



DAYBREAK.

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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

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SEASON, 1880.

INSTITUTION WEEK,

FROM SUNDAY THE

5TH. TO THE 12TH. OF DECEMBER.

ANNUAL ADDRESS.

EVERY SPIRITUALIST is earnestly requested to participate in THE INSTITUTION WEEK exercises. Friends who are isolated may sit alone on one evening during Institution Week to meditate on the best means of being useful in the Great Spiritual Work, and receive impressions how to proceed. Two or more Spiritualists may meet together, exchange views, and await impressions.

Where there is a medium to be controlled the spirit may take part in the deliberations.

Let every Spiritualist endeavour to discover what is meant by the Spiritual Movement, and how he can best promote its objects; and thus be a faithful and profitable servant of the Redeeming and Enlightening Power, and an intelligent co-worker with Almighty God.

As a visible point of union for practical work, sympathy with The Spiritual Institution, its work, its instrumentalities and its needs, is warmly recommended. The Spiritual Institution has been a means of doing a great work for the Cause, and its usefulness may be greater in the future: help it and it will help you, and unite the Spiritual forces all over the land. The MEDIUM, as the organ of Spiritual Teaching, is capable of unlimited usefulness by being widely circulated. The expense of the work at the Centre has been most inadequately met this year, and needs well deserved support.

This Institution Week Movement is not merely a money collecting affair. Its object is union with the spirit world, and with one another; but as a token of earnestness every Spiritualist is invited to contribute a small coin, if only one farthing, and sign his or her name on the subjoined Collecting Card—not necessarily for publication.

Much overwork and personal suffering has to be undergone in the course of the year, that the work of the Spiritual Institution may be maintained. All who have benefited by that toil and expenditure during the year, through the perusal of the MEDIUM, or otherwise, are respectfully reminded that a slight recognition, however small, would cheer loving hearts whose sole stimulus to continuous work is spiritual affection, and cause them to know that there is a fibre of a similar character running along the hearts of those with whom they are in weekly communication.

Friends! to whom the spirit world has revealed itself, this is the heat of a mighty conflict for the establishment of a true and noble Spiritualism. The Angel-world expects every man and woman to do their duty

A DISCOURSE

Delivered at Neumeyer Hall, Bloomsbury Mansions,
Hart Street, London, W.C.

MRS. C. L. V. RICHMOND

Under the influence of her Spirit-Guides, on Sunday
Evening, October 30th, 1880.

INVOCATION.

O, Thou Infinite Spirit, Thou ineffable Light, Thou Divine Source of all blessing, Thou to whom we must ever turn with gratitude and thanksgiving filling up the measure of our praise; O, Thou beneficent Soul, unto Thee we ever turn as to a kindly Parent whose life moves our lives, whose soul inspires our souls and fills them with the gladness of immortal prophesy—the certainty of immortal being: make Thy life and light manifest in our hearts; may our lives be enkindled by its glory; may our thought be illumined by its radiance, until love and truth shall abound on the earth—until the world is pervaded by its rapture—until glimpses of that immortal kingdom shall become open vistas—until the bright gleams of immortal life shall reveal themselves to the consciousness of man, and he shall no longer walk in the darkness with downcast eyes and sorrowful countenance, but full of hope and joy, shall spring as gladly into immortal life as the child to the mother's arms; even in Death, the glorious messenger of Life. Make Thou this impress on human hearts—that death is swallowed up in life, and life is victory; that for evermore all trials, all darkness, all temptations and strivings are but to aid the spirit in its onward course; that the vanquishment of all time and sense is but that effort wherein the spirit breathes its excellence upon matter, kindles it with the glory of itself, and transforms the dull dross of life into the beauty of heaven. O, Thou Light Divine! O, Thou Ineffable Splendour! O, Thou Everlasting Glory! may Thy Kingdom fill our hearts and lives with praise, now and evermore.

DISCOURSE.

THE INNER MEANING OF THE PHENOMENA OF SPIRITUALISM.

Doubtless the casual observer considers that the Phenomena of Spiritualism are chiefly and only valuable for the evidence which they afford to the senses, and, through the senses, to the reasoning mind of man, of an outside intelligence separated from the human body. This is the commonly accepted and reasonable explanation of the phenomenal phase of Spiritualism. Sometimes too much importance is attached to this phase; sometimes too little importance is attached to it. There are those who accredit it with the entire value of the movement,—who say that, without that which is called the phenomenal, (including, we must in all fairness say, that which is also phenomenal intellectually as well as physically,) the specific claim of Spiritualism would be void: in other words, it would not be an expression of spiritual power in a different sense from that which is expressed by genius, or general inspiration, or other admitted sources. There is sufficient foundation for this argument, and it serves for purposes of propagandism in Spiritualism, because it appeals at once to the senses, and appeals to the reasoning faculty of man; and it declares that, phenomenal life being the basis of all purely scientific investigation, therefore, that which is phenomenal in Spiritualism is the only valuable portion for the scientific and materialistic mind. On the other hand a large class of spiritualists regard the phenomena as a stepping stone, only, to that which is higher as they term it;

in other words,—that they are the alphabet of the language; and they justly claim that when once the fact has been demonstrated, of existence beyond the present life, all that class of manifestations which merely continue to prove that existence, without adding any further knowledge, are no longer valuable to the mind already satisfied. For such purposes as are required for enlightenment concerning spiritual things, therefore, the phenomenal phase would not be serviceable if the mind travels very rapidly and desires to take the next step. Then there is another class still,—who almost reject the phenomena, who declare they are low and vulgar, and that it detracts from the spirituality of Spiritualism to say any more than is necessary concerning these manifestations. All three of these statements have some portion of truth, but each taken by itself is unfair to the other views, and all together, with something added, may form an enlightened basis by which to estimate the exact value of any manifestation.

To all intents and purposes the life that you live is phenomenal—that is, the physical form, the cells and the tissues, the nerves and the arteries—everything that is connected with your human structure is phenomenal; and the only question at issue between Spiritualism and Science is not as to phenomena, but as to what the phenomena indicate. Now, there are those who declare that the phenomena of human life only indicate human life and nothing beyond: that the intelligence, the consciousness,—that which longs for immortality,—that which passes for inspiration,—all these are but phases of phenomenalism, and will pass as soon as the organism, which they say produces them, passes away. On the other hand, the value of spirit manifestations, in a physical sense, is to show that phenomena can be produced without the usual organic structures, tissues and conditions of life, and that such phenomena may so closely resemble the phenomena of organic human function as to prove their sources to be identical:—thus, in the experience of your daily lives you observe that a human spirit inhabiting a human body gives certain signs of intelligence, and that certain qualities of individuality are manifested—certain powers, loves, hates,—and these are not only imitated, but exactly and distinctly presented in the phenomenal phase of Spiritualism. What does this prove? It proves that the scientific theory of the phenomena of life is not accurate; that the basis of existence is spiritual; that without organic structure, without tissue, without any of the conditions that are requisite for the phenomena of human life, there is an exact expression of human life through the various manifestations of Spiritualism. To our view this is the key-stone in the whole arch, as it points distinctly to the control of spirit over matter or the semblance of matter, and successfully demonstrates to each one of the senses and to the intelligence of man that spirit intelligence can present itself to every faculty which the phenomena of life require for evidence, and in the next instant be gone. This we consider to be the entire basis of the value of the phenomenal aspects of Spiritualism—that they are an ever-recurring and constant fact hurled against materialism, that phenomenal existence or forms and that which shall appeal to the sense of man can be produced by spiritual beings without any organic methods whatever, and this under circumstances and under conditions which no method of science has yet been able to ascertain,

Nor is this all. Expression is valuable if it be demonstrated that spirit can express itself through matter independently of the usual organic conditions afforded. We contend that this is a prophecy for the future, and that all that relates to the phenomena of Spiritualism should be carefully recorded; that each individual observer should note down what he sees, and, as far as he is able to do so, under what circumstances he sees these things, to show in the future how the claim of

supersensuous life is to be found intermingled with that which you call organic and structural, and how as a manifestation, the power of volition or intelligence exercising itself upon organic bodies may produce phenomenal evidences even higher than those that exist in the usual form. To our view the language in which ideas are clothed is as much a portion of the spirit and the spiritual expression as the idea itself. To our view the artist clothes his form with colour with drapery with lineament in exact proportion as his mind or spirit is able to make the substances at his command amenable to his idea; and, when spirit so far penetrates matter as to make phenomenal existence a possibility, even though it be for an instant, it solves propositions that must ultimately include the whole realm of science and the whole realm of philosophy.

Spiritually, the bases may be all alike, but—With what varied ramifications in nature does law express itself; and out of the earth, from different germs—What countless blossoms spring forth, asserting each the value of their own lives by the perfection of form and colour. No one despises the violet because the lily is taller and whiter, nor is the lowliest wayside flower that glistens like a star unvaluable because the rose is red and fragrant. No one denies that in the multitude of nature's expression is the voice of infinite variety; and form being an expression of thought, every form which thought engenders, or through which it seeks to express itself is certainly valuable, not only as an evidence of what can be created—not only as an indication of laws that were not supposed to exist, but also as a suggestion, a fine and subtle prophecy of dawning powers that will one day enable man to work wonders with this world as indeed he has already; but more and more through the world of science will he discover, invent, create, combine, in ever varying forms subtle and invisible forces of nature until they shall express his will. The spirit world does this, and the slightest manifestation of spirit in connection with matter is that which expresses the power of mind over the material substances of the universe. If done in harmony with, and in connection with the usual organic laws of nature, it is beautiful; for see how you admire the highly cultured garden, see how rare types of plants and fruits thrive under the careful culture of man, and see to what perfection you carry this cultivation by adapting yourselves and your functions to the inner harmony and law of nature: but if flowers come out of the seemingly empty air,—are either borne from some garden or created there to your vision,—What does this mean?—A loftier kind of husbandry than your gardeners are yet aware of, a new and subtle process not yet familiar to man—something that awakens such glimmerings of future expression, and kindles the faith that man shall not always be doomed to travel along the silent yet arduous pathway of material discovery, but shall sometimes be bathed in a flood-tide of life from spiritual sources.

Surely, that which expresses the love, the presence the power of the spirit world is valuable. You would not miss the lisping voice of the child though it be not clothed in the splendours of poesy, nor would you fail to have presented to you the peculiar nature and form of the spiritual presence that is near you by whatever memento it can command. A photograph does not take the place of your friend, neither do phenomena take the place of the spirit that is behind, but it is an expression, and the more perfect the expression, the more valuable it is to both worlds. If any manifestation of spirit power be amenable to the sense of man it is valuable, and you should carefully put away from you the thought that any indication of this power is unworthy or trivial or trifling. It is not so. The click, click, click that bears a message across the Atlantic would sound to an unskilled ear as of no meaning, but it may bear the fate of nations, it may contain the import of life and death, and may yield in its results

that which shall bring peace or war to the whole world.

