat doubly high. I looked carefully to all wearing parts of the harness, and re-corded my whip.

A *something* seemed to impel me to go; another *something* whispered—"Don't!"

How I wish now I had "don'ted"!

Never horse behaved better. On, on, through the splashing rain we went, the cob stepping out clear and well,—I, fixed firmly in my seat, ready for any emergency.

"Thank Heaven!" I muttered, as we drew up before a cottage door, "Our destination is reached in safety."

The roads were bad, and beds of sharp flints had to be traversed at intervals. Having accomplished my business, I faced about and started the return journey, along the rough highway. Beautifully he stepped along, obeying a cheering word occasionally, sometimes mending his pace at a touch of the whip. Back over the crunching metal,—back through the sleety rain, splashing through the mud and pools, we dashed along.

In safety we reached the town. I chuckled to myself a little as we turned into the principal street, and felt the smoother surface beneath the wheels. I felt almost sure of having beaten Fate for once. Still I was cautious—still I kept my eye steadily ahead—still I held my reins and seat carefully and firmly.

Crash!

My God! I am on the ground!—the cob on his side with one of the shafts across his back—the blood oozing from his eyebrow—the harness snapped here and there, and all the other accessory breakages necessary to a complete wreck, visible to the cursory glance.

Fate had scored another conquest. The natural sorrow, of course, ensued, but the mental strain was gone. I experienced a sense of great relief, and ejaculated from the bottom of my heart: "Thank Heaven, it's over!"

Perhaps some of my brother Investigators may be inclined to consider this more as a coincidence, or as the result of nervous excitement accruing from a superstitious apprehension. To such I reply—that others have, in the hour of danger, proved me to be peculiarly calm and collected, and, in emergencies, for this reason alone, have insisted on my accepting the most trying positions.

Again: during the past year I have been the subject of a series of more than half-a-dozen similar presentiments, each ending in just as decided a reality. Let me briefly recount another.

On one occasion—just as I was saddling for my journey—I saw clairvoyantly the scene of the accident, but could not bring it to memory. It was a white gate, and huntmen were met there ready for the "throwing off." It was the wrong season of the year for fox-hunting, so I had no hope of being warned by a sight of the huntmen, in reality. I could not conceive where the gate was, yet it seemed very familiar. "All right! Mrs. Fate," thought I, "I'll cheat you for once: I won't go that way at all!" So I mounted

and rode direct West instead of North, for several miles. Entering a gentleman's private park, I calculated to reach my destination by riding across country. I trotted along for a quarter of a mile or so, till I came to a white gate.

"Gracious goodness!" I exclaimed, "Here, after all, is the gate of my vision, and in spite of everything I am doomed!"

I paused. Reason and determination came to my aid. I would yet thwart the designs of my evil genius—I would not go through that gate. Suiting the action to the thought, I swerved to the right, and cantered along the turf. I came to a soft, boggy sort of a place, and, with the idea of an accident still troubling me, I quietly dismounted, patted my dumb companion endearingly, and spoke a few soothing words. Taking the reins at arm's length, inch by inch I felt the ground with my foot. Suddenly I felt the reins jerk and slacken. I fell on my back at full length on the sward. A hoof crashed through my hat and pinioned it, close to my head, to the ground. I saw the form of the cob right above me, and expected to be crushed to death by his hind feet; but the intelligent animal swung his quarters to the side, to avoid hurting his master. As he passed over me, I thoughtlessly clutched at the stirrup. Luckily the spring gave way, leaving it in my hand, whilst the horse careered to a short distance ahead, and then turned quietly to graze.

I need say nothing of my thankfulness for life preserved. It is not pertinent to my present purpose. But what make ye of such fatality? Everything was done that man could do, to thwart the accomplishment of my presentiment, and yet in vain.

Many other equestrian accidents of a similar nature I could relate, but I think the forgoing illustrations will at present suffice. One more accident, pure and simple, of a different type, and I have done.

This happened but a few weeks ago. I had for some time been engaged in assisting a few amateurs in "getting up" the tragedy of *Macbeth*. Two nights of public entertainment were given, I myself being simply one of the audience. On the first night, things passed off fairly well.

About half-an-hour before the doors opened on the second night, while sitting lost in thought, a voice seemed to whisper in my ear: "Do not build your hopes too high, Hans, my boy, for to-night an accident will occur, that will spoil all!" "An accident: how can an accident occur!" I mentally exclaimed.

I went to the hall and took my seat, casting the ridiculous idea from my mind. The curtain rose. I was delighted. The room was crowded, and my pupils seemed to outplay themselves. The clairaudient warning vanished entirely from my memory. The tragedy draws near a close. "Lay on Macduff!" How the blades flash! How well the intensity and ferocity are displayed in each countenance! Ha! Macduff loses his weapon, but instantly recovers it and renews the contest. Down goes Macbeth upon the stage, with grand effect. But, what means Macduff? Where is his look of triumph? Why that terror-stricken gaze? Why does he hesitate, as he places his foot upon the body? Where is the welcome in his "Hail! King of Scotland, hail"? I am disgusted. The curtain comes down with a rush, and angrily I make my way behind the scenes.

A sword with blood upon it is shown me, and Macbeth is being assisted to the nearest surgery. The handle had given way, and the erring blade had pierced the "King of Scotland's" thigh. The sight of blood had paralysed the histrionic powers of Macduff, and spoilt the climax.

I add no more. I have told the plain unvarnished truth. My limited reasoning powers are baffled. I look to the patriarchs of the Cause, we all love so dearly, to make deductions from the FACTS I have placed before you. Let them speak!

Dec. 7th, 1884.

HANS EDWARDS.

SPIRITUAL PROVIDENCE IN EVERY-DAY LIFE.

A CHAPTER FROM THE LIFE EXPERIENCE OF A MEDIUM.

The student of History must observe, while scanning its pages—replete with the acts of individuals, and the record of a nation's progress,—the clear evidence of a superior agency to the will of man, or even the wisdom displayed in the most ingenious efforts to meet the emergencies or critical points in the nation's experience. And, all through the wonderful succession of events, although apparently bearing the stamp of man's individuality and self-hood, there is the ever-recur-

ring presence of a guiding or superintending Power, a presiding Genius, whose will and authority is ever illustrated: so that the maxim has truth in it, however we accept it, that "Man proposes, but God disposes."

Bible history,—if we take the liberty of classifying this branch apart from the forgoing, as we believe there is but *one side* to human experience, and that divided into two parts, good and bad,—is throughout entirely "sacred," whether we look from the one side or the other. The *bad* portion is the original home of all the philosophy contained in the *good*, and the seat of all the greatness characteristic of goodness. The Bible throughout records a chain of events, and is an exposition to the doctrine termed Divine Providence. In the Book of Ruth this is clearly exemplified, and the lesson is conveyed in simple and chaste language, illustrative of the spiritual significance of the common acts of daily life, which the present generation would do well to study. When, again, we look on the immediate acts and occurrences which attend our own life, we get bewildered and confused, perhaps, in the case of one incident, and attribute it to "chance," to "accident," or "peradventure," with apparently good reasons to strengthen this conclusion; and our thoughts incline towards a reckless decision, the life and expression of a vain hypothesis. But a few years of accumulated facts will testify to our minds a different view of the subject; and by dint of observation, through the knowledge of many years of life's incidents, we arrive at a wiser conclusion, and a more instructive theory of life; and in place of a blind fortuitous existence, in which evil and disaster appear to predominate, we find the evidence of wisdom and the presence of love continually extricating us from lower conditions, and assisting us over barriers which impede the Soul's eternal progress. When we get the mind free from the entangled threads of "rationalism," "agnosticism," and other "isms" of the mere "intellectual" world, we can more easily estimate the nature of life's difficulties, and bring order out of confusion. Modern Speculation appears in the dress of Ancient Philosophy, without the life and personality which enlivened the thoughts of these devout writers of the past; for most of the philosophers of ancient Greece and Rome believed in the existence of a Divine or Supreme Will, constantly superintending the actions of mankind; and this belief attained extraordinary dimensions when they created a multitude of inferior gods and goddesses, with secondary powers and separate functions: but the ruling idea must have been gained through the force of accumulated experience—this illumination must have come as the result of a wise observation of the facts and teachings of human life.

To advise any human being to go on plodding by the light of their own "reason,"—as derived from the ordinary experiences of life—is wrong, and to decide as to the nature and meaning of the events and circumstances that enthrall us, by our own unaided judgment, may lead us to false conclusions, and embitter all that life bestows. Far better that the mind be filled with the notions of Modern Spiritualism, with its cardinal belief in "spirit-guides," and communing of spirits,—in some cases the acceptance of a belief in a vast hierarchy of potential spiritual beings, in grades or spheres beyond this world of absorbing interest—than having the mind occupied with blank negation, an entire absence of all spiritual ideas. But *we know*, in spite of the reiterated counsels of those who don't know, that life is a reflex of thought and action existing beyond this present sphere of action, and some minds do not require teaching to enforce this idea, as it is born intuitively within them. There are others who find it painful, through a natural deformity of the mind, to accept any such evidence, and so, for the present, we desire to commune with those conversant with the facts of the Spiritual Philosophy, that the recital of our simple story may induce a warmer and better feeling towards it.

The beginning of the incidents, we date ten years ago, and at that time we were just on the threshold of our experience in the Spiritual Movement, and all the facts and phenomena were new to us. The power of the Spirit had been active in our midst, and through different forms it had manifested. Nothing had taken definite shape. The circle we had formed was fast generating a good and powerful influence, and the nature of the work attracted many minds towards us. It soon became apparent that we were destined to act a prominent part in the Movement, and especial attention was given to the conditions and modes of development.

One morning near to Christmas, with snow lying on the

ground, my wife had occasion to go out shopping, and passing down the street she noticed by the side of the wall a tiny little thing of life, crouching in the cold. She took it up, and while holding it in her hand, a crowd of people gathered round her, for at the moment hundreds were passing up and down, but none observed the little creature sitting. It proved to be a small Ringdove, but how it came to be there, or where it came from, none could tell. After many an inquiry it remained with us unclaimed, and soon became a pet in the household. It was loved by all the controlling spirits, and from this source we gained the knowledge that this mysterious visitant was a *gift of the spirit*, and much would depend on its stay and treatment amongst us. It was a "spirit dove," emblematic of the presiding power in our midst, and would remain as long as the nurture and admonition of the then form of spiritual manifestation was prevailing amongst us.

This included at that time trance speaking, inspirational discourses, and clairvoyant revealings. All physical manifestations were shunned, as detrimental to the influence of the spirit-guides, and the harmony needful for the propagation of the ideas freely announced. It was during this period of our history as a circle, that a most delightful and progressive order of things went on, and many persons came to the meetings who can testify of the power and good influence that were therein; and some who occupy prominent positions in the Spiritual Movement of to-day, listened then to the utterances of the controls with pleasure and delight.

Year after year passed on, and the Dove held its usual place in the household, loved and caressed by all, and was in its own way quite sensitive of anything uncommon taking place, and would *coo* loud and long when any visitor was approaching the house, so that its movements were watched with some degree of interest.

