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A Spiritualist's Review of "DAWN OF CREATION AND OF WORSHIP."

By the Rt. Hon. W. E. GLADSTONE, M.P.

A DISCOURSE BY J. BURNS, O.S.T., AT CAVENDISH ROOMS, LONDON, SUNDAY, NOV. 15TH, 1885.

The Essay on the above subject, which appears in *The Nineteenth Century* for this month, is of the utmost significance, and that in various respects. It is somewhat noteworthy that the most prominent Statesman in this world-extending empire should assume the functions of Divine and Theologian; but this is simply an indication of the universal Spiritual activity which everywhere prevails, from the adviser of the Throne to General Booth's most humble adherent; and which Spiritual activity and inducing influence are most legitimately represented in and explained by the movement called MODERN SPIRITUALISM. The essay is of great importance, as indicating the position taken by the Christian sect, at its best, in reference to the fundamental and momentous themes that our treated therein. At its best—for Mr. Gladstone may be regarded as one of the ablest and most learned men of the age, of which capabilities his essay bears abundant evidence. Authors, translations and commentaries, in various languages, are laid under rich contribution to the interest of his pages. Being, likewise, an erudite Greek scholar, and familiarly acquainted with the most ancient literature of that language, dealing with matters cognate to his subject stated above, he brings to bear force which few could exercise with so much confidence and directness of application. As ex-Premier he may be regarded as the lay-head of the Church as by law established, and, therefore, as far as a layman can be an authority, he is in the best position to exercise it. At this election crisis, being accredited with the intention of disestablishing and disendowing the Church in which he has wielded such extensive powers, he comes forward with a *theological* "Manifesto," to show that his faith is based on considerations more essential than ecclesiastical expediencies, and that his religious aspirations arise from a basis more fundamental than that which is alone upheld by Statecraft.

Whatever the manner or result of the performance, it cannot detract from its great importance. In method the Essay is strictly dialectical, and in this the Politician eclipses the Divine. The writer defends himself at all points, makes all manner of suicidal admissions—some of them mutually

destructive,—and leaves things just where he found them. No attempt is made radically to establish essential facts or principles, no definition of terms is employed, but the fray is carried on in the most slipshod fashion, the writer thinking far more about the safety of his own position and the defence of his sect, than to ought that can claim the attention of a wider range of inquiry.

This by way of "*prolegomena*,"—giving the result before the analysis, after the manner of Dr. Réville, as complained of by Mr. Gladstone, to whom the Essay is a Reply. Dr. Réville is Professor in the College of France, and Hibbert Lecturer in 1884, and, therefore, a man of high position in the intellectual world. In his "*Prolegomena to the History of Religions*" he sets aside, Mr. Gladstone thinks without proper evidence, the claims of all divine revelations, as the basis of religion, regarding them as "subjective," and produced in obedience to the requirements of the human mind; Mr. Gladstone being singled out as a representative of those who "find warrant for the assertion of a primitive revelation in the testimony of the Holy Scriptures." Mr. Gladstone parries this imputation, but at the same time sustains it throughout the Reply contained in the essay under review.

I have not read Dr. Réville's book, to which Mr. Gladstone replies, but he appears to be one of those who think that one or two features of religious systems, such as solarism and the worship of natural objects, sufficient to account for the religions that prevail and have run their course; without the necessity for supposing the existence of an invisible world, peopled with beings higher than man, from which mankind might receive impressions or communications, as an extension of his conceptions of the issues of life, and thus affording grounds for that department of thought denominated religious.

In this contention, we frankly own being on the side championed by Mr. Gladstone. We do not scout the grand object he has in view, but we dissent from the manner of his effecting the purpose in hand, and the kind of evidence he advances to sustain his position. It is a war of words,

dogmatically projected; the only points of success are noticeable in detecting flaws in his opponent's criticisms; all of which is valuable as far as it goes, a negative form of victory, by which the field may be better prepared for positive assault.

Mr. Gladstone's somewhat conflicting notions are so indiscriminately scattered throughout his task, that I will endeavour, as far as time at disposal will permit, to gather them into groups for comparison, contrast and consideration. And first as to—

REVELATION, which Dr. Réville regards as "subjective," evolved by the human mind, in accordance with its development, and in response to its requirements. This point Mr. Gladstone carefully avoids, except to ridicule, but on the same page he admits, "that it is not inconceivable that revelation might be indefinitely graduated, as well as human knowledge and condition." This is a yielding of the whole ground to his opponent, unless he can show that there is a divine agency, or higher state, which operates on man's prepared subjectivity, thereby making him the recipient of knowledge otherwise unattainable. As Spiritualists we know most surely that revelation is strictly adjusted and limited to man's ability to receive. What says Mr. Gladstone as a Christian?

NO SUPERNATURAL.—He assumes all along that there is a divine revelation, but he merely argues about it, adducing no facts to support his position. He says: "I contend, side by side" (with Dr. Réville), "that in an historical inquiry the authority of Scripture cannot be alleged in proof of the existence of a primitive revelation." But we have seen that a "graduated" revelation has been admitted as "conceivable," and we shall see that he also admits a *universal revelation*, so that the question is narrowed down to the fact, as to whether Scripture testifies to the existence of *any* revelation, and we must assume that Mr. Gladstone is not prepared to assert that it does, except in a fashion which we will examine further on. For he continues: "So to allege it is a preliminary assumption of the supernatural, and it is in my view a manifest departure from the laws of 'scientific' procedure: as palpable a departure, may I venture to say? as the preliminary exclusion of the supernatural which I have already presumed to notice." In this he agrees with Dr. Réville, who urges this negative plea against another antagonist.

Now, if any process of thought could be imagined capable to ruling "revelation" out of court, Mr. Gladstone has assuredly accomplished it. His task is to maintain the doctrine that there has been given to man a divine revelation in the Bible. If so, divine revelation must be a *fact*, and it is an unalterable rule of logic that a fact is its own testimony—the thing itself declares its own existence. A certain ploughman has thus written:—

Facts are chieft that winna ding, and downa be disputed.

But Mr. Gladstone's cardinal "fact" is one that can be dispelled with a dialectical puff of the breath. Assuming that there is a revelation, it is an imperative consideration in accordance with "the laws of scientific procedure," that there must be a *revelator*: a state of being superior to that in which men are born (literally supernatural) and that therefore the supernatural is a scientific necessity. Mr. Gladstone is quite convinced—he does not tell us on what grounds—that there is equal impropriety in assuming that there is or is not a supernatural. In this case there is an end of the whole matter; for we must not assume that Mr. Gladstone's essay either had or had not an author, and it contains no internal evidence of its being what it purports to be: which is perhaps the largest modicum of truth that could be extracted from it.

CHRONOLOGY.—On this point it is rather hard to pinion Mr. Gladstone, as he flusters about, from the illimitable eternities of the past to the Jewish period, with remarkable agility. By implication he takes sides with M. de Bonald, who holds that "in the very beginning of the human race the creative power revealed to the first men by supernatural means the essential principles of religious truth." He argues for the capacity of man in the unfallen state to receive such a revelation, his inability to apprehend such a matter now, being due to the "departure from the Supreme Will, by the introduction of sin." Not only does Mr. Gladstone accept the story of the creation of the world, as stated in Genesis, i., but he in the same breath accepts the creation and fall of Adam and Eve, as stated in subsequent chapters. In this Mr. Gladstone endorses the Christian chronology, which by tracing the years from father to son, fixes the creation of the world at less than 6,000 years ago. In this connection Mr. Gladstone most

palpably stultifies himself. He follows the lead of the compilers and editors of the record, who carry a portion of the theme of Genesis, i., into chapter ii., thereby connecting two accounts of creation which are by no means in harmony. There is nothing said in chapter i., the first account, about Adam and Eve, the fall, or the generations of men connecting the "first pair" with Jewish history. But Mr. Gladstone inconsistently rings the changes on both accounts, so as to set himself right with conflicting theories.

UNIVERSAL REVELATION.—This is more abundantly evident in what follows. Let him speak for himself:—"I had better, perhaps, state at once what my contention really is. It is, first, that many important pictures drawn, and indications given, in the Homeric poems supply evidence that cannot be confuted not only of an ideal but of an historical relationship to the Hebrew traditions, (1) and mainly, as they are recorded in the book of Genesis; (2) as less authentically to be gathered from the later Hebrew learning; and (3) as illustrated from extraneous sources." Now here we have an equivalent revelation—or certain statements in relation thereto—in Homer as in Genesis. But Mr. Gladstone says he has an "unshaken belief in Divine Revelation," apart from these literary coincidences, so that, logically, his "belief" does not rest on the Bible at all! What does it rest on? We shall see.

Mr. Gladstone further fences about. He does not stand up for "the absolute integrity of the text," and yet he will not admit that there has been "a systematic or wilful corruption of a primitive religion." "Revelation" and "religion" may not be to him one and the same, yet he seems to regard them as interdependent. He confines himself to "cosmogony," as the result of the revelation for which he contends, and says: "Whether this revelation was conveyed to the ancestors of the whole human race who have at the time or since existed, I do not know, and the Scriptures do not appear to me to make the affirmation, even if they do not convey certain indications which favour a contrary opinion." Truly there is great sympathy between Mr. Gladstone and the "Scriptures": they are equally delightfully equivocal. This is strange language after the assumption, calmly discussed on a previous page, that the "ancestors of the whole human race" were a "first pair" in a state of child-like morality, and therefore fitting recipients of the Will of their Maker, God. Here he implies that *many* ancestors of mankind, as found in all kinds and conditions throughout the whole earth, may have received this revelation, and if so, then the further implication is, that at such a period of dissemination they had sinned, so that the contention, of a "primitive revelation," bestowed on sinless ancestors, falls to the ground. Mr. Gladstone well knows that not only in Homer's poems, but in all forms of ancient literature and tradition there have been cosmogonies and myths, of which we have simply got a version, and not the best, in Genesis. This is Mr. Gladstone's real position, but it would have been rank heresy on his part to have openly and unmistakably said it. After the manner of Christian apologists, from the first of them, he must needs tergiversate.

WHAT DOES GENESIS REVEAL?—Mr. Gladstone goes on to say:—

There is a grand four-fold division, set forth in an orderly succession of times as follows: on the fifth day

1. The water-population;
 2. The air-population;
- and, on the sixth day,
3. The land-population of animals;
 4. The land-population consummated in man.

Now this same four-fold order is understood to have been so affirmed in our time by natural science, that it may be taken as a demonstrated conclusion and established fact. Then, I ask, how came Moses, or, not to cavil on the word, how came the author of the first chapter of Genesis, to know that order, to possess knowledge which natural science has only within the present century for the first time dug out of the bowels of the earth? It is surely impossible to avoid the conclusion, first, that either this writer was gifted with faculties passing all human experience, or else his knowledge was divine.

Then he goes on citing the opinions of scientific men to show, that there is some parallel between Genesis and Geology.

It is surely absurd to say that this cosmogonical knowledge passes "all human experience," when we have Mr. Gladstone's own testimony, that "human experience" has accomplished this "Divine" achievement "within the present century." It is certainly a very sorry compliment to pay to the Divine Revelator, that all this ado should be made about "knowledge," which has been received, handed down, accumulated and diffused since "primitive" man, and yet a pack of infidels, in utter scorn of this revelation, and its supposed

"Divine" source, have within the memory of Mr. Gladstone himself, excogitated an intellectual task equal to that accomplished by the very God in causing to be written or produced that remarkable Genesis, i. ! It may well be wondered whether the Deity which Mr. Gladstone champions, or the scientists to whom he alludes, will be most disgusted with the parallel which he draws, and the reflections he deduces therefrom.

But Mr. Gladstone makes an assumption, even more stupendous than the main question, when he asserts that a knowledge of geologic sequences has been "only within the present century for the first time dug out of the bowels of the earth." This is a positive assertion, which is illimitably beyond Mr. Gladstone's ability to prove. Facts testify in an entirely opposite direction: First, because the so-called Hebrew cosmogony appears in various forms amongst the most widely separated ancient peoples, showing that it is not a "revelation" at all, but a garbled remnant of ancient knowledge. Secondly, that "revelation" has been paralleled by the intellectual efforts of man in our own age and day; and the mental unfoldment of modern civilization is not yet equal to what has been in the past. Take the Sanscrit, and we have a language, in comparison with which ours is a mongrel combination of dialects. That language ceased to be spoken probably before the birth of Mr. Gladstone's "first pair." It must have taken thousands of years to build it up into its ultimate state of perfection, to flourish and decay. The less perfect languages that preceded it must have occupied inconceivably extended periods for their development. This dead language contains words for which modern civilization has neither experience nor ideas, showing that these peoples of the past have occupied a far loftier intellectual position than we do to-day. How absurd then to assume that man has for the first time in this age wrested the secrets that are hidden in "the bowels of the earth"? The indications are that in that ancient time men were aware, not only of the knowledge expressed in the "bowels" of the earth, but that they had access to the "brain" of our planet, and could gather from "supernatural" sources knowledge, which the unscrupulous concocters of modern and recent superstitions, have garbled and compressed into a "Divine revelation."

