

ON AND AFTER FRIDAY, JANUARY 7, 1876,
THE PRICE OF THE "MEDIUM" WILL BE ONE PENNY.



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

SPIRITUALISM.

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

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THE PRAYER WAS HEARD."

AN OLD STORY.

A Temperance Tale in Verse, by S. C. HALL, F.S.A., &c., Barrister-at-law, Editor of the *Art Journal*. London: Virtue, Spalding, & Co.

It speaks somewhat in favour of the author's principles, when at the age of three-score and ten, and nearly half a decade additional, he can dictate a continuous work of poetry in the terse and forcible manner of the old before us. The temperance-man does not seem to suffer on account of his abstinence from alcohol; nor does the Spiritualist by any means appear to be a person without intellect, heart, or literary capacity.

About two years ago Mr. Hall published a poem of a similar kind, entitled "The Trial of Sir Jasper," which we endeavoured to popularise among our readers. With the general public, the work became a great favourite. It was amply illustrated by the ablest artists of the day, and became a household god—artistic, literary, and moral—with the great mass of people who are the upholders of the Temperance Reform. Possibly the success which attended the former poem induced the author to place his genius under contribution once more. The present work is a decided advance upon the one which preceded it. The illustrations are more numerous and varied, and, in addition to the text, each page is sustained by a foot-note of facts, testimonies, and arguments, giving indisputable foundations for the poetical superstructure which the author sketches out for his readers. The poem is a mere farce or political narrative, but opens with considerable dramatic force, which is sustained more or less to the end. We quote the commencement of "The Old Story," which is a key to the plan of the performance.

I.

The Devil bought a soul: so Legends tell:
The owner having nothing else to sell.

The terms were easy: one of matters three
He bound himself to do, and do it well.

It was well done on his part: we shall see!

THE TERMS: "ONE: Set your father's house a-light,
And burn him in it: better done at night.

TWO: you must kill your mother: as you will:
I do not give you counsel how to kill.

THREE: you must drink till you are drunk: and then,
Drink more: drink often: and be drunk again."

"What!" quoth the Seller; "leave it all to me,
And you, yourself, have neither vote nor voice?"

"I do," replied the Devil: "take your choice!"

"What! burn my father's house! I won't, that's flat:
I may be bad, but not so bad as that.

What! kill my mother! no: at once, I say,
I won't—on any terms—for any pay.

But to get drunk's a pleasure: that I'll do."
"Tis well," quoth Satan: and the Devil knew

The Soul was his: the gudgeon took the bait.
The Devil bowed: he had not long to wait.

II.

And what, on his side, was the man to gain?

What was the price of body, soul, and mind?

This: when he wanted money, he would find
His pocket full: and never seek to vain

For means by which the Devil's work is done.
The Legend tells us what he lost and won.

III.

And so he sought "the Grapes," and entered in,
Where "jolly" Bacchus sat, twist Death and Sin.

Having thus far introduced our readers to the poem itself, we return to the author's views in connection with the progress of temperance. He does not regard society as committed to drunkenness as a fashionable amusement, as formerly. On the contrary, he cites the highest authorities in favour of temperance; and in publishing his book, claims that he has public opinion on his side rather than against him. He says in his first note:—

THE AUTHORITIES.—The national vice is the national curse, negating most of the blessings resulting from material progress and national prosperity—that is a truth which none can gainsay. The note added to this poem will show how thoroughly the belief has spread—among all orders and classes, all preachers, and teachers of all denominations, employers and employed, peers and working men—that it is a duty alike to God and neighbour to labour for its suppression. The authorities I quote—many, varied, and emphatic, drawn by knowledge and experience—are "as one" in denouncing it. They will vary convictions, not notions in the misery it creates and the ruin it engenders, and its enormous cost to the country, but of its utter opposition to all that is reasonable, wise, useful, and healthful; and the consequent destruction of either its encouragement or tolerance. If "the time is not yet" when the Legislature will interfere to root out the poison, it will be seen, it is certain, that vast and powerful machinery is actively, energetically, and successfully, striving to do that holy work.

Taking this stand, Mr. Hall makes no apology whatever for pitching into the drink-demon at every point where he shows himself.

Following the narrative of the poem, it is pointed out how the seller of his soul went through a career of social degradation till, without thinking what he was doing, he unwittingly allowed the devil to have the full benefit of the bargain. In the following note the author attacks the very cradle of the drinking customs, unwarrantably based upon the assumption that alcoholic liquors are victuals, and might form a part of the stock-in-trade of dealers in provisions and dietetic articles generally.

GROCERS AND CONFECTIONERS.—It was a terrible aggravation of the curse—the Act by which the Legislature permitted licences to grocers and confectioners to sell alcohol. "It has wrought an incalculable amount of evil." Men and especially women enter these shops "on the sly," ostensibly to purchase wholesome necessaries. There is ample evidence to sustain this assertion. We quote only that of the Mayor of Bath: "These places," he said, "afford facilities for secret drinking by females, who have been known to obtain drink and have it charged for as groceries in their account." It is certain that many ladies habitually visit confectioners—several of them during the day—and buy at each a glass of wine and a bun, putting the latter into their reticules. The Good Templars have endeavoured to negate the evil. In several cities and large towns they have adopted a resolution, "Pledging the members and their families not to deal with any grocer who sells wines, spirits, or beer, and recommending the whole of the League to vote and act in the same manner."

Alcohol is traced as a partner in all the evils against morality, justice, industry, social freedom, and decency. The devil sends his victim to the music halls:—

He sent him nightly to the boozing den
Where evil women fish for foolish men.

Saloons, where gilded placards mimic gold,
And coarsely painted characters are bold;
Safe the lowest pot-house of the street,
That "Halls" where youths and sinful women meet,
Where hideous evils do a task ill done,
And send all innocents to ears and pen,
Where mutual snarls and scoldings of chaos reign,
With music forced to aid the silent pain.

Go in, 'tis "entrance free," there's nought to pay;
You pay for glare and gas some other way.
Such dens you dare not bring your sister near!
Such songs you would not let your mother hear!

This picture, which none can deny, surely points to a duty on the part of philanthropists other than philosophy-preaching and quoting texts of Scripture. Men and women must have amusement, and the best friends of moral purity and social order are those who provide opportunities for recreation in its various forms. Some may question the propriety of Mr. Hall associating the drink-demon with trades-unions and social agitations; yet it is quite probable that the abuses of these movements are closely associated with that inevitable degradation which comes from indulgence in alcoholic liquors. A greater political and social reform than any which professional politicians so warmly espouse would be, according to the author's figures, to relinquish the use of intoxicants, and spend the money in such articles as would lead to productive industry, and the power to enjoy it. The account is stated in brief in the following notes:—

WHAT THE NATION GAINS.—The gross amount of revenue collected in the year ending March 31, 1874, from alcoholic liquors and malt, was:—

From Home-made Spirits	£14,639,562
" Foreign and Colonial Spirits	5,129,899
Total from Alcoholic Spirits	19,769,461
" Malt	7,753,617
" Wine	1,790,572
	29,313,650
From Licences to sell liquors (about)	1,700,000
	£31,013,650

An increase of more than two and a-half millions above the "gain" in 1873.

WHAT THE NATION LOSES.—That is what the nation "gets" see what the nation "gives" to get it. During the eight years ending 1873, the money directly paid upon intoxicating liquors is thus estimated by Mr. Hoyle, (author of "Our National Resources, and How they are Wasted"):

1865	£113,925,453
1867	110,122,266
1868	113,464,874
1869	112,885,603
1870	118,836,284
1871	118,906,066
1872	131,601,490
1873	140,014,712

It is worthy of note that in these eight years a larger sum was paid directly for drink than the entire amount of the National Debt.

THE FINANCIAL LOSS.—To the direct loss of 140 millions must be added the indirect loss of the nation from intoxicating drinks. The combined annual amount thus lost is estimated by Mr. Hoyle at 285 millions, including: 1. Loss of labour and time to employers and workmen by drinking. 2. Destruction of property by sea and land, and loss of property by theft and otherwise, the result of drinking. 3. Public and private charges, by pauperism, destitution, sickness, insanity, and premature deaths, traceable to the use of intoxicating liquors. 4. Loss of wealth arising from the idleness of paupers, criminals, vagrants, lunatics, &c. 5. Loss of wealth arising from the unproductive employment of the judges, magistrates, lawyers, policemen, jurymen, gaolers, &c. cost of keeping criminals, &c. 6. Loss arising from non-productiveness of capital in money spent in drink. Dean Boyd, preaching at Exeter, expressed his belief that the loss to the workpeople engaged in the woollen manufacture, the cotton trade, and the bricklaying trade alone, by "Idle Monday," amounted to £7,300,000 per annum.

HEREDITARY DEBILITIES.—It is scarcely necessary to say that the actual existence of intemperance in an individual member of society, does not represent the mischief which this unit inflicts upon it. There is the transmission to posterity.—Dr. Edgar Sheppard. "Idiocy is

"the sin of the parent visited upon the children." "There is no single habit in this country which so much tends to deteriorate the qualities of the race,"—Sir Henry Thompson. "Those who are habitually addicted to this revolting vice not only injure their own bodies and minds; they likewise injure the minds and bodies of their progeny."—Dr. Darwin, F.R.S. "The sin of the parent is visited on a stunted, sickly, and debilitated offspring."—Canterbury Convocation. "The drunkard entails mental disease on his family."—Sir W. A. F. Brown, M.D. Dr. W. B. Carpenter, F.R.S., expresses a very strong opinion as to the "hereditary transmission" of the drunkard's disease. A declaration has been signed by twenty-one physicians, that "the use of alcohol entails diseased appetite upon offspring."

The spiritual element is not overlooked. The poem, having dealt with the fact of the fallen one who sold himself to a degrading vice, continues to give, in the form of an experience meeting, the career of a number of persons—men, women, and children—who had tried both sides of the question. The following case bids us pause to ask whether the intemperate, besides bringing misery upon themselves and those around them in this world, do not even inflict unmeasured suffering upon those in the spirit-world who may be sympathetically related to them, or have their welfare at heart.

JOHN CLARK: "I lost my wife, and sought, in vain,
To drown in drink my sorrow; fatal error!
There came to me a yet more ghastly terror;
The dread that we could never meet again.
One sleepless night I saw her by my side:
Nay, saw her: 'twas no fancy; she had died;
Yet there she stood; the early gleam of morning
Shone through her form: she came to bring me warning.

"I say I saw her; why not? Is it true
That Peter saw an angel? true that he
Of Patience, sought to worship one: and knew
A 'fellow servant' of the One Great King?
Did Paul the 'light' in fancy only see?
Did shepherds think they heard the angels sing?
"If it be you," I sobbed, "give me some token!"
When, lo! the glasses on the board were broken.
No hand was near them: but a hand had brought
A Bible: hers: from which she learned and taught.
It told me what the drunkard's after-life—
Here and hereafter—what that life must be.
Are we for ever parted, then, dear wife?
I asked: she clasped her hands and answered 'No!
Repentant sinners may be white as snow.'
For that God rent my angel wife to me!"

To deal thoroughly with this book would be to quote much more than our space will permit. But we must extend our notice to include an extract referring to the specimen engraving which the author has lent us to place before our readers.

I heard this story of a little child,
A Sunday scholar—tender, gentle, mild;
One Sabbath morn her father bade her go
And buy his beer: she meekly answered, "No!
No, O my father, do not send me there;
The day is holy, and I may not dare!"
"Go, or I'll flog thee: do as thou art bid!"
Again the child, with clasped hands, said, "Nay,
God's law forbids it; that I must obey."
"If not," he said, "I'll flog thee:" and he did.
She sought her humble room, but shed no tear:
The father went himself and bought his beer.
While he sat drinking it he heard a moan,
Something between a murmur and a groan—
At least, he thought so: and went up the stair:
To hear his little kneeling daughter's prayer:
"Teach me, Almighty God, to bear my part:
O, dear Lord Jesus, change my father's heart!"
He heard and went: but soon was on the stair—
To hear again his kneeling daughter's prayer:
"Teach me, Almighty God, to bear my part:
O, dear Lord Jesus, change my father's heart!"
He sat alone—alone: what made him think
Some bitter mingled with his usual drink:
And that he saw a light, dispelling gloom—
Filling the cheerless and half-furnished room;
And then a hand that pointed to the stair?
And who will say not light nor hand was there?—
He rose and went: a third time heard the prayer:
"Teach me, Almighty God, to bear my part:
O, dear Lord Jesus, change my father's heart!"
His guardian angel, though unseen, was near;
What whisper was it entered heart and ear?
Heaven's ray was shining on the tear he wept!
On the stair-head he also knelt—to pray:
"Teach me, Almighty God, to bear my part:
O, dear Lord Jesus, change my father's heart!"
The prayer was heard: from that God-blessed day
He drank no poison-drop; and never more
Crossed the threshold of the drunkard's door:
The pledge he took, and well that pledge he kept.
And dearly does the good man love to hear
His little kneeling child's thanksgiving-prayer,
That fills the house and makes all sunshine there:
"Thank thee, O God! I bear my part:
For thou, Lord Jesus, changed my father's heart!"

Speaking of the illustrations, we may remark that they are twenty-six in number, drawn and engraved by the most eminent

artists of the day. In addition to these there are a number of smaller engravings interspersed with the matter, and every page has an illustrated border—head differing from all the others.

The work is produced in the best style, and is handsomely bound in cloth. It is a volume which we should be glad to see occupying a place on the table of every Spiritualist. However often taken up, it carries with it a freshness which both interests and instructs. No better gift could be placed in the hands of either old or young. As a work of art and as a literary production it will gratify the most refined and cultivated taste, while a child who cannot even read, will learn its lesson and will be impressed beneficially for life by examining its pictorial pages.