In course of time the quiet of the circle was broken into, through the desire to give to the teachings a wider range, and to embrace more people within the compass of the spiritual blessing then being poured out. It was resolved to take a Hall for a series of meetings, and the circle started on a more public work. Each night of the meeting an increased audience came to hear. On the fourth night an unprecedented number crowded the place, and a magnificent oration was delivered by the Control, which awakened a great deal of inquiry, and some strangers felt extremely anxious to pursue the subject further, and became attendants at our private meetings, which were again resumed. But the room was found to be inadequate for these occasions, and again it was determined to take a larger house, and devote one room specially for meetings. This took place seemingly under spirit guidance, and a fine meeting-room was prepared for the purpose, within our home, and regular weekly seances established, of the type we had formerly held. But there was a feeling after other forms of manifestation, and the demand came for the institution of seances devoted to the phenomena termed "physical," for the purpose of gathering evidence to meet the claims of the Materialist. Of course all was reasonable, and our meetings went on with a good deal of success, and startling exhibitions of spirit power; such as the importation to the circle of various kinds of fruit and flowers, also the creation of lights in a multitude of shapes and designs, and ultimately the gathering of these lights into the human form. The climax came, when by the gentle light of a lamp, there was seen the materialization of the spirit-form; and the last seance of this kind was attested by a Glasgow gentleman, and published in the *MEDIUM* three years ago.

Now, such is the rise and progress of what was known amongst us as "physical manifestations," but during this period, how fared it with our little spiritual guest, the Dove? It had also a close, and I would say, in the meantime a vital connection. There must be mentioned a coincidence which happened on the first night we began our "physical sittings." That same night our daughter brought home a pretty little kitten, given her by a friend, and we thought there was a legitimate use for the kitten within the home. The thought arising from the circumstance of a kitten living in close proximity to the Dove did not disturb us much, and therefore the animal was allowed to remain, and soon developed into a fine-looking creature, also an object of admiration to visitors—and a most singular thing was its apparent spiritual connection with our meetings; for at the close of each sitting, and when the company had left, it would indulge in the most wild and fantastic actions, and seemed possessed for half-an-hour by some power not its own.

One evening while one of these meetings was going on, with a large company and a wonderful facility in the manifestations, the Cat had happened to be left alone in the kitchen with the caged Dove. What was our consternation to find at the close of the meeting, that a terrible work had been going on in the other end of the house,—the *Cat had broken into the cage, and had actually eaten up the pretty little Dove*, so that nothing remained but a few feathers. Thus was ended a quiet and inoffensive life, which had given to us many happy moments, and had carried along with it a sweet and beautiful memory. This event happened in the same week on which it had made its first appearance amongst us, seven years before, almost to a single day; and it was also the close of the first year of pussy's reign. Of course, after this all interest in the cat ceased; but singularly, also, all interest in the meetings seemed to die out from that very night, and through the publication of some strange spiritual matter in the local newspapers, the bigotry of the inhabitants in the Town got roused up, and for nearly six months persecution was meted out to each member of the circle, in the shape of all manner of abuse.

But what became of the Cat? Well, its life was spared at the time, by those who felt they had a legitimate right to take it away; but not long after it met with a most serious accident that terminated the earthly existence of Puss, and rendered its departure from amongst us equally painful.

Now the Hero and Heroine of this story, may be looked upon as trivial matters to talk about so largely and sententiously; but on this hangs a tale, and a deep spiritual meaning is embodied in its narrative. The Dove, emblematic of the quiet descent of Spirit-power, enriching, and ennobling, and beautifying our mental life,—silent in its action, and captivating by its sweet, caressing power, entertaining all, and sending none empty away! The claims of Jesus, as the Herald of a new spiritual epoch in the world's history, was stamped with the sign of the *dove* appearing at his baptism, for "the spirit was seen as a dove lighting upon him," and all through those weary ages of enfoldment, since that time, has the same hopeful sign been manifested to man.

The seven years residence of the Dove amongst us, matured the principle and fulfilled the purpose of the symbol, and although through the establishment of the physical seance, the pure, ethereal spirit was enthralled and consumed by the occult manifestation of matter, we still have proof that the power has been extended and diffused for the good of many through our mediumship.

The lesson is placed before all my spiritual readers, that, as you love the physical manifestations of the seance room, calculate on the nature of the force you are generating, and take the illustration of the wily and avaricious nature of the *cat*, as the symbol of these manifestations, as these ever appeal to the animal senses, and draw upon your spiritual being. Sustain the life of the spirit by sufficient and nutritious elements, such as shall give strength and virtue to your moral nature, and furnish a channel whereby the *animality* of your life shall be overcome by a strong and healthy *spirituality*.

We have here a text that would an hour's wholesome talk involve, but we forbear, and allow you, dear reader, to work out the reasoning for us. Not long ago was seen in the pages of this same paper, the record of the departure of a loved and loving friend of the spirits, Miss Georgiana Houghton; and in the coffin which received her mortal remains, was placed the *dove* which had died previously, and had been preserved. This bird had been also a "spirit-dove," and around the history of this tiny creature will cling also many important passages in her own life-history; and that little creature was possibly more dear to her than the gemmed ring she wore.

Now, reader, I claim for my story a good illustration of the principle stated in the introduction. The whole of the events was like a chain, linked and interlinked by spirit hands, and working out in our own little sphere, the intervention of spirit power in the common incidents of our daily life. And when we can establish this power in the case of these spiritual agents, we think the doctrine of "chance" is demolished, and evidence is given of an Overruling Providence, or the vision and supervision of the Great and Almighty Spirit.

ALEX. DUGUID.

369, High Street, Kirkcaldy.

Previous permission must be obtained of Mr. Dale for attendance at the seances at 167, Seymour Place, to prevent the meetings from being disturbed by improper visitors.

A SPIRITUAL ROMANCE.

A SPIRIT-WIFE RETURNS AND SHEDS PEACE AND HAPPINESS ON AN EARTHLY HOME.

We are often asked: Of what value is Spiritualism? What good is it? or—What good thing has it done? Without doubt the best way to answer these questions is to cite well-attested cases. The following narrative of facts should go far to answer the queries of those who doubt its utility, and if supported by a series of similar cases in our Spiritual Papers, a most complete answer might be given to the foregoing, and also constitute an effective reply to those opponents who attribute it all to the "Devil," and cause them to abandon their favourite theory. Surely such a mass of testimony would be a strength and glory to our Movement, and evidence to the world what our Angel-friends were doing for us, and the comfort and consolation to be derived from communion with them, when we seek it in the right spirit.

In the month of February, 1882, there lived at Coxlodge Colliery, near Newcastle-on-Tyne, a man named William Morris, who worked as a hewer in the coal mine there. He was a native of Shropshire, and had learned mining near Wolverhampton. He had worked in various coal-mining districts, and had three times crossed the Atlantic to the United States of America, where he also had considerable experience in the winning of coal. He finally settled in the North of England. He was thus a person of considerable experience in the world, and was regular at his work. He had, however, one failing, and that was a too great liking for society and its convivial customs, and became so fond of it that he neglected his home and family for it, the greater portion of his earnings being usually spent in drink.

At the time our story opens, he was 43 years of age. He had been married twice. His first wife had departed this life about eleven years previously. He was living with his second wife and their two children. He became acquainted with a person named John Moore, who was a Spiritualist, previously to which Morris knew nothing at all of Spiritualism, and doubts if he had ever heard it spoken of; indeed, when first told of it, he thought it had reference to the women who went and prayed before the whisky bars in America. His friend, Moore, endeavoured to enlighten him, but found it a very difficult task for a long time, as Morris was so sceptical, and had ceased to believe in a future life. One evening, however, Moore called at Morris's house, and finding him at home, stopped for a chat. Soon the subject of Spiritualism, in dispute between them, came up for discussion, and Moore failing to convince Morris by argument, proposed that they should seat themselves round the table, and try if any manifestations could be obtained. Moore explained that he possessed no physical mediumship, but perchance Morris or his wife might do so. Morris consented reluctantly to try the experiment, and the three seated themselves round the table in the usual way. In about five minutes the table began to move. Moore explained the method of signalling, and inquired if a spirit-friend of Morris's was present. An affirmative reply being given, they then asked for the spirit to give the initials of its name. The letters "S. M." were given. Morris said he had two friends dead, who had those initials, viz., his aunt and his first wife; whereupon the table claimed that it was his first wife who was present. This had such an effect upon Morris that the circle was broken up. He knew that Moore did not know about his previous history, and he could not understand it.

Next evening they met as before, and tried the table again, but Morris in the meantime had become still more sceptical, in spite of which the table movements took place, and spelt out the names of several friends. Morris began to suspect his friend, and asked him to leave the table, and go and sit on the other side of the room. This having been done, still the table moved as before, and answered questions. Morris was puzzled but not convinced. After his friend was gone home that night, he requested his wife to sit at the table with him, to see if they could get the table-tilting when Moore was absent. The movements of the table were now stronger than before, but Morris, suspecting his wife, asked her to leave the table, and sit at a distance from it. To the intense astonishment of Morris, the table became more active than ever, and persisted in following him till he begged it to desist. Conscious that he had not caused the movements himself, he became frightened, and began to think that after all there might be such a thing as a devil, and that he was present in person. The shock to his mind was very great, and he got very little sleep that night.

From this date he sat at the table for a short time each evening, and received messages, but the one constant message received was, that Morris had to give over drinking and became a total abstainer; and this was the advice of his spirit-wife. As often as he appealed to the table, so often was this message repeated, with the additional advice for him to pray to God for help. This Morris found difficult to do, as his drinking habits were confirmed, and he had not prayed for years. He was informed through the table that if he would but make the effort, his spirit-wife would help him. This was urged so often, that Morris at last consented to try total abstinence for a month, but added that if he found himself any worse for so doing, he would at the expiration of the time feel warranted to take it again, to a moderate extent. He stuck to his word, and at the end of the month he found himself so much benefitted, that he continued it, and has never tasted drink since.

He declares this to be the greatest blessing that ever came to himself and family. Formerly, although earning large wages during the good times, he squandered it nearly all away, and his home was neglected and miserable. He gave but little to his wife to maintain it, but now he thanks God that all that is changed. His home is happy, cheerful, and bright, although his wages are far below what they formerly were. His second wife is delighted with the change which has come over him. Morris says that Spiritualism has done it all. It has convinced him of a future life where formerly he did not believe in it, and considered that the best thing to do was to make the most of this world whilst in it; it has opened a new life to him, it was, he considers, like passing into sunshine out of shadow; it was the rainbow of promise of greater possibilities in the future—possibilities worth earnestly striving and working for.

His spirit wife has since manifested her presence to him on numerous occasions, giving him kindly instruction, cheerful counsel, and ever encouraging him onwards in his changed state of life. He has every reason to believe that she in a great measure helped to take from him the desire for drink. For instance, on one occasion, when tempted by a neighbour to have a glass of beer, he declares that he was unable to drink it when put to his lips, as it tasted so nasty, he says more like poison than anything else. He put it from him and never tasted again. On another occasion his spirit-wife showed herself to him clairvoyantly, when he was not thinking of her. He recognised her perfectly, even to every feature and detail both of figure and dress, as plainly and as naturally as he had ever seen her in earth-life. She smiled upon him sweetly as she faded away, and it made a deep and ineffaceable impression on both his mind and heart. Mr. Morris possesses spiritual gifts, which he carefully cultivates to this day, and many are the evidences of spirit presence and affection which he receives, brightening his pathway through this life, and preparing him for the one to come.

