

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.]

No. 294.—VOL. VI.]

LONDON, NOVEMBER 19, 1875.

[DOUBLE SHEET—PRICE 1½d.]

A PROGRESSIVE COLLEGE FOR SPIRITUALISTS.

We had heard so much of Mr. Harrison's devotedness to the cause of Progressive Education, and that he had established a college in the most picturesque and salubrious part of the famous Lake District, that we resolved to pay him a visit the first time we went north. Having to return to London on the Wednesday of last week without fail, there was no opportunity for us to see the college unless we could accomplish the task on our way to Cocker-mouth on the Tuesday. By the "Railway Guide" we perceived that there was no train service in these parts, and though we had been in the district before, we were uncertain whether the journey

could be accomplished at this season in one day. Our delight was great on meeting with Mr. Harrison shortly after our arrival at Ulverston, and he said he would accompany us on the morrow, and render our pilgrimage to the Progressive College an accomplished fact. We also met Mr. Veitch, "Chatterton's" medium, who assists Mr. Harrison in the work of tuition, and Mr. Curtis, Mr. Harrison's senior pupil, who is also a very good medium. At a sitting with Mr. Curtis, held after the lecture at Ulverston, distinct raps were heard in the centre of the large table, and we entered into conversation with the spirit through them. On Tuesday morning at

9.30 we left Ulverston, accompanied by Mr. Harrison. Our first conveyance was by rail to Lake Side, at the southernmost point of Windermere, or Winandermere as the more poetical style the queen of the lakes. A small steamer was in waiting, and soon we were floating over the placid waters, which were unhappily enveloped in mist impregnated with an atmosphere piercingly cold. Soon the fog somewhat cleared, and the surrounding mountains were discovered clad in a garment of white. Near Bowness the atmosphere became almost quite clear, and wintry though it was, the

leafy foreground embosoming snug mansions and backed by snow-clad heights, were a sight highly enjoyable. Ambleside was reached after nearly two hours' steaming, when the coach took us through scenes sacred to the memory of Wordsworth. We passed the abode of Harriett Martineau, whose correspondence with H. G. Atkinson on Mesmerism will be remembered. Passing Rydal Water and Grasmere, we reached the village bearing the latter name after an hour's ride. Here we found the Progressive College in a beautiful valley gemmed with lakes and flanked by bold hills, the centre of attraction of the famous Lake District.

A glance at the engraving which accompanies this article will render any description of the exterior or charming situation of Mr. Harrison's establishment quite unnecessary. It stands in its own grounds, which, as will be seen, are well wooded. Two gates permit of egress to the road on one side. On the other flows in merry movements the shallow, pebbly mountain stream. The whole country for miles round is a playground. The residences in Grasmere are all of the villa or mansion order. Our engraving, with a slight re-adjustment of the trees and re-combination of the adjacent mountains, would do for any one of them. Those tendencies



THE PROGRESSIVE COLLEGE, GRASMERE.

PERCY R. HARRISON, B.A., PRINCIPAL.

to perversion and immorality from which it is so desirable to protect the young seem not to exist in the district. The place is cheerful without being gay, secluded and yet not solitary. A homely feeling is perceptible, which places the sojourner at his ease, and enables him to use his faculties as he may desire.

What a grand idea to establish a school for boys in such a district! It is just the situation parents would earnestly desire their children to be placed in. But let us go inside, and roam at our sweet will over the interior. There is the school-room open-

ing on to the lawn (the right-hand window in the engraving). What a cheerful place in which to recite lessons! Up into the lavatory, and have a wash. What a comfortable place! A cistern of hot water keeps the room in a genial temperature, and a bath and row of hand-basins have hot and cold water laid on. The upper regions contain a perfect labyrinth of sleeping apartments, which are capable of accommodating about a couple of dozen of youngsters. It is far preferable that the dormitorial abodes should be separated off into rooms rather than be arranged like a ward in a hospital. Dinner waits. The conveyance will be at the door in a few minutes to convey us to Keswick, and there is no time to be lost. Now we are at the dinner-table, the place to test the merits of a boarding-school. Do these boys look as if they were starved? Are they afraid to show that they have an appetite, or that they appreciate the substantial fare set before them? Nothing of the kind! Healthier, ruddier boys no mother need desire, nor could the best of mothers attend to her offspring better than does Mr. Harrison the boys under his charge. They are made to feel at home. Master and pupils partake of the same dishes *ad libitum*. He helps them; they help him, and for the time they are all boys together. Mr. Harrison permits a choice in dietary. It is a well-known fact that many children prefer fruits and farinacea to stimulating and fatty foods. Those who prefer meat have it, but those who do not have placed before them a very agreeable alternative. We have a vegetarian dinner on the day of our visit by general desire, and it was both substantial and enjoyable. Avoiding alcoholics, a home-made beverage was served, which the boys during leisure amuse themselves with compounding. This little fact shows they are quite at home, and are allowed to take part in looking after their own well-being.