We have a very particular interest in the promotion of temperance. Our business is the dissemination of enlightenment on the most exalted aspects of human existence, and hence our mission is to elevate, purify, and spiritualise. The traffic in alcohol and its use are our direct antagonists. The drink degrades the organism, lowers its functions, obscures the higher attributes of mind; perverts the lower, and leads the pilgrim of eternity in a direction diametrically opposed to that in which we point.

But looking at the subject from another point of view, we must remark that our business prospects, as well as the moral results of our mission, are opposed by the drink traffic and drinking customs. The whole army of Spiritualists are not sufficiently enthusiastic in the promulgation of their views to sustain one shop for the production and dissemination of the literature. We hope it is not an impertinent question to ask, How many dozens of alcoholic establishments do the same number of people sustain by their daily custom? How much, good reader, have you spent since January in alcohol and tobacco, and how much in spiritual literature? We should like just to close a little bargain with all of you, viz., that for every five pounds you spend in these narcotics you place in a safe corner One Shilling towards the cause of Spiritualism. Surely our terms are not exorbitant. We only demand one per cent. for the spiritual of that which you so ungrudgingly devote to the spirituous. When we see the tables of Spiritualists at their social receptions groaning under liquors—white, brown, red, and black—involving heavy expenditure, degrading mediums, perverting the appetites of all who partake of them, and giving rise to morbid cravings instead of heavenly aspirations, we feel that to spirit-communication must be added a stern adherence to the demands of man's organic nature. Without sobriety, spirit-communication may be a tempter and a snare. The volatilised alcohol should form no part of that atmosphere in which the spirits of the departed are asked to enter that they may minister to us. The pure and the spiritual cannot possibly enter into that which is impure and corrupt physically. What then results? Those spirits who find the alcoholic atmosphere congenial enter it, or there is no spiritual manifestation whatever.

We believe with Mr. Hall that modern enlightenment is entirely opposed to the use of alcohol, and that it is simply a question of time for every well-informed, or to use another word, respectable or fashionable person to banish the article from his home. Believing in this result, we ask our readers to co-operate with us in giving Mr. Hall's book a circulation as extensive as possible. We are prepared to supply copies at the published price—three shillings, post-free, or ten copies for a guinea to depositors in our Publishing Fund.

MOURNING REFORM ASSOCIATION.

To the Editor.—Sir,—Spiritualists, having so nobly and consistently protested by precept and example against the lugubrious absurdity of our present mourning customs, will doubtless be pleased to hear that the above Society, originated by the well-known Serjeant Cox, has been formed for the purpose of consolidating the efforts of progressionists in the direction of this much-needed social reform. Many have already joined the good cause, and, among others, the esteemed author and editor, S. O. Hall, allows me to use his name as an approver, and most kindly promises to help forward the movement by every means in his power.

This excellent association binds its members by no rigid and particular rules, all that it absolutely requires of them is that they endeavour by their example and influence (the degree in which they exert both would be regulated by individual feeling) to abolish ostentation and needless expense at funerals. The terms of membership have been fixed at 2s. per annum.

With your kind permission, I would most earnestly ask all your numerous readers who can afford this small outlay to give this truly good cause the benefit of their countenance and support, and by their protest against the national extravagance and absurdity (doubly absurd and inconsistent as it becomes when viewed in the light of Spiritualism), assist in saving many a pound to the poor widows and helpless families who now conscientiously believe (to use their own gloomy phraseology) that the only means of "showing respect for the dead," is to empty the already too slender purses of the living.

Sincerely trusting that the next list of members of the Mourning Reform Association will exhibit a goodly array of Spiritualistic names, I remain, Sir, yours in the cause of all progress, HENRY BOOTH.

The following hon. secretaries will be pleased to receive the names of intending members, and give all needful information:—
Miss Whitby, Peckleton House, Hinkley, Leicestershire;
Mrs. T. W. Owen, 35, Huntly Road, Elm Park, Liverpool;
B. R. Powell, Esq., 20, Portsea Place, Connaught Sq., London, W. O.
R. M. Thurgood, Esq., Salford Walden;
Mrs. J. W. Turner, Ruby House, Stockwell, London, S. W.
O. A. Wheeler, Esq., Swindon, Wilts.;
Capt. G. H. Verney, The Cedars, Baker, Surrey;
Mrs. Boucher, Albion Villa, Fremantle Square, Bristol.

THE GREAT CONFERENCE AT BOLTON.

On Sunday a series of meetings was held at Bolton, Lancashire, the most successful of any we have yet attended in the provinces on behalf of Spiritualism. The arrangements were made locally by the Bolton Society, recently organised, Mr. John Walker secretary, and generally by the District Association, Mr. Quarmbury secretary, and Mr. Sutcliffe treasurer.

We left London, accompanied by Dr. Mack, on Saturday afternoon, and reached Bolton about ten o'clock, when we were conducted by Mr. J. Walker to his hospitable residence in a new district, about a mile out of town. The bracing air from the Lancashire moors was particularly refreshing, and proved an advantage to health, though combined with hard work. On Sunday morning the first meeting of the day was convened in the meeting-room of the Reform Club, Duke Street, shortly after ten o'clock. This room is used by the Society for their Sunday meetings. It is situated in a good street in the best part of the town, up one stair over the news-room, and, being the abode of Reformers, it may be supposed to have a progressive and spiritwards atmosphere about it. It is really a very comfortable apartment capable of accommodating about 100 sitters, but on Sunday morning it was uncomfortably crowded. The local Spiritualists were there in good force, and soon the arrivals from distant towns occupied every inch of standing-room in the place. The proceedings commenced by voting Mr. Kershaw, Oldham, to the post of chairman. The rooms below were meanwhile prepared for Dr. Mack, who soon retired thereto, accompanied by an abundant retinue of patients. This relieved the meeting somewhat of the uncomfortable pressure, and enabled Dr. Mack to get through with the two dozen, or more, patients who had to come under his hands during the day.

THE MORNING MEETING.

After singing, Mr. Quarmbury spoke an invocation, and the chairman, Mr. Kershaw, explained that the meeting was to be of an easy, conversational character. He hoped that any person having a private grievance would dissent from ventilating it in the meeting. All personal crochets had better be laid aside, and meet on the broad basis of the love of truth. While the District Committee retired to prepare their report of the three months' proceedings, Mr. Johnson, Hyde, spoke of the importance of promoting the circulation of the literature of Spiritualism in the district. He said we had now a first-class literature issued from "our" Institution in London, and he would call it "our" Institution, for it was of use to all Spiritualists, and Mr. Burns, though nominally in possession, yet was only a manager, doing a public work for the movement in general, rather than working for private ends. He, therefore, wanted to discuss the best means of helping the Institution. As to Institution Week, now at hand, he had offered to give his services for four Sundays, three times each day, and pay his own expenses, if Societies would make arrangements for him to address meetings. The whole of the collections would go to the Institution Week Fund. He thought all should work more for the grand principle and quibble less about minor matters. Spiritualists were now a strong body, had influence and power, and could make themselves felt on the public mind. They should, therefore, put this power to the best possible use for the good of the cause.

Mr. Burns rose and said that as Mr. Johnson had been so kind as to occupy the few spare moments at disposal with a consideration of the claims of the Spiritual Institution, it might be appropriate for him to state briefly what these claims were. The Spiritual Institution issued an organ, the MEDIUM, which, when sold, did not, nor ever did, pay the cost of production. Then there had to be added the expense of reporting, illustrations, &c; correspondence had to be carried on with a great number of persons; many callers had to be seen and conversed with; literature had to be bestowed on inquirers; postage and travelling expenses paid; rent, tear and wear; the use of an extensive library, and many requisites supplied, all of which cost money and brought in none, and did a needful work for the cause of a varied and extensive nature, and yet costing but little money, comparatively speaking. The minimum estimate for this service was £500 per annum. This amount was nearly all collected for the present year, and would be obtained before the year closed. Institution Week was a separate affair. It was started last year, not by himself, but by a comparative stranger. It raised a sum of money which came in at a very urgent time, like a dispensation of Providence. This year the matter had been revived by another gentleman, and Mr. Burns felt it to be his duty to promote these movements, even though the Institution which he served should receive the benefit. Why not? If movements were started to supply means for other objects he readily lent his aid, and he could not consistently stand back when the result was to accrue to the Spiritual Institution. In that case no private benefit was conferred, but the movement generally received the good that came from funds thus raised. This year there was a special reason for supporting the Institution Week movement. Next year the price of the MEDIUM would be reduced to a penny—an immense concession—which would make it one of the cheapest class papers published, and show the world that Spiritualists did not put forth papers for the purpose of making money. This reduction would, no doubt, enlarge the circulation very much, or there would be no use in making it; otherwise the loss would be several hundred pounds per annum. It was quite probable that there would be a loss for some time, and to meet that deficit some fund was needed to fall back upon, and hence the need for hearty support to Institution Week. The third department of the Institution's work was the publication of works of standard literature on the question. This was a purely business matter, and full value was given for all moneys received. It had fallen to his lot to be appointed by the influences controlling the movement to bring out a popular and standard literature on Spiritualism. He could not do so alone. Books were of no use till they were circulated and put into the hands of those who would read them. His work was to produce books; it was the work of his brethren throughout the country to circulate them. The producer and the distributor were naturally partners; the one could not go on without the other. He proceeded in this work on the mutual principle of co-operation. Those

who put money into the Publishing Fund were supplied with books at cost price, which was, on an average, one-half of the publishing price. By this means the cost of booksellers' profits, and of advertising, were saved. Almost everybody had some influence to induce a friend, or friends, to take a good book when it was coming out, and if all Spiritualists used their influence in this way, thousands of volumes might soon be got into respectable families, and at no loss or expense to the friends who did the work. When he was a young man, inexperienced, and in a strange country, earning his 14s. per week in his fustian jacket, he thus got subscribers for ten dozen of a temperance work, and many dozens of subscribers for other works, and these books did a great work for temperance in families where the voice of the temperance lecturer could not be heard. This he did at no expense to himself, for he was too poor to afford it, but he was willing to work, and people were glad, he found, to get a nice book at cost price. The literature of Spiritualism was now most elegant, and written by the first men in science, and if a volume or two could be placed on every parlour table, it would do a work for the cause beyond computation. Many respectable families had mediums therein, but they did not know it. The literature directed their minds to the subject, which gave the spirits a hold on them, and they were impressed to hold circles, and what began with a book, ended in spirit-communion and enlightened views, better health, purer morals, and greater happiness. Mr. Burns thought his humble experience ought to suggest to all that they could do much for the literature if they tried, as no one present could have less influence than he had when he circulated so many books on temperance. He called attention to the prospectus printed on the last page of the MEDIUM.

Mr. Cordingley rose and said he thought it was the duty of some Bolton Spiritualist to take the lead in supporting the movement thus so lucidly described by Mr. Burns. He expressed his entire approbation of all that had been stated, and his confidence in Mr. Burns personally. Though much more advanced in years than Mr. Burns, he might call himself one of his children. His knowledge of Spiritualism had come to him through the MEDIUM and other works issued by the Spiritual Institution. It was really the best literature he had ever read. He had at the moment no proposition to make, but he felt it to be his duty to speak these words of approbation and encouragement, and he hoped to press the matter forward to the success it deserved. Help would yet come from Bolton. He thanked Mr. Johnson for introducing the matter, and Mr. Burns would yet be satisfied with the results.

Mr. Edwin Hall, Manchester, thought it best to circulate the Spiritualistic organs. In Manchester they had opened a little depot for their sale. What had been a want was, that the papers could not be found anywhere but at the meeting-rooms for a few hours in the week only. The open shop was a means of bringing the publications before the public generally. The depot already alluded to had proved a source of much interest, although it had only been open for a short time. It was a means of answering many inquirers. People met there and discussed the subject, and asked where they could witness the phenomena. The Spiritual Institution had sent down a large parcel of papers, which he calculated had introduced the question to 3,000 or 4,000 people. He asked for co-operation and suggestions from friends in Manchester. His desire was to work in harmony with all existing forms of the movement, and to be the antagonist of none. He was glad to know that Mr. Witheford was coming over from Chicago, and he desired to introduce him as widely as possible, for he was an extraordinary medium. He recommended the friends in other towns to open shops for the sale of the publications and get them exhibited as extensively as possible in existing shops.

Mr. J. Knight, Bolton, suggested that a list of available mediums should be put in the MEDIUM occasionally, with an intimation of the remuneration expected by them. This would enable mediums and Societies to make calculations and readily supply themselves with mediumistic help.

Mr. Johnson said that plan had been before the Conference Committee, but not with successful results. He left his appointments to his controls. Mediums did not care at all times to appear conspicuously in print, and as they had sometimes other duties in life to fulfil, they did not wish to be absorbed by the one idea. The trouble of answering correspondence was also so great that mediums were often glad to hide from so much intrusion. He recommended those who wanted mediums to set to work and develop them. There were plenty in Bolton for the looking out. He knew there were sound temperance men in the town, and those of abstinence principles made the best mediums. There was more honest conviction from a home-made medium than with those who are engaged from distant parts, and by long connection with the matter are supposed to be up in all manner of tricks. As to the literature in Hyde, they made a bookseller agent and introduced all the customers to him they could. He put a bill in his window, and the friends placed in his hands a few copies weekly for chance sale, taking them off his hands if he did not sell them. They had also a little class that paid a penny a week and a shilling a quarter for the supply of literature to the members, and the promotion of a local library. The success of Methodism had depended much on the regularity of its operations. Let each circle then pay a penny a week for local use, and send the shilling a quarter to the Spiritual Institution Publishing Fund, and soon the cause would wear a different aspect all over the country.