Mr. Morris says the before-named action of his spirit-wife was very characteristic of her when on earth. She had many times earnestly begged of him to give up his bad habits, but to no purpose. When in her last moments, previous to passing away from the earthly form, she requested her relatives "never to upbraid him in any way, as he had been a good husband to her, and that he had done more harm to himself than to others." Mr. Morris still works at Coxlodge Colliery, and to this day remains true to his changed life. He is, of course, an ardent Spiritualist, and does all in his power to help on the good cause.

We, the undersigned, hereby certify that the above statements are a true and authentic relation of facts.

Signed

WILLIAM MORRIS.

ANN MORRIS (his wife).

JOHN MOORE.

Communicated by "ERNEST."

CLAIRVOYANCE.—I desire to testify that Mr. Vango gave, at his first public seance, at 22, Cordova Road, a minute description of a child that I had adopted, and also of the now deceased mother of the child, even to the mark which she had on her face.—FRANCES KNIGHT, 6, Driffield Road, Roman Road, Old Ford Road, E., Dec. 14.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, Dec. 14.—Mr. Carline, in the morning, asked if anyone was suffering from any bodily ailment, to which several responded, and after he explained the cause of their disease, he gave to each a receipt to counteract the deficiencies in their physical body. Mr. Carline also answered several questions to the strangers present, relating to the spiritual phenomena. In the evening Mr. Carline gave a powerful and telling address upon "The Trinity of God," clearly demonstrating the perception of a spiritual mind.—J. STUBBS, Sec.

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

THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, DECEMBER 19, 1884.

NOTES AND COMMENTS.

To thousands of new readers we address ourselves at this holiday season. Welcome to our Table—all of you! It is provided with the food of the Angel-world, and there is no stint, no lack of variety to those who can receive it.

Our first "course" is palpable evidence of Spiritual Beings, who can communicate with us. These are men and women like ourselves, and can represent themselves as recognisably as ordinary humanity. Year after year they are the same steadfast, immutable friends. We have known "Robert Bruce" for nearly twenty years. We have had previous drawings of him, and a photograph when he was materialized. The same individuality is manifested in every case. He has been seen in the Spiritual state by many clairvoyants. Our experience is that of millions. No facts are better established than those of Spiritualism. Go to work and establish them for yourselves. The Angels will help you. Your loving ones are bending over you, wishing to be recognised, and work with you for the elevation of the Soul.

Guided by "Anthropologos" through the portal where mind and organism meet and act on each other, we are treated to "experiences" in which spiritual influences, good and evil, make their impression on our lives. All of us are subject to these unseen powers, and Spiritualism guides us in our relations thereto. Alex. Duguid discusses Hans Edwards. Almost every Spiritualist is the subject of a "Spiritual Romance" of some sort.

Mr. Ware's sermon introduces the religious and scriptural aspect of the subject, and the position of humanity in reference to the action of Divine influences. The Control which follows, plainly indicates that Spirit-life is an unbroken continuation of Earth-life. It addresses the intellect of both Religionist and Materialist, reconciling the truth to their respective mental states. The message through "Lucretia" is another phase of teaching. The educational work of Spiritualism is exhibited in the Lyceum Dialogue; and the reports of Sunday meetings show what spiritual power is at work, laying the foundation of the Church of the Future. Spiritualism is not only manifestations; but all that can interest man as a child of God and pilgrim in Eternity.

With verse and paragraph the feast is filled out to repletion. Rules for investigation are given. Let Gerald Massey's inspired lines be "grace" after as well as before partaking of spirit communion.

Dear Reader,—If you desire further information, write to us; if in Town call and see the originals of these slates and drawings, and other matters of the same sort. We have thousands of volumes on the subject, which we lend out to inquirers. We shall be very glad indeed, if we can be of the slightest service to you. The Religion of Spiritualism is to help our Heavenly Father in comforting and aiding one another—His children!

Will you kindly take in the MEDIUM regularly during 1885, and help us in the Divine work?

ENTERIC FEVER AND MESMERISM.

Dear Mr. Editor,—Very recently I have had to exercise my healing powers upon my grandson who is about six years of age. He was attacked with severe Enteric Fever, a complaint which doctors say must "run its course," together with its probable relapses and consequences.

I found that my little patient could not stand the direct mesmerism, stating that it was like hundreds of needles pricking him at once, and I had to fall back upon mesmerized water and lint, which I would recommend healing mediums to try in cases of internal disease such as Typhus, Typhoid and Enteric Fever.

The mesmerized lint was applied to the abdomen, and the mesmerized water was given whenever drink was required, and a certain portion of it was mixed with all the food he was allowed to take. By this means I cured the complaint in less than 14 days from the commencement of the attack. After about a week's attendance upon the little patient, the nurse who was attending showed unmistakable symptoms of this fell disease, even to the pink spots on the chest. I at once administered three doses of direct Mesmerism, and gave her as much mesmerized water as she cared to take, and the disease was cut short, all symptoms of it disappearing in about 48 hours.

I am about to try the effect of mesmerized water in a case of whooping-cough, the success or failure of which I will let you know.

Judging that you will have little space to spare in your forthcoming number I have been as brief as possible.—I am, dear Sir, yours very truly,

ROBT. JOHNSTON.

Black Works, Wick Lane, Old Ford. Dec. 15, 1884.

GLASGOW.—A SUCCESSFUL SEANCE.

On Friday evening last, at the usual weekly meeting held at Mr. Wallis's home, we had a most interesting and impressive sitting. After some useful and pointed remarks on mediumship, from "Standard Bearer," "Lighthouse" took control, and began to describe in clear and exhaustive outline, the full figure and characteristics of a spirit-friend connected with one of the sitters. Recognition was at once the result. Then followed other six descriptions each of which was recognised. The hopes and anticipations of many present seemed to have been known, and under the sweet influence that prevailed, were completely satisfied. We have been present at times when, out of perhaps several, only one or two descriptions met with recognition; in this instance, however, every form was recognised without effort. There was no need on the part of any one to fill up details, as the description in each case was complete, and accurate in all points. At times, some of the spirit-friends did not manage to show themselves in close proximity with their own particular friends amongst the sitters, but we had it explained, that the magnetism of some was more favourable for their appearance than that of their own friends and relatives.

The value of Spiritualism to human hearts is clearly recognised at such times as these, when we can feel that truly those we love are with us still. Such clairvoyant descriptions as have been given, through both Mr. and Mrs. Wallis of late, have been very marked; and this fact adds all the more to their value as workers in this Great Cause. Since their advent amongst us, Spiritualism has made an impression on outsiders greater than in any past time, while the condition of the Society financially is on a firm basis.

It has been arranged to invite Miss Dale Owen to Glasgow, early in February. We feel certain she will find the friends as enthusiastic as on a former visit.—J. B.

SUNNY BROW.—On Thursday evening, Mr. Oyston, of Hunwick, in compliance with a special request from the Good Templars, delivered a lecture in the Temperance Hall, Sunny Brow, on "The relation of spiritual phenomena to the known laws of nature." The room was crowded to the door, many being unable to obtain seats. Mr. John Gowland ably officiated as chairman. The lecturer by way of preliminary referred to the wilful misrepresentations of the Revs. Bailey, Howard, and Dr. Talmage, after which he dilated upon the absolute necessity of a new revelation as it is in Spiritualism. Scientific Materialism would have ridden rough-shod over the churches of Christendom had it not been for the dawn of this spiritual light and knowledge. Passing in review the scientific experiments of Professors Crookes and Zollner, he proceeded to relate his own personal experiences, and cited the principle manifestations individually observed. He had witnessed the levitation of ponderous objects without mortal contact, solid substances had been conveyed through closed doors, spirits had materialized in the centre of the circle, and the matter utilized for the purpose had been dissipated before his eyes. Other evidence, of a subjective character, had been presented to him which positively established the fact of spirit return. The speaker then entered into an elaborate philosophical exposition of the subtle forces employed in spirit manifestations. The connecting link between mind and matter was lucidly described, the communication of thought, feeling and sensation though distance might intervene; the philosophy of mesmerism was declared an essential element in the consideration, the *modus operandi* of thought transference from spirit-life was explained, and each physical evidence referred to in the lecture was shown to be strictly in accordance with this ethereal operation, or invisible mode of connection between the material and the spiritual. Much interest and attention were manifested during the delivery of the address, and a number of questions was submitted at the close. After the usual votes of thanks the meeting dispersed, one general expression of satisfaction being spontaneously displayed, and an anxious desire was made known to hear more on this interesting subject.—COS.

NORTH SHIELDS: 6, Camden Street, Dec. 14.—Mr. W. H. Robinson ably addressed an intelligent audience, on the "Mission of Spiritualism." Our Christmas Tree and Bazaar will be open on Dec. 26, 27, and 29. It will be opened by J. P. Bates, Esq., M.R.C.S., on Friday, 26th. at 2 p.m. Admission 3d.—J. T. McKELLAR, Sec., 5, Howden St.

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.

OUR CHRISTMAS NUMBER.

Mr. Lingford, Leeds, has ordered 250, and a number of friends have had 100 copies, while many parcel-post shilling's worths have gone out. We have printed a few hundreds in excess, with the hope that they will be required, as our expenses have been so great that all must be sold, and more, to cover them. We feel sure that this issue will so recommend itself that our readers will be glad to circulate it widely during the holiday season. Price 1½d., or 2d. post free; 8s. per hundred, carriage paid; 4 copies post free 6d.; 9 copies per parcels post, 1s.; 1s. 6d. per dozen, per rail carriage extra.

THE LAST "MEDIUM" FOR 1884.

Next week we must go to press early on Wednesday, as Christmas takes place on Thursday, so that all communications must reach us not later than Tuesday morning. As it will contain the Index to the Volume, there will not be much room for miscellaneous matter, and the body of the paper will be in type this week. Reports of Anniversaries and holiday entertainments will appear in the first issue for 1885.

THE "MEDIUM" FOR 1885.

The *MEDIUM* will be sent post free weekly for 1885 for 8s. 8d. paid in advance. Subscriptions are now due, and we will be glad to receive them without requiring to apply for them individually. This paper may be obtained through all newsgagents to order.

ANNOUNCEMENTS.

To save space we have concentrated all announcements for future meetings in the "Spiritualist's Directory," on page 815. See under the head of "Special Services," anniversaries and holiday entertainments at Birmingham, Devonport, Felling, Leeds, Leicester, Macclesfield, North Shields, Nottingham, and West Pelton. Mrs. Butterfield will give two orations in the Spiritual Church, 1, Winding Road, Halifax, on Sunday, December 28. Mr. Clarke's farewell at Plymouth, December 31.

A FAREWELL BENEFIT ENTERTAINMENT TO MR. J. J. MORSE.