Mr. Harrison was kind enough to proceed with us on to Keswick, a distance of thirteen miles, from whence we took the train to Cockermouth, other eighteen miles or so, thus traversing a distance of some sixty miles by road, rail, and steamboat, in about seven hours. Ten miles an hour is considered a breakneck pace in these romantic regions. It was a chilling and exhausting process, but the three quarters of an hour at the Progressive College and the kindness of the Principal were ample compensation.

The wagonette being commodious, two boys were invited to accompany Mr. Harrison and ourselves on the trip to Keswick. In an instant they were encased in coats and mufflers, and armed with guide-books, maps, and a huge basket of choice fruits. On we went along the side of Thirlmere, up Dunmail Raise, past the left shoulder of mighty Helvellyn and up and down we know not how many "pitches" and declivities till we accomplished the journey in about two hours, and in time for the train.

The time passed agreeably, what with the grand scenery and some anecdotes of the seances held weekly at the Progressive College. Mr. Veitch is a very good medium; sometimes he has been made when, under influence, to handle red-hot coals with impunity. These wonders the boys are quite familiar with, as would be boys in the family of any Spiritualist; trance-communications are also given through him. Some amusement is caused by the attempts of a very orthodox band of spirits to convert the circle to their views. A Turkish spirit, had given the phenomena of perfumes. When the orthodox were asked to perform some similar service they replied;—"Would you have us waste our eternity in such a manner? no, we bring you the odour of sanctity." Many other similar Moody and Sankeyisms are reported. Sometimes spirits of different views are allowed to discuss points of doctrine, but the self-satisfied and pretentious attitude of the "unco' guid" spirits, is often more amusing than instructive.

On arriving at Keswick, Mr. Harrison and his youthful companions went to have a peep at Derwentwater while the horse rested, and we rolled on by rail past the Skiddaw group and down the side of Bassenthwaite Lake to Cockermouth, having thus traversed the Lake district from its southern to its northern extremity, passing the Progressive College at the most charming point.

Mr. Harrison is yet a young man, though he is thoroughly qualified, and has had much experience in education. His aim is to inaugurate an educational system on the most approved methods in conformity with progressive views. Besides the misdirections that arise from orthodox training, there are many things in schools which are highly prejudicial to the young. These evils it is Mr. Harrison's purpose to avoid. His object is to be as practical as possible, and fit boys for useful life in this world, and give them good habits to lead them to a happy position in the life to come. This he desires to attain, not by dogmatic teaching, but by a natural method of life and action. He would even open an industrial class, and teach boys that had a liking for such exercises many useful things in mechanics, chemistry, and the industrial arts. He does so to some extent already, as the prospectus indicates. His premises at Grasmere are well adapted for such enlargement of the curriculum, as there are buildings which could well be turned into workshops.

The present want is an increase of boarders. A heavy expenditure has been incurred and is running on, and as yet the attendance is very small. With one exception, Spiritualists have not taken the matter up. Many of our readers in the Northern Counties send their boys somewhere. Why not give Mr. Harrison a turn? Fill his school, and encourage him to go on in a new era of education. He is a man of principle, devoted to an idea, kindly and companionable to those under his charge. He is not a man of the mercenary type, but one who has the cause warmly at heart, and has already spent a small fortune thereon. Indeed, he is far

too modest and retiring. For years we knew him as a liberal subscriber to the Spiritual Institution before we were aware that he had any great end of his own to serve. Now that we find that he has a mighty work for human progress in hand, we heartily offer him our company and encouragement, and hope that in this we shall be joined by many of the warm friends of the movement.

To give an idea of the educational appliances of Mr. Harrison's establishment we print the prospectus;—

EDUCATION AT THE ENGLISH LAKES. THE PROGRESSIVE COLLEGE, GRASMERE.