So, the indications that come from the spirit world—whether they be in the form of the tipping of a table, or whether they be in the form of any of these seemingly simple and often despised methods—must for ever contain the secret germ of that power that enables the spirit to express itself through matter at all. That secret you have not found with all your study of organic forms, with all anatomical studies, with all effort at reaching the height of material anthropology. Stopping there you do not know where mind begins to excite the particular primordial cell that may be the beginning of thought; and just then a spirit from the unseen realm excites something that has no primordial cell and no nerve and no brain and bears to you a message of conscious living intelligence impersonating itself through that which contains no elements upon which intelligence is supposed to be constructed, and says: See how I attain to that which the human organism needed thousands of years of earthly growth to acquire.

The observation, then, of the phenomenal phase of Spiritualism should not be considered trivial, nor should it be attended with any of the superficial conditions that usually surround it. The solemn act of investigation into the world of spirits is in itself so important, that whatever indication may come from that world through any channel should be reverently accepted; for it is not the instrumentality, but that which it portends and that which it expresses—that all matter pervaded by spirit may blossom out into untold forms of loveliness just as the earth gradually blossoms out into beauty under the cultivation of lofty ideas. What this eventually will do—how it will change and alter and in many ways obviate your present necessities and conditions—what effect it will have upon science or art or civilization or governments—how it will work its way into the social structure: these of course are lofty themes to consider—are themes upon which spirits and immortals love to dwell, and to call your attention to that essential state of harmony and of intelligence and of receptivity in which the mind is willingly to accept, is not prejudiced against, wages no war with any expression of thought or any manifestation of existence in the world. It is true that in the varieties of life here you say you do not wish to come into contact with all forms of life, but you might do so and might find some good in each. Those who are looking for blemishes will find them everywhere, but those who seek in every human life the one germ of immortality and the one quickening impulse of kindness and the one single point of love will be sure to find it. So in every manifestation of intelligence from the spirit world—it is valuable to know if the intelligence be continued of the kind and order and unfoldment and degree and state that it left off here. Any thing less than this will not satisfy the human mind—will not make you understand whether you are conversing with your friend or not. Anything less than this does not include that which is meant by the phenomenal side of Spiritualism, and, therefore, while you might not wish to take "Pete" or "Sambo" as a bosom friend, it is valuable to know if they are still in existence and if the same kind of intelligence inspires them in the next step that inspired them here. Therefore do not wonder if sometimes these grades of mind appear presenting themselves—materializing forms—and you say, Of what value is this; it is nothing to me? But it is something in the link of life that binds you to the spiritual world: that if Dante and Plato and Socrates and Homer are immortal, Sambo also has an existence after this life; and that the poorest and humblest are links in that chain of existence which can be repeated and presented to you as a variety in the spiritual life that is beyond.

We consider this most valuable, most important, and that you cannot be too reverent in seeking even for a

single fact. What rose was it that Dante coveted the most?—the white rose that she bore who crossed the river he could not approach; and it is that rose of life that some one bears in their hand dear to you, just across this little stream that divides you from the invisible world that you are wishing to find; they holding it in their hand: if out of glass or atmosphere or spirit hand that rose is given you—Is it not most precious? Of all the roses of earth or in heaven you would travel farthest and swiftest to find that one; you would explore seas, you would sink into depths of mines and caves of the earth to find that one immortal person. Thus then the simple manifestation or vibration that first indicates to the outward sense of man that possible rose is the bursting of the shoot from the soil, is the preparation for the stem and stock to grow, finally the leaves come forth and the full flower of immortality is there created before you without the organic life.

Oh, let us not talk of trifles! The world and the universe are full of atoms—no one sees them, no one knows them—no one can comprehend the atom so small, so infinitesimal is this; but, from it and its combinations the earth, the planetary system, the starry heavens blossom out like a rose in the hand of God, whereof each star is a petal, and each shining ray of life from central sun is a golden psalm of beauty. Despise the atom then if you will, but who shall count to you the stars if you have not room for atoms? Then with intelligent and loving eyes, with eyes that seek for knowledge and wisdom the silent token is valuable—a bit of ribbon or a letter, a lock of hair or a faded flower recall to memory the visions that you would not for an eternity miss, and these are a portion of your immortality. What if a petal of a rose or lock of hair, or blue ribbon shall flutter to you from out the cabinet or from the empty air it may be, a trifle to others but to you it has the volume of your life traced on it!

We speak of these things, because we feel it important that, as the time comes when our medium will leave you, and as you will go on in your usual pursuits of Spiritualism, of phenomenal, of daily life, there should be something to link the whole subject together in your own minds as a grand whole; that no part can be left out, nothing neglected or despised, and that the very link which you refuse to look at may contain the shining gem of all others that you covet; for you do not know in what day nor hour, nor by what sign and token your friend will appear. You may pass and repass a glass door a thousand times and never see your friend upon the street; but there comes a time when you pass and the friend is outside and you gladly receive the smile and bow of recognition, and that repays you for all the numberless times that you have not seen that face. So you do not know from what aperture or from out what mysterious place the dearly-beloved or best voice will come, or through what sign and token your friend may appear at the window, or the one whom you most seek may answer your hearts desire. It may be in a vision of the night, it may be through the hand of a child, it may be through syllables that are not cultured but express the love of the spirit.

Surely you would not scorn the offering even though it came from the lowliest. A fisherman might bear you the last words that your loved one had said, if your loved one had been cast on a distant strand shipwrecked, and you would not despise the uncouth language, but the form would grow dear to you that bore the message.

Christ chose the fisherman to express the love that he bore to the world—that there should be no worshipping of the outward forms in which truth might come—that no priestly or princely power should circle round this valuable testimony that he gave to the world, but that it should be presented in its simplicity. All cannot choose as Jesus chose, but the spirit world often chooses instruments as humble as lowly as uncouth

as these, and they are rejected by the learned and despised by the wise, and are scorned by the refined and the aesthetic because not compatible with the lofty message of angel life. What is not compatible?

Only the mortal pride, only that which severs you from the perception of a truth that would smile upon you and reach out the hand: by these infinitesimal signs and tokens making up the complete measurements of spiritual existence and power. Such value is there then to phenomena; such is the indication of life all around you: such is the very necessity of the complicated state of human existence that a sermon or a song may move you to tears or prayers, but only the silent trickling of the stream, only the voice of a little child, only the cry of a drowning woman, only some thing unusual will startle you to acts of heroism. And thus the spiritual world is doing. The unusual is what they do—that which is not expected—that which is not accepted—that which is not done in your presence and before your eyes: to do ever so little a trifle that will arrest the ordinary attention and current of human life, and divert you from thinking that because the sun shines so, and the world moves so, then, there is no stream of angelic life pouring its love-tide upon the world, asking for recognition. What is this that glimmers through the crevice? The prisoner sees the one small beam of light burning upon his dungeon darkness as the hope of that outside universe from which he seems to be expelled. So immured in the darkness of life, crowded round with sensation, governed by senses, Spiritualism is the light through the crevice, of which, you say: How valuable it is—how blessed? You kiss the spot whereon it falls, and you know then that the angel is by you.

Oh, we have seen these trifles build their steady and beautiful palaces of light in the lives and minds of individuals. We have seen a word spelled by the alphabet from signals that came through a table—the despised tables and chairs that are so much talked of by those who do not understand—one word that no one could know save the mortal and the immortal, save the embodied and the disembodied human spirits. Does he care how simple the process that conveys to him that message revealing the existence and the presence of that other precious and valued life? The dumb have a language made for them, those who are deaf can be spoken to with signs, and even the blind have raised letters: the world is spiritually deaf and mute and blind, and these signs that come to you from the spirit world are the raised letters to make you know—if you cannot hear, to make you feel—if you cannot see, to make you understand—and, however trivial the simile it is something to those who are spiritually blind. O, how valuable is the trivial—how blessed is every form of life: the butterfly with magic wing, the bird with its wealth of plumage and song, the cascade leaping from the mountain height, and the great storms that sweep over the ocean and the continents, bearing on their health giving pinions that which destroys all impurity and dross. Yes, there are flowers and butterflies, sounds of music and sweet odours that come from the world of spirits, and great storm breathe that take away one's outward breath and merge you into the tide of inspiration, bearing you still higher and higher, clearing the path of revelation and making way in the world for liberty and human progress. And then there are serene moments too, of calm, when some inspired one stands in your midst, and straightway you are led to the clear and open space above. Your brow touches the hands of the angels, and you are wreathed and clothed in their brightness. But all this is phenomena. It belongs to that aspect of nature and of spirit that clothes itself in whatever form is required for expression, and brings the babe or the butterfly, the revolution or the Sermon on the Mount, as the world requires.

CHRISTIANITY STRENGTHENING ITSELF BY SPIRITUALISM.

THE REV. JOSEPH COOK'S LECTURES.

In the MEDIUM for May 2, 1879, there appeared an article on the views of Ulrici on the Spiritual Body, extracted from "Monday Lectures" by the Rev. Joseph Cook, Boston. The position which this preacher occupies in the United States may be learned from Mr. Wetherbee's letter, and the report which follows.

Agreeable to the announcement with which that report closes, Mr. Cook has arrived in this country, and received a "welcome" at "a numerous and singularly representative company assembled to breakfast at the Y. M. C. A., 186, Aldersgate Street," on Friday, October 15. As is reported in "The Christian" of October 21, nearly all of the various Christian sects were represented, and we quote the opinion of some of the speakers to show in what light Mr. Cook's work is appreciated, and also to show that the high value of that work is derived from the facts of Spiritualism.

Mr. C. H. Spurgeon, in a letter, regarded Mr. Cook as a "distinguished and useful teacher," and said:

I hope England will be favoured with some of those confirming words which have been so useful to the staggering, and those confounding arguments which have scattered the designing sceptical bands.

Mr. George Williams, who convened the meeting and presided said, in the course of his opening remarks:

There were many Thomases in these days—a true apostolical succession of doubters, and Mr. Cook had been clearly reared up by God to help those disciples of weak and wavering faith.

Rev. Dr. Stanton, Bishop of North Queensland, speaking of Mr. Cook's Monday Lectures, said:

They were valuable, not only in refuting the antagonists of the truth, but in fortifying the faith of the preachers of the Gospel. In this age the faith of the Christian must be based on intellectual belief, and though the pulpit was not a place for argument, the preacher was enabled by such helps to deliver his message with a firmer assurance.

Rev. Dr. Rigg, who spoke as mouthpiece of the Methodist community, commended Mr. Cook's lectures, and regarded

The work of Mr. Cook in Boston as one of the best possible omens for the good of America and the whole world.

