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SPIRITUALISM.

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THE ANTIQUITY OF THE MEXICANS.

THEIR DESTRUCTION AN ABSOLUTE NECESSITY FOR THE CHURCH.

Having, in my previous articles, substantiated by high Christian authority and existing evidences, that the religion of the ancient Mexicans was similar, in almost every respect, to that of the Roman Catholic, and that they had attained a degree of civilization, superior in many respects not only to their conquerors but to the most enlightened nations of Europe, I propose to consider in this article their antiquity, and the direct necessity the "Church" felt for their complete extinction.

As to the former, no better authority can be quoted than Humboldt, who observes that their traditions remind him "of others of high and venerable antiquity"; "that it is impossible to read the descriptions which Herodotus and Diodorus Siculus have left us of the temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to the teocallis of Anahuac"; and in describing one of their ancient pictures he says: "We distinguish in the relief represented in the eleventh plate, a group of three figures of slender form, and drawn too correctly for the infancy of art." He considers their calendar to be "one of the most ingenious to be found in the history of Astronomy," that nothing in the "denomination and hieroglyphs of their months indicates that they have taken birth in a more northerly clime"; and in regard to their knowledge of the elephant, which is represented in many of their pictures, he wonders if they sprang from Asiatic origin, or if their traditions (burnt by the monks) went back to a period when America was peopled with those animals, "whose petrified remains are found even on the ridges of the Mexican Cordilleras"; and that the analogies which are apparent between the Mexicans and Asiatics, "perhaps preceded the present division of Asiatics into Chinese, Moguls, Hindoos and Tungoosea." "It cannot be doubted," says he, "that the greatest part of the nations of America belong to a race of men, who, isolated ever since the infancy of the world from the rest of mankind, exhibit in the nature and diversity of language, in their features and the conformation of their skulls, *incontestable proof* of an early and complete separation."

Professor Draper scouts at the monkish stories, and says that the student "will find himself constrained to cast aside such idle assertions as altogether unworthy of confutation, or even of attention."

Count Galindo, "fired with the contemplation of the Mexican ruins, pronounces that country the true cradle of civilization, whence it passed over to China, thence to Europe."

Professor John Fiske, in reviewing it, says: "Now the Aborigines of this Continent were made out to be Kamtchatkans, and now Ohinamen, and again they were shown, with quaint erudition, to be the remnants of the ten tribes of Israel. Perhaps none of these theories has been exactly disproved, but they have been superseded and have lost their interest. We now know that in the earliest post-Pliocene times, if not in the Pliocene age itself, at least four hundred thousand years ago, the American continent was inhabited by human beings."

Some of the early writers were inclined to take a semi-enlightened view of this matter, but the Inquisition placed its iron hand on all works tending to disprove the Christian theory, and they were prohibited being published. The Dominicans spread the report that the Mexicans "could not carve the true figure of a man till after their conversion." The story was believed by the faithful. It had its run, till it was disproved in the same manner in which another Christian lie was exploded: That, as a punishment for having spat upon Christ, none of the Eastern Jews could expectorate without soiling his chin.

Boturini spent eight years in his researches, procured many ancient pictures and valuable manuscripts, and his museum was declared to be the most perfect in existence. But just as he was about to commence his work, he fell under the suspicion of the Inquisition, was sent to Spain, and his collection destroyed. He published a simple sketch from memory.

Although thoroughly Catholic, he was enthusiastic on the subject of Mexican antiquity, and in his eagerness to make the Mexican and Christian traditions correspond, says: "No pagan nation refers primitive events to fixed dates, like the Mexicans. . . . And the first who were converted to Christianity, who were at that time perfectly well aware of their own chronology, and applied themselves with the utmost diligence to ours, have transmitted to us the information, that from the creation of the world to the happy nativity of Christ, 5,199 years had elapsed, which is the opinion or computation of the Committee of Seventy." Or,

in other words, as the Mexican fixed dates would not fit exactly into the Christian legend, the legend was made to fit the fixed dates, and the barbarous Mexicans, supported by the learned Committee of Seventy, have given Christianity a new date for their Mosaic creation. As these Catholicized Mexicans were asked to compute from the birth of Quetzalcoatl to the commencement of the Christian era, it is evident they must have had a fixed date for the birth of their god, who was supposed by the Spaniards to have been Adam, yet it does not account for their other three periods of time, amounting to over 13,000 years, and for which they also had fixed dates. These three periods were pronounced myths by all Christian historians, yet, if one be true, why not the others? But under the paternal care of the Inquisition, it would not have been surprising if the Mexicans had made the date fit any groove demanded.

As some discontent was exhibited in European circles at the awful slaughter of these poor people, the "Church," in order to exculpate herself and show there was a necessity for these severe measures, gave out that they were cannibals.

These charges were made principally by Torquemada—a very unsavory name. History records three of this name: Juan, a papal theologian, who procured the condemnation of Wickliffe and Huss; Tomas, the first Inquisitor-general of Spain—a man of bloody memory; and this historian. They were all members of the Dominicans, who sought "to merit heaven by making earth a hell."

Bishop Zumarraga, in a letter written a few years after the conquest, states that "20,000 victims were yearly slaughtered in the capital." Torquemada improves on this, and makes it "20,000 infants," and Herrera, "that 20,000 were slaughtered on a specified day in the year." But Bishop Las Casas says: "This is the testimony of brigands, who wish to find an apology for their own atrocities."

Some of these veracious historians also state that, at a dedication of a temple in 1486, the Mexicans sacrificed 70,000 slaves; Torquemada gives the number at exactly 72,344; another at 80,400 and still another rounds its off with an even 100,000; and all claim that the Mexicans feasted on the dead bodies. "But who can believe," says a commentator, "that so numerous a body would have suffered themselves to be led unresistingly like sheep to the slaughter? Or how could their remains, too great for consumption in the ordinary way, be disposed of without breeding a pestilence in the capital?" Yet this statement was accepted as a fact, on the testimony of two common soldiers, who claimed to have counted 136,000 skulls in one temple.

In the educational statistics of Spain, published in 1880, it was noted as a lamentable fact that less than one in forty-seven of the population could read and write; and, as at the time of the conquest, 365 years ago, this ignorance was much more widely spread, it is hard to credit that two common soldiers of that day could count 136,000 skulls in one heap.

As the Mexicans had all the ceremonies of the "Holy Church," is it not more probable, that if there were a few skulls and bones in their temples, that they belonged to their saints and holy martyrs? One of the wonders of the Cathedral of Cologne is the Chapel of the Three Magi, which contain the skulls of the Three Wise Men who came to worship the infant Jesus, and it was not many years before the "Reformation," that a church was built expressly for the exhibition of "a finger of the Holy Ghost."

One writer assures his readers, as a fact beyond dispute, that the devil introduced himself into the bodies of the idols, and persuaded the priests that his only diet was human hearts. It furnished a very satisfactory solution to his mind of the frequency of sacrifices in Mexico. Yet, these slaughters and cannibalistic habits are not in keeping with the character of the king, who is recorded by these same historians as a man "of a mild and a moderate disposition"; and of whom Diaz says: "On our way home (after the first interview with Montezuma) we could discourse of nothing but the gentle breeding and courtesy of the Mexican monarch"; nor with the account of the siege of the city of Mexico, where all admit that though pushed to the direst extremities for food, nothing could induce the Mexicans to eat the flesh of the killed; but, is in better keeping with the reports of the siege of Roussillon, a city in Aragon, in 1475, where the Spaniards *did eat their own dead*.

The United States have been dedicated by the "Church" to the "Sacred Heart," and cheap prints showing the Virgin and Jesus with their exposed hearts pierced with a knife, are for sale in all Catholic book-stores. This custom was taken from the Mexicans, as their pictures show that they were

particularly fond of bleeding hearts. It is an indubitable fact, and one that I can demonstrate if it be necessary, that this bleeding heart business was not in vogue among Catholics till after the conquest of Mexico; and this is not the only custom which the "Church" now indorses, that could be traced to a similar source.

As far as the fundamentals of Christianity are concerned, I have shown that the Mexicans far antedated the present scheme, and differed only in name, and they proudly pointed to their monuments and fixed dates as unquestionable evidences of their acquaintance with these things for thousands of years; so, finding it necessary to Catholicize what were left of them, the conquerors commenced by destroying their symbols and perverting their history.

The first archbishop, Juan de Zumarraga, collected all their paintings, &c., from every quarter, piled them in a "mountain heap," and reduced them to ashes. Even the common soldiers destroyed every chart and volume that fell into their hands. One historian says: "The war has never ceased against the monuments of the country, and the few that fanaticism has spared have been nearly all demolished to serve the purposes of utility." From Cogolludo we learn that "the ecclesiastics, whose *care* accelerated the conversion of the Mexicans to our holy Catholic faith, animated with a zeal which they felt for their interests, not only destroyed and burnt all the idols which they worshipped, but likewise all the books which they possessed, and whatever else they imagined might furnish occasion for the practice of superstition and pagan rites." Even those which escaped the hands of the clergy and were carried to Spain, as curiosities, suffered in like manner. One valuable MS. belonging to the family of Giustiniani was given to the children as a plaything for the nursery, and on several occasions they tried to burn it, but, being of tough deerskin, it was preserved, though badly scorched. This feeling against the Mexican evidences was indulged in up to a recent period, as an attempt was made to erase several passages in the Codex Telleriano-Remeusis, by crossing out some lines with a pen, and totally obliterating others.

Kingsborough informs us, that great pains were taken by the monks and clergy to root out all remembrance of Quetzalcoatl, and that legendary tales relating to his life were not allowed to be inserted in books published either in Mexico or Spain, and adds: "It is very remarkable that Bernal Diaz, who wrote a circumstantial account of the conquest of New Spain (Mexico), and whose memory seems scarcely ever to have failed him, should, in describing the city of Cholula and its famous temple, have declared that he had forgotten the name of the idol (Quetzalcoatl) to whom it was dedicated; although it appears, from what he says a few chapters afterwards, that he had not forgotten the number of steps of which the staircase leading to the upper area of that temple consisted."

The original MSS. of Torquemada's "Indian Monarchy" were mutilated by command of the "Church," and when the second edition was about to be printed, the editor admitted that the entire first chapter of the second book, which he calls "the Key," was omitted, and appealed for permission to publish it, saying that "the reasons for secrecy seemed no longer to exist." But this permission was refused, and had it not been for "the preservation of a chance copy of the first edition, from which a second was printed in 1723, the name of Quetzalcoatl would scarcely have been handed down to us."

Don Martin Fernandez de Navarrette says, that when the publication of the "last will" of Bishop Las Casas was referred to the Academy of History at Madrid, they decided that they did not think it convenient to allow it to be published. And why? This bishop had spent fifty years of his life trying to ameliorate the condition of the Mexicans, and crossed the Atlantic twelve times to plead their cause. In vain had he shown that whole provinces were depopulated for the sake of working the mines; that thousands were perishing in the pearl fisheries, sugar plantations and other laborious and unaccustomed work, and begged for mercy for the remaining few. The fiat of the "Church" had gone forth: the secret must be kept; legends could not contend with fixed dates; and Europe trembled in the balance, so long as one educated, uncatholicized Mexican lived. Humboldt speaks of a picture painted after the conquest, showing a number of Mexicans driven to the banks of a river, where they were first baptized and then drowned.

I find a peculiar reason given for the extermination of these people in the following: "The clergy who first proceeded to the New World were extremely desirous

to discover the fulfilment of the prophecy, in the history of the Mexicans; nor did some of them scruple to affirm that they had discovered the beast mentioned in the Revelation; and pious enthusiasts like Rev. Edward Irving easily persuaded themselves, from the shape of the Mexican lakes, that Mexico must be the beast spoken of in the prophecies, since nothing, in their opinion, could be more clear than that a beast must mean a state or city, and Mexico being situated on the shores of two lakes, which presented in their shape a mysterious combination of the seven component parts of an animal, and the sign of the beast was indicated by the licentious (?) manners of the Mexicans, therefore the Church should crush this sanguinary monster."

Could fanaticism go further? Simply because the peculiar conformation of their lakes, with their outlets and supply streams, could be magnified into something resembling the component parts of a camel,—head, neck, body, and four legs,—the inhabitants should be slaughtered. What a pity that the "lunatic of Patmos" had visions, was inspired to write the Revelation, and left no key for its elucidation!

Another writer justifies the "Church" in her conduct, and insists that the Mexicans were barbarians, and deserved the most extreme measures, because they called their devil the "rational owl"; for, says he, "How can the devil be rational?" Yet he forgot that the Christian devil, their "Prince of Darkness," is called Lucifer (Light-bearer).

But "the business of conversion went on prosperously. It was not difficult to pass from the feasts and festivals of one religion to the feasts and festivals of the other." It was simply a change of name. Drop "Quetzalcoatl" and insert "Jesus."