The Chairman thought every man could be useful in his way. He had a tobacco shop, and when the "John King" number of the MEDIUM came out he put it in his window, and the people scoffed and said, "Now the spirits are going to eat tobacco." When he first knew it there was only one MEDIUM taken in Oldham. He got four shops in the town to sell them, and now a great number were circulated weekly. He took six copies himself and put them in halfpenny wrappers, and sent them to anyone that he might hear of who took an interest in Spiritualism. He advocated that a stall for the sale of the MEDIUM and other works should be placed in market places on busy days.

Mr. Quarmbury, the Conference secretary, then came upon the platform and gave the particulars of the quarter's operations. Bolton had been visited under the auspices of the local committee. Stockport was visited twice. On the first Sunday, 12s. was taken as collections. On the second, £2 8s. 6d. The first billposter was an opponent and did not do his work well. The second time they got a cheaper hall, and the collection met the costs. The meetings were a great success spiritually.

The total expense of meetings and the railway fares of committees for the quarter were £4 11s. 7d. The receipts £3 0s. 7d., leaving a balance due to the treasurer of £1 11s. He recommended that literature should be taken to all such meetings. The Spiritual Institution had sent down a large supply from London which had been sold and distributed at the meetings.

Mr. Johnson said the good effected at Stockport was well worth £31, and the deficiency of 31s. was not worthy of consideration. The newspapers had given many columns to reports and correspondence, and the one-sided and untruthful comments of one reporter had inclined many to think well of Spiritualism, seeing that it was so misrepresented.

Mr. Knight moved the adoption of the report. He was well pleased with the success that had attended that first effort.

Mr. Sykes, Oldham, seconded the adoption of the report.

Mr. Cordingley remarked that the second collection at Stockport was much better than the first, which was encouraging.

The motion that the report be adopted was unanimously carried.

Some discussion ensued as to how the deficiency of 31s. should be dealt with. It was resolved that a collection should be made at the close of the meeting. The amount thus derived covered the balance, and left 4d. over.

Mr. Quarumby, secretary, thanked the meeting for the genial manner in which the report had been received. The committee had been chosen by impression, and they had worked together very well. A new set of officers were now needed, who would have the kindly help of those who preceded them. For his part, he was somewhat worn out, and wanted rest.

Mr. Smith, Oldham, said that as one of the committee he had visited Stockport on the Saturday preceding the first lecture, and saw but few bills on the walls, to which cause he attributed the non-success of that meeting. He thanked the Spiritual Institution for the large parcel of literature which had been sent down to dispose of at the meeting; the act showed that Mr. Burns had the cause at heart. There was a great deal of inquiry at Stockport. One man who had only heard a little conversation about Spiritualism had so much confidence in it that he had waited several hours in hopes of meeting Mr. Quarumby to give him magnetic treatment. Mr. Smith suggested that Mr. Sutcliffe should be on the new committee. He was energetic in the announcement of meetings, got up good bills full of information, and got them printed cheaply and well. Such a man should be secretary.

Mr. John Rogers, Alderley Edge, testified to the importance of the work that had been done at Stockport. He selected the subjects for Mr. Quarumby's trance addresses. The effort was a success in every respect, and threw Manchester into the shade. The people were deeply interested, and if similar meetings were held in other towns, such as Macclesfield, there would be great results. He had faith in the literature, and regarded Mr. Burns as a complete martyr, and deserving of more support. It was the duty of every Spiritualist to do what he could to aid him in his work.

Mr. Sutcliffe, Rochdale, thought a great work could be done in getting up meetings at other places, as at Stockport. He proposed that at the afternoon conference the speakers should be limited to six minutes, and so allow all to have an opportunity of addressing the meeting.

Mr. Booth, Failsworth, proposed that Newton Heath should be opened up by public meetings. It was a perfect hot-bed of orthodoxy, as much so as Stockport. A few circles had been formed, and they were going on successfully. He stood there for the first time to declare himself a Spiritualist. He had been a Methodist. He heard of Spiritualism first from the "John King" number of the MEDIUM. He went to a meeting to oppose the new ideas, but got a question answered which rather staggered him, and sent him home to reflect. As far back as sixteen years ago he had been able to obtain remarkable table movements, but at that time he did not understand the meaning of them. He was now determined to spare neither money nor pains to get to the truth of the matter. At Liverpool he attended a seance by Tom Eves, and there he witnessed physical manifestations which strengthened him in his progress. He was thankful to say that he now believed in spirit-communion. He had seen, heard, and felt. Ministers had discarded him, scoffed and said they felt the smell of brimstone about him. He had been turned out of the Wesleyan body, but that was their shame, though to him it was a blessing. Spiritualism had made him a happier man and taken the fear of hell from before his eyes. It gave him better thoughts of God and of man. He now regarded all men as brothers, and did not consign his neighbour to hell if he chanced to differ from him. He warmly recommended family circles and have spirit-communion at their own firesides.

Dr. Brown, Burnley, had an experience something like that of the last speaker. He had belonged to no sect, however. He went to Blackburn circle, thought it all humbug, but went again and saw a little further into it. Then he commenced a circle at home, and sat three months with his wife and child, though he got nothing till near the end of that time. His first communication was an affirmative to go and hear some particular discourse. Spiritualism had since then taught him much; it had made the truth of immortality clear. Now he got good manifestations. He showed the MEDIUM in his window. He had suffered much for the cause, and felt that he wanted support from others in the work. His boy was distributing from house to house a large parcel of the MEDIUM which had been sent down from the Spiritual Institution.

Mr. Meredith spoke of the importance of the work going on in Liverpool. He had again put on the harness, and entered a field of labour from which he thought he had retired. He then gave an outline of the work which he described in a recent communication to the MEDIUM. At Dr. Brown's circle he had witnessed grand manifestations. Through that gentleman's mediumship he had conversed with spirits who replied in the direct voice.

Mr. Schofield, Oldham, thought that contents-bills of the MEDIUM should be exposed at the news-agents shops as widely as possible, and that active Spiritualists in the various towns should give their aid in the matter.

Mr. Joseph Robinson, Blackburn, complained that there had been a delay in delivering the MEDIUM in good time. Other speakers in reply said that it was the fault of the newsagents.

Mr. Walker, Bolton, said he had his delivered to him every Friday evening. Mr. Robinson continued to observe that the more he had

pushed the literature, the hotter the opposition became, and he thought it best to go on slowly.

Mr. Kelsall, Manchester, said he delighted in getting up a good heat, for then he administered a little cooling medicine.

Mr. Burns observed that though he had given his experience as to what could be done to circulate progressive literature, he did not urge the same course upon all. Every population was not alike open to the reception of literature, and every man had not the tact to do work in that direction.

THE AFTERNOON CONFERENCE.

After dinner the business of the day was resumed at the Co-operative Hall, Bridge Street, and Dr. Mack continued his healing at the Reform Club. The Co-operative Hall is a spacious room, capable of seating about 500 sitters. In the afternoon the concourse of friends was much more numerous. There were Spiritualists present from a radius of forty miles. It was a pleasant sight to see so many earnest, harmonious, and hearty workers in a cause which they were deeply devoted to. An excellent selection for chairman was made in Mr. Cordingley, a gentleman of the town of ripe experience, well known, highly respected, used to the administration of public business, and a warm worker in all progressive movements. After a hymn had been sung, Mr. Quarumby gave a suitable invocation, and then the chairman delivered the introductory address. The venerable chairman said he had been asked to preside, and he was happy to do anything in his power for the cause which had brought him out of darkness and doubt into light and peace. Orthodoxy never had suited him—he could find no rest there. He was thankful for being introduced to Spiritualism, though at the time he would not have liked to acknowledge to all where he was going. It must be something very powerful indeed to bring him thus before an audience, and he was glad that it was Spiritualism which placed him in a position which he had not occupied before that day. He would never turn his back upon it; his convictions did not depend upon testimony alone, he had seen much for himself, though not so much as many around him. The more he read and the more he knew the better he liked the truth of Spiritualism. Speaking of the business before the meeting he said they had no church, creed, sect, or organisation, but simply a temporary committee to endeavour to spread the truth by going to places and opening up meetings where there were no local Spiritualists to do the work. He regarded that meeting as an argument on behalf of the inherent vitality of Spiritualism, for without any selfish interest or external bond all had come there for the pure love of the truth.

Mr. Quarumby then briefly referred to the report which had been so fully discussed at the morning meeting, and the conference at once proceeded to the election of the following committee:—

Secretary: Mr. James Sutcliffe, 21, Elliott Street, Rochdale.

For Oldham	...	...	Mr. T. Kershaw.
" Salford	...	...	Mr. George Dawson.
" Manchester	...	...	Mr. Chiswell.
" Bolton	...	...	Mr. Edgar Ashbury.
" Macclesfield	...	...	Mr. Hammond.
" Failsworth, Hollinwood, Woodhouses, and Newton Heath	...	...	Mr. Booth.
" Bury	...	...	Mr. Raby.
" Hyde	...	...	Mr. Hartley.
" Rochdale	...	...	Mr. Parsons.
" Burnley	...	...	Dr. Brown.
" Blackburn	...	...	Mr. Walsh.
" Heap Bridge	...	...	Mr. Singleton.
" Rishton and Enfield	...	...	Mr. George Ormerod.
" Stockport	...	...	Mr. John Rogers.
" Heywood	...	...	Mr. Taylor.
" Rochdale (21, Elliott Street)	...	...	Mr. James Sutcliffe.

These officers having been elected, Mr. J. Walker, Bolton, moved that a vote of thanks be accorded to the old committee for their services. This was seconded by Mr. Knight, and the chairman, in putting it to the meeting, observed that the goodly assembly of that day was very creditable to the old committee. The motion was carried.

Mr. Sutcliffe, in reply, said they had simply done their duty. He was sorry not to see the old faces again on the committee. They were good men, and he hoped the new selection would work as harmoniously.

After some discussion, it was resolved that the next quarterly conference be held at Hyde on the first Sunday in February.

Mr. Sykes, Oldham, said he would pay for the hall to open up the cause in Glossop if speakers would aid him.

Mr. Kershaw, Oldham, invited all present to be at their tea-meeting on Christmas Day.

Mr. J. Walker read a letter from Mr. W. Russell, Birmingham, in respect to a union of speakers, to enable secretaries to meet with ready aid for the platform.

Mr. Johnson observed that the same thing was already in operation in another form. He recommended that the letter be placed before the committee, and that Mr. Russell receive an acknowledgment of thanks for his earnestness.

Mr. Burns offered the use of these columns to aid that committee or any other in carrying out their purposes for the advancement of the cause.

Mr. Meredith spoke in favour of healing. That form of mediumship should be much more abundantly cultivated. He had treated 218 cases in one town in the space of three weeks. He said he was about to commence a series of lectures in that hall.

Mr. Burns publicly named two children of Mrs. Pearson, and delivered a short address appropriate to the occasion.

Mr. Kelsall told an anecdote as to how he gave up smoking.

Mr. Johnson advocated the association of Spiritualism with temperance principles.

Mr. Kershaw spoke for moderation.

Some discussion on the approaching services for Institution Week closed the conference.

Immediately after the proceedings terminated, an excellent tea was served in the hall, of which about 150 persons partook; at the same time spiritual literature was sold and distributed.

the ever and much pleasant intercourse, having been enjoyed, Mr. Cordingley conducted the service, and Mr. Burns delivered a lecture to a very good audience, who paid great attention to the remarks made. At the close a deep impression was made by a gentleman stating that his son, a young man, who had been blind of one eye since he was three years of age, had been restored to the full use of the organ under Dr. Mack's treatment that day. The young gentleman also gave his testimony, as did his employer and others who knew him. Next week we hope to give a certified statement respecting this remarkable operation. Dr. Mack treated nearly forty cases altogether at Bolton, and did much good. He received many invitations to visit other places. Altogether a grand day's work was done, and next week we may make a few remarks on the state of the cause in Bolton.

MRS. ILLINGWORTH AND MR. COATES AT DOUGHTY HALL.

On Sunday last an unusual interest attached to the service at Doughty Hall from the appearance on the platform of two of our provincial mediums—Mrs. Illingworth of Bradford, and Mr. Coates of the Psychopathic Institute, Liverpool. The trance address of Mrs. Illingworth, was given with great fervour and earnestness, for the expression of which her robust physical frame eminently fitted her. The subjects, if somewhat wide in range, were characterised by a high tone of religious thought. The character of God was vindicated from the many inconsistencies which theology had imputed to it, and a comparison was made between the Jehovah of the Ancient Hebrews and the Infinite Spirit who pervades the universe. The accredited rule of a personal God was also contrasted with that of the all-pervading power which finds its expression in the beautiful and unchangeable laws of nature. The violation of those laws, if not in open act, was common enough in spirit, by those who nevertheless prided themselves on their high morality and Christian life, showing how little of the "worship in spirit and in truth" prevailed amongst them. The orthodox belief in the atonement was the refuge beneath which was enacted some of the greatest enormities of which man was capable. To man himself must man be responsible, and the salvation of his soul could only come from his efforts to suppress the evil tendencies of his nature, and to purify it by the communion of the angel-world. Seek that by prayer and contemplation, and departed friends will work on the other side to bring the spirit-help that is needed, and they themselves would come to the fireside and whisper words of love and joy from the immortal land, that shall encourage the exercise of such purity as shall fit the spirit to enter the pearly gates of heaven.

After a short pause, during which a hymn was sung, the spirit resumed its control of Mrs. Illingworth, and with great vigour attacked the belief in a Trinity of the Godhead, and the tortures of hell. The unity of the Divine Spirit was dwelt upon as taught by all the realms of nature; and as to the flames of hell, the tears of angel-mothers alone would put them out.