Rev. H. W. Webb-Peploe, "a representative of the cultured and aristocratic West-end," alluded to the complaint,

That the clergy of the day did not in their preaching set forth the grounds on which the dogmas of their faith rested. He did not think this was part of the duty of the parochial clergy, but it was a great blessing to the Church when certain men were manifestly set apart and fitted for such work. He recognised such an one in Mr. Cook, and earnestly prayed that he might be led by God in his endeavours to set forth the foundation truths of the Gospel.

Dr. Oswald Dykes, Presbyterian, said:

With many others in this country he had thanked God for raising up such a doughty champion of the truth, and one who had himself evidently fought his way through the questions that troubled men's minds, and had been guided at last to a faith that is positive and dogmatic.

Rev. W. M. Statham, Congregationalist,

Was thankful Mr. Cook's defence of the faith was a philosophic one. Many Christian hearts and minds were burdened at seeing young men and women imbibing current speculations and unbeliefs, and he looked for much benefit to such from the philosophic Christianity propounded by Mr. Cook.

Rev. Dr. Clifford welcomed Mr. Cook in the name of the Baptist denomination.

He believed his visit would be of immense service to the young manhood of this country, which would appreciate the frank, robust, healthy way in which all questions were treated, and the fearless method of dealing with the highest "scientific" teaching of the day.

Rev. Dr. Hoffman, Dutch Reformed Church, South Africa,

Thanked God for having raised him up to defend the great, simple, deep truths upon which all religion and all science alike depend.

The Lord Mayor elect expressed his satisfaction that Mr. Cook was to make special arrangements for getting at the working classes of the country.

Mr. Cook, during his address, said:

"Our first business is to see to it that we do not take a craven and apologetic attitude before the physicalism which attempts to patronise God himself, and would even bow him out of his own universe in the name of agnosticism or atheism. Fundamentals are at stake, and although these elementary matters need no discussion here, they do need discussion with hosts of minds which are passing through a transition stage, when questions are more easily raised than answered. Hosts of strong minds not educated in theology as a science have brought before them many of the deep questions which we have discussed in our quiet studies, and have not had the opportunities we have had of securing scientific answers."

There is a necessity for the harmonisation of man with his record; his past requires an atonement: God is a Thinker and therefore a Person. There is hardly a controverted question which may not be settled by an appeal to the self-evident truth lying behind the biblical "cans" and "cannots."

The needs of the people are very diversified, and if we follow the mind of the Spirit, and echo God, the modes of supply will also be diversified. Christ not only was, but is. These martyrs of Smithfield, that perhaps hover in the air above us, have messages for us. And from all the fields which martyrs have consecrated in the British Isles, from all the quarters of the world where Christianity has had her triumphs, spirits gather about the thoughtful soul with messages that are ever present.

But where is the Spirit which once on earth "spoke as never man spake"? Where is Jesus Christ now? We believe the Holy Spirit is shed forth by our Lord now. I believe our Lord hath yet many things to say to us in London and in Boston. And if we follow the impulses of the Spirit upon our souls, as we are differently trained by God's providence, and by the constant touch of Christ's pierced right hand, we shall receive messages so diversified as to meet the diversified wants of the age.

The time has come when everybody ought to know what anybody knows.

We must walk with God while we continue to exist. It is absolutely self-evident that the past is irreversible, and while I continue to exist I must face my record. I cannot get away from him who ensathes me by his omnipresence, or from my past record, or from my conscience; how am I to be harmonised with these three? I must have a screen let down between me and my record, and I cannot by any good works provide such a screen. Therefore, on the authority of mere reason, I know that atonement is needed; revelation tells me that atonement has been made.

Only the doctrine of a vicarious atonement can harmonise with self-evident truth, and can meet the philosophical wants of our time. We have not been sufficiently careful to disclaim the atheistical caricatures of Christianity—i.e., that foreordination means fate, that certainty is necessity. We have not been careful to distinguish between inspiration and dictation, or repudiate that the vicarious atonement of Christ implies the transference of personal blameworthiness. When we look at the Cross it becomes no cross to bear the cross. Love to God, first as the Redeemer, and then affectionate submission to him as Lord: these have triumphed, and will continue to triumph.

The Report concludes by stating that Dr. D. Fraser and Rev. Newman Hall made a few appropriate remarks, and Rev. James Spurgeon closed with prayer.

This Report sets forth two noteworthy facts: First, that Mr. Cook has come to the rescue of religion in a novel and peculiar manner. Secondly, that the new weapon of Gospel defence wielded by him is—Spiritualism. In his speech he alludes to spirits in addition to Christ communicating messages and guiding mankind, and in the Lecture with which he closed his last series in Boston, and which contains, as it were, the gist of the whole matter, he regards spiritual manifestations as the upholder of the Bible, which is in turn the prime source of true ideas on religious matters.

We will now allow Mr. John Wetherbee to introduce Mr. Cook and his Spiritualistic Lecture to our readers.

LETTER FROM JOHN WETHERBEE OF BOSTON, U.S.A.

Your very readable and instructive paper shows itself in my library every week and is always read, and I feel oftener like responding in a letter than the facts would imply: perhaps I am like Pecksniff's horse, "better in promise than in performance;" but I dare say you are glad, for I know how much more matter an editor has than room. I think this 31st year of Modern Spiritualism has had some pretty strong "boulder scratches" from important events passing through it: The conversion of the savants, or some of them, in Germany, through the influence of Slade's manifestations and testified to as being facts—this, however, may not all be set down to the credit of A.M.S. 31, but considerable of the effect must be—then the coming out of Mr. Kiddle, the able secretary of the School Board in New York—an admitted loss to the cause of education in that city, but a gain to the ranks and quality of the sons and

daughters of light and truth; but the crowning incident in my mind is the great contribution of the Rev. Joseph Cook in his acknowledged "winnowed residuum" of fact in the spiritual phenomena.

Mr. Cook, though a reverend, is one of the most distinguished lights of the evangelical church. He comes to the rescue of the religion of the orthodox order from the temples of Science. He struck the intellectual heart of Boston, if I may use the expression, at the start, and his three seasons of Monday noon lectures have grown into institutions, packed full, not for fashion or for sensation, but for the soundest thought that the evangelical church has to offer. It is admitted by the liberal church, who claim to be on the scientific plane, that he is hardly sound, quotes from the advanced German minds such as fit his propositions, and omits such as would draw his fire; but that is no matter in this connection. He has got the ear of the elect, has a great following, and, as Professor Mead says, finds the thought for half the sermons preached from week to week in New England. In his German researches he has looked into the facts of the case which has converted Zollner and others there to Modern Spiritualism, and at these popular lectures that I have spoken of, has said there is certainly a "winnowed residuum" of fact in the phenomena, that fraud does not account for; is inclined to think there is a new force, not understood, and that mind in some way can move matter without physical contact. I think he has said enough to open a door that he can never shut—and admitting the fact we know to what the concession will logically lead.

Following this, and growing out of it, he has just spent an evening at Mr. Epes Sargent's house, the well known author of "Planchette," with Mr. Watkins as a medium—whose principal phase is slate-writing. He is the man that procured the writing for me on two new sheet slates never opened in his presence till writing was heard and a message written. Mr. Cook was very successful on this late occasion and says so—his closing lecture, delivered yesterday, was on that subject, and he admitted the facts, read a detailed account of the seance testified to by all present numbering 9 persons, 5 of whom were sceptics. So this broad admission was not only stated to this large audience, but these lectures are so popular that they are fully reported in all the daily papers, and so read by hundreds of thousands. There is much in Mr. Cook's terse statements that is worth quoting here, but it would make this letter too long, but I will send you a report for your own reading and use. So able, so popular a man as Mr. Cook to admit the genuineness of Slade when in Europe and now testifying by his own experience ought to make your Lankesters blush at their unfairness. I predict for Modern Spiritualism a more respectful and hospitable hearing than it has been in the habit of receiving.

THE MONDAY LECTURESHIP.

(From the "Boston Evening Transcript," Monday, March 15, 1880.)

The closing lecture in this season's course was delivered at the Old South to-day, Mr. Cook choosing for the subject of his prelude "Secretary Schurz and the Indian Question." He said:—

It is one of the delicious secrets of Boston society that when the poet Longfellow met the Indian maiden he lassoed her hand and said, "This is Minnehaha." At Washington, President Hayes, after an hour's conversation with her, said, "The President of the United States and Miss Bright Eyes are in accord on the Indian question." The churches are aroused to the fact that our frontier is infested with pickpockets, and they are all white. It would not be true to say that politics are also fully aroused. Mr. Cook then referred to his first interview with Mr. Tibbles, whom he advised to appeal from the tomahawk to the parlour. It is the glory of Boston that she has moved responsive to the Indians' wrongs; certain it is that the parlour and the pulpit, the press and the people, are in accord here. A committee with an ex-governor of the State at its head went to Washington, and found the chief of the pick-pocket tribe in the Indian Bureau. The ring was around the throat of the secretary of the interior. Although he tore this ring from under his whiskers, it does not make the wearer invisible. More is wanted, giving the Indian all the rights that the fourteenth amendment guaranteed. Judge Dundy has declared that the Indian is a person, and in California the same decision has been made with regard to the Mongolian. These things have changed the aspect of affairs, and there is no room for asserting that a suit on behalf of the Indians cannot be brought before the Supreme Court. The right of the Indians is settled until Judge Dundy's decision has been reversed, and it is understood that the Secretary of the Interior and the Attorney General believe, with many others who at first thought differently, that that decision was right. While the tribal relation is kept up, the Indian cannot be considered a citizen, but under the fourteenth amendment as a person he is entitled to the rights of life, liberty, and the pursuit of happiness. Mr. Schurz does not advise the carrying of Standing Bear's case to the Supreme Court; the public does; and I implore you to abide by the expressed will of Boston and push forward persistently until Standing Bear and his tribe have their full rights.

Speaking of the legislation pending before Congress, Mr. Cook read a letter from Bright Eyes; also one from Standing Bear describing the death of his brother, Big Snake.

Let us call to this house John Eliot once more. Let us demand a William Penn as a permanent fixture in the Indian Bureau.

After prayer by Rev. Dean Gray, Mr. Cook took up the consideration of his main subject, "The Scientific Triumph of the Biblical View of the World."

An account of certain experiments observed by himself was given by Mr. Cook, who said:—

No one knows how shy I have all my life been of quacks, but of all quacks, the theological quack—the quack who stands between man and his fear of heaven and hell—has had the bulk of my loathing. In the library of Mr. Epes Sargent last Saturday I consented to meet a psychic. I took with me my family physician, and my wife, and a friend of hers, a lady who herself had performed psychic experiments for Mrs. Stowe, and that lady's husband. Of the nine persons present five were unbelievers. The experiments had satisfactory and unsatisfactory results. The following were satisfactory:—

SATISFACTORY POINTS.

1. Five strong gas jets, four in a chandelier over the table and one in a central position on the table, were burning all the while in the library where the experiments took place.