Principal: PERCY ROSS HARRISON, B.A.,

Late Open Mathematical Scholar of Pembroke College, Oxford; First Class in Moderations, 1870; Third Class in Mathematics, 1872; Mathematical Gold Medallist of Victoria College, Jersey, 1867; Member of the Phonetic Society of Great Britain, and Certified Teacher of Phonography; for two years Head Master of the Grammar School at Dalton-in-Furness; sometime Mathematical Tutor at Trinity College, Stratford-upon-Avon; and formerly Second Master at Eton College.

Assisted by a staff of qualified masters.

This college will be opened on the 1st day of September, 1875, and is being established with a view to providing a school in which the advantages of a complete liberal education may be combined with the enjoyment of the pure mountain air and magnificent scenery for which the English Lakes are so celebrated.

The Vale of Grasmere forms the very centre of the Lake District, and is unsurpassed alike for its salubrity and for the beauty of its scenery. The grounds in which the college stands are charmingly situated on the right bank of the river Rothay, in sight of, and five minutes' walk from, Grasmere Lake. Coaches from Windermere, Ambleside, and Keswick, in connection with trains from all parts of the kingdom, pass the gates several times a day.

The college course will comprise all branches of a thorough liberal education. Next to a perfect knowledge of the English language, the sciences and arts will form the chief subjects of instruction. Mathematics in all branches, pure and applied, chemistry, with practical experiments, physiology, astronomy, botany, logic, phonetic shorthand, and drawing in the various styles, will all receive a share of attention. Especial prominence will be given to music, both vocal and instrumental; part-singing will be taught throughout the school, lectures will be given on harmony and musical composition, and private lessons (without extra charge) on the pianoforte, harmonium, or organ. An accurate knowledge of the French and German languages will also be imparted, while the acquisition of Greek and Latin will be open to those boys to whom an acquaintance with the ancient languages is likely to prove of value. As regards religious training, all purely sectarian and dogmatic teaching will be strictly excluded.

A general examination in all branches will be held at the end of each academical year, at which time prizes for proficiency in the different subjects will be awarded.

By kindness combined with firmness the discipline of the college will be maintained; and due allowance, in the appointment of tasks, will be made for diversities of temperament.

It will be the principal's aim to devote more attention to the physical training and development of his pupils than this important matter usually receives. The boys will enjoy several hours' recreation every day. Boating upon the lake, and cricket and football in an excellent cricket-field, will be among the regular amusements. Besides this, the pupils will enjoy the unusual privilege of making frequent excursions to the neighbouring lakes and upon the surrounding mountains during fine weather. Bathing in the lake in summer, hot and cold baths on the premises, and a gymnasium for use in wet weather, will also be among the advantages of this institution. The diet will be of a liberal and varied kind, and a table will be specially provided for boys whose parents are in favour of a vegetarian and hygienic regimen.

With a view to enlisting the sympathies of parents in the working of the college, and to preparing the pupils for public speaking in after-life, soirees (similar to the entertainments that have excited so much interest at Dalton), consisting of music, recitations, and short dramatic sketches, will be periodically given, and to these the friends of the boys will be invited.

The academical year will commence on the 1st of September and end on the 1st of July in each year. A fortnight's holiday, which may be spent either at the college or at home, will be given at Christmas-tide.

The terms will be moderate and inclusive, and will be regulated according to the age of the pupil at the time of his admission. There will be no extras whatever, excepting (when such are supplied) for clothing, pocket-money, and journey home.

Boys under nine years of age at date of entrance, thirty-five guineas per annum; under twelve, forty guineas; over twelve, forty-five guineas.

Each pupil will be expected to come provided with the ordinary school outfit, and three months' notice will in all cases be required prior to his removal.

For an additional fee of ten guineas pupils may remain with Mr. Harrison during the summer vacation, when an opportunity of making a complete tour of the lake district will be afforded them.

THE PROGRESSIVE COLLEGE.

To the Editor of the MEDIUM AND DAYBREAK.

My dear Sir,—Having now fairly embarked on our new educational enterprise, I beg to offer your readers a few particulars respecting our plans, and first a few words to define my own position.