A few years ago, while in South America, on one occasion I attended a public gathering, and being then very orthodox, was greatly shocked at hearing a man, calling for one of his companions, cry out—"Jesus! Jesus!" and I had almost a paralytic stroke when I saw the homeliest negro in the world, as I then thought, come forward and answer to the name. Before long I found that Jesus was a very common name, and that many a pretty girl delighted in the euphonious title of "Jesucita,"—little female Jesus. This was the direct result of the system adopted by the missionaries. If there were a Jesus in every family there would be no fear of his name being forgotten.

(To be concluded.)

THE SPIRIT-MESSENGER.

THE TRUE RELIGION: THAT OF DOING GOOD.

A CONTROL BY "THOMAS JEFFERSON."

Recorded by A. T. T. P., December 1st, 1885.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, under control, said:—

It is undoubtedly admitted on all hands, that without the Bible there would exist no doctrinal divisions of humanity into religious sections. The same with all other works written by the hands of men for which is claimed infallibility. There is no doubt in the teachings of your surroundings, that the highest religion, giving to the soul more spiritual joy, and removing every subjective difficulty of life, is the Religion of Doing Good, walking humbly before God. So then if this be the Religion of the Soul, you can see the possibility of its universality.

In the heart of every man there is the hope of distinction, and those who have arrived at distinction, and the influence of a practical, useful and lasting nature, have exerted themselves in this Religion of Doing Good. In no condition of life, in no possible calling that a human being can follow, is this religion found impracticable. Some prefer a soldier's life, others join themselves to the high professions; some enter into the arena of politics, some into the regions of literature, and others into the paths of science; those placed lower in the social scale devote their attention to mechanical arts.

There is a diversity of opinion respecting individual gifts, which are as natural as the air which a human being must breathe in order to live in the body. Men, who are most fitted for economists and statesmen, would obtain probably but little fame in the paths of philosophy or science; many an able commentator on sacred writings would have made but a poor student of law, or a doctor of medicine; so that private judgment on the part of those who love us, is exercised on our

own account, which often directs the whole of earth's actions throughout life. Yet however placed in life, this Religion of Doing Good is possible, despite all intervening causes, whether arising from domestic cares or heavy responsibilities. Works of beneficence are of various degrees, and if offered in the pure spirit of doing good, were even as the widow's mite acceptable before the Almighty God as the rich man's offering. This religion, to become thoroughly effective, must have a man willing to live under its control, and to be governed by its principles; by this I mean that the charitable gifts, however munificent, that are bestowed by blind instinct, are actuated by cold responsibility, and are not the actions of a practical philanthropist bidding for the favour of God.

God can only accept the offer of the heart; this only can He recognise. To His question of "What account on earth have you of him who has just entered into eternity?" happy will be that soul, whose angels surrounding can answer: "Our Father, and our God! he whom we loved was charitable in his heart; charitable in his closet; charitable in his family; charitable in the neighbourhood in which he lived; charitable in that larger outer world which surrounded his own immediate surroundings; the religion which he followed was the Religion of Doing Good." Happy is that soul, who can receive this emphatic assurance of his real work, and whose surroundings can answer: "His life, O God! was a life of love." The desire of perfection brings a soul nearer to His God. It is natural if a man does a thing, and then afterwards realizes that he might have done it better, that the regret will follow, that he did not act the better part; let there be no solicitation for his consideration, and he will intuitively arrive at a vivid consciousness of the great need of one above the other.

In consequence of the aid of literature through that mighty power wielded by the daily press of this country, and through the laborious action of a commission chosen by Royalty, reflection is agitating the hearts of those, who are better placed than others in the social condition. The rich man to-day is thanking God in his heart, that many of the habitations have been razed to the ground; many of those homes which formed the hot-bed of disease and of death; where ignorance and crime reign supreme. He thanks God that many have disappeared and for ever. And angels are singing and again renewing their hymns of praise, that the Religion of Doing Good is taking root in the hearts of those, who are realizing, "that to give is only lending." God has pointed out a remedy through beneficent charity of relieving and alleviating the misery that abounds.

Of what use is it to talk of the vigour of piety, which exists in the Church? The orthodox have, dear Recorder, reversed that text, which says, "It is more blessed to give than to receive," and have accepted faith, and placed it above the Religion of Good Works. What is needed is the actual achievement of the Religion of Doing Good. No discussion, no controversy; no intellectual minute discussion or argument on doctrine is required: active goodness is all that is needed, a recognition of what will be found acceptable to God in eternity, namely, a holy love, ambitious to honour God by doing as God has been doing through all time; a giving our substance and doing good should be the religion of our life; thus following out the command "of loving one another." This requires no patronage of the State; no doctrinal mystery belongs; nor does it ever belong to any body of workers, but appeals to every individual nature, asking man to work in the spirit of God and for God.

Doctrinal faith is but imperfectly defined amongst its teachers to-day; one sect deems the conclusions of the other sects erroneous, and that their own secession from the Church is a just and necessary conclusion. If the teachers themselves cannot agree on these points of doctrine (take, for example, the Athanasian Creed, which in every State Church is read as an article of rigid faith) how can it be expected that the lower orders and common thinkers of humanity who, in obtaining the necessities of life, have had to neglect the opportunity of training their minds: how can it be expected when the preachers disagree that the toilers can be found united in doctrinal position? It is impossible.

There is another important aspect to what is deemed orthodox belief, when a whole nation drives its clerical pastors from its midst, when a civilized nation tears down unceremoniously all idea of a Triune God, and establishes in its place the Goddess of Reason; there must have been a cause for such national excesses. The same cause that prevailed then exists now; this generally prevailing unbelief is not confined to the Continent alone, it has taken deep root in the

hearts of the English people; and why is this? I answer for it is not hard to answer: It is because the heads of the highest and the best protected religions are themselves living the lives of unbelievers; are living lives not of active beneficence but of apparent cruel selfishness. The bishops may insist, "that their private lives and their incomes have nothing to do with Church doctrines and principles, and that the Church's teachings should be judged of irrespective of priestly practice; that the system of corrupt selfishness may have reduced the curate's salary to a paltry pittance, and the same cause may have gigantically increased their own stipends, but that the fact of worldly interest neither weakens nor strengthens the orthodox doctrines of the Church." But, alas! a thinking people will not yield to such sophistry: a teaching that is true requires deeds not professions from its teachers: one example would be worth a thousand precepts, and one act of charity worth a folio volume of explanations of doctrinal points.

There is no doctrine so true as the living form and force of love; a loving man has the divine approval purifying all his thoughts; shedding a halo round all his actions. Doctrine has caused endless mental torture in all ages, more especially the doctrine that life is vanity, and the world but a place of trial and temptation, and eternity alone worthy of the thoughts of the soul, and that the doom of the soul is either eternal in hell or a glorification of an eternity in heaven. Such a doctrine is as nothing in comparison to the Religion of Doing Good. I do not ask for any theological views to be corrected; there is no hesitancy in your surroundings respecting the religion of the human heart. Philologists may apply advanced hermeneutical principles in explanation of their infallible authority; their commentaries may reach many folios, containing their most minute conclusions obtained by controversy and debate; they may multiply their theological works, and their schools may go on angrily divided against themselves, anathematising and seceding one from the other, until the new sects become as numerous as the sands of the sea; but the ultimately accepted theology of humanity will be that, which forms the subject of my control: which embraces the highest and purest soul-teaching of all times; which is in perfect accord with the teachings of your controls, namely, that that soul alone realizes the truth, who doeth the will of his Father God. What is that? Your surroundings will tell you: "That ye love one another; not that ye should believe in this, or that or in the doctrine, that only by repentance and faith in atonement can a soul be saved." This has nothing to do with God's will; on the contrary it places impediments to human souls becoming obedient to their Father God.

Teachers, pastors, missionaries, nay, every layman, male or female, must live this life of doing good; it must guide their thoughts, direct their opinions, and govern their tongues. And why is this necessary? And my answer is: "It is because he, who lives for the good of mankind, is living to the glory of his Father in heaven. Therefore what is my position this morning? What is it that I want to assert? Why do I refer to the past excesses of France as a nation? or to the prevailing unbelief existing in England now? To those ministers, who having read these controls as far as they have gone, and whose minds have reached the question which I have put for them. I will answer the question which I have put for them. I will admit that there is no doubt that theology through arduous cultivation has been so elaborated, that minute points of doctrine and their study have become a perfect clerical science, but in forcing this high cultivation of theological doctrine, a great important factor has been missed and forgotten, and this omission has been noticed by the laity of all degrees. The Labour of Love is the omission; it is this love which is the real spirit of all religion, without which no religious thought can exist, without which no Christian character can be formed.

The laity have seen that the love of the ancient church and its supporters have gone, and in its place selfishness has reigned unchecked, yet not unnoticed, and the consequence of public attention has been nearly a national condemnation. There are thousands of walkers in humble life, whose souls are self-consecrated to doing good; such life-services not only imprint their marks on their hearts, but also imprint their marks on their countenances. There is nothing to mar God's likeness in their souls, which seems to look forth from an expressive eye. Such men enter on no idle conversations respecting Triune Gods or companies of cherubims or seraphims (whatever they may mean). They know but little of philosophy or scientific subtleties; there is no doubt in their

souls respecting their duty to God and to man; they need no infallible guide either of one nation or of another, or of one form of belief or of another. Let any one enter on criticism and comment on faith, they only recognise God's will: "Love ye one another, and do good and fear not."

Fear not what? "The threats and denunciations hurled from those, who are placed some six or seven feet above popular criticism." The power of torturing the body has been wrested from the Church, and it will soon have taken from it the power of torturing the mind. "Do good and fear not," may well claim a rendering other than the now useless denunciations, and threatenings of effete doctrines; for he, "who doeth good and feareth not," is in this position: He opens for himself a broad pathway to happiness, along which he may continue when time and earth have no more claims upon him. God has given intuitively to every soul the knowledge, that if he doeth good without fear, he shall be blessed with an effectual blessing. What shall be his blessing? The hearts of widows and orphans shall bless and pray for him; the degraded and the poor, who through his means have gained social respectability and mental peace, shall bless him. There is no possible greater joy that the soul can realize, than the pleasure it draws from the action of doing good; and for this reason, that they are created from a heaven by refinement of soul belonging to God; they endure and they increase and form a pathway, and a part of the eternal joy which awaits all. "He alone realizes the will of God, he alone lives for eternity, who lives a life of doing good. Spiritual Teaching does not go beyond this.

Neither genius, nor intellectual or mental labour under any form is needed to grasp the whole of the Spiritual Religion. Can a man who has not this religion in his soul have the right of censuring the spend-thrift; of checking the reckless, careless profligacy of those whom they love; or of condemning the waste of time and substance in their blood-kindred, if they themselves do not believe that the highest and most acceptable religion before God is doing good to others.

It has been asked: how many have been persuaded by that which we, your surroundings, are so continually teaching and saying? And I answer with deep heart-felt thankfulness, that we are drawing thousands from the ranks of the irreligious and idolatrous; we are gaining and ordering the lives of those whom neither philosophical nor theological teachings could reach; we have laid more than the foundation of a great mental humanitarian change, and we claim that our work is arresting general attention; nay, more than this, it is producing general conviction. God is in the midst of His people in His proclamation of the Immortality of Man. I say these things that I may lift up the weary hearts of the despondent, and cause their unbelieving fear to leave them for ever.

Go on, dear Recorder, with your labour; lift high the standard of Spiritual Faith; be bold and strong in your bidding to all doctrinarians to conform their lives to their spiritual teachings; affectionately tell them Spiritual Truth, adding to it those personal, pungent remarks which have undoubtedly been followed with effective force. They have enjoyed their houses of worship; they have honoured their high clerical honours; they have enjoyed their palatial residences; and their enormous stipends. Be you bold in telling them that there is much humanitarian sin and ruin lying at their very doors, resting on their consciences, through their solemn engagements made only to be forgotten; their vows plighted to be afterwards disregarded. He who lives a life of doing good to others, and fearing not, acts in all wisdom and righteousness, and is in complete obedience to the will of his God, and has the right to assume the name of a God-fearing man, and to indulge in the hope of a glorified Eternity.

Dear Recorder, the ways of God are not the ways of man, under whatever condition of life. God has, through the masses of the people, given a sharp condemnation to the clericalism that to-day prevails; a sharp lesson that may be taken deeply to heart, and become of practical use in their future regeneration. It may be as well that as a teaching Institution of Man's Immortality and Eternity, that they should no longer exist, but it is not for my judgment, or for the judgment of any or either of your surroundings, to make comments on the probable action of our Father God; it is only our duty, as well as that of others, to go on unceasingly, perseveringly and unflinchingly in that duty which we owe to humanity and to God, in doing good and fearing not.