2. At no time were the slates taken from the sight of any one of the nine persons who watched them. The writing was not produced, as was Slade's in London and at Leipzig, on slates held under a table.

3. The utmost care was taken by all the observers to see that the slates were perfectly clean just before they were closed.

4. During the first experiment nine persons clasped each one hand or two over and under the two slates. The psychic's hands were among the others, and he certainly did not remove his hands from this position while the sound of the writing was heard.

5. While a dozen hands in full light were tightly clasped about the slates in the first experiment we distinctly heard the peculiar grating sound of a slate pencil moving between the slates. I said "Hist!" once or twice, and in a nearly perfect silence we every one of us heard writing going on between the surfaces. Afterwards we saw the fragment of pencil which was used, and we noticed that it was worn by the friction of writing.

6. Each observer had written on a scrap of paper given him by the psychic the name of a deceased friend and a question addressed to the person named. All the scraps were folded into tight, small pellets, and placed in a group on the table, and then mixed, until I could not tell my pellets from others in the collection. Half a dozen names were correctly given by the psychic while the pellets remained unopened. One of the two pellets which I had thrown into the group contained the following words:—"Warner Cook. In what year was my father born?" The psychic, who certainly had not seen me, fold or write the pellet, for he was not in the room at the time, told me correctly the name it contained, which was that of my grandfather. I thought this perhaps merely a case of mind-reading. The psychic wrote on a slate, "I wish you to know that I can come. I do so long to reach you.—W. C." I thought this perhaps were fraud, although I was told it came from a spirit.

The psychic, however, began to suffer, or assume, singular contortions, and said they were the results of the efforts of a spirit to communicate through him. I very much doubted whether he was not acting a part, and watched him, as all the rest of the company did, very closely in every one of his motions. He placed two slates on the table before him, and a hand, palm downwards, on each slate.

He seemed to be making a strong effort of will, and said he could not tell whether the experiment would succeed. Diving a small fragment, not much larger than four or five times the size of the head of a pin, from the top of a slate pencil, he placed the bit on one of the slates, and called upon us all to see that both surfaces were clean. This we did in the full light to our perfect satisfaction. The psychic then shut the slates with the fragment of slate pencil between them, and required us all to grasp the edges of the slates. He drew his hands into a position near his, and made several strokes over the back of one of them. Meanwhile his face showed strenuous efforts of will; his whole countenance energised; he seemed to be in an agony of volition; his features changed their expression to one of great vigour and determination; and yet, while this look was kept up, he was shedding tears. It was in this mood of the psychic that the audible writing began, and when it was finished he returned to his usual state.

7. The writing found on the slates when they were opened was in response to my question, and was as follows:—"I think in 1812, but am not sure. Warner Cook." This date was correct. The doubt expressed in the reply did not exist in my own thoughts, for I knew what the date was. During the writing I was not thinking of the date, however, but very cautiously watching the psychic to detect fraud.

8. In the second experiment the psychic closed the slates on our sight after they had been washed with a wet sponge and

heavily rubbed by a handkerchief in presence of us all, as they lay on the table. After they had been shut upon the pencil, the psychic, at my request, placed on them two strong brass clamps, one at each end. Thus arranged, the slates were placed by him in my right hand, which I extended at arms' length over the back of my chair into the open space of the room, while I left my other hand on the table. The psychic, twice or three times, turned the clamped slates over in my hands, and then returned his hands to the table, where, with the rest of the hands of the company, they were kept constantly in sight. In this position I held the slates a few seconds, and watched both them and the psychic. He appeared to be making no particular effort of will. When the slates were opened, these words were found written on one of their surfaces in a feminine hand: "God bless you all. I am here. Your loving friend, Fanny Conant." I had never heard of this person, but the name was recognised by several in the company as that of a psychic now deceased, and lately well known in Boston.

9. One of the observers who assisted in the experiments at my request was my family physician, Dr. F. E. Bundy of Boston, a graduate of the Harvard Medical School—a man of great coolness and penetration of judgment, and by no means inclined to adopt any spiritualistic theory. Another of the observers was Mr. Epes Sargent, who is known to the whole English-speaking world for the volumes which contain the results of the many years he has devoted to the study of psychical phenomena. Another observer was an editor who has assisted in several exposures of fraud on the part of psychics. One of the three ladies present had herself performed psychical experiments for Mrs. Stowe, and had also exposed psychical frauds. Of the nine observers, the majority were not only not Spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who led the experiments. Written notes of the facts, as they occurred, were taken by Dr. Bundy and myself.

10. Among the names correctly read in a closed pellet was that of an officer in the regular army, shot dead in one of the preliminary skirmishes of the Battle of the Wilderness. The instant the psychic pronounced the officer's name, the former fell backward with a quick, sudden motion, like that of one shot through the heart. After a few seconds, the psychic wrote the word "Shot" in large letters on the slate.

11. The hands of the company were so placed on the slates in the first experiment that the theory of fraud by the use of a magnetic pencil is inapplicable to the facts. One of the observers held an open hand tightly against the bottom and another on the top of the slate, and any magnet concealed in the sleeves of the psychic could not have been so moved as to move the pencil.

12. At the close of the experiments the company unanimously endorsed a paper drawn up on the spot, and were agreed that the theory of fraud would not explain the facts. While they differed in opinion as to whether the slate pencil was moved by the will of the psychic or by that of a spirit or spirits acting through him, the observers could not explain the writing except by the movement of matter without contact.

[Copy.]

REPORT OF THE OBSERVERS OF THE SARGENT EXPERIMENTS IN PSYCHOGRAPHY.

At the house of Epes Sargent, on the evening of Saturday, March 13, the undersigned saw two clean slates placed face to face with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates, Mr. Watkins's hands also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless the matter, in the slate pencil, was moved without contact.

F. E. BUNDY, M.D.
EPES SARGENT.
JOHN C. KINNEY.
HENRY G. WHITE.
JOSEPH COOK.

Boston, March 13, 1880.

[The original of this report is in Mr. Cook's possession.]

UNSATISFACTORY POINTS.

1. My attention was several times diverted from watching the psychic by his requiring me to put my pencil on the pellets and pass it slowly from one to another of them.

2 Two or three times the psychic and a friend whom he had brought to the room, left the company and went into the hall together, and I did not know what they conferred about.

3. The psychic was easily offended by any test-conditions suggested by the company, although he finally adopted the brass clamps which he at first refused to use.

4. The psychic's friend brought to the room the slates which were used, and my slates were not employed at all in the experiments.

In these experiments there is nothing to decide whether the force which moved the pencil was exercised by the will of the psychic, or by a spirit, or by both; but, in spite of the unsatisfactory points, the observers agree in professing inability to explain the writing unless there was here motion of matter without contact.

Of course the latter fact, if established, and even in the absence of knowledge as to whether the force proceeds from the psychic or pure spirits, overturns utterly the mechanical theory of matter, explodes all materialistic hypotheses, and lays the basis for transcendental physics, or a new world in philosophy.

What are the general conclusions of the discussion of Spiritualism as an "if"?

1. The evils of Spiritualism arise not from the admission of the reality of spiritualistic communications, but from assuming their trustworthiness.

2. The most mischievous popular misconception as to Spiritualism is that the alleged phenomena, if real, are supernatural, and so may authenticate a revelation and place spiritualistic communications on the same basis with Christianity.

3. The most important duty of the pulpit in regard to Spiritualism is to insist on the distinction between the merely superhuman and the strictly supernatural, and to show that spiritualistic communications, even if real, are merely superhuman, not strictly supernatural, and so cannot come into rivalry with those Christian miracles which imply creative power.

4. More than a quarter of a century of study of the modern psychical manifestations has shown that in religion and theology Spiritualism has nothing new to say.

5. It has a divided voice, and teaches every form of doctrine held among men.

6. It has been especially effective in stimulating in half-educated minds and coarse natures infidelity in faith, and libertinism in morals.

The great fact of experience is that average Spiritualism, when accepted as a source of religious knowledge, leads its votaries into practical mischief, and often into moral ruin.

7. While a few psychics are persons of a trustworthy character, seven out of ten of them are untrustworthy, if not immoral, and need guardians for their own good and for that of society.

It is generally conceded by the better class of Spiritualists that a large proportion of mediums are impostors, and that not unfrequently psychics who have real power to produce strange phenomena have been detected in fraud.

8. It follows inexorably from the fact that the trustworthiness of the communications cannot be proved, that even if their reality be admitted, all that is established is the existence and agency of evil spirits.

9. Such being the moral dangers of Spiritualism, its investigation may well be left in general to experts in physical and mental science.

It is greatly to be desired that its investigation should be undertaken by a higher class of experimenters, who are above suspicion of fraud, or mercenary motives, or scientific incompetency, or the prejudices of narrow specialists in merely physical research.

10. Materialism is overthrown, utterly by the modern facts proving the existence of a psychic force.

11. So far as anti-supernaturalism is dependent on materialism, it is itself overthrown by the same facts.

12. The biblical view of the world as to both good and evil spirits is to be pushed to the front by the pulpit, if the wants of the times are to be met.

13. The existence in man of the spiritual faculties and susceptibilities assumed by Christianity is proved.

14. The background of Christianity, which rationalistic criticism has caused to be overlooked, is made vivid by modern psychical phenomena.

If both evil and good spirits are around us in modern times, we can understand why they were directed of old to believe not every spirit, but to try the spirits, and to regard not those who have familiar spirits.

If evil spirits may now move the tongues of speaking psychics, we can understand how it was that the serpent said unto the woman, "Thou shalt not surely die!"

If there is modern experience of seeing and even of photographing spirits, we can understand how it was that the eyes of a young man were once opened so that he saw a mountain full of horses of fire and chariots of fire round about Elisha.

If the hand of the psychic Home burned not in the fire, we can understand how three men once came out of a furnace, nor was a hair of their heads injured, nor the smell of fire on their garments.

(Continued on page 770)

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The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

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

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 3, 1880.

NOTES AND COMMENTS.

THIS number of the MEDIUM is valuable and explicit on the phenomena. It would appear as if Mrs. Richmond, Mr. Cook and his friends were all inspired to do the same work in the same way. Mr. Wetherbee's letter and communication have come in handy. It is a pity that this number of the MEDIUM cannot be circulated in thousands amongst those who will attend Mr. Cook's meetings during his visit to this country. He bases his dogmatic gospel on spiritual phenomena and bolsters up the Bible by it. Truly the world moves.

THE divines who welcomed Mr. Cook talk as if they were spiritualists. Alter a phrase or two and read it as the report of a spiritualistic conference over the labours of an eminent trance medium, and the form of thought would fit in admirably. That religion requires intellectual patters to walk through the mud of materialism is quite a new idea for a Bishop. Who will say that Spiritualism has no influence in the world when Divines of all sects are preaching it, and when the man they have met to honour derives his chief claims to their admiration from his knowledge of and tact in using spiritualistic facts and arguments in favour of spiritual existence.