Before passing from this part of the subject, be it noted that Mr. Gladstone's acquaintance with the "bowels of the earth," is regarded by him as an achievement of "this nineteenth century of Christian progress." There could not be a more flagrant misrepresentation of historical fact than to accredit Christianity with geological discovery. The scientific steps, by which the true idea of geological periods was arrived at, were from the beginning stoutly resisted by the "Christian" mind. The "progress" which has been accomplished Christianity cannot lay the slightest claim to, either historically or scientifically. Mr. Gladstone bears testimony that the contents of Genesis, i., are not *special* but *universal*; and we all know that the pioneer geologists and generalizers were regarded as dangerous infidels, and treated by the Christians accordingly. Now the fanciful resemblance to the "six days" has been erected into a theological "fad"; our modern pharisees have succumbed to the inevitable, and pretend that they knew it all the time. But this is false. The "indefinite periods of time" were quite unimaginable to the Christian mind, till scientific facts suggested them; and there are millions of Christians at this hour, who would stoutly affirm that a man who dares to question that God made the world and all it contains in six days, as usually understood to comprise an ordinary week of time, is in danger of being calcined in hell to all eternity.

PLAN OF CREATION.—Having dealt with the more polemical portions of his Reply, Mr. Gladstone assumes a positive position, and introduces his view of the method of the creation as stated in Genesis. In this he appears to much better advantage. He points out that the term "created" is used three times: "(1) of the beginning of the mighty work (v. 2); (2) of the beginning of animal life (v. 21) 'And God created great whales,' and every living creature that peoples the waters; (3) and of the yet more important beginning of rational and spiritual life: 'So God created man in his own image' (v. 27). In every other instance, the simple command is recited, or a word implying less than creation is employed."

But this is simply a reiteration of the old terminology—the World Soul, the Animal Soul, and the Human Soul, and as a higher agent in the work, he might have included the Divine Soul. These notions not being by any means peculiar to Genesis, they cannot be accepted as the substance of a

special divine revelation. The same teaching is given in the Pendleton Lecture, in which Cosmical, Animal and Spiritual states are defined, with their transitional or connecting links. This mode of dealing with the subject was adopted without any thought as to what Genesis contained, or the Soul terminology above given; hence, if it was a "Divine revelation" in the one case, it must be so in the other. Creation is its own revelation. The statement of a book, held dogmatically, is no revelation, as we have seen; all the significance which is now attached to the text having been arrived at by extraneous and independent means.

WHO CREATED—MADE?—The passage—"Let us make man in our own image" (v. 26) is evidently a difficulty.

Mr. Gladstone says:—

There has, it appears, been much difference of opinion even among the Jews on the meaning of this verse. The Almighty addresses, as some think, His own powers; as others think, the angels; others, the earth; other writers, especially, as it appears, the Germans, have understood this to be a plural of dignity, after the manner of kings. Others, of the rationalizing school, conceive the Elohim to be the relic of polytheism. The ancient Christian interpreters, from the Apostle Barnabas onwards, find in these words an indication of a plurality in the Divine Unity. Dr. Réville holds that this is "simply the royal plural used in Hebrew as in many other languages," or else, "and more probably," that it is an appeal to the Bené Elohim, or angels. But is not this latter meaning a direct assault upon the supreme truth of the Unity of God?

But, according to Christian theology, God is not "a unity," the "second person" being the world-builder and superintendent of man's spiritual concerns. But this second person is also a *man* as well as a *God*, and being regarded in the generic sense, it implies an order of *God-men*, Elohim, or angels, whose high and mighty prerogative it is to work out the gigantic details of creation, at the behest of the Almighty.

Your speaker knows nothing of Hebrew, but he is impressed that the text of Genesis is not genuine in these particulars. We must, as usual, look *outside* of the Book to find the truth. We see that students and divines—Jewish, Christian, and Rationalist—are baffled with this passage. Mr. Gladstone takes the opportunist course of following the most widely-received tradition, as if Mrs. Grundy were the only true prophet.

It may be asked, If these Elohim were God-men, where did they come from, seeing that this world was not then inhabited? The answer is: They came from other worlds that were more ancient than ours. Our Bible throws no light on these "previous questions," as the object of its compilers was to impress the reader, that this world takes the lead in creation; that "God" is synonymous with the INFINITE, and yet capable of becoming personified in Jehovah and Jesus: and thus that the gods of the Jewish and Christian sects is, or are, the Almighty! This is the little theological conspiracy, and it explains the whole tendency of Biblical preponderance.

Yet in spite of this tendency, there are indications, in the Bible, of more correct views. The most ancient and spiritual thought, in reference to these matters, indicates ONE, who is ALL-IN-ALL, the GOD of Gods,—the Source and Sum of all things, but Who has no name whereby He may be known amongst men. The "Gods"—good, bad, and indifferent—were finite beings, a kind of spiritual aristocrats and politicians, who were loyal or the contrary to the Great I AM, Who is inscrutable and illimitable, and can only be gradually known, as man is capable of comprehending His manifestation in all things. But the gods—spirits—could be seen and spoken to, often mere pretenders impersonating those of good repute; hence the precaution to give *no name* to the INFINITE ONE, who, notwithstanding, was called "Jehovah," and the name was promptly appropriated by the tutelary spirit of the Jewish tribe and ceremonial. These considerations induce us to place very little reliance on the revelations given in books, purporting to come from petty, tribal "gods," and manipulated by many generations of crafty, self-seeking priests—priests and editors of the like-draws-aye-to-like quality with the "gods" they purported to serve. It was a conspiracy of self-service on both sides of the compact. Truth was the prize, and man the victim.

What the word "created" literally means in the Hebrew expression used in Genesis, your speaker does not profess to know, yet it appears to him to mean: *put forth from the Infinite One, as an essential and eternal attribute of the All-person*. To *make* is to fashion, and is a secondary process, implying the mere manipulation of substance previously existing. The Almighty is the one, the Gods do the other. Man makes bread, but he cannot create wheat, which is a temporary form of the Eternal Existence. Much more might be said on this head did time permit.

EVOLUTION.—There is a difficulty in the minds both of Materialists and Christians in regard to this question, which is not felt so keenly by Spiritualists. What Darwin's views may be, it is not the time to state; but Mr. Gladstone seems to cling to evolution on the spiritual plane, or in man's supra-mundane course, but not in the material sphere. He does not desire "to substitute a blind mechanism for the hand of God in the affairs of life." We have seen that his notions of "God" are hazy and unsatisfactory, even to himself, and so is his estimate of "matter." To talk of the "hand of God" is to introduce that "mechanical" operation into creation, which a study of it disallows in the most peremptory manner. Evolution is strictly true, though possibly misunderstood, both by its apostles and their opponents: the idea of one form of matter, or material object, evolving new forms, is as absurd as the "hand of God" fashioning them; the one sorry notion is the counterpart of the other.

The term "matter" is too frequently used as if visible things were homogeneous. The slightest observation will convince the rational mind that this is not so. All matter is simply a vehicle for the expression of an unseen "force," which, in turn, is a mode of "intelligence." Every form of "matter" is of different value, as a means for the expression of that "intelligence," there being no "blind mechanism" anywhere except in the mental operations of distinguished philosophers. To convince all classes of men of these distinctions in material value, let us tender them a half-penny or a shilling in place of a sovereign, with the comforting assurance that they are all equally "matter." The answer will be, that the sovereign required is twenty times the value of the shilling, and 480 times the value of the half-penny, the impress of the Royal Mint adding a fictitious value to the mere metal used. And so in the cosmical sense, as means for the expression of creative value, various forms of matter differ: and a piece of paper that any one has handled, like the stamped coin, has added to it a value indicative of the personal peculiarities of him who handled it; for not only is there the paper to take into account, but the *unseen* qualities adhering to it, of the person who has handled it, and which qualities can be clearly and distinctly read by a "medium" or "psychometrist." These impressions of the higher on the lower are ceaseless in operation, and the effect is never lost; and in this and other ways evolution is a necessity, neither "blind" nor "mechanical," but the LIFE of the INFINITE ONE ever seeking expression after its own method; in which we all have our part and portion. The Presence which operates within, and forms and sustains all things, has many interrelated modes of expression, all of which, like links in an infinite chain, connect every portion and quality of creation with the Whole.

THE RELIGIOUS RESULT.—The contention between Dr. Réville and Mr. Gladstone is anti-theological on the one hand and theological on the other: each disputant has his theory, dogma, or sect to prop up,—matters of purely secondary and conventional importance. Neither of them seems to have the inclination or capacity to grasp the *Truth*. The question is not whether there has been a "primitive," Jewish or Christian "revelation," but whether *revelation be a fact*. If so, it is unsectarian and universal. We have seen that neither Jew nor Christian can lay the slightest claim to the contents of Genesis, i., the substance of which is much more intelligently held by the "heathen." We know that the INFINITE ONE is ever being revealed to His creatures, and we also know that gods have from time to time made "revelations," all of which are spurious which undermine the distinction between the finite and the Infinite, and open the way for what Mr. Gladstone calls "theanthropy," in the sense of the finite being worshipped and regarded as the Infinite. We have seen that the Christian system is of this sort, and therefore is a false system, and hence we labour for the demolition of its "theology," which is a spiritual stumbling-block, and the cause of the infidelity which it professes to remove.

If ever there was a revelation, it is a continuous one, and not to be found in any book, but as a direct effect upon the human consciousness. No man enjoys sunshine, by poring over the pages of an old almanac; neither does he become spiritually enlightened by swallowing Biblical myths; for Genesis, i., is not true, historically, scientifically, literally, nor theologically, as we have seen. Mr. Gladstone, in discussing the possibility of revelation, joins with Dr. Salmon, who "has observed with great force in a recent work, by suggesting that a Being, able to make man, is unable to communicate with the creation he has made." Well, we ask Mr.

Gladstone, Have all men not the same Maker? If he answer, Yes, then the conclusion is irresistible: that God is able to communicate with *all men*. If God did not make all men, how are we to observe the distinction, and know who are capable of receiving revelation and who are not? Perhaps Mr. Gladstone's god is somewhat limited in his abilities, like the one mentioned by the "sacred writer," who could not overcome an enemy on one occasion because "they had chariots of iron." * It is evident that Mr. Gladstone considers the line of possibility must be drawn somewhere. Happily Mr. Gladstone gives hope to all by including himself. He says: "I have an unshaken belief in a Divine Revelation," which "belief" is a revelation in itself, and the only one, as granting all that Mr. Gladstone contends for, the accrediting the existence of things to a supernatural or divine power, is the revelation which is required, and which millions of Spiritualists have been made possessors of in these days in which we live.

As to the origin of worship, Mr. Gladstone's views are more classical than practical. "His Son," sent forth in fulness of time, is only another form of the worship of the apotheosis of "natural objects"—a man being a "natural object,"—united with much "solarism," and other matters which Mr. Gladstone admits largely inhere in Aryan religions. The Heracles, about which there is much dispute, is another form of the same conception of a human-divine personification, with his basis in the world of human conflict, and his loftier phases in the assembly of the gods—or, as the pre-Hebrew would call them, the Elohim. This was even a more glorious theology in its purity than the Christian—for Heracles is only the degraded conception of a more enlightened ideal,—as it indicated the solidarity of mankind, and that the portion amongst the "gods" and that on a lower plane, were essentially the same, and capable of a like divine destiny.

We must regard Mr. Gladstone as a *Christian martyr*, a noble mind sacrificed at the gory altar of Christian ignorance, superstition and puerility. What a glorious time it will be for human progress, when such a comprehensive mentality can be free to seek for Truth, to receive a Divine Revelation, and renounce the galling slavery of antiquated error! If Mr. Gladstone had recited the facts of his sitting with Mr. Eglinton; told how an invisible being "revealed" itself intelligently by writing on slates with a piece of pencil between them, in a manner which no mortal could have accomplished, he would have done *something* for the object he has in view, but not on Christian lines. The induction derived from such a fact leads the mind to the highest possibilities. In that same "direct" manner a New Bible, called OASPE, has been given to the world within the last five years, and it goes particularly into the method and processes of creation, and so clearly, reasonably and intelligibly that there can be no mistake as to its teachings.

If we desire to collect evidences of Divine Revelation, let us apply our research to the times in which we live. The INFINITE ONE slumbers not, nor does the arm of his Angel-Gods wax weak or weary.

I leave with Mr. Gladstone this challenge: I will produce results of "Divine Revelation," which have occurred within the last forty years, which will outweigh, by far, the entire products of Mr. Gladstone's most diligent gleaning in the fields of antiquity.

THE SPIRIT-MESSENGER.

MR. GLADSTONE'S ESSAY CRITICISED.

A CONTROL BY "THOMAS PAINE."

Recorded by A. T. T. P., October 30th, 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:—

"The Dawn of Creation," is the great theme for one who has entered on the evening time of life on earth, and to whom with steady and sure advance comes the Dawn of Eternity. No one has ever doubted his orthodox position as a thinker, and he has given to the world's study his sentiments, but to bow in belief of these sentiments in blind admiration or in the servility of deference, because on account of his great political efforts, would be unworthy of the thinkers of this modern age.

He treats this important subject with that singular ability.

* Judges, i., 19.

which peculiarly belongs to him in the highest degree. What is his subject, and how can it best be tried? It is one of the most sublime points of modern intellectual science, and touches the foundation itself of Christian divinity.

