

ON AND AFTER FRIDAY, JANUARY 7, 1876.

THE PRICE OF THE "MEDIUM" WILL BE ONE PENNY.

THE MEDIUM AND DAYBREAK.

A WEEKLY JOURNAL DEVOTED TO THE SUBJECT OF SPIRITUALISM.

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

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DIRECT SPIRIT-DRAWING.

The specimens of phenomena, through the mediumship of D. Duguid, of Glasgow, which we published last week, have excited a wide interest, and induced many to make arrangements for securing a copy of the new work, "Hafed, Prince of Persia," which is about to be published.

This week we give two additional specimens of direct spirit-drawing; but would remark, by way of preface, that the blocks from which we print are not so smooth in outline and forcible in expression as the originals.

The first contains mottoes in two languages, quite unknown to

Underneath is the representation of a fossilised reptile and another animal. This drawing was obtained in the presence of Dr. Sexton, on one of his visits to Glasgow, who probably has the original in his possession. Here, again, we have the ability to produce a portrait in an inconceivably short space of time, and without physical light, and also that discrimination peculiar to the human intellect, which, in a rough sketch of a geological specimen, implies the whole history of the individual represented.

The forthcoming work will be a rich mine of well authenticated facts, proving, not only that man exists after death for



the medium and all who were present. The incident which it is intended to illustrate will be found fully described in the new work about to appear. All that we have to do at present is, to affirm that it is from a drawing done by spirits direct, without the use of human agency; implying power of sight without physical light, and a knowledge of languages quite foreign to the sitters. Here are powerful arguments for the existence of spiritual beings; and no theories have yet been propounded by non-spiritualists which will explain them.

The other picture is, as everyone will perceive, a portrait of Hugh Miller, arrayed in his Scotch plaid, and accompanied by the symbols of his well-known scientific career. Hugh Miller had a very well-marked personality, and his portrait was always taken with the Scotch plaid.



a brief period, but that he can communicate with those on the earth-plane at least two thousand years after physical dissolution.

This goes far to imply a continued immortality for man, which necessitates a permanent personality. The fact, as everyone will perceive, is entirely antagonistic to the wretched re-incarnation theory.

Subscriptions for the forthcoming work, "Hafed, Prince of Persia; His Earth-life and Spirit-life," are being received at the Spiritual Institution, 15, Southampton Row, and by Mr. H. Nisbet, printer, 219, George Street, Glasgow. The price is 10s., which should invariably accompany the order.

Every Spiritualist should have at least one copy of this work in his library.

EDITORIAL RAMBLES. NOTTINGHAM.

The circumstances which led to our visit to Nottingham on Sunday are given in the Report by Mr. Ashworth, so that, without any preliminary remarks, we may at once proceed to the business of the day. The Spiritualists use a little temperance hall close to St. Peter's Church, which will hold somewhat over one hundred people. They have it at a very low rental. It is conveniently situated, and yet recently the meetings have dwindled down to the lowest number. The meetings on Sunday were held in that room.

The first gathering was more particularly intended for introducing visitors to the local friends, and making a basis for the other operations by this preliminary acquaintanceship. The attendance was small. The morning was cold and raw, and the tone of the meeting was of a similar character. Ultimately Mrs. Hitchcock was controlled by the little spirit "Poppie," who is understood to have been born of the Indian race and lived only a few moments on earth. When she first controlled the medium, she could only speak in monosyllables, but she can now converse pretty freely. This spirit is being educated to give tests from deceased children—a form of mediumship which must be very touching when mothers thus receive indisputable proofs of the existence of their departed treasures and this through a channel so appropriate to the budding natures of their lost jewels. Here we have a little infant spirit coming back to earth, to become at the same time a student and a teacher, and yet without having to undergo the process of another birth into a earthly body.

This interesting control having ceased, Mr. Morton, a medium under development, was seized by an influence which excited his sympathies in a high degree. Ultimately it was supposed that the control might be for Mr. Burns, who stretched his hand across the table, and most marked indications of affection were exhibited by the controlled medium. The spirit was ultimately identified as that of little Maggie Simpson, a child who passed away in County Durham two or three years ago.

In the afternoon the formal conference was somewhat better attended, but there was a scarcity of visitors from a distance. Nottingham is situated on branch lines of railway, and it is almost impossible to get to it on the Sunday and return the same day. There were, however, visitors from Belper, Derby, and other places, and but a thin sprinkling of the Spiritualists of the town. The room ultimately filled up.

Mr. Hancock presided, and in his opening speech said their association had gradually fallen to pieces, and it was resolved to suspend public meetings entirely. A few moved a counter resolution, that a fresh start should be made, and hence that conference. Mrs. Hitchcock had been their chief speaker. Some time ago her guides indicated a change, and that she would be taken away from them occasionally, and other speakers would be required. The additional help expected had not yet come forward, and thus the interest had very much fallen off. Mrs. Hitchcock's guides had pointed out five reasons for this disintegration. First, a want of congeniality and harmony among those connected with the meetings. Secondly, those who came were only half individuals, for they left their souls behind them, and sat in their places more like wooden effigies than living, feeling, human beings. Thirdly, a lack of patience and perseverance in the work, and a tendency to give up too soon if the results expected were not forthcoming. Fourthly, a want of self-reliance. They all trust to the medium, and do not fall back on their own resources, or seek for the development of other mediums. Those who were mediumistic would not permit themselves to be exercised, and thus the work of development was interfered with. Fifthly, a want of attention to conditions, punctuality as to time, and other arrangements.

Letters of apology were read from several who could not attend. An able letter was read from Mr. W. Russell, of Birmingham, Secretary of the Sunday-meeting movement there, in which he advocated the establishment of a "Spiritualists' Lecture Union" for the Midland Counties. The plan he proposed was to have the names of all speakers on a card, so that secretaries arranging for meetings in the district might very soon supply themselves with necessary platform aid for their Sunday meetings.

Mr. Ashworth read the following Report:—

SECRETARY'S REPORT.

Some ten or eleven years ago several of the friends now present, viz., Mr. and Mrs. Hitchcock, Mr. Proctor, the writer, and others who have since passed on to spirit-world, might have been seen sitting round a table and endeavouring to obtain some proof that those "gone before" were not dead or lying in a "dreamless sleep."

After a few sittings without any apparent success, the table moved, and those we loved on earth purported to be in our midst. The meetings gradually increased in interest, and test upon test was given. Ultimately the table movement ceased, and the communications were given through a peculiar movement of Mrs. Hitchcock's hand. At this time the medium's finger was made to point to the letters of the alphabet, and many communications were given in this manner. The meetings now gained much in interest, and attempts were frequently made to cause Mrs. Hitchcock to speak. After some few attempts she was made to give expression to one or two words, until very soon after she was able to speak a whole sentence. Meeting after meeting was held, the attendance increasing proportionately with the progress made by the medium. We now had crowded houses, the writer having a distinct recollection of one occasion when over forty persons were packed in only a moderate-sized kitchen and shop. We had now progressed so as to have excellent addresses, which have never been excelled for purity of tone and sound teaching. The late Mr. G. H. Reddalls at this time frequently met with us, and on several occasions reported in shorthand the beautiful

addresses which we believed were given by that grand teacher Dr. Gall. The writer has distinct recollections of many enjoyable evenings and walks he had with Mr. Reddalls. He, as well as others now present, distinctly recollect seeing Mrs. Reddalls' hand being moved by some power which he admitted he could not fully understand. On one occasion his whole body was violently shaken. We were now promised a course of lectures by "Dr. Gall," through Mrs. Hitchcock on Phrenology.

A course of twelve were given, and were listened to with pleasure and profit by some score or more friends. A class for the study of this interesting science was started, and many happy evenings were spent. Each member paid a small contribution per week, and when it reached a certain amount was drawn for, the winner purchasing some interesting work, which was lent to each member before it was taken away. By this means we each became possessors of valuable books, including Professor Fowler's "Self-Instructor" and a book. A great deal of good resulted from this simple but harmonious plan.

A large house, beautifully situated in the town, was taken and divided between Mr. Hitchcock and Mr. Proctor. Here we possessed a much larger room, and public meetings were held weekly. As many as 150 or more have attended at one time. The meetings were of the most interesting character. Many hundreds of people must have visited them. Tests of the most convincing nature were given at these meetings. Death scenes, in which Mrs. Hitchcock was made to act just as the comings and goings of those leaving the body, were of often occurrence. Mrs. Hitchcock was also at this time made to draw, her pencil being one of the most curious nature, which you may have seen at some of our meetings.

Perhaps the most interesting event in connection with the movement here was the starting of the "Spiritualists' Lecture Union." We must not, however, forget the many happy evenings of Mr. Burns. He informed us something of the working of this institution, and a "Manual" was purchased, which resulted in the formation of Lyceum No. 1. Both young and old will ever remember the many happy, and I believe I may say profitable, hours spent in connection with this beautiful institution. We started with but few children, but have had, as the journal will show, as many as eighty on the roll. After awhile the interest somewhat decreased, and many fell off. Some could not stand the scoffs of the ignorant, others grew up and were led off by companions, while others, whose parents were not Spiritualists, gradually lost their former interest, and left us. Others, I am glad to say, kept on till its last expiring breath, which occurred some few months ago. The numbers being so small, we thought we might instruct ourselves more by starting an adult class, which meets here fortnightly, when essays, papers, and addresses are given, and have proved to be of a very interesting and instructive nature. Some nine or ten months ago it was deemed advisable by some to change the name of this society, as there were friends who felt that they could not become members of a Spiritualist society, they not being fully convinced who could join such a one as wished to investigate the subject.

As in other instances, so in this. Some have left their darling babe to the mercy of the elements, not caring, by their actions, whether it was starved to death or brutally murdered. I may, in conclusion, say that several circles have at times been started, but have not met with that success which many others have obtained. Trance mediumship appears to be the most general, we having failed to develop any real good physical mediums—a want which many would be glad to see supplied. We have for more than ten years held public Sunday evening meetings, which have been attended by many hundreds of the inhabitants of this town. We hope this pleasant gathering will be productive of much good, and that we may go on with our work of uprooting error and superstition, and in its place planting truth, happiness, and love, ever remembering that we have the aid of the best of earth's departed ones, who are still anxious to bless humanity.—On behalf of the committee,

JAS. ASHWORTH, Cor. Sec.

Nottingham, October 28th, 1875.

Mr. Morton rose and said he regarded the Spiritual Institution as related to the cause in all parts of the country, as the sun is related to the earth and other planets. It might be said that the sun gave light gratuitously, but man had to work, dig the ground, sow seed, and put himself to expenses, and exert himself in labour, or the sun's heat would bring about a fruitless return. He therefore argued that to obtain the full benefit of the Spiritual Institution, the same cause was necessary as to reap the advantages of the light and heat of the sun. By helping the Spiritual Institution with its work assistance was afforded to the movement everywhere. To get the advantage of the sun, we had to open our abodes and admit its rays; and so, to gain the advantages of the Spiritual Institution, Spiritualists should open their minds to its literature, and make efforts to spread it among others. Those who had no knowledge of the benefits of the Spiritual Institution were those who refused to avail themselves of the advantages it conferred. The literature was calculated to open up the minds of many enlightened, thoughtful people to the subject who could not be reached by any other means. The reduction of the MEDIUM in price to one penny would, he considered, be a great boon to the public and the cause. Next year he intended to take two copies instead of one, and if five hundred Spiritualists would do the same, this would be a means of introducing the MEDIUM to 2,000 new readers monthly, and to upwards of 25,000 in the course of the year. This great work could be accomplished by the expenditure of only an additional halfpenny a week; and the expense was so trifling, and the results so great, that he had no doubt those who gave it a moment's thought would at once adopt it. There were seasons in nature, and so there ought to be in Spiritualism. He regarded winter as the time for them to sow seed, when people were more particularly confined within doors, and had opportunities for reading. The Spiritual Institution had been a blessing to thousands who had been brought to a knowledge of man's spiritual nature through its agency. Mr. Morton argued that a knowledge of

man's spiritual nature was the most important information a man could receive, and gave him an idea of the importance of all minor departments of his being. Hence he urged upon all to do their part to introduce Spiritualism to all around them, and to aid the Spiritual Institution in carrying on this work for all. Mr. Morton then referred to the co-operative library scheme, which had worked so well in Nottingham, and which is alluded to in the remarks of other speakers. He thought every Spiritualist should have a library of works on the subject; and by the adoption of this library scheme the books might be obtained by a weekly payment which would never be missed. He was of opinion that they should have a public library to enable all to read of spiritual phenomena, even though they might not have the power to produce them, nor the opportunity to witness them. All mankind had to proceed to the spirit-world, and when there they might eagerly desire to communicate with friends on earth, and this desire might remain ungratified for want of a medium through whom to communicate. By circulating a knowledge of Spiritualism among our friends on earth we might be paving the way for a means of communion when it was our destiny to depart to the spirit-world. He thought it was, then, the interest of all to promote Spiritualism, and no one had any right to prove himself an obstacle to human progress by neglecting to do his duty.

After some remarks from the chair on the difference of opinion existing among Spiritualists, Mr. Hitchcock made a speech, in which he reviewed his experience in regard to religious questions. When quite young he was astonished to hear that there were different sects. He had been brought up as a Methodist, and thought all religious people believed alike. He gave an account of the differences of opinion and doubts which arose in the communion with which he was connected, because of the introduction of a few searching questions. During his lifetime he had spent upwards of £100 in literature on various aspects of the religious question, which he thought was a pretty good course of investigation for a working man. Recently he had given away a quantity of books on the old theology, having no further use for them. He looked upon the voice within as the best Bible, and it was the authority which explained all Bibles.

We then made a few remarks in closing the Conference. We warmly urged the friends to look to the cause in Nottingham, and not trouble themselves particularly with what friends in other places might be doing. Large deputations from distant towns, on the same day, would be a great waste of money, and result in but little good. What the friends ought to do, would be to have a succession of conferences, and on one occasion invite Mr. Adahed and other friends from Balper; on another occasion, a party from Leicester, and so on, introducing fresh elements each time, and holding out inducements to local Spiritualists to come together to meet their friends from the distance.

As to the proposal by Mr. Russell, it was a good one; but it was not necessary to wait for the consummation of an elaborate system before taking advantage of it. Already the friends knew where several speakers lived. All that was necessary was to correspond with them—ask them when they could come, and make arrangements accordingly. A number of speakers would visit them on Sunday, from Birmingham and other places, merely for their expenses. This would be the best step to take to induce other towns to join in such a union; but it was wisest for people to act for themselves, and not wait for others to be ready to act with them.

We dwelt somewhat on the question of individual responsibility in the work of Spiritualism. By labouring in the cause we could better help on our spiritual developments, and prepare for that time when we shall have to close our eyes to the lights of this world, and pass through the dark valley into the light of another sphere. It should be the object of everyone to have, if possible, some glimmer of spiritual light, that the great trial of transition might not take place in darkness. For himself, the speaker said, he had no spiritual gift or perception whatever, and without the knowledge which Spiritualism afforded, his ideas of man's nature and destiny would have been very different. Of late, he had been under the necessity of making some lonely excursions into the "Valley of the Shadow of Death," and when he endeavoured to look beyond, it was all darkness and indefiniteness. No light from the other side to guide or to invite. Had he been under the necessity to quit the body, it would have been like diving into a dark river, without any certainty as to whether the individual conscious being would ever alight on another shore. Such was the trial before all who were not developed in their spiritual faculties. He hoped that he might be permitted to live upon earth till this development ensued, and thus be able to cross the dark river with the consciousness of safety and guidance, and with the light of the spirit-world beckoning him on. To the strong and the thoughtless, full of life and passion, this consideration might seem ridiculous folly; but whatever be the physical state or mental bias of any human being, the destiny was before them. The dark valley had to be traversed; the river of death had to be crossed. No one could evade this course; and the wise would be those who endeavoured to make life the season in which to trim their lamps with spiritual enlightenment, that they might see and know whither they were going in the great transitional trial of existence. Spiritualism aided man in this work of development. It afforded grounds for rational satisfaction, and the effect upon the soul was to open the clairvoyant perceptions, excite the intuitions, and develop man spiritually for his approaching transition into spirit-life.