No two of the great minds, who have left their mark on the world, have been more abused by the clerical party than Thomas Paine and Thomas Jefferson; both journeyed in the same tracks, and the works of both in earth life had the same effect, namely, the elevation of mankind. But their good work has not ceased with their passing away. They come from time to time, and through the lips of the Sensitive have essayed to speak and give some of the highest controls I have recorded. Were any clerical bold enough to preach a sermon on the same lines, he would go home to the hearts of the humblest of his congregation, and do more to save his church than all the election manoeuvres or Church Reformation Societies will ever accomplish, for he would win their hearts even if his doctrines did not convince their minds.

REPLY TO A BAPTIST MINISTER.

BY E. W. WALLIS, BURNLEY, DEC. 6.

For the last few Sundays the Rev. J. Kemp, of Burnley has been attacking Spiritualism in the pulpit, and on Sunday Mr. Wallis gave a reply in St. James's Hall, a very much condensed report of which follows. As the charge had been advanced by Mr. Kemp that Spiritualism produced Insanity, Mr. Wallis, in his normal state, before commencing his discourse, cited certain statistics which appeared in the MEDIUM, March 16, 1877, collected by Dr. Crowell, of Brooklyn, that year. That gentleman addressed inquiries to the 87 Insane Institutions in the United States, and received reply from 58, which showed that out of 23,328 patients, 412 were reported insane from religious excitement, and only 59 from Spiritualism. Mr. Wallis's guides then proceeded with the discourse:—

Spiritualism met the inquiry of the sceptically, agnostically and materialistically inclined, and gave evidence of life beyond the grave. This inquiry the ordinary pulpits of Christendom had failed to meet, and the cry was going up throughout the land that infidelity was on the increase. Students of nature, atheists, philosophical thinkers, the logically and rationally minded seekers after truth could no longer be bound in the swaddling-clothes of creeds; could no longer be twisted by dogmas or charmed by fear. Spiritualism responded to the questions of the materialist and rationalist by demonstrating the falsity of materialism, and the fact of there being life after death. In the next place Spiritualism answered the appeal of the bereaved and stricken heart; it responded to the hunger of the soul. This was the time when comfort and sustenance were most needed, also the time when the preacher was incapable of meeting the needs of the human heart. When it was asked what God had done with the loved ones gone, whether they were in heaven or in hell, the preacher could not respond. Spiritualism wiped the tears from the mourner's eyes, and gave evidence of the fact that the so-called dead were spiritual realities who were able, under favourable conditions, to communicate with them. But Spiritualism had other uses. If it was possible for persons called dead to return, manifest their presence and give evidence of perpetuated conscious existence, then they would be able to say something of the conditions surrounding them, and so give the only evidence that could be had of an actual spirit world. If they were asked to look back 1,800 years, and remember that Jesus declared that there were in the "Father's house many mansions"; that Cornelius was visited by angels; that John on the Isle of Patmos saw his friend and spirit guide—they said that was Spiritualism. If Spiritualism was taken out of the Bible, it would be valueless. Modern Spiritualism supplemented the Spiritualism of bygone times, and made believable many of the so-called secrets of Scripture. The philosopher and scientific thinker urged that miracles were a violation of the laws of nature; and it was asked, if they did occur, why should they not occur to-day exactly in the same manner, because there was the same need for them, and the same laws obtained as was the case in past ages? The Christian and the Rationalist both tried to demolish Spiritualism, by declaring spiritual manifestations to be impossible. If it were possible for them to stamp out Spiritualism, materialists would turn round on the defenders of the Church, and demand evidence of the truth of their position. The resurrection of Christ was regarded as of great importance by Paul, but there was no evidence in Christendom to-day that Jesus had risen. People swallowed the story because the Church told them it.

The Rev. Mr. Kemp said he found in the Bible a sufficient and complete revelation of the word of God to man. If it was admitted that God was supreme, the Infinite of the universe, everywhere present, the same yesterday, to-day, and for ever, What kind of a word could He have? It could but be thought that it would be pure, true, good, wise,

and loving; still how could he reveal that word to his creatures unless there were the elements of purity, goodness and truth in them? It was said by the Christian that man was totally depraved, was a miserable sinner, and awfully wicked. Supposing they were to retort and say, "Yes, you are a good specimen of him," he would turn round, and say they had insulted him; and quite right, too. Ordinary everyday experience and testimony of the human heart protested against such an idea, and always went against injustice and wrong wherever found. American divines upheld slavery by the Bible, but the human heart triumphed in winning freedom for the slave. They said God was everywhere, therefore laws of nature were the laws of God; the principles of being were the word of God, whatever principle ruled, whatever they could discover, whatever they could read in nature which enlightened them; a new thought, a truer idea of the nature and purpose of life, must necessarily be a revelation of God's will to man; consequently doctrines, creeds and dogmas were second-hand expressions of what had been thought about the word of God, or about truth. Their rev. friend said Spiritualists preached something of truth when they preached that God was a supreme being. But Mr. Kemp did not allow of God being "supreme," inasmuch as he introduced a second God, in the person of Jesus. He wanted them to believe they were abortions; that though children of God they were totally depraved and incapable of any good; that, in fact, their good was but as filthy rags, and unless they believed as Mr. Kemp believed they were going to be sent to eternal torment in a bottomless pit of never-ending fire, which was awful to contemplate. A mother gave birth to a babe. It sickened, and the pastor was sent for. He was away from home playing a cricket match, and before he returned or could attend the child, it died. According to Christian teaching, upon an accident of that kind depended the eternal happiness or misery of the innocent babe. Where was the justice of such an idea, and how did it compare with, "Suffer little children to come unto me, for of such is the kingdom of Heaven," or how did it compare with the statement, that in its innocent beauty the fair child was typical of the kingdom of God?

The Bible could not be absolutely true in every word and letter. That it was not, had been admitted by the fact of its having been revised. That it was not plenary inspired needed only to be thought of to be seen. It was written by human beings, in human language which was imperfect, and therefore liable to be misunderstood. It was translated into different kinds of language; some things were written figuratively and were taken literally; others were written metaphorically and taken actually. Thus they were in a quandary as to what was true or believable, or what was not. It might be said that Spiritualists took from the Bible only what they wanted, and left the rest. So did many thousands in Christendom: when doctors differed the patient got his rights and became well. Mr. Kemp went to the Old Testament, and sought through various books, and weeded out a rope to scourge the poor Spiritualist. He quoted a number of passages, in one of which it was said they should not allow a witch to live. Very good, they would ask Mr. Kemp if he accepted the Old Testament in its entirety. He would perhaps say, "Yea." They would suppose he did, and retort by saying he had gone for material to bolster up his case from whence they would get material to pull it to pieces again, by querying as to whether he had submitted to the right of circumcision? Had he cropped his beard? Was he an eater of the flesh of the swine? Did he fast at certain seasons? In short, did he live according to all the laws laid down in the Pentateuch? If not, why not? They would have it borne in mind that they by no means said there was not much of truth, beauty, sweetness, moral value and spiritual significance in the Old Testament, or in the New Testament. They had been valuable as helps to the aspiring heart; whatever was good, true, beautiful and helpful was valuable, not because it was in the Bible, but because it was good, true, beautiful and helpful. The word of God was truth, but the man, who did not believe what Mr. Kemp said was true, was wrong. It would be easy and pleasing, if conscience could only be silenced, to believe whatever they were told. Mankind could go on with the tide, and become kind of putty men, moulded by the damning influences surrounding them.

Their friend said the doctrine of the atonement was the joy of the church, the terror of demons, and the ecstasy of angels. What did he mean by atonement? Some people said it meant imputing to Jesus the sins of mankind; by which

the vilest of mortals might be swung from the gallows into heaven. It that was what was meant, they did not believe it, because it put a premium on vice and taxed virtue. If they believed that atonement meant at-one-ment, an attuning of the purposes of man to the purposes of God, then they understood that to be the divinest expression of man's spiritual nature. The fact that they were commanded to become "perfect even as their father in heaven was perfect," was evidence showing that they had in them the elements of perfectability.

Mr. Kemp said Jesus went to prepare a place for them. Well, they claimed that the word "heaven" had a significance which was "evenness, health, and happiness." Hell meant "ill, discordant, imperfect." Jesus declared that the kingdom of heaven was within, and if that was within, so also was the kingdom of hell. Literal fires were not needed to burn and purge the spirit. Conscience, remorse and regret were what entered into the spirit, until so cleansed as to enter into the heavenly sphere of joy, peace, and love. "My peace I give unto you," said Jesus; if he went away he would send the Comforter, the Spirit of Truth. They asked where that Spirit was made manifest now? Spiritual gifts were scorned and flouted from the pulpit. It was declared that the grave was for ever silent, that God had cut Himself off from His children. It was said that the loved ones departed had gone to some far distant heaven, and were not permitted to return. Still it was said "ministering angels" came to minister unto the denizens of this world. What were ministering angels? People from the spirit world. Jesus said there were "mansions" beyond the grave; Spiritualism said there were spheres. Spiritualism had always affirmed the actual objective spiritual world, the prototype of the natural world. Mr. Kemp said those who ministered unto us had not lived on this earth. The heart demanded that those who ministered unto it should be those who had trodden the stormy pathway of life, and who through sympathy could pour upon them the balm of Gilead. The spirits of the departed could but do this.

It was said Spiritualism was imposture, others said it was a delusion, and there were those who declared it to be of the devil. Mr. Kemp could take whatever view he liked. If it was of the devil then he would admit that spirits could return; and he upsets the theory of imposture. If he accepted imposture, then he destroyed the idea of delusion; and if delusion, he destroyed the theory of imposture; and instead of killing Spiritualism he would do away with his own position. Spiritualism had been scouted since 1848—had been laid in its coffin time after time, but it still lived, and thousands in this country had by it been rescued from gross materialism; from immoral course of life; also from asylums, instead of driving people to the latter. It affirmed that people could not get to heaven unless they were pure and good. Was that likely to pervert man's morals? It counselled man to live a spiritual life, to cultivate spiritual gifts; to no longer remain in ignorance, but to make this earth a foretaste of the kingdom of heaven, that there might be happy homes, smiling faces, sweet, healthy children, and loving and fond wives. By so doing they could fit themselves for the spirit world, where it would be said of them: "Well done, good and faithful servants," &c.

LEEDS.—A NEW HALL.

The opening of, and the Inauguration of Spiritualistic Services at, the Oriel Hall, on Sunday, Dec. 6, certainly marked an epoch in the history of the Movement in Leeds. This Hall has been leased for three years by the chairman of the Sheepscar Spiritual Society. All the active friends of that Society go with him to Oriel Hall, and the name adopted for the removed and reorganized Society is The Leeds Spiritual Science Society. The Oriel Hall, recently vacated by the Yorkshire College, is a great acquisition to the Cause. It is almost without fault, is very lofty, and will seat about 500 persons. It is comfortably heated with hot-water apparatus, well lighted both day and night, has a commodious gallery, and is approached on the level with the street, through a noble entrance hall, with tessellated pavement. There are adjoining rooms, which can be available for seances and smaller meetings. The Lessee's liabilities are very heavy, and much beyond what the Sunday collections will cover. He, therefore, purposes to sub-let the hall for refined concerts, meetings, &c. On all vacant days, the Hall is placed at the use of the members without charge. The chief object the Lessee has in view, is to reach the non-

Spiritualists, and he throws out inducements to truth-seekers, which will doubtless be accepted. The features of Membership are as follows:—

1st.—To the Investigator and unbiassed truth-seeker. Opportunities will be given for observing the alleged spiritual phenomena, and personally deciding thereupon.

2nd.—To the true Spiritualist. The pleasure of commingling with those, who, in constant intercourse with the spirit-world, endeavour to aid the promulgation of Divine Truth.

3rd.—The right to stay for the Society's after meetings on the Sunday evenings, there to observe and aid in the gradual development of the spiritual gifts. Also, equal voting power in the reorganization of the Society in March.

4th.—The right to claim free aid and instruction in developing spirit manifestations at the member's home.

5th.—Admission to the Society's week-night meetings at half price, on the production of Membership Ticket.

6th.—The privilege of being a member of a spirit circle held at Oriel Hall, when convenient, without further expense.

7th.—To encourage the members to individual efforts. The Hall can be claimed for Public Spiritualistic work, without charge, conditionally upon the Lessee not being liable for loss incurred, and that the profits shall go towards the Society's work and liabilities.

There were three services on Sunday; that in the morning by Mrs. Groom, of Birmingham, whose spirit-guides eloquently discoursed upon "The Dedication to the Religion of Spirit." The service in the afternoon was by the spirit-guides of Mr. F. Hepworth, who discoursed upon "The Dawn of Truth." His amiable wife then gave most successfully, many clairvoyant descriptions.

In the evening, Mrs. Groom spoke on "Spiritualism, its benefits to humanity."