Your surroundings are constant in their acknowledgment of an All-perfect God; of the immutability of His Laws; the infallible rectitude of His judgment, which governs throughout time, and forms laws throughout the life in eternity. They declare man responsible to this God, with a responsibility both in thought and action. The author of the "Dawn of Creation and Worship" has borne a great public part in a great public life. He speaks to men with propriety, and efficiency of purpose unequalled, or if equalled, never surpassed. He has appealed to the majesty of intellectual minds; his opinions differ from many, and are in as great a contrast as light to darkness. No one doubts his ascendancy over the minds of men; as an oriental, classical, and patristic* thinker (one well versed in the manners of the past, perhaps): I have, perhaps, created the word, but if this be so, he himself has created and sometimes recreated words now commonly accepted.

The object of this, my Control, is to awaken the attention of those, who will not enter into this controversy, and who view such studies with the greatest distaste. Those who acknowledge, that he is in their opinions politically a perfect man, but who in theological matters is possessed of the most defective views, but which do not take away one iota from the lustre of his practical work, on which alone is built up the monument of his name, and which has formed the greatness of his life, and that he is one who does not really grasp the philosophical position which he claims to belong to. They say, if this article is to be believed, that he belongs to the party who still cling to a death-stiffened Orthodoxy, and a belief which alienates those reasonable minds who guide men into true lives, into truthful living, and who will not allow their liberty of thought to be extinguished; who, however deep or however rich the oratory, will not allow it to incline them towards the belief of a revelation in the long past.

I would have no man now living charge me with irreverence towards any sacred revelation, and I would prefer the Bible far before the deluge of insane and puerile novels, now too commonly accepted. An article like the "Dawn of Creation and Worship," is written for a purpose, in which I do not believe. I will acknowledge that the present infidelity of the toiling masses must be gall and wormwood to a thinker like him, who has had the destiny of his country so long in his hands; but to cure this evil, there is no necessity to resort either to artifice or hypocrisy: if Christianity is to be vindicated, it must not be, for it cannot be, vindicated on scientific grounds. He has commenced, perhaps, the greatest theological controversy of modern days; he has entered into a conflict, the end of which he will not live to see in time in the body; his opinions and his actions in this matter will be viewed thoughtfully, earnestly and philosophically; he has not accommodated the Mosaic account to the progressive accounts of to-day; with his versatile power he has appealed to modern thought, to acknowledge that there is the possibility of reasonable interpretation of the mystical account of the creation, and consequently the power of refuting and denying the Darwinian theory of the "Origin of Species."

Let him compare his present position with modern scientific thought. The great feature in modern science is this denial of miracle; this denial of prophecy; this denial of any possible revelation; the denial of the claim to any work here on earth to infallibility. If you interview the greatest scientific mind of the day, and ask him in a most straightforward manner, what he thinks of the Pentateuch, or the whole of the prophetic writings, or of the newer revelations? What will be his answer? It will be: "We live in an age of actualities; in an era of proved, truthful fact. You have asked me my opinion respecting that volume, to which so many great minds cling so tenaciously, and I will answer you: Its characteristics are mythological lies, asserted facts, and proved fables. Its familiar histories are unworthy of modern nursery tales: its heroic stories are of the 'Jack and the Beanstalk' in their character. I admit that political thinkers and workers cling to this volume, with a thorough contempt of sober reason, and an entire absence of all honest evidence. I thank God," the scientist would assert "for the present naturalism which prevails, and which may not be turned into supernatural."

To this school the scientists belong. I believe that

* This word is in use, and in the sense now employed.—Ed. M.

the writer is a worthy and well-meaning man, and that he would in this article bear witness and testimony for his godliness, and that his stand is actually directed against our anti-Christian teachers; but great and honoured as he certainly is amongst men, his name and fame and life neither add to nor detract from the power and purity of his argument. He has proved his peculiar inclination and aptitude for theological discussion. This peculiar predilection has been fostered and strengthened by his Sabbatarian duties in the humble place of worship, to which he resorts, and there is a lofty feeling in the fact of breathing the atmosphere, where pure worship is felt, and where the highest emotions of the soul are experienced, and this position repeated week after week encourages orthodox opinions. Neither do I believe in the possibility of alteration either in his feeling or in the character of his belief, for he is not far from the great turning-point of his immortal existence.

I for one would not welcome any change of views in a life, made so great by earnestness of purpose. Time enough when time shall cease to be with him. A new heavenly life is opening out for him, when all the humility and tenderness of his character shall be known and honoured and appreciated. He may be looked on as the greatest modern doctrinal theologian, and his lecture or treatise on the exegesis of the old Revelation will be remembered long after his political work has been forgotten. I will not blame him for any of the charges of ubiquitous meddling, that others have made against him; I will not even touch the fringe of this extraordinary article of this morning, but I intend to go through it line by line, and give back thought for thought. I have no reason to deny him the claim of earnestness of purpose, but to me it is a melancholy reflection, when I see this expatriation of reasonable thought at the expense of faith in doctrine. No greater name could have been used, no more able pen wielded to support of evangelical truth. He basks in the sunshine of Court favour, as he is also a favourite with the toiling masses, and the position he takes to-day is to claim the monopoly of public opinion, as a defender of Orthodox Revelations."

I, beloved One, will endeavour to prove to him his deplorable spiritual condition; not in any spirit evilly disposed; not with any deep, plotting intention; not in the spirit of anti-supernaturalism, nor in the chosen terms of the Pantheistic philosophy. I will endeavour in plain language to prove to him, that God's Law is the only revelation of to-day, and that law has remained unchangeable throughout all time; for he who claims a position of authoritative statement and infallibility for any particular part, has then the right to claim the same allowance for the whole. I for one hold in abhorrence the doctrine of original sin, and the necessity of a propitiatory redeemer.

In metaphysical thought, in scholastic attainments, in Latin or Grecian history, this great man has studied deeply, and I, who am urged to differ from him through knowledge, cannot but love him for the warmth of his piety; the originality of his thoughts; his faithfulness to his God, and for the power and the tenderness which lies in his statement; his great power to lead in his train thinking and rational men. I love him for all these, and for the singular facility which he possesses in all these in the highest degree. There is no doubt, that his knowledge of theological literature is surpassed by no man in the body, and in his article there is the evidence of a penetrative mind, but it is subservient to the examination of what he considers an infallible volume. Any narrow contradiction of the position, which he has assumed, would have this purpose of reawakening old prejudices, and proving sectarian narrowness.

I do not envy him his past studies. I can see him, as Horatio exclaims, "in my mind's eye," studying this book: trying to stem the current of reasonable coldness to its high and pretentious claims to authority, and in which in his own opinion he succeeds, and then placing his hand on the volume cries: "These are the words of God, and every word of God is pure." I do not envy him in having fought this great battle; if reason and common sense have a demanded and orthodox faith. No living man need bear testimony to his ability, to his subtleness and acuteness in patient investigation, or his simple and ardent piety; but, however pious a human life may prove, a man to be skilled in teaching, and inculcating his views, must place his evidence under three forms: First, he may believe and make public apology for his belief, because it is not in accordance with reason and common sense. Secondly, he may present his evidence dogmatically, tersely

and fiercely, and they who study that evidence can judge of the earnestness of the writer's philosophical theories, which are so far different from theological assertion; for the "Dawn of Creation and Worship," is not a theory but a doctrine: it is not philosophical in its character but dictatorial. Thirdly, Does it appeal to the indefinable aspirations of the soul? or is it written to shore up the falling edifice of the Church as established, and so universally condemned? Is it written to bear the examination of the midday light of the blessed sun? or is it written, that it may form a noxious mist, like that which is now prevailing in your atmosphere?

The seat of all religious belief is in the Soul of Man. Religious thought is not speculative. God's Law is the great teacher of religion, and all revelation is but the skeleton of the cupboard, dragged into light. Orthodoxy has reached its limit. Men are not *anti-theologically* inclined, but they are devoid of any feeling of energy in support of any feeling of reverence for revelations of old. What is arousing the toiling masses of this great kingdom? Is it whether the Mosaical account of the creation be true or not? Whether the six day's description of the world's creation and of the formation of man be true or not? or is it not that great purpose of God's Laws, which shall act as a lever to lift up all men? The question is not: Are these past records true? but the real question is: For what purpose have I been born? Is it to pluck at every flower that life has to offer; to enter on a course of horrid indulgence of every sensual desire? or has the welfare of my fellow men any claim on my life? This is the mighty impulse which is moving men towards progress. No lauded purity is beyond or above the power, which lies in the question: For what purpose have I been born? Is it to direct the whole of my remaining intellect to the study of Bible assertion, or to bend that power, not to the past history of humanity, but to direct it to their future welfare?

Dearly beloved One, I intend, as I have promised in this Control, to answer this mental labour which is called the "Dawn of Creation and Worship." To-day there will be much written on it.

ANCIENT MEXICO.

CIVILIZATION AND MORAL STATUS: COMPARISONS BETWEEN THE CONQUERED AND CONQUERORS.

There is no doubt as to the high order of intelligence and civilization of the ancient Mexicans. All who have written on the subject admit it, either openly or by implication. Father Acosta devotes much space to proving it: cites many instances, and concludes by saying: "For my part, I think they surpass us (Spaniards) in those things whereunto they do apply themselves." Zurita, an eminent jurist who lived among them nineteen years, is indignant at the epithet "barbarians" being applied to them, which, he says, "would come from no one who had personal knowledge of the capacity of the people, or their institutions."

But it was obligatory on all the earlier writers to picture them in conformity with the behests of the "Church," and even Prescott felt constrained to follow in the same path, and failed to render justice when it was in his power to do so. Few, if any, have had his facilities, as various unpublished MSS. were freely loaned him, and gratitude for these favours may possibly account for the eminently "Christian" view he takes of the subject; or, perhaps, it paid better. But, as in my former article on their religion, by gathering an admission here and a concession there, together with the *fact* that many of their monuments still exist, having defied both time and the "Church," enough may be gleaned to prove the second part of my Proposition.

The government was an elective monarchy. "The scheme of election, however defective, argues a more refined and calculating policy than was to have been expected from a barbarous (*sic*) nation"; and one of England's great claims to civilization, "the law of entail," was recognised as one of the bulwarks of their constitution.

They had a council devoted to the "encouragement of science and art." Works on astronomy, chronology, history, or any science, had to be submitted to its judgment; and wilful perversion of the truth was a capital offence. This council was drawn from the best-instructed men in the kingdom, and they also decided on the qualifications of the various professors, and the fidelity of their instructions to the

pupils. On stated days, historical compositions and poems on moral and traditionary topics were recited. Seats were provided for eminent persons, who distributed prizes to the successful competitors.

One academy in particular was, *par excellence*, the nursery of all their sciences and various useful and ornamental arts, and its archives were stored with the records of primitive ages. Abbe Clavigero mentions four of its historians. Even kings appeared as competitors for its prizes, and Prescott mentions one essay in particular which "reminds one of the rich breathings of Spanish-Arab poetry, in which ardent imagination is tempered by a not displeasing and moral melancholy." Sahagun has furnished translations of their more elaborate prose, consisting of prayers and public discourses, "which give a favourable idea of their eloquence, showing that they paid much attention to rhetorical effect." A collection of sixty odes, composed by one of their kings, and consisting of prayers and thanksgivings, written in Iambic meter, was destroyed, because the missionaries "might have feared the possibility of parallels being made between them and the Psalms of David." "Such," says Prescott, "are the marvellous accounts transmitted to us of this institution; an institution certainly not to have been expected among the Aborigines of America."

Of the education of the priests, Dr. Brinton says: "It was completed at the Calmecac, a sort of ecclesiastical college, where instruction was given in all the wisdom of their ancients and the esoteric lore of their craft. The art of mixing colours and tracing designs; the ideographic writing and phonetic hieroglyphs; the songs and prayers used in public worship; the national traditions; principles of astronomy; hidden meaning of symbols, and the use of musical instruments,—all formed parts of the really extensive course of instruction they there received." The boys were likewise instructed, and the girls learned to weave and embroider, and practise other feminine accomplishments. Torquemada admits that the youth were taught "to abstain from wrath, to offer violence and do wrong to no man; in short, to perform the duties plainly pointed out by natural religion."

Their MSS. were of four kinds—cotton-cloth, leather, a composition of silk and gum, and a paper much resembling the Egyptian papyrus. Some of the specimens of the latter even now "exhibit their original freshness, and the paintings on them retain their brilliancy of colour." The books close like a folding screen, with a leaf of wood at each end, and had the appearance of "one of our bound books." Martyr says that these books gave evidence of a "positive civilization." Their method of computation was "a more simple arrangement, probably, than any existing among Europeans," and Humboldt claims that a few annals he saw, "exhibit the greatest method and astonishing minuteness," which, by the way, differs from the methods of the monkish historians of the Middle Ages, who "often dispose of years in a few brief sentences."

The Mexicans divided their year into eighteen months of twenty days each, and then added five days. A month was four weeks of five days each, and as the year has nearly six hours more than 365 days, they provided for it by intercalation, adding twelve days at the expiration of fifty-two years, and carrying the odd half day over to the next cycle of fifty-two years, "which brought them within an almost inappreciable fraction to the exact length of the tropical year, as established by the most accurate observations. Indeed the intercalation of twenty-five days in every 104 years shows a nicer adjustment of civil to solar time than is presented by any European calendar. Such was the astonishing precision displayed by the Mexicans in these computations, so difficult as to have baffled, till a comparatively recent period, the most enlightened nations of Christendom." Humboldt says they lost only one minute and twenty-six seconds every year. So, when the Christian Spaniards, who had adopted the Julian reform, landed in Mexico, their reckoning was eleven days in advance of the exact time, the time of these barbarous Mexicans.