At a subsequent part of the evening Mrs. Illingworth passed under a Scotch control, the language being characteristically different from the native Yorkshire dialect of the medium. The church-idea of a building raised by hands of stone and mortar was strongly deprecated, and the tabernacle within the soul was declared to be the one and only true church of the living God. The world's churches wanted the true spirit, and their priests lacked the divine gifts. Where, it was asked, did the combined healing power of soul and body emanate from the pulpits either of kirk or chapel? Deeds of love and power, sanctified by angel influence, should supplant empty words and vain priestly attire.

The control narrated its experiences on entering the spirit-world, looking around in vague astonishment for the "great white throne, and the lamb, and the harpers, and the thousand singers," and even for God himself, who never yet had been seen, all of which had formed the earth-idea of heaven. Angels there were in all degrees of blessedness; and these were they who, coming down to earth, made this the dispensation of the "Comforter;" in other words, the age of angel-ministry to man. Thus ended Mrs. Illingworth's interesting addresses.

If, from the absence of mental culture in the medium, the more profound flights of science and philosophy could not be attempted by the controlling spirits, which defect they themselves several times recognised in the course of these addresses, there was, at least, in Mrs. Illingworth abundant capacity for much sound religious philosophy and practical common sense; and the energy, physical and mental, with which great truths were uttered, was such as to grasp the audience in magnetic sympathy, and to deeply impress them with the mysterious powers of the spirits over the human mind.

Mr. Coates rose to offer a few remarks on the movement in Liverpool and neighbourhood, which he commenced in his normal state, but a very few moments elapsed before, with the gentlest breathing, the inspirational control took manifest possession of him, and with changed voice and expression, but not in unconscious trance, he proceeded with his address. The spirit-control turned from the particular to the general, and plunged at once into the duty of advocating the truths of Spiritualism among men, as did the Nazarene of yore when he trod the pathways of yonder Palestine. Preaching the new Gospel in a spirit akin to that in which he taught, men would be raised to a nobler conception of religion than the theologies of the day could teach.

With an eloquence full of poetry and loving tenderesses, the control described how spirits from the angel-world came to the homes of men; how the hour of solitary contemplation was the hour of conscious or unconscious spirit-communion; how the work of this world, in its various departments, had the sympathising co-operation of spirit-agency; how, in particular, they had in special charge the mission of Spiritualism—raising up and developing mediums, producing phenomena, and clearing the terrestrial atmosphere of thought of those dark mists which intercepted the light of heaven from reaching the human mind. Men needed to be kindled into sympathy with the spirit-spheres, by the presence among them of their now angel-friends; and when that sympathy became more general the pathway between the terrestrial and the celestial would become an ever unbroken bridge for the crossing and re-crossing of spirits, angelic and human.

Embodied spirits here must do the work that is theirs to do; in the home, in society, in every sphere of life—moral, social, and political—in

the hall or in the open field; and the general influence of the spirit-world will ripen it into golden fruit. Mr. Ashman, of the London Psychopathic Institution, made reference to the statement which recently appeared in the *Daily Telegraph* respecting a proposed movement to bring down the restraining force of law upon the magnetic healers of the sick. He thought it as rational to say to the sun, "Stand still," as to attempt to arrest the exercise of the God-given power, now inherent in so many, to heal the sufferings of mankind. The jail had no terrors for him. As of old, angels could pass through prison-walls and hold fellowship with us, and give renewed magnetic power to heal and work when liberated. The healing power was a divine gift, which needed no diploma of the colleges, and which no persecution from licensed doctors could take away. It was an essential part of the modern spiritualistic dispensation, and as such would hold its own when medical colleges had crumbled into ruins, for its essence and power were of divine love.

Mr. Coates briefly referred to the open-air mission, in which he had been successfully engaged in Liverpool, and thought it was the only channel through which a large class of our fellow-beings could be reached. To carry Spiritualism to the poor, the "highways and the hedges" must be resorted to, and they, to whom truth was as valuable and precious as to others, "would come in."

MR. MORSE'S RECEPTION AT THE CAVENDISH ROOMS.

The return of Mr. Morse to England after a lecturing tour in America of twelve months, has been made an occasion for giving him a welcome.

The reception took place on Wednesday, Nov. 3rd, at the Cavendish Rooms, in which a large company assembled.

Refreshments were partaken of as a social introduction to the proceedings.

A duet upon the piano by the Misses Withall marshalled the audience in their respective seats.

Mr. Benjamin Coleman presided. His address comprised a review of the progress of Spiritualism throughout the world during the past year, but as the incidents adduced have been already reported in the spiritualistic journals, it would be superfluous to reproduce them. Referring to the return of Mr. Morse, Mr. Coleman expressed the gratification of his English friends at the success he had met with in America, where he had secured a place in the affections of our Transatlantic friends. He also referred to the great change, morally and mentally, through which, under the educational influence of his guides, Mr. Morse had consciously passed within the last few years, fitting him the more as an instrument in the work of the spirit-world on this earth. At the chairman's request, the audience rose and thus gave the welcome to Mr. Morse.

Mr. Morse in response, expressed his gratitude, remarking that he trusted his friends would ever judge him by his deeds. Time heals all wounds, and rights all wrongs. In reference to the allusion made by the chairman, as to the change that had been wrought in him mentally and morally by the development of his mediumship, so great was it, that it seemed to him, instead of eight years, he must naturally have lived two thousand years to have arrived at the present status. He then proceeded to review the progress and status of Spiritualism in the United States, inevitably an imperfect one, from the fact that his sphere of labour had been limited to the Atlantic seaboard States. He could not portray American Spiritualism in a very satisfactory light, —not from any radical defect, but from the transitional state of the movement. He had only visited one Southern State, Maryland. In the city of Baltimore, where he lectured, a large amount of superficial opposition had to be encountered among the public, but, privately, Spiritualism was well received. The Children's Progressive Lyceum was a flourishing institution. In Philadelphia, the external machinery of Spiritualism was described by Mr. Morse as very efficient, consisting of a lyceum, library, and magnificent lecture-hall. Public mediums were abundant, and the spiritual philosophy had taken a deep hold of the people,—it was a sect of their homes, and was publicly recognised. Boston was spoken of as the centre of American Spiritualism. The *Banner of Light* and its energetic proprietors came in for high praises on the part of Mr. Morse. The "Music-Hall Society of Spiritualists" took the lead in organisation; the "Boston Spiritualist Union" was also accomplishing good work; the Lyceum and the intelligence of its pupils were highly spoken of; Spiritualism was decidedly a recognised fact in Boston, so much so as even to win the respect of the press. The signs of test-mediums, clairvoyants, and magnetic healers were conspicuous on the houses. Several other Societies of Spiritualists kept the subject continuously before the people. An attempt had been made to erect a Boston Spiritual Temple at an expense of thirty thousand dollars (about £6,000), but proved a signal failure. Mr. Morse proceeded to describe certain seances that he had attended in the United States, specifying one with Mrs. Lord where remarkable physical manifestations took place. Mrs. Lord received much praise for her frank and open conduct as a medium, and the facility offered to investigation. Seances with Mrs. Thayer, the flower medium, at which white pigeons made their appearance, were dwelt upon. At another seance under test conditions, objects from the vegetable kingdom were brought, also a beautiful white fan-tail pigeon, which Mr. Morse brought over with him to this country, was in its cage placed before the audience. In Maine, Connecticut, and Massachusetts, the public were more apathetic towards Spiritualism, but the zeal of its advocates was commendable. Referring to two camp-meetings which he said it was his good fortune to attend, Mr. Morse said, that they reveal the fact that American Spiritualists are alive to the important issues underlying the religious, political, and social constitutions of society, and however wild many of the schemes broached may be, and to which he was not prepared to assent, they are certainly indications of a keen appreciation of the necessity of reform. The flourishing condition of the New York Society and its Lyceum were adverted to. Of organic coherency little could be said; and a federal union of Spiritualists in the United States was but a doubtful hope for the future. Mr. Morse described his visit to the studio of the well-known spirit-artist Mr. Wells Anderson, in New York, when was commenced, Mr. Anderson being blindfolded, the outline of a picture which, during about eight or nine sittings of

twelve or thirteen minutes each, under the same conditions but Mr. Morse being far away. A portrait of an exact and beautiful portrait of Mr. Morse, Chinese control. This portrait was placed in view of the audience. In closing his remarks Mr. Morse stated that in obedience to his spirit guides, it was his intention to return to America next May and would probably remain away two years. He proposed to go south as far as New Orleans, and westward to California, whence he would probably set sail for Australia.

After a short interval, the Misses Olarton sang a duet, and Mr. Morse passed under the control of the "Strolling Player," who, in his customary humorous manner, made many good points by comparing Spiritualism to an inkstand.

A song was then given by Miss Sexton. Mr. Martin B. Smith proposed a vote of thanks to the Chairman Mr. Coleman, whose reply brought the proceedings of the evening to a close.

NEW PHYSICAL MEDIUM.

Dear Mr. Burns,—Perhaps you will be rather surprised to receive a letter from such an unimportant place as Bistriek, but that which we have to write about will not be less acceptable to the Editor and the readers of the Medium—at least, it is hoped not—for coming from a place comparatively unknown. On Saturday last, October 23, a number of Spiritualists, including two mediums, were, by special invitation, entertained to tea at the house of Mrs. John Lord, of the above-named place.

After tea, all the persons invited for the evening having arrived, we adjourned to the front room to hold a dark seance. Our spirit-friends seemed impatient to begin manifesting themselves through their respective mediums, and directing us where to sit. All arrangements being completed, the lights were put out and we were informed that they (the spirits) would exert their power and try to bring us a bunch of foreign grapes, in the meantime, we were directed to sing. Within five minutes of the time of the gas being turned out, we were ordered to light up again, and, wonder of wonders! there, on the table before us, was a splendid bunch of fresh grapes, which made some of us rub our eyes in wonderment and surprise. Subsequently we were informed they had been brought from Lisbon, the time being four minutes, two spirits having been engaged in bringing them.

We now changed our positions, which was done several times during the evening; when instructed by the controlling powers to do so. On the table we had a number of musical instruments, comprising a banjo, tambourine, triangle, whistle, two bells, and something else, though not musical, played a very important part in the evening's transaction, namely, a large inflated bladder.

We had the whole of the instruments played, both separately and two at a time; they were also carried about the room, touching the sitters when asked to do so, sometimes quite gently, at others quite the reverse, making us cry out, "Enough, thank you." We had also a song from a "Circassian girl," which, of course, we could not understand.

When the gas was lit again, the instruments were found distributed among the sitters in rather an amusing manner. One lady was crowned with a tambourine, a gentleman had the bells under his chin, and a tin whistle under his vest, &c.

The lights were turned out again, and we had a repetition of what we had had before, with an addition, for when we were ordered to light up we found a vase, a bottle containing phosphorus, and a fan on the table, which were afterwards replaced on the mantel-shelf, but not before we felt them going the round of the circle. Our faces were bound with the grass from the vase; we were touched with the bottle, and were fanned in a very agreeable manner with the fan. Nearly all felt spirit-hands touching their faces with fairy-like touches, then again with a hearty slap, pulling noses and whiskers, and the hair of our heads, with a force, when asked to do so, anything but pleasant to bear, making the tears start from our eyes. This must have been to show us their power.

The table, which, by-the-by, was an unusually heavy one, was tilted on to some of the sitters' knees, and then laid sideways on the floor, and, in compliance with the desire of Mrs. Lord, it was lifted up from the floor, knocking the gaselier in doing so. We could see it distinctly, on account of some phosphorus being on it. Soon after, we had instructions to light up, and the table was found to be on the top of the medium's shoulders, a feat that all present confessed their inability to do themselves. We might call this turns-about, for just before that, the medium and the chair on which he sat had been lifted on to the table while we had hold of hands. The same medium was also tied fast to a chair, a long clothes-cord being used for the purpose. We were permitted to remain at one end of the room, he being at the other. We all joined in singing a hymn, and, whilst doing so, lights were seen quite distinctly descending on the head of the medium, like long streaks of silvery lightning; and in less time than it took to tie him he was free, and we lit up. He seemed to have no redness, or marks on his limbs, to indicate a struggle. The cord was found under the table, wrapped up. An attempt was made for materialisation, but did not succeed so well as the other manifestations, but a light was seen on the table in the form of a mist.

Spirit-hands were seen many times quite plainly grasping the bladder, &c., on which some phosphorus had been rubbed. The hands that were seen were those of a black or red man. One of the controls here told us he would let us see what "Little Bobby" the black boy would do, and give us something to remember him by. Almost instantly the bladder was taken from the table, and used right and left in a manner that bid fair to burst it, and producing thunder-like cracks on the heads of the sitters; one or two individuals who asked for it got it in good style. Every instrument was knocked about right earnestly, part of a tune was played on the whistle, and then, for a grand crash, every instrument was swept from the table and spread about the room.

All the phenomena were of a first-class nature, and gave every satisfaction both to Spiritualists, investigators, and sceptics, all being convinced of the genuineness of the manifestations. Everything passed off without a hitch, and we spent a very pleasant and agreeable evening, from which, it is hoped, much good will spring. Great credit is due to our kind hostess for her kindness; nothing, in fact, seeming a trouble to her. All minds were apparently harmonious, and bent upon rendering every assistance to our spirit-friends. There was also a predominance of the

physical element present, which, no doubt, gave them better power, of which you will think, with us, they took good advantage. One of the controls suggested we should let brother Burns know a little of the success of our dark seance, but wished us to be brief, and if we have taken up too much of your valuable space, we must apologise for doing so.