I speak to you from the plane of spiritual existence. Written by the immutable finger of Deity, *Man is a Spirit*, and he must worship God who is a spirit. Man wants a broader vision, a diviner life. The Divine Architect of the universe has sent his angels to minister to his people. Men say, "God and angels are so far off." Jacob's ladder brought it near: are men further off now? Has God made a heaven for man, or man made a heaven for God? The Religion of Spirit speaks not to one sect but to all sects. The crucified one can be nothing to you unless you believe in him. If his example leads you to nobler acts, to diviner purposes, well.

Spiritualism comes in no particular form, focussed by man. It stands on the dictum of no Scientist, but asks every Scientist to examine. It bears no control, but comes as the light of heaven. It comes to take nothing away from your religions, but asks you to test and prove it. It brings you no creed, but a few principles: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." It does not matter to us, if you close your eyes to the light of the sun, it does not darken our sun: it shines for us the same, it is you who suffer. It helps you to read your Bible, written by inspiration, written for the good of man. It helps you to realize that there is *no death*, but a shuffling off the mortal coil. No longer shall you worship at the altar of the Golden Calf, but at the Fount of Love. It speaks to the Red Indian and to the Egyptian, and tells them that their creeds are crumbling. It speaks to the Scientists, and tell them that there is another science, the Science of the Soul; which has not been sufficiently studied. It teaches this Religion of Spirit,—a broader, wider, nobler heaven. Men in the body speak with angels. You are told in the Bible: It shall come to pass in the latter days, that I will pour out my spirit upon all flesh. Your sons and daughters shall prophesy; your young men shall see visions and your old men shall dream dreams."

To-day we dedicate this Hall to the Religion of Spirit. To the hand, the heart, the soul of the Great Deity. O Father in Heaven! we dedicate it to Thee, and to Thy immortal hosts. We dedicate it to the pure white light of Spirit. Father! to Thee we dedicate these walls. O Thou Who hast fashioned and formed man after thine own image, Thou wilt never leave him. Where two or three are gathered together in the name of God, He is there. Then the true crystal of your souls may shine out in beauty.

May truth and justice be yours. Some say it is the "religion of demons," if so, we are annihilating hell: for demons are becoming Godlike.

The attendance was all that could be desired, at night the Hall was crowded, many having to go away for lack of standing room. Mrs. Groom's impromptu poems and clairvoyant descriptions made a profound impression; about thirty descriptions were recognised.

A very pleasing incident was the reading of a letter from the President (Mr. James Lingford) of the Leeds Psychological Society, by the Chairman during the evening service. The latter was a public testimony to the growth of the Cause in Leeds. His congratulations of the Chairman, that Oriel Hall was secured, and perfect unity and good feeling towards the kindred Society, wishing success, &c., &c. This act of grace was much appreciated by the members, and did Mr. Lingford much honour. It also made it evident to the public, that although there are two Societies in Leeds, they are in perfect sympathy and accord.—Con.

OPENSRAW: Mechanics' Institute, Pottery Lane, Dec. 6th.—Owing to two speakers disappointing us, two of our own mediums, Mr. Taberner and Mr. Boordman gave very good discourses, which seemed to give every satisfaction: and the best thanks of the Society are due to these two gentlemen for the kind manner in which they came forward and helped us out of our difficulty.—OWNS.

LITERARY NOTICES.

WEE DONALD.—A Christmas tale of the Scottish Borders. By Hans Edwards. Author of "Lonely Little Lara." London: J. Burns, price 3d.

This affecting little sketch appeared in the MEDIUM. It is now reproduced in a very handsome form as a Christmas booklet, the get-up being in the style of a quarto volume. It is a prettily told story of childhood endowed with spiritual clairvoyance, and transposed at an early age to the higher spheres. Fascinating as a story, it is instructive, elevating, and comforting, and expressed in that telling, artistic manner which the author has so largely at his command. It would be well if at this season of gifts and greetings, this little book and others which could be named could be put into circulation in place of the silly and wasteful "cards" which absorb so much money and attention, and evaporate in unproductive sentiment. In the North, where the Border dialect will be particularly appreciated, the little work will find special acceptance.

HERMINIA.—A Psychological Play, in Three Acts. By Joseph George Robson.

We have been favoured with a perusal of this MS. The scene is Roman or Greek, in the first century, and illustrative of mediumistic powers, and psychological influences. The plot is quite consistent if not far-fetched, and the dramatical situations though not powerful are natural and representative of true feeling. The visions, impressions, and personal influences are in strict keeping with spiritual science. It is indeed an illustrative sketch in dramatical form, more like a colloquial narrative than a powerful stage piece. This indicates its applicability to the needs of amateurs, who might desire to get up such an entertainment for self-improvement, and to teach spiritual principles. It is a classical play, the leading characters express themselves in well-written blank verse, and to enter into the spirit of its teachings would be dignifying and recreative. Of course there are love, treachery, suicide, and salvation, intermixed in that artistic manner which enchant the lover of the histrionic.

A good Dictionary is of one the supreme joys of the literary mind. Words are mines of most precious meaning, and to get at it is to attain to definitions of truth. The difficulties that often perplex mankind, and set them at fruitless discussion, are frequently caused by a misuse of words that are not understood. In "A New English Dictionary" a labour is being undertaken to clear the way. It will consist of twenty-four parts or volumes, price 12s. 6d. each, to appear at intervals of six months. Parts I. and II. are now ready, comprising from A to Batten. The pages are nearly the length of the MEDIUM but wider, and contain three columns. The origin and history of the words are given, with the changes of meaning which they have undergone. 1,800 readers have been perusing 5000 English writers for twenty-five years, and have collected more than 3,000,000 quotations, one-third of which will be used in the compilation of the Dictionary. Each word is indeed an article, in some cases of considerable length. It is understood to be the greatest work of the kind ever undertaken, and it is being carried out by the University of Oxford. Editor, Dr. Murray; Publisher, Henry Frowde.

BISHOP AUCKLAND: MATERIALIZATION SEANCE.

On Saturday evening, December 5, some thirty Spiritualists met at the residence of Mr. Richard Lunson, Auckland Park, to witness a seance given by Mrs. M. A. Hall, Gateshead, which was very remarkable indeed. Several forms materialized and were discernable to all, but none were recognised except in the case of a "Mrs. Beachall," who took her son (who was sitting next to the cabinet) by the arm and walked him around the table.

Two or three forms made great effort to come round the circle, but somehow they could not, owing, I think, to the timidity of the sitters. Some very graceful forms appeared, with their robes of pure whiteness, diffusing sweet scented odour, perfuming the whole house. The little guide "Annie" throughout the sitting created great harmony, and caused much mirth, by her witty but childlike sayings. We had also some very good spiritual descriptions given by "Annie," which were in all cases proved quite correct.—G. W.

MRS. WALKER'S MEDIUMSHIP.—Mrs. Walker, 51, Jubilee Street, Commercial Road.—Dear Madam,—I have much pleasure in bearing testimony to your undoubtedly genuine and very powerful mediumship. I have seen during the thirty or forty times that I have sat with you, very brilliant lights all over the room. I have been touched by materialized hands of spirits. I have seen a materialized spirit, and several half-materializations. I have also had many excellent clairvoyant tests from yourself and "Sakina," and many proofs of the identity of various relatives, and very valuable information from "Sakina's" addresses through you on spiritual subjects, and have a very high opinion both of your controlling spirits and yourself. I may say, that the private seances with one or two are far more evidential and powerful than the public ones. You are quite at liberty to make any use of this letter you like.—I remain, dear Madam, yours truly, JOHN ALFRED KENDRICK, care of Mr. Smith, 436, Euston Road, N.W., Nov. 20, 1885.

MR. TOM ROSCOE.—Dear Mr. Burns,—Please publish this, as I find it impossible to write personally to each one of my many friends who wanted me to write. We had a good voyage, which terminated on Sunday morning, Nov. 15. Work is promised me, and I expect beginning in the first week of December. I have already got an engagement to lecture, with prospects of others very soon. Mr. Colville has given me a most generous reception, and the free use of his Hall to-night, in which I am to give a discourse. He is doing a splendid work here, and calling together many large audiences, which never seem tired of listening to his wonderful orations. Long may he live to propagate the truth of the Immortality of the Soul. We are all in good health, and full of hope of a useful life in this large country.—I remain, yours truly, T. ROSCOE, 61, Matthew Street, Chelsea City, Mass., U.S.A.

OBITUARY.

MRS. MARY ANN GREEN, BINGLEY.

Passed to the Higher Life, Nov. 27, 1885, the beloved wife of Mr. Alfred Cooper Green, of Priestthorp House, near Bingley, aged 63 years. Mr. Green is one of the oldest Spiritualists in Yorkshire, having been connected with the Cause for nearly 38 years. Mrs. Green was widely known as a medium, and freely disposed her services wherever she could bestow spiritual benefits. Her genial and obliging manner is held in grateful memory by many who have been greatly blessed by her ministrations. Her interest in spiritual matters was sustained to the last. Failing health ended in the bursting of a blood-vessel. As the time for separation approached, she conversed with the spiritual messengers, walking about the room with them. It was truly good to be there. The messengers of God were there to gather her into the garner, as fruit that was ripe and ready for the harvest.

The interment service on Dec. 1, was conducted by the guides of Mrs. Riley, of Bradford. After an invocation, a trance address was given to relatives and friends,—a numerous company,—and it was listened to with much attention. The spiritual feeling was powerful, and the impression made will not soon be forgotten. Like seed which falls into prepared ground, the fruits will appear after many days.

The friends of our Departed Sister desire to record these facts in recognition that her life still lives with us; in love to her and gratitude to God, who is Life, Love and Wisdom, and before whose fiat may we all be prepared to bow, as she was, who has passed nearer to Him.

Lighthouse, Ferncliffe, Bingley.

EDWIN GRUNWELL.

[Would this be the lady whose head I examined on the platform at the close of a lecture in Bingley nearly twenty years ago? An elderly lady came up from the audience and took a seat on the platform with others. She had a high brain, I said she had a near consciousness of the unseen world and could be made the instrument spiritual beings. I went into particulars at considerable length. As soon as I had done she rose to her feet entranced and gave a prayer of great power. The solemnity of feeling was such that the audience was spell-bound, and I had some difficulty in breaking the silence and closing the meeting. I never witnessed such a striking fact in connection with phrenology. The lady was an entire stranger to me, and I have not heard of her since. Some of the Bingley friends will perhaps be able to say who she was, as I have often thought of her.—J. BURNS.]

BATLEY CARR, Dec. 6th.—Morning: present, 2 officers, 26 members, and 2 visitors. Our programme consisted of golden-chain recitations, singing, committing to memory the last verse of hymn 178, "S. H.," marching, calisthenics, lessons on the teachings of Jesus, physiology, and geology. Afternoon: present, 2 officers, 34 members, and 8 visitors. Again we had an excellent Lyceum. Our programme consisted of singing, golden-chain recitation, marching, calisthenics, lessons on physiology, mental science, and the teachings of Jesus. Singing and prayer brought an excellent session to a close.—Dec. 5th.—The officers and members of the Children's Progressive Lyceum gave an excellent entertainment, consisting of humorous readings, recitations, vocal solos, duets, and dialogues. At half-time, coffee, tea, and buns were served round, after which Mr. Abm. Dewhurst gave a number of pictures with the magic-lantern, which, considering the short time at disposal, and small space at command, were excellent. We wish to record our gratitude to Walton Street friends for the dialogue they so ably rendered, which added greatly to the interest of the occasion. The proceeds of the above were £1 15s. 5d., which will be devoted to the Lyceum picnic on Whit-Monday, 1886.—ALFRED KITSON, 55, Taylor Street, Batley.

JERSEY.—At both our week-night and Sunday's circle, A. B. was controlled by her guides; also on Thursday by her brother, with whom she was in great affinity while he was on the earth-plane. At the other circle Mr. H. was again controlled by the "Bradford tinker." We were enabled to show him a glimmer of the true light, which we trust will be as a beacon to him, and will lead him to seek and to find more at the same source, and also to guide him in his search for a comrade of his, which search seems to have been the all-engrossing object of his existence since he passed over. We had the pleasure of hearing, through one of A. B.'s guides, that two of her controls, whom we have been instrumental in freeing from earth-bonds, and who were seeking each other, have realized the joy of that meeting, which is "to part no more." One of the sitters, a lady, has developed clairvoyance to the extent of always seeing the controls on their approach; she also sees our chief, our "guiding star," who is always present with us, overshadowing us by his presence.—On Sunday afternoon we held our quarterly meeting for the transaction of the business of the Society—revision of accounts—election of officers, &c. We have every reason to be satisfied with the progress we have made during the short period of eight months, since our Society was formed, and we mean to continue "moving onward and upward."—EXCELSIOR.