Humboldt says they knew "the real causes of the eclipses," and Professor Draper, that "they had sun-dials for determining the hour, and also instruments for the solstices and equinoxes, and had ascertained the globular form of the earth and the obliquity of the ecliptic." Representations on their maps show the disk of the moon projected on that of the sun; and an immense circular block of carved stone, which was disinterred in 1790, "shows from the calendar engraved on it, that they had the means of settling the hours

of the day with precision; the periods of the solstices and of the equinoxes, and the transit of the sun over the zenith of Mexico." Compare this with the knowledge and scientific attainments of the Christian Church, as exemplified by the action of the "council," who had decreed, only a few years previously, that Columbus should not be allowed to sail on his voyage of discovery, because the "inspired and holy book" taught, that the earth was a plain, and the dome of heaven enclosed it like a cover of a dish.

Kingsborough remarks: "It can hardly be doubted that they were acquainted with many scientific instruments of strange invention, compared with our own; whether the telescope may not have been of the number, is uncertain; but the 13th plate of M. Dupaix's 'Monuments,' which represents a man holding something of a similar nature to his eye, affords reason for supposing that they knew how to improve the power of vision." Torquemada admits that Montezuma was a skilled astronomer, and several historians mention that observatories were built on the palaces and various public buildings; and Dr. McCulloch allows their superiority to the Europeans in this science.

Their code of laws was simple and well administered. Over each of the principal cities was placed a supreme judge, appointed by the crown, and he was endowed with "original and final jurisdiction in both civil and criminal cases." There were lands set apart for the support of these judges, who were therefore independent of the king, and there is no record of any conflict between them and the crown. Below these superior judges were lower courts, from whose decision an appeal could be made to the higher. These lower magistrates were elected by the people. All the judges were hedged around by very severe laws. A bribe was death. Just prior to the conquest, one of these judges was put to death, "for deciding a case in his own house." Great crimes were punished by death—even the murder of a slave. The penalty of thieving was slavery; yet they could have been under no great apprehension of this crime, since "the entrances to their dwellings were not secured by bolts or fastenings of any kind."

All the judges, presided over by the king, met every eighty days. Officials attended, to preserve order. There were no lawyers. Under no pretext was a case allowed to go over for more than one term—an improvement, by the way, on the Court of Chancery. Each party stated his case, supported by his witnesses, and the testimony was taken down in hieroglyphics, by a clerk. These were executed with so much accuracy, that in suits respecting real property, they were allowed to be produced as good testimony in the Spanish tribunals, very long after the conquest.

Their palaces and public buildings were numerous. One is described as 1,224 yards long and 978 yards wide; surrounded by a wall of unburnt bricks and cement, 6 feet wide and 9 feet high. Within it were two courts, which contained the great market of the city, and the council chambers and halls of justice. The walls of the rooms were incrustated with alabasters and richly tinted stucco, and hung with gorgeous tapestry of variegated feather-work. Aquariums and aviaries abounded, and many birds and animals, which could not be obtained alive, were represented in gold and silver so skilfully as "to have furnished the naturalist Hernandez with models for his work." This lordly pile contained 300 apartments, and it was pulled down and utilized for the building of churches, by the Spaniards.

A summer retreat is described as being laid out in terraces or hanging gardens, with 520 steps reaching to them, many hewn in natural porphyry. It had three reservoirs, which distributed water through all parts of the gardens. The baths were excavated in solid porphyry, and are still shown as "the baths of Montezuma."

Their gardens were subjects of great wonderment to the conquerors; and in describing the city of Huaxtepec it is stated that, "Sandoval took up his quarters in the dwelling of the lord of the place, surrounded by gardens which rivalled those of Iztapalapan in magnificence and surpassed them in extent. They are said to have been two leagues in circumference, having pleasure-houses and numerous tanks stocked with various kinds of fish, and were embellished with trees, shrubs, and plants, native and exotic; some selected for their beauty and fragrance, others for their medicinal properties. They were scientifically arranged, and the whole establishment displayed a degree of horticultural taste and knowledge, of which it would not have been easy to find a counterpart at that day, in the most scientific communities of Europe. Such is the testimony, not only of the conquerors, but of men

of science who visited these beautiful repositories in the day of their glory." "But a generation had scarcely passed away after the conquest, before a change came over these scenes so beautiful. The town itself was deserted, and the shore of the lake was strewed with the wrecks of buildings which were once its ornament and glory. The gardens shared the fate of the city. The retreating waters withdrew the means of nourishment, converting the flourishing plains into a foul and unsightly morass, the haunt of loathsome reptiles; and the water-fowl built her nest in what had once been the palaces of princes."

The kingdom of Mexico was over 1,200 miles long, and contained about twenty millions of people. Its breadth is a disputed point. The collection of Mendoza gives the tribute roll or revenue of the government, as paid by each province. It is too lengthy to enter into here, and must be examined to be appreciated. The wealth of the country must have been enormous.

There were thirty high officers under the crown; and as each had his district, and one vied with the other in beautifying his immediate surroundings, it resulted in a scene of picturesque beauty which, if only a fraction of the records be true, far surpassed Moorish Granada, which had been despoiled, only a few years previously, by Ferdinand and Isabella.

Clavigero says, that besides the three principal cities, Mexico, Acolhuacan and Tlacopan, there were "forty eminent cities in the valley of Mexico, alone." In describing one of the smaller cities, one writer remarks: "The Spaniards were particularly struck with the style and commodious structure of the houses, built chiefly of stone, and with the general aspect of wealth and even elegance which prevailed there"; that all the houses, except those of the extremely poor, were large, and attached to each "were a chapel, a vapour-bath, and a granary."

Having read the description which Cortez gave Charles V. of the city of Tlascala, in which he pictured it as larger, more populous and better built than Granada, Humboldt paid it a visit, and found it dwindled to "a miserable village of 3,400 inhabitants."

Every city had police to provide for its health and cleanliness. The streets were watered and swept daily, and pure drinking water was conducted to the most convenient places, by earthen pipes. Hospitals were established at given points, for the cure of the sick and permanent refuge of disabled soldiers, "and surgeons were placed over them who were so far better than those in Europe, that they did not protract the cure in order to increase the pay."

Their public works were on a scale of grand magnificence, and their canals and aqueducts of stone, were sources of surprise to the Spaniards. The Pyramid of Cholula was 177 feet high and 1,423 feet square at its base, covering 4½ acres, and on the summit stood a sumptuous temple dedicated to their virgin-born, crucified Saviour and Christ, Quetzalcoatl; the second person of their Trinity. This Pyramid was twice as long as the great one at Cheops. Another of their pyramids was 682 feet square at the base and 180 feet high. As they were built of large stones, many being over fifty tons weight, and as the Mexicans had no beasts of burden, it has been a serious question as to what extent their mechanical ingenuity was developed, in view of the fact, that these stones were quarried many leagues from where they were used, and had to be transported over streams and rivers. Of the antiquity of these pyramids, there can be no doubt, and the orthodox Siguenza, having all the proofs before him, feels, that if it were not a matter of faith to believe the Bible stories, he would allow that they were contemporaneous with the deluge.

Several years ago I inspected a ruin which at that time was much commented on. The two walls were supported by a solid piece of masonry, about a foot square, fifty feet long and perfectly level—no arch being used. Colonel Totten, who built the Panama Railroad, after it had been decided as impracticable by some of the best English, French and German engineers, declared that this support could not be duplicated by any modern contrivance, except a beam of wood. Yet the Mexicans knew the use of an arch, also, and had four different words to express its various shapes.

(To be continued.)

HETTON-LE-HOLE: Miners' Old Hall, Nov. 23.—Mr. G. H. Lamb lectured on "The connecting link between mind and matter," in a very scientific manner, with which the audience was delighted.—J. B. THOMPSON.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, NOVEMBER 27, 1885.

NOTES AND COMMENTS.

In transmitting the Control on Mr. Gladstone's Essay, A.T.T.P. remarks that it was given on "the very day on which notice of it was taken by the public press." When he saw the intention announced of Mr. Burns giving a lecture on it at Cavendish Rooms, he "kept it back in order that if there should be any congruity of thought it might not be suggested that the one borrowed from the other." The lecture and control are spontaneous and independent productions, and both are placed before our readers this week.

The circumstances of the lecture preclude full justice being done to the subject. The lecturer went through Mr. Gladstone's Essay twice, and delivered the lecture extemporaneously without the slightest note. It was in some respects a much better lecture than the version subsequently written, in a peculiarly harassing time of difficulties and manifold duties, the pressure being such that the "copy" had to be handed to the printer without having been read over even. These matters are stated as a claim for indulgence in regard to the many imperfections that may be observed on its perusal.

We welcome again in our columns the clear ring of Gerald Massey's thought. His peroration comes in most seasonably. Would he give a lecture on Mr. Gladstone's Essay? During his absence there have been not a few inquiries for him to occupy platforms in various parts of the country.

"No INFORMATION."—We regret to observe that this phrase occurs quite frequently in the Directory this week. Sometimes it is difficult to make arrangements till too late for press. A post card will suffice, and where it is inevitable, we can take advantage of information which reaches us on Thursday morning. Possibly this matter will come to be regarded as an indication of the efficiency and diligence of the proper officer, whose duty it is to look after such things.

The Manchester friends have adopted a new form of hand-bill to announce their monthly list of speakers. The body of the bill contains a very comprehensive and instructive yet brief address to the public. At the top and foot the announcements are well displayed. On the back are some popular hymns, rules for circle, &c. It costs no more than the usual hand-bills; it gives great prominence to announcements, and at the same time it is an excellent tract. It may be adapted to any place. We will send specimens with terms on application. Please say how many might be required, to guide quotations.

Space will only permit of a short instalment of the article on Mexico this week.

The usual portion of the Pendleton Lecture must be held over till next week.

OUR CHRISTMAS NUMBER.

"SPIRITUALISM ATTESTED BY SCIENCE."

This will be the special title of our Christmas Number, to appear on December 18.

Alderman Barkas's Article is in hand, and its deep and attractive interest far exceeds our most sanguine expectations. There is first an editorial sketch of his early life and intellectual work, after which comes an account of Mr. Barkas's spiritual researches from his own pen. The paper concludes with a series of answers given by a writing medium, which shows that such communications may be of the highest intellectual order, and superior to the knowledge of any one present.

There will also be given Dr. A. R. Wallace's Essay on the Relations of Spiritualism to Science. It will form altogether a wonderfully fine exposition of Spiritualism, and should be placed in the hands of all intelligent people, especially those of a scientific and intellectual tendency.

We would like to see several thousand copies posted to leading minds in the North of England, and suggest a fund and Committee to carry the proposal into effect.

ORDERS FOR THE ALDERMAN BARKAS NUMBER.

500, Newcastle Society.

50, Mrs. Maltby.

25, Mrs. Mellon.

INSTITUTION WEEK, 1885.

SUNDAY, NOVEMBER 29, to SUNDAY, DECEMBER 6.

With every copy of the MEDIUM, this week, we inclose a collecting card, which we hope every reader will do his or her best to fill up. Every reader has throughout the year received the benefit of labours that have not been paid for and no money could purchase. A heavy expense has been involved that there is no compensation for, unless our readers make it up in the kindly spirit in which the service has been rendered.

We earnestly crave the love and generous contributions of all Spiritualists, even if be only one farthing: we want to see everybody do something, as we do something for everybody. This Divine Reciprocity is the heavenly law; and the expenditure of the smallest sum will enable anyone to observe it. We hope to see the names of thousands on our list of true friends.

To congregations and workers we have to point out that we have given them free advertisement all the year round, and done all in our power to aid them in their work for the work's sake. We hope all will remember this, and not ignore our position in return.

But congregations have plenty to do with their own work, and we look to individuals in their private capacity to stand by us in assisting us to defray the heavy expenses of the year's work.

INSTITUTION WEEK SUBSCRIPTIONS.

	£	s.	d.
Mr. G. W. Swan	0	5	0
Mrs. R. Jenyns	2	10	0
Mr. Whitby	0	5	0
Miss Fisher	0	10	0
Miss Perrett	0	4	0
Mrs. Manby	0	1	4
Mr. W. Exell	0	5	0
Mr. Saml. Howard	0	5	0

On Tuesday evening the Anniversary of Mr. Towns's circle at the Spiritual Institution will be celebrated by a Fruit Banquet, the proceeds going to Institution week fund. Mr. Towns most cordially invites his numerous friends to join in this interesting re-union, and be present by half-past seven.

Mr. Goodchild, Masea, Cambridgeshire, acknowledges 3s. kindly remitted with sympathetic inquiries, by Mr. J. Robertson, Glasgow, who had wondered what had come of his old friend, the once active Middlesborough Secretary.

Mrs. Mellon in ordering a parcel of the "Ald. Barkas No." says:—"I have arrived home safe, after a very successful tour. I held about thirty seances, and with only one exception, they were all very successful. 'Geordie' and 'Cissy' did their utmost to give every satisfaction. Our last two seances were held in Manchester, at which Mr. Oxley was present, and all expressed their delight at the good results. Mr. Oxley was good enough to give me five volumes of 'Angelic Revelations.' It is a very handsome present, and I esteem the gift very much indeed."