To the Editor.—Dear Sir,—Will you kindly allow me to make an earnest Appeal through the medium of your widely read and valuable paper? My Appeal is on behalf of Mr. J. J. Morse, and the object I have in view is to solicit co-operation and support to an Entertainment to be given at the Cavendish Rooms, Mortimer Street, Regent Street, W., at eight o'clock, on Wednesday evening, January 14, 1885. Your readers are all aware of the good work that Mr. Morse has been the instrument of, at the above rooms, for our great Cause during a period now nearly approaching two years, and during the last eight months and a half, he has single-handed and alone borne all the responsibility. But now it happens that his health has entirely given way, and his guides tell him that nothing but immediate change of air and scene, with a sea voyage, will restore him to health and usefulness again. As far as I can see, if we were to lose him now it would be a loss that we should all deplore, and as he is (owing to his illness) perforce obliged to relinquish his meetings at Cavendish Rooms, I think it is a duty we owe him for past services, to give him a substantial token of the good will and esteem his earnestness and devotion have obtained among us. In this matter my action has arisen without consultation with our friend. The entertainment mentioned above will consist of a Concert and Recitations, and I am sure of getting such assistance as will render it worthy of support. The proceeds will be given to Mr. Morse as a farewell souvenir.—I am, Sir, yours truly,

AGNES F. MALTBY.

Tickets for the Front Seats, two shillings; and admission to other seats, one shilling. May be had at Mrs. Maltby's, 45, Grove Road, St. John's Wood, and at the Cavendish Rooms on the night of the entertainment.

MACCLESFIELD: Paradise Street Free Church.—It was high day with us here on Sunday last. Our Anniversary Services, held in the afternoon and evening, proved to be interesting and successful in every way. We had long desired a visit from Mrs. Groom, and on Sunday our patience was rewarded. By her genial presence and eloquent discourse we were edified, quickened and encouraged. Her clairvoyant descriptions of spirit-friends after the services, were very striking, many persons being greatly astonished by perfect life-like descriptions of their departed friends. The secretary, through the indisposition of the Rev. A. Rushton, led the introductory services in the afternoon, and the minister, the Rev. A. Rushton, in the evening. The rain storm in the afternoon prevented the place being quite filled, but in the evening the rooms were crowded. Mrs. Groom was strongly urged to meet the wishes of all present, by paying us another visit, and we were led to hope that on some early opportunity she will be with us again. On Christmas Day, our annual tea party and entertainment, for which a first class programme is provided, of four Dramas, Farces, Songs, &c.—S. H. Sec.

Mr. John Scott, Hetton Downs, Co. Durham, whose clairvoyance has been frequently reported in these columns, has announced himself as willing to sit for the public. Communications may be addressed to him as above.

We have no space for Institution Week acknowledgments in this issue.

CHRISTMAS CAROL.

OLD Christmas is here, let us give him good cheer,
For he peeps in to see us but once in a year;
Tho' his beard has been grey for many a day,
We'll hang it with holly and mistletoe spray.

Let the Yule-log, so bright, throw its spell o'er the night,
As our children dance gaily around the fire-light;
Let bright inspirations o'ershadow us all,
As we join in the song, or meet at the hall.

And the stars that are set, so dear to us yet,
Our loved ones and lost ones, we will not forget;
Their spirits, so bright, may be with us to-night,
Greeting us lovingly in the Yule-light!

We will pledge them our fond, loving troth as before,
The dear ones who wooed us in days that are o'er;
We'll sing the sweet carols that charmed them of old,
And tell them the tale that so often we told.

We'll replenish OUR COSSACK* with tips from our store,
And turn not the needy away from our door.
While Christmas is here, let us scatter good cheer,
For he peeps in to see us but once in a year.

EDITH SAVILLE.

[* Miss Caroline Corner's Charity, by which she is endeavouring to give dinners to poor children in Bethnal Green, during the month of January. Contributions should be sent to her at 3, St. Thomas's Square, Hackney, London, N.E.]

A SOUL'S FAREWELL TO EARTH.

FAREWELL to Earth! With all thy hard-earned wage
And care, heart-aches, and misery and woe,
And sin, and poverty that presseth so,—
Earth, thou art wondrous fair!
Oft through thy meadows sweet I lov'd to stray,
Or 'mid the city's streets to thread my way,
Thrilled with the marvels there—
The motley crowd of sinner, saint, and sage!

As Nature's god thou'rt fair—without a soul!
For e'en the lovely as the dread must fade,
Having fulfilled the part for which they're made—
When Time shall say—or God!
The flowers I did so love to cull and seek,
The hideous crimes that stain the busy street,
Shall lie beneath the sod
Ere on men go forever to the goal.

And now my time has come. Would Summer stay?
If so, 'twould not be welcomed back again.
E'en the dear rose doth need refreshing rain
To make its perfume sweet!
Not die, but change, pass to a higher birth,
Where sin, and want, and misery of earth
Fade in the Lethe sleep.
Adieu, fair earth! I could not, would not stay!

Not for the wealth of joy the world could offer,
My soul its glorious heritage would proffer!

CAROLINE CORNER.

DISCOURSE FOR CHRISTMAS TIME.**PREPARING THE WAY OF THE LORD.**

By THE REV. C. WARE.

"The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of our God."—*Luke, iii., 4, 5, 6.*

A friend in London, writing to me a letter of sympathy and encouragement at the commencement of my work in the Spiritual Movement, mentioned that he was, before he knew Spiritualism, an Atheist and a rigid Materialist, and that so far as he could see he would have remained one, if this wonderful revelation of Spirit-life had not been made known to him. He then added that when he became a Spiritualist, he read the old Book with a new vision. There are many of us who can say the same thing: Spiritualism throws a flood of light upon the Bible; we read it with new eyes, and with an interest we never knew before. The reason of this is, that we read it from a new standpoint, we have discovered a right method of reading it; in the light of what we ourselves see taking place, we discern its true value, and purpose, and meaning. It is well known that Lord Bacon, by laying down a right method of scientific investigation, revolutionized Philosophy. His principle of inductive inquiry was the key which unlocked all the secrets of Nature. He gave to men a right method, a starting-point, a centre from which they could find the whole circumference of scientific knowledge. What was this principle? Simply this: that by the observation of Nature's laws, and by experimenting upon the materials which Nature furnishes, we arrive at the desired results. There had been an abundance of philosophical speculation before Lord Bacon's day, but very little practical scientific achievement; because this philosophical speculation is merely the revolution of the mind upon itself, while in the inductive process the mind is constantly acting and experimenting upon external Nature. Look at the difference: acting upon itself it remains stationary, it stagnates; acting

upon external things, upon real phenomena, it becomes *like a running stream*, ever making new discoveries, and ever realizing the greatest practical results. Lord Bacon simply taught the men of his time to cease turning the mind for ever upon itself, but to let it act upon the external world; and from this simple inductive method, very wonderful indeed have been the results; from this simple starting-point all scientific discoveries have proceeded. Here we see the importance of having a right method, a proper standpoint, a starting-point in everything.

It is the same in Spiritual things as in Material: we make progress in Spiritual Science in the same way that we do in material knowledge. How can we understand the Bible, how can we understand the supernatural elements of all history, or, last but not least, how can we comprehend the complicated and mysterious Spiritualism of the present time, until we have a proper standpoint; in other words, until we can apprehend THE GRAND PRINCIPLE upon which all these Spiritual Phenomena are based. Without this, these phenomena will seem an inextricable tangle of mystery; they will appear all hap-hazard, not having any system or meaning. For this reason, all sorts of theories are invented to account for them, and so the miracles of the Bible are denied, the supernatural elements of general history and individual experience are labelled "superstition"; and the Spiritualism of the present time is all fraud, or all the work of the Devil, or all something worse! But is not this a most unworthy method of accounting for things? Yes, but how can men do otherwise until they have the means of solving these mysteries; what otherwise can we expect from those who have never been trained in the *Novum Organon*, the simple inductive method of inquiry?

What, then, is the principle that solves the mystery as regards all Spiritual Phenomena? Simply this, the inseparable connection of all worlds, and of all beings, with one another. We belong to a spiritual realm as truly as to earth; we live and move in a spiritual element as truly as in a physical atmosphere; and we are as intimately related to disembodied people as with those in the body. And this knowledge of our spiritual surroundings; this realization of Spirit-action and Spirit-influence upon humanity, is the key that solves the mystery. Taking a spiritual standpoint, everything is explained. We are as closely and intimately related to the Spirit-world and its inhabitants as with this world and its people, and realizing this fact, what a field of thought is opened up to us! we are lost in wonder at the possibilities therein involved. From a spiritual standpoint, then, you can understand the supernatural elements of human history—you seem to take your stand upon the supermundane plane of existence, and watch the action and influence of Spirit-life upon earth-life, and every thing becomes intelligible to you—the Spiritualism of the Bible and of all time. This Modern Spiritualism enables us to do: it places us upon a new standpoint, it unfolds a principle which explains everything. The phenomena of Spiritualism, for instance, from an earthly standpoint seem ridiculous and full of perplexity, but from a spiritual standpoint the whole view of the case is altered: because you find that the invisible workers have to take human nature as it is, and adopt methods accordingly. In the light of Spiritualism, then, we are able to read the Bible with new eyes, for we are able to realize how its phenomena were produced, and are enabled to form a proper estimate of that Book.

The work and mission of John the Baptist becomes beautifully clear from this point of view; there is an important principle involved therein; and thus the words quoted at the head of this discourse are not confined to him, but have a most comprehensive meaning, and a universal application. They indicate the *Human elements in Spiritual Work*—the part we have to play in co-operation with God and his angels in the work of promoting spiritual knowledge.

We notice:—

1.—THE NATURE AND DIVINITY OF THE WORK.—It is the "way of the Lord" that we have to prepare, in other words, the manifestation and operation of that mighty inscrutable Power designated in olden time as the "Holy Ghost," "Power from on High," "Outpouring of the Spirit," "Unction from the Holy One," "Baptism of Fire," &c., &c., known at the present time as the influence and operation of a vast army of disembodied intelligences, who are working for the enlightenment and elevation of their kindred in the flesh. It is the work of the Spirit, the Divine and Holy Spirit Power, comprising a multitudinous and innumerable individual agency

—this is the nature of the dispensation here spoken of. This Spiritual Work is indeed Divine! John did not profess to be anything himself, he only claimed to be a herald, a Voice announcing the coming of the Lord; preparing the way for the inauguration of the Kingdom—the new Spiritual Kingdom of Jesus Christ. Jesus inaugurated a new Spiritual Dispensation, and John's work was simply to "prepare the way," to announce His advent, to proclaim to the people that the time was fulfilled. John was not the King, the Power was not in him; it was John's work to prepare the way for the grand procession of the King Messiah, and to prepare men to become subjects of his kingdom. So in Spiritualism, this New Spiritual Era, this grand Millennial Kingdom which is coming, which is near at hand; yea, which is in our very midst—it is "the way of the Lord," it is the work of God; the work is Spiritual, the power is Spiritual, and we who are identified with this Movement are *like John the Baptist*, going before the mighty Spirit Power to prepare the way; announcing it to the world, and *providing the conditions* for the operation of that Power, and the establishment of that Kingdom. Let us remember that we are only "John the Baptists,"—the power is not in us; let us not estimate the work according to our ability or our resources, or from any earthly standpoint whatever. We have simply to "prepare the way," to supply the conditions, and the work will be done. The work is Spiritual, the workers are Spiritual; we are but instruments, tools in the hands of the Heavenly Workmen.