THE TEA MEETING
As soon as the Conference closed, the friends broke up into groups, and spent a very interesting half-hour in social enjoyments. At the same time, a number of spirit-photographs and other interesting objects from the Spiritual Institution were inspected. Publications such as Mr. Hopp's "Reply to Moody," and Mr. Burns's "Reply to Talmage," were eagerly purchased.

About forty persons sat down to tea. As this part of the proceedings went forward, the social feeling increased, and excellent conditions were obtained for the lecture, which followed. About six o'clock the hall began to fill, and before service commenced, the place was crowded—some standing in the ante-room. Mr. Hancock conducted the service; Mr. Westmoreland presided at the harmonium.

Our discourse was entirely impromptu. A visitor placed a letter upon the table, setting forth some grievances respecting differences of opinion which prevailed in regard to prayer and religious dogmas of various kinds. Still maintaining the ground announced last week, we took up the new matter presented, and in a lengthened address, discussed particulars to which no one made any objections.

At the close, a clergyman from a distant town rose and spoke very highly of our work, and gave some interesting facts which had occurred in his own experience, and through his own mediumship. His speeches, for there were two in the form of questions, to which we replied, created an excellent impression.

Mr. Hitchcock also rose and stated that it was the intention of the friends to commence a book club, as had been the case before, by subscribing each a small sum weekly, and purchasing books for reading and distribution among the members.

This gave rise to a demand for further information upon the schemes of the Spiritual Institution for the diffusion of literature. We gave a brief explanation of our arrangements for supplying standard works to the friends of the cause at cost price, by their taking part in raising the necessary funds, to publish the books. The details of this plan will be seen on the last page of the MEDIUM.

The formal proceedings being over, the meeting broke up slowly, after having lasted upwards of two hours and a half from the commencement of the service. Though the day began rather coldly, yet the closing scene was all that could be desired, and everyone felt that an excellent day's work had been done. Once more all parties seemed fused together with a united feeling of interest in the progress of truth, all minor differences being swept away.

It is likely that a series of public meetings will be held as hitherto, and, with the assistance of fresh speakers from a distance, a very decided interest could be excited. We intend having in London this winter various speakers from the Yorkshire and Lancashire districts. If our Nottingham friends could take a visit from them on their way to London, it would break the journey, and make the tour of some use to the friends thus visiting us, who could return by way of Birmingham, and do work going in both directions. We had an opportunity of making arrangements for Mrs. Hitchcock to visit London in a few weeks. Her mediumship continues to develop. She has been making visits to Balper and other places, and a change of conditions has been of benefit to her.

We were pleased to hear of cases of healing mediumship.

THE NEWCASTLE CHRONICLE AND SPIRITUALISM.

Some months ago we promised our readers a perusal of the excellent review of the works of Crookes and Wallace on Spiritualism which appeared in the *Newcastle Daily Chronicle* of March 27, 1875. It contains a summary so comprehensive, and remarks so well worthy of consideration, that we make no apology for introducing it now.

THE NEW SCIENCE.*

Apparently the time has come when science must enlarge the area within which her votaries have been accustomed to work. It cannot perhaps be maintained, notwithstanding the marvellous extension of human knowledge during the last fifty years, that science has begun to sigh for new worlds to conquer. Before such a deadlock can occur, much will have to be done in the way of securing and utilising the conquests already achieved. But there has been so careful a survey of the outposts of recent acquisitions that the engineers-in-chief of human discovery have somewhat pedantically proclaimed *as plus ultra* all round, going so far as to forbid inquiry into the "regions beyond" as a species of philosophical trespass, and in some cases so far as to deny the very existence of such region. This finality dogma has not been cleared in the Vatican of Science without emphatic protest on the part of both Metaphysics and Religion. The venerable theory of a spiritual realm within or above or around the vague domain of matter, has never been either completely exploded or effectually superseded by the hypothesis of all-sufficient atoms, and of some universally diffused imponderable, imperceptible, inconceivable ether, which is the prime agent or fountain of force in its manifold correlation of heat, light, chemical affinity, gravitation, electricity, galvanism, and the subtle emanations of mesmerism. Physiology may have climbed into the transcendentalism of biology, and it may be true that the phenomena of thought, so far as they can be observed or speculated upon, are invariably accompanied by the resolution of brain tissue into primordial elements; nevertheless the bigoted remnant of ages which believed in a margin for non-material phenomena, have rather pertinaciously held on to the seemingly unscientific assertion, that there is a something in the universe or in man's necessary conceptions of the universe, warranting

* "Researches in the Phenomena of Spiritualism." By William Crookes, F.R.S. London: J. Burns, 1874. Newcastle: Blake, Grainger Street.
"On Miracles and Modern Spiritualism." By Alfred Russel Wallace, London: James Burns, 1875. Newcastle: Blake, Grainger Street.

the idea of causation, and a First or Supreme Cause worthy to be revered, though incapable of being formulated by the canons of Physics. In the face of this ineradicable obstinacy, judicious scientists have refrained from futile negation out of their legitimate sphere, or even within it, except to deny that their instruments of discovery are fitted for dealing with anything beyond the sequence and interdependence of such phenomena as fall or are brought within the range of their senses. It is only the unreasonable and rash reasoner who now ventures to say more than that scientific methods are not at present adapted to the classification and interpretation of other than material facts. Again, there have all along been not a few accomplished leaders in science who could see in such bold, but grand and ever more and more probable speculations as those of the correlation and conservation of force, a sort of moral warrant for believing that the confines of matter are not rigidly marked off by an impassable boundary, but rather pushed out indefinitely by a graduated attenuation, till the void between cause and its phenomena is filled up or bridged over. There has been, and still is, indeed, on the part of very busy scientific explorers, a haughty reluctance to recognise as real phenomena occurrences not readily referable to known laws, and an arrogant disdain for any of their associates who manifest a disposition to honour such occurrences with scientific treatment. But this is a characteristic infirmity of human temper, a sort of parasite which appears to flourish quite as luxuriantly on the trimmed hedges of science as ever it did on the patriarchal tree of Faith. Individual humanity is essentially free and progressive. Associated humanity—even when avowedly banded together to promote progress—is invariably conservative. Societies are organised to propagate received opinions, or to pursue truth on lines definitely laid down. If opinions arise which seem to run counter to those already accepted, the whole weight of the organisation thus threatened is brought to bear on their suppression. If results are alleged to have been attained by other than the sanctioned methods, they are to all intents and purposes treated as presumably false. It is only fair to add that this conservative element is by no means without its value in economising time, guiding energy in promising channels, and preventing waste of talent by wild and vague diffusion over areas of inquiry from which little is to be anticipated; and it is further to be observed that all progress is made by individuals whether with or without the sanction and co-operation of guilds organised for defensive and conservative objects. If existing societies are not able, by the terms of their charter, or will not, by reason of the lethargy which attacks corporations almost necessarily composed of old men, make room in their archives for the spoils of new discovery, a swarm takes place, and a new hive of intellectual honey-making is set agoing. There is no ground for despondency, and still less for railing, in the impassability of learned conclaves to new truths or strikingly new phases of truths already familiar. It is of course quite proper to solicit co-operation, which, on account of the prestige at its command, would sensibly assist the naturalisation of new truth; but as a rule, there is an *a priori* probability that such co-operation will either be refused altogether, or hampered with conditions and prejudices which will render it worthless. Sooner or later, the aspirant will have to found a society, and possibly a sect of his own, and after a certain interval of fighting there will be peace if not fusion between the old and the new. Whether the views of Spiritualists are on the point of escaping from this period of tutelage and struggle for existence into full general recognition, may be discussed with interest; but it is antecedently probable that they will have to go the way of all flesh, roundabout through the weary wilderness of probation into the land of rest and glory.

Speaking loosely, Modern Spiritualism may be described as about five-and-twenty years old; for, although the extraordinary occurrences which gave rise to this new branch of human inquiry began long before 1850, and indeed have rarely been absent from human experience more than a few years at a time since history commenced, it is only since about a quarter of a century ago that the business first gained attention from notable persons, while it is only during the last ten years or so that any conspicuous scientific person has deigned even a show of philosophical investigation into the facts vouched for to them and not seldom witnessed by them. That men of perfect scientific training would sooner or later bring their highly disciplined minds to bear upon the transcendental phenomena reported at first on far from commanding authority, became increasingly probable in proportion to the number of eminent men in other departments of human attainment, who one after another, or in select groups, testified that they had witnessed sights and sounds and movements which, so far as they knew, could not be explained without at least stretching the known laws of matter very considerably beyond their customary range of application. It was also probable that if investigators of known scientific accuracy should be compelled to report affirmatively of the phenomena in question, they would at the same time be constrained to classify these modern miracles as previously unobserved natural phenomena, thus either enlarging the recognised area of scientific inquiry, or erecting a new science, aspiring to rank in that select sisterhood who preside over biology, and to be considered as a branch in the higher physics that postulate mysterious etherial motion as a fundamental explanation of mechanical and chemical phenomena. As to the first-named probability, matters had become rather urgent when even a Faraday could be induced to turn from his absorbing and useful pursuits to criticise and, as he rather hastily assumed, to explain the phenomena of table-rapping; but his great skill enabled him to simulate the real phenomena as successfully as the clever trickery of a Houdin or a Dobler enabled them to turn analogous manifestations into ridicule, while the unrivalled reputation of Faraday for sagacity and fairness lent a sanction to a decision which, it now turns out, and was even at the time earnestly asserted, was wholly undeserved. But in spite of derision or so-called scientific exposure, amidst the solemn denunciations of terrified orthodoxy and the supercilious smile of a philosophy that felt itself safe in exercising a contemptuous charity, the phenomena persisted in going on, and the number of believers daily augmented. Men who had something like a reputation to lose were at first rather chary of lending their august countenance to such tomfoolery as tilting tables, crazy chairs, tipsy banjos, self-ringing bells, pussy-cat scratchings at the door which shuts human sense from the outer darkness, and an accordion playing the "Last Rose of Summer" all alone by itself in a basket underneath a table. But curiosity is an inherited tendency on the mother-side more

or less developed in all the progeny of Eve, and with playful condensation, as if taking the children to see Professor Anderson or to a pantomime, many very great men—prodigiously great men indeed—went to this house and that house, wherever a sensitive or medium was to exhibit. They were sometimes disappointed, and went away buttoning up their stout wrappers of prejudice in righteous scorn; more commonly they were immensely amused, not a little puzzled, and if the truth in such a case could be got at, we should find just the least bit frightened. Then they must needs come again. The phenomena—or something they knew not what—waxed exceedingly bold. The upshot was almost invariably—always for the present excepting Lord Amberley, who having been at five seances, forsooth, is as confident in his scepticism as the son of his father might be expected to be—the admission that what was seen, heard, and felt was not to be pook-pooed away as clever legerdemain, or sensory illusion, or nervous derangement, or indeed, by reference to any of the categories into which science had divided things knowable and provable. Many, of course, halted, and finally stepped aside; but probably not one who had ever given in his or her adhesion to the actuality of the phenomena ever drew back to the position of undisturbed incredulity. If we mention a few of the better-known names which have at one time or another more or less served as vouchers to the strange and so-called preternatural appearances, now generally described as spiritualistic, we shall make good our point, that it was getting to be high time for scientific Epicureans to stoop from their sublime indifference, and at least make an effort to prevent the whole world going crazed. Archbishop Whately, the skilled logician and hard-headed prince of theological common sense, became an ardent Spiritualist before he died—to the extent of thoroughly believing that he was *en rapport* in one way or other with disembodied spirits, and could usefully interchange communications with them. Professor De Morgan, who had all the shrewdness and hard-headedness of Whately, together with a double measure of his capacity and intellectual energy, went even further in signifying his assent as a philosopher not only to the facts, but to the extreme probability of the spiritualistic explanation of those facts. His "Collectanea," published in their new form posthumously under the name of "Paradoxes," will satisfy any unlearned reader as thoroughly as his treatises on the "Doctrine of Probabilities," and on the "Quantification of the Predicate," or his celebrated article in the *Penny Cyclopædia*, headed, "Sufficient Reason—Want of," have long since convinced the most learned that he was about the last man ever born into the world to give hasty, ill-considered credence to a pack of old wives' tales, or indeed to anything of which his exacting intellect was not abundantly certified. Lord Lindsay, who is one of the few members of noble houses devoted to scientific pursuits, has no more doubt of the transit of Mr. Home, the famous medium, in mid-air, than he has of the transit of Venus he witnessed in the Mauritius last November, or of the fever which attacked him before he returned, and has hardly yet left him. W. M. Thackeray was too well trained a satirist to stoop very willingly to such follies as table-spinning and Davenport Brotherhood, unless stunned into belief by overwhelming evidence. It was in consequence of this belief and not, as was supposed at the time, from a desire to poke fun at the *savants*, or to titillate the public relish for *Cornhill*, that he admitted into the pages of that magazine the remarkable article which a few years ago startled its numerous readers. The late Lords Lyndhurst and Brougham were a little on the wane as to their intellectual faculties, it is true, when they were brought face to face with spiritualistic facts and theories; but there was not, even to the last, any such abatement of natural force in these wonderful old lawyers as might justify the reference of their conversion, more or less, to spiritualism to dotage. With Lord Brougham indeed, it did not go quite as far as conversion, but conviction as to the reality of the unaccountableness of the phenomena there undoubtedly was, and he was, to his dying hour, not at all a likely victim of gross imposture. Dr. Elliotson, the eminent physiologist, was for years the most formidable, because at once the most capable and the most earnest, opponent of all such pretensions as those put forward by or on behalf of Mr. Home. Yet he was obliged to give in—not, indeed, definitely to the whole system or philosophy of spiritualistic circles, but to the not less important extent of "a recognition of the reality of these manifestations, from whatever cause, which is tending to revolutionise my thoughts and feelings on almost every subject," and to the expression of a touching regret that he had not known these things earlier. Mr. and Mrs. S. O. Hall are witnesses whose testimony will go far with all who know their writings or their personal worth; and Mr. Hall said, some years ago:—"Not long ago I must have confessed to disbelief in all miracles: I have seen so many that my faith as a Christian is now not merely outward profession, but entire and solemn conviction." But who in the wide world would have suspected Nassau William Senior—Political Economy Senior—of being inclined to this new-fangled doctrine, going so far as to predict that before the close of this century these phenomena would be found subject to ascertained laws, and as such of course openly claimed and owned by science? Mr. T. Adolphus Trollope is for certain reasons not quite such an important witness as those just mentioned, and perhaps there might be imagined some latent reason for discounting the testimony of William and Mary Howitt, because of their finely constituted natures and highly cultivated feelings. But the list is by no means exhausted, whereas our space is rapidly becoming so; and passing by many witnesses of high credibility we must hurry on to remark that the necessity for some scientific proctor to intervene in this ominous proceeding for a divorce between authorised physical dogmas and intelligent belief began to be strongly felt some five or six years ago, so that when it was understood that the editor of the *Quarterly Journal of Science*, Mr. William Crookes, F.R.S., was entering upon a systematic inquiry into the alleged phenomena of Spiritualism, there was a sense of relief in many cultivated minds, and in not a few something like a shy chuckling in anticipation of the tremendous *fiasco* Mr. Crookes was sure to bring about. To most educated people the name of this inquirer was a sufficient guarantee that nothing rash either way would find place in his experiments. The knowledge of Mr. Crookes's qualifications for his self-imposed task is, however, not quite so extensive as the interest now felt in the subject-matter of that task, and therefore we think it right to mention that as editor, author, and discoverer he has long since—though not yet by any means an old man—gained a foremost place among living chemists.