On Sunday week Mr. Treadwell's tea-meeting was so well attended that two rooms were occupied. It was a very harmonious and highly respectable party. The proceedings of the evening afforded much satisfaction to those whose good fortune it was to participate.

CAVENDISH ROOMS SUNDAY MEETINGS.

51, MORTIMER STREET, LANGHAM PLACE.

INSTITUTION WEEK.—The meeting will be addressed by Mr. Burns and other friends. A special collection will be made, the balance of which after paying expenses, will be handed to Institution Week Fund, in consideration of the use to the Cause served by the Institution, and for free announcements in MEDIUM. To commence at 7 p.m.

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

THE LANTERN LECTURE IN LONDON.

A large and influential list of Honorary Stewards and Stewardesses is being collected. We solicit names to add to it. The lecture will come off in January.

Inquiries from Bradford and other places cannot be entertained till 1886.

IMPORTANT RECOGNITION OF SPIRITUALISM.

Mr. Alderman Barkas, following up the advantage gained by him in obtaining from Mr. Jos. Cowen, at Newcastle, on 16th inst., a reply favourable to the abolition of the antiquated law which prohibits persons possessing mediumistic powers from using them professionally, addressed the same question (reported in last week's MEDIUM), at a political meeting in Newcastle-on-Tyne, on Nov. 19, to Mr. Morley, the other Liberal Candidate for Newcastle. Mr. Morley is reported by the *Newcastle Daily Chronicle* to have replied as follows:—

With regard to a question from his friend, Alderman Barkas, with regard to a statute prohibiting the exhibition of occult powers, he believed that the Act had been directed against gipsies and other female vagabonds. So far as the law existed for the suppression of these practices he should not vote against it. He did, nevertheless, object to the law being used for the prohibition of powers for which the psychics received money, and would be prepared to have the law amended.

Some of the political speakers have made good humoured jokes upon the subject in their speeches, and it has also received its share of fun in the cartoons, which are so largely circulated at these times; thus our Movement is brought practically before the minds of the public, and will help them to ask themselves the important question—Can it after all be true? Local Spiritualists feel that Mr. Barkas has added one more to the long list of his services to our Cause.

MRS. SHARINGTON'S CASE.

Mrs. Sharington desires to acknowledge the receipt of 10s. from Mrs. Skilton for two monograms, and 22s. from P. P., contributed by the sender and two friends. For this Mrs. Sharington expresses her gratitude. Mrs. Skilton offered to do twelve monograms at 5s. each, to go to this fund. Application should be made to Mrs. Skilton, 21, London Road, Brentford. Contributions for Mrs. Sharington should be sent to her direct at 24, Edward Street, Hampstead Road, N.W.

Mr. and Mrs. Hagon desire to call the attention of the friends to their card in another column.—2, Calverley Grove, Upper Holloway, N.

MACCLESFIELD: Paradise Street, Free Church, Nov. 29.—Mrs. Groom will speak at 2.30 and 6.30 on Sunday.

Mrs. Frank Herne receives patients on Mondays for magnetising, from 3 to 5 o'clock; also patients waited on at their homes. Seance for Spiritualists only, every Sunday at half past 7; Thursdays at 8.—Address, 8, Albert Road, Forest Lane, Stratford, E.

Mr. and Mrs. Hawkins will give a seance, on Sunday morning at 11 o'clock, at 61, Bolsover Street, near Portland Road Station, in aid of a working man with eight children, who has been out of work for some time.

An open meeting will be held at Mr. Vango's, 22, Cordova Road, Grove Road, North Bow, on Sunday next, Nov. 29th. Trance and Normal speakers. All friends are earnestly invited.

The Hoxton Psychological Society will move on Dec. 13 to 128, Hoxton Street, when the new room will be opened with a tea. A large attendance of friends is earnestly solicited, that the heavy incidental expenses may be met.

SKIPTON.—The friends have sent for Hymn Leaves to open the Spiritual Mission, on Tuesday evening last, Mr. J. S. Schutt being the speaker. We have since learnt that it was a successful meeting.

Mr. C. Delorme quotes six passages from the control of "Busiria," published last week, giving passages from the "Socialist Manifesto," and other documents of the kind, in which parallel sentiments are expressed.

SOUTHERA: 41, Middle Street.—I am pleased to state that we are making further progress in the Cause. The meetings have been well attended, and our circle is increasing in power.—On Nov. 15.—The controls of Mr. Horstead gave a grand discourse upon "The Senses, and how to use them for the benefit of man."—Nov. 22.—We had "Albert the Good," a magnificent control. The spirit described, as far as he was able, one of the scenes of Heaven, and it was very grand. After the orations we had "Peter" on both occasions, who gave some clairvoyant descriptions, which were recognised.—W. H. TERRY, Rec.

ORATION BY GERALD MASSEY.

PERORATION TO "A LEAF FROM THE BOOK OF MY LIFE."

From *The Rationalist*, Auckland, New Zealand, Sunday, August 30, 1885.

Mr. Gerald Massey again lectured on Sunday evening last, to a large audience. The subject of the lecture was "A Leaf out of the Book of my Life."

In his introductory remarks, Mr. Massey said: We have a class of journalists in London and elsewhere, who grin for the public through the horse-collar of the press. Their duty is to make fun of all that is foreign to them. The more the seriousness the greater the absurdity. Such writers have no comprehension, and can have no respect for the love of truth, which alone could compel a man to volunteer his testimony all the world round to an unpopular truth, in a case so painfully personal as this of mine. In the course of my life I have been a fighter in the forlorn hope of more than one unpopular cause, beginning as a Chartist, but the clown who grins professionally for the press must not, therefore, assume that I am the champion of an unparalleled imposture. I am impelled to tell my story solely because it is true, and because it enables me at times to be of use to others who may be in the midst of some peculiar experience, the mystery of which they cannot fathom by themselves. I am not here to proselytize; only to state facts, and now and again to draw an inference. We cannot generalize or form an opinion on any subject unless we have the facts to go upon.

We reproduce the conclusion of the lecture *verbatim*:—

Mind you, I am not going to claim for Spiritualism any more than it will carry. These phenomena, if true, are not about to prove and re-establish the mythical miracles of the Old or New Testament as true. The sun never stood still in heaven, in any time past, tho' all the tables on earth should take to dancing in the present. I am aware that the first effect of these phenomena on many observers, is to make a profound appeal to the feeling of religious awe, and therefore to confirm the orthodox in all the errors of their early thought. If certain extensions of recognised laws take place in the present, why may not all the mythical miracles of the past be veritable matters of fact; and of course they may, if we have no means of distinguishing between them. Thus, the primary tendency of spiritism, is to rehabilitate all the old beliefs that have been founded on misinterpreted mythology, which have been, and are, the cause of natural enmity between men of science and the facts of spiritism themselves. It seems to me that the diablerie and the grotesquerie of the modern phenomena may be humorously directed against the sham divinity that would otherwise have been exalted to the pedestal from which other false gods have been dethroned. No more infallibility. I soon saw that if the old book were plumped into the new boat, unexplained, it would scuttle it and might sink it. The so-called Christian Spiritualists, for example, are never tired of proclaiming that the facts of Spiritualism and the miracles of the Bible are identical; and that if one are true, the others were. But, supposing some comparative mythologist comes and shows us that Hebrew miracles are Egyptian myths, and explains their symbolical nature according to evidence yet extant, although unknown to the people of one book—proving that the assumed miracle never meant what has been assumed,—then the tables are turned on the Christian Spiritualists. This was why I devoted the best years of my life to the matter of mythology; and I have shown that the miracles of misinterpreted mythology are not to be explained by modern Spiritualism, but by mythology itself; when explained they are true to neither the one nor the other, but are repudiated by both.

There are valid reasons why the theoretic and ideal Spiritualism of orthodox theology, that was based upon a false interpretation of ancient ideas, is, and must be, at enmity by nature with Spiritualism of free and original thought that is based on phenomenal and verifiable facts,—which is at liberty to explore and seek the sources of the manufactured mystery of the present in the primitive mysteries of the past. It is at enmity to-day. By and by it will gradually claim our facts in order that these may help to rehabilitate and re-establish its own exploded fallacies! But, it will be too late! The fictions will have been found out first! Hence the necessity for orthodoxy holding aloof a little longer. Some writers regret its attitude, and its opposition to Spiritualism! But this is its testimony to the truth,—coming as it does from

those who have always opposed that which is scientifically true. If orthodoxy could have assisted at the birth of Modern Spiritualism it would have been only with the view of procuring an abortion, or of surreptitiously making sure that the babe should be at least still-born! They have done enough! They have brought death into the Mental World, enthroned a dying Deity in Heaven! Theirs is the past with its dead yesterdays! The living future's long tomorrow is ours. In conclusion, I have to confess that the Spiritualists, as a body, are possibly the most curious agglomerate of human plum-pudding-stone in the world—an aggregate of the most cranky and kinky individualities ever massed together. We are drawn, but by no means bound together, by the facts to which we testify in common. We are an inchoate and an incoherent cloud of witnesses. Of one thing only do we speak with one voice. That is the reality of our facts; the actuality of our phenomena, to which I bear true witness to-night. But, mark this! It was not Spiritualism that created, or is accountable for, this bristling crowd of cranks! These are the diverse outcome of other systems of thought. These are the warts on the stricken and stunted tree. These are the thistles and thorns of uncultivated fields; the wanderers, during forty years, in the theological wilderness; the rebels against usurped authority; devil-may-cares who are determined to do their own thinking, be the consequence what it may. We club together, all the excrescences of characters that never could attain a natural growth under the old cramping conditions, and of these we will yet make a knottier iconoclastic mace for breaking down the false images set up for worship. We stand with all our divergences distinct, but massed together like a *chevaux-de-frise* of *serried* spears around one central truth, whoever may advance against us, or touch it whose dares! Spiritualism is sure to be terribly iconoclastic! It means a new light of revolution in the world from the old eternal source. And you cannot have new light let in without seeing many old acquaintances with a new face. Many aspects of things will change; and some things that we mistook for live faces will turn into the sheerest masks of mockery, and whiten with the sweat of dissolution running down them. The old grounds of belief are breaking up rapidly, no matter what fresh efforts may be made to deceive, delude, and secure the ignorant, the infants, or the aborigines. The orthodox creed is doomed to reversal, even as a dish is wiped clean, and turned upside down. The foundations of the false, cruel, and gory faith are all afloat. It was built as the Russians rear their Summer Palace on the frozen river Neva, and the great thaw has come suddenly upon them; the ominous sounds of the final break-up are in their ears, their anchorage and place of trust is crumbling before their eyes. For they had built on the very things (or condition of things) which had sealed up the running springs, and stayed the stream of progress in its course. They have arrested for the purpose of resting. And here is the hint of Science, of Spiritualism, of Materialism, of Freethought, in every form. That they must move on, and get out of the way, or be moved off for ever. The fraud founded on a fable is found out. The Christian religion dies, in proportion as it loses the power to persecute. Spiritualism, as I interpret it, means a new life in the world, and new life is not brought forth without pain and partings, and the sheddings of old decay. New ideas are not born in the mind without the pains and pangs of parturition; and to get rid of our old in-grained errors of false teaching, is like having to tear up by the root the snag of one's own teeth, with our own hand. But, by our own hand and will this has to be done, for nothing else can do it. New light and life, however, do not come to impoverish, they come to enrich; and no harm can befall the nature of that which is eternally true. It is only falsehood that fears the transfiguring touch of light; that must needs shrink and shrink until it shrivels away. Spiritualism will prove a mighty iconoclast, but the fetishes and idols it destroys will yield up their concealed treasures of innermost truth, as did the statue which was destroyed by Mahmoud, the image-breaker. The priestly defenders offered him an enormous sum to spare their god, but he resisted the bribe and smote mightily with his iron mace; down fell the image, and as it broke there rolled out of it a river of pent-up wealth, which had been hoarded and hidden within. It will take a long time, said a learned professor, before this sort of thing—Spiritualism—saves the world. And this expression of an obsolete system of thought was, no doubt, considered to be a "modern instance" of wisdom. But the world has never been lost, and, consequently, does not need to be, and never can be, saved, in the sense intended;

such language has lost its meaning for us, it has become one of the dead languages of the past; we have quite another use for the facts found in Nature. Spiritualism will have done a great work, if only by abolishing that craven fear of dying which has been instilled into us from before birth, the child in embryo having been made to embody the mother's shudderings at the frightful language used by the torturers of souls, who fulminate from the pulpit. If it sets us free to do our own thinking as rational men and women, who have so long and so profoundly suffered from the pretensions of the Sacerdotalists, who continue to peddle from the pulpit in the name of God, a system of delusion, the foundations of which are to be discovered at last in misinterpreted mythology. Against which system of false teaching, I, for one, am at war to the death, with any and every weapon I can lay hands on, including this most potent weapon—the sword of Spiritualism.

HYMN OF PRAISE.—L. M.