OLDHAM: 176, Union Street, December 6th.—Mr. Johnson answered questions in the afternoon. In the evening, having requested a subject from the audience, two were handed up: "Cast thy bread upon the waters," &c., and "Is Spiritualism a necessity of the age?" which were handled in a first class manner.—Dec. 1st, Mr. E. W. Wallis received a hearty welcome from a full room, it being three years since his last visit. The guides spoke upon eight subjects in an able manner to the evident satisfaction of all.—J. MURRAY, Sec., O.S.S., 7, Eden Street, Frank Hill.

WALWORTH: 83, Boyson Road, December 2.—Circle: the tokens of immortal life given through the mediumship of Mr. J. G. Robson afforded much pleasure to friends and inquirers present.—Dec. 6.—Mr. J. Veitch spoke on "Spiritualism: Its position, its work, and its hopes," to a good audience. After the address Mr. Robson was controlled by his spirit guides.—COR.

SHEFFIELD.—Last week we had Mr. B. Plant. All the meetings were attended. The addresses was very good; in fact, he has very much improved since his last visit. At the close of each lecture he gave descriptions of spirits to many in the room, all being very well pleased.—W. HARDY.—[We have also had a report from Mr. Hutchinson.—ED. M.]

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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 11, 1885.

NOTES AND COMMENTS.

The article on Mexico reminds one forcibly of the beautiful poem by "Y Ay Ali," given through Mrs. Esperance, and which was printed in these columns a few years ago. We will give the conclusion in the last issue for the year.

The Control is a beautiful religious homily. The sentiments are wonderfully akin to what has been aimed at at Cavendish Rooms these two Sundays; yet the utterances are quite independent. There is a Power shaping the ends of the Movement in a manner which the future will yet behold. May it come quickly!

As regards the Pentateuch, the denunciations of "witches," &c., do not apply to Spiritualists. The soft impeachment we do not acknowledge. There are many forms of spirit-communion, and while Spiritualism endeavours to understand them all, it only recommends the practise of those which open up the eternal destiny of the soul, towards its Parent and its God. In that sense the Bible is a guide to the practice of spirit communion.

In reply to various inquirers we have to report that we have heard nothing further of Mr. Colville's "Actual experiences in Spirit-life," the first chapter of which appeared in these columns a few months ago.

Last week's MEDIUM is out of print. We will be glad to give value for copies that friends may be able to favour us with.

Holiday Entertainments and Tea Meetings will be found classified in the Directory.

As next week's MEDIUM will consist of special matter. We will have little space to spare for reports. Our correspondents will please act accordingly. The Directory announcements will be useful.

CAVENDISH ROOMS SUNDAY MEETINGS.

51, MORTIMER STREET, LANGHAM PLACE.

Dr. Bernhardt will deliver an address on Sunday evening at 7 o'clock, followed by Mr. Burns and others.

The Second Congregational Tea Meeting will be held on Sunday, December 20; tickets, 1s. each.

MANCHESTER.—The monthly concert takes place to-morrow (Saturday) evening.

PLYMOUTH.—The Annual Tea and Entertainment will be given on Wednesday evening, Dec. 16.

Messrs. Williams and Husk will give a seance for the benefit of Mr. J. G. Robson at the Spiritual Institution, 15, Southampton Row, on Friday evening, Dec. 18, at 8 o'clock. As last seance given by these mediums was inconveniently crowded, seats should be secured in advance.

EXETER FREE SPIRITUAL RESEARCH SOCIETY; The Mint.—Special Services: Sunday, 10.45 and 6.30; the meetings will be addressed by various friends. Thursday, 8.30; Sympathy Circle of prayer and sympathy for the work of the Institution. Saturday; circle for friends. Free will offerings at each meeting for the work of the Institution.

OUR CHRISTMAS NUMBER.

"SPIRITUALISM ATTESTED BY SCIENCE."

NEXT WEEK: CONTENTS,

INK-PHOTO OF ALDERMAN BARKAS, F.G.S.,

with autograph; a full page plate,

PERSONAL SKETCH OF MR. BARKAS:

His scientific attainments; His popular teachings; His ability established to treat Spiritualism scientifically and reliably.

Mr. Barkas's Experiences in Spiritualism:

Accounts of Remarkable Seances, and how he tested the matter to conclusively prove the Truth.

SITTINGS WITH A LADY WRITING MEDIUM.

Selections from a large number of conversations with Spirits on scientific and philosophical subjects. The answers of the Spirits are replete with most valuable information, and for ever dispose of the objection that Spirits tell us nothing important, intellectual or worth knowing.

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And all that can render the CHRISTMAS NUMBER valuable as an Evangel of Spiritual Truth in many phases.

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500, Newcastle Society.

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25, Mr. J. T. Rhodes (Edinburgh).

100, Mr. Lingford (Leeds).

Something much more general and effective must be done, or a most unusual opportunity of extending a knowledge of Spiritualism in a favourable form will be lost. Private Spiritualists would do well to send copies as a seasonable gift to their circle of friends.

We would be glad to have the orders as complete as possible during the next few days, that the proper quantity of Portraits may be prepared.

THE CHRISTMAS NUMBER NEXT WEEK.

A movement is on foot to circulate several thousand copies in the Newcastle district. We have received lists of names of eminent men from various places. This is a duty we can undertake if 2d. be remitted for each copy.

We beg leave to urge our readers to make a personal effort, and send us orders for small parcels, if no more, as early in the week as possible. It is perhaps the most useful number ever published, and we require to sell many thousands to cover our expenses.

The new hall at 128, Hoxton Street will be opened with a Tea on Sunday evening, at 5 o'clock.

INSTITUTION WEEK CONTRIBUTIONS.

Best thanks are due to the kind friends who have contributed at the present time. Every penny has been most precious. When there is abundance, the crumbs are not highly esteemed; but when more is required, the "mite" becomes conspicuously valuable. In a spiritual sense it is particularly so. A glow of strength comes from these little lists, laden with the best wishes of earnest apostles of the truth, who often pinch their body that the aspirations of the Spirit may be gratified.

I regret the evident *pain* experienced by some loyal friends over the Liabilities. These I hope I shall not trouble the public with, unless some legal process render it necessary. By ten years of toil at a journeyman's wage, I can pay them all off; and if I can keep doing, the way will be left open to me. But I must not fall behind. The Institution Work causes great outlay annually. We are continually being appealed to in countless ways; and if the children cry for bread we must not offer them a stone. Thus may I hope to be also sustained.

J. BURNS.

Enclosed is £1 for the Liabilities Fund. To me these Liabilities are a great irritation. I wish every Spiritualist felt the same throughout England; then the burdens would be speedily removed from your shoulders. To me it is a standing disgrace. I always feel I would make any sacrifice at this time of year to add my mite; and every humble worker should do the same, and the wealthy ones drop their hundreds; they do so often to the churches, and at the call of priests in holy orders, and to me this upholding of spiritual teaching is higher and holier than the things they have been endeavouring to teach; particularly these last few weeks they have been holding up their good deeds to induce the working classes to vote for Conservatives. They are feeling the "Church" is in danger. I conclude, wishing every Spiritualist will do their utmost.—A BRIGHTON NEEDLEWOMAN.

Mr. Z. Williams, remitting 5s., says: I cannot refrain from lamenting the want of sympathy shown by us "Spiritualists,"—who profess to have received such unspeakable blessings from the teachings which you, Sir, have been such an uncompromising and noble example, and all for the love of the Cause, not personal profit,—towards one who deserves so much at our hands. I am but a poor man myself, but let a movement be commenced up there in London, to lay down a plan to clear off your Liabilities, and be it understood that we as Spiritualists, one and all, are expected to do our part in the work, and I can guarantee that Merthyr will not be backward. See how our orthodox brethren work! Surely if they can be so enthusiastic and generous towards a defunct and mythological faith, what then cannot be expected of us, who receive the palpable and ocular facts of our Religion day by day? Spiritualists! be up and doing, and let not our profession of Brotherly Love and Charity be a mockery. When I belonged to a Christian Church I considered it incumbent on me to contribute according to my prosperity, and with Spiritualism I hold it should be the same. I must say that I am ashamed to think that our best organ is under a cloud for want of funds.

It gives me great pleasure to be able to forward a little in recognition of the Institution. I enclose a P. O. for 10s., and I hope it may be found of some service. This does not represent the total contributed by us, if we consider the cost of the Medium for the last twelve months. I find that the Society has paid on Mediums from Dec. 7, 1884, to Nov. 29, 1885, £2 5s. 10d. This does not include Mr. Armitage's No. and Mr. Wallis's No. If all are sold weekly the Society pays 8d. balance in order to sell them at 1d. Those not sold are distributed free gratis. Formerly we got twelve copies weekly, now we take thirty-two, and have done for months. This is worth a bundle of talk as to the best way of getting the Medium reduced to 1d. I would advise other societies to increase their number 150 per cent. at 1d., and when the circulation is increased thus, the object will be much nearer accomplished than at present.—A. KIRSON, Batley Carr.

"P. P." 5s.—Unable to be present at Cavendish Rooms on Sunday week, regretted to find from Medium that the collection left no balance. "May the energy at work now in the spirit spheres, be also directed towards rousing the minds of Spiritualists, and making them understand their own individual responsibilities in this great work."

B. £1; Mr. and Mrs. Hawkins's circle, 10s.; Mr. Mitchell, 2s. 6d.; Mrs. Cochran, 2s. 6d.; Miss Napier, 2s. 6d.; Mr. H. Hogan, 10s.; J. B., 10s.; Mrs. Calderwood, 5s.; E. L. W., 5s.; Mrs. Wood, Bradford, 2s. 6d.; Mrs. Smith, Leeds, 1s.; M. A. B., 10s.; Mr. Hugh Booth, 2s.; Ivy, 3s.

From Mr. H. G. Spearing.—H. G. Spearing, 1s.; F. N. Wright, 1s.; H. Spearing, 6d.

Mr. W. Harrison, "In response to appeal to readers of your valuable little publication," 5s.

Mrs. Slater, "with every kind wish," 2s.

From a Friend, Edinburgh, 5s.

From a small circle of friends at Keighley, with best wishes for your success, 3s.

Edgwick meeting, per Mr. W. Lloyd, 5s.

Tunstall: "from our small gathering," per Mr. Joseph Pocklington, 2s. 6d. Parkgate Friends, per Mr. Marriott, 8s.

Mr. and Mrs. Mac and children, 2s. 6d.

From A. W. J. S.—Our Family, 3s.; A Friend, 1s.

From Mrs. Pryor Thomas.—Mrs. P. Thomas, 5s.; Bourbachatzouli, 1s. 6d.; Alpha, 1s. 6d.; M. Nylor, 1s.; J. Thetaby, 1s.; Tory, Prestwich, 2s.

Lowestoft, per Mr. Dowsing.—T. Dowsing, 6d.; J. Chaney, 6d.; Mrs. Payn, 2d.; Samuel Watson, 6d.; W. Tink, 4d.; Mr. Smith, 2d.; Mr. Jones, 3d.; Mr. Dyke, 6d.

A Friend, Middlewick. No Spiritualism here. I read the Medium through a friend at Bristol, whom I never saw, 2s. 6d.

Walworth Friends, per Mr. Veitch, 10s.

"INSTITUTE" NOT "ORGANIZE."

On Sunday evening, the address at Cavendish Rooms was delivered by Mr. J. Burns, wherein the subject of the previous Sunday was continued, in the following manner.

The attempts at "organization" amongst Spiritualists have given so little satisfaction, that where they have been longest put to the trial, their suitability is most keenly discussed. Two dangers stand in the way, represented in the well-worn phrase "Church and State" on so many tongues at this time. By this is not meant exclusively the peculiar relations of the Episcopalian body; for the Dissenters are more strictly under "State" control than the Conforming Clergy. There is greater liberality, divergency and progressiveness of thought in the "Church" than in the other denominations. By "State" I mean the world element, the contributors of the ways and means, the pew-holders, who keep the preacher in slavery to their narrow-minded conceptions. By strictly defined creed and dogma trammelled, no man, be he ever so intelligent or inspired, is capable of imparting anything above or better than that which the mob already hold as final and complete. The world-element, the laity, here rule the "Church," which is reduced to complete and prostrate subservency to the "statecraft" of the denominational programme.

In the Romish Church we have the other extreme. The clergy are infallible, and the people are serfs to be trod on. The time was when Europe was under the control of this ecclesiasticism, and kings and emperors were treated with as little courtesy as a pauper boy at a Board School. Such is the spirit of that church at the present day. It does all in its power to get at the mental condition and motives of the people, and hold them firmly under its unrelenting and stultifying control.