But we think we have so much to tell that we cannot cram it into a line or two. The controls also wished us distinctly to state that the mediums are not public ones; but they promise, if the mediums will only give themselves into the hands of their guides, they will try to do more wonderful things than they have done hitherto, and thus spread the cause further through the instrumentality of their mediumship, which we think is very interesting; they bid fair to become noted mediums if they go on developing. The guides also state that possibly they will at some future time bring them out publicly. Good tests were given during the seance, also one or two communications, which were very gratefully received.

The names of the mediums are Earl Walker and Fred Linsance; controls, "Babou Gerah," "Eagle Eye," and "Little Bobby." Friends were present from Bistriek and the district.

MARY LORD,
PHILEMON ASPINALL,
ISABELLA ASPINALL,

JOSEPH CHAMBERLAIN,
WILLIAM RAYNER,
ANDREW GREEN.

REMARKABLE MATERIALISATIONS AT MR. WILLIAMS'S SEANCES.

To the Editor.—Dear Sir,—On Saturday last I formed one of a small but harmonious circle at the rooms of the above well-known medium. The usual seance was first held in the larger front room, at which the phenomena of spirit-voices (distinctly audible while Mr. Williams was engaged in conversation), spirit-hands, and playing upon musical instruments, &c., took place, "Peter" creating much amusement by his drolleries and funny remarks. We were next directed to sit for materialisation, and Mr. Williams took his place in the cabinet in the smaller room, the folding-doors dividing the rooms being left open. Soon after we had taken our places, and joined hands, two figures, each bearing a light, were dimly visible in the front room. Being seated near the folding-doors, I heard a chair being drawn along the floor of the front room, and stop close to where I sat, succeeded by a rustling as of stiffened garments, or drapery, on the chair in question, and almost immediately the figure of "John King," draped in white, stood by it, his face illumined by the light in his hand. Upon my asking if he had occupied the chair, he replied, in clear, distinct tones, "Yes, Robson, I have taken the vacant chair beside you," and again sat down on the chair, being seen to do so by the sitters.

This seemed indeed a realisation of the words in Longfellow's inspiration, "Angel Footsteps." The spirit also allowed the light (so frequently described in your columns) to be examined by the circle, he passing to each in turn; also conversed with and kissed two ladies, and once rose in the air near the folding doors—his head in close proximity to the ceiling, and his features plainly discernible by the light he held. Four or five other spirits also materialised, and were recognised by a lady and gentleman present.

It should be stated that none of the spirit-forms came from the cabinet, and on Mr. Williams being informed of this upon returning to his normal state after the seance, he seemed greatly surprised to hear such had been the case.

I will not further trespass upon your space, though other interesting details might be given.—Yours faithfully,
J. G. ROBSON.
35, Edmund Place, Aldersgate Street, E.C., November 9, 1875.

AN APPEAL FROM NOTTINGHAM.

To the Editor.—Dear Sir,—Our Conference is over; the pleasant greetings and your stirring and eloquent address are now things of the past. I cannot doubt but much good will result from our meetings. Will you now permit me to carry out the suggestion of Mr. Burns as to inviting other speakers and mediums to our platform? I wish to invite all normal and inspirational speakers who would be willing to come for railway fare and entertainment, and give us a similar treat to the one just enjoyed, to send to me their addresses as early as possible. I shall also be glad to receive the terms and addresses of physical and materialising mediums who could come and spend a day with us. Many of the friends here would gladly welcome our Newcastle mediums, who are able to give such unmistakable proofs of the existence of our departed friends.

Hoping the friends will reply early, Yours,

J. ASHWORTH, Cor. Sec.

72, Rowland Terrace, Heskey Street, Nottingham.

THE WHITE MESSENGER FUND.

To the Editor.—Dear Sir,—In replying to the paragraph of inquiry in your last number under the title of the "White Messenger Fund," I shall be glad if you will allow me to say that a portion of the money referred to has been judiciously expended for the benefit of the work of mercy for which it was collected, and that the remainder is in the safe keeping of a well-known lady. There are circumstances which render it inadvisable for a complete statement to be published at present, but I shall be happy to give any information privately to any subscriber or friend who will apply to me. I write this knowing the circumstances, but have had nothing to do with the collecting of the money or with its custody, and am, yours truly,
EDWARD T. BARNES.
The Holmes, Betchworth, near Reigate, 7th Nov., 1875.

To the Editor.—Dear Sir,—Noticing a paragraph in the Medium with regard to the funds collected for the "White Messenger," I, as secretary to the S.S., beg leave to say that the said funds passed out of my hands into those deputed by Mrs. Tappan's guides to receive them a few evenings before that lady departed for her lecturing tour in the North. Since that time, I am, of course, not responsible.—Yours,
Nov. 9.
A. C. BURKE, Secretary S.S.

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 " " 5½d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 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 newsvendors, 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 12, 1875.

THE HAPPY EVENING AT DOUGHTY HALL.

The arrangements for the *r union* of Wednesday next, Nov. 17, may now be said to be complete, so far as devolves upon the managers. The programme will comprise:—

1. Tea and refreshments to commence at 6.30, with musical accompaniments.

1. Dr. Sexton, Mr. Burns, and other friends will make a few appropriate remarks at intervals.

3. Music and singing, 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. B. Cartwright, Mr. Chew, Miss D'Arcy, Mr. Davieson, Mr. Deane, Miss Gilham, Mr. Griffiths, Mr. George Haxby, Miss O. Lane, Mr. Macdonell, Miss McKellar, Miss May, Mr. Ogan, Miss Sparey, Mr. A. J. Sparey, Mr. H. Sparey, Miss Tilley, Mr. E. W. Wallis, Mr. and Mrs. Ward, and Miss Evelyn Ward.

4. A few chemical experiments, illustrative of some of the phenomena of Spiritualism.

5. Electrical experiments with the induction coil and vacuum tubes, together with magnetic phenomena, by Mr. Slater.

6. 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.

7. 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.

The good results attainable by sympathetic social gatherings, and the commemoration of the opening of the Doughty Hall services, will present additional attractions, it is hoped, to many friends in town and from the country, who will have an opportunity of becoming acquainted with each other.

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

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

The last rehearsal will take place on Tuesday evening, Nov. 16.

MISS LOTTIE FOWLER'S SEANCE.—INSTITUTION WEEK.

Dear Mr. Burns,—I shall be happy to give a public light seance, of the same character as those recently reported in the MEDIUM, for the benefit of the Spiritual Institution, during the first week of December, at 15, Southampton Row. The price of admission I leave entirely in your hands. I have only to request that the names of those who purpose being present on the occasion may be transmitted to you at the earliest convenience.

Permit me, further, to mention that I expect to visit our mutual friends at the Hague some time during the month of December.—Yours truly,

November 9th.

LOTTIE FOWLER.

LIVERPOOL LECTURES.

We are glad to observe that two "labouring men" are still to be found on the platform of free inquiry, in science and philosophy, at least, in Liverpool. Labourers, without "hire,"—Dr. William Hitchman and Mr. John Priest—will deliver a course of lectures in the Temple of Truth, 110, Ilington, on the next four Sundays, the former at 3 p.m., the latter at 7 p.m. Subjects—"Religious Mythology," and "Churches and their Teachings." Admission free. Contributions optional.

THE HOME FOR SPIRITUALISTS.

The interest felt in this question is very gratifying. Mrs. Slater's excellent letter in the last issue of the MEDIUM covers the whole ground. The appeal has not been in vain. Several friends with the "indwelling kindness" have come forward with material assistance. Matters thus stand:—It is proposed to raise a loan of about £250 to fit up a Home with requisite accommodation, to be repaid by instalments. Portions of this are already subscribed for. If a few more of our friends with "generous hearts who possess ample means" will promptly come forward with the temporary aid, the Home for Spiritualists may in a few days become an accomplished fact. Spare funds thus devoted will be doing a true work of mercy. Prompt action is desirable.

The urgency of "The Home" has not supplanted the claims of the "Healing Institute," advocated several months ago, as feared by "Onward" in the able and kind letter of last week. Time is alone necessary for that question to solve itself in a satisfactory manner. Meanwhile, the interval has been fruitful in manifesting an amount of healing power in our midst truly surprising, and capable of being efficiently utilised in such an institution. As soon as certain important questions are settled in relation to it, the matter will be revived, and full scope will be afforded for the benevolent action of our friends.

R. LINTON.

MR. MORSE IN LONDON.

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

DR. SEXTON'S CONTINUED ILLNESS.

We learn with regret, just before going to press, that Dr. Sexton is still so seriously ill as not to have left his bed. It is, therefore, very improbable that he will be sufficiently recovered to conduct the services at the Cavendish Rooms on Sunday next. Among the public speakers in the movement, there are, no doubt, many who will volunteer to take his place. Mr. Shorter will, we believe, do so in the evening. The doctor speaks of this as the first serious illness he has ever had in his life. Both the spirits from whom he has sometimes received valuable advice and his medical friends in the flesh, agree that the whole thing is due to a severe and protracted mental strain. Dr. G. B. Clark has been most assiduous in his attentions.

INSTITUTION WEEK AT OLDHAM.

Dear Mr. Burns,—On Sunday next Mr. Johnson speaks here, on behalf of the Institution, morning, afternoon, and evening.

My engagements are—Manchester next Sunday, 14th instant, Oldham November 21st. I received much benefit from sitting near Dr. Mack. He has some grand influences with him, almost overpowering to me.—Yours truly,

S. H. QUARMBY.

November 8th, 1875.

WHITE MESSENGER FUND.

Desmond Fitzgerald ...	...	...	...	...	£1 0 0
"Pity" ...	...	...	...	...	0 5 0

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON

Lectures and Debates every Thursday evening.

November 18.—Mr. J. MacDonnell: "The Probable History of Jesus from his Twelfth to his Thirtieth Year."

November 25.—Mr. W. H. Godfrey: "The Future Programme of the Liberal Party."

Dr. SMITH, the eminent physiognomist, is lecturing in New Brunswick to large audiences.

MR. HERNE'S SEANCES AT THE SPIRITUAL INSTITUTION.—Mr. Herne having special engagements, will not be able to give any seances at the Spiritual Institution during next week, except the private development circle, which will meet as usual on Tuesday evening.

DR. MONROE may possibly visit St. Petersburg during the winter. Rejecting liberal offers, he has decided to undertake the mission as a labour of love. The Russian investigators would be gratified by a series of sittings with him. His power appears to increase.

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.

RETURN OF MR. COATES TO LIVERPOOL.—After a week's visit to the metropolis, during a portion of which Mr. Coates supplied the place of Dr. Mack, who was absent in Lancashire, with much success and satisfaction, he returned yesterday to Liverpool. The visit, Mr. Coates informs us, has not been without considerable benefit to himself. He has received an accession of healing power, with indications of clairvoyance and the giving of tests.

BIRMINGHAM SPIRITUAL INSTITUTE, ATHENÆUM, TEMPLE STREET.—On Sunday last the discussion was postponed in consequence of special business for the committee. Mr. Smith will open his discussion on "Marriage," on Sunday morning next. In the evening Mr. Mahony lectured on "The Phenomena in connection with our Present Existence." On Sunday evening, November 14th, an Experience Meeting will be held after the usual monthly tea-party, which will take place at five o'clock in the afternoon. Tickets sixpence each. Mr. J. Mahony's present address is, 1, Anglesey Street, Lozells, Birmingham.

PULPIT PERSECUTION AND BUFFOONERY.

At Castleford, the Christians are annoying Spiritualists as much as lies in their power, and a correspondent asks for platform aid, and the assistance of a medium. The United Methodist Free Church hold their anniversary on Sunday, and on the following Tuesday, the "Rev." T. Ashcroft is to deliver a harangue on "Spiritualism," and "exhibit specimens of spirit-writing, spirit-photographs, and spirit-hands." Of course the Gospel has failed in the hands of this divine, and he has to resort to misrepresentations, abuse, and a stuffed glove to simulate a spirit-hand! What a god-send Spiritualism must be to such an exigent performer. The "Trust Fund" is to be augmented by the proceeds.

DOUGHTY HALL NEXT SUNDAY.

Mr. Burns and other speakers will address the meeting at Doughty Hall, 14, Bedford Row, at seven o'clock. Questions of unusual interest will be introduced for discussion. A full attendance is invited.

DR. MACK IN LONDON.

Dr. Mack has returned to town, and is treating patients with renewed vigour at his rooms, 26, Southampton Row. He did some good work during his recent tour, which we have not had opportunity to comment on this week.

A CHEAP PAPER AND INSTITUTION WEEK.

The movement for doubling the circulation of the MEDIUM at the new year, and having it for a penny per copy, is causing a deep interest everywhere. For the time, the friends of the cause feel that they have something important to work for, and they are working with a will. The Institution-Week agitation is so closely associated with the cheap paper, that friends find it easy to do something to promote the general end sought. Next week we shall give a list of seances, meetings, &c., to be held for Institution Week, also a list of subscriptions received. We have collecting-forms ready for those who can use them, and will gladly forward copies on receipt of post-card. To succeed in this work it is necessary to begin early and persevere to the final consummation.

MR. N. MORGAN has published a phrenological delineation of Mrs. Tappan, which we hope to give our readers at an early date.

ROBERT DALE OWEN is now well enough to resume his literary labours. He lectured a few days ago at the law school in Bloomington, Indiana, on "Villeinage."—*Boston Daily Evening Traveller*, Oct. 25th.

MR. B. CATLING of Peterborough, we see from a local paper, has won a twelve mile bicycle race. It would appear that an ardent Spiritualist is not devoid of physical prowess.