His reports on disinfection, in view of the cattle-plague, led to the general adoption of carbolic acid. He has written largely himself on the more recondite branches of photography. He was the introducer of sodium as an amalgam of scorching power in the collection of metallic particles, a method now extensively adopted in all the gold and silver-yielding districts of the globe. To him is largely due the rapid popularisation of the spectroscope, and its astonishing disclosures. His treatises in optics and his inventions such as his polarisation photometer show that his discovery of thallium, for which he was made a Fellow of the Royal Society, was no mere accident or exhaustive effort of genius. His photographs of the moon have often been spoken of and exhibited by persons wishing to give the very best ideas at their command of the appearance and superficial structure of the earth's satellite. He has been intimately mixed up in some of the best and most important astronomical work of the last few years both at home and abroad. In one sentence, it would not have been an easy matter, if possible at all, for the Royal Society to have found one of its members every way so entirely competent and trustworthy had they condescended to take steps for the explosion of the spiritualistic bubble. We shall not attempt to describe the extraordinary care with which Mr. Crookes conducted his investigations; the work mentioned below will satisfy, as well as deeply interest, any reader, whether scientific or not. What immediately concerns us is that this eminently qualified investigator has been drawn head over heels into what the dignified old-fogeyism of science regards as a miserable quagmire, one-half imposture and the other half mental hallucination. Singular, is it not, to say no more, that this cool person with all his traps to catch imposture or mistake, should himself be trapped into believing in the reality of a materialised spirit-form, and even, as he himself confesses, going so far as fold the substantive-spiritual Katie King in his arms and do unto her "as any gentleman would naturally do under such circumstances." A strange story is it not? At all events, as Mr. Crookes tells it, it is a story well worth reading.

The companion-story is no less strange and much more rich in literary and strictly human interest. Not to know Mr. Wallace is to argue oneself unknown. The brilliant effulgence of Dr. Darwin has somewhat paled the far from intellectual fires of his rival and co-worker's genius. But it must not be forgotten that Mr. Wallace was first in the field now so completely occupied by and identified with Darwin. He has long been a recognised leader, not merely in practical botany, but in the philosophical speculations which have led to the intermarriage of all the physical sciences. His position as a naturalist, and, still more, as main pillar of one part of Darwinism, and chief censor of another part, is such in the eyes of continental professors, that the greatest consternation has been occasioned by his reported, and now undoubted, conversion to Spiritualism; and it has been urged that the two philosophies are incompatible, by way of shutting him up to an alternative which he is at present in no mood to adopt. Indeed, why should he? In his earliest contributions to the theory of Natural Selection, he acknowledged, as all candid physicists do, that there are residual phenomena after all that can be so arranged for—have been scientifically classified—and amongst these residual phenomena he has found apparitions, miracles, so-called, and transgressions of the currently received notions of gravitation. These he has carefully examined, and, though very reluctantly, yet at last heartily, he has admitted them within the range of natural phenomena. In short, the able student of nature, who for five-and-twenty years disbelieved in spirit, cause, and immortality, is now a thorough convert to Modern Spiritualism, and has much to say in its favour as a practical religion, or a philosophy of morals, which may be read with the deepest interest and no small advantage, even by those who deem the teachings of the New Testament sufficiently clear and authoritative, as well as on several accounts greatly to be preferred over any possible communication from spirits who confess that they are not much wiser out of the body than they were when they were in the body—which, with some of them, is not saying much. The orthodox will also be not a little charmed with the crushing refutation by Mr. Wallace of the once dreaded argument of Hume on the incredibility of miracles. Our author has so much riddled it that it can never so much as hold water more.

It remains to be considered that the majority of Englishmen will require at least one of three preliminary questions to be answered, if not all three, before giving cordial welcome to the new science, or new religion, or new philosophy, whatever it may be styled. Is it founded on unmistakable fact? Is it forbidden by Scripture? Is it likely to be profitable? The first question we may assume to have been answered by what has already been written in this article, or at all events by what the inquirer will find in either of the books described below. The third question must in part depend upon the attitude of the inquirer in reference to Christianity as generally accepted in this country. If he is of opinion that there is nothing true, or nothing in Modern Spiritualism beyond what he has gained by means of initial faith in revelation, followed by an earnest study of the Bible, he will scarcely think it of much importance for his own spiritual welfare that he should pursue mediumistic fellowship with departed spirits. To the second question we propose to offer a brief answer. Necromancy—or the consultation of departed spirits—was undoubtedly forbidden by the Old Testament; but if we take the case of Saul and the Witch of Endor we can discern at once the reason for this prohibition in incidentally remarking that the Scriptures do undoubtedly recognise the possibility of committing the offence forbidden. So long as there was an oracle in Shiloh, or an authorised mediation between the visible and invisible, the divine and the human spheres, so long was it irreverent and injudicious to seek guidance from mere disembodied human spirits. Such consultations showed distrust towards the provisions of the sanctuary, and exposed the oracle-hunter to the wiles of mischievous and malicious spirits. The case was somewhat altered when the oracles of Sinai, Shiloh, and Salem became dumb; and if it be assumed that the New Testament rests on the same authority as the Old, it is at least arguable that it is disrespectful and unsafe to forsake what is thus supposed to be given by divine authority for the most lucid and positive utterances of mediumised human ghosts. Still, the numerous exhortations in reference to spiritual manifestations scattered up and down the New Testament might, without any violent straining, be construed into a repeal of the strict prohibition of necromancy, which remained in force under the old economy. One word and we have done. Mr. Wallace very legitimately

urges the value of respectable testimony as a groundwork for faith. For ourselves, we have no hesitation in saying that we attach more weight to the clear testimony of two such trained observers as Mr. Wallace and Mr. Crookes—not to mention a host of scarcely less trustworthy corroborators than we could to our own senses at a seance, whether dark or light. Then we, at least, if not others, are fairly entitled to retain our faith in Scripture, whatever its degree or scope—the more so after the incidental but most abundant confirmation it receives at the hands of these eminent men of science—on the ground that the persons who anticipated the miracles of Modern Spiritualism by two thousand years or so, have left behind them no just grounds for discrediting the teaching which was thus miraculously accredited, any more than Spiritualists who receive with discretion indeed, but with strong predisposition, the representations of their ghostly visitors, simply because they are ghostly, and must have experiences transcending in some particulars those of incarnate humanity. In putting forth this saving clause, however, we beg to remind our hearers that there is as wide a difference between Scripture teaching and almost all sorts of theological inference, as there is between the Mr. Wallace or the Mr. Crookes of to-day and the same gentleman in the days of their philosophical scepticism.

We have had sent to us the *Newcastle Daily Chronicle* of October 27th, containing a review of two publications on Spiritualism, which has occasioned a deal of dissatisfaction amongst Spiritualists in Northumberland. It is rumoured that the proprietor thinks Spiritualism may injure the paper, and that he has issued instructions that it be treated in a discourteous manner in future. This we think is a very unlikely thing; at least, the reason advanced is not tenable, for every publisher knows that there is nothing which sells off an edition like a good article on Spiritualism. The *Nonconformist* had to reprint Professor Barrett's review. The *Fortnightly Review* had immense popularity with Mr. Wallace's "Defence" in it, and just now the *Westminster Review* is in everybody's hands, because of a short paragraph alluding to Spiritualism at the end of an article on Theism. Mr. Cowan must know that his most popular issues are those in which something solid and reliable respecting Spiritualism appears. The *Chronicle* does not stand alone in its publication of articles on Spiritualism. The other local papers frequently contain the essays read by Mr. Barkas, and if it were reported that there was a jealousy amongst the various editors as to which of them should have the MS., we could understand it; but the objection that a good article on Spiritualism injures a newspaper is to us unintelligible.

But what has the *Daily Chronicle* done that it should merit the animadversions of Spiritualists? It has printed an adverse criticism on two works. The first was, "Where are the Dead?" by Fritz. Now, we all know that the author is an earnest, intelligent, and devoted Spiritualist, and that, viewed from the Spiritualist's standpoint, it is a useful repository of information on various phases of the subject; and what does the reviewer say? That "sterling literary ability" is not abundant amongst Spiritualists; that the book under notice was got together with only a year's experience on the part of the author, who is withal anonymous, and may either be anybody or nobody. The reviewer says:—

"The two works before us are good examples of the majority of the books which are written by Spiritualists. They are distinguished by no merit which makes us long to know more of their authors; and so far as they may be considered to be expositions of the opinions held, and the method of reasoning adopted by Spiritualists, it would have been better, perhaps, if they had never been written."

Really, we must not take umbrage at honest, independent opinion. The reviewer is not a sectarian apologist, but a man of letters, who has his credit at stake as well as the dignity of his organ. What he says is all true. "Where are the Dead?" is like a pile of sandwiches in the form of a man; but not digested nor assimilated to the organic peculiarities of the form they take. The book is a well-stored basket of useful matter rather than a work of literary art.

It is not a standard work on the subject at all, but a useful tractate indicating the general state of affairs from a rather external point of view. The second "work" is entitled "Spirit-people"—a few columns of newspaper type-matter, printed on paper much too large, reminding the reader of a little boy in his father's garments. This tract is unfortunately labelled No. 1 of Spiritualist Library, and the injurious inference is sent abroad that Spiritualists limit their literary excursions into such confined channels. When we compare the review of spring with that of autumn and these again with the works on which they are based, we cannot but admire the candour and discrimination of the reviewer of the *Chronicle*. That the two last works should be at all worthy to stand on the same shelf with the volumes by the eminent men of science is more than the most ardent partisan could expect. A year's compilation is not to be compared with years of experimental investigation and personal testimony of the highest order. Nor is the broad generalisation of the co-worker with Darwin to be measured alongside of a performance which reports phenomena at the vanishing point, and balances the weight with personal grievances.

The reviewer is indeed a little too flippant in some of his allusions, but he is led to it by the works before him. We do not give any surety for the fidelity of our northern contemporary, but we can see little grounds for his impeachment in these recent reviews.

CURRENT EVENTS AND MODERN SOCIETY FROM A SPIRITUAL STANDPOINT.

One of the practical uses of Spiritualism is to show men how to live, and how to conduct their affairs so as to render themselves of the most use in this world, and at the same time, to qualify themselves for the next. Current events form, therefore, a legitimate subject for spirits to comment on, and we propose to point out a few of the leading lessons to be derived from observing the progress of the times.

The one thing that strikes us as spirits is the universal selfishness which characterizes all the motives that actuate men in their daily life. Everywhere we see men engaged in a desperate struggle for wealth, and none pause to inquire what is to be the use they will make of it when acquired. Doubtless most men have some end in view in making these efforts to be rich. They have a vague idea that when fortune shall smile upon them they will cease to have any troubles and trials, and settle down to the enjoyment of the good things of this world. So eager are they in their contemplation of their future happiness, that they scarcely seem to think the present worth enjoying—at least so it is with Englishmen. They toil and struggle from morning to night, and neglect present means of happiness because they think happiness and wealth are synonymous terms. A greater delusion never existed, and yet it is one which is wellnigh universally acknowledged by all classes of your fellow-countrymen. To have the credit of being rich is in the eyes of most people the summum bonum of life. No one can fail to observe that your society is tinged with this plague to such an extent as to imperil the moral health of the nation.

One reason why society is so unhappy is the want of a healthy object to pursue. Wealth does not produce happiness, as only those who possess it know too well. What men want is a higher aim than the accumulation of rolls of bank-notes and the display of large means. Every now and then society is shocked by the display of some sign of its rottenness, as witness recent commercial and social scandals, and people shake their heads, and wonder what things are coming to. At another time a great fire causes the destruction in a few hours of the wealth of a private mansion belonging to one of society's merchant princes—as in the case of a recent fire in the West-end of London—and you are startled by the extravagance and luxury which private individuals will indulge in for their own gratification. Thousands of pounds are expended on a single garment or costly gem, which, if judiciously expended, would help to feed and work for hundreds of starving or underpaid men and women.

In the same newspaper you read of outrages by the dozen, of crimes and wickedness in all their phases side by side with luxury and wealth that would civilize whole races of human beings if properly applied, and yet there are people who contend that money is wisely spent in such trumperies as dress and jewellery, because, forsooth, it helps to find employment for some one, and therefore must do good. Those who propagate fallacies of this kind never pause to think how wide is the difference between employing a few foreign workmen, or English if may be, to decorate a lordly mansion and furnish the fittings to a luxurious establishment, and the employment of five hundred men and the support of their wives and families in some industrial pursuit. It is true that, as you say, the money is not lost in the former case, and may find its way into those channels all the same through bankers and others, whose business it is to borrow and lend; but the fact remains the same as far as regards the wealthy nobleman or merchant prince who spends money in the way we speak of—namely, that his motive is a selfish one. He does not lay out his money to benefit the persons employed. Neither, say you, does the manufacturer. We agree with this—namely, that neither of them may have a good motive, and both may therefore be equally selfish from our point of view, but, nevertheless, the man who does good, from whatever motive, really benefits himself and others more than the man who does no good at all, for the former, unintentionally, benefits persons, whose feelings are consequently of a more kindly nature towards himself. These persons, therefore, spiritually benefit him, though he may not know it, or even deserve it. The man who possesses wealth, and spends it all on himself must make many enemies. Money is so much coveted, that those who are unfortunate in acquiring it think unkindly of those who have it, and thus help to increase the unhappiness of the rich. The rich merchant steps into the category of the nobleman as soon as he begins to display his wealth, for then the envious are excited to indulge their ill-feelings. Spiritualism teaches, therefore, that whatever people may lay out for themselves regarding their future use of wealth, they must seek such means as will conduce to make the greatest number of people think well of them. This is only another way of applying the Christian rule to do good to your fellow-men; only there are hidden laws which you cannot understand, but which Spiritualism lays bare, showing that thought is all powerful in our world, and really accounts for much more of the happiness and unhappiness which exists in your world than you are aware of. Where people live in an atmosphere of envy, hatred, and malice—as modern society too frequently is constituted—how can they experience the happiness that is only attainable by the prevalence of kindly feelings and the genial warmth of love? Many men give largely to charities, under the impression that they are performing an act that is pleasing to the Almighty, and of benefit to themselves. Perhaps they may also be actuated by a sincere wish to benefit their fellow-creatures, but, as often, as not, the motive is a selfish one. Here, of course, there can be no spiritual good to the giver or the receiver; the latter takes the charity as his right, or if he feels any gratitude at all, it is surely not to the donors to the charity, but more likely to the personal attendants who have ministered to his wants by kindly deeds and good wishes. The rich man who sits at home and contents himself with waiting out cheques for public gifts never receives a thought from the poor who avail themselves of his bounty. The obvious moral of this is that if a man wishes to exert kindly thoughts, he must bestow kindly thoughts. It is not enough to give your money; you should let the poor know that you are their friend and not their paymaster.

Another mistake in life which people too often make is to suppose that they need not trouble themselves about the future life, since their concern in this life is of more immediate importance. Granted that it

A spirit communication through a private writing medium recently developed by Mrs. Woodford.

is so, as far as the body is concerned, yet the spirit cannot be neglected in your life without serious pain and suffering hereafter. To suppose that food, clothing, and shelter are all that you require, and that the pursuit of more than this may be dispensed with, is to go to the opposite extreme. It is true that material advantages are the prime necessity for your working-classes and your poor, but you must not neglect their spiritual wants, or you cause them to enter the spirit-world as paupers, instead of remaining rich during their earthly pilgrimage alone. There are countries in Europe—Holland, for example, and France in some parts—where poverty is, comparatively speaking, unknown, and where, so far as material wants are concerned, not much more need be done for the people, and yet they may be spiritually in quite as deplorable a condition as your poor. What is required is more spiritual enlightenment, which cannot be given by the religions of the day. Everyone is surfeited with religious creeds and dogmas, and they fail to make any impression on men's minds or their lives. They lead lives which clearly betoken that practically they know of no future life, and think only of present enjoyment and selfish indulgence.

Modern society is in an unhealthy condition, and requires a violent remedy to restore it to a state of sound health. Whether that remedy will be in time to avert a national disaster—as an outward evidence of the internal degeneracy which we perceive—remains to be seen. Simple-minded people, who do not read between the lines, are not able to discriminate between the genuine and the false, and as there is so much dishonesty and sham in the world at the present day, it is easy for people to be persuaded that everything is as it should be, and that the alarmists are not to be believed. Those whose interest it is to make things smooth because unpleasant revelations will interfere with their own selfish ends—the licensed victuallers, for instance—like to denounce honest advocates of temperance and social order as fanatics, and love to tell their fellow-countrymen how much more satisfactory everything is than you suppose; but you must not overlook the fact that men say what it is their interest to say, and not what patriotism would prompt them to. Hence your press is more partisan in its sympathies than patriotic, and prefers to pull down the opposition or belaud the government of its own party, irrespective of the interests of the nation, and in spite of obvious proof of dishonesty and incompetency, rather than fulfil its duty to its readers, the great mass of whom expect their newspapers to guide and advise them, rather than mislead or servilely obey those on whose patronage they depend. Should it be thought of interest to discuss current events from our point of view, we shall be happy, through your hand, to say more on these and kindred topics from time to time.