MANY have asked for an Institution Week collecting card. We give one to each reader this week. Peruse carefully the Annual Address printed on another page, and use the card to draw from every true-hearted spiritualist some slight token of good feeling towards our work, which has so well repaid similar investments in the past by the good work it has done. It has many more important services to perform in the future; stand by it faithfully as hitherto.

WE have received many kind and sympathetic letters and not a few donations—small mostly but heartily given—to our new printing work. We regret that the eleventh hour has arrived, and we have not been able to give these kind friends more attention. We have had to neglect correspondence almost entirely, but as our work becomes familiar we will have more time for other duties. We are

asked how we can attend to this new branch when we were busy before. By working at night and spending less time in lecturing. We make eleven and twelve days in the week, and thus crowd two lives into one. This is burning the candle at both ends, but if the moneyed people won't bleed some one must do it for them, or the world would stand still altogether. We are thankful that we are helped with strength and skill to toil and succeed. Thanks to all friends.

We have received two sound honest books from Colby and Rich, Boston. "The Scientific Basis of Spiritualism," by Ejes Sargent, is a synopsis of all facts, arguments, and testimonies by scientific men and others as to the occurrence of the phenomena, and the truth of spirit-communication thereby: Mr. Sargent is a good solid literary workman, and his present book is not only one of the best he has given to the world, but the most comprehensive and useful in the whole range of our literature. It should be in the library of every Spiritualist, and in the hands of every investigator. The other book is "Witchcraft of New England explained by Modern Spiritualism," by Allen Putnam. This writer is one of the veterans of our literature, and acquits himself with much credit in the present instance. The psychological information imparted by his pages throws altogether a new light on the mistaken phenomena of the past, and also needed reflections on that which is transpiring around us. These bulky volumes may be obtained post free on remitting 7s. 6d. each by Post Office Order to Colby and Rich, 5, Montgomery Place, Boston, Mass., U.S.A.

INSTITUTION WEEK, DEC. 5th, TO DEC. 12th, 1880.

Meetings at the Spiritual Institution, 15, Southampton Row, Holborn. To commence at 8 o'clock.

Friday, Dec. 3, Mr. and Mrs. Brain trance mediums, will attend with their usual circle and give a sitting. Collection at the close.

Monday, December, 6. Miss Samuel will attend a meeting on behalf of "Woman's Work for the Extension of Spiritual Truth," and deliver an address under the influence of her spirit guides. After which their will be a conference. A free invitation is given to all—ladies and gentlemen alike. A collection will be made on behalf of the Fund for the gratuitous circulation of spiritual literature.

Tuesday, December 7.—Mr. Towns will give a clairvoyant seance for which he is so well and favourably known, and his power is on the increase. A collection towards Institution Week Fund.

Wednesday, December 8.—J. Burns, O.S.T., will give a lecture on "Spiritual polity and mutual aid in spiritual work." Collection towards Institution Week Fund.

Thursday, December 9.—The O.S.T. School will be glad to welcome friends and lay before them the merits of the system. An offering towards Institution Week Fund.

Friday, December 10.—A phrenological soiree by J. Burns, O.S.T. Each person who has an examination will give 1s. towards the Institution Week Fund.

Tuesday, Dec. 14.—Mr. Towns will hold a seance at his residence, 1, Albert Terrace, Clouesley Road, Islington. To commence at 8 o'clock.

Mr. F. O. Matthews has offered to give one or two seances. Will some friends kindly invite him to do so at their houses, and secure him a good audience?

At 6, Kenilworth Road, Roman Road, Old Ford, on Sunday, January 2, 1881, at 7.30 p.m. prompt. Mrs. Knight will hold a seance for the benefit of the Spiritual Institution. Mr. Savage medium.

PROVINCIAL ARRANGEMENTS.

BURNLEY.—Dr. Brown, 50, Standish Street, writes:—"My guides have promised, all being well, to give two seances on Sunday, December 12, in aid of the Spiritual Institution—in the afternoon at 2.30, and 6 o'clock in the evening. All Spiritualists and investigators in Burnley, Nelson, and Accrington are cordially invited to attend."

KIRKCALDY.—Mr. A. Duguid will hold a seance at his house, 13, Oswald's Wynd, on Sunday evening, December 5, at six o'clock.

LOWESTOFT.—Mr. Dowsing makes suggestions.

LEICESTER.—Mr. Wightman is making arrangements.

Many other meetings are being held, of which we have not the particulars.

THE CHRISTMAS NUMBER OF THE "MEDIUM"

Will appear on December 17. It will be full of narrative matter of unusual interest. Last year we gave a photograph. We will not attempt any extras this year, but give full contents of such a character as to render it acceptable reading to Spiritualists and outsiders at the approaching season.

MESSRS. SPRIGGS AND SMART AT CAPE TOWN, S.A.

Dear Mr. Burns,—The Orient Steamship "Leguria" arrived at the same time as the Cape Mail Steamer, so that we had no notice of Messrs. Spriggs and Smart's leaving England till they arrived on Sunday, 7th inst., taking us quite by surprise.

Being well known in Cape Town they soon found me out, and it was not long before they felt at home in this city, having found true sympathisers in myself and other friends. As the steamer had to remain till Monday they were glad to accept my invitation and remain over the night on terra firma.

During the evening a sitting was agreed to, and we had the pleasure of hearing the guides of Mr. Spriggs in the direct voice, and had some friendly conversation, besides getting a message from our dear children who repeated that they were often with us.

Having had such grand materialisation phenomena through Mr. W. Eglinton when at the Cape in 1878—9, I did not care to ask for materialisation knowing the difficulties and dangers connected with it, and for the sake of curiosity no advanced Spiritualist would wish to tamper with such gifts just to satisfy idle curiosity. Thank God, I have got past the phenomenal fever, although I thoroughly appreciate and consider it necessary for enquirers, but our being thoroughly convinced it is a waste of time and energies to sit for the same thing. On Monday my guests went to see the different sights in and about our city, which I trust pleased them. Whilst with me I imparted many of my ideas in reference to the Movement in general, and the establishment of a sort of freemasonry amongst true believers, which coincided with their views. I found Mr. Smart a very excellent standard of an exegetical Spiritualist, and Mr. Spriggs the type of a pure and honest sensitive, and one that I could really love. It is not at all improbable that one day they may visit our city for a short time.—Yours in haste,

BERKS T. HUTCHINSON.

2, New Street, 10 November, 1880.

AN INSTITUTION WEEK MELODY.

"Where your treasure is, there will your heart be also."
Luke, XII, 34.

"Sell that ye have and give"

To him who can dispense

The knowledge of the spirit-life,

Pure and without offense.

Spend not on greedy "self"

That which might aid to guide

New travellers to the ways of peace,

And save from sin and pride.

Is your true "treasure" found

In "bags which wax not old?"

Grudge not the toiler his reward:

Hoard not the shining gold.

Thou canst not delegate

The duty to do right—

To strive for justice, pray for good,

And work for truth and light.

A "treasure" stor'd on high

Is money here well-spent,

Is time improv'd, and brethren sav'd—

Such "gifts" to God "are lent."

Angels at "circles" met,

And spirit-greetings given,

These are indeed the sweet fore-taste

Of sweeter joys in heaven.

With willing heart and hand,

As God hath given us "bread,"

Let us dispense a richer food,

Till all earth's sons be fed

With knowledge of true life,

Of life beyond the grave,

Of healing powers and spirit-gifts

Such as Apostles gave.

Since where our "treasure" is,

There "found" our hearts will be,

Gladly we scale the upward steep

Trusting, Our God, in Thee.

"CAMBOR."

MRS. RICHMOND'S CHIEF CONTROL.

We have received an interesting extract from Mrs. Tebb to which, for the further information of the reader, we affix a short explanatory introduction.

The chief platform control of Mrs. C. L. V. Richmond is "A. A. Ballou," who, when a young man, passed away from earth-life at Hopedale, Mass., U. S. A., where his aged parents yet reside. His father was a practical, religious, and social reformer, his principles being set forth in his large work entitled "Christian Communism." His son, Adin Augustus, in common with other members of the

Hopedale community, was taught a handicraft and chose that of printer. Now here is a rather striking proof of identity: when we used to read proofs of her orations with Mrs. Richmond on her former visit to this country we were struck with the fact that when she was in the trance she spoke of the necessary corrections, using the technical terms and signs of a printer or editor; at the same time being able to read and see the condition of the proof when the medium was on the opposite side of the table with her eyes shut. This adroitness was all explained when we learned afterwards that the spirit had, when in earth-life, been a printer. The profundity with which he could unravel and set straight difficult passages that had been misconstrued by the reporter, was even more extraordinary than his skill in correcting proofs. On some occasions when another spirit had given the discourse he would pause for a short time, the medium remaining in a death-like trance while he went to consult the spirit that had controlled and given the discourse then being corrected; we need not add that the assistance thus obtained was always of a most satisfactory character.

Well, when Mrs. Tebb was a member of the Hopedale community she knew the young Adin Augustus Ballou personally, and hence the double link that relates her to the work of Mrs. Richmond as a medium. He was a young man of great promise, and during his short life on earth did much good. But he passed away just in time to develop Mrs. Richmond as a medium who was then a young girl, and he has done a greater work through her organism than if he had remained on earth in his own body. This control accounts for the attraction which draws Mrs. Richmond to the residence of the venerable reformer at Hopedale. The following is Mrs. Tebb's note:

Early in August and shortly before Mrs. Richmond went North, we were sitting in seance when the spirit of her guide and my old friend "Adin Augustus Ballou" came to give messages for his father and mother, and my husband. Your readers will recollect that this spirit was the first to control Mrs. Richmond for her public work, and that he has ever since taken charge of her mediumship.

When Mrs. Richmond awoke we told her what had been given and she said that for some days she had felt that on her return to the United States she must make it convenient to pay the venerable Adin Ballou and his wife a visit. She had not seen them for years, and she thought it only right to give them an opportunity of speaking with their son once more. I sent the messages to Mr. Adin Ballou, and only on the night of the concert at Neumeyer Hall I received a letter dated from Hopedale, Massachusetts, November 1st, in which he said how glad he should be to meet and converse freely with Mrs. Richmond, and he adds "My wife and I have always read the public discourses of which she has been the mouthpiece and which have been printed, with great satisfaction as decidedly the best, purest and most Christlike of all that have been reported in the prolific Spiritual Press, and of these none have seemed to us more really elevating and practical than those which have been discoursed by our spirit son."

M. E. T.

TRUE ORGANISATION VERSUS THE PROJECTS OF MR. WINKLE.