For all the treasures of the day:
Illumined by the sun's bright ray:
For joys which Nature's stores afford,
We raise our hearts to praise thee, Lord!
For health and its attendant good;
For raiment and for daily food;
For all the gifts which crown our days,
We sing to God our grateful lays.
For all the scenes of wood and hill;
Sweet fields and flowers, and rippling rill;
For music—trilling from yond bird:
We raise our hearts to praise thee, Lord!
For all the ties of love so sweet;
For home and friends we love to greet:
For childhood with its sportive ways,
We sing to heaven our grateful lays.
For all thy sons—divinely brave—
Who strive the lost to seek and save:
For all their deeds—by memory stored:
We raise our hearts to praise thee, Lord!
For seers and bards, who shed the glow
Of hope's bright beam o'er every woe;
For these—whose truths our hearts upraise:
We sing to God our grateful lays.
Better than all earth's varied store,—
God sends sweet light from Heaven's bright shore;
We, too, shall join the immortal host:
For this glad news, we praise thee most.

3, Battinson Road, Halifax.

A. D. WILSON.

OBITUARY.

J. CROUCHER, LATE OF HAMMERSMITH.

I regret to have to report the passing way of Mr. Croucher, late of Brook Green, who went to America nearly four years ago, and departed from this life at Hudson, Mass., on October 7. His health had been indifferent for some time, but the last came much more suddenly than expected. He was a highly intellectual man, and an earnest worker in the cause of Spiritualism.—W. CHAPLIN.

WILLIAM DIXON, DARLINGTON.

Mr. D. Richmond writes to say that he had just returned from the funeral of Mr. Dixon, who passed away on Nov. 19. We remember the hopeful dawn of work in Darlington, when Mr. Dixon held office in the Spiritual organization, of which Mr. John Hodge was president. Now most of these early pioneers have been promoted to the higher state, loyal, trusting and diligent to the last, as was Mr. Dixon. Shall the veterans, who remain, meet once more in the body?

F. HOCKLEY.

This gentleman was widely and well known as a great collector of occult literature, on all subjects appertaining to Ghost Land, Spiritualism, Seership and Art Magic. At a soiree in Cavendish Rooms, fifteen years ago, he lent a fine display of valuable volumes. His demise occurred on the 10th instant, and the funeral took place at Kensal Green, on the 14th. Many will remember his genial and obliging manner.

His interest in spiritual matters was sustained to the last, though he suffered painfully from ill health for many years.

MATERIALIZATION.

NEW DELAVAL.—On Nov. 14, Mr. and Mrs. Hall, of Gateshead, held a daylight meeting in the afternoon, when some very good delineations and some very straight truths were told to perfect strangers to Mrs. Hall, by her guide "Annie." Some very loud raps (proceeding from one of our mediums) were heard about two yards from where any one was sitting. In the evening, about twenty-five persons sat for materialization. The meeting was opened by singing and prayer. The first form that appeared represented itself to be a Spanish Lady, guide of one of the sitters. The form was very clear, and could be seen by all present carrying some drapery which was thrown out its length, and seemed to fade away before reaching the floor. One of the forms completely covered the sitter next the cabinet with drapery, and was recognised by him as his son. Other forms also came out very freely. At one time two small forms appeared together, giving their names and relationship to parties in the circle.—CHRISTOPHER HALL.

DUDLEY COLLIERY.—A materialization seance was held at the residence of Mr. Geo. Dickson, Dudley Colliery, on Saturday evening,

21st inst. The circle consisted of twenty sitters; Mrs. Hall, of Gateshead, being the medium. A very harmonious feeling existed throughout the circle, and a good meeting was the result. There were altogether thirteen forms out of the cabinet. The one most easily recognised was that of "Sambo," a little black slave, the guide of Mr. Foggon, his dark face being relieved by the white drapery with which he was covered. The next form took the arm of Miss Teasle, walked round the circle, gently waving a piece of beautiful white drapery, from which a sweet scented odour was diffused until the whole of the room was perfumed. The singing was kept up in an harmonious manner. A form emerged from the left side of the cabinet, and was escorted round the circle by Mrs. Johnson, and then retired behind the curtain. Two small forms (children) next appeared at the front opening of the curtain simultaneously, this being the third time that two forms were seen out of the cabinet together during the seance. Altogether we had a very successful meeting, every one being highly satisfied. We had two sceptics present, one of whom on leaving said there was nothing true in this world but Spiritualism.—Geo. Dickson.

PROGRESS OF SPIRITUAL WORK.

GLASGOW: 2, Carlton Place, Nov. 22.—Mrs. E. W. Wallis delivered under inspiration, a particularly brilliant lecture, the subject being chosen by a committee of strangers selected from the audience, which was a very crowded one: "What are the signs of the times spiritually and materially considered?" The features of the lady seemed to catch a more dignified expression when once the subject was named, as if there had been an inflow of new power, and for nearly an hour there was poured out a rich stream of eloquence sustained all through at the same high level, which stirred the feelings of those who listened, and called forth again and again frequent expressions of approval. The signs of the times were shown to be a better conception of God, the fierce vindictive tyrant of the theologies giving way to the idea of the Absolute Goodness, the recognition more and more that man was a spiritual being, whose expression had been hampered in the past, but was now asserting itself, having a fierce conflict with creeds and dogmas, which had been stifling in their tendency. Religious equality, no favourite sect in the State, any more than in the family of God, was clearly insisted on; while the question of the Land for the people, Free Education, and kindred topics, the divine discontent which prevailed all through the realm to-day, was evidence that the Spirit of God was moving upon the waters, ushering in the Republic of Righteousness, the Democracy of Justice, that must soon come. The description of spirit-friends in the audience, which followed, was fairly successful though not equal to the previous Sunday evening, when out of nine descriptions seven were at once recognised, and the other two afterwards. This feature of Mrs. Wallis's mediumship is a very valuable one, in thus publicly giving evidence of the truth of our facts. A repetition of the phenomena we have lately had is likely to cause a sensation in our midst, and compel us to hold our meetings in more commodious premises. Already the committee are on the outlook, and we hope to report at an early date the fact that we have room for all who come.—J. R.

BLACKBURN: New Water Street, Nov. 22.—Mr. John Pemberton, one of our own local mediums, spoke under influence. In the afternoon on "Mediums and Mediumship," and in the evening on "Sin and Disease." There were large audiences at each service.—W. M.

NOTTINGHAM: Morley Hall, Shakespeare Street, Nov. 22.—We listened to two excellent addresses from the controls of Mrs. Barnes. In speaking of the teachings of Paul, the controls said it was doubtless a fact, that the original had been altered, so as to appear to support creeds and dogmas, to hold in subjection the minds of men. But the time is now upon us, when men read and thought for themselves, and superstition would have to make way for reason and truth. We were urged to do our duty, and help on the great reform which was close upon us. The evening subject was on the "Revelation to John," and this subject (which must appear as an incomprehensible one to those who have only the letter), was in the light of the spirit shown to contain some very useful and elevating truth. It was stated that as John's experience was in the realm of spirit, which the flesh cannot comprehend, it was necessary to present the lessons to him in symbols which he conveyed to others. Thus the *Key* which the angel carried was the road to knowledge: the *Throne*, the summit of power, and so on. If the whole of the remarks which have been made on the subject for the last few Sunday evenings, could be put together and tacked on to the end of the Revelation, it would leave its readers a little less mystified. Some writer said, and with a good deal of truth, the orthodox heaven was nothing but a jeweller's shop on a large scale, and if one reads the Revelation of John, in the orthodox (literal) way, the profusion of gold and precious stones seems to be very bewildering, especially as such things are affected to be despised by those who preach "blessed be ye poor."—Friends are requested to bear in mind our social tea gathering on Christmas Day.—J. W. B.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Nov. 22.—Morning circle, very successful. Messrs. Eales, Corner, and Ashman, spoke under control. We had the privilege of listening to the guides of Mr. D. W. Ashman: afternoon on "The Phenomenal aspects of Spiritualism"; evening on "The Philosophical aspects of Spiritualism"; which were delivered with so much eloquence that we were taken by surprise. Mr. Ashman is a very intelligent speaker; it is a pity that he is not wider known. Those societies that have never heard him should give him an invitation. We had very successful meetings; the hall was crowded.—Geo. Williams, 661, Tottenham.

PARKGATE: Nov. 22.—At 2.30, Mr. Postlethwaite's guides discoursed in an admirable and instructive manner on "Creation." The full and final word of God could not be limited to books. Nature is the true Bible, ever revealing some hidden truth. At 6.30, the control spoke on "Spiritualism: What is it?" and "Spiritualism: a guide to the world." The medium was then taken into the audience, when four spirits communicated, by causing the medium to assume the peculiarities of their earth-life: tone of voice, gait, and general aspects, by which they were instantly recognised by their friends in the body who were present. The hall was packed.—G. F.

DEVONPORT: 98, Fore Street, Nov. 22.—The controls of Miss Bond discoursed in the morning on "The Signs shall follow them that believe," in the course of which they wished to know where were the "signs" of the Christian Church to-day, or where the signs of those who were pretended followers of the Nazarene: many forms of religion had been instituted but none of them had left any sign as a proof of the good they had done, but that instead of this, the number of those persons who were unable to accept the doctrines set before them by orthodox teachings, was gradually increasing. They claimed for Spiritualism that it was the only religion that left signs or proofs of its work, for those who had benefitted by the gifts of the Spirit, which had been exercised over them, were many in number. In the afternoon the circle held was very interesting. In the evening the controls of Miss Bond again discoursed on "Knowledge," based on the Biblical records of the fall of man, explaining much of the mystery over-shadowing that passage of Scripture, and stating that "Knowledge" was the key to a higher form of life. They cited a few instances in which Knowledge had been obtained by the aid of Spiritualism, and exhorted all present to seek to obtain more knowledge by those means, assuring them that they would find it a blessing.—Hox. Sec., D.F.S.S.

MANCHESTER: Temperance Hall, Tipping Street, Downing Street.—Mrs. Gregg gave two entertainments to strangers and friends, on the 16th and 18th inst., being very successful in all her delineations of character and spirit surroundings, the audience appearing highly gratified. On the 19th she gave delineations in private, in the house of Mr. Simkins, and was kept hard at work from 10 a.m. until 3 p.m., many callers having to return home without the satisfaction of an interview. In the evening we were favoured with a similar entertainment, in the room of our friend Thompson, being set apart specially for Spiritualists, where the same if not greater success attended her endeavours. On the 21st, we held our second monthly concert, which was highly satisfactory in every way. On Sunday, Mrs. Butterfield's guides gave two eloquent and instructive discourses, the subject in the evening being, "Shall we know each other there?"—Cor. Sec., M.S.S.S.

BACUP: Public Hall, Nov. 22.—The audience chose for Mr. Newell's subject in the afternoon, "Is the universe sufficient for the phenomena in it?" to which the controls gave a blank denial, giving the materialist's arguments, showing their unsoundness, and stating that the most advanced materialists now look for the cause outside of the effect. It was a grand discourse attentively listened to. The guides proposed to answer questions from the audience in the evening, in which they proved themselves at home. It was both instructive and amusing to observe the quiet manner in which frivolous questions were disposed of with ridicule, and those worthy of thought probed to the bottom. It was a well-spent day, giving all food for thought.—J. BROWN, Sec.

ASHINGTON COLLIERY: Nov. 15.—Mr. Gibson, Newcastle, spoke on "Spiritualism: What is it?" The guides went into the phenomena, philosophy, and teachings, showing its advantages over past systems, and what benefit it conferred on those who took it up in a proper spirit. Nov. 22.—Mr. Robinson not having arrived, our president, Mr. Greaves, spoke for about three-quarters of an hour in a very fluent manner under the influence of his guides. The history of spiritual manifestation was sketched, and how it had been traded on by priests, who desired that the people should not find out spiritual truths for themselves. Good advice was given to those who might desire to investigate.—JOHN ROBINSON.

OLDEHAM: 176, Union Street, Nov. 22.—Mrs. Gregg gave an excellent discourse in the afternoon on "The Rich and Poor in Spirit," after which she gave fourteen clairvoyant descriptions, ten of which were recognised. The room was filled in the evening to its utmost capacity, as many having to go away as were admitted. "Death: What is it? Shall we know each other there?" was discoursed on in an excellent manner for nearly an hour. She then gave eighteen clairvoyant descriptions, twelve of which were owned.—On Monday evening, Mrs. Gregg gave an entertainment, consisting of phrenological delineations, and diagnoses of character, disease and spiritual surroundings. The room was crowded to excess. The delineations were given to male and female alternately, each coming to the platform in turn, till twenty persons were thus examined, all proving correct. Everybody was well pleased.—JAMES MURRAY, Sec., O.S.S., 7, Eden Street, Frank Hill.

PENDLETON: Town Hall, Nov. 22.—Mrs. Green gave two discourses from the lessons read. Afternoon, the guides showed all the various forms of spirit manifestations recorded in the Old and New Testaments, which was listened to by a very attentive audience. In the evening Mrs. Green again addressed a large audience on "What must I do to be saved?" The guides viewed the atonement from the orthodox standpoint, then glanced over all the countries of the world that were not then discovered at the time these words were uttered, and asked what was to become of those who had never heard the name of Jesus. All were shown to be at one with the great Father of All. The guides said if these words were to be literally taken it would rob God of his attributes, and place him upon a level with man. Several clairvoyant descriptions were given.—C.