In Spiritualism we have both of these agencies at work. The "Societies" and "Committees" are business concerns, run on strictly worldly principles, often by men of no more spirituality than any man you would meet on the market place. This is no insinuation against the honesty and respectability of the men as men, but a man may act excellently in certain trades and callings, and for that very reason but utterly unfit to take a leading part in a spiritual work. He is an excellent business man, knows how to drive a hard bargain, pays no more than legally forced to do, and keeps hold of the coin till outraged decency compels him to give it up: such a man fancies he can make Spiritualism "pay" where others have failed, and forthwith his self-assurance and knowledge of the world urge him to the front, and he becomes a shining light in our movement. But the "world" he is acquainted with is not the *spirit world*, and the laws, conditions and methods he adopts are *this-worldly*, not the *other-worldly*. The full development of this system has not yet come into ripeness, though it is on the road to that result. The time is fast coming when spiritual teaching will be driven off our platforms altogether, because it will not "pay," and the comical controls or "tests" will overwhelm spiritually with frivolity and fortune-telling. Or a religious impulse may take root, with some strict rules and principles that will drive all off who are not able to conform to them: great is the danger that assails us in this direction.

So much for the "State" side of Spiritualism; now for its "Church," that is represented by the "speakers" particularly if they are "under control." This is as much a matter of "the cloth" as in the case of the clergy. Ministers of all denominations claim the monopoly of Sunday ministrations because they are "reverend," and have had a college education; so our abnormal speakers are gradually claiming a supremacy on account of being the special instruments of the spirit-world—an equivalent for "Rev."—and because they are often fearfully unlearned. They are a special and distinct *class* of people amongst us, and it is hard to imagine to what extremes this thin edge of class-distinction may lead.

There is no intention here of under-valuing the gifts or services of anyone. No one can appreciate more highly the gifts of the spirit, whether through learned or unlearned lips, than the present speaker. His sole thought in the spiritual work is to know how best to co-operate with the Spirit-world for the proper use of these gifts, and the due protection of those who exercise them. At the same time the danger is no less visible of creating a *priesthood* or special class, who shall vicariously do our Sunday spirituality for us, for so many shillings or bare railway fare, with possibly an aching head on the morrow, and a small family thus unprovided for. The "State" element in Spiritualism as in Christianity cares

not what ruin and suffering results, so long as it can drive a cheap bargain, and run its Sunday shop with the smallest possible expenditure of capital.

We have had in Spiritualism two Institutions: first the Circle, for phenomenal manifestation, that which appeals to man's physical senses. On this plane all depended on the medium, who frequently became the victim of the "investigating" element. The circle has existed and does exist in many forms, from the crude beginning of ignorant experimenters to the harmonious spiritual group, who are one in spirit and in personal partaking in the work.

The second Institution is the Lecture, or public meeting for spiritual illustration and advocacy. It has been called the "Sunday Service." It may be said to have had a beginning in permanent form in this same hall sixteen years ago, your present speaker taking the burden of responsibility. When Mr. Peebles had ministered six months he left for America, and it was the general opinion that all such work would have to be abandoned "till we could get another speaker from America." Such was the state of helpless subserviency in which the Spiritualists placed themselves; but it occurred to your speaker, that London was just as near the spirit-world as New York or Boston, and that the Yankee was no more the favourite of heaven than the Briton. In fact it made the blood boil to feel that this cringing to class distinction should become a mode of action with so-called Spiritualists; for it was at one blow shattering the principle of universal spiritual supremacy which Spiritualism assuredly teaches, if it be a teacher at all.

And so the meetings were held on. Your speaker was content to act the part of door-keeper, but he also essayed to speak. Mr. Morse was brought to the front. Many meetings were complete failures, but what of that while a permanent principle was *instituted*, which was of far more importance than the transient success of a few meetings. Mrs. Eritten, Mrs. Richmond and other speakers from America were warmly welcomed, for our intense desire to do spiritual work ourselves only enlarged our sympathy towards those who came as apostles of the truth from afar amongst us.

And this is my contention: that the promoter of a spiritual work *should be himself a spiritual worker*, not a mere bargaining shopkeeper. He would then have a true sympathy towards the platform, and a wholesome influence on the audience.

There have been many ups and downs during these sixteen years; most capable and world-celebrated speakers have addressed most meagre audiences, and at the close of long ministrations have left the Cause in a worse state of disintegration than they found it. All this shows that these Sunday Services however well ministered to do not include the complete work of Spiritualism. I enter no complaint against them as far as they go.

These lectures have appealed to the *intellect*, as the circle did to the *senses*: now we want something that appeals specially to the *spiritual* in man. We have had the Phenomena (circle), the Philosophy (lectures, books, papers, &c.), now we want the Religion, that which is from the Spirit, through the Spirit, to the Spirit. It may exist in connection with the two previous forms, and it should inter-fuse, direct and consecrate them all.

How to be religious is a hard question to answer. We must realize that we fall short in our daily life of the ideal which we are in our best moments capable of presenting to our own minds. We are aware that influences and impressions creep in upon us, leading us away from allegiance to that which we know to be good and true; and the ultimate of all of which is some perverted form of self-gratification. The more we seek that which ministers to Self the more are we involved in the influence that exerts itself in that direction, and in opposition to our highest aspirations.

Now it must be evident, that to turn the scale we must set our minds in an opposite direction: by doing all we can for the *good of others*, even though it involve us in labours and responsibilities of an unpleasant character. It is better to bear such burdens than those of selfish wrong-doing. But our coming together in the Spiritual Meeting should be in the spirit of well-doing, for then we come face to face with the Spirit-world, and thereby is our power to do good and overcome evil in ourselves augmented and permanently strengthened.

This Divine and soul-saving result cannot be achieved by chance. There is a law in all things. We know from circle experiments that every sitter has an influence on every other sitter, and on the condition for spiritual receptivity

and manifestation. Our first duty is to be orderly, and harmoniously arrange ourselves, that the best possible conditions will result. But the grandest of all is to have the state of spirituality within us individually, and then we could never have a "bad meeting." It is when people come for "Self," and see no one on the platform that they think can amuse them, that they shrug their shoulders and bewail their lot, and kill all the little sparks of spiritual light that the platform may have to offer. But the platform must take its share of the responsibility; for it gives tone often to the meeting, and a fine spirit of aspiration and trust should always be entertained by its occupant.

Thus assembled, our motive being to receive good that we might bestow it on others, and thus exalt man and magnify the Truth, great would be the good which all would receive. Then there would be no lack of ministry. The conditions would become so good, that many would be influenced and inspired, and there would be unity throughout the whole assembly. Spiritual beings of glorious brightness would come near to our souls, free us from the evil ones that assail us, purify our spiritual aspect, and fit us for better battling with the world all the week. For it is not what we hear *intellectually* in the meeting that does us most good, but what we receive *spiritually*. The speaker who stands before you is not your teacher: He is unseen, but all the more spiritually apparent on that account.

Such a meeting as this would sensibly affect all who might enter. The Power of the Spirit would be irresistible, and it would induce many to join our ranks and strengthen our Cause. The old Spiritualists, who have long ago been weary of "lectures" would gladly join us in such worship, which to the Soul would be as sunshine to the flower. Thus our Cause would ever strengthen and augment, till it became a mighty social force, and by placing in operation an accomplished fact, it would do much more than argument to correct the means and methods of the sects and churches.

Then let us *institute*, not "organize"—let us institute a form and method of spiritual work which will promote true Spiritualism by rendering it a *religious power*. To Institute is a spiritual act: it is the planting of a seed for permanent growth. All Spiritual Teachers have been Institutors. John Wesley *instituted* a "method" of spiritual work, and his followers were called Methodists. But these followers did not "follow," for they *organized*, and have reduced his progressive ideal to the ordinary level of the religious world, or perhaps a few inches below it. To "organize" is a worldly act. It means the gathering together and building up of those elements that are to be found on the surface of worldly affairs. Thus "organization" has excluded spirituality, and introduced in its place *worldliness*. People "organize" commercial companies and other secular arrangements, but that process is the death of all that is spiritual.

The speaker said much more, but space will not permit of a further report. Mr. Hopcroft occupied the last half-hour in giving descriptions of spirits, which he did in a truly wonderful manner. He said the spiritual atmosphere was so clear that all souls before him were as it were laid bare. He seemed under a powerful influence; his work was gratefully responded to by those who received his aid; he could have gone on all night, the conditions were so good. Everybody seemed delighted with the meeting, which taken in connection with that of the previous Sunday, seemed like the opening of a new volume, the commencement of a hopeful era.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH: Notte Street, Dec. 6.—"God of the hills and God of the valley" was the discourse delivered by Mr. James. The guides handled it very beautifully. At 6.30 the hall was again full, and Mrs. Chapman gave an address on "What is the use of Spiritualism?" in a very effective manner. It proved the immortality of the soul, which the sects failed to do. After several clairvoyant descriptions, most of them recognized, the guides closed with prayer. Our Annual Tea will be held on Wednesday, Dec. 16, with a musical entertainment to follow. Mr. R. S. Clarke in the chair. We trust to have the presence of all friends of the Cause.—J. W. CHAPMAN, 8, Nelson Street.

EXETER: The Mint, Dec. 6.—Mr. Hamlyn's trance discourse was on "What must I do to be saved?" which had been the theological cry for 1800 years. The history of the dogma in reply was sketched, with the trail of blood which it has left down the centuries. The pure teachings of Spiritualism came in contrast to the past, revealing to every soul the will of an eternal Father, showing that the only sacrifice demanded must be made by all individually—the sweat of soul under labour of love on behalf of our fellow man.—R. SHEPHERD, Hon. Sec.

PENDLETON: Town Hall, Dec. 6.—Mr. J. C. Macdonald gave two eloquent addresses on "The Heroes of the New Era," and "God's dealing with His Children." Fair audiences listened attentively.—C.

NEWCASTLE: Weir's Court, Nov. 29.—Mr. W. H. Robinson's subject, "Heroes and Workers in the Slavery Abolition Movement," was dealt with in a masterly style, their example held up as an incentive to the young in our movement, to go forward and help to strike the fetters from the minds of their fellows who are still in spiritual bondage. A hearty vote of thanks to Mr. Robinson brought a most profitable evening to a close.—Dec. 6.—Mr. J. S. Schutt made his second visit to our Society. In the morning the audience were highly rewarded by answers to various questions propounded to the guides. At 6.30 a good audience assembled, when the subject, "Who made the Gods?" was chosen. It was one of the most masterly trance addresses ever delivered in the Hall, which is indeed saying a great deal. The address was supplemented by "Owd Ned" relating how he passed over to the spiritual life, and not soon will the impression he created be effaced from the minds of those present; his opening remarks being intensely droll and humorous, while, as he closed with a description of his spirit home—the pictures on the walls thereof and their meanings, and the description of how it was built, the corner-stones of which portrayed at the touch of his "Guardian Angel" the prominent acts of charity and kindness of his earthly life, acts which were performed towards his suffering fellows in a humble way,—the change from the humorous to the deeply pathetic was touching in the extreme, so much so that many could not avoid the shedding of tears. Mr. Schutt resumed his seat amid loud applause. On Monday night his engagement for the present visit was brought to a close, the friends on all hands expressing a strong desire, at no distant date, for another visit. Mr. Schutt possesses great powers for good in our movement, the only regret about the present visit being the inability of other societies in the district not having had the privilege of his services, owing to the short time allowed for making arrangements.—GEORGE WILSON, Cor. Sec., N.S.E.S., 15, Gainsborough Grove.

COVENTRY: Edgwick, Foleshill, Dec. 6.—We were very thankful that our usual medium and true friend Mrs. Smith had recovered sufficiently to be with us again. The controls were exceedingly interesting, one being especially so, as it was that of an old lady who was known by many of those present to have been a most vivacious and godly character in earth-life. She controlled the medium to sing one of her favourite hymns, the rendering of which was very touching. In the morning a service was held when Mr. Lewis, a miner of Bedworth, occupied the platform. The usual week-night developing circle was held on Wednesday.—COR.

Huddersfield: Assembly Rooms, Dec. 6.—The guides of Mr. Greenall discoursed in the afternoon on "Old Truths under New Light," and in the evening on "Life of Man in his various Stages of Development." Both subjects were treated in a clear and able manner, to very nice and attentive audiences. After each address clairvoyant descriptions were given, about twenty being recognised.—J. W. HEMINGWAY, Chapel Street, Moldgreen.

SPENYMOOR: Central Hall, Dec. 6.—Disappointed in a speaker, Mr. Lamb came to our rescue, and discoursed in the evening on "Religious and Political Thought," an appropriate theme for the present time. The conflict between the sects and Spiritualism was described, and it was shown that the latter was the only thing to prove immortality, thus opening the door to the realm of religious meditation and life. Mr. Pickford presided.—W. H. COOPER, Sec.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Dec. 6.—The weather caused a thin audience in the afternoon, and Mr. Ashman's guides answered questions with great satisfaction. In the evening Mr. Ashman spoke on "The Two-fold Nature of Man, and the Reason why God is Love," suggested at previous meeting. A beautiful discourse extended to upwards of an hour to the admiration of all, no questions being forthcoming. Local mediums desirous of working for the Cause are cordially invited to our platform.—F. WESTROR, President.