MERTHYR TYDFIL.—"I am glad to inform you that the cause is spreading in this district, notwithstanding the opposition that comes from some quarters. I think the more opposition we get the greater our progress.—J. T. DOCTOR." Our correspondent has been distributing a large packet of literature.

FATFIELD, COUNTY DURHAM.—Mr. Robinson gives a very cheering account of the progress of Spiritualism in this district. Recently Mr. Brown gave two beautiful orations to large audiences. Circles are being formed, and manifestations of a striking character are obtained. The question is taking deep root, and the truth will soon prevail very largely among all classes of the inhabitants.

A MODERN MIRACLE.—A New York letter says:—"If what is said to have happened to the Rev. S. A. Platt, a well-known minister of Brooklyn, be true, our Roman Catholic friends are no longer to enjoy a monopoly of miracles. Mr. Platt was afflicted with lameness in one knee for twenty-five years, and in both knees for three years prior to a certain Sunday in July, 1874. The lameness was so severe that he had to creep up-stairs like a child, on hands and feet, and was compelled to sleep with a feather-pillow between his knees, to avoid the pain caused by their coming together. But on the Sunday named a lady visited him, and, pitying his forlorn condition, she laid her hands upon his knees, and prayed that God might heal them. They were healed; and ever since Mr. Platt has walked with strength and ease, and without the aid of cane or crutch. He published an account of this 'miracle,' as he calls it, not long ago, and his fellowministers have ever since been sorely exercised over the matter. They have debated the subject in several conferences, and have proposed to depose him from the ministry unless he consents to get lame again. This severe step, however, has not yet been resolved upon."—*Reynolds's Newspaper*.

A COUPLE OF SONNETS.

I.

Build, build your churches; prop your crumbling towers,
Cavil about your tables and your rags;
Let gauds and baubles occupy your hours,
And the dark rites of darker days! Time wags,
The world changes, and the mind of man
Conquers the realm of darkness bit by bit;
Old faiths that rose ere men had learned to scan
The universe, and the ways of God in it.
Must change—are changing—and in vain you try
To make the sun of Truth o'er Gideon stand,
Or Time tell back his dial: old things die
And pass away; He knows it, and his hand
Sustains all, yet ye vaunt like the priests of yore
Whom Elijah mocked and slew on Carmel's shore.

II.

Go forth into the city, see how men
Are fretting out their hearts, or saying: "Lo!
The things ye talk of for our comfort when
We sorrow—they are lies—but lies that go
Sneaking about our lives in grim dark guise,
Mocking our aspirations;" and with scorn
They keep you at arm's length, the while their eyes
Are fixed above, beyond you, on a morn
That even now is dawning: thro' the clouds,
Lurid and blurred, the light is breaking fast,
And with rapt eyes they gaze, while ye, blind shrouds,
Keep your reverted looks bent on the past—
That past so full of sorrow, full of want,
That ye could naught assuage with all your rant and cant.

DEATH WARNINGS.—*The Hawick Express* gives an article on this subject, containing several instances.

A. J. RIHO.—THE HAGUE.—We regret that your questions did not appear sooner. You will find them discussed in the article headed "The Philosophy of Materialisation," by Mrs. Emma Hardinge Britten, which we quoted from the *Banner of Light* in our issue No. 290.

BRIXTON PSYCHOLOGICAL SOCIETY.—A Lecture will be given on Monday, Nov. 15, at the Gloucester Hall, 273, Brixton Road, by A. P. Ashton, Esq. Subject: "Spiritualism; Is it a Myth or a Verity." Chair to be taken at eight o'clock.

MANCHESTER.—Mr. W. Hesketh having been for some time prevented by circumstances from taking part in the movement as usual, intimates that he is now again in a position to become a helper in the cause of truth, and is to be found at 23, Lemerby Street, Moss Side.

MERTHYR TYDFIL.—"I am glad to see that Institution Week is to be kept up this year again, and I hope that it will be the means of assisting the cause financially. I shall cheerfully subscribe my mite towards such a noble object, and I hope that all who are true Spiritualists—Spiritualists to the backbone (and I believe they will), will do the same.—J. T. DOCTOR."

DUDLEY.—The first lecture on Spiritualism was delivered in the Temperance Hall, Dudley, on Thursday last by Mr. Mahony, of Birmingham, to an appreciative, though not large, audience, the subject having been "Is Spiritualism a Delusion?" Mr. Mahony will lecture again in the same place on Thursday next, November 18th, when Dr. Ballenden, of Sedgley, is expected to preside.

SIGNS OF THE TIMES.—To the Editor.—Dear Sir,—It appears to me that it is impossible not to see how the principles of Spiritualism are gradually taking, by stealth, the minds of many pious people of all denominations, but more especially of the Established Church. The words of the Rev. W. J. Kennedy at the Church Congress bear remarkable testimony to this in his Paper on "Religious Education." After exposing the incursions of materialism and their danger, he went on to say: "It was Samuel Taylor Coleridge, I think, who sagaciously observed that everyone was in soul an Aristotelian or a Platonist, which means, in other words, that everyone has a bent either to materialism or to what I will call Spiritualism. Now, we want to make our scholars Platonists; we want them to feel that they are spirits, connected with an unseen world." It is a pity that Mr. Kennedy has fallen into the vulgar error in his distinction between the Aristotelians and Platonists, but this does not alter the strength of his argument, so far as we are concerned, at all, for, whatever were the tenets of the Aristotelians, Plato and the Platonists were clearly Spiritualists.—Yours truly, OBSERVER.—October 14th, 1875.

PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.,

November 12th, 1875.

INSTITUTION WEEK.

Last year, at the suggestion of Mr. Thompson, the first week in December was set apart for Special Services, Seances, and Subscriptions towards the funds of the Spiritual Institution. The proposal met with a wide response, and a considerable sum was collected, which, like a dispensation of Providence, met urgent demands which could not otherwise have been supplied.

This year, the proposal has been again made public, and has met with a warm response throughout the ranks of Spiritualism. I have been asked to take steps for collecting subscriptions as an incentive to make the result as large as possible. It may be stated that next year the MEDIUM will be reduced in price to One Penny, necessitating the direct loss of several hundred pounds in the year, unless the circulation is very much increased. Towards providing for this possible loss, it is desirable that some fund should be accumulating, and hence the necessity for sustaining Institution Week vigorously this year.

To promote the end desired, Meetings, Seances, or Entertainments may be held; and the proceeds of admission may be devoted, in whole or in part, to Institution Week Fund.

The Collecting Sheet may also be filled up with small sums from every friend of the cause.

A Spiritual, as well as a pecuniary end is sought. By all uniting in Services, Seances, and Contributions simultaneously, a grand spiritual organisation may be effected, which will help all with the riches of spiritual life, as well as the resources of the Spiritual Institution with needful aid.

Contributions may be remitted at the convenience of friends, or during Institution Week, or immediately after.

J. BURNS.

ELONGATION OF DR. MONOK.

Mr. Editor.—Sir,—I hear that several startling manifestations of spirit-power have taken place in Dr. Monok's presence during his late stay at Ventnor, Isle of Wight; but I hardly think that anything which happened there could surpass what occurred at a seance at which I was present a few days since in Southsea. Dr. Monok's hands were held by two representatives of the press.

These gentlemen both declared that never for one instant had they let go his hands, yet upon the gas being relighted, an iron ring, which a few moments before had been lying on the table was found on one wrist, and a heavy chain was hanging on the other arm.

The gentleman upon the medium's right was lifted bodily on to the table, and I see from an account of his in the *Portsmouth Times*, that although he kicked out right and left to try and discover the body to which the arms that lifted him should be attached, his efforts were fruitless. But I must now proceed to relate the occurrence of the evening, and as the reception of the same as a fact would capsize most people's notions of the limits of the possible, I do not for one instant expect it to be received. However, my duty is plain enough. It is simply to relate what took place in my presence. The gentleman holding Dr. Monok's right hand, and who was still sitting on the table, suddenly declared that his arm was being dragged up, and almost simultaneously the gentleman who was holding Dr. Monok's left hand declared that Dr. Monok was being consorted.

Determined to see if such was the case, I leaned across and put my hand on Dr. Monok's knee, to be assured that he was sitting in the chair. I then felt up and down his body, which I found to be elongated at the least a foot (I think a foot and a-half would be nearer the mark). While I was feeling about his ribs and endeavouring to reach up to his chin, someone remarked, "How wonderful." This led "Samuel Wheeler," the Doctor's spirit-guide to observe, with a chuckle, "Oh, dear no, you are electro-biologised." Presently, "Samuel" said, "I'm going to lower my medium's body down; look out." And while my hand was still resting on the Doctor's knee, he settled down for all the world as a concertina would do, if stretched to its utmost limit, and the hand that stretched it was suddenly taken away.

"Samuel Wheeler" conversed with us for quite an hour, in the most sensible way, and several of his remarks were extremely witty. I passed a most pleasant evening altogether, in the presence of visitors from the bourns from whence no traveller has been supposed to be able to return, and I can only say that, in my opinion, if the conversation of some mortals had half the ring of wisdom and common sense that "Samuel" had, they would be much pleasanter companions than they are at present.—Believe me, very sincerely yours,

WILLIAM S. WATSON, Assistant-Paymaster, R.N.

H.M.S. *Monarch*, Portsmouth, November, 3, 1875.

MISS LOTTIE FOWLER.

To the Editor.—Sir,—When clairvoyants fail, their failures are frequently scoffed at and exposed, but when they are successful, people consulting them are sometimes either too much afraid of ridicule, or too idle to publish their success.

It is a common objection that clairvoyants do not always succeed with all inquirers, but it strikes me that were there no failures, those gifted with such powers would be more than human, and would certainly find their calling one of the most lucrative of professions.

However that may be, I think it but fair that I should bear witness to the extraordinary clairvoyant powers of Miss Lottie Fowler, who, at a seance on Sunday evening, the 31st October, perfectly astonished me with her true and graphic history of my life. In addition to her correct history of the past, the medium foretold events about to take place, some of which have already been verified.

I have hitherto been considered by my friends to be of a remarkably sceptical turn of mind, but, after the interview with Miss Fowler—when she remained in the trance for upwards of an hour—I must acknowledge that my scepticism has entirely vanished.

In conclusion, I can heartily recommend anyone anxious to test the truth of this marvellous power—whatever may be its origin—to devote an hour to the above-named well-known clairvoyant. E. N. JAMES.

Tottenham, Nov. 6.

OBITUARY.—The wife of Mr. Macpherson, of Yarmouth, passed on to spirit-life on November 4, after an illness of a few hours.

HULL.—Mr. T. H. Blakey sends a favourable report of the progress of the cause in Hull since the opening of the room in Portland Place. Mr. Blakey, in conjunction with Mr. Wood, is about to have several hundred bills printed and posted all over the town to the effect that the *MEDIUM* will be sold at one penny, and stating where it can be obtained. He has also ordered of Mr. A. Wales, bookseller, Waterworks Street, one dozen of *MEDIUM* weekly, to be given away, trusting it will be a stepping-stone to a large circulation in Hull. He also states an intention to set apart Institution Week for the purposes proposed. Such men of action are the truest friends of Spiritualism.

DR. MONOK AT RYDE.—The *Isle of Wight Times* occupies much space detailing physical manifestations in the dark through Dr. Monok's mediumship. After a seance, the persons who sat on each side of him, and had each of his hands placed over theirs all the time, started the theory, that possibly he covered both hands with one of his, and used the other to produce the manifestations. On another evening two persons, one of them a medical gentleman who had sat on one side of Dr. Monok during the seance in question, held him by the hands, and but few manifestations ensued. They seemed to have prolonged the experiment very much, almost by force. As we regard the matter, we can see no grounds for suspecting Dr. Monok; and it is no test of mediumship whatever to subject a medium to one trial under probably the most adverse circumstances. On the evening in question considerable phenomena were obtained in the light, which could not be simulated on the theory propounded, and raps occurred which could not be thus accounted for. The opponents of Spiritualism censure Spiritualists for getting up a theory as to the existence of spirits and their communion with mortals; but surely a theory involving slander of one against whom nothing is proved is much more reprehensible. Why do not investigators go and have fifty or sixty seances as did Mr. Crookes and other men of science, and then dare to come before the public with an opinion?

THE SOUTH SHIELDS MEDIUM.

Dear Editor.—Observing that the above valuable and excellent organic substance through which light passes from the spirit-world, is this day asking your readers to "give us any idea," I beg to state, as one of that legion, that the communication in question is substantially, but not literally, accurate in each of its details. Plotinus was born A.D. 203; and died in that of 270, respectively. Porphyry was his most eminent pupil, biographer, collector, and publisher of his philosophical works. Every scholar will readily admit that the control has simply made a venial chronological mistake (if any). Of course it is not impossible that Picius, Fabricius, Porson, and other Greek scholars, or critics, may have made the *lapsus penne*, and the founder of the Neo-Platonic school, and his medium, absolutely irrefragable. At all events, I presume Plotinus was not far from Lycopolis on or about either of the alleged dates of his nativity. The fact being that his early spiritual genius attracted the admiration of some leading minds; his soul seeming to have arrived at its union with molecular elements, filled with profound spirituality of sentiment, angelic idealism, and lofty conceptions of the religion of daily life. In short, this celebrated pupil of Ammonius was one of the greatest and best of men, and I hope his spirit has returned to bless us mortals with the riches of righteousness at South Shields or elsewhere. Will the control kindly Latinise the following:—

Ψυχὴ δ' ἐκ μέθεων παρμένη Αἰδοῦσα βεβήκει,
Ὁ πόμπιον γούσσα, λιποῦς ἀνδράγῃτα καὶ ἡβῃ.

May no modern Tiberius truly exclaim:—

"Sarus, O Buta, Exporrectus es!"