The manner in which Mrs. Richmond's late lectures were worked in London has once and again solved the perplexing question of "organisation." The chief corner-stone of the structure was the predestined inspiration on the part of Mrs. Richmond to accomplish a definite spiritual work. This afflatus gave existence to side currents, which set individuals in action to perform the necessary duties involved in bringing the campaign before the public. These leading workers in turn called around them assistants, and thus every requirement was satisfied, every office was filled, every duty was performed, and there were no "committees," no red tape, or organic official to be seen. It provides food for reflection to think that the moving instrument in all this work has been unseen almost, and in all historical narratives of the proceedings hitherto she has been unnoticed. We allude to Mrs. Strawbridge. This lady, unsustained by guarantee funds or appointed helpers, boldly yet quietly took up the position of responsibility, and did a work which all the committees in London would not have had the courage to undertake.

Thus we have another proof that it is not the busybodies, the officials, the committee-men, the noisy ones at conventions and in garrulous criticisms and comments on the Movement, that really do the work, but it is earnest, inspired, retiring, and unrecognised ones upon whom the greater honour devolves of being the true servants of the spirit.

This is why "organisations" must always fail in spiritual work, and they always have failed: they are inspired with their own ideas, not the purposes of the spirit. It is impossible for the community of Spiritualists, or any part of it, to select a number of men or women who can as a "committee" be re-

lied on to act mediumistically in carrying out the purposes and intentions of the spirit-world. We say it is utterly impossible to form such a committee as the spirit-world can use, and we defy contradiction. Spiritual workers of all kinds are mediums, and their mediumship is an act of the spirit-world, not of man. No society or convention can "elect" a man to be a medium of any kind. All this evolution of mediumship is the work of the spirit-world, who see their own needs and the fitness of the instruments they select. True organisation, then, is the proper relation of every man and woman to the spiritual Source, each one receiving that degree of inspiration and share of work which they are adapted to undertake. Whenever men appoint one another to spiritual positions they take the prerogative of the spirit-world out of its hands, and introduce disorder and "worldlyism" in place of true "spiritualism."

What Spiritualists want to do, then, is to sink that arrogant selfhood that impells them to push themselves and others into positions where they have no business. There is Mr. Winkle, for instance. He is an excellent trance medium and mouth-piece of the spirit, and his true service is to try in all possible ways to be a pure-minded, consistent servant of the spirit-world, and rely on its aid for all his successes and honours. But Mr. Winkle is not content with mere winking and letting his guides speak. He must have his "finger in the pie," he says. That is, he is not content with minding his own business, but must attempt to regulate other people. He must become a newspaper correspondent, and make impudent comments on the doings of others. He must, instead of being an apostle, become a commercial traveller, and make his journeys an opportunity, not for preaching the Gospel, but for selling books. He thus places himself at variance with the interests of those whose legitimate function it is to sell books, and to open a way for his own interest he is tempted to open his mouth to belie and run down those with whom he has placed himself in competition. Mr. Winkle, moreover, must be a president of this, the district secretary of that, and the editorial and business representative of the other thing. Mr. Winkle thus becomes the leading article—not of the spirit-world, which he has neglected, except in so far as it aids him in getting a living out of the Spiritualists—but he is the factotum of all the Winklists, who may, like himself, have taken up the livery of this world to serve the spirit in. Mr. Winkle attempts at being a dictator. Mighty issues depend upon his secretarial discretion. He makes and unmakes organisations. By pulling wires he moves official puppets to suit the needs of the Winklists, and the end of it all is that Winklism is in the ascendant and Spiritualism is forgotten, except as a reproach.

We hope our brother and erst protege, Mr. Winkle, will forgive us for being so personal, but we write in his interests. Spiritualism is eternal as God. Winklism soon gets played out, and then what shall become of poor Mr. Winkle?

But Mr. Winkle is not alone to blame. He is recognised in his Winklistic capacity by cliques of commercial men, who think they are doing the right thing when they carry their business proclivities into Spiritualism, and merge the shop into Sunday meetings. Beer, tobacco, plaster of Paris, newspapers, corn, and lamp oil are not spiritual commodities, and the market arrangements suited to the diffusion of the one will not suit the requirements of the other. God and Cæsar have vastly different ways of effecting their dealings with men, and we must not interfere with the Divine arrangement, or we produce confusion. This is not perceived by Mr. Winkle and his friends, though the former is "inspired," and so we look in vain for spirituality in the centres of "spiritual" action which make the most noisy claims to recognition as being in the front of the Movement.

We beg pardon, Mr. Winkle and readers. We did not expect to write so much when we sat down to con over a brief paragraph; but it appears our "guide" took the matter out of our hands—to whom be all the credit.

THE MONDAY LECTURESHIP.

(Continued from page 767.)

If hands appear among modern psychical phenomena, we can understand how it was that the fingers of a man's hand wrote on the walls of Belshazzar's palace, "Mene, Mene, Tekel, Upharsin."

If levitation has indeed occurred in modern times, we can understand how Philip was found not, for he was at Azotus, and how one of old walked on the sea.

If matter can pass through matter, we can understand how One who was raised again passed through the doors that were shut—and was present with his disciples when they were in an inner room.

If there have been faces which have shone in modern times so as to produce a shadow against the light, we can understand what was meant when it was written that "when thine eye is single thy whole body is full of light," and when it was written also that Moses' face shone, and that angels have appeared with faces like lightning, and that one who was transfigured was like the sun when he shineth in his strength.

If the followers of Edward Irving and others in modern times have spoken with foreign tongues, then we can understand how at Pentecost every man heard from the apostles the tongue in which he was born.

If prayers are in modern times besought by spirits in a purgatorial state in the next life, we can understand what was meant by preaching to spirits in prison.

If bad spirits are near us in modern times, we can understand how it is that we wrestle not with flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against wicked spirits in heavenly places.

If modern evidence proves that the soul of man may communicate with the souls of the departed, we can understand that we are compassed about by a great cloud of witnesses, and are come unto the city of the living God, and to an innumerable company of angels, and to the general assembly and church of the first-born, and to the spirits of just men made perfect, and to God the judge of all.

15. When the proper distinction is made between the merely superhuman and the strictly supernatural, the use of modern psychical phenomena to illustrate the laws of the communion of spirit with spirit does not destroy the evidential value of miracles, for the latter contain, as the former do not, evidences of creative power which can be exercised by only that One Being who is above nature.

16. The highest form of spiritual influence is that which the scriptures call communion with the Holy Spirit. This is open to all men on the condition of total, affectionate, and irreversible surrender to God.

Mr. Cook announced that he should not go abroad before September. Lists of names were then submitted to the ticket for choice of lecturers during Mr. Cook's absence.

The house to-day was the largest that has listened to Rev. Mr. Cook during the series, a large number being obliged to stand.

COMMENTS BY THE EDITOR OF "THE MEDIUM" ON MR. COOK'S CRITICISMS OF SPIRITUALISM.

The facts described are such as have been witnessed thousands of times through many mediums in various parts of the world. With Slade visitors took their own slates and had them filled with writing while they lay on the table; writing was also obtained when the slates were held close to the bottom side of the top of the table. Mr. Cook made no new discovery, but simply corroborated that which has been abundantly proved by many others.

In his language and estimate of the process he carefully avoids the terms and form of thought used by Spiritualists. He calls Watkins a "psychic," not a medium, and alludes to the phenomena as a mere physical effect, and not at all as a spiritual result.

Here he shows the "prejudices of the narrow specialist," and almost claims to be what he denounces:—a theological quack. He wants to take all the advantage of these manifestations, and yet he does not give them credit for containing the good he seeks to derive from them. He condemns Spiritualism because of the low plane upon which mediums live, and the fact that evil spirits communicate. This is not the fault of Spiritualism, but the fault of those experimenters who sit with mediums—experimenters who, like Mr. Cook, approach the subject as materialistic agnostics, seeking for phenomena merely, but denying spiritual influence in the matter. Thus Mr. Cook's conduct is not consistent with his professions; and he is himself an instance of the evil in Spiritualism which he condemns. His object, being a theological specialist, is to make his pulpit article appear to advantage by depreciating Spiritualism in contrast with it.

This course is neither creditable to Mr. Cook as a candid truth seeker nor commendatory to the creed which he holds, and in defence of which he first undervalues Spiritualism in his method of experiment and then blames Spiritualism with the odium which such conduct, on the part of investigators in general, throw on the subject.

That the writing is not caused by the will of the medium is evident from the nature of the writing given. The nervous energy exhibited by Watkins, Slade, and other mediums, is not caused by their own volition, but by the spirit which uses their nerve-fluids to produce the manifestation. Spirit-influence is more particularly demonstrated in the higher manifestations.

That Watkins used a slate magnetised by himself is not to be wondered at in a crucial experiment. If Mr. Cook went in for a course of serious and quiet investigation of the matter, he might control all the conditions, and not require to pollute his mind with the low suspicions which this one Simon Magus-looking experiment has led him into.

To sit with a medium who is deemed a scoundrel if he had the chance to cheat, and be constantly on the outlook for "fraud," as the Christian—charitable Mr. Cook was, is sufficient to demoralise any medium, as was shown in the case of Mrs. Croad last week, and yet Mr. Cook will plume himself on doing this thing which demoralises mediums, and others like him act in a similar manner, and then he coolly turns round and blames Spiritualism with the results of such conduct! He looks on the fruits of such treatment and then turns up his eyes in pious horror at the immoralities of mediums! Surely he is not such a psychical fool as he makes himself appear to be.

He sees evil spirits at work in the matter, and no wonder, for he himself approaches it in the attitude of an evil spirit; and like always attracts like. The "Accuser" is the most detestable character in the gospel records; and Mr. Cook in looking so intently for "fraud" was an accuser which is in other terms—the devil.

But he delights in multiplying libels—he finds that Spiritualism in many minds leads to infidelity and libertinism. Is not the Christian Church full of infidels and libertines, else, why the need of Mr. Cook's scientific bolstering up of the Gospels, and his atonement exhortations? Mr. Cook, pull the beam out of your own eye, we know that the world—Spiritualism included—is full of libertines and infidels, but neither Christianity nor Spiritualism made them so. As men and women are parented and born into the world, so they are: but it would not be difficult to prove that thousands have been made less of libertines and infidels by Modern Spiritual influences.

It is not "conceded by the better class of Spiritualists that a large proportion of mediums are impostors." No. No "better class" of any kind of people would harbour such vile ideas about their brother man. We have already shown the cause of the immoral tendency of mediums and the untrustworthiness of the phenomena. It is all attributable, as we have shown, to the kind of conduct indulged in by Mr. Cook. He carefully keeps spiritual influence out of the question, and does not feel the personal responsibility of the spiritual conditions which he himself introduces into the circle. Such carelessness as to conditions and the fitness of sitters being notoriously prevalent, and spirits acting in accordance with the conditions being at the basis of the phenomena, it is not to be otherwise than expected that evil spirits should manifest, and that ambiguous phenomena should occur. The medium in many cases feels the thought of the sitter as plainly as if he said to the medium boldly, "You are a scoundrel; I will watch you, my man." Is it to be wondered at that the poor medium does not, if he can, sometimes retaliate to "serve him out," and that evil spirits do not come to the rescue of a poor medium, whose passions have thus been placed on the defensive by the unchristian conduct of Christian Mr. Cooks?