MANCHESTER: Temperance Hall, Tipping Street, Dec. 6.—This morning the guides of Mr. Johnson discoursed upon "Creation," showing that all things created were not done so perfect, but that they required to come in contact with certain conditions: so as to develop and make them perfect. A second subject was "Who are the Christians?" We had comparisons drawn between the meek and lowly Nazarene, and the orthodox so-called Christian of the present day. The control challenged any one to find a real Christian in the "Holy Catholic Church throughout all the world," which comprised all the denominations of the Christian faith. The most Christian-like are those who forget themselves in their desire to do good for others, in deriving their own pleasures in this life from adding to the happiness of those around them, and that follow the doctrines of the so-called Christ in thought, word and deed; that the true Spiritualist is more Christian-like than any of the members of the different sects, who apply the term to themselves, carrying the same out in their teachings, but entirely ignoring them in both thought and deed.—In the evening Mr. Carline gave us an interesting and instructive inspirational lecture upon "What is man, that thou art mindful of him?" The sensitive said that man was the most wonderful and perfect piece of mechanism that had ever been created, and was capable of being developed to a degree beyond comprehension, and exhorted all his hearers to live a pure, truthful, unselfish and religious life, that would surround them with such conditions that their development might be as near perfect as possible.—Our third concert will be held in our hall, on Saturday next, the 12th inst., and our annual Tea Party on the first day of the New Year. It will prove highly gratifying and encouraging to the portion of our committee, who have so kindly taken the management of these entertainments, to see a good muster on both occasions, showing that their endeavours are not being passed over without the full appreciation which they so richly merit.—COR. SEC., M.S.S.S. [Is it the best form of argument to make Jesus the Christian? Was he not pre-Christian? The truths of the Gospel ascribed to him are universal, were known from time immemorial as Augustine declared, and therefore could not be distinctively sectarian, either under the term "Christian" or any other. Let the Christians have the exclusive use of their denominational trade mark. We speak for the truth, as it is ours as Spiritualists, and as it has been to all who have been able to see it.—ED. M.]

SOVERBY BRIDGE: Dec. 6.—I had the pleasure for the first time of hearing a trance address through Mrs. Green. I can truly say with all my heart it was a treat to me. This lady, though young, has developed

somewhat quickly into a good trance and clairvoyant medium. The subject of her address was "The philosophy of the development and manifestation of spiritual life, embodied and disembodied." The address was lucid and racy in style, and permeated by a quiet but elevating influence, and drawing forth, as I am sure it must have done, fervent responses from the hearts of her listeners. The spiritual truths she presented seemed to glisten like beautiful gems, as they were expressed in felicitous language by the entranced speaker. Thought after thought was poured through the medium in one continuous stream, without hesitation and without repetition. Some lucid explanations of the gifts of clairvoyance and magnetic healing were presented, making these marvels of the spirit quite plain to the meaneast comprehension; and I am sure that the fervid exhortations to a good life, which concluded the address, must have uplifted every listener in the large audience. I feel certain that as Mrs. Green develops her normal faculties—growing more powerful as she grows older—her influence in the spiritual work will be great, and highly beneficial and purifying.—A. D. WILSON.

BLACKBURN: New Water Street, Dec. 6.—In the afternoon there was a large audience, presided over by Mr. Jno. Pemberton. The guides of Mrs. Gregg spoke a few appropriate words on "Love one another," after which some fifteen persons received clairvoyant delineations. Some of the descriptions were very remarkable, and were almost all promptly recognised.—In the evening the hall was crowded to its utmost capacity, many persons having to stand. Mr. Wolstenholme occupied the chair, and read a portion of scripture. The guides of Mrs. Gregg then gave a short and effective discourse on "Natural and spiritual labour." About sixteen persons then received clairvoyant descriptions, which were again of a highly interesting and remarkable character; some of the recipients not only having forms described to them but houses, gardens, ships, and even the outlines of a battle were depicted. Several persons had also their mediumistic capabilities brought before them, and Mrs. Gregg urgently advised them to cultivate these faculties instead of allowing them to lie dormant, and by their cultivation they would not only improve themselves, but would benefit all by whom they were surrounded.—W. M.

BISHOP AUCKLAND: Temperance Hall Gurney Villa, Dec. 6.—The guides of Mr. Eales opened the afternoon meeting with an invocation. Afterwards the controls of Mr. Corner gave us a short address, subject, "Spiritual teaching versus the Orthodox faith." Then the guides of Mr. Eales spoke on the same subject, which was cleverly handled by both, and which I hope will prove beneficial to many present. Afterwards a control took hold of Mrs. Hall, and in a very sympathetic manner gave us her experiences in spirit-life, which was very touching. She was the wife of a local preacher in Bishop Auckland, and her name was "Anne Blair." At 6 p.m., we had a ladies' meeting, when the following took part in the proceedings: Mrs. Hall, Mrs. Beachall (Byers Green), Mrs. Rule (Anglesey), Mrs. Thos. Rule, Mrs. Fox and Miss Fox. Considering it was the first meeting we had of the kind, I think they all did their part well, and we thank them all kindly for their bravery in coming forward.—J. WILLIAMS.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, November 24.—On account of it being a wet evening we had but half our usual sitters, but had a very pleasant and profitable circle. Mr. Webster was controlled by "Wilson," who gave us very instructive information on the spiritual world, after which he told the sitters that he could see that the circle was of a business influence, and "Wilson" gave some marvellous information as regards business, concerning each sitter, which gave great satisfaction.—Dec. 1.—The circle was well filled with the sexes about equal. "Wilson" gave some good advice, and then "Zoud" did great service in giving some marvellous information to two young ladies: after which Mr. Potter was controlled and went to a gentleman thus enabling his spirit-guide to take possession of him, which he did, and the two controls spoke fluently one to another in their own language, and then they both sang us a song in the same language. A gentleman, a frequent sitter of late, came specially to corroborate what he had formerly received from the two controls.—COR.

DEVONPORT: 98, Fore Street, Dec. 6.—The services were unusually successful. In the morning the questions collected, ten in number, were read, being, "Explain by what power Jesus was able to feed five thousand, and what were the means employed?" "Is Spiritualism opposed to modern Science?" "What is the experience of the spirit on leaving the body?" It can be imagined how orthodox ideas prevail in this town, from the fact that five of the questions required that the mysteries of passages of Scripture should be explained, and we have reason that all were satisfied with the answers given, but which it would not be possible for us to record here. At the afternoon circle we had the pleasure of the company of Mr. Hawkin, when his guides gave descriptions of the various spirit friends surrounding each, in a very interesting manner, and he (Mr. Hawkin) also gave us an account of his experience in connection with Spiritualism, which deeply interested us. In the evening the controls of Miss Bond discoursed fluently and eloquently for about an hour on "The advantages of Spiritualism to the present and future life," showing that Spiritualism alone could give man the information he required to enable him to understand how and why he is placed in a physical form—the powers that sustain that form—and the knowledge to enable him to realize the future state in which he must exist for ever.—HON. SEC., D.F.S.S.

LANCASTER: Athenæum, Leonard's Gate, Dec. 6th.—Mrs. Butterfield delivered two soul-stirring addresses: in the afternoon on "The Recording Angel." This she showed in tracing man through his various degrees of development, and in every action stamping his beauty or otherwise on his spiritual nature.—In the evening her subject was, "A Theological Problem Solved," giving to God His true position as a benevolent parent and not as a being seeking blood to appease his wrath. The Guide then went on to show the various ways in which men built their condition for the hereafter. Some men's spiritual nature was so grossly built that even in the spirit world they were craving after gold, for although they could not use the material there, they had taken the counter-part of its condition, and thus they could not for a time throw it off. My pen is far too feeble to give anything like a description of the addresses. Next Saturday and Monday we are having a discussion between Mr. M. Condon, Inspirational Medium of Barrow, and Mr. Joseph Wood, Secretary Barrow Secular Society.—H. BAIRD, 7, Shaw Street.

PRESENTATIONS AT CARDIFF.

A drawing-room entertainment, attended by over forty members and friends of the Cardiff Spiritualist Society, was given at Mr. Cooper's, Crockherbtown, on Wednesday evening, Nov. 25, to bid farewell to Mr. and Mrs. Edwin Adams, who are leaving for Swansea; chairman, Mr. Rees Lewis: vice, Mr. Richard Brooks. The first part consisted of songs, duets, readings, and recitations, and was very enjoyable. It was followed by a substantial supper provided by Mrs. Cooper, which did her much credit. Supper ended, the most important part of the evening's proceedings began. In a sympathetic and well-pointed address our chairman referred to the local loss sustained by the departure of Mr. and Mrs. Adams; the kind-hearted lady's powers as a medium being well balanced by her husband's admirable talents in others directions. Mr. R. Brooks reiterated the kindly and fraternal expressions of Mr. Lewis, and then in the name of the Society presented Mr. and Mrs. Adams with a very beautifully fluted and chased Electro Tea and Coffee Service, accompanied by a handsomely framed address. The coffee pot had engraved on it: "Presented to Mr. and Mrs. Edwin Adams, by the Cardiff Spiritualist Society, Nov. 25, 1885." On the Address was written: "Presented to Mr. and Mrs. Adams by the members and friends of the Cardiff Spiritualist Society, as a small token of the esteem and regard they are held by them." The presentation was concluded amidst the warmest demonstrations of enthusiasm.

Mr. Brooks then, in terms of high appreciation, proceeded to present to Rees Lewis, Esq., the following address, handsomely framed:—

"To REES LEWIS, Esq., President of the Cardiff Spiritualist Society:
"This Address is presented by the members of the said Society, as an expression of the high esteem and deep regard they entertain towards him.

"They wish hereby to testify how deeply sensible they are of the long and invaluable service he has rendered to the Society in the past; and of his whole-souled devotion during many years in the Cause of Spiritual Progress and Enlightenment; together with his beloved wife (lately passed over). He has watched with earnest solicitude and worked with patient, unselfish endeavours for the promulgation of Spiritual Truth. The Members of this Society sincerely trust that they yet for some years shall continue to receive the valuable aid of his mature experience, and personal presence in their midst.

"Signed on behalf of the above Society,

Edwin Adams	Ex-Vice-President.
Richd. Brooks	Vice-President.
Thos. Wright	Hon. Sec.
Jane Cooper	Hon. Treasurer.

"Cardiff, Nov. 25, 1885."

Neither Mr. Adams nor Mr. Lewis had the remotest idea that a presentation was to be made to them personally, therefore their surprise was pardonably great at the several presentations. The cream of the joke was that Mr. Adams was engaged upon Mr. Lewis's address and Mr. Lewis upon Mr. Adams's, without either being aware what the other was engaged upon. Both addresses were beautifully executed and reflect great credit upon both as able penmen, and *recherché* illuminators. And as a faithful recorder of facts I must say that their deep feeling and intense surprise were highly enjoyed by all present.

The remaining portion of the entertainment was then proceeded with, which concluded at 11.30 p.m., being a thoroughly enjoyable evening, every one present seemed to have enjoyed themselves to the utmost.

NOTTINGHAM: Morley Hall, Shakespeare Street, Dec. 6.—In the morning the controls of Mrs. Barnes took for their remarks, "I am not come to bring peace but a sword." These words which exercised the minds of many, when understood in the sense they were delivered, were full of meaning. The teachings of the Spirit did undoubtedly assail as with a sword the peace which was solely of the earth, but it also substituted a peace which would endure. In the evening speaking of the words of Jesus "My Father is greater than I," destroyed the fundamental doctrine of the orthodox faith, which declares that "The Son is equal to the Father, &c." Speaking of the orthodox teachings, the control said that it was the poor man in rags who was told that he would go to hell, but they thought that fate would oftener be theirs who preached, though not in the sense they understood it. Deeds, not creeds, must make or mar our happiness in the next life.—Mrs. Barnes wishes her friends to note that she has removed from Paradise Court, and her address is now, 68, Birkin Avenue, Hyson Green, Nottingham. We hope the change to a healthier part of the town will benefit her.—Friends will please bear in mind our social tea gathering on Christmas Day, an early application for tickets is requested. Price 9d. each.—J. W. B.

LEEDS: Psychological Hall, Grove House Lane, Nov. 29.—Mrs. Yarwood is well known, and always draws a large audience. Her orations are past description, and her clairvoyant delineations give the greatest satisfaction. In the evening, if the hall had been four times the size it would have been full.—On the Monday, Mrs. Yarwood gave her services free, for the benefit of the Debt Fund. On Tuesday evening we held a circle for members only. It was a grand discourse. Mrs. Yarwood has always something new.—J. L., Sec.

BACUP: Public Hall, Dec. 6.—An instructive afternoon, Mr. Tetlow answering questions. One, "The mind and its functions," elicited quite a lecture on Phrenology. "Woman and her position" was the subject in the evening, showing that she was not in it at present, and that it was equality with man in all things. It was a grand discourse, attentively listened to by a moderate audience.—J. Brown, Sec., 220, Todmorden Road.