AN EDITOR GIVES IN TO THE SPIRITS.

To the Editor.—Dear Sir,—Until lately I was a confirmed sceptic regarding spiritual phenomena, but, owing to the kindness of Dr. Monck, I have had a few experiences at his Ventnor seances, which have entirely taken the wind out of the sails of my philosophy, and convinced me that there really are such things as distinctly spiritual phenomena.

At the very first seance, on being informed that I was an editor and sceptic (which, by the way, he seemed to consider synonymous terms), Dr. Monck invited me to sit by his side and take care of his left hand, while a friend of mine took charge of the other. We thus had him in a net, and kept all our senses on the alert to prevent deception. We were quickly convinced everything was straightforward. In the light, we saw heavy articles rise up and move across the table without human contact; a handkerchief appeared to be endowed with throbbing life; raps came in perfect showers in all directions; we were touched by invisible hands, and thrilled by a strange vibratory influence.

On sitting in the dark, chairs and musical instruments seemed suddenly to become instinct with life, for they moved about, sounded, touched us, and, finally, a chair came on my arm while I held the Doctor's hand, and, on releasing his hand, I found him standing on my shoulders. Strange lights, self-luminous hands, names, &c., danced about overhead, and the hands grasped us palpably. Many of my friends were told the names and various particulars concerning their departed relatives.

The seance staggered me, and having since had several opportunities of witnessing the psychological phenomena that attend Dr. Monck, not only at formal seances, but on all sorts of unlikely occasions, I am constrained to say the opposite of what Sir David Brewster said, and just do what any other reasonable sceptic would do under the circumstances, namely, "Give in to the Spirits."

I have seen Dr. Monck in the houses of others many times, and in my own office, when seances were not even thought of, and yet I have heard the raps on the floor and all about him in the glare of the mid-day sunlight. Only last night I was enjoying a social hour with him and a friend, when, without warning, the table frequently went up with all the supper things on it, none of them; however, being disturbed by the levitations. Terrific knocks came on the table and distant parts of the room, and a large jar jumped off the table and deposited itself in a far corner of the parlour. Our host had a dog which manifested the greatest alarm from Dr. Monck's first entry, and hid itself right away from him, trembling violently with terror till it was removed to the kitchen. The raps proved that someone knew the minutest details of my most private affairs, and communications were made which I am confident no mortal besides myself could have known or guessed.

A curious thing occurred a few days ago, which I will briefly relate. Dr. Monck accompanied a party of gentlemen, of whom all but the writer were absolute strangers to him, on a trip on the coach to Carisbrook. On our arrival, we all sat down to dinner at an hotel. "Samuel," the Doctor's guide, lost no time in commencing his peculiar proceedings. The company were considerably startled by hearing loud and rapid blows on the dinner-table, and while this was occurring, some of the party looked under the table, and, of course, discovered no clue to the mystery, for they only saw Dr. Monck's feet resting quietly on the floor, while the loud thumps were shaking the table above. The conversation was about certain deceased natives of the Island, who had made their mark in the world, and "Samuel" was emphatic in knocking out his approval or otherwise. When any mistake was made concerning the history of any of the departed worthies, "Samuel" dissenting with a tremendous knock, which set the plates clattering, and put us right with

authentic information on the disputed point. Of course none but Dr. Monok and myself understood this spirit-language. Dinner over, the table was cleared and wine-glasses and bottles crowned the festive board; the glasses were filled all round.

Now was Samuel's opportunity, and a vigorous use he made of it, for he tumbled glass after glass on the table, spilling the wine and exasperating the would-be imbibers. It was really amusing to see a thirsty soul with the pleasure begotten of anticipation smiling in his face, stretch out his hand to lift the tempting glass, and then to behold his rueful expression of countenance as, like Prometheus of old, he saw the vinous receptacle recede from him, lean gracefully at an angle of 45 degrees, and then pour out his coveted wine—an oblation to no better God than the table-cloth.

But one bon-vivant was treated to a still greater surprise, for just as he was about to take his brimming glass, the wine obligingly ejected itself on his knees, and then performing a masterly summersault, stood on its mouth bottom upwards.

When it became known that Dr. Monok, the celebrated Spiritualist, was present, the mystery was cleared up so far, but no one could understand how he performed the aforesaid inconvenient wonders, and a serious impression crept over the company that "there must be something in this Spiritualism, after all." We came home at last six-in-hand, in gallant style, and, next day, one of the party expressed himself devoutly grateful "that Dr. Monok did not do anything to the horses on the way back."

This event has set the whole town in a ferment, and Spiritualism is the theme of conversation everywhere. I was talking about it the other night to a person who did not believe in spirits—not he. I saw him next day, when, in a dismayed sort of style, he told me that on going home the previous night, he was assailed by such frightfully loud raps in his hitherto quiet house that he was "nearly frightened out of his wits."

This is how the matter spreads, Mr. Editor, and I hope all sensible people will catch the infection.—I am, Sir, yours truly,

THE EDITOR OF THE "ISLE OF WIGHT EXPRESS."

SPIRITUALISM IN YORK.

To the Editor.—Dear Sir,—I promised to send you an account of Spiritualism in York, for now we are beginning to reap the fruit of our long patient labours. We have two circles and two mediums, the mediums are as yet only partly developed, nevertheless they are improving. Mr. T. H., who is the medium for one circle, is a very pious young Methodist, but is forced to keep very quiet about it for certain reasons. But I may say he is very firm; when once he is certain of being right in anything, nothing on earth can alter him. This speaks well in his favour as likely to become a staunch and proper Spiritualist. A few weeks ago we met together as usual to hold a seance. The kind lady who has very willingly lent us the use of the parlour was on that occasion very ill—in fact she was like one risen from the dead—and her husband wished her to stay in the kitchen. For two days almost she had tasted nothing, her appetite had gone; but loving the cause of Spiritualism, she did not gratify her husband's wish, but joined the circle, intending to leave the room if any worse. We had not sat long when T. H., the medium was influenced to make passes at our hostess. Soon she became unconscious, and her husband, being a little afraid, I told him to be quiet, as all would be well. Our medium continued the passes for nearly an hour, asking occasionally for singing, which was obeyed at last, and very suddenly our sick friend became conscious, and imagine our surprise when with "Hallelujah" she proclaimed herself well. Her appearance confirmed it. Her husband could have jumped for joy, and her young daughter almost wept for joy to see her dear mother well again. This, sir, I witnessed myself, thank God. You see, sir, we have the precious gift of healing amongst us, the same as the Apostles of old had. Why is this gift practised outside the church instead of inside? Let the parsons answer. This same medium has another gift. He is influenced to write the names, age, and time of death of different persons; I have seen him and could astonish you if I went into details. My own brother's name in full, age, and day of the month he passed away was written out through his hand, and I am certain he never knew I had a brother.

Now let me say a little about the other circle, for I belong to both. My sister-in-law is the medium for this circle. She promises to become a clairvoyant and a very good writing medium. We have received some wonderful communications and good writing through her. A parson sometimes controls her and delivers a very nice prayer.

In conclusion I wish to inform you of something very pleasing to me. The other week, whilst our medium was deeply entranced, I asked the controlling spirit to write through her hand where in the Scriptures we might find a text which could be applied to each of us, for I must tell you we are troubled with the doubting element sometimes. Well, she took up the pencil and wrote Acts xi. 12. You will please to look at it, and remember at the same time if any one had offered the medium £100 when we sat down to find any particular passage, she would have failed to do so. Only three persons were sitting, and the passage referred to was not in any of our minds before it was given through the medium. We have invited Mrs. Barber from Birmingham for a week; she is visiting her parents there, so I hope soon to give you an account of her visit here. I forgot to mention that the case of healing referred to was a permanent cure, for she has been well ever since, and to God be the glory. Amen.—I remain, yours truly,

20, Orchard Street, York, October 31st, 1875.

SPIRIT-DRAWINGS.

We have received from Miss Williams of Glasgow, two very wonderful sheets of scroll-work drawn through her hand. One of them was commenced at the time of our visit to Glasgow. Just before the soirée in the Tron Gate Rooms, Miss Williams met us in the ante-room, and commenced the drawing on a fresh sheet of paper. This sheet we initialised, and affixed the date, June 8, 1875. That drawing, which is in blue pencil, and another in red, we received some time ago, and have been trying to get them reproduced for publication in the MEDIUM. The colour of the pencil in the one case, and of the paper in the other, has prevented us doing so. The scroll-forms are very intricate, beautiful, and harmoniously arranged.

PIONEERING WORK.

I am here giving lectures on mesmerism; large and attentive audiences are anxious to know more; a thirsting for knowledge seems to have taken hold of the people; they seem ripe to receive the new truth. Missionaries are sadly wanted—men that fear not the frown of anyone. I call here and there upon those that dare to differ from the old views of the church, and try to give a word in season to the little knots that gather together as of old. In our journey through Blackburn, Rishton, Enfield, Accrington, and now in Burnley, we have sown the seed of Spiritualism, and we have had the pleasure of seeing the seed produce fruit. Blackburn alone can now boast of several trance-speaking mediums, and they have several seeing mediums. In fact, when our visit was first made, there was no life there; the last spark was upon the verge of extinction; but by a little love and sympathy being thrown on the old spark, it burst into renewed light, and now there is a flame that will, by judicious management, permeate the whole of Blackburn and make it a stronghold of the new gospel. The baby medium at Rishton I have had other demonstrations through. When about to leave Rishton I knelt by the cradle of the little treasure, and recognition was given me by a smile. As I leant over the little angel and planted the kiss of separation, the features changed as though it would cry. I then ask for a shake of the hand; the little arm was raised up and continued in that position till I bid good-bye to the father and mother. The little medium has been to the Blackburn circle, and, while the circle was singing, its little hands, placed on the table, kept time to the tune. One of the seers saw the child's grandfather hovering over the little darling with a promise that he will try very shortly to speak through him. I have had the pleasure of a sitting with our friend here, Dr. Brown, a physical medium of no mean order; the controls are very powerful; tubes carried all over the house. I had several things put into my hand; a shilling was given, then another was brought, another to a gentleman next to me; a ring was taken off my finger and put on to the finger of one of the sitters, taken off again and put on to mine; a purse containing money was put into my hand; then a knife was given to me; a request was made to fetch some lozenges from the shop; instantly I had one put into my hands. We had the shaking of hands all round the circle; the tubes patting each on different parts of the body. The direct voice was given; I had a fine test: he called me a "brick," a "team," names I have often had when sitting with "Jack Todd" in Liverpool; no one present knew anything of these terms. Dr. Brown, the medium was tightly tied all the time the manifestations were going on; in fact, when the sitting was over the doctor complained of the rope cutting his wrist. I am still going on, and intend to go on, trying to make it self-supporting, drooping a seed here and there, knowing it will bring forth its fruits in due season.

Burnley, October 22nd.

W. MEREDITH.

RE-INCARNATION PROBLEMS.

To the Editor.—Dear Sir,—I have read with some degree of interest the various arguments *pro* and *con*. on re-incarnation, but, as yet, must confess my utter inability to see any reason for belief in such a theory. I was reading yesterday an account of a person who had become mother to the same child twice. Now, I have often heard explained how a man, by various intermarriages, could become his own grandfather, so the thought struck me that if the views the re-incarnationists hold are true, it may be even possible for a man to become his own father (don't laugh), which I will try to explain in the following manner: A represents a husband, B his wife. B conceives a child, shortly after which (a few hours, perhaps) A dies, and may again become folded to his wife's bosom, B, by being re-incarnated in the form of his own son, thereby becoming his own father.—I am, yours truly,

6, Stepney Street, Llanelli, Nov. 1, 1875.

J. F. YOUNG.

MR. PERKS'S MEETINGS, BIRMINGHAM.

Our faithful co-worker expresses the pleasure which he feels in having to report that if their meetings increase as they have done recently, they will require a larger meeting-room. The actuary of their circle, a man of sterling worth who has seen better days and laboured hard for humanity, is without means and out of employment. A circle will be held on Sunday next, at half-past six, at 312, Bridge Street West, near Wall Street; a collection. On Wednesday next at eight o'clock, same place, Mr. Summerfield, supported by Mr. Horton, the medium for the production of flowers and other extraordinary manifestations, will give a seance for the same purpose. Admission 6d.

THE CAUSE IN OLDHAM.

On Sunday week Mrs. Ohlsen of Liverpool, gave us two addresses under spirit-influence, which were of a very interesting character,—so much so that the room was crowded in the afternoon, and at night we had the place so full that we had to turn numbers back.

Mrs. Ohlsen gave a short discourse on Saturday evening, and on Monday morning she sat for healing purposes; in fact, she seemed to be always willing to do what she could for anyone; and she interested her hearers so well that they gave her an invitation to come again, which will be before long. On the Sunday previous we had Mrs. Butterfield, and she gave great satisfaction. Of late we have had fresh speakers every Sunday, and it seems to take well, so much so, that we are looking out for a larger room, and I think if we had more female lecturers it would have a tendency to spread the cause more, for we can draw larger audiences by having them.

T. KERMAN.

PLYMOUTH.

A correspondent gives the following particulars:—

"One of the chapels (Independent) of this town had at its head a lawyer named Rooker. He was a very good and pious man—a man of learning—very popular with all the dissenting denominations. He went for a trip to the Holy Land, and died on his way home.

"Report goes that he has turned up at spirit-circles, which has occasioned a deal of rumour, and it is stated that many circles have been started, composed of members of the chapel to which the deceased gentleman belonged, and the spirit has given them some remarkable tests."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " " 4d. " 17s. 4d.
Three " " " 5d. " £1 8s. 10d.
Four copies and upwards, in one wrapper, post free, 1d. each per week for 8s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

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

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

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."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 5, 1875.

INSTITUTION WEEK.

This year it will take place between Sunday, December 5, and Sunday, December 12. We have received many indications that our friends are at work. The effort is of a most practical nature. Several hundred pounds are required as a guarantee against loss in first reducing the MEDIUM to one penny. This object is one of great importance, for thereby the tax on spiritual knowledge is reduced one-third. Someone must stand the risk of this step, and unless our friends take part therein, we must take it all upon our own shoulders. Institution Week presents an excellent opportunity for helping in this matter. All can act in it. The smallest act performed will be one element in a general spiritual organisation banding all together in one grand force calculated to win success. We have received intimations of several definite arrangements. Mrs. Olive will give a seance of test-mediumship. Miss Lottie Fowler will give one of her extraordinary physical seances in the light. The following letter has been received from Darlington:—

Dear Mr. Burns.—The subject of Institution Week was brought before the Sunday meeting here, and the result is that our Darlington physical mediums, who now obtain excellent manifestations, as reported in your last issue, volunteer to give three seances for the good of the cause, the proceeds to be divided between the Spiritual Institution in London and the Spiritual Institution in Darlington. We take this opportunity to make the same known to the people in Darlington and district and to most cordially invite all who feel disposed to attend said seances, to which great interest must attach, as one of the mediums is a boy about nine years of age. The seances are to come off at the Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths, Valley Street. Admission by ticket, 1s. each. Doors open at half-past seven p.m.; to commence at eight precisely. Dates of seances:—November 10 and 12; and on Wednesday, the 17th.—On behalf of the Institution, yours truly,
D. RICHMOND.

18, Chapel Street Darlington, Nov. 2, 1875.

We respectfully suggest that as many arrangements as possible be sent in for publication next week.

MRS. OLIVE'S SEANCE FOR THE BENEFIT OF GEORGE RUBY.

The appeal of the aged and afflicted medium, George Ruby, has met with a response in the kindly offer of Mrs. Olive to give a seance for his benefit. This will take place on Wednesday next, November 10th, at eight o'clock, at the Spiritual Institution, 15, Southampton Row, Holborn. Admission 2s. 6d.

This offer does credit to Mrs. Olive's good feeling as a woman, and her sympathy as a medium. We hope this generous conduct will find hearty support from many friends who would succour aged and infirm workers in the cause.

LIVERPOOL SPIRITUALISTS' HOME.