Nearly all of the phenomena that have been set down to fraud have been indeed ambiguous phenomena, but the poor mediums have got the blame because of the vile-mindedness of the accusers that sat with them. In other cases mediums have been influenced to act unfairly because of predisposing psychological and spiritual influences. No wonder that mediums are demoralised, but don't lay the blame at the feet of Spiritualism, but let each investigator honestly appropriate his due share.

This introduces the question of the trustworthiness of the communications and of the consistency of Mr. Cook. He says God is a thinker, therefore a person, and presumably can communicate with mankind. Christ and martyrs also are persons, —or individuals he should have said,—and can hover round and convey messages to man. If so, what, then, is to hinder all spirits from communicating according to the conditions afforded them? It is rather preposterous teaching to build your faith, Mr. Cook, upon the supposed communion of Christ or a martyr,—messages which you have no means of testing,—and at the same time strain at accepting a message from your grandfather when he gives a date as affording some clue to his identity. We do not believe in Mr. Cook's method of investigating this matter at all, hence do not accept his facts as wholly conclusive of spirit-communion and identity, but we do say that Mr. Cook, as a rational man, should frame his deductions in accordance with the facts, such as they are, and not in opposition to them, as he persists in doing.

Mr. Cook, in order to condemn Spiritualism and show the super-excellence of his own theological hobby, has to invent certain men of straw and knock them over. Spiritualists never said that Spiritualism is new, any more than Mr. Cook's notions were new when they were introduced, as he says, 1850 years ago. St. Augustine said Christianity—that is, Spiritualism—is as old as the world. Nor do Spiritualists hold that the paltry phenomena witnessed by Mr. Cook are the whole of Spiritualism. These simply point out some of the relations of mind and matter, or spirit and matter; but from this lowest rung of the ladder Spiritualists climb up till they behold the glory of the very Godhead, and minister with the redeemed around the throne of the Most High. Spiritualism, in short, includes the whole of so-called theology. If Mr. Cook were a little better acquainted with Spiritualism he would not be quite in such a hazy muddle over the "vicarious atonement," which, in attempting to explain, he further mystifies. The relations of the individual soul to the infinite is too deep for a thinker in Mr. Cook's present position. He would overthrow the phenomenalism of Spiritualism, also the materialism of the physicists, and yet he himself remains as a mere phenomenalist. His spiritualistic experiment with Watkins proves it; his idea of atonement proves it. The true spiritual Christ he apparently has no conception of, and the true spiritual process of oneness with God is to him, as a matter of philosophy, inexplicable. If not, we shall be glad to hear our distinguished visitor show his ability in elucidating the matter before he leaves our shores.

In conclusion, we thank Mr. Cook for his small—very small

—mercies. At the same time he lays on the hand heavily, and, as we have shown, in ignorance and unfairness. We make our criticisms thereon without any feeling of bitterness, and hope Mr. Cook and Spiritualism will become better acquainted. He is doing a good work with the materials he has acquired. Let him strive to shut out all class prejudice arising from his "past record" as a sectarian minister. No Shibboleth can be admitted into the New Kingdom, which is assuredly at hand. The old system is effete, or it would not want Mr. Cook's scientific exertions to prop it up.

MRS. OLIVE: HER SUCCESSFUL WORK.

To the Editor.—Dear Sir,—I have just attended Mrs. Olive's Monday morning seance, where I found about a dozen ladies and gentlemen assembled. "Mary Stuart" opened the meeting with a few kind words of greeting and benediction. "Sunshine" was consulted by many, who obtained information and advice on various matters. "Dr. Forbes" then commenced his work of healing, and diagnosed and magnetised nine patients. All present spoke to me of having derived great benefit from his treatment. These seances are conducted quietly week after week throughout the year, and yet the neighbourhood is innocent of the knowledge of them. Nevertheless, things are done which deserve a world-wide fame. True, it is only healing,—only the relief of suffering, with a few words of comfort, consolation, and advice thrown in. But then, all is done by the spirits of those who have gone before us to the better land, as any candid person may soon ascertain for himself, if he will but take the trouble. Mrs. Olive annihilates herself for the time being; and knows nothing whatever of all that takes place. She vacates, as it were, her earthly tenement, in order that these good spirits, who know and can do what she cannot, may make use of it for the blessing and comfort of others. Let none fear to encounter deception at 121, Blenheim Crescent. This is the one thing that Mrs. Olive could not accomplish, even if she tried. That, knowing her as I do, is my conviction.

One gentleman told me that a short time ago he could only walk with difficulty on crutches. After one week's treatment by "Dr. Forbes" his crutches were discarded as of no further use.

A lady, a perfect stranger, who had never before seen Mrs. Olive, placed herself in the doctor's hands. Without a word from her, (for I was close to them,) he described all her symptoms, and especially some which were of a very unusual kind. I was surprised at the intimate knowledge he seemed to have of her condition, and almost doubted whether it was all correct. But she assured me afterwards that his diagnosis was accurate in every particular. I may mention here, that when any conversation of a private nature is necessary, the "doctor" is careful to send all the company to the other end of the room.

"Dr. Forbes" is indefatigable. He does not confine his visits to Mrs. Olive's seance-room. While she is resting, or otherwise engaged, he calls on his patients "in spirit." Those of them who are at all mediumistic are quite aware of it when he is present. One lady told me that she could speak to him, and hear his replies. Another assured me this morning that she "feels his presence" when he is with her. She then asks, "Is that you, doctor?" Immediately her hand is controlled to write the answer, "Yes." A conversation is then carried on, and he writing his answers automatically.

"Dr. Forbes" is continually receiving new patients through his medium, whose power, notwithstanding much to worry and distract her, seems in excellent condition. What is most astonishing is the amount of work she can get through. It is a common thing for her to give seven or eight healing seances during the day, besides others for advice, and various purposes.

The possibility of this has been disputed; but it is, notwithstanding, quite true. I can testify, from personal knowledge, to her having given five seances in three hours and a half! After which she seemed as fresh as if she had done nothing particular. That such labour would more than exhaust most mediums, I can readily believe; nor could she go through it, did she not put herself under the "doctor's" discipline, and lead a life of temperance and moderation. Misunderstanding, misrepresentation, calumny, jealousy,—all these she has to encounter, but they do not turn her from her benevolent work, nor much disturb her equanimity.

I will only add, that the number of her controlling spirits is remarkable. For although only six or seven habitually manifest, I have spoken to upwards of fifty distinct individuals, many of whom have given satisfactory proofs of identity.

London, Nov. 29.

S. C.

A NEW WORK AT KIRKCALDY.

Mr. A. Duguid will inaugurate a series of weekly meetings at his house, 13, Oswald's Wynd, on Tuesday evening, December 7, by a social entertainment. All friends in the district or from a distance that can be present will be made heartily welcome.

SEANCES AT MR. AND MRS. HERNES,

2, BUCKINGHAM VILLAS, IDMISTON ROAD, STRATFORD.

Dear Mr. Burns.—It is now some time since I had the pleasure of writing to tell you how we are getting on at our seances, called by our dear ones from the other side the Inner Circle Seances. We are growing more and more en rapport with our spirit-friends, and the manifestations are wonderful and blessed. I will first state (as I think you know) that Mr. Herne's seances are held in the dark, no cabinet, the mediums sitting with us in a dark room. We form a circle, but use no table, nor join hands. We always, before going into the seance room, promote harmony by music and friendly talk. We then enter the seance room, put out the light, and sing our opening hymn. No sooner is that finished than our dear friends are with us. The harmony is so complete that they seem as if they could do almost anything. Our own dear personal relatives come to us plainly, and comfort us by loving caresses and kind words, and also our other spirit-friends, in the direct voice, including dear "Peter," who is our constant friend. We have many voices talking at the same time. Three weeks ago last Thursday "Peter" asked us if we would like a glass of wine. A gentleman visitor said "Yes." He went at once and brought some in, and we could distinctly hear as if he were drinking some. He also brought a plate of biscuits. When the seance was over I had an empty bottle on my lap, another lady one, and the medium two full ones. Our door was locked, and "Peter" must have brought these bottles through the wall, as they, with the biscuits, were in a pantry in another part of the house. What will our clever sceptics say to this?

Last Thursday week we had a different seance. After our hymn all was silent for some time. Then the forces spoke and welcomed us, and we had as many as thirty spirits, who spoke—many poor friends who had passed away, and could not realise that they were dead, as the world calls it. Some were sailors, who went through all the horrors of a wreck and fire on board ship; some Irish, both male and female, who had tried for years to speak at circles; my Indian guide, with his squaw and papoose (or child); in fact, I cannot remember them all now, but I know we counted quite thirty. Our dear relatives and closest friends of each one at the seance were present also, and helped, with our sympathy to comfort these poor suffering souls. "Peter" soon made them understand that they were past all material pain. Our dear friends told us we had that night done a good work that would benefit us as well as those that had been present.

At each seance we get something fresh, and the comfort we receive from "John King," "Mr. Robinson," "James Lombard," "Peter," and multitudes of others fills our hearts with thankfulness to our Heavenly Father for all his blessings, and we pray that our dear mediums, Mr. and Mrs. Herne, may long enjoy peace and happiness together here, and when called to a higher sphere may they reap the reward they so richly deserve.

Any friend wishing for a private seance by writing will receive a prompt reply.

Now, dear friend, how I wish I had this world's gold, that I could help you in your great work. I earnestly hope that those who have the means will come forward at once.

May God and his angels prosper you and your family, and bless your endeavours.—Yours sincerely,
R. W.

4, York Square, Stepney, Nov. 30, 1880.

LEICESTER SILVER STREET LECTURE HALL.

On Sunday October 31, our platform was occupied by Mr. Holmes for the benefit of the spiritualists' society; subjects for the day: morning—"Religion in comparison with the Good Samaritan;" evening—"What I saw of Spiritualism in America." The audience was good at both meetings.

Mr. Holmes is a vice-president of the National Secular Society. Ever since he was so, the hall has been thrown open to the public on Sunday afternoons; Mr. Holmes the chairman; for the purpose of bringing Spiritualism to the front. There are several private circles formed from these meetings in which they all are unbelievers and each circle comes forward on Sunday afternoons, and gives the reports whether successful or not in obtaining the movements of the table, as they have not got any further than the table movements yet, they also discuss on the matter. Let us hope that the good seed will be sown on good ground and that they may reap the fruits of Spiritualism.

There is quite a stir in the town about these meetings being held on Sunday afternoon by the Secular party; as they are well attended by the people at large.