I am not so sanguine as to suppose that any such scheme as the one in which I am engaged can prove pecuniarily remunerative to the projector of it. As a professor in some orthodox well-endowed school I should, by my university training and natural inclination for teaching, have been qualified for a post of no mean estimation;

but in establishing a college for the dissemination of truths repugnant to the popular belief I have no personal benefit to effect. It was because I scorned to inculcate for hire articles of faith which I could no longer believe to be true that I determined to open on my own account (unprofitable though I knew it would be) an unsectarian school, in which I should be required to teach no more than I felt to be true. Having come to this decision, in July, 1873, I opened a boarding and day-school at Dalton-in-Furness, which I conducted, during two years, much to my own satisfaction, and the steadily-increasing patronage that I received during that time has satisfied me that my labours among the youth of Furness were not unappreciated, my pupils at the end of last half-year numbering some thirty-five boys.

To be the founder of the first college established upon progressive principles in the United Kingdom is an honour of which I was not in any way ambitious, but seeing that such an institution was needed, and finding no one else willing to come to the front, I have felt it my duty to undertake the work. Not many years ago an attempt was made to establish an institution of a similar kind, but the excellent and comprehensive design fell through for lack of public support. My only fear is that my humbler effort may meet with a like end. It is to me truly a labour of love, and I only ask for a sufficient number of boys to enable me to carry on my work satisfactorily to myself, my pupils, and their parents. I ask no money subsidy—in fact, a few fresh pupils arriving with the New Year would be a greater assistance to me than a large donation. My terms, being regulated only by necessity, are, as anyone acquainted with the profession knows, not to be competed with, and surely a good education is a thing that all Spiritualists can afford, since they know that its value to the immortal soul is above all else that gold can buy.

Our educational scheme will, of course, become enlarged in proportion to the demand, and we hope some day to present a very wide field of labour. In the first place, we desire it to be understood that the education we purpose giving will not be of an intellectual kind only. Physical, moral, and intellectual development must go hand in hand. Under the first of these heads, gymnastics and calisthenics will be made prominent; these will be supplemented by lectures on physiology and the laws of health, as taught by the best modern authorities, and, of course, by the strict observance of those laws in all the domestic arrangements. The second division will require a careful moulding of each boy's individual character, a training of the affections to the highest aims, and instruction in ethics, phrenology, and kindred subjects. In the intellectual department, which necessarily possesses a wider range than the other two, though not for that reason of the greater consequence, subjects will be selected either for their utility in developing the mental powers of the students, such as grammar, logic, and mathematics; in consideration of their practical application, such as chemistry, mechanics, and modern languages; or for their æsthetic value, such as music, poetry, and the fine arts.

Besides this, we shall, I hope, find it necessary to open a technical department, in which boys will be prepared for those various industries which are necessary to the civilisation of the day, and not injurious to health. The farm, the garden, and the workshop will, no doubt, be among the earliest additions of this kind to our institution. By this means boys will be better prepared for their life's work when they leave school than, under the present arrangement, they are after wasting several of the best years of their life in a, too often, almost useless apprenticeship.

I might dilate much more fully on the boundless prospect that presents itself to my mental vision, but for the present I forbear, lest your readers should regard me as a fanatic, rather than a practical worker. However, I feel confident that all I have portrayed, and more, may soon be made a reality with the aid of a little timely assistance and co-operation.—I am, my dear Sir, yours fraternally,

PERCY ROSS HARRISON, B.A., Principal.

The Progressive College, Grasmere, 16th Nov., 1875.

[We were gladdened by the receipt of this noble letter just as we were about to close our columns. It makes our first educational number complete. We hope it will not be the last of the sort. This is the beginning of a glorious work. We feel glad that we have been enabled to see the new College and to help on such a good project.—Ed. M.]

NEWCASTLE MEDIUMS.

Mr. Editor.—Dear Sir,—In answer to a large number of applications for the services of our mediums (Misses Fairlamb and Wood), allow me to state that no application can be entertained until the expiration of their present engagements, which will terminate about the end of January, 1876. The young ladies are very anxious to comply with the numerous calls upon their services, which they hope to do in the course of a few months. If our friends at a distance will exercise a little patience, I have reason to believe that their desires will be attended to.

Our mediums are making progress. On Friday evening last, at Mr. Mould's circle, the mediums sat outside the cabinet, in the light, for materialisation. After a short interval the instruments which were placed inside the cabinet were played, and at the conclusion, a chair and the instruments were pushed out into the circle. The results were considered conclusive and highly satisfactory.

The young ladies have determined in future not to sit in dark circles as the light seances are considered much more satisfactory. The Pettys have had two successful seances in Russia. I suppose a detailed account will be sent to you.