BRADFORD: 448, Little Horton Lane, Nov. 22.—"Where are the loved ones gone?" was the theme of Mrs. Bailey's guides in the afternoon, when they brought the beautiful truths of the spirit-life home to all in a sympathetic and forcible manner. Eight spirits were described and readily recognised, every particular of dress, features and hair being given as they appeared in earth life. The room was packed in the evening, many being unable to get in. The guides dealt with "Prophecy" in a grand manner, tracing its career throughout the whole history of the world: Descriptions of eight spirits were given with great minuteness, giving the place where some of them lived, and the surroundings, such as the stick used, the chair sat on, etc. There is a great demand for another visit from this lady. Much good continues to be done at our healing meetings.—Cor.

COVENTRY: Edgwick, Foleshill, Nov. 22.—Mrs. Smith, the local medium, again under control delivered several short but earnest and appropriate addresses, which were alternated with singing. One control was particularly interesting, favouring, as it did, the curiosity of the audience by illustrating to some extent the characteristics of the spiritual state. The usual week night developing meeting was held on Wednesday.—Cor.

JERSEY.—On Thursday night, at one of our circles, A. B. saw clairvoyantly standing behind one of the lady-sitters, the husband of this lady, who has passed on to the higher life, and a friend of hers on this side, but who is at present at a considerable distance from us, proving conclusively that though we are frequently separated from our friends in the body, they can literally be with us in spirit.—On Sunday night, after a conversation with the principal guide of A. B., the latter was controlled by Father A., the same priest who has been with us previously. He had requested us to grant him the favour of desisting from spreading the Light of Truth broadcast as we are doing until after the demise of the present Pope, and on our declining to be thus stayed in our work, he has come to the conclusion that the road here is too broad and firm, therefore he means to warn his brethren in the priesthood, that the day of their power is on the wane. He brought with him a priest who had not realized his entrance into the spirit-world and who was duly impressed with the wrong we are doing his order in thus spreading the Light. He imagined himself addressing his congregation from the pulpit, and we were favoured with an extempore sermon in antiquated French, on the duty of making restitution to the full, if we had wronged any fellow-creatures. He appeared to resent being spoken to, as he thought, by one of his congregation and he in the pulpit, when we endeavoured to awaken him to the reality of his position. He eventually left us, still with the same idea, but we know that the seed sown will not have been in vain.—At another circle, the medium, Mr. H., was controlled to write a message in a foreign language. His guide has also influenced him to write an address to the members of the circle generally. We feel that now winter is drawing near again, we should be "up and doing" something in the public work. Should any of our friends who read these lines have any impression or wish to assist in any way, we shall be pleased to receive their suggestions. Truly "union is strength," and who can tell what the concentrated efforts of a few—if only a few—might accomplish?—EXCELSIOR.

SOUTH SHIELDS: 19, Cambridge Street, Nov. 22.—In the morning Mr. Geo. Waggett delivered an address on "Man's Destiny," and although he had a comparatively small audience, the address, which contained many lofty ideas, commanded great attention and was received with great satisfaction and well merited applause. By the way, it may be stated that Mr. Waggett is a very young man, and whilst studying for the Wesleyan Methodist pulpit was met with much he could not understand, and therefore commenced earnestly to investigate, and is now a true Spiritualist. Several members of the church to which he belonged, and only left some six months ago, were present and were very much surprised at the power of his address. In the evening, the guides of Mr. Lashbrook, of Newcastle, delivered an eloquent address on "Mortal yet Immortal," to a very large audience. The address, which was really a treat, was very impressively delivered and we anticipate the pleasure of hearing Mr. Lashbrook's guides, again at an early date.

LEEDS: Psychological Hall, Grove House Lane, Nov. 22.—Our esteemed friend Mr. Armitage occupied the platform. As a medium and consistent Spiritualist Mr. Armitage is well known. This, combined with the outspoken and straightforward manner in which the controlling intelligences speak through him, is quite sufficient to ensure a good attendance. A part of the afternoon's exercises was devoted to the ceremony of Baptism. The service was carried out by the medium under influence, and two little ones were named, Ellen and Samuel respectively. A touching appeal to the parents to train them up in the right way was then made, the controls animadverting strongly upon the erroneous scriptural statement, that men were born in sin and shapen in iniquity, and unhesitatingly declared this doctrine to be false. The meeting was then thrown open to the answering of Questions, which were very ably commented upon. In the evening the hall was quite packed with an intelligent and respectable audience. Questions were again submitted, and appropriately answered. The remainder of the time was occupied in speaking upon the subject of "Life beyond the Grave." For forty minutes the control dwelt upon this theme, and briefly described the seven spheres, which they knew the spirit of man would ultimately have to pass through.—J. D., Sec.

OPENSEAW: Mechanics' Institution, Pottery Lane, Nov. 22.—The guides of Mr. Tetlow answered five questions in a most logical and satisfactory manner. In the evening the subjects were: "If man is a dual organism, and the body is only the covering or case of the real man how is it that he feels pain?" "What is the advantage of Spiritualism over Orthodoxy?" and "England 1,000 ago years compared with to-day." In dealing with the last question the guides briefly sketched the manners and customs of the people of this country from the time of the Heptarchy down to the present, showing the difference between those times and now, and contrasting the feudal times with the present representative times; they said that we were still suffering from the effects of the rigorous laws laid down by the early Saxon and Norman Kings.—OMEGA.

NEWCASTLE: Weir's Court, Nov. 22.—Mr. R. L. Fearbey's subject was the "Transformation of Religion." The lecture was replete with beautiful imagery, couched in choice and elegant, language, and the manner of treatment quite original. To attempt to give an epitome of it, would convey but a poor impression. Suffice it to say, that the audience evidenced in a hearty manner their appreciation of the soul-inspiring address, and at the close a general desire was expressed for another visit at an early date.—I may say that a very profitable meeting was held at the close, a fine influence pervading the meeting and no doubt the development of the various mediums would be advanced considerably.—GEORGE WILSON, Cor. Sec., N.S.E.S., 15, Gainsboro Grove.

SOWERBY BRIDGE: Nov. 22.—Mr. A. D. Wilson gave a vigorous and trenchant discourse on "Who are the real heretics?" It was shown that those who ignore the facts of human nature and spiritual manifestation are the real heretics, though they may label themselves "orthodox."—COB.

WEST FELTON.—The meetings in Co-operative Hall are well attended and much interest is being manifested, including the usual opposition from the orthodox. Mr. W. Pickford, the pioneer speaker of the district, has accepted a challenge to debate six nights with a local Christian, on "Spiritualism: What it claims to be," to commence on the 30th.

CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Nov. 22.—Morning: present, 2 officers, 25 members, and 4 visitors. Our programme was varied and entertaining, consisting of golden-chain recitations, committing to memory fourth verse of hymn 178 "S.H.," which was sung with much spirit; marching and calisthenics; lessons on phrenology, physiology, and out of the Testament.—Afternoon: present, 3 officers, 31 members, and 8 visitors. Again our programme was excellent; it consisted of remarks on the significations of the badges, musical readings, golden-chain recitations, rehearsal of hymn 178, marching and calisthenics. After which the Conductor addressed the Lyceum on the evils of gambling, dishonesty, drinking, etc.; and the value of being dutiful at home. Also on the work of the winter. In conclusion I wish to state that on the 5th of December, we shall have an Entertainment consisting of songs, solos, duets, recitations, readings, and one or two humorous dialogues. At half-time, coffee, tea and buns will be served to all. Admission: adults 4d., children under twelve, 2d. Entertainment to commence at 7 p.m. We hope to see a goodly number of friends present. The above is in aid of the Lyceum funds.—ALFRED KITSON.

BRADFORD: Upper Addison Street, Nov. 22.—At the Lyceum there was an attendance of 41, with 4 strangers in addition. Mr. Worsman spoke in the afternoon on the teachings of Jesus, and how he was persecuted for them, and ultimately put to death. In the evening he reviewed the Ten Commandments, the Sermon on the Mount, and the dogma of the Atonement. This young medium bids fair to do useful public work. There were strangers present at both lectures.—COB.

NUTFORD HALL: Nutford Place.—Owing to a disagreement with the Proprietor of the Hall, meetings will be discontinued. The committee are looking for another Hall.—F. W. READ, Sec.

227, HOXTON STREET, N., Nov. 22.—Mr. Armitage gave an excellent address on "Is the Sabbath day in accordance with the Spiritual world?" At the circle, Mr. Webster was controlled.—T. PATER, Sec.

CAVENDISH ROOMS: 51, Mortimer Street, W., Nov. 22.—An open meeting conducted by Mr. Burns. Invocation through Mrs. Hawkins; a reading, by Miss Maltby; song, by Miss Dixon; essay on parallel between history of Abraham and Modern Politics, by Mr. McKennie; Personal experiences, by Mr. W. Towns; Early experiences and later investigations, by Mr. W. Jennison; Question from an investigator. It was an interesting meeting, and there was an excellent influence.

WALWORTH: 83, Boyson Road, Nov. 22.—A good meeting of friends took place to hear the guides of Mr. J. G. Robson, who answered several questions in a very pleasant and satisfactory manner, after which the audience one by one came forward and received clairvoyant descriptions of a most convincing character. We hope friends will avail themselves of the opportunity given on Wednesday evenings, to make acquaintance with the clairvoyance of Mr. Robson, so that they like others can testify to its usefulness and convincing character.—J. VERRICK, Sec.

HOLBORN: Mr. Coffin's, 13, Kingsgate Street, Nov. 17.—A very pleasant meeting, fairly attended. "Zouid" and "Wilson," the controls of Mr. Webster, gave most of the sitters correct descriptions of their surroundings, especially one gentleman, who had travelled much, giving him details of the various countries and places he had visited, and which were acknowledged to be most truthful. Mr. Edgar Coffin (who is developing into a very excellent medium) was controlled by a coloured friend, who did his work in a quiet but very proficient manner. This circle continues to improve weekly, and the sitters who attend find themselves richer either in knowledge or happiness.—A. S. G.

ROCHDALE FIRST SOCIETY OF SPIRITUALISTS: Opening of New Room.—The above Society will open their more commodious and central premises, situate in Baillie Street, No. 6, (opposite the Bank) on Saturday, November 28, 1885, with a grand Entertainment and Fruit Banquet. Admission (by Programme only) 6d. The Water Street Baptist String Band have kindly offered their services. On the following Sunday, and under-mentioned days, a series of special meetings will be held, conducted by approved mediums. Sunday, Nov. 29, Mr. Harper and Mrs. Green; Monday, Nov. 30, Mr. E. W. Wallis, of Glasgow; Tuesday, Dec. 1, Mr. J. S. Schutt, of Leeds; Wednesday, Dec. 2, a circle, Mr. J. B. Tetlow.

SPENNYMOOR: Central Hall, Nov. 22.—In the afternoon Mrs. Yarwood gave an interesting account of her mediumship, illustrated with clairvoyance to such an extent, that some of the audience recognised their relatives and friends, and others visions of scenes in other countries. Several descriptions were recognised. In the evening we were rewarded by having our hall, which holds over 500, full. The greatest of attention was paid to the lady while addressing the people. She was successful in her delineations of the ones gone before: 12 were recognised out of 17. We had a successful day. Many friends surround her in her work of truth. Mr. Pickford, president, and Mr. Hall, vice president, conducted the proceedings.—W. H. COOPER.

WEST HARTLEPOOL, Druids' Hall, Tower Street, Nov. 22.—Mr. Barrow spoke in the afternoon on "Spirit intercourse: Is it beneficial?" He first established the fact, then showed that in all times when man used it in an enlightened manner, spirit intercourse had proved the greatest of blessings. Even Jesus was ministered to and sustained by an angel. The subject in the evening was "Eternal Punishment." It was pointed out that the idea of hell occurred in the Scriptures, but terms that had been thus regarded had other and conflicting meanings. The preaching to spirits in prison seemed to imply progress hereafter. God is love, and cannot consign any of His children to eternal torment, but the chastisement they underwent was the result of their own acts, to induce them into a better course of life.—D. W. ASHMAN, Sec., 15, Cumberland Street, Stranton.

HUDDERSFIELD: Assembly Rooms, Brook Street, Nov. 22.—Mr. Hepworth discoursed on three subjects chosen by the audience in the afternoon, and in the evening on "What is Spiritualism? What advantages does it confer?" The subjects were treated in an able manner to very intelligent audiences.—J. W. HEMINGWAY, Chapel Street, Mold Green.

MR. J. G. ROBSON'S CASE.

The Editor.—Sir,—I wish to earnestly appeal to all friends who have known Mr. Robson, and others who may be interested in him, to send some monetary assistance to him through the fund now being raised for his benefit. It is a genuine case, deserving of sympathy and support, but as yet I am sorry to say, it has not been responded to as it should be. I hope all friends, who wish to help one who has made considerable sacrifices for the benefit of the Cause, will do something to assist Mr. Robson just now in this his time of trouble. Subscriptions will be gladly received by me on his behalf.
J. VEITCH.

3, Hopwood Street, Walworth, S. E.

We have received a long communication through the mediumship of Mr. J. G. Robson, from his Band of Guides, addressed to electors, discussing the responsibilities of Parliamentary Representation, and commending the action of Ald. Barkas in questioning the Newcastle candidates on laws affecting Spiritualism. The paper thus concludes:—"And now, in justice, a word for the medium. We have refrained from using him for a length of time, as conditions surrounding him have unfortunately been of such a depressing nature, as to absolutely forbid and prevent control; but we believe the conditions will change, improve, and we shall yet use him for high and intellectual purposes; and trust good will result from our labours. One more point, and we have done. He (the medium) takes but little interest in political matters, as we and his earth friends can testify, therefore the better and easier task for us, as we shall be able to give our ideas more pure, and free from adulterating elements in his mind."