Thursday Nov 25th, we had Mr. Howell of Manchester, who gave an address under control of his spirit guides; subject chosen by the audience "What is Heaven," which gave great satisfaction. Questions and answers were given at the close.

Mr. E. W. Wallis of Nottingham will give an address under control of his spirit guides on Thursday Dec 9th at 8 o'clock in the evening, subject to be chosen by the audience; admission 6d and 3d.

On Sunday next the platform will be occupied by a local medium at 6.30. Mr. Burns I shall try again what I can get for the Institution Week. R. Wightman, Secretary,
56, Cranbourne Street, Leicester. Nov 29th 1880.

THE INTERNATIONAL PARIS ANTI-VACCINATION CONVENTION.

To the Editor.—Sir,—In a recent issue of your journal, you alluded to this project, which is beginning to attract considerable attention. It may interest some of your readers to know that I have just returned from a visit to Paris, made with a view of ascertaining how the Congress was progressing. After several interviews with M. Labbe, the proprietor of "Le Reveil Medical," and the leader of the anti-vaccination movement in France, it has been decided instead of a Congress, to hold an International Conference of opponents to compulsory vaccination on the 11th, 12th, and 13th December next; its object being to prevent the imposition of further laws to enforce vaccination and re-vaccination, and to obtain the repeal of the existing vaccination legislation.

The proceedings will include a re-union or conference, and the reception of reports, etc., a public evening meeting at 'La Salle d'Encouragement,' a deputation to the President of the Republic, and one to the Minister of Commerce (who in France is the head of the Vaccination Department), and the preparation of a memorial to be sent to the chiefs of all nations where vaccination is at present enforced.

Dr. Herbert Boens (of Belgium), Professor A. Vogt, (of Berne, Switzerland), Dr. E. Haughton and Dr. W. J. Collins, B.Sc. (of London), and six medical gentlemen of Paris have signified their adhesion to the project, and the promoters hope to obtain the representation of the leading European States, as well as the United States of America.

I shall be pleased to receive communications from those who desire further information, or wish to send reports relating to the results of compulsory vaccination.—I am, Sir, yours, etc.,

WILLIAM TEBB.

7, Albert Road, Regent's Park, London,
Nov. 16th, 1880.

A CASE OF POSSESSION IN LANCASHIRE.

To the Editor.—Sir,—I believe your paper has an extensive circulation in Lancashire; will you, therefore, allow me to invite the attention of your readers in that district to the enclosed cutting from to-day's "Evening Standard"? The case is clearly one of "possession," and the duty of Spiritualists on the spot is, equally clearly, to seek out the unfortunate victim and administer the relief which Spiritualism alone can give.—Your obedient servant,
R. M.

Nov. 23, 1880.

P.S.—If the masses could only be got to comprehend the question of "possession," three-fourths of our crime would disappear.

EXTRACT FROM THE "STANDARD."

At the Oldham Police-court, yesterday, a respectable-looking woman named Susannah Taylor, of Saddleworth, was charged with theft. Prisoner had been remanded for a week on the charge of having stolen a pair of boots and some furs from the Victoria Market.—The defence set up was that she was subject to epileptic fits, and that she was under the influence of one of these at the time she committed the robbery.—Dr. Bean, of Mossley, was called, and stated that he had attended the prisoner for epileptic fits. He considered she was not accountable for her actions when under the influence of these fits.—The Bench retired, and on their return questioned Dr. Bean at some length, saying they threw the responsibility on him to say that the woman whilst suffering under these fits was not responsible for her actions.—Dr. Bean, in answer to further questions, said that if the Prisoner had a fit on Thursday, and took the things on Saturday, it was possible she might still be suffering from the effects of the fit.—Evidence was called to show that the Prisoner on the day when the theft was committed was dancing on the table and breaking pots. At times she would throw clothes into the fire.—The Bench dismissed the charge, adding that the prisoner's friends ought to take care of her.

LITERARY NOTICES.

Various readers of the MEDIUM have made the request that Mr. Alsop reprint his discourse on "The Atonement" in the form of a little book. He has accordingly done so, and it will be issued in a few days. It will occupy 32 pages, and in a neat cover will be sold for 3d. per copy, 2s. 3d. per dozen, or £1 per 100. Those who desire to secure quantities for circulation should make application at once, that their needs may be provided for while the work is in the press. This essay was written inspirationally. We would recommend our readers who conduct meetings to invite Mr. Alsop to give them a discourse occasionally.

Miss Chandos Leigh Hunt informs us that she has in preparation the third edition of her Private Instructions to Mesmeric Pupils, and which will soon be ready for delivery. This compendium of information on mesmerism will be the most complete thing ever offered to the public. The price, including further instructions by letter, will be One Guinea. Miss Leigh Hunt also contemplates issuing an enlarged edition of her work on "Organic Magnetism." Letters may be addressed—Miss Chandos Leigh Hunt, 15, Southampton Row, London, W.C.

There is a call for Dr. Crowell's touching essay, "Hope and Consolation for the Bereaved," which appeared in the MEDIUM a few weeks ago. We hope to have the reprint ready next week in a handsome cover, price 1d. Large reduction made to distributors.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday next, Dec. 5, at 7 p.m. prompt, Mrs. Slater will deliver a trance address; subject: "Thy will be done."
 On Monday, at 8.30 p.m., Mr. Wilson's Comprehension Circle will meet and consider future operations.
 On Tuesday, Mr. Read, a rising lecturer, will give an address, "Christianity and Secularism Contrasted," Discussion to follow.
 On Saturday, at 8 p.m., the usual seance. Mrs. Treadwell, medium. Mr. Hancock will attend half-an-hour previous to speak with strangers.
 On Sunday, Dec. 12, at 7 prompt, Mr. Turpin, of the Christian Evidence Society, will reply to Mr. Bradlaugh, "Jesus and his Apostles the Benefactors of the World."

J. M. DALE, Hon. Sec.

GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

Last Sunday morning, Mrs. Baldwin again met a goodly number of friends, and gave diagnoses of their diseases. The advice she gave was interesting to all.

In the evening Mr. Morse's guides gave a trance address to a large audience.

On Sunday morning, Dec. 5, Mr. McKenzie will open the subject, "Does the Spirit of Man always Dwell in Him?"

On Sunday evening next, Mr. Pearce will deliver his third lecture on "The Great Pyramid of Egypt." These lectures have created a great interest; all those who have not heard them should avail themselves of this opportunity.

Miss James paid 10s.—one quarterly subscription.

BALANCE SHEET

For fourteen weeks—August 9 to Nov 14, 1880.

Receipts.	£ s. d.	Expenditure.	£ s. d.
Balance in hand ...	3 3 1	Rent ...	14 14 0
Collections ...	18 18 4	Lecturers' Expenses ...	5 14 0
To Guarantee Fund ...	0 1 0	Hymn Books, &c. ...	0 9 6
Miss James's Donation ...	0 10 0	Printing, advertising, &c. ...	1 15 0
A. T. T. P. ...	0 5 0	Secretarial Expenses ...	0 5 0
Sales—Periodicals ...	0 14 0	Balance in hand ...	0 13 11
	£23 11 5		£23 11 5

W. TOWNS, Sec.

MIDLAND DISTRICT SPIRITUALISTS COMMITTEE.

Conference at Birmingham.

The above Committee will hold its next conference on Sunday, Dec. 12 in the Board-schools, Oozells-street, Birmingham. Executive meeting, at 11 a.m.; general conference, at 2.30 p.m.; trance lecture, at 6.30 p.m.; E. W. Wallis, speaker. All Spiritualists interested in the progress of the movement and the dissemination of our truths, are earnestly requested to attend and take part in the Conference:

R. HARPER, President.

E. W. WALLIS, Hon. Sec.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

268, Chapel-street, Salford. Sunday evening at 6.30.

Sunday, Dec. 5.—Mr. Wood, of Oldham.
 — 12.— " Brown.
 — 19.— " Wallis.
 — 26.—Local speakers.

Mr. Wallace, President; R. A. Brown, secretary, 33, Downing-street, Manchester.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.
 Secretary: Mr. W. T. BRAHAM, 392, Stretford Road, Manchester.

Plan of speakers for December:—

Sunday, Dec. 5.—Miss Hall.
 — 12.—Mr. Wright.
 — 19.— " Wallis.
 — 26.— " Tetlow.

A society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received. Miss H. Blundell, 5, Summer Villas, Stretford Road, Manchester, treasurer.

A meeting is held every Wednesday evening at 7.30 in the Temperance Hall, Grosvenor-street, when trance discourses are delivered. Medium: Miss E. A. Hall.

OLD FORD.—On Monday, Dec. 6, there will be a seance at 6, Kenilworth Road, Roman Road; Mr. Savage and other mediums present. Spiritualists and earnest inquirers are urgently requested to attend. To commence at 8 o'clock prompt. Collection at the close for the benefit of a brother:

LETTERS for Mr. T. M. BROWN should be addressed, till further notice to Myrtle House, Howden-le-Wear, R.S.O., Durham:

MR. J. J. MORSE,
 INSPIRATIONAL TRANCE SPEAKER,
 22, PALATINE ROAD,
 STOKE NEWINGTON, LONDON, N.

Agent for all kinds of Spiritual Literature.

APPOINTMENTS.

NEWCASTLE.—Sunday and Monday, Dec. 5 and 6.

GLASGOW.—Sunday and Monday, Dec. 12 and 13.

KEIGHLEY.—Dec. 18 and 19. LONDON.—Dec. 26.

Mr. Morse is open to engagements in all parts of the United Kingdom. All letters to be addressed to him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS, Inspirational Speaker. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

APPOINTMENTS.

Nottingham Spiritualist Meeting House, Shakespeare-street.—Sunday, Dec. 5, at 11 a.m.; subject: "Two Religions—A Contrast." At 6.30 p.m.; subject: "The many Mansions."

Monday, Dec. 6, "The Value and mission of Spiritualism." Midland Committee.—Dec. 10 to 16 inclusive.

Park Gate.—Dec. 17.

Manchester, Grosvenor-street, and Salford.—Dec. 19.

Nottingham.—Dec. 26 and 27.

Yorkshire District Committee.—Jan. 2 and 3.

Glasgow.—Jan. 9 and 10.

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.

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The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

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(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by depositors on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—At rate of 2½ per cent., or 6d. in the pound; three months or upwards, 3 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in whole or at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

- 1st.—To supply dealers with stock on the lowest terms.
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- 3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.
- 4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.
- 5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.
- 6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.
- 7th.—These advantages are offered to foreigners as well as to residents in the British Islands.
- 8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.
- 9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.
- 10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

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All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Flating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at my grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When trouble's overflow the soul Wilt thou not visit me With sunshine always on his face
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The Religion of the Future
Sunset in Autumn, 1852
Song of the Stars to the Sun-God

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