Yours fraternally,

Liverpool, Nov. 5th, 1875.

WILLIAM HITCHMAN.

To the Editor.—Dear Sir,—In the month of April, 1873, I received some communications which purported to come from "Plotinus," and at intervals since that date I have received others. They are all written and dated. It is my habit to carry about with me a pocket-book in which these communications are written from time to time. It appears to be easier to write when the materials are permeated by the atmosphere or aura of the medium, and the plan has the merit of preserving the writings in consecutive order.

I shall be most happy to copy some of these. Some are already printed in the "Spirit-Teachings" (*Spiritualist*, January 16, 1874); but the first communication has not been made public, and affords opportunity for a very conclusive test of spirit-identity. Three marked peculiarities distinguish it as to time, matter, and manner. The matter of the communication bears a peculiar relation to the time at which it was made. It opens with a remarkable statement, which the communicating spirit will readily recall, and the manner of writing is most strange. The spirit has preserved that handwriting in all his messages, and can, therefore, reproduce it.

Now, this seems to me to furnish a chance for most conclusive evidence of identity. I have not the faintest notion who the South Shields medium is. Whether he has seen "Plotinus's" alleged messages to me published already, I do not know. But I do know that the facts referred to above are unknown to him. Let "Plotinus" give such simple facts as will establish his identity through two independent channels. He can tell us through the South Shields medium:—

1. What he wrote for me in April, 1873 (substantially, of course; I do not expect more).
2. When and where he wrote it.
3. The peculiarity of the handwriting.

These points simply detailed, will establish beyond any reasonable doubt the fact that the great Neo-Platonist has not done with earth yet, and will add one more link to the chain of evidence for personal continuity of existence which is steadily being forged.

M.A. (Oxon).

Reference to a classical dictionary shows that the facts given are correct, except that "Plotinus" was born in 203. The particulars are just of that curious, gritty nature which I have remarked so often in similar communications made to myself. They all read like an extract from a biographical dictionary.

M.A. (Oxon.)

To the Editor.—Dear Sir,—Permit me to reply to the questions of the South Shields medium which appear in No 292 of your publication, that Plotinus was the most celebrated of the Neo-Platonic philosophers. After studying under Ammonius, he travelled into Persia and India, where he acquired great knowledge. He served in the army under Gordian, but when that emperor was slain he effected his escape and went to Rome, where he opened a school of philosophy. His works were published at the Oxford University Press, in three volumes, 1835. Born at Lycopolis, Egypt, A.D. 204. Died in Campania, A.D. 274. Porphyry, or Porphyrius, studied philosophy at Rome under Plotinus, whose life he wrote.

Now, as an investigator into the so-called spiritualistic phenomena, may I be permitted to ask whether the South Shields medium may not at some period of his life have read the foregoing; and may it not be possible that when in a state of trance, the knowledge thus acquired and forgotten is brought forward from "the store-house" of the brain in a way that is mysterious, certainly, but yet attributable to natural causes, apart from the spiritual theory. I only suggest this in a humble spirit of inquiry, and not with a view to ridicule those who believe in disembodied spirits communicating with us mortals.—I am, Sir, yours respectfully,

"INVESTIGATOR."

To the Editor.—Dear Sir,—The following may throw a little light on the query of the South Shields medium, relative to the identity of Plotinus and Porphyrius.

In the "History of the Intellectual Development of Europe," by J. W. Draper of New York, occurs this passage on Alexandrian Necromancy:—

"Thus Plotinus wrote a book on the association of demons with men, and his disciple Porphyry proved practically the possibility of such an alliance; for, repairing to the temple of Isis, along with Plotinus and a certain Egyptian priest, the latter, to prove his supernatural powers, offered to raise up the spirit of Plotinus himself in a visible

form. A magical circle was drawn on the ground, surrounded with the customary astrological signs; the invocation commenced, the spirit appeared; and Plotinus stood face to face with his own soul. In this successful experiment it is needless to inquire how far the necromancer depended upon optical contrivances, and how far upon an alarmed imagination. Perhaps there was somewhat of both, but if thus the spirit of a living man could be called up, how much more likely the souls of the dead.

It would be very interesting to know if the spirit now communicating at South Shields retains cognizance of the incident related above, or admits the authorship of the book referred to.—Yours very truly,
F. M.
64, Fonthill Road, N., Nov. 6, 1875.

SPIRIT-GRAPHY.

However satisfactory it may be to have the faces and forms of the dear departed once more depicted in the tangible shape of a spirit-portrait, it is pre-eminently so when we know that by every subtle precaution, the whole process is genuine throughout. What with Mumler's experiences in New York, and the Buguet fiasco in Paris, spirit-photography seems on the decline, but as these are merely my opinions, I will at once proceed with my facts.

Having heard of the trials and difficulties, as well as of the genuineness of Mr. Hudson, of 2, Kensington Park Road, as a spirit-photographer, I proceeded there, armed with a friend to introduce me, and three glass plates on which the forms were to appear, if any. On arriving at the establishment, I was introduced to a pleasant little old man, with hard lines of care written all over his face. Stating our business, and producing our plates, we at once mounted the stairs, and entered the mysterious room, the *sanctum sanctorum* of the mysterious old man and his ghostly visitors, thence to an inner chamber, where the process of sensitising or iodizing the plates is carried on,—preparing them for the camera. Having attended photographic seances for the purpose of obtaining the form, at the rooms of a prominent photographic firm in Liverpool, I was the better prepared to watch closely as well as to assist on the occasion. At the first sitting, a figure appeared upon the plate similar to that of my mother, and, although the features were not well-developed, I am perfectly satisfied as to the genuineness of the phenomenon. At the next attempt, I stood for my photo, being well aware that my mother was just tall enough to reach my shoulders with her head. This was successful also. The figure appeared standing at my right side, with its head level with my shoulder, as well as the form of one of my controls, said to be "V. Greatrakes." At the next sitting a number of curious forms or specks were developed, somewhat like spirit-lights. The fourth sitting was a failure, which fact I consider in itself a test. At the fifth and last sitting I was directed to make a number of passes apparently in the air, about the stand and chair, as they would give some expression of healing power, not so much as in myself but in connection with the superior forces that operated through my organism. On the plate a large cloud of magnetism appeared. In conclusion I wish emphatically to state—first, I did not communicate what I expected would occur. Second, that in two instances only did Mr. Hudson have anything to do with the operation, and that merely to take the cap off the camera; on the other occasions merely standing by the apparatus. Thirdly, that my friend, who is an M.D. and Master of Surgery, Dublin, is posted in the sciences generally, and is acquainted with the process of taking photographs, assisted in taking two photos, going through the entire operation himself, using the glass plates before mentioned, and that with a degree of success. I beg to subscribe my unflinching conviction, as far as it is possible to judge of any event in life, that the photos are genuine, the abnormal appearances are not the result of trick, and that Mr. Hudson is undoubtedly a genuine medium for spirit-photography.

J. W. COATES,

Of the Psychopathic Institute, Liverpool.

SUNDAY SERVICES AT CAVENDISH ROOMS.

On Sunday last, in consequence of the sudden indisposition of Dr. Sexton who was unable to leave his room, Mr. F. R. Young kindly consented, at almost a moment's notice, to officiate at the Cavendish Rooms. He delivered two discourses, the one in the morning being on the "Miracles of Christ." The congregation appeared greatly interested in the subject, one or two persons expressing a wish that the discourse should be published. In the evening Mr. Young took up the subject of the "Various ways in which Christians hinder the Gospel of Christ." He treated it in a very able manner, and in spite of the fact that those who were present assembled to listen to a discourse of a widely different character from Dr. Sexton's, the greatest attention was paid to Mr. Young throughout the service.

THE UNBURIED CHILD.

From the East of London comes a wailing cry of distress from a Spiritualist of some years' standing.

Mr. George Hagen, at Mr. Brent's, 17, White Horse Street, Stepney, writes us: "A sad calamity has befallen me; a little boy, five years of age, departed this life on Saturday night, and I have another one past hope. I am distressed to find the means of defraying the funeral expenses, my own health having suffered much during the past six months, partly from development. Will kind friends help me in this hour of need? I have tried all in my power to spread Spiritualism, and have lost friends who differ from me in opinion."

We have made inquiries into this matter, and the visitors we sent report that the rooms presented great desolation and distress.

An unburied child, and an emaciated boy, pining in his mother's arms, cannot plead in vain.

CHELMSFORD.—The Essex Weekly News speaks highly of Mr. Alwood's Lectures on Phrenology.

BATLEY.—Mr. Bennett writes us a short account of a social tea-meeting held by the friends of Batley on November 6, at which addresses were given by Mrs. Hollings from Churwell in trance, and by others in the normal state. It is proposed to hold such tea-meetings every month or so at the different circles, with a view to promote more union among Spiritualists, and to realise the encouragement arising from sympathy.

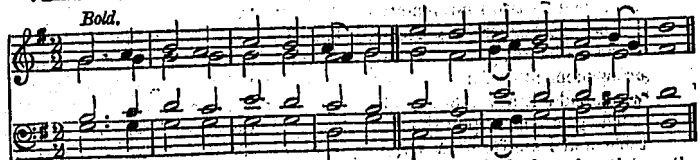
HYMNS FOR SUNDAY'S MEETINGS.

HYMN No. 81 in the "SPIRITUAL LYRE."

VIENNA.

8.7.8.7.8.7.8.7.

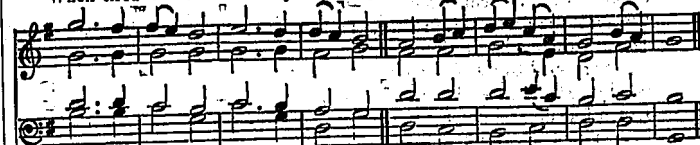
HAYDN.



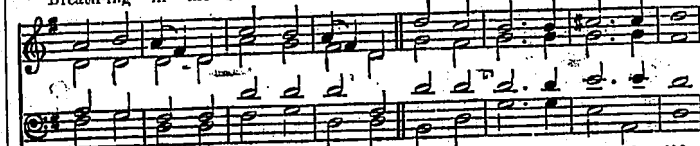
Come they, when the shades of eve-ning Ga-ther soft-ly o'er the earth;



When tired na-ture sweet-ly sleep-ing, Waits to wake at morn-ing's birth,



Breath-ing in the bur-dened bo-som Thoughts with such sweet coun-sel rife,



That we ga-ther strength from hea-ven For the dai-ly cares of life,

Come they, when the veil of sorrow Thickly mantles every heart, When the weary, anguished spirit, Sinks beneath affliction's dart;— Bright-winged messengers of mercy To each lonely stricken one, Bearing up their silent pleadings To a gracious Father's throne.	Come they, every woe to soften, Every dream of love to bless, Every hope of heaven to strengthen, Every evil thought repress. Silently, yet heavy laden With the joys no blight hath stained, Filling every thirsty fountain That the ills of life have drained.
--	---

Yes, they come, those angel whispers,
Sweetest balm for every smart;
Come to raise Hope's drooping pinions,
Come to lighten every heart;
Come to teach us all the lesson,
Meekly to adore our God—
Know his judgments, trust his mercy,
Bow beneath his chastening rod.

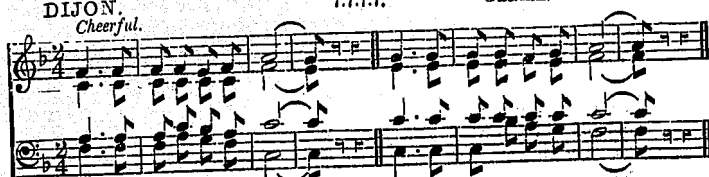
HYMN No. 16 in the "SPIRITUAL LYRE."

DIJON.

Cheerful.

7.7.7.7.

GERMAN EVENING HYMN.



Hail! the heav'nly scenes of peace, Where the storms of passion cease;



Life's dis-may-ing struggle o'er, Wearied nature weeps no more.

Welcome, welcome, happy bowers, Where no passing tempest lowers; But the azure heavens display Smiles of everlasting day!	O to think of meeting there Friends whose graves received our tears; Child beloved, and wife adored, To our widowed arms restored!
Where the choral seraph-choir Strike to praise the harmonious lyre; And the spirit sinks to ease, Lulled by distant symphonies!	All the joys which death did sever Given to us again for ever! Hail! the calm reality,— Glorious immortality!

HYMN No. 2 in the "SPIRITUAL LYRE."

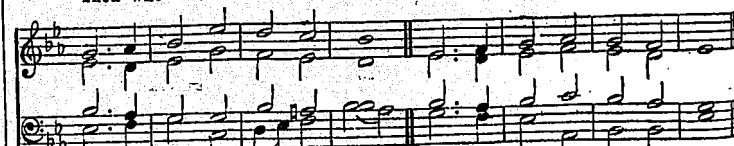
RATISHON.

7.7.7.7.

OLD LITANY, 13th Century.



Theu who art en-throned a-bove! Thou by whom we live and move!



Thee we bless; thy praise be sung, While an ear can hear a tongue.

O how sweet, how excellent 'Tis with tongue and heart's consent,— Thankful hearts and joyful tongues, To renown thy name in songs!	When the morning paints the skies, When the sparkling stars arise,— Thy high favours to rehearse, Thy firm faith in grateful verse.
---	--

Decks the spring with flowers the field?
Harvest rich doth autumn yield?
Giver of all good below!
Lord! from thee these blessings flow.

Who thy wonders can express?
All thy thoughts are fathomless:
Lord, thou art most great, most high!
Such from all eternity!

SENSATIONAL CONJURING.