To the Editor.—Dear Sir,—For the benefit of the brethren who at any time may find themselves in the above town, permit me to state that, in my opinion, founded upon experience, they cannot do better than make the abode of Mr. J. Coates, of the Psychopathic Institute, 74, Queen's Road, Everton, Liverpool, their home during their stay.

The host and his lady are amiable, the accommodation clean and excellent, and charges very reasonable. Brother Coates's home now supplies a need long felt and not before supplied in Liverpool.—I am, yours, &c.,
J. J. MORSE.

Warwick Cottage, Old Ford Road, London, E.

Mr. Morse is perhaps not aware that there is also a "home" for the transient at the Spiritual Centre, 33, Russell Street, Liverpool—Mr. George Wilson, proprietor.—Ed. M.]

THE HAPPY EVENING AT DOUGHTY HALL.

The interest in the forthcoming reunion on Wednesday, November 17th, grows warmer as the time approaches.

As already announced, it will partake of the nature of a social gathering, where old friends may meet to encourage each other by recounting their spiritual experiences, and new acquaintances may be formed for strengthening the sympathetic cords that bind the hearts of Spiritualists together in one common aim.

The ball of sympathy will be set rolling on the tea-tables, at 6.30, and, as it passes round, gladness and good cheer will, it is hoped, take possession of every soul, and thus inaugurate an uninterrupted harmony.

The evening will be occupied by—

1. A few brief addresses.
2. Music and singing, normal and inspirational, consisting of songs, duets, pianoforte and organ solos, and concerted music with violin, cornet, and piano. The following friends have offered their services in this department:—Mr. Allen, Miss Baker, Mr. Cartwright, Miss and Mr. Claxton, Miss Creighton, Miss D'Arcy, Mr. Davieson, Mr. Deane, Miss Gilham, Mr. Griffiths, Mr. Macdonell, Miss McKellar, Miss May, Mr. Ogan, Miss Sparey, Mr. A. Sparey, Mr. E. Sparey, Miss Tilley, Mr. and Mrs. Ward, and Miss Evelyn Ward.
3. A few chemical experiments, illustrative of some of the phenomena of Spiritualism, by Mr. Linton.
4. Electrical experiments with the induction coil and vacuum tubes, together with magnetic phenomena, by Mr. Slater.
5. If the requisite slides can be prepared in time, views of spirit-photographs and other delineations will be shown on the screen by the oxy-hydrogen light, by Mr. Linton.
6. An exhibition of objects of interest associated with Spiritualism, such as spirit-photographs, spirit-drawings, direct writings, portions of materialised robes, materialised hair, and objects brought by spirits into circles.
7. Dr. Sexton, Mr. Burns, and other friends will make a few appropriate remarks at intervals.

We repeat our invitation of last week, that, should any friends be in the possession of objects of interest in a spiritual point of view, the loan of such for the evening will contribute to the enjoyment of this reunion; also, that friends from the country will be specially welcome.

Considering that one purpose of this social meeting is to commemorate the opening of the Doughty Hall Sunday services, and to aid in their continuance, we expect a large attendance.

Single tickets, 2s.; double tickets, 3s. 6d., admitting a lady and gentleman. We would impress upon our friends the desirability of making early application for tickets, in order to facilitate the arrangements.

Tickets to be had at 15, Southampton Row, Holborn, and after the services at Doughty Hall, 14, Bedford Row.

The musical rehearsal evenings for those who wish accompaniment, are appointed on Friday, November 5th and 12th, and Tuesday, November 9th and 16th, at 7 o'clock, at the Spiritual Institution.

THE CIRCULATION OF THE "MEDIUM."

To the Editor.—Dear Sir,—I am a constant reader of the MEDIUM and several other of your publications, and endeavour to help you and the cause by giving several MEDIUMS away weekly through my news-agent, but if a placard was placed outside the news-shop, detailing its various contents, it would be an inducement for passers-by to purchase one. If you print these placards, I will pay you the expense of sending one weekly to Mr. Andrew, late Pearson, news-agent, Hyde. I have hopes, with the assistance of the news-agent, to double the circulation of the MEDIUM here by the new year, and after the reduction to 1d., that it will be doubled again.—I remain, yours faithfully,
Newton, Hyde, Oct. 30th, 1875.

"SILENT ENDEAVOUR."

[We print a contents placard of the MEDIUM each week, and send, post-free, one or more copies to any news-agent who will use them. We have entered the name of Mr. Andrew on our list, and if our correspondent can use a placard for exhibition elsewhere we can enclose one for him. We wish all our friends would do the same as "Silent Endeavour."—Ed. M.]

MR. J. COATES AT DR. MACK'S ROOMS.

Mr. J. Coates, psychopathic healer, of Liverpool, being at present in London, has commenced healing with marked success at Dr. Mack's Rooms. We understand he will remain and attend to patients till Dr. Mack's return from the North.

WHITE MESSENGER FUND.

Mrs. Makdougall Gregory	...	£2	0	0
Signor Damiani, per Mr. George Tommy	...	3	0	0
Miss B.	...	1	1	0
J. Craig	...	0	5	0
F. Friehold	...	0	1	0

Our remarks on Dr. Sexton's letter will appear next week.

THE WHITE MESSENGER FUND.—It will be remembered that Mrs. Tappan gave a lecture at Doughty Hall for the benefit of a work of mercy in which a lady is engaged who wrote in last week's MEDIUM under the signature of "Z." Other mediums were also collected at this office and acknowledged in the MEDIUM which were handed over. The lady writes, asking us if we know what has become of the money thus collected; and as we do not know, we make the inquiry public, in the hope of eliciting an answer.

EDITORIAL RAMBLES.

We have received full particulars of the arrangements for the series of meetings at Bolton, both from Mr. Walker, the local secretary, and Mr. Sutcliffe, of Rochdale, secretary of the district combination.

BOLTON.—CONFERENCE, NOVEMBER 7TH, 1875.

MORNING.—At the Spiritualists' Meeting Room, Reform Club, Duke Street, at 10.30, a Conversation. Spiritualists only. Admission free.

PUBLIC MEETINGS, AFTERNOON AND EVENING, AT THE CO-OPERATIVE HALL, BRIDGE STREET.

AFTERNOON, 2.30.—Conference and Experience Meeting, Election of New Committee, &c., &c. Admission, 3d. and 6d.

AFTERNOON, 4.30.—A first-class Tea provided at the Hall. Price of ticket, 9d., children 6d. The Bolton friends hope to see a good muster of their brethren from other towns at tea. All are cordially invited.

EVENING, 6.30.—Lecture by Mr. J. Burns, of London. Subject:—"Spiritualism explained, with an account of how spirits communicate, the various forms of manifestation, and the bearings of the subject on science and religion." Doors open at six o'clock. Chair to be taken at 6.30. Admission 6d. and 3d.

The secretaries extend a warm invitation to all friends of the cause in the district to be present, if possible. There will no doubt be a large gathering of friends, which is highly desirable, that the views advanced may strengthen the confidence of all in the grand truths of Spiritualism, and encourage workers in their efforts to diffuse them widely amongst the people. Dr. Mack will be present, and treat patients at the Spiritualists' Room, Reform Club, Duke Street, from ten in the morning till six in the evening.

LECTURE AT ULVERSTON.

On Monday, November 8, Mr. Burns will proceed to Ulverston, and deliver a lecture in the Temperance Hall, in the evening, on "Various Views of Spiritualism." Syllabus:—History and Spiritualism; public opinion and Spiritualism; scientific men and Spiritualism; physiology and Spiritualism; Spiritualists and Spiritualism; the laws of nature and Spiritualism; the religious world and Spiritualism. The chair to be taken by Mr. R. Casson. Doors open at 7.30. Lecture at eight o'clock. Discussion at the close. Seats—front 1s., second 6d., third 3d.

Dr. Mack will visit Ulverston on the same day, and attend to patients at the Temperance Hotel.

LECTURE AT COCKERMOUTH.

This town, in the Lake district, like Ulverston, has never been visited by a lecturer on Spiritualism. On Tuesday evening, Nov. 9th, Mr. Burns will deliver a lecture in the Court House, to commence at eight o'clock; doors open at 7.30. Front seats 1s., back seats 6d. Same subject as at Ulverston. There is only one Spiritualist in the town. He had a discussion on the subject on Monday evening, at the Young Men's Christian Association, which has been adjourned. The room was crowded. Great interest is being excited in the subject. On Wednesday Mr. Burns will return to London.

DR. MACK OUT OF TOWN.

Patients will please observe that Dr. Mack will be absent from London from Saturday afternoon till Tuesday, or possibly Wednesday. Mr. Coates of Liverpool will be in attendance at Dr. Mack's Rooms, 26, Southampton Row, London, during Dr. Mack's absence.

On Sunday, Dr. Mack will see patients at the Reform Club, Duke Street, Bolton; and on Monday at the Temperance Hall, Ulverston. Many letters have been received from Manchester and other towns, and if some concerted arrangement had been made to invite the Doctor, he might possibly have remained a day at Manchester or somewhere else in passing.

MR. MORSE IN LONDON.

Mr. J. J. Morse will deliver a series of inspirational lectures, at Cleveland Hall, Cleveland Street, near Portland Road Station, on Sunday evenings, November 7th, 14th, 21st, and 28th. Admission free. Reserved seats 2s. and 1s. Service to commence at 7; doors opened at 6.30. Inquirers are invited.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION DURING THE PRESENT WEEK.

Mr. Alex. Murray	...	...	...	£1	1	0
Mr. J. P. Turner	...	...	...	1	1	0
J. B. (per Miss L. Fowler)	...	...	...	1	0	0
Mr. W. Overton (Melbourne)	...	...	...	1	0	0
Mr. McMahon	...	...	...	0	5	0
M. E. B.	...	...	...	0	2	0
Previously acknowledged	...	...	...	24	3	0

MR. HERNE'S SEANCES AT THE SPIRITUAL INSTITUTION.—Mr. Herne having special engagements, will not be able to give the usual seances at the Spiritual Institution during the week after next, i.e., from Nov. 14th to 21st.

MR. MORSE'S RECEPTION AT CAVENDISH ROOMS.—On Wednesday evening last Mr. Morse received a public welcome on his return from America, from a large number of friends, at the Cavendish Rooms. Mr. B. Coleman presided. The proceedings, which were of an interesting character, will be given fully in our next issue.

MRS. GROOM'S SEANCES.—We have had a call from Mr. Harper, who handed in £1 15s., the proceeds of Mrs. Groom's recent seance towards the small debt due to the Spiritual Institution, London, by the late Spiritual Institute, Birmingham. Mrs. Groom will give another seance for the same object at the house of Mr. Hill, 224, Bristol Road, Birmingham, on Monday evening, November 15, at eight o'clock prompt. Tickets 1s. 6d. each. At the former seance the doors had to be shut before all could be accommodated. This will be the last seance Mrs. Groom will give for some time.

MRS. ILLINGWORTH AT DOUGHTY HALL.

When we published a list of provincial mediums last week, and placed the name of Mrs. Illingworth at the top, we had no idea that she would indeed be the first to appear at Doughty Hall. She arrived in town on Wednesday evening, accompanied by Mr. and Mrs. Sykes, of Heckmondwike, and we had the pleasure of meeting them at the house of Mr. Rutherford. That gentleman has kindly made his arrangements so as to enable his guest to speak in the trance at Doughty Hall, on Sunday evening. Mrs. Illingworth is in every sense of the word a medium. The spirits communicate through her absolutely as we understand her powers. Thus, though quite unlettered, she can give medical prescriptions in Latin; and her medical mediumship is, perhaps, the most extraordinary phase of her work. She is also much prized as a domestic medium for quiet family sitting, and for personal consultation. In addition to these highly useful qualities, Mrs. Illingworth is almost every Sunday, as announcements in our columns show, on some platform speaking under control. Her manner of speaking is in short controls, partaking more of the features of a seance than a lecture, and hence more varied and interesting.

Mrs. Illingworth is the first of our Yorkshire visitors this year, and we have no doubt she will meet with a cordial and sympathetic reception at Doughty Hall on Sunday evening. She comes before the friends in London with no pretensions, but as an obedient instrument of the spirit-world to allow her guides to be heard for the welfare of humanity, and not herself for any vain purpose. Mr. J. Coates of Liverpool will also take part in the meeting on Sunday evening.

In reply to requests that have reached us, we may venture to state that on one or two afternoons Mrs. Illingworth will devote a few hours to give sittings to those who have expressed a wish to meet her. Arrangements may be made at the Spiritual Institution.

Meeting on Sunday evening at seven o'clock at Doughty Hall, 14, Bedford Row, Holborn.

OUR WINTER'S WORK.

We again repeat on our last page the programme of work in connection with the department of literature which we desire to see accomplished this winter. After our saying so much on the matter of co-operative publishing, many profess not to understand it, while others readily avail themselves of its advantages. It is part of our work to educate the public in these matters, and we succeed gradually. All our plans are intended to organise the work, and they really present the only form of organisation which exists amongst us.

But now to work: and we crave a moment's consideration of the comprehensive catalogue of measures given on our last page. We trust every Spiritualist will endeavour to do something in this department of the movement. The prevailing idea must be to make a knowledge of Spiritualism general; and there is no beginning so likely to effect that end as the wide diffusion of our literature. It should be the ambition of all to place some work on Spiritualism in every family within reach. We have now most effective works to present to the attention of the public, and as yet they are but poorly patronised. The province of publisher is not by any means a position to be envied. To enter into the responsibilities of opening a shop and producing a stock with the expectation of making the step useful, and failing to secure adequate patronage to exist at all comfortably, is an unpleasant vocation. Give the shop a turn; do something for the "good of the house," if no other inducement to action offers itself. Next week we intend publishing a list of sums deposited in our Publishing Fund, giving the ledger folio instead of the names of depositors. It will then be seen that this plan is not altogether neglected, and no doubt many more will be induced to give their attention to this useful branch of work.

By this time next week we hope to have received from Dr. Sexton "copy" of Professor Hare's work, which we will at once put to press and quote prices to depositors.

During the in-coming week we hope to receive a continuous flow of deposits to the Publishing Fund. We are determined to raise a capital of £1,000, and it might be done in one day if all who have the cause at heart did a little.

DR. SEXTON ON PROFESSOR TYNDALL.

On Sunday evening next, at Cavendish Rooms, Dr. Sexton will reply to Professor Tyndall's article on "Materialism" in the current number of the *Fortnightly Review*. It will be remembered that Dr. Sexton wrote a Reply to Professor Tyndall's celebrated Belfast Address, which appeared in these columns, and was afterwards republished in a separate form. A particular interest attaches to this address as a continuation of the conflict between the spiritualistic and materialistic philosophies.

AN EMINENT SPEAKER.

The friends have secured a man of great eminence to address the meeting at Tarlington Hall, 90, Church Street, Edgware Road, on Wednesday evening at eight o'clock. We refer to Dr. T. L. Nichols, author of "Human Physiology," "Mysteries of Man," and a host of other works on sanitary science. He will discourse on his favourite theme. We heartily recommend our friends to give him a hearing.

THE Sunday Lecture Society have commenced their winter course at St. George's Hall, Langham Place. On Sunday afternoon at four o'clock Professor Clifford will lecture on "Right and Wrong: the Scientific Ground of their Distinction."

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday evening last, the Cavendish Rooms were well filled to listen to a discourse by Dr. Sexton on the "Religion of Geology." The Doctor gave a somewhat lengthy exposition of the facts of geology, pointing out the agencies in operation, by means of which the various changes that have taken place on the earth were effected, and giving some interesting facts with regard to the effect of river systems, oceanic currents, &c., taking place on the earth at the present time. He described the great dynasties of living things that had existed in the past, and pointed out the lines of demarcation between them. He then discussed the question of the relation of geology to natural theology, pointing out that everywhere there was order and harmony, purpose and plan, and adaptation in the living beings to their surroundings, which facts clearly pointed to an Intelligence guiding and controlling the whole. He then entered at great length into the relation of geology to the Mosiac account of creation, a point which seemed to afford the greatest possible interest to his hearers. He gave a new translation of several passages in the first and second chapters of Genesis, and argued that several of the difficulties experienced in the way of accepting the Mosiac narrative disappeared on referring to the Hebrew Bible. The audience was greatly interested and very enthusiastic, and several times broke out into applause, which the Doctor immediately suppressed.