We say that the work is Divine, it is God's work, it is the "way of the Lord." We are sometimes accused of putting spirits in the place of God, but those who say that, show that they are accustomed to think superficially and to talk thoughtlessly. THE WORK OF GOD? you say. Of course, it is the work of God; but how does God ordinarily work? We answer,—*through innumerable individual agencies*. How does God work? God works in innumerable ways and by innumerable agencies. God works by putting everything and everybody else to work! Look at the *Master* of any business establishment,—How does he work? By superintendence, by putting others to work. The work is his, he has the credit and the responsibility of the work, but it is done *by his servants*. Look at the *General*.—How does he win the battle? By command; by his subordinate officers and private soldiers; but it is his victory, the responsibility and the credit of it are his. Look at the *Monarch*.—How does he govern? By his Ministers and civil servants. Look at the *Engineer*.—How does he work? By simply regulating the motive power,—the steam. *So does God work!*—in every department of his vast universe, by subordinate instruments and agencies.

Now, remembering this, we can understand the Bible. From Genesis to Revelation we see God working, we see Divine interpositions and manifestations. But how? By means; by the agency and instrumentality of ministering spirits working in co-operation with men. All spiritual knowledge has come to the world in this way, and all spiritual results have been brought about in this way. The Great Spirit works in and through all, but his nature is expressed and his purposes are accomplished through innumerable subordinate agencies, both in the material and the spiritual realm. This being so, we can understand and appreciate THE WORK OF SPIRITUALISM, the Spiritual Movement now going on in the world. This is *God's usual method of working*,—in substantially the same way as this, by the same means as we are witnessing—varying only with the different stages of human development—all spiritual knowledge and spiritual results have been obtained.

"Prepare ye the way of the Lord, make His paths straight." The spiritual pioneers are leading the way; a grand procession is marching earthward, having for its mission the drawing of mankind heavenward. The spiritual workers are with us, we realize their presence, and they ask us to "prepare the way," to provide the conditions, to "meet with one accord in one place," and they will work: we simply recognise that God is working in the present as in the past; and particularly do we recognise the work of God in Modern Spiritualism, for it comprehends and far surpasses all the Spiritual Dispensations of the past. It is an unprecedented revival of spiritual life and power; it is truly the outpouring of the Spirit upon the "Valley of dry bones." The ancient prophet Ezekiel foretold a *time of spiritual revival*, the advent of the Spiritual Messiah, the Life and Light of the world; the rising of the Sun of Righteousness with "healing

on his wings, clearing away the darkness, and flooding the world with light and blessing. No persons are so well able to understand and appreciate the work of Jesus as Spiritualists. They know that in this work they are following in his footsteps. But Spiritualism is a *restoration* of spiritual life to the world; a *resurrection* from the spiritual death of many centuries; an *awakening* from a long night of sleep; the return of *spring-time* after a long winter of spiritual dearth and desolation. The voice is again heard—"Comfort ye, comfort ye, my people, saith your God"; and at this joyful Christmas time, Spiritualists unite in the grateful acknowledgment that "through the tender mercy of our God, the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Notice:—

2.—THE HUMAN AGENCY IN THIS DIVINE WORK.—"Prepare ye," &c.; "every valley shall be filled, and every mountain shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth." Here we have in metaphorical language, a description of the forerunner's mission, of the human agency in this divine work. The way must be prepared, the path must be made straight, the conditions must be provided; there is a *great deal of rough and difficult work* to be done; clearing away the briars and thorns; levelling mountains, raising valleys, modifying uncongenial elements, &c. We have a very striking illustration of this in the *construction of a railway*. See what has to be done before the train can run, but the result is worth the labour a thousand times over. It is this analogy of the railway that, more than anything else, has taught me to regard every spirit as a co-worker, for there are all kinds of work, from that of the wealthy and refined director down to the rough and humble navvy. My work in Spiritualism has taught me that it is wrong to call any spirit *bad*; for we are all workers good and true, both on that side and on this.

The first part of John's work was TESTIMONY. He was a "voice"; he had to proclaim the advent of the Kingdom, and to explain the nature of the Spiritual Dispensation that was being inaugurated. His next work was to call them to repentance and to a godly life, that they might be fitted to receive the baptism of spirit-power that was about to be given. You will see that it was not enough that they should merely *hear* of the fact that the time was come, but *their hearts must be changed*, their lives must be purified; they must *prepare* themselves to receive it. This was "making the path straight," calling them to repentance and to a pure life. We are told that it was a time of doubt, uncertainty, and general corruption; all spirituality had long since died out; and the world was sunk into unbelief and Paganism. Here was stern, rough work for John; he had need of a bold mind, a brave heart, and a strong nerve to face such a state of things as this. Look at him there at the Jordan, and look at the characters that crowded round this strange man—the first Spiritualist preacher they had heard for many a day. The Pharisee and Sadducee, Scribe and Soldier, Priest and Publican, all thronged to listen to the Voice, that as a flame of fire pierced their most hidden thoughts: rebuking the *tax-gatherers* for their extortionateness; the *soldiers* for their violence, unfairness and discontent; charging the wealthy *Sadducee* and proud *Pharisee* with a formalism and an hypocrisy so subtle and deceitful as to justify the designation of a "generation of vipers." Those were the "crooked" that had to be made "straight"; those were the "mountains" that had to be levelled—the proud mind, the deceitful heart, the grasping, covetous spirit, the sectarian pride, the materialistic scepticism, and the sensual corruption of the time, amongst all classes. It was impossible that these could enter the Spiritual Kingdom, impossible that they could receive the Messiah, until they became changed in spirit, in character, and in life. They must become meek, humble, and pure as little children before they could enter the Kingdom, before they could receive the SPIRITUALISM that was in their midst.

And is there not a striking parallel, dear friends, between that time and the present, as regards the general spirit and character of society; and are not the people generally as little prepared to receive Spiritual Light and Knowledge as they were then? Look at the soldiers, publicans, priests, pharisees, sadducees, &c., of the present day: Is not the parallel striking? This being so, then we see our work very clearly; it is substantially the same as that of John,—we have to prepare the way, *we have to bear testimony*. Our voice must be heard; the truth must be proclaimed; the people must know it; we dare not keep silent! John

had received a spiritual communication in the wilderness (Matt., iii., 2); he was a special medium for the Spirit, being filled with the Holy Ghost from his birth (see Luke, i., 15); and when the proper time came, the "word of God" came to him. *We also have heard the voice of the Spirit*; we are also under spirit direction, and we must obey; we must *testify*, in every possible way we must make known that the Kingdom of God is come: not one or two, but *all of us*; each in his own way, each according to his gift, must testify.

Then we must "level the mountains and raise the valleys"—the mountains of sectarian distinctions, religious differences, and theological controversies: in the light of Spiritualism these are truly *mountains of rubbish*. Spiritualism is a wonderful leveller; in all things whether social or religious, it is purely democratic, it knows no distinctions of class or creed; nay, it unites Church and Chapel, and blends in spiritual affinity persons of every shade of belief and opinion. Let us remember this: it is not our province to ask persons what their *creed* is, but what their *life* is: this is the one secret of union—no matter what your creed or opinion may be, *spiritual life* is the essential matter. It does not make the slightest difference to your moral and spiritual standing what your opinions are, but *what you are* is everything. In view of this, these religious disputes and sectarian distinctions are so much trifling. What have we to do with the distinctions between Calvinist and Arminian, between High, Low, and Broad Church? We have the *spiritual life*—that is sufficient for us, the only distinctions or rivalries between us being as to which shall reflect most of the Divine light, which shall shine most brightly in the world, which shall realize most perfectly the Ideal Spiritual Life. The aim of Spiritualism is to establish a Universal Spiritual Church, which shall embrace all seekers after truth, irrespective of creed or opinion.

Do not forget the *personal preparation*. John called the people to repentance! There must be personal preparation, preparation of heart and life. It is not enough to recognise Spiritualism; it is not enough to change our relations to sects and opinions: we must be *personally right*; we must be spiritually in sympathy and harmony with those beings with whom we seek communion—our lives must be characterized by love and purity. In "preparing the way" by preaching it, by holding circles, by developing mediums, &c., let us not forget to *prepare* the way for its admission into our own souls. What benefit will it be to have it around you if it be not within you, to illuminate and purify and elevate your own life? We notice:—

3.—THE UNIVERSAL EXTENSION OF THIS DIVINE WORK.—"And all flesh shall see the salvation of our God." Thank God for this glorious consummation! But, remember, this depends largely upon ourselves. Let each one ask himself what he is doing towards its realization; and let your Christmas celebrations have this practical effect; then you will personally feel the encouragement of the promise: "The earth shall be filled with the knowledge of God, as the waters cover the sea."

THE SPIRITUAL MESSENGER.

A SPIRIT'S PROGRESS IN SCIENCE.

A CONTROL BY "JOHN KEPLER,"

Recorded by A. T. T. P., December 11th, 1884.

[An uneducated working man, while in the unconscious trance, has given utterance to some 1,300 of these Controls, some hundreds of which have appeared in the MEDIUM. They are taken down, word by word, by a gentleman of education, a retired Barrister. Over 100 of these Controls are at present being published in a large volume, illustrated with the portraits of spirits, drawn by the entranced Medium.]

For some time I have been having a series of Controls by the celebrated Astronomer "John Kepler." The power of continuous publication in a weekly journal prevents my giving the whole series, which, if to be published at all, must be published in book form. I merely mention this, as in taking from the series one or two of the most interesting, there will appear reference to something that has gone before which, without explanation, might be unintelligible.

Although the name of Kepler is well known, there may be some who have not heard of it, and who may not be possessed of an Encyclopedia to refer to; I shall therefore say who he was and when he flourished. John Kepler was born in Wurtemberg, in A.D. 1571. He became Professor of Astronomy in the College of Gratz, in Styria. He wrote many learned works, amongst them his celebrated work on the "Motion of Mars," which is said to be a connecting link between the works of Copernicus and Sir Isaac Newton. He was at one time a co-laborer with the celebrated Tycho Brahe. He died at Ratisbon, A.D. 1630.

The Sensitive, in trance, said:—

The orthodox theologian, rather than have his opinion

attacked, does not scruple about speaking of the vanity of Science, and with him all other knowledge than that of Revelation is comparatively a waste of time, and a folly to study; and those, who like myself spent the best years of their earth lives in trying to realize God's laws, were received by them as having attained to much knowledge, and also through that knowledge as being doomed to perish for ever. He says: "What has the orthodox Christian to do with the planetary system of this or that astronomer? What influence doth either planet or star bear on our souls?—whether they are or are not the homes of humanity—leave these questions for the scientist, let us attach ourselves to Jesus the Christ." He is wrong whether he be an ancient or modern writer, whose teachings are contrary to God's works. God's works are the result of God's laws, which He Himself has formed. I like some portions of revelation, as all good men must like and honour that which their soul realizes as absolute truth. How beautiful is that psalm, hymn, poem or control, I care not what name you give it, the one which commences: "How manifold are Thy works! O Lord; in wisdom hast Thou made them all: the earth is full of Thy riches; so is the great sea: Thy glory, O God! shall endure for ever; for my God shall rejoice in all His works." I say, whoever penned those words was living the right sort of life, the one which leadeth Godward; whoever inspired the writer's hand knew and grasped the worth of his immortality, if such a term can be used for that which is so priceless a gift and beyond worth.