A GENUINE APPEAL FOR HELP.

To the Editor.—Dear Sir,—Will you kindly allow me to return my sincere gratitude and thanks to those generous friends, mediums and others, who have so beneficently assisted me during my late severe ordeal? These kindly efforts have not only diminished my expenses and removed my troubles, but have also strengthened my determination to devote myself to the propagation of spiritual truth. My guides inform me that I am to leave England for America early in July next. In the interim they desire me to visit the various provincial Spiritualist Societies. I trust I shall win the sympathies of the members of these societies, so that I may depart for the Western Continent fully equipped for the work. Hoping I shall receive engagements at once, I am, dear sir, yours faithfully,
T. S. SWATRIDGE.

88, Fortess Road, Kentish Town, N.W.

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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, or extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

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

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

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

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

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire any thing 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 taps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

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

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

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

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

LITERATURE.—All investigators should read the MEDIUM AND DAYBREAK, the weekly organ of the Movement, published at the Spiritual Institution, 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.

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THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, NOVEMBER 29th, 1888.

LONDON.

BATTERSEA.—Mrs. Evans's, 46, Wakehurst Road, Northolt Road, near Clapham Junction, Circle at 7. Wednesday, at 6, Healing, Mr. Williams; 8, Developing. **CAVENDISH ROOMS**, 51, Mortimer Street, W., at 7, Institution Week: J. Burns, O.S.T. and Others.

HOXTON.—227, Hoxton Street, at 8: Mr. Webster.

KILBURN.—Mr. J. Wright's, 26, Claremont Road, West Kilburn, at 7, Seance, Mr. Matthews, medium Wednesday, developing circle at 8.30.

MARYLEBONE ROAD.—167, Seymour Place: Wednesday, 7.45, Physical Seance; Thursday, 7.45, Spiritual Seer; Friday, 7.45, Mr. J. M. Dale; Saturday, 7.45, Clairvoyance.—J. M. DALE, Hon. Sec.

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, Mr. J. Hopcroft, Trance Address and Psychometry; Mr. Raper, Healing. Monday at 8, Mutual Development Class. Wednesday, Mr. Hobson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.

CLEVERLYWELL.—81, St. John's Street Road, Wednesday at 8, Mr. Webster.

HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.

HOXTON.—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. J. S. Schutt.

BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.

BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. Craven.

BELPER.—Lecture Room, Brookdale, at 10.30 and 6.30.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Morrell.

BIRMINGHAM.—Ouzels Street Schools, at 10. No Information.

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6, Mrs. M. A. Hall.

BLACKBURN.—New Water Street: at 9.30, Lyceum; at 2.30 & 6.30: Mrs. Butterfield.

BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 & 6, Mr. F. Illeworth.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakeneld Road, at 2.30 and 6, Mr. Woolston.

Oddfellows' Rooms, Otley Road, at 2.30 & 6, Mrs. Ingham.

Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mr. Armitage.

Milton Rooms, Westgate, at 2.30 and 6: Mr. A. D. Wilson.

Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mrs. Illingworth.

BURNLEY.—St. James' Hall, at 2.30 and 6.30, Mr. J. Swindlehurst. Thursday, at 7.30, Members' developing circle.

CARDIFF.—At Mrs. Cooper's, 50, Crockerbottom, at 6.30.

DERBY.—At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.

DEVONPORT.—98, Fore Street, at 11, Miss Bond; at 6.30 p.m., Mrs. Bond, "Prayer."

EXETER.—The Mint, at 10.45 at 6.30.

FELLING.—Park Road: at 6, no information.

FOLDSHILL.—Edgwick, at 6.30.

GLASGOW.—2, Carlton Place, Lyceum at 11.30; at 6.30, Mrs. Wallis.

HALIFAX.—1, Winding Road, at 2.30 and 6, Mesdames Green and Morley. Monday, at 7.

HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.

HATTON.—Miners' Old Hall, at 5.30: Mr. John Livingstone.

HETWOOD.—Argyle Buildings, at 2.30 & 6.15: No Information.

Huddersfield.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Postlethwaite.

JERSEY.—88, New Street, at 3 and 6.30: Local.

KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mr. Hopwood.

LANGCASTER.—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. Yarwood.

Edinburgh Hall, Sheepscar Terrace, Mrs. Gregg.

LEICESTER.—Silver Street Lecture Hall, at 11 & 6.30: Local.

LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, and 6.30, Mr. W. M. Brown. 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.

MACCLESFIELD.—Free Church, Paradise Street, at 2.30 & 6.30, Mrs. Groom.

62, Fence Street, at 2.30 & 6.30, No Information.

MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. Clarke.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 2 & 6.30, No Information.

MORLEY.—Mission Room, Church Street, at 2.30 and 6: Local.

NEWCASTLE-ON-TYNE.—Well's Court, at 6.30, No Information.

NORTH SHIELDS.—6, Camden Street, at 11, Mr. T. Patterson; at 6.15, Mr. J. A. Rowe.

NOTTINGHAM.—Morley House, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.

Vine Chapel, Beaconsfield Street, Hylon Green, 6.30, Mrs. Attenborough. Tuesday, 7.30.

OLDHAM.—176, Union Street, at 2.30 & 6, Mr. J. B. Tetlow.

OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6, No Information.

OSWALDTWISTLE.—At 160, New Lane, at 6.30, No Information.

PARKGATE.—Bear Tree Street (near bottom), at 6.30, No Information.

PENLTON.—Town Hall, at 2.30 and 6.30, Mr. E. W. Wallis.

PLYMOUTH.—Notte Street, at 11, Mrs. Trueman; at 3, Member's Circle; at 6.30, Mr. James.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.

6, Bailey Street, 2.30 and 6 p.m., Mr. Harper & Mrs. Green. 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, 176, 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 BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: Mrs. Halley.

SPENNYMOOR.—Central Hall, at 10.30, 2.30 and 6, Mr. R. L. Fearby.

SUNDERLAND.—323, High Street West, at 6.30: Circle.

TUNSTALL.—13, Bathbone Place, at 6.30.

WALSALL.—Exchange Rooms, High Street, at 6.30.

WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 2.30 and 6.30, Mr. Kneerhaw. Wednesday at 7.30 o'clock.

WEST FELTON.—Co-operative Hall, at 2 & 5.30, Mr. W. Westgarth.

WIBSEY.—Hardy Street, at 2.30 & 6, Mr. Peel.

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

THOMAS GREENALL, Trance and Clairvoyant Medium, 196, P-dham 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.

MR. J. SWINDLEHURST, Spiritual Teacher, 25, Hammond Street, Preston.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale; full till Jan. 1888.

MR. A. D. WILSON, 3, Battinson Road, Halifax.—Nov. 29, Milton Rooms, Bradford.

MR. H. ARMITAGE, Trance Speaker, 56, Gt. James St., St. John's Road, Hoxton

MR. JOHN WALSHE, Trance Speaker, 15, Witton Parade, Witton, Blackburn.

MR. J. T. STANDISH, Trance & Clairvoyant, 62, Malton St., Coppice, Oldham.

MONTHLY LIST.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR DECEMBER, 1888.

Corresponding Secretary: Mr. J. ILLINGWORTH, 171, Main St., Bingley, York.

BATLEY CARR: Town Street, 6 p.m.—Dec. 6, Mr. J. Armitage; 13, Local; 20, Mrs. Ingham; 27, Local.
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.

BINGLEY: Intelligence Hall, 2.30 and 6 p.m.—Dec. 6, Mr. Hopwood; 13, Mrs. Craven; 20, Mrs. Gott; 27, Mrs. Butler.
Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

BOWLING: Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.—Dec. 6, Mr. Holdsworth; 13, Mr. Margatroyd; 20, Local; 27, Mr. Peel.
Sec.: Mr. Smith, 82, Peel Street, Tyrosal, near Bradford.

BRADFORD: Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6 p.m.—Dec. 6, Mrs. Craven; 13, Mrs. Wade; 20, Mr. Peel; 27, Local.
Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.

OTLEY ROAD: Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 and 6 p.m.—Dec. 6, Mr. J. S. Schutt; 13, Mr. Hopwood; 20, Mr. Holdsworth; 27, Mr. Illeworth.
Sec.: Mr. J. Whitehead, 8, Wright Street, Otley Road, Bradford.

LITTLE HORTON LANE, No. 448: Jackson's Meeting Room, at 2.30 & 6.—Dec. 6, Mrs. Ingham; 13, Mr. Peel; 20, Local; 27, Mrs. Craven.
Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.

HALIFAX: Spiritualist Institution, 1, Winding Road, 2.30 and 6 p.m., and Monday evenings at 7.—Dec. 6, Mrs. Yarwood; 13, Miss Sumner; 20, Mrs. Butterfield; 27, Mr. Schutt.
Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.

KEIGHLEY: Spiritualist Lyceum, East Parade, 2.30 and 6.30.—Dec. 6, Miss Willson and Miss Sumner; 13, Mr. J. Armitage; 20, Mrs. Crossley; 27, Local.
Sec.: Mr. Thos. Holdsworth, 3, Orleans Street, New Town, Keighley.

LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.—Dec. 6, Mr. Woolston; 13, Mrs. Gott; 20, Mr. Hopwood; 27, Mr. H. Briggs.
Secs.: Messrs. Dyson and Liversedge, 26, Fenton Street, Leeds.

MORLEY: Spiritual Mission Room, Church Street, 6 p.m.—Dec. 6, Mrs. Bailey; 13, Mr. H. Briggs; 20, Local; 27, Mr. J. Armitage.
Sec: Mr. H. H. Bradbury, Exley Buildings, Britannia Road, Bruncliffe, via Leeds.

SOVERBY BRIDGE: Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.—Dec. 6, Mrs. Green; 13, Mrs. Butterfield; 20, Mrs. Yarwood; 27, Local.
Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

WIBSEY: Hardy Street, 2.30 & 6.—Dec. 6, Miss Sumner; 13, Mrs. Sunderland; 20, Mr. H. Briggs; 27, Local.
Sec.: Mr. George Saville, Smiddle's Lane, Great Horton, Bradford.

MANCHESTER: Temperance Hall, Tipping Street, Downing Street, Sunday at 10.30 & 6.30.—Speakers for December: 6, at 10.30, Mr. Johnson, at 6.30, Mr. Carlyle; 13, Mr. Brown; 20, Mr. Johnson; 27, Mrs. Butterfield.—A. W. J. SWINDISH, Sec., 3, February Street, Upper Brook Street.

BRADFORD: Milton Rooms, Westgate, Sunday at 2.30 & 6.—Speakers for December: 6, Mrs. Wade; 13, Mrs. Bailey; 20, Mrs. Butler; 27, Mr. Morrell.—J. NATION, 75, Gillington Road.

LEEDS: Oriel Hall, Cookridge Street, Sunday at 10.30, 2.30 & 6.—Speakers for December: 6, Mrs. Groom at 10.30 and 6, Mr. and Mrs. Hopwood at 2.30; 13, Mr. J. S. Schutt; 20, Mr. Walter Hilliam; 27, Mrs. Gregg. Week nights at 8: Monday, 7, Mrs. Groom; Tuesday, 15, Mr. J. S. Schutt; 22, Mr. J. B. Tetlow; 29, Music and Clairvoyance.—R. SCOTT, 67, Reginald Terrace.

Huddersfield: Assembly Rooms, Brook Street, Sunday at 2.30 & 6.—Speakers for December: 6, Mr. Greenhall; 13, Mrs. Crossley; 20, Mr. J. C. Macdonald; 27, Mr. Postlethwaite.—J. W. HEMINGWAY, Chapel Street, Mold Green.

B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ellor Street, Pendleton, Manchester. (Open to private engagements.)—Appointments, Nov. 27, Heywood; 29, Regent Hall, Rochdale; Dec. 6, Openshaw; 20, Heywood; 27, Regent Hall, Rochdale; Jan. 3, Openshaw.

MR. E. W. WALLIS'S APPOINTMENTS.—Nov. 29, Sowerby Bridge; 29, Pendleton; Dec. 1, Oldham; 6, Glasgow.

MRS. WALLIS'S APPOINTMENTS.—Nov. 29, Glasgow. Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 50, Langside Road, Crosshill.

MRS. HARDINGE-BRITEN lectures: the first Sunday of each month at Liverpool; the last Sunday of each month at Newcastle, visiting North Shields, Leeds, &c. Mrs. Britten speaks at Pendleton Town Hall, the second Sunday of November and December; Bradford, Blackburn and Burnley on the other Sundays of the year. Next year's engagements will shortly be made up and announced.—Address, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

MR. T. S. SWATRIDGE is open to give Lectures on Sunday or week night. Address, 88, Fortess Road, Kentish Town, London, N.W.

MR. J. S. SCHUTT'S Sundays are occupied till June next; he would be glad to hold week-night Services. For terms, address, Elliott Street, Shiden, via Leeds.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of COLBY and HICIN, Bosworth Street, Boston, Mass., U.S.A.

MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspirational Orator, Singer, Clairvoyant, and Phrenologist.

MR. J. N. BOWMER, Inspirational Trance Speaker, is open to engagements in Town or Provinces. For terms and dates, address, 42, Goodlers Lane, Salford.

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