On Sunday next Dr. Sexton will deliver two discourses as usual. The subject in the morning will be, "Onward—but Whither?" and in the evening, "Professor Tyndall and his Critics: a Reply to his Article on Materialisation in the current *Fortnightly Review*." Service at eleven and seven.

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday last, the 31st of October, Mr. F. Wilson considered "The On-flow of Comprehension" as follows:—The first question is as to the on-flow, which implies a power behind, an over-supply, so as to cause the circumference to increase. Now, our comprehension means the desire to include fresh information within the present circumference of your understandings; consequently no prejudices, traditions, creeds, laws, or maxims curb the comprehensionist. He absorbs or includes what he thinks good from where he can get it; he ignores no philosophy, and places spirit above all, as the all of all, the all as all, and the all in all. Consequently he is in reverse direction to the sectarian secularist, who limits his ratiocination by facts, for the comprehensionist is only limited by the extension of his imagination. As a simple explanation, the term, comprehensionist was adopted to oppose the teaching of the contractionists, or binders of the mind within the limits of the creed it is thought desirable should be accepted by those over whom they were placed in authority.

Such being the definition of a comprehensionist, it is obvious that we, as a Church, can accept the good that we find everywhere. What is our bond of union? simply the attraction of sympathy, and the motto for each is: "This, above all, to thine own self be true, and then it follows, as the night the day, thou canst not then be false to any man." "Let a person do as he pleases, and he will do as you please, if you are right," has a deep wisdom in it. For the representation of the Church, we accept the decoration and discipline of the Roman Catholic, the organization of the Church of England (without the ordination), the principles of symbolic interpretation of the Swedenborgians, an adaptation of the service of Mr. Voysey, the right of public speaking, by the Quakers, and the recognition by the Spiritualists of the internal influence that works for you without your power to assist it other than placing your mind in harmony for the exhibition of its exercise. Now, with such a presentation for consideration, it appears to me that everybody should be pleased, for we include reflection in the ceremony and obedience of Rome—that is, the salt of life—with the organism of the Church of England—that is, the centring the authority in the country in which the Church is established; with the Dissenters, as giving the people the arbitration in the appointments; with the Swedenborgians, as giving a systematised symbolism to supersede their haphazard interpretation in spiritualising the teaching of Scripture; with the Quakers, as permitting all to speak from the platform or pulpit who have anything acceptable to say; with Mr. Voysey's congregation, as taking the best out of their ritual; and with the Spiritualists, as giving a spirituality to the spiritism of their manifestations of an influence on humanity that hitherto had been witnessed in examples, but never been formulated into a cohesive conviction for outward assimilation. One word more. We assume the laws of nature are paralleled in the laws of man's nature, in the laws of angelic nature, and the laws of spiritual nature. Each observation discovered in the lower will be found correspondingly in the higher, and assumed in the highest, in fact, that laws are parallels, and that all, being a mathematical formulary, we have to work out a mathematical morality, a mathematical legislation, and mathematical happiness.

The subject for next Sunday is "The Education of a Comprehensionist."

MRS. BURKE'S LECTURE ON "WOMAN" AT DOUGHTY HALL.

"A few Thoughts on Woman," by a woman, and that a woman of cultivated intellect and refined feeling, and moreover of ripe experience, could not fail of interest to those who heard Mrs. Burke on Sunday last at Doughty Hall. So accustomed are we to hear that the short-comings of woman are due to man that it almost took us by surprise when most of the burthen was placed by Mrs. Burke on woman herself. With not a little boldness the lecturer accused her sex of ignorance of woman's true nature and capabilities, and hence had arisen the vague estimates of her mission in the world of humanity. The great point of the lecture seemed to be this—that woman to a great extent had the power within herself of elevating her own condition, and thereby of removing those disabilities under which she suffered. She, therefore, inculcated self-dependence, accompanied with high mental culture. Not that she had any sympathy with what was called "woman's rights." She did not regard woman as equal with man in all things. "Women," said Mrs. Burke, "are no more fitted to become legislators, lawyers, and government officers than they are to be coal-bearers, blacksmiths, and engine-drivers, or than men are to be nurses, milliners, and dressmakers." The

physical nature of man, as well as his physical courage, essentially fit him for the battles of life, and for contact with the outer elements, be they physical, social, or mental. It is his to plough the stormy main in the pursuit of gain, whether in the shape of knowledge, or of specie. It is woman's to utilise, cultivate, and economise that which he imparts. It is man's work to survey the fields of knowledge spread out before him; it is woman's work to spiritualise that knowledge, and make it available for the highest culture of the human race. To man must at present be awarded the palm of intellect; but woman bears the palm of spirituality. Happy will be the day when woman's intellect equals her spirituality, and man's spirituality rises to his intellectuality. The decadence of "fine ladyism," now being supplanted by the claims of domestic duty, was a sign for good. "The true lady," said Mrs. Burke, "is she who is the truest woman, who hesitates not, whatever her station in life, if need be, to wash or brew, or bake, or to work in any way to minister to the comfort and necessities of those around her. It is she who imparts a grace to all she does; while her performance of the most humble and insignificant of duties in no way detracts from her gentility; nor would attention to such duties unfit her for the enjoyment of the intellectualities and refinements of life."

Woman was averred to be the arbiter of her own destiny, and to have her future in her own hands. "But in putting a high figure upon herself she must see to it that she be worthy of what she demands. It is not enough that she admire and appreciate talent in others; she must seek to cultivate the gifts with which God has blessed herself. It is not enough that she admire and appreciate goodness and love and charity in others; she must herself be good, and loveable, and charitable. It is not enough that she despise vice and falsehood; she must herself set an example of virtue and truth. It is not enough that she deprecate malice, ill-nature, and strife; she must herself be peace-making and benevolent. If she see impurity in others, let her see to it that she herself be pure. When she thus lives the spirituality of which her true nature is the type, will she claim the noblest equality with man. The spiritual element will grow brighter and brighter, until in spiral links of sweet accord, reaching even up to heaven, it shall centre there in the great white throne of God's love."

Mr. Linton offered some remarks on the interblending influences of man and woman, designedly arising out of their individual natural constitution, and he quoted historical examples of the great purposes which had been accomplished in the progress of civilisation by woman's intuitional nature. If woman had not asserted herself, or had come short of her capacities, he thought it was attributable to defects of education in the home and in the school. Science and sound knowledge had been denied her, while the lightest and most rapid of literature was regarded as suitable to her intellect. Home-life was swayed by absurd conventionalities, and school-life was too much spent in acquiring artificiality. In most schools nature was a closed book. While he would exclude no branch of sound learning, he thought that in the education of woman the study of physiology and of the laws of the human body ought to have greater prominence. A knowledge of and obedience to such laws would give us mothers of a higher type, and, by hereditary transmission, a more advanced race of human beings. Such educated women were the hope of the future.

Dr. Hallock, while agreeing with what had been advanced, questioned whether in the present state of things in England and America, woman had the freedom she ought to have to reap the full advantages of her position. Was she not kept down by the restraints of opinion, of custom, and law? By all means give woman knowledge, but with that knowledge give her freedom—give her the power to use it. Side by side with educational reform, he would have social and political reform, so that she might enjoy equality of rights with man. Nor did he think the legislation of the land would suffer if woman had her share therein. But any way, with her improved capacities let her have unfettered power to employ them to the fullest degree.

Mr. T. L. Henly spoke a few words on the women of to-day as the mothers of our future legislators and governors. Let the women of the day have the highest possible training, and time itself must work out the problem to a satisfactory issue for the human race.

BIRMINGHAM SPIRITUAL INSTITUTE, ATHENÆUM, TEMPLE STREET.

On Sunday morning last the usual discussion on social subjects was held, and proved most interesting and instructive.

In the evening Mr. B. Harper continued his course of lectures on "Organic Morals" to a large and appreciative audience. The proceedings commenced with a hymn from the *Metrix*, after which the lecturer offered up a magnificent invocation, couched in the most sublime language. It is a pity these grand utterances are not reported verbatim that others might form an idea of their lofty conception.

Then followed a reading from Andrew Jackson Davis' "Arabula," after which the second hymn in the *Metrix* was sung to the beautiful tune "Melita."

The chairman, Mr. Starling, then called upon Mr. Harper to deliver his lecture. In commencing, the lecturer briefly reviewed his former discourses on this subject, and having thus taken up the thread of his argument, followed them out to their logical sequence. Having traced the "geology" of organic morality, he proceeded to speak of the "chemistry" of the soul. He argued that the soul was the man himself, and that it manifested itself just in proportion to the development of the organism in which it was enshrined. Phrenology showed that the brain was a conglomeration of entirely distinct organs, and that just as these organs were developed in any particular capacity, or were charged with the concentrated vitality of the whole system, so the mind would operate irresistibly in that direction, thus destroying the doctrine of "free-will" that when, under existing conditions, the vitality was drawn from the less developed organs to overcharge the active prominent ones, they became diseased and consumption ensued. Men with splendid reflective faculties, combined with equally strongly developed animal propensities, were liable—given the conditions—to rush headlong into the commission of some deed that destroyed and obliterated the noble efforts of a lifetime. When a circumstance of this kind occurred to one who occupied a prominent position in the church, he was condemned as a hypocrite who had made religion a cloak for his baseness. Christians who upheld the absurd "free-will" dogma were

quenchable flames those who sinned, they were obliged to believe that every man, no matter what his phenological structure, was equally capable of obnoxious good from evil. To the Spiritualist, who could read the why and wherefore of the act, the deduction was quite opposite.

The lecturer then spoke of the remedies that Spiritualism proposed to the fearful organic disorders of the day. First, great care in the choice of the conditions with which we surround ourselves, especially as regards our companions. If we had a friend of a vicious, depraved mind, we must at once break off that friendship, though it were as dear to us as life itself, and seek purer and nobler friends. Each one could ally himself to the noblest, brightest, and purest beings that had ever blessed the earth with their presence, by seeking their rapport earnestly, and could enjoy a friendship sweeter than that of any earthly friends. The friendship of kindred souls who thrilled our whole beings with chords of tenderest sympathy. This was the great work of Spiritualism. The lecturer spoke also of the love of the mother to the child, and the religious influence of women, and concluded his eloquent address by reciting three poems descriptive of the transition of a child, its home in the summer-land, and its return to its parents at a seance. These poems were touchingly rendered, and many of the hearers were unable to restrain their emotion.

The last hymn in the MEDIUM brought the meeting to a close. Next Sunday the morning discussion will be on the "Marriage" question. In the evening Mr. Mahony will lecture on "The Phenomena of Existence in relation to Immortality."

On Sunday, November 14th, the monthly tea-party will be held in the hall. Tickets, 6d. each. W. RUSSELL, Cor. Sec.

MR. HOME AND MRS. WOODFORD.

Dear MEDIUM,—I write to express to your readers, as an individual Spiritualist, my disapproval of the case of Mr. Home and the diamonds being introduced at Doughty Hall, on Sunday evening by Mr. Linton. A spiritual rostrum is not the place to wash dirty linen. It now appears clear that the case is no longer a matter which concerns Spiritualists, but it is a defence of some supposed injuries which Mrs. Woodforde has received, and a direct personal attack on Mr. D. D. Home. On looking back on Mr. Home's correspondence, I can see no pretext for this personal squabble. Mrs. Woodforde having moved heaven and earth to have her report in the MEDIUM, she laid herself open to the world's criticism, and Mr. Home, in giving his opinion, of course in like manner placed himself at the disposal of the fortunes of war. It is, however, an abuse of the principle of discussion and free investigation to lower it into an opportunity for bitter personal invective, as has been the case in this instance. If anyone in the whole expanse of Spiritualism has, by his experience and services, a right to offer criticism on a question of mediumship, it is surely Mr. Home. Through an entire lifetime he has been a devoted and consistent Spiritualist and a medium of surpassing excellence. If no other phenomena had been obtained in the whole movement, his alone would have made Spiritualism an established fact throughout modern civilisation. He seems to have been specially chosen by the spirit-world to carry the facts to the widest extent, and into the highest quarters. His early and important services have paved the way for all other mediums. I often try to fancy what Spiritualism would have been to-day had the mission of Mr. Home never been engaged in. So universal has his influence become, that his name is almost synonymous with mediumship. Such a man is entitled to be heard, and to be heard with respect. To persecute him for speaking out is virtually to deny the principle of free speech, as well as to break all fraternal ties. That there is much psychological misapprehension in the diamond case, myself and Mrs. Burns are well aware, and Mr. Home did a public duty in questioning the proceedings and leading to further investigation. This the opposite party avoid, and do not even answer the public questions: whether the medium be fond of jewellery, and whether the ring was bought in his neighbourhood. Instead of clearing up such important matters, Mr. Home is replied to, not irreverently in every sense, but with a tone which far exceeds the spiritual needs of the case, and clearly shows that a petty, personal spite is being gratified.

Now, where does this onslaught come from? Mrs. Woodforde; and what has she done for Spiritualism that a Daniel should rise up in judgment on her behalf? Were it not quite foreign to the matter of Spiritualism, I might give substantial reasons for the feud with Mr. Home, and the desirability which some people manifest to pass by other names than those by which their closest associates in times past knew them. I do not particularly criticise arrangements of convenience in these matters, but would remark that such persons should be rather careful in disparaging the honourable patronymics of others.

I write to let the world know that this quarrel is not one arising out of the seance report at all, and that Spiritualists may at once and for ever disconnect it with Spiritualism. J. BURNS.

In Southampton Row, London, W.C., November 2, 1875.

MACCLESFIELD.

When the MEDIUM is sold at one penny we hope its circulation here will be greatly increased. There is a disposition on the part of many who are now subscribers not to pay less in the aggregate, but more, and the extra quantity to be for presentation copies.

This week seven of the friends, together with Mr. and Mrs. Bamford, sat with their two sons, and I think by the following account you will see we are making progress. We commenced the sitting about half-past eight o'clock p.m., all joining hands. The gas was put out, and instantly the phenomena commenced. Hats placed on the table were put on the heads of the mediums and some of the sitters, then taken off and replaced on the table. At one time a hat was placed on the top of another of the heads of the youngest medium, and on the top of that a piece of metal belonging to the store, some four or five pounds weight. At another time a small hand-bell—the handle of which was thrust into my mouth, and with my teeth I tried to keep it, but preferred parting with it rather than lose a tooth or two—was then carried above my head and let fall. Again they pushed the bell-handle into my mouth, then the end of a violin stick, the which I held whilst the gas was lit, to the great enjoyment of the company, and perhaps to the spirits, for immediately, on the gas being put out, they presented to my

lips the thick end of the violin, which, with great effort, I managed to hold for a moment, whilst I was again exhibited to the gaze of those present. A very agreeable hour in a like manner was spent. Bells were rung round the circle, sometimes close to our faces, other times over our heads, then touched with the violin stick, and some of the sitters even with spirit-hands. I must not, however, forget to say perhaps the best test of the evening occurred in this light. A half-sheet of note-paper was inspected, and pronounced free of any mark, was then placed in a book, and the page noted. The youngest boy with his right hand held the book and black-lead pencil under the table (with simply the ordinary cover on), and in a moment, underneath the table-top, raps were given with the pencil, and in another moment the book fell to the floor. When taken up and opened at the page specified, the blank paper was gone, but was found lying on the ground, was examined, but not anything written on. However, on further and closer inspection of the book at the page indicated was written these words:—"I shan't write." With the exception of the right hand of the medium, all the others were held in full view of the sitters. "HONESTY."

Oct. 26, 1875.

THE HOME FOR SPIRITUALISTS.

To the Editor.—Dear Sir,—Allow me through your widely-read pages to refer, as one interested in the question for general good, to the subject already mooted by friend R. Linton, of the necessity of a spiritual house or temporary home where any needing such for a while might reasonably look for comfort and, if needs be, sympathy. The lady referred to by your correspondent Mr. Linton is one not entirely a stranger in the ranks of Spiritualists, a talented, well-educated woman, whose sole desire, next to supporting her family (at present under the most trying circumstances), is to work for the good of the cause, and show forth to the suffering world the true worth and power of that great gift of healing, as given to her through Mr. Slater's mediumship, from the higher sphere of medical, or rather healing, intelligence,—that gift which hitherto has been, and still is, greatly impeded by the direct pecuniary strain which the most earnest of us, to which I can personally testify, only know too sadly obscures the very dawning of spirit-power—just as the sun is oftentimes hindered in his glorious shining by the mists and clouds of earth's atmosphere. I shall feel I have not written in vain if you will insert this in this week's issue, for there are generous hearts who possess ample means who only wait a sufficient object upon which to bestow their own indwelling kindness.—Truly yours, ADELAIDE MEBURN SLATER.