When on earth, in the body, bound by physical laws, dependent on time, having space for my master, I walked where now I can bound. I tried then to find out the motions of the celestial orbs, and the further I advanced, the more entranced was my adoration and praise to Him, who had brought all things into being. Unlike the orthodox Christian, I absolutely now revel in every fresh discovery of Science, knowing that every step, every advancing step of Science, is one nearer to that needed proof of man's conscious immortality. The Scientist may not believe in man's immortal existence, yet the scientist is gradually discovering, that God's laws, which brought all worlds into being, are eternal, are unchangeable in heaven or in other worlds, for even God's laws cannot act outside matter; but on this earth, or in the heavens, or in other worlds, God's laws are pre-eminently the same as those that govern here, and as eternal and unchangeable.

A man is dubbed here on earth by his fellow men as a Professor of Science. What does he profess? In other words, what is meant by *science*? Can you yourself, dear Recorder, define the word?

Here I answered—"Knowledge." The control went on to say:—

If you exercise those faculties which belong to man, by a due course of strict training, you acquire what they will term true or scientific knowledge. Scientific and true knowledge must be that, which has the rudiments of rule and order; as Algebra, Mathematics, Arithmetic, Geology, Mineralogy, and that study which brings, as I think, the scientists who follow it nearer to us, I mean that of Botany. I have not mentioned the whole of what is termed, and agreed to be true, as scientific knowledge. My modesty prevented me from naming my own study the first as a science. The highest beatitude is making the most of Self, of grasping during earth-experience and throughout eternity as much of the boundless lessons of real knowledge as possible. That real knowledge has blessed humanity is beyond all doubt. Science like Religion has had its martyrs, and he, in the days of the past, who thought beyond Mother Church, did so at the peril of his life; but the shackles of Rome once removed, not only gave freedom of thought to humanity, but gave utility to real knowledge.

Think you, that because we were before the dawn of this freedom of intellect, that we have not followed step by step every beneficial change, which has been brought to bear on humanity in consequence? Yes! We have shared the success of our brotherhood when the wide continent of Africa has been explored. We have gloried with our brother's glory when an unerring course could be led across the pathless ocean. We have gloried and exulted in the endeavours of those, who have raised themselves to the regions of the clouds, and have descended into the bowels of the earth, there to share the perils and the honour of real and scientific mining. We have gloried in every new astronomical discovery, knowing that each and all were tending to direct humanity to this broad energy of God, which shall be humanity's study and happiness throughout all eternity.

Do the critics of Spiritual Verities think, that humanity,

possessing this power of acquiring knowledge, should not exercise it? because, if they do, the God that made them does not. The orthodox may circumscribe, and place limits to man's power in acquiring real knowledge, but in doing so he is going beyond those bounds, which the eternal God should alone hold. Humanity, both in earth-life and eternity, has one task, on which rests all that will make earth-life either happy or hopeless: to find out the attributes of his own nature; to find out God's providential government, and His direct laws which govern human existence. Mark, that all worlds, all creation, all laws are but aids and helps to God's lessons. To humanity, God has given noble faculties, and why? It is because only through ennobled thought that man can realize his own being, and then begin to realize the Being who gave him Immortality. Then,—says the true Scientist, or he whose knowledge is in his own opinion within the rigid law of rule and order,—you, who assert yourself to be the John Kepler of earth, would have us accept as a Science the study of Superior Humanity, and that we must bring to bear our human faculties on this investigation of intelligence without form; voices without sound; of hand touches without the use or the possible sight of the hand that touches? And I answer, Yes! that is my intention, but I am not to be hurried towards it; I am going to proceed by easy stages, feeling my ground carefully ere I plant my next advancing footstep.

I walk now, as I tried to walk when on earth, by the light of true knowledge; disdaining to live a life of impossible faith. I think I may assert that, from my earliest days of boyhood, I did not believe in the destruction of any part of that which God's laws had brought into being. Of course these early ideas brought me into conflict with the divines, who believed that this world would be destroyed; whilst I did not believe that it would either encounter shock, or dissolve. I believe that the same as it exists to-day, so it will exist for all eternity. It is as well to be finally decisive as to beat about the bush; it is as well to make bold assertions as to parry questions, turning them aside either in fear, or making vain excuses. I do believe my own opinion to be as honest and truthful as the assertions which I do not believe. The Scriptures assert that the stars shall fall from heaven, the power of heaven shall be shaken, and heaven shall depart as a scroll with a mighty noise;—a very noisy proceeding should it ever take place; and yet there are thorough business men to-day, not a few, who are looking daily for a suspended Jerusalem in the air, yet who in their business relations with humanity are all and sometimes more than can be desired. Ask them whether they believe, that these revolving worlds supported by God's eternal laws will fall? They will answer—"Yes, of course they will, and destroy this world; yes, blot it right out of existence," and say—"Woe be to those who are without Christ at the seventh trump of the angel, thundering with terrific clangor from world to world, the theme being—Time is now no more."

David was an undoubted Sensitive, though puerile and weak in many things; yet when without the evil surroundings of his home, and obedient to God's will, he was undoubtedly the recipient (poor shepherd lad as he was) of some of the most beautiful human thoughts ever spiritually given. Let him be heard, if Revelation is to be quoted at all. But what does David say of God's creation: "Praise him, ye sun and moon; praise Him all, ye lights amidst the starry heavens; praise ye the Lord, for he hath established them for ever and for ever. His law is a decree which shall not pass." He does not say much there about falling stars or worlds on fire.

The Scientist will turn round, and ask—What! Are you trying to establish the fact, that there are no physical changes? I answer—Certainly not. I knew on earth that there were physical changes. Shores on one side of the ocean are higher than in the days of the past. In every pit, in every quarry, can be seen the convulsions of nature. I grant all these changes, but I claim all the changes that have taken place, and all that are likely to take place, as being free and distinct from the orthodox notion of annihilation. Matter, like space, cannot be annihilated. It is the slave of change. Think you that I would assert, that I had followed one iota of the multitudinous changes to which matter is subject? God forbid, that I should be guilty of such egotism. I know that I have now what we are pleased to term a spiritual body, but this I know, that in the distant future my present body will have undergone as great a change as the body which is mine now compared with that which was mine when on earth. Very well, this is a revelation,

and if man would but try to *know* it, and not to have *faith* in it, what comparison would the revelation of old bear to it? I mean those portions of it which I have but just given. Do you think that because the grave has claimed the first great change which humanity has to undergo, that there and then ends the mutability of Self, and that at once man becomes clothed with the immutability of his Father God? There can be only one immutable, who is in Himself all that is real and true in knowledge, and that is God, the Great I AM: He Who stands alone Eternal and Immutable.

Throughout earth-life, the body has been preparing for the change, which culminates in the grave. Every day and every hour in time is preparing for the formation of the spiritual body, and the same law prevails throughout the Creator's Empire. Every intelligence beyond the grave has form, that which has determinate size and shape. Not the highest in Heaven can form a correct and comprehensive opinion on the divisibility of matter. The study of real knowledge, commenced by me on earth, has been under the mercy of God cultivated in my higher form of existence. I crave the patience of your readers, because in other Controls I intend to take them quietly and carefully every step, from the first to the last of my spiritual studies, and the cultivation of real knowledge, which is—Ascertaining and deriving knowledge from God's Laws, which bring Self-hood ever nearer and nearer to Him.

TEACHINGS AND ADVICE FROM THE SPIRIT-WORLD.

Written through the Mediumship of "Lucretia," Clifton.

As to the development of the Soul-powers—this is the means of bringing that celestial happiness we have spoken of, to the very door of your being. Neglect not this thing! Try, in silence, to commune with your inner being—unfolding the powers that now lie inert within you, and the outcome will fill your bosom with joy. Live a life of interior contemplation. Let the things of the earth—its false delights and garish baubles—pass unheeded by. Disturb not yourself by thoughts of earthly things; but in the solitude of your chamber open your soul, and let the heavenly visitors enter and instruct you how to live the life of the Spirit, eradicating all that pertains to useless things of the earth. And so will the Angels take up their dwelling within you, and then indeed will you have attained to the supernal joys of the Father, who doeth all things well.

You have doubted the actual presence of your Controls, and friends who have passed over. Doubt no more, but let your mind be at rest. You have indeed seen your friends, but they have not been actually in the room. Your spirit has sought them in the spiritual region. They have really come to you, but only in your spiritual nature have they been near. To make this plainer—Although you see them in your room, they do not see the room, but only your spirit. To those risen high in this land, material objects are not discernible; but if, perchance, they should be, it is only as a shadow—hardly perceptible.

Unseen and unheard by the material senses, the Angels from the Inner Life do their work of advancing the souls of those on earth. These white-robed spirits have not lived on your planet. Some have always abided in the world of spirit, others in planets far removed from earth. The shadows of ignorance shall pass, and the light of true intelligence shall beckon and illumine the way to higher attainments of the Soul.

We would advise all to portion a certain time of the day to the study of the Soul-powers. Concentrate your mind on that one thing, and after a time, if you seek with perseverance, you will see the radiant friends around you, who will help you to open the door of the Soul!

SPIRITUAL ENCOURAGEMENT AND BENEDICTION.

The blessing of The Infinite rest upon you all! At this time of rejoicing I come. May the ensuing year bring to one and all peace and happiness! We, in this World of Spirit, take an interest in all that happens to our brethren on earth. Do not think that when we leave the earth-life, we lose all interest in it. No, indeed; still are we often in your midst, advising and guiding the weak ones on earth. We ever work to promote the growth of the soul in true spirituality: and can you not picture to yourselves our joy, when one listens with earnest ear to our teachings? Ah! what earthly delight can equal this, when, our efforts being crowned with success, we introduce to our band of spiritual

workers, another brother or sister? The Great Spirit breathes a blessing on such a one, and gathers the awakened soul to His bosom.

So, dear brothers and sisters, "faint not in well-doing," but bravely march onward in your blessed work, and scatter far and near the seeds of true knowledge. Some may fall on barren ground, but let not this discourage you; but remember that some may perchance fall where they will bloom into sweet, fragrant flowers, and will be gathered by the angels, and taken to their bright home beyond, where, when your material life is over, they will greet you, and make beautiful your Spiritual Home. Each kind word to a suffering brother, each charitable action, is treasured in the Home of the Soul. So, strive that your life here may be good and pure, for the life beyond is a reflection of your life here.