LONGTON.—Mrs. Attenborough, of Nottingham, being in the Potteries on a visit, kindly volunteered her services for the Sunday, November 22. About eighty persons assembled in the Reading Room of the Liberal Club, when after the usual singing, Isaiah, xxxii., was read upon which we had a discourse.—F. D. BRADLEY.

TO CORRESPONDENTS AND REPORTERS.

To prepare for press the hosts of letters that we receive every week, becomes such an onerous task that we must solicit our correspondents to assist in the matter. The following rules should be observed:—

1.—Write only on one side of the paper, keeping the lines well apart, and on paper of uniform size, the ordinary note-paper size being as good as any. Number the pages at the top so that they may not get confused.

2.—Write carefully with pen and ink, and do not scribble it down illegibly, or with pencil. Unless we have communications carefully prepared, we must consign all such to the waste paper basket. We cannot accept a verdict of condemnation to decipher and set in order narratives that in many instances contain no matter of sufficient value to warrant the trouble. All communications by indifferent writers should be carefully corrected and transcribed in a fair hand before being sent to us. This would prove a valuable educational exercise.

3.—Write the report out exactly as it has to appear in the MEDIUM, giving the place of meeting and date, and then stating the facts in as few words as possible. There is no use in stating that the speaker "occupied the platform," or that the speech was given in "a masterly style" and "well received." All these things are to be understood. If it be necessary to flatter the speaker, do it at home; it is no use filling the columns of the MEDIUM with it.

4.—All personal remarks to the Editor, or business matters, should be given on a separate piece of paper.

5.—We particularly request precise information for the Directory. We maintain this department at an expenditure of space and labour of over £100 a year, and it ought to be made good use of, as it has become a recognised guide to the public.

By attending to these matters our friends will ease us much in our unrequited labours, prevent mistakes, and educate themselves. We have never turned our back on the uneducated man, but have granted him all manner of encouragement. This we mean to continue; but that is no reason why all should not strive to improve as much as possible.

We also think there are many matters reported which might just as well be left unrecorded. Some of the most prosperous centres of spiritual work never send a report to the MEDIUM. At the same time reports are useful, and we desire to be of use in any way we possibly can, but the limits of the paper, the time at our disposal, and our stock of small type will only permit of so much appearing.

We look back with pleasure at what has been done in the Cause these two years, and of which the MEDIUM presents an eloquent record. At the time we instituted the weekly list of meetings, since called the "Directory," the Cause was at a low ebb. From that time it has grown. We desire to be useful to all, at the same time the "Progress of Spiritual Work," and general news and announcement departments entail on us far more labour and expense than the other parts of the paper.

THE "MEDIUM" FOR 1886.

I much regret the impossibility of commencing the New Year with the MEDIUM at a Penny. Mr. Kitson's experience, and that of our Leeds friends, shows that its usefulness would be greatly extended by the reduction. Fifty per cent. of a tax on anything is in many cases prohibitory. That such a tax should be levied on Spiritual Knowledge is neither "fair trade" nor sound philanthropy. But at present my hands are tied, and if Spiritualists will not assist, the Spirit-world will open the way in due course. I feel it will come, and then we will be able to have our Cause on that plane of popularity occupied by other religious organs.

The coming year will be a most trying one in trade matters. There will undoubtedly be much turmoil and uncertainty, and it will be needful that all keep their hand on the treasury while there is anything in it. That is all the more reason for an unimpeded flow of Spiritual Truth, which is the antidote for many ills, and acts as oil upon the troubled waters. I am sincerely grateful to those kind friends who are working so nobly for the MEDIUM.

J. BURNS.

HEYWOOD: Argyle Rooms, December 6.—Mr. Postlethwaite spoke on subjects sent up by the audience. After each address he impersonated several spirits, most of which were recognised. This novel manifestation carried conviction to many.—E. ELLIS

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does 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 crass 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. Canoe-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 AS 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 consistently.

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 more 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, 15, Southampton Row, London.

The open meeting held at Mr. Vango's on Sunday week was largely attended. The guides and spirit friends of Mr. Armitage, Mr. Savage, and Mr. Vango gave some very interesting addresses during the evening. Mr. Vango will endeavour to have an open meeting the last Sunday in every month, when all friends are cordially invited.—Cor.

NOTTINGHAM: 64, East Lamartine Street, Dec. 6.—Mrs. Harvey's guide gave an address upon "Shall we know each other in the spirit-world?" Yes: "if you believe in your own consciousness which is the only personal identity we know."

CA'VENDISH ROOMS,

51, MORTIMER STREET, LANGHAM PLACE.

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(SEASON 1885-6.)

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ON APPLICATION TO

J. BURNS, 15, SOUTHAMPTON ROW, W.C.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, DECEMBER 13th, 1885.

LONDON.

BATTERSEA.—Mrs. Evans's, 48, Wakehurst Road, Northolt Road, near Clapham Junction, Circle at 7. Wednesday, at 8, Healing, Mr. Williams; 8, Developing. **CAVENDISH ROOMS**, 51, Mortimer Street, W., at 7, Dr. Bernhardt, Address. **HOLTON.**—128, Hoxton Street, at 8: Tea Meeting. **KILBURN.**—Mr. J. Wright's, 28, Claremont Road, West Kilburn, at 7, Seance, Mr. Matthews, medium. Wednesday, developing circle at 8.30. **MARYLEBONE.**—Regent Hotel, 31, Marylebone Road, at 7, Mr. C. C. Massey, "Relation of Faith to Evidence in Mystical Experience." **UPPER HOLLOWAY.**—Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance; also Thursday at 8; Tuesday, at 8, Developing Circle. **WALWORTH.**—83, Boyson Road, at 7, Miss Young, Trance Address; Mr. Raper, Healing. Wednesday at 8.15, Circle, Mr. Robson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium. **CLERKENWELL.**—81, St. John's Street Road, Wednesday at 8, Mr. Webster. **HOLBORN.**—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster. **HOLTON.**—Perseverance Coffee House, 69, Hoxton Street. Thursday at 8, Mr. H. Armitage, Healing; Friday, at 8, Mr. Webster. **NOTTING HILL.**—53, Faraday Road, Ladbroke Grove Road. Thursday at 7.30, 10, Prince's Road, Wednesday, Mr. & Mrs. Hagon, at 5, Healing, at 8, Trance.

PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information. **BACUP.**—Public Hall, at 2.30 & 6.30, Mr. Hepworth. **BARROW-IN-FURNESS.**—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon. **BATLEY CARR.**—Town Street, 6.30 p.m.: Local. **BELPER.**—Lecture Room, Brookside, at 10.30 and 6.30: **BINGOLY.**—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Craven. **BIRMINGHAM.**—Ozells Street Schools, at 6.30: Mrs. Groom. **BISHOP AUCKLAND.**—Temperance Hall, Gurney Villa, at 8, Circle; at 6, No Information. **BLACKBURN.**—New Water Street; at 9.30, Lyceum; at 2.30 & 6.30: Mr. Johnson. **BOWLING.**—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. Murgatroyd. **BRADFORD.**—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. Wade. **ODDFELLOWS' ROOMS**, Otley Road, at 2.30 & 6, Mr. Hopwood. **MEETING ROOMS**, 448, Little Horton Lane, at 2.30 & 6: Mr. Peel. **MILTON ROOMS**, Westgate, at 2.30 and 6: Mrs. Bailey. **UPPER ADDISON STREET**, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, No Information. **BURNLEY.**—St. James' Hall, at 2.30 and 6.30, Miss Sumner. Thursday, at 7.30, Members' developing circle. **CARDIFF.**—At Mrs. Cooper's, 50, Crockherbtown, at 6.30. **DERRY.**—At Mr. John Allen's, 20, York Street, at 6 p.m.: Circle. **DRYDONPORT.**—98, Fore Street, at 11 & 6.30, Miss Bond. **EXETER.**—The Mint, at 10.45 at 6.30. **FELING.**—Park Road; at 6, No Information. **FORESHILL.**—Edgwick, at 6.30. **GLASGOW.**—2, Carlton Place, Lyceum at 11.30; at 6.30, Mr. E. W. Wallis, "Spiritualism: Its Consolations." **HALIFAX.**—1, Winding Road, at 2.30 and 6, Mrs. Yarwood. Monday, at 7. **HANLEY.**—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m. **HUTTON.**—Miners' Old Hall, at 6.30: No Information. **KEYWOOD.**—Argyle Buildings, at 2.30 & 6.15: Mr. Standish. **HUDDESFIELD.**—Assembly Rooms, Brook Street, at 2.30 and 6, Mrs. Crossley. **JERSEY.**—68, New Street, at 3 and 6.30: Local. **KIGHTLY.**—Lyceum, East Parade, 2.30 and 6.30: Mr. J. Armitage. **LANCASTER.**—Athenaeum, St. Leonard's Gate, at 2.30 & 6.30, No Information. **LEEDS.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Gott. **ORIEL HALL**, Cockridge Street, at 10.30, 2.30, & 6, Mr. J. S. Schutt. Tuesday at 8, Mr. J. S. Schutt. **LEICESTER.**—Silver Street Lecture Hall, at 11 & 6.30: Local. **LIVERPOOL.**—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. J. Swindlehurst. Lyceum at 2 p.m. Sec. Mr. Corson, 14, Daulby Street. **LOWESTOFT.**—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local. **MAGGLESFIELD.**—Free Church, Paradise Street, at 2.30 & 6.30, Mrs. Burgess. 62, Fence Street, at 2.30 & 6.30, Mr. T. Hunt. **MANCHESTER.**—Temperance Hall, Tipping Street, Ardwick, at 10.30 & 6.30, Mr. Brown. **MIDDLESBOROUGH.**—Granville Lecture Rooms, Newport Road, at 2 & 6.30, No Information. **MORLEY.**—Mission Room, Church Street, at 2.30 and 6: Mr. H. Briggs. **NEWCASTLE-ON-TYNE.**—Weir's Court, at 10.30 & 6.30, Mrs. Gregg. Monday at 7.30. **NORTH SHIELDS.**—8, Camden Street, at 11 & 6.15, No Information. **NOTTINGHAM.**—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes. Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30. **OLDHAM.**—178, Union Street, at 2.30 & 6, Mrs. Green. **OPENSHAW.**—Mechanics' Institute, Pottery Lane, at 10.30 and 6, Mr. Carline. **OSWALDWINSTLE.**—At 160, New Lane, at 6.30, No Information. **PARKGATE.**—Bear Tree Street (near bottom), at 6.30, No Information. **PENDLETON.**—Town Hall, at 2.30 and 6.30, Mrs. Britten. **PLYMOUTH.**—Notto Street, at 11, Mr. James; at 3.30, Members' Circle; at 6.30, Mr. Leeder, "Is Spiritualism a Superstition or a Fact?" **ROCHDALE.**—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. Collins Briggs. 6, Bailey Street, 2.30 and 6 p.m., Mr. Z. Newell. Wednesday, Circle at 7.30. **SALTASH.**—Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7. Medium, Mr. W. Burt. **SHEFFIELD.**—Cocoa House, 175, Pond Street, at 6.30: No Information. **SOUTHSEA.**—41, Middle Street, at 6.30 p.m. Friends cordially invited. **SOUTH SHIELDS.**—19, Cambridge Street, at 11 and 6.30, No Information. **SOVERBY BRIDGES.**—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Butterfield. **SPENNYMOOR.**—Central Hall, at 2.30 and 6, Mr. W. Scott. **SUNDERLAND.**—323, High Street West, at 6.30: Circle. **TUNSTALL.**—13, Rathbone Place, at 6.30. **WALSALL.**—Exchange Rooms, High Street, at 6.30. **WEST HARTLEPOOL.**—Druid's Hall, Tower Street, at 2.30 and 6.30, Local. Wednesday at 7.30 o'clock. **WEST FELTON.**—Co-operative Hall, at 2 & 5.30, Mr. W. Pickford. **WIBNEY.**—Hardy Street, at 2.30 & 6, Mrs. Sunderland.

MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back Downing Street, Ardwick, Manchester.

THOMAS GREENALL, Trance and Clairvoyant Medium, 198, Padham Road, Burnley.—Wednesday at 8, Private Circle.

MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.

MR. JOHN ILLINGWORTH, Bingley, Cor. Sec., Yorkshire District Committee.

SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.

THOMAS POSTLETHWAITE, Trance and Clairvoyant Medium, 5, Waterhouse Street, Rochdale.—Dec. 6, Heywood; 13, Rochdale; 20, 21, & 22, Parkgate; 27, Huddersfield; Jan. 5, Heywood.

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B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, Manchester. (Open to private engagements.)—Appointments Dec. 6, Openshaw; 20, Heywood; 27, Regent Hall, Hochdale; Jan. 3, Openshaw.

MR. E. W. WALLIS'S APPOINTMENTS.—Dec. 13, Glasgow.

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