19, Leamington Road Villas, Westbourne Park, W., 2nd Nov.

To the Editor.—Dear Sir,—I have read and considered the proposal made by your esteemed correspondent R. Linton on the above subject; as also a previous letter from the same pen, if I mistake not, on the desirability of there being a "Healing Institute" established; and I cannot help regretting that he has left the better, nobler work to propose the lesser. I have not time at present to go into this at any length, but I feel sure that something might and could be done in the way of an institution by an earnest effort being made to get a few persons to take the matter up. Let it be in a very moderate way at first, its whole aim being to cure poor suffering humanity. I know enough of the subject to warrant me in saying that, with good, judicious management it would turn out more than a mere success.

I would be very glad to have an opportunity of talking this matter over with a few benevolent persons. I wrote a few remarks on R. Linton's former proposal, intending it for insertion, but was prevented getting the letters forwarded. If not too late, I may send them for next week's issue of the MEDIUM. As to my objection to a "Home for Spiritualists" (and I have no doubt but it may appear in the same light to other minds), it partakes too much of a private enterprise which ought to be started by the individual for the benefit of himself and the comfort of his patrons, but the call or necessity for such is not so great as to make it a joint affair.

When I say "a healing institute" I mean such. There is, I think, too little distinction made between curing and magnetic treatment, which ought to be fully understood ere starting an effort of the kind. Suppose an attempt were to be made, there might be a large room set apart for lectures on physiology and other interesting and instructive subjects to be given to young women. I am not able at this moment to promise aid, but as soon as I am relieved from matters already in hand, I would only be too glad to be a yearly subscriber; if not a donor. Excuse a very hasty attempt to touch upon a great subject.—Yours, &c., "ONWARD."

ASTROLOGY.

To the Editor.—Dear Sir,—As Zadkiel and Raphael have passed away and their almanacks passed into other hands, and by a notice in "Zadkiel's Almanack" for 1876 I see that the present Zadkiel does not intend to communicate with his patrons upon astrology, I shall feel much obliged if you or any of your numerous readers will inform me what almanacks there are that are edited by professional astrologers, as I have no relish for the productions of almanack makers. No doubt there are others amongst your readers to whom the above information would be of service. Should be glad to make the acquaintance of an amateur if such there is among your Bristol patrons.—I remain, dear sir, yours fraternally, "THE MITE."

October 31st, 1875.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON. Lectures and Debates every Wednesday evening. A free platform. November 10.—Dr. T. L. Nichols: "Social and Sanitary Science."

THE second quarterly entertainment in aid of the Organ Fund in connection with Dr. Sexton's Sunday Services will take place at Cavendish Rooms, Mortimer Street, W., on Wednesday, December 8th. Prices of admission to reserved seats, two shillings; back seats, one shilling. Friends willing to assist in the disposal of tickets, kindly communicate with G. S. Sexton, jun., 75, Fleet Street, E.C.

R. ASHWORTH.—Sorry your letter has been delayed respecting the movement instituted by Mr. John Longbottom at West Vale. We hope he will operate again, and that we shall do the matter better justice.

THE SOUTH SHIELDS MEDIUM.

To the Editor.—Dear Sir,—For the past two weeks we have been favoured with a fresh control at our circle, and as there are many points we should like to have a little light upon, we beg the favour that some of your numerous readers may give us that light. He has given us to understand that his name is "Plotinus," born at Lycopolis, in Egypt, A.D. 204; studied at Alexandria, and joined Gordian's army; afterwards went to Antioch and taught; when he was fifty years old he committed his lectures to writing; died in Campania, A.D. 274. We have, since the above was communicated, learnt that such a man did live, although before that time we were quite ignorant of the fact. He informs us he controlled a medium in London about two years ago, and wrote much. We have also had a visit from "Porphyrius," a student of "Plotinus's." He likewise controlled the same medium.

Now, Sir, if any of your readers can give us any idea as regards the above communications, and inform us whether they be correct or not, we shall feel and take it as a great favour; and, for my own part, if it should prove correct, I shall know it is genuine, because I am entirely ignorant of any such knowledge. Trusting we shall receive a satisfactory answer, I remain, yours truly,

THE MEDIUM.

SPIRITUALISM IN HULL.

To the Editor.—Dear Sir,—On Sunday, October 31, terminated the arrangements made with our long-respected medium, J. L. Bland, whose seances and attendances during the last four Sundays have proved a success. His healing powers are somewhat different to any we have heretofore witnessed. We will give one case in point. A young lady, suffering severely from an attack of tic-doloureux, described her feelings to Mr. Bland, who appeared not to notice it for two or three minutes, but suddenly turning his eyes upon the lady, asked her abruptly where her tic was. She answered, "It has gone entirely." He informs us that he can cure cases at a distance, without seeing the patient. We should like some of our friends out of Hull to try him.

The subjects of his trance-speaking have been as follows:—First Sunday night, "Predestination;" second, "Formation of the Earth;" third, "The Conclusion of the Apostles' Creed;" fourth, controls by two or three lively and interesting spirits, including an Indian spirit called "Carakena."

It is the intention of Mr. Bland to take up his residence in a central part of Hull, and try to establish a central association of Spiritualism in Hull. We should like to hear of others along with ourselves who are interested in the cause, to rally round him in the attempt. He will be found either by letter or otherwise, at 31, Grange Street, Swan's Estate, Hull, until such time as we report further progress. Why cannot Hull embrace this golden opportunity, with such a powerful healing and trance-speaking medium in its midst?—Yours respectfully,

THOMAS PAWSON.

4, Strawberry Street, Drypool, Hull, November 1, 1875.

A VOICE FROM SUNDERLAND.

To the Editor.—Dear Sir,—I am very anxious, in common with a few friends, to investigate Spiritualism, and to this end am very wishful for an introduction into a circle in Sunderland or neighbourhood. In fact, I would not consider it a trouble to travel thirteen miles to Newcastle-on-Tyne if only I could have my curiosity somewhat gratified, which has been aroused by reading Peebles's "Seers of the Ages," and Fritz's "Where are the Dead?" &c. I would esteem it a favour if you would kindly give me some advice or information in this matter, either by reply to this or through the channel of the MEDIUM, the reading of which first induced me to inquire into it. Asking pardon for encroaching on your valuable time, yours,

JOHN GRACE.

4, Christopher Street, Sunderland, October 29th, 1875.

SEANCE AT KINGSLAND.—Mr. Webster informs us that he intends commencing a weekly seance on Wednesday evening, 10th inst., at No. 1, Abbott Street, Kingsland Gate. To commence at eight o'clock. Admission 3d.

MR. T. L. HENLY is about to take a lecturing tour, and purposes to visit the following places during the ensuing week:—Swindon on Monday, Marlborough on Tuesday, Calne on Wednesday, Devizes on Thursday, Chippenham on Friday, and Salisbury on Saturday. His object is to enlist the sympathies of the educated classes in the subject of Spiritualism.

TABLINGTON HALL, 90, CHURCH STREET, PADDINGTON.—On Wednesday, the 27th, October, the debate, as previously announced, duly came off. Mr. Hooker opened it by reading a paper touching upon the leading points maintained by the opposition side in the late debate upon Spiritualism versus Secularism. Messrs. White, Drake, Godfrey, Durant, and several others took part in the discussion which followed.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—Mr. E. W. Wallis gave a very interesting lecture on Sunday last, on the "Rights of Man," under the control of "Thomas Paine." The Hall was crowded, and many could not gain admission. On Sunday next Mr. Lawrence will give an address on "Great Events." The usual quarterly tea meeting will be held on Sunday, the 14th inst., to which the friends of the cause are earnestly invited.

FUNERAL REFORM.—When the remains of Dr. Robert Dickson, of Harmondsworth, and formerly of 16, Hertford terrace, Mayfair, were interred in the parish churchyard at Harmondsworth a few days ago, the occasion was made one more of rejoicing than sorrow. Shortly before death took place the passing-bell was tolled, to warn people that they might pray for the soul going to its rest, and the death was announced by a peal, in accordance with the canon of the church. When the procession set out from the house, the bells were chimed merrily, and also after the followers left the churchyard. Hat-bands and scarves were entirely dispensed with, the object of the deceased gentleman's family in having the arrangements carried out in this way being to set an example for the abolition of all display of worldly sorrow and undertakers' pomp on such occasions. On the occasion of Mrs. Dickson's death, about three months ago, the ceremony was conducted in a similar manner.—*Marylebone Mercury*.

HYMNS FOR SUNDAY'S MEETINGS.

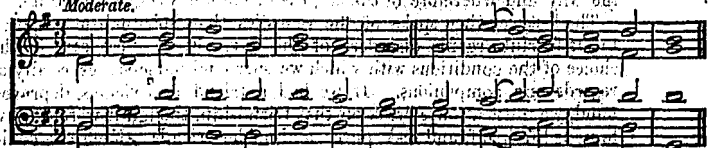
HYMN No. 63 in the "SPIRITUAL LYRE."

OBERITH.

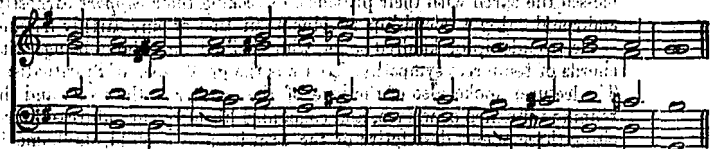
Moderate.

O.M.

DR. LOUIS SPORN, d. 1859.



The world has much of beau-ti-ful, If man would on-ly see:



A glo-ry in the beam-ing stars, The low-est bud-ding tree,

2 A splendour from the farthest east 4 They speak in every sunny glance
Unto the farthest west; That flashes on the stream,
Aye! everything is beautiful, In every holy thrill of ours,
And we are greatly blest! And every lofty dream.

3 There is a host of angels, who 5 The world is good and beautiful,
With every moment throng, We all may know it well,
If we would only list awhile, For there are many thousand tongues
The cadence of their song; That every day can tell

6 What love has cheered them on their way,

O'er every ill above—

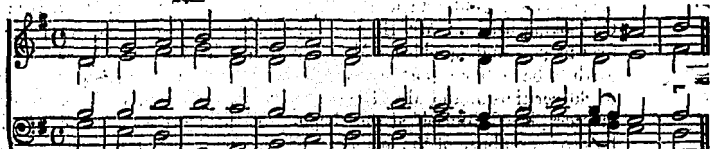
It only needs a goodly heart

To know that all is love.

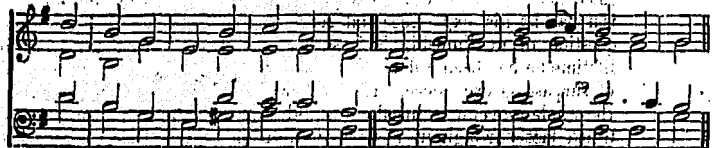
HYMN No. 42 in the "SPIRITUAL LYRE."

BRISTOL.

L.M.



We do not die—we can-not die; We on-ly change our state of life



When these earth-temples fall and lie Un-mov-ing 'mid the world's wild strife.

2 There is no death in God's wide world;

But one eternal scene of change;

The flag of life is never furled;

It only taketh wider range.

3 And when the spirit leaves its frame,

Its home in which it long hath dwelt,

It goes, a life that's real to claim,

As if in this it had but slept.

4 Then let us speak not of "the dead,"

For none are dead—all live, all love;

Our friends have only changed—have sped,

From lower homes to homes above.

HYMN No. 96 in the "SPIRITUAL LYRE."

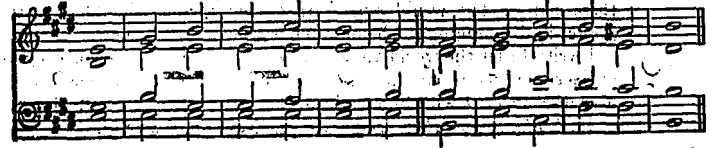
MISSIONARY.

7, 6, 7, 6, 7, 6.

DR. LOWELL MASON.



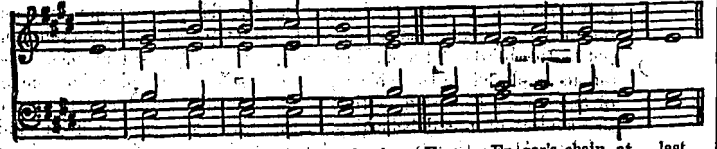
Hark! hark! from grove and foun-tain Our joy-ful songs re-sound,



And ev-ry rock and moun-tain Re-e-choes them a-round.



The dark-ness earth for-sak-ing, Be-fore the day flies fast,



And man, re-deemed, is break-ing From Er-ror's chain at last.

2 The light from God above us They speak in accents tender,
Is beaming in our eyes, And bid us weep no more;
And angel-friends who love us For, clad in robes of splendour,
Are whispering from the skies; They tread the heavenly shore.

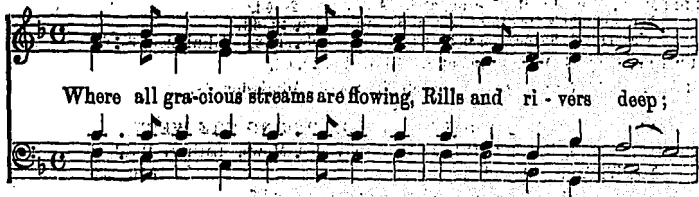
- 3 They tell us of the beauty
That shines in that bright sphere;
They teach us of our duty
To love each other here.
- Oh, Father! guard and guide us;
When death shall close our eyes,
Thy angels standing near us,
Shall lead us to the skies.

HOME

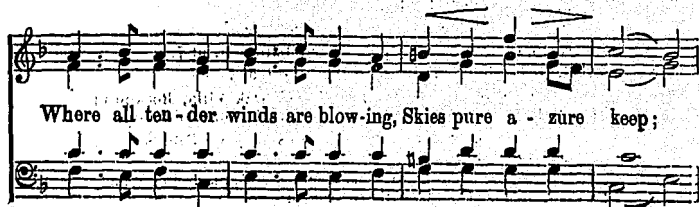
Dedicated to James Burns, of the Spiritual Institution.

Words and Melody by HENRY PRIDE.
Harmonized by WALTER BURNET.

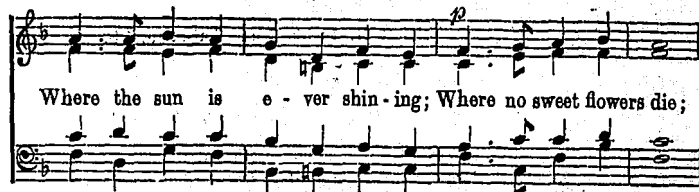
Moderato con espressione.



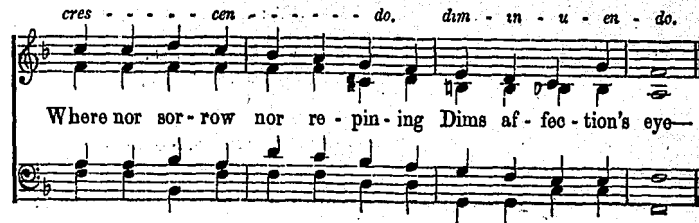
Where all gra-cious streams are flow-ing, Rills and ri-vers deep;



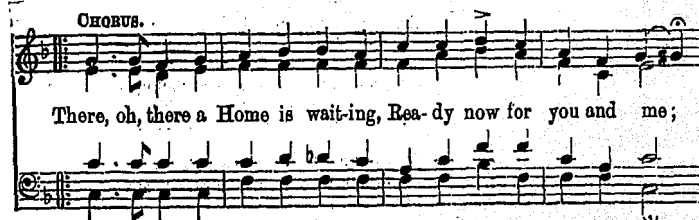
Where all ten-der winds are blow-ing, Skies pure a-zure keep;



Where the sun is e-ver shin-ing; Where no sweet flowers die;

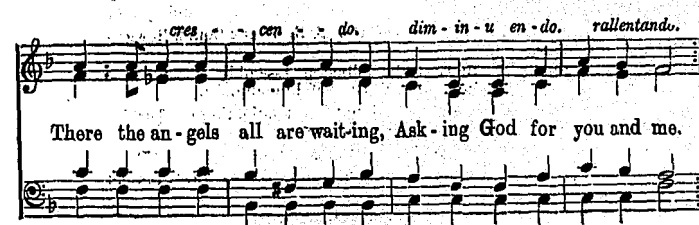


Where nor sor-row nor re-pin-ing Dims af-fec-tion's eye—



CHORUS.