We do not work to promote happiness, that will last only the earth-life; but we work for that which will merit happiness and progress in the soul's Spirit Home. Thus, care and privations, which are incidental to the earth-life, are not considered so dreadful to us, for we see below the surface, and know that the spiritual life is benefitted often thereby; and we cannot grieve when we see the soul strengthened in its growth by those very trials which you deplore, and think so hard to bear. If you lead the *true* life these cares would be powerless to darken your soul, for you would have that interior peace and happiness which earth cannot destroy.

May the blessing of the All-wise rest upon each one!

THE CHILDREN'S PROGRESSIVE LYCEUM.

ITS ORIGIN AND METHOD.

A Dialogue between John, a Senior, and William, a Junior, member of the Children's Progressive Lyceum. A Spiritualistic Sunday School. BY ALFRED KITSON.

JOHN.—Well, William, and how do you like the Lyceum?

WILLIAM.—How do I like it? why, I just wish that all Sunday Schools in the land were going to be made into them.

J.—And how do you like the Marching and Calisthenics?

W.—I should not like to be without them.

J.—Well, I hope you will make use of the advice our Conductor has given us, and try to cultivate a graceful step whenever you are walking.

W.—And so I do. I sing the hymns we have learned at the Lyceum to myself, and keep time to them when going about my business; and it is so nice that I scarcely feel to have travelled the distance. I am at my journey's end before I think of it. You know "Shuffle-feet," how he loiters when going an errand, and how he slurs his feet when walking. Well, I thought I would try to induce him to improve his manner of walking. So one day when I had a long journey to go, I got him to accompany me. On our way I said to him—"Will you try to keep step with me, Harry?" you know that is his right name, "and I'll whistle a tune for us?" I soon got him stepping with me. And then I commenced whistling the tune—"Sing all together," and he was so interested that he forgot to shuffle his feet. He enjoyed himself so much that when we returned he wished we had another journey to make. I told him that was the way I did, and asked him to try it too, which he promised he would. Since then he has learnt two verses of the hymn, so that he will soon be able to sing it for himself.

J.—Well done W.! You have done a good work for Harry; and you are realizing the benefit of the Marching. I hope you will be still more successful.

W.—Thank you, J., I hope so too, I mean to try. But do you know, I often wonder how Lyceums came to be formed at first. Can you tell me?

J.—I may be able to give you some idea, if not a full account.

W.—Thank you. Now I'm all attention.

J.—You must know then that there are people living to-day who can visit in spirit, not only various places on the earth, but in the Spirit-world too—something like we read of St. Paul and St. John doing in days of old. Such a person is Mr. A. J. Davis, of America. He has often visited different places in the Spirit-world, one of them being where the little children who leave this earth are received and taught.

W.—Have they got to learn in the Spirit-world?

J.—Yes, W., no one is allowed to remain ignorant in God's Kingdom.

W.—And how are they taught? Have they got books, spiritual ones I mean? And do they read as we do?

J.—Oh no. Their system is much more entertaining than that. Their wise and loving angel-instructors teach them to see the wisdom and love of God in the beautiful flowers, trees and landscapes. One of their pretty songs is:—

"We love the Father, He's so good; we see Him in the flower,
We hear Him in the rain-drop, He speaketh in the shower;
His smile is in the sunlight, His beauty in the bow,
We hear His whisper in the breeze, and in the zephyr low.

"His wisdom's in the dewdrop, that sparkles on the leaf;
His truth is in the violet's hue, His love's in all we see;
He's merciful and kind to all, and ever just and true;
To those who truly on Him call, He ever gives their due.

"He soothes the stricken mourner's heart, He asks the weary soul,
And leads them, while He joy imparts, to an eternal goal.
In Nature's grandest works we find His great immortal skill,
Then let us each, with humble mind, learn to obey His will."

And thus their songs help them to more fully understand and recognise the wisdom, love and goodness of God in all that surrounds their spirit-homes, and when their angel-instructors wish to illustrate their great and sublime lessons, they do so by arranging the groups to that end. Suppose they wish to teach them respecting the motions of the heavenly bodies, the sun, moon and all the planets, they arrange

the various groups of children so as to show their position and motions. The first group would represent the planet Mercury. The next, Venus. The third, our earth. The fourth, Mars. The fifth, Jupiter. And so on until all are represented by a group. Then when these have been arranged properly, with banners in their hands, and badges duly fixed, they commence their grand march around the centre, all keeping their respective distances therefrom, the groups that are nearest the centre being able to make their circuit much sooner than the outer ones, or make many circuits to the outer one's one. And so the motions of the planets are represented unto them in a most entertaining and graphic manner.

W.—How nice to have lessons arranged in such a pleasant way! How joyous they must be! I wish I could visit them. What a fortunate man Mr. A. J. Davis is to be able to visit all those grand places, and see those splendid sights!

J.—It would be really delightful to witness marches where they are not cramped in their movements for room, and where they have space enough and to spare to execute their grandest evolutions, not only in splendid halls whose architecture is perfect, but in the "evergreen fields" and lovely gardens where flowers of rarest hue shed their fragrance on all around, and trees whose golden leaves and luscious fruits are waving in the breeze, and birds of gorgeous plumage are pouring forth their happy songs of praise. But we owe deep gratitude to Mr. A. J. Davis, who, on seeing these beautiful schools, and learning the principle on which they were conducted, sought to establish schools on earth, where lessons could be imparted on the same plan. And to effect this he gave a descriptive discourse on the method of instruction in the Summer-land and enlisted the sympathies of some noble-hearted gentlemen, and these, under the instructions of Mr. Davis, established the first Children's Progressive Lyceum on earth.

W.—I would like to hear more illustrations. Are there any more?

J.—Yes. One of them deals with music. He showed how children were arranged to represent music on such a scale that, in its compass, our best organs are insignificant in comparison to them. Again, the arrangement and names of the groups of our Lyceums are borrowed from the Summer-land. They are more symbolical of the development of the Soul, from infancy up to manhood, than an illustration of Geography. The names of the twelve Groups, that compose a full Lyceum, are as follow:—First is the Fountain group. Second the Stream. Then River, Lake, Sea, Ocean, Shore, Beacon, Star, Excelsior, and Liberty. The Fountain of all life is God, from whom a Stream of life is forever flowing and manifesting itself in infancy. As time passes on, it gains higher degrees of strength and knowledge, which are symbolized by the River, Lake, and Sea groups. At the age of manhood, it may be said to have fairly embarked on the Ocean of life, in search of more definite knowledge. In this it is tossed to and fro, from theory to theory, until it is weary with vain endeavour. At last it finds an anchorage, and having made fast and gained the Shore, the Beacon-light of hope now begins to shed its cheering rays on his pathway, and as he pursues his journey a new Star begins to rise on his mental and spiritual horizon, which inspires him with fresh vigour, and renews his courage to toil on ever Excelsior. Thus strengthened he ascends the mountain of truth, which gives him Liberty to know, and understand, and think, and act for himself as his reason and conscience dictate. Thus we have portrayed in the arrangement of our Lyceum, a glowing symbolic picture which speaks, with a silent tongue, the unfolding of the Divinity within us.

W.—Then our Lyceum may be taken as an answer to our prayer, "Thy Kingdom come, and Thy Will be done on Earth as in Heaven?"

J.—Yes, with respect to the instruction of children, and I hope these Lyceums will continue to spread until the earth is covered with them, and thus make it possible for God's Kingdom to be fully established.

W.—That will be a happy day. But I must not detain you longer. I thank you for the information you have given me. I shall now love our Lyceum more and more. *Exit.*

A Good Book.—In the interests of my fellow Spiritualists, allow me to name a little book, with which if readers are not already acquainted, they will do well to possess themselves of. The price is only 3s., and it contains to my thinking more of the "Arcana of Spiritualism" than I have found in the whole range of Spiritualistic literature with which I am conversant, and my Spiritualistic library consists of over 160 volumes, all of which have been diligently studied. The work I refer to is "Life Beyond the Grave," by a Writing Medium.—AUGUSTUS JOHNSTON, A.B., M.B., &c., Gale House, Ambleside, Dec. 14.

PLYMOUTH: Richmond Hall.—On Tuesday evening, 9th, Mr. Clarke satisfactorily replied to questions from a very large audience. Sunday afternoon seance well attended despite torrents of rain, while the evening service was crowded to overflowing. Mr. Clarke lectured on "The Grandeur of Spiritualism," followed by spiritual delineations from Mrs. Trueman. The Society will entertain Mr. Clarke at a farewell tea, on Wednesday evening, 31st inst.—JNO. IRWIN.

LEICESTER: Silver Street Hall, Dec. 14.—There was a good congregation. Mr. Bent's spirit-guides spoke on "Nearer, My God, to thee, Nearer to thee!" It was a very interesting discourse, full of sympathy and love with the angel world, and to the brotherhood of mankind. The Annual Tea and Entertainment will take place in the above Hall, on New Year's Day.—COR.

DEVONPORT.—Dec. 14.—Morning: Mr. J. Paynter gave a very interesting address, on the "Facts of Spiritualism," and read extracts of the experiences of many eminent personages. Miss Bond for the first time in her normal state, gave several clairvoyant descriptions, many of which were recognised. In the afternoon, the guides of Miss Bond gave a very eloquent discourse on "Mediumship," and how to cultivate it. Descriptions of a great number of spirit-friends were again given, with greater success than in the morning. At the evening service, the controls of Mr. J. Carswell gave a splendid discourse on "What is the Use of Spiritualism?" Miss Bond then gave twenty-four clairvoyant descriptions, the greater portion of which were recognised.—ASSISTANT SEC.

STONEHOUSE: Sailors' Welcome, Union Place, opposite Siloam Chapel, Dec. 14th.—11 a.m.: The guides of our young friend Mr. J. Carswell spoke on "Spiritualism, and its future," which was very ably and comprehensively dealt with to a good audience. 3 p.m.: Circle, at which several new friends were introduced. Mr. Paynter's controls answered several questions, and clairvoyant descriptions were given by this medium. 7 p.m.: The controls of Mr. W. Burt spoke on "The power of Truth," based upon the words "Felix trembled." The address, full of power and arguments, lasted nearly an hour in delivery, and was listened to with breathless attention by an increased audience.—W. B.

CAVENDISH ROOMS: 51, Mortimer Street, W., Dec. 14.—Mr. J. J. Morse spoke on "Men, Devils and Angels," showing that a proper study of man could only be founded upon a correct analysis of the powers, functions, attributes, and instrumentalities that go to make up man on the external plane, and a proper knowledge of the inner faculties whereby the innermost, the Spirit, maintained its connection with the outer world. Man was regarded as part of Universal Being, and as neither had fully unfolded their possibilities, it was idle to expect perfection in human nature now, or in the past. The diseased in body, distorted in mind, dwarfed in spirit were the embodiments of discordant relations, the causes of discord in others, "devils" because the centres from which radiated devilish conditions. "Angels" were the opposite: often found on earth. Unselfishness and devotion often are expressed among the poor, and indeed among all when sorrow and suffering stirred up compassion. An earnest and eloquent exhortation closed the address, that we should all strive to become angelic through Justice, Truth and Love.—BETA.