Dear Mr. Editor.—I went to Messrs. Maskelyne and Cooke's the other evening just to see what sort of entertainment these fearless ex-
posers of Spiritualism gave to the London public. I went fully expect-
ing to see some clever imitation of a cabinet seance. A great show
was made of choosing a committee, which consisted of two very unsus-
pecting gentlemen, who were closely attended by two guardian angels
in evening dress, belonging to Maskelyne and Cooke's staff of assistants.
A gentleman was called up from the audience to act as witness. He was
placed between Maskelyne and Cooke in the cabinet, his hands were
tied, and he was blindfolded! I could scarcely sit it out; but as I
wanted to see Maskelyne being floated up to the top of the dome, I
remained. Maskelyne was examined by the committee, who testified to
there being no ropes attached, after which they were led back to their
seats, a good distance from where Maskelyne was standing. The man
who represented "John King" then began to make passes over
Maskelyne. In so doing, of course he was attaching the rope to
Maskelyne. All this time two dark lanterns were flashing about the
lower part of Maskelyne's body, not the upper part, or else the audience
would see the apparatus. He was then hauled up about 12 or 14 feet,
not more, and thus ended Mr. Maskelyne's last great sensation.

I am no conjuror, but I would undertake to produce the same effect
on Maskelyne and Cooke's stage with 40 feet of rope, and two or three
men to help me.

I will say this, that a more stupid, feeble entertainment I never
witnessed, and it can only be Maskelyne and Cooke's impudence which
allows them to come forward night after night. I refer to their so-called
cabinet seance, the plate-spinning and Psycho are tolerably clever.

If this letter will prevent any of your readers from wasting a couple
of shillings at the Egyptian Hall of Mystery, I shall be satisfied.—I am,
dear Mr. Editor, yours truly,

J. WRISTBRIDGE.

46, Windsor Road, Ealing, W.

[We have heard of the ubiquitous small boy in the gallery who would
take the liberty of suggesting that Mr. Maskelyne's "swing" would be
a deal more sensational if he would put the rope round his neck. Some
pieces are much more effective when executed on one string.—Ed. M.]

BLUNDERS IN SPIRIT-WRITING.

To the Editor.—Dear Sir,—In your No. 292, November 5th, in
reference to two direct spirit-drawings, you say, "The first contains
mottos in two quite unknown languages to the medium and all who
were present."

The first seem to be Eastern characters, but the inscription under the
figures is clearly vulgar German, and dictated by someone who could
invent the English vernacular "buy" for the German adjective "bei,"
bei, or in English "by." The intention, badly carried out, was to say,
"O! Heiliger Geist, nōhe bei uns sei," or in English, "O, Holy Spirit,
be near unto us." The gift of the spirit, which gave the vulgarity of
"buy," looks as if the whole thing had been dictated either in fun or
gross ignorance—that "buy" does not mean "bei" in German.—
Yours faithfully,

S. CHINNERY.

4, Elsham Road, London, November 5th, 1875.

[In reference to this matter, Mr. Nisbet of Glasgow writes us: "We
sometimes get very badly-written and badly-spelt English in the very
same handwriting in which we have long communications without a
blunder in spelling and punctuation. . . . The spirits say it
depends on the condition of the medium and circle at the time. . . .
Full details of the sitting, at which the German was written, are given
in the MEDIUM for October 4th, 11th, and 18th, 1872. . . . These
things are got direct from the spirits, and if there are blunders (which
are likely enough) in their writings, it must be remembered that spirits
are but men with their bodies cast off. Were we to have everything
perfect, and up to our ideas of the right thing, I am afraid such mani-
festations would be more open to be called in question. The great
matter to be looked at is, how they are produced at all. It is the same
with playing music, and the direct voice. Why can't they give us
tunes? Why the husky tones? Well, they evidently can do no better.
Some spirits can. The Persian and the Dutch painters give messages
direct in English, but they tell me they have to employ an English
medium (a spirit) to write them. It can be imagined how blunders in
such cases may be made."—Ed. M.]

TOO CLEVER.

Mr. Editor.—Sir,—The enclosed is given as a reply to a correspondent
in the *English Mechanic* for this week. Many good articles appear in
its pages on the subject from time to time, yet its editor cannot be
brought to treat it with respect. What should be done with him?

"ONE WHO KNOWS BETTER."

"The 'spirit-rapping apparatus,' if sold by any of the manufacturers
of magical apparatus, is probably an ingenious trick; if by professed
Spiritualists, mere rubbish, and of no use or amusement except in the
hands of paid mediums."

[Leave him to fatten on the fruits of his ingenious imagination. A
man who can give an opinion on that which does not exist, is far too
clever to condescend to examine facts or believe in honest testimony
thereto.—Ed. M.]

ASTROLOGY.

To the Editor.—Dear Sir,—In reply to your correspondent "The
Mite," I beg to inform him that a new almanack to be called "The Pre-
dicting Almanack and Astronomical Ephemeris," is now in course of
publication by E. W. Allen, 11, Ave Maria Lane, and is expected to be
ready by the end of this month. Among other things it will contain
a complete almanack, every aspect calculated to the nearest minute.
I believe a prospectus can now be had of the work from E. W. Allen,
and probably an announcement of it when ready will be made in the
MEDIUM.—Yours truly,

S.

London, November 8, 1875.

IS SHE A MEDIUM?

To the Editor.—Dear Sir,—I beg to submit to the consideration of
yourself and of your readers the following extraordinary facts that have
occurred to me:—

On the 6th Nov., in London, about twelve o'clock, I was washing
my hands, having previously removed three rings (which I usually take
off when so doing), leaving on my finger one, a small, tight-fitting,
diamond keeper, which formerly belonged to my deceased mother. To
my amazement, when I had finished my toilet, and was putting on the
three rings which I had left on my dressing-table, I found my much-
prized possession, the small one, gone from my finger. I naturally was
most grieved at my loss, and every means was taken to find the ring, even
to straining the water I washed my hands in, but quite fruitlessly. Being
obliged to leave town that afternoon, I gave strict injunctions to my
servants to still further look for it, but imagine my astonishment when,
on dressing for dinner at our country house, upwards of fifty miles from
London, I found the identical ring lying by itself on the chest of drawers
in my dressing-room there. Will you or any of your scientific readers
favour me with an explanation of these phenomena?

I do not think I am a medium myself, but I have been assured by near
members of my family who are, that I am likely to become one. Do
you think I may consider this an evidence of personal development?—
Yours, &c.,

PRINCESSA.

AN ITALIAN SPIRIT.

To the Editor.—Sir,—At our usual weekly sitting last night we had
a strange visitor, a spirit who gave the name of Giacco Mocosperto, a
native of Venice. While in earth-life he sailed in an English ship and
was drowned off the French coast. He informed us that it was his custom
to sign articles in assumed names, and therefore was not known to any-
one in England by his proper name. He has a male cousin now at
Venice named Andrea Cosperto, to whom he has something to communi-
cate. The said cousin is in a gondola. Giacco promises to communicate
with us again. The publication of this in your widely circulated journal
may by chance be the means of finding the said Andrea Cosperto.—I
am, Sir, yours fraternally:—

H. W. RICHARDSON.

Seaham Harbour, by Sunderland, Nov. 3, 1875.

A NEW YEAR'S OFFERING TO MR. BURNS AND THE SPIRITUAL INSTITUTION.

To the Editor.—Sir,—We are expressing the views and feelings of
hundreds of warm-hearted friends as well as our own, who think that
the Editor of the MEDIUM is well worthy of being presented with
some substantial testimonial. We have had a good opportunity of
testing the kindly feeling towards Mr. Burns of late, especially in the
counties of Durham and Northumberland, and the remarks we have heard
the friends make are such as—"Mr. Burns is the right man in the
right place; he has fought harder for Spiritualism, amidst great
difficulties, than any other man of whom we have ever heard or read,
and as such we ought to rally round such a man, and otherwise show
our real sympathy with him." These and many like remarks we
have heard in reference to the usefulness of Mr. Burns. As Mr. Burns
has always been ready to assist in getting up testimonials for others,
we suggest that some of his friends in London form a committee at
once to receive subscriptions, and also co-operate with the people in
the different counties.

We have no doubt the working men would come forward with their
shillings, or more, as they could afford, while those better off would do
their part.

We feel assured that many influential friends in the provinces
would gladly receive subscriptions in their various districts, and thus
make the work easy and more successful.

We hope by next week the matter will be taken up in earnest, and
brought into operation.

THOMAS BROWN, *Howden-le-Wear, by
Darlington, Durham.*

W. H. ROBINSON, *Chester-le-Street.*

WILLIAM LOBLEY, *Crook.*

KEIGHLEY.

To the Editor.—Dear Sir,—On Sunday last, November the 7th,
our highly-respected friend Mrs. Scattergood of Bradford gave two
excellent orations in the Lyceum. In the afternoon the subject was
selected by the audience, viz., the 7th and 8th verses of the 6th chapter
of Paul's Epistle to the Galatians. That in the evening was chosen by
the guides that control her, viz., "Is it True?" meaning Spiritualism,
both orations being preceded by an invocation. Questions were called
for, but there was only one response, and it was answered to satisfac-
tion. The room was crowded to excess, and a goodly number had to go
away, not being able to gain even standing-room. Th's shows how
Mrs. Scattergood is appreciated at Keighley. Mr. W. Williams of
Bradford is expected to occupy the platform on Sunday, December 5.

JOSEPH TILLOTSON, Secretary.

51, Worth Terrace, Woodhouse Road, November 9, 1875.

P.S.—Friends will observe that our week-day meeting is changed
from Tuesday to Wednesday.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.—On Wednes-
day evening, the 10th inst, Mr. W. Drake read a paper reviewing the
information which the Bible contained of a God. The being built up
on such evidence could not be accepted, the speaker contended, by any
rational person. The paper was a masterly one, and afforded much
matter for the audience to think upon. Mr. W. H. Godfrey in the chair.

At Nottingham, on October 15th, 1875, Harriet Hewett, aged 21,
passed on to join the happy groups of "loved ones gone before." All
who knew her will ever remember her quiet and gentle disposition.
She was known as an affectionate and pure-minded daughter, and a
loving sister. Without a struggle or a doubt she closed her mortal
eyes with a thorough conviction that her spiritual sight would behold
friends who were not lost, but who were waiting to assist her new-born
spirit to enjoy the beauties of her new abode. She for some years
attended our Lyceum, and, by her earnest request, was carried to the
grave by some of the members of that now defunct institution. The
rain pouring down in torrents prevented many of the friends from
attending her interment.—J. A.

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDING. 1d.
 The Spirit-Circle and the Laws of Mediumship. By EMMA HARDING. 1d.
 Mediumship. By MRS. TAPPAN. 1d.
 The Philosophy of Death. By A. J. DAVIS. 2d.
 Mediums and Mediumship. By T. HAZARD. 2d.
 What Spiritualism has Taught. By WILLIAM HOWITT. 1d.
 Report on Spiritualism of the Committee of the London Theological Society. 5s.
 Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.
 The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.
 The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDING. 1d.
 What is Death? By JUDAS EDMONDS. 1d.
 London: J. Burns, 15, Southampton Row, W.C.

BOOKS ON MESMERISM, HEALING, &c.

LIBRARY OF MESMERISM AND PSYCHOLOGY: Mesmerism, Clairvoyance, Electrical Psychology, Fascination, Science of the Soul, &c., &c. 15s.
THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY By J. B. DODS. Cloth, 6s.
THE PHILOSOPHY OF MESMERISM. By J. B. DODS. Paper, 2s.
JACOBS ROD: A translation from the French of a rare and curious work, A.D. 1693, on the art of finding springs, mines, and minerals by means of the Hazel-rod; to which is appended Researches, with proofs, of the existence of a more certain and far higher faculty, with clear and ample instructions for using it. By Thomas Walton. Price 2s. 6d.
CLAIRVOYANCE, HYGIENE AND MEDICAL. By Dr. DIXON. 1s.
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MESMERISM IN CONNECTION WITH POPULAR SUPERSTITION. By J. W. JACKSON. Stiff paper, 1s.
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SATURDAY, NOV. 13, Notting Hill, at 11, Blochynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]
 SUNDAY, NOV. 14, Mr. Shorter, 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, Blochynden Mews, Latimer Road, at 7. 3d.
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 MONDAY, NOV. 15, 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.)
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 TUESDAY, NOV. 16, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road at 7. Admission, 2s. 6d.
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 Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.
 WEDNESDAY, NOV. 17, Notting Hill, at 11, Blochynden Mews, at 7.30, for Development, Members only.
 Turlington Hall, 90, Church Street, Paddington. Lecture at 8.
 H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.30. Admission 1s.
 J. Webster, 1, Abbott Street, Kingsland Gate, at 8 o'clock. Admission, 3d.
 THURSDAY, NOV. 18, 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.
 Miss Baker's Circle for Investigators at 87, Invillie Road, Waltham, S.E., at 8. Admission, 1s.
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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, NOV. 14, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 BOWBERRY BRIDGES, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street. Hockley, United Christian Spiritualists at 6.30 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.
 OSBETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Wair's Court, Newgate Street, at 6.30 for 7 p.m.
 LIVERPOOL, Public Meetings at the Tillington 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 6 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, Service at 6.30 at Lower George Street.
 Developing Circle on Monday and Thursday, at 7.30.
 OSBETT 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. 15, HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.
 TUESDAY, NOV. 16, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
 NEW SHILDON, at Mr. John Sowerby's, 65, 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.
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 OSBETT COMMON, at Mr. John Crane's, at 7.30.
 LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.
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 THURSDAY, NOV. 18, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Wair's Court, Newgate Street. Seance at 7.30 for 8.
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 FRIDAY, NOV. 19, LIVERPOOL, Weekly Conference and Trance-speaking, at the Tillington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.
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