There, oh, there a Home is wait-ing, Rea-dy now for you and me;



There the an-gels all are wait-ing, Ask-ing God for you and me.

- 2 Where all gentle are the voices,
Welling from the heart;
Where another's good rejoices,
Each in all hath part;
Where encircle each, for ever,
Loved ones known the best;
Where is One who faileth never,
Blessing all with rest—
There, oh, there a Home is waiting,
Ready now for you and me;
There the angels all are waiting,
Asking God for you and me.
- 3 Where the portals wide are gleaming,
Seen of many here;
Where, through all the bliss, is streaming
Love to soothe our fear;
Where a perfect chord of praising,
Blendeth every soul;
Where great hopes are ever raising
To a higher goal—
There, oh, there a Home is waiting,
Ready now for you and me;
There the angels all are waiting,
Asking God for you and me.

MRS. ACKERMAN.—Thanks for your letters.

SOUTHAMPTON.—A correspondent writes: "The cause is advancing fast here. The visit of a good medium is needed."

BARROW-IN-FURNESS.—Mrs. Scattergood speaks in the Amphitheatre on November 21, at 2.30, and 6 p.m. Collections at the close of each meeting.

THE Anti-Compulsory Vaccination and Mutual Protection Society has, since January 1st, paid in fines and costs for members £163 5s. There is a deficit in the funds of £20, and the publishing department has been sadly crippled for want of funds.

LIVERPOOL.—On Sunday afternoon Mr. John Chapman read a paper where entitled, "Signs of the Times," which fully sustained the motto which it bore. In the evening Mr. John Priest spoke on "The Power of Religion in the World," in which he contended for a continuous inspiration in man and a desire to glorify God and enjoy him forever.

SALFORD.—The meeting at Temperance Hall, Ordsal Lane, Regent Road, Salford, on Friday night, November 12, will commence at eight o'clock, doors open at 7.30. Mr. George Dawson, 51, Back Quay Street, Water Street, Manchester, will deliver an address on "Mesmerism, Clairvoyance, Table-rapping, Spiritual Mediumship, &c." A free platform, and discussion invited.

OBITUARY.—James Coop, West Houghton, Lancashire, has passed on to the spirit-world. He was one of our most earnest correspondents, doing all he could to promote a knowledge of Spiritualism, and to circulate the literature. He was quite a young man; and fell a victim to consumption. He was much respected for his honesty and straightforwardness by all who knew him.

BATLEY.—The Spiritualists of Batley intend holding their first public tea on Saturday next, November 6th, 1876, and would be glad to have as many friends from the district as can make it convenient to come. We expect Mr. and Mrs. Scattergood and other local mediums to be with us. Tea on the table at five p.m.—D. BENNETT, Hume Street, Batley, Oct. 31st, 1875.

GEORGE RUBY.—The following sums have been received at the Spiritual Institution, in response to George Ruby's appeal in last week's MEDIUM:—"A Friend to Mediums," per Mr. Linton, 10s.; The Leicester Society of Spiritualists, 4s.; F. Friehold, 3s.; J. D. Rose, Jarrow-on-Tyne, 2s. 6d.; J. Raper, Jarrow-on-Tyne, 1s.; "Chip," 7s. 6d.; J. Craig, 5s.; E. Hammond, 5s. Mr. B. Barker, secretary to the Leicester Society of Spiritualists, writes, in forwarding from them the above sum, "They hope other Societies will send also according to their ability." Mr. F. Friehold, another contributor, writes, "It would, indeed, be a foul stain on our beautiful cause if Spiritualists were to permit a brother to enter the Union for want of love and sympathy."

R. B. D. WELLS has engaged to lecture in the following towns during the winter and spring, 1875-6:—Halifax, Mechanics' Institute, November 1 to 13; Sowerby Bridge, Town Hall, November 15 to 20; Birstall, Lecture Hall, November 22 to 24; Batley, Town Hall, November 25 to 27; Leeds, Albert Hall, Mechanics' Institute, Cookridge Street, November 29 to December 11; Brighouse, Town Hall, December 13 to 24; Bolton, Temperance Hall, January 10 to 22; Rochdale, Public Hall, January 24 to February 5; Manchester, Lecture Hall, Mechanics' Institute, David Street, February 7 to 28; Barnsley, Temperance Hall, February 28 to March 7; Nottingham, Large Hall, Mechanics' Institute, March 8 to 27; Sheffield, Temperance Hall, March 28 to April 13. The Christmas vacation is from December 25 to January 7. Letters should be addressed to Mr. Wells, Pavilion Place, Scarborough. He may be in Southport during this period, but the letters will be forwarded. From April 14 to June 1, new engagement cards will be issued. June 1 to October 16, at Pavilion Place, Scarborough.

OLDHAM.—On Sunday last our speaker did not make his appearance. The afternoon meeting we turned into a conference. At night we were also without a speaker, when it occurred to me to give out the hymn, and make some remarks. While we were singing, Mr. Johnson, of Hyde, made his appearance, and he complied with my invitation to speak. Before being entranced, he told us that on leaving home in the morning he felt undecided as to whether he could return to tea in the evening. After his lecture at Manchester in the afternoon, Mr. Fitton asked him to tea, but he said he was going to Oldham; but what he was going for he did not know. One of his controls subsequently told us that they had brought him to speak for us, showing that they knew we had no speaker, of which Mr. Johnson had no knowledge till he got to Oldham. We all felt deeply grateful when Mr. Johnson made his appearance. His discourse was on "Practical Living." At the close of the meeting suggestions were made that Mr. Johnson speak in Oldham, at the Spiritual Institute, Waterloo Street, on Sunday, November 14, for the benefit of the London Spiritual Institution. Mr. Johnson offered his services—in the morning at 10.30, afternoon 2.30, evening at 6 o'clock. This was brought before our committee, and they unanimously agreed that the proceeds should go to the institution at London; and we hope that the Spiritualists in the surrounding districts will come forward and give us their support, so that we may be able to send from Oldham a liberal donation to assist our brother Burns, who is a medium for the spreading of truth, which we believe is so calculated to benefit the human family.—THOMAS KERSHAW, 6, High Street, Oldham, November 1, 1875.

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 The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By Emma Hardinge. 1d.
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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

- SUNDAY, Nov. 7, Mrs. Illingworth at Donkey Hall, 14, Bedford Row, at 7.
 MONDAY, Nov. 8, Mr. Herne's Seance, at 8. Admission 2s. 6d.
 WEDNESDAY, Nov. 10, Mr. Herne, at 3. Admission, 2s. 6d.
 Mr. Ashman's Healing Class, at 8. Admission, 2s. 6d.
 Mrs. Olive's Seance, on behalf of George Ruby, at 8. Admission, 2s. 6d.
 THURSDAY, Nov. 11, Mr. Herne, at 8. Admission 2s. 6d.
 FRIDAY, Nov. 12, Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- SATURDAY, Nov. 6, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. 7.30. 3d.
 SUNDAY, Nov. 7, Dr. Sexton, Cavendish Rooms, at 11 and 7.
 Mr. Morse, at Cleveland Hall, at 7.
 Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.
 Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.
 Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.
 Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, Victoria Park, South Hackney, at 7. Contributions voluntary.
 MONDAY, Nov. 8, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s. (Temporarily suspended.)
 Mr. Williams. See advt.
 TUESDAY, Nov. 9, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.
 Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E. at 8. Admission 1s.
 Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 15, Naylor Road, Dalston, E., at 7.30 p.m.
 WEDNESDAY, Nov. 10, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.
 Dartington Hall, 30, Church Street, Paddington. Lecture at 8.
 H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.
 J. Webster, 1, Abbott Street, Kingsland Gate, at 8 o'clock. Admission, 3d.
 THURSDAY, Nov. 11, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.
 Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
 Mrs. Baker's Circle for Investigators at 87, Inville Road, Walworth, S.E., at 8. Admission, 1s.
 Mr. Williams. See advt.
 FRIDAY, Nov. 12, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SUNDAY, Nov. 7, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 BOWLING BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 8.30 p.m.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 7 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hookley, United Christian Spiritualists at 8.30 for 7, for Spiritualists only. Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.
 MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
 HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.
 NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
 LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
 DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 8 p.m.
 SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.
 LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
 GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
 HECKMONDWICK, Services at 6.30 at Lower George Street.
 Developing Circle on Monday and Thursday, at 7.30.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. Local mediums.
 OLDHAM, Spiritual Institution, Waterloo Street, at 6.
 NEW SHILDON, Mr. John Mensforth, 38, Hildyard Terrace, at 6.30.
 HULL, 4, Strawberry Street, Drypool. 2 p.m., Healing Power; 6.30 p.m., Trance Speaking. Medium, J. L. Bland.
 MONDAY, Nov. 8, HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.
 TUESDAY, Nov. 9, STOCKTON, Meeting at Mr. Fraund's, 2, Silver Street, at 8.15.
 NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.
 At Mr. John Mensforth's, 38, Hildyard Terrace, at 7 p.m.
 BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.
 LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.
 KEIGHLEY, at the Lyceum, at 7.50 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 WEDNESDAY, Nov. 10, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 LIVERPOOL, Mrs. Ohlsen, at 819, Crown Street, at 8.
 BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 6 to 7, 165, St. Vincent Street.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.
 THURSDAY, Nov. 11, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court Newgate Street. Seance at 7.30 for 8.
 HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.
 FRIDAY, Nov. 12, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
 NOTTINGHAM, Churchgate Low Pavement. Seance at 8.
 BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.
 Mr. Perks's, 312, Bridge Street, at 7.30, for development.

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MR. WILLIAM EGLINGTON, PHYSICAL MEDIUM, is now prepared to receive Engagements for Private Seances.—Address, St. James's House, Greenleaf Lane, Walthamstow.

MRS. BURKE, having herself been the subject of a marvellous cure of cancerous tumour (see MEDIUM, Sept. 12th, 1874) through the healing power of spirits, is desired by the doctors in the spirit-world who undertook her cure, publicly to announce that they have now bestowed upon her also the "Gift of Healing," to be used exclu-sively for the incidental or accidental Diseases of Women. Mrs. Burke will be at home from 10 to 4 on Mondays, Wednesdays, Fridays, and Saturdays, when she will diagnose and prescribe for such cases as she is impressed to undertake. Saturdays are free. N.B.—Reference, by per-mission, to Dr. Mack.—Address 141, Cornwall Road, Westbourne Park.

SLEEPLESSNESS, NERVOUSNESS, DEBILITY, HEAD-ACHE, NEURALGIA, and all Nervous Complaints, are successfully treated by a lady who uses Animal Magnetism as a curative agent, and is recommended by several physicians of high standing. Miss DURANT, 48, Burton Crescent, W.C.

DR. MAIN'S Health Institute, 60, Dover Street, Boston, U.S.A.—A Medical Diagnosis of Disease, with Directions for Treatment, may be obtained by correspondence, stating age and sex, and enclosing a lock of hair of the patient. Fee, 8s. 6d., by post office order in favour of Dr. CHARLES MAIN, Boston, U.S.A.

THE ISLINGTON PSYCHOPATHIC INSTITUTION for the CURE of DISEASE, 19, Church Street, Upper Street, Islington. Mrs. BULLOCK and other Mediums will be in attendance daily, from 11 to 2 o'clock. Fee, 2s. 6d.; Sundays and Wednesdays free.—Mr. and Mrs. BULLOCK, Principals.

MISS BAKER, TRANCE AND CLAIRVOYANT MEDIUM, attends on Mondays, Thursdays, and Fridays, from 12 to 5, at the Spiritual Institution, 15, Southampton Row, London, W.C., and at 87, Inville Road, Walworth, Tuesdays and Wednesdays, from 11 to 5. Fee, 5s. Private Seances attended. Terms, 10s. 6d. and expenses.

THE SPIRITUAL MOVEMENT. DEPARTMENT OF LITERATURE.

SEASON 1875-6.

A LIBRARY OF SPIRITUAL WORKS IN EVERY FAMILY.

As it has fallen to my lot to devote my energies to the diffusion of Spiritual Truth by means of Literature, I feel that some responsibility rests on me as to the due performance of my duties; and hence I am impressed to bring the matter as prominently as possible before the friends of the cause.

We are now getting a Select and Popular Literature by writers of the highest class, setting forth in the most convincing manner truths of unspeakable importance to humanity. By making due use of this Literature we may effect an incalculable influence on society. During the last two years I have issued 10,000 volumes, specially prepared for circulation, amongst subscribers, and these volumes have been and are doing a work which no other agency could possibly effect.

This great amount of work has been accomplished on a plan novel and as yet but imperfectly understood by the friends of Spiritualism. This vast quantity of Literature has been supplied at an average rate of less than one-half of the publishing price, on a plan of co-operation, which enables every purchaser to be supplied at the same price as if he were proprietor. This restricts the price of the books to the actual cost of production and working expenses.

I urge this co-operative plan upon the attention of every Spiritualist, that our Literature may be rendered as serviceable as possible to the cause. There are many families of Spiritualists in which not a single book on the subject exists. There are thousands of well-to-do Spiritualists and warm sympathisers with spirit-communion who would readily take one or more works if the matter were brought before them. Thus they would become better informed on the question, and have the means at hand of imparting knowledge to friends and visitors.

EVERY SPIRITUALIST MUST DO HIS SHARE IN THIS WORK.

To obtain standard works at cost price (on an average less than half of published price) for private use, for sale or for lending, the following suggestions are given:—

1. Send at once for a prospectus of the Progressive Literature Publication Fund.
2. Make a deposit towards the £1,000 of capital at present being raised. (6 per cent. per annum allowed on all balances in hand.)
3. Ask neighbours, friends, and inquirers to combine with you in taking out a parcel of books at cost price, selected from the standard volumes offered to depositors as now ready or in preparation.
4. The greater the number who combine in this manner the cheaper will the works become.
5. By persevering in this method the Literature of Spiritualism may become universal, and correct ideas of it will predominate.

This is really a great object, and the plan proposed for its accomplishment has been tried and found to act admirably. All that is wanted is that it should secure wider acceptance.

WORKS ON SPIRITUALISM IN PUBLIC LIBRARIES AND READING ROOMS.

Hints have been thrown out that it would be well to raise a fund to place Select Works on Spiritualism into as many libraries as possible. This has been accomplished to a great extent already, and copies of Mrs. Hardinge's "History of Spiritualism" and the Dialectical Report are in many libraries, and are much read.

THE REDUCTION OF THE "MEDIUM" TO ONE PENNY.

ON AND AFTER FRIDAY, JANUARY 7, 1876, the price of the MEDIUM will be ONE PENNY. It will not be reduced in size, or in the careful selection of its contents. It is desirable that no obstacle should stand in the way of its widest possible circulation. The MEDIUM is one of the most powerful agencies for promoting Spiritualism. To extend its circulation, ask a news-agent to obtain it for you regularly; look up all the new readers you can, and introduce them to him; ask him to show the paper in his shop, and exhibit a placard of its contents in the window or elsewhere; send the card of the news-agent to the London office, and a contents placard will be sent to him weekly. By this simple plan being followed out, the circulation would rise rapidly, and Spiritualism would spread accordingly.

FREE CIRCULATION OF LITERATURE.

A vast quantity of Literature is sent out gratuitously from the Spiritual Institution every year. Contributions for this purpose are received. Those who can circulate any Literature are asked to make application, describing the circumstances.

This grand work, it is hoped, will be more generally supported in the future. To set it on foot and sustain it has been a sore burthen. No other institution exists in which slender means produce greater results than this one connected with Spiritualism.

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