HEFTON-LE-HOLE: Miners' Hall, Dec. 14.—Mr. Wm. Westgarth, under control, answered and explained six very varied questions or subjects (sent up by the large audience) in a very satisfactory manner; to do so required a great amount of talent.—JAS. MURRAY, Sec.

BRADFORD: Walton Street Church, Dec. 14.—Mrs. Wallis, of Glasgow, visited the Lyceum and gave an address on the Education of the young in spirit-life. Mr. Hartley read a poem, and Mrs. Wallis closed.—Mr. Hepworth spoke in the evening on "Who are the credulous?" which brought out the difference between the orthodox and Spiritualists as to their basis of belief.—ALPHA.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Dec. 14.—Mr. Guy gave a short but interesting trance address in the morning, after which other members passed under spirit-influence. Mr. Guy again spoke in the evening in a very acceptable manner, showing that he will be a very useful medium. Mr. Gellietie and Mr. Corby gave some of their experiences. On the whole we had a very good day.—A. MCKIMMING, Sec.

BACUP: Public Hall, Dec. 14.—Miss Musgrave, of Bingley, spoke in the afternoon in a very instructive manner, upon "The Bible," and very clearly showed that it was the work of man more than of God. In the evening her controls took for their subject, "Orthodox Christianity to-day, and Spiritualism," which she handled in a grand style. I must say this young lady's guides are quite at home on the Bible and its true teachings.—J. B.

ASHINGTON.—Annual Tea party on Saturday last. Mr. J. G. Grey did excellent service, and on the Sunday, assisted by Messrs Murray and James. Mr. Grieves was controlled publicly in the chair for the first time. Mr. Pearos exhibited spirit-photographs.—J. ROBINSON.

LEEDS: Edinburgh Hall, Sheepscar, Dec. 14.—Mr. J. B. Tetlow spoke on the chairman's lesson, in the morning. In the evening his guides desired the audience to propose a subject, when some half-dozen were submitted, all of which were dealt with in a masterly manner. This speaker will be welcomed wherever he goes.—COR.

WEST HARTLEPOOL: Brunswick Street, Dec. 14.—Mr. G. Tytrell disappointed us, and the morning meeting was suspended. A deputation waited on Mr. Kneeshaw, Middlesborough, who kindly delighted the evening meeting for an hour on "Religious Thoughts." We pray that Almighty God will bless him, feeling that a career of usefulness is before him. Collected for Liabilities, 5s. 7d.—WM. WARDELL, Sec. W.H.S.A., 8, Havelock Street.

BISHOP AUCKLAND: Gurney Villa Templar's Hall, Dec. 14.—Mr. J. Mensforth received the strict attention of his audience. All he requires is plenty of platform experience. On Christmas Day there will be a concert and general re-union of the Spiritualists of the district. Refreshments will be provided for visitors at Mr. J. Rowell's.—G. TYRELL, Sec.

BOWLING: Spiritual Tabernacle, Harker Street, Dec. 14.—Mrs. Wallis, of Glasgow, gave an able lecture in the afternoon on "Salvation by Grace," in which she contrasted in an instructive and clear manner the Orthodox dogmas with Spiritual teachings.—PINDER.

BIRMINGHAM: Oozells Street School, Dec. 14.—Mr. J. W. Mahony addressed us on "Spiritualism, and Progress in Religion," in which he pointed out that without progress all religions would die: hence, the necessity of the religious world availing itself of the revelations of Spiritualism. We had a very good audience.—COR.

SALFORD: 83, Chapel Street, Dec. 14.—Mrs. Barnes discoursed in the evening on "The Resurrection," in an excellent manner to a good audience. There was a deficiency of nearly 4s. in the day's expenses, leaving nothing for the kind speaker. The collection on Sunday will be for Liabilities Fund.

OLDHAM: 176, Union Street, Dec. 14.—Mr. Plant gave, under the influence of his spirit-guides, medical prescriptions in the morning, which indicated that the human frame was quite open to his spiritual sight. He described the spiritual gifts of some. In the evening he spoke of the abode of spirits, and their relations to us; concluding by describing the spirits attending persons in the audience.—J. H. NORRIS, Sec., 3, Hyde Street.

PENDLETON: Town Hall, Dec. 14.—Mr. J. S. Schutt answered questions after a short address in the afternoon. He gave an excellent discourse on "Spiritualism, what is it?" in the evening, to a large and intelligent audience.—COR.

FELLING: Park Road, Dec. 14.—Mr. Jos. Stevenson gave a splendid lecture on "Some of the facts of Spiritualism." It was well received. Questions answered at the close.—J. T. HOGG, Sec., Sheriff Hill.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, DECEMBER 21st, 1884.

LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Miss R. Dale Owen, "Robert Dale Owen, and Mary Robinson; a Chapter of Biography."
 MARTLEBONE ROAD.—Spiritual Mission Rooms, 187, Seymour Place, at 11 a.m.: Mr. Hopcroft; at 7, Mr. Hopcroft; Wednesday, at 7.45, No Seance; Thursday, 7.45, J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.45, Mrs. Walker. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.
 UPPER HOLLOWAY.—Dick Whittington Coffee Tavern (near Archway tram and 'bus terminus), at 7: Mr. Swatridge, Trance Address.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.
 UPPER HOLLOWAY.—Mr. T. Swatridge's, 3, Alfred Terrace, Tuesday & Friday, at 8.
 KENSINGTON.—61, 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.: Miss Wilson.
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Gregg.
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Ingham and Mr. Holdsworth.
 BIRMINGHAM.—Oozells Street Board School, at 6.30: Mr. Smyth, the "Spiritual Spheres," with Diagrams.
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: Mr. C. G. Oyston, "The Relation of Spiritual Phenomena to the Known Laws of Nature."
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 2.30 and 6.30 p.m.
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6, Miss Musgrave and Mrs. Wade.
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Craven.
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mrs. Riley and Miss Harrison.
 CARDIFF.—At Mrs. Cooper's, 59, Crokerbottom, at 6.30.
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Mr. T. Smith, Address: at 3, Miss L. A. Bond, "The Birth of the Spirit"; at 6.30, Mr. J. Paynter, "The Second Coming of Christ."
 EXETER.—The Mint, at 10.45 at 6.30: No Information.
 FELLING.—Park Road: at 6.30: Mr. Robert Rodhead.
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Mr. Wallis: "Jesus in Spirit-life." Lyceum at 5.
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Bailey and Mrs. Illingworth. Lyceum at 10.30. Monday Service, 7.30.
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.
 HUNTON.—Miners' Old Hall, at 6.30: Mr. W. H. Robinson.
 KILGILBY.—Lyceum, East Parade, 2.30 and 5.30: Local.
 KILLINGWORTH.—At 6, No Information.
 LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, at 2.30 and 6.30: Mr. Armitage.
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. Hepworth.
 Wednesday evening at 8; free service: Mr. Peel.
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30: Mrs. Burdett.
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mrs. Groom.—Jno. Ainsworth, Sec., 23, Heathcote Street, Edge Hill.
 MACCLESFIELD.—Spiritualist Free Church, Paradise Street, at 6.30: Rev. A. Rushton.
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: Mr. W. Johnson.
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Local.
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. J. Dunn.
 NEWCASTLE-ON-TYNE.—Weir's Court at 10.30 and 6.30: No Information.
 NORTHAMPTON.—Copper Cottage, Copper Street, 2.30 and 6.30.
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. J. G. Grey.
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30.
 OLDHAM.—176, Union Street, at 2.30 and 6: Mr. Nuttall, Rochdale.
 OSWALDSTWISTLE.—At Mr. Newell's, Smithy Brook, at 2.30 and 6.30, Mr. and Mrs. Newell, Trance and Impersonating Mediums.
 PENDLETON.—Town Hall, at 2.30 and 6.30: Mr. Condon.
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.
 PLYMOUTH.—Richmond Hall, Richmond Street, at 2.30, public seance; at 6.30, Mr. R. S. Clarke. Tuesday at 7.30.
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.:
 SALFORD.—83, Chapel Street, at 10.30 and 6.30: Mrs. Barnes.
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:
 BOWERY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Mr. A. D. Wilson.
 SPENNYMOOR.—Waterloo Long Room; No Information.
 STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Mr. J. Huxson, "Spiritualism, its Mission to Humanity"; at 3 p.m., Circle; at 7, Mr. W. Burt, "The Ancient of Days."
 SUNDERLAND.—323, High Street West, at 6.30: Circle.
 TUNSTALL.—13, Rathbone Place, at 6.30.
 WALLSALL.—Exchange Rooms, High Street, at 6.30.
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30; Mr. Jos. Stevenson. Wednesday, Circle, at 7.
 WESTHOUGHTON.—Late Infants' School, Wignates, at 2 & 6: No Information.
 WEST FELTON.—At Mr. John Taylor's, 19, George Street, at 6 p.m.

SPECIAL SERVICES, ANNIVERSARIES, &c.

BIRMINGHAM.—Social Solace at Baskerville Hall, The Crescent, Cambridge Street Dec. 31. Tickets, 1s., at Mr. J. W. Mahony's, 101, Lennox Street.
 DEVONPORT.—Inauguration of Free Spiritual Society, by Tea and Entertainment at Oddfellows' Hall, Ker Street, on Tuesday, Dec. 23. Tickets, 1s. each.
 FELLING.—Park Road, Christmas Eve, an Entertainment; after which a Coffee Supper, at 61.
 LEEDS.—Edinburgh Hall, Sheepscar, Dec. 31, Watch Night Service.
 LEICESTER.—Silver Street Hall, New Year's Day, Annual Tea and Entertainment.
 MACCLESFIELD.—Christmas Entertainment, Dec. 25, at Paradise Street Free Church.
 NORTH SHIELDS.—6, Camden Street, Friday, Dec. 27. Christmas Tree and Bazaar.
 NOTTINGHAM.—Beaconsfield Street, Hyson Green, Dec. 21 & 22, Anniversary Services. Mrs. Groom.
 NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, Dec. 25, Christmas Party. Tickets, 1s.
 WEST FELTON.—Coffee Supper at Mr. Thomas Weddell's, 31, Edward Street, on Dec. 24, at 7 p.m. Tickets 9d. each. Spiritual Meeting after Supper.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—CAVENDISH ROOMS Sunday, Dec. 21. MAIDSTONE, Secular Society, Jan. 4, 1885. MAIDSTONE Spiritual Society, Jan. 6. 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. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home. Sundays: Dec. 21, Stocksteads; 28, Manchester; Jan. 4, 1885, Rochdale, Marble Works; 11, Manchester; 18, Liverpool; 25, Barrow-in-Furness; Feb. 1, Rochdale, Marble Works; 8, Saddleworth; 15, Bacup.

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

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. Swatridge 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.

MR. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, 2, Carlton Place, South Side, Dec. 21, "Jesus in Spirit-life." 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.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

ATMOSPHERIC CONDITION 1.—The phenomena cannot be successfully elicited in very warm, sultry weather, or extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

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

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

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

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

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

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

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

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

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

LITERATURE.—All investigators should read THE MEDIUM AND DAYBREAK, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of THE MEDIUM, or in case of difficulty, address J. Burns, 16, Southampton Row, London.