A seance, for Spiritualists only, is held every Sunday morning at eleven o'clock; admission one shilling.—Yours truly,

FENWICK PICKUP, Sec.

EDITORIAL RAMBLES.

BOLTON.

The cause of Spiritualism in Bolton has taken deeper root than the appearance of the plant above ground would warrant the observer in supposing. The long the sprouting blades that can at present be scarcely discerned will shoot up and arouse the interest of those who at present treat the matter with indifference. Of the causes which have led to this wide dissemination of Spiritual seed must be mentioned Mrs. Tappan's orations some time ago. Though no immediate result was apparent, the fruits are now seen and will be more obvious in the future. A few active investigators have done earnest work in the holding of circles and the development of mediums. This practical service has evoked latent sentiment and given form to the general impression which existed in the minds of some. The friends have lately formed themselves into a society and commenced Sunday meetings at the Reform Club. These are attended by Spiritualists only. The attempt has increased the cohesive powers of the little party, enabled mediums and normal speakers to exercise their gifts, and interested all more deeply in the subject. Sunday meetings should be attempted everywhere, though it may be on a small scale.

Mr. Quarumby also visited the town lately, and added somewhat to the influences at work. On the occasion of our visit, we were pleased to observe that there was much practical life in the party. There was a willing hand to perform all offices that required to be filled on the Sunday, and no confusion or misunderstanding was visible. The cause is in the hands of the most intelligent artisans, who bring to bear on the work a high degree of earnest and moral purpose, without that reactionary fastidiousness which oftentimes mars the best intentions on the part of members of a more effeminate class of society. Mr. John Walker, the secretary, is very earnest, and is developing as a superior medium.

The meetings on Sunday week were sufficient to show the mighty power which Spiritualism already possesses in Lancashire. There were earnest men and women assembled together from a circle forty miles in diameter. No advertised wonder or coveted honour had attracted them, but a wholesome desire to add their little help to the Spiritual progress of the people. The day's proceedings cost all of them considerable expense and inconvenience, and nothing would be obtained in return. It was, on the whole, a grand example of voluntary self-sacrifice for the love of God's truth and its human recipients. Some were old sitters in the spirit-circle, others were beginners in the work of spirit-communion; all were in serious earnest and strengthened by coming together. There was consciously felt harmony, power, and well-directed resolution. No person could participate in that Sunday's exercise without being more of a man. We have mingled in many gatherings, but of few have we a more vivid recollection.

The president, Mr. David Cordingley, a veteran reformer, was well chosen, and his confession of faith was locally a great fact. The choice of committee was carried on harmoniously and with a mutual appreciation which made all feel good. The one object of all was the spread of Spiritualism, and not the upholding of any societarian mechanism to which they had pledged themselves. We were quite surprised to find the affairs of the Spiritual Institution come in for a share of attention, but our Lancashire friends know that we are really a part of themselves, and they loyally occupy their attention with our necessities.

In Bolton, as in many other places, there are timid souls, filled with fear and doubt as to the uprightness of our motives and our faithfulness to our work. These good brothers, however, know a man when they see him, and whatever might have been the misgivings of some before making our acquaintance, we found in them nothing but kindness and hearty appreciation.

Our lecture in the evening at the Co-operative Hall was listened to by quite a large audience of Spiritualists and others, with not only deep attention, but with repeated expressions of approval. The influence was decidedly good, and if our Lancashire friends can say the same as regards our service to them, then a mutual understanding will have been effected honourable to all parties as Spiritualists. What a grief it would be if our country friends found that the person whom the spirits had selected to build up a Spiritual Institution was not worthy of their confidence! We feel that our visits to the country are of great importance to the cause in many ways, and particularly in making the personal acquaintance of those who have to work with us more or less. Without full confidence, we cannot, as brethren, enter into the same sphere, and give that support to each other which the arduous nature of our work demands.

The receipts at the Bolton meetings met all expenses, and left something in hand for the future.

We would, as modestly as possible, point out the important aid we are able to render such gatherings in the matter of publicity. Without the wide advertisement given to such events by the MEDIUM, freely and without stint, it would be impossible to get such audiences together. Many see the announcements in our columns, and are induced thereby to attend, who are quite unknown to the managers of this movement. Thus we bring people together, and add to the strength of all by a process which is costless and yet could not be commanded with money. Mr. Johnson said well when he called it "our" institution. So it is. It does the work of all, and when the movement becomes a little better disciplined, and sees more clearly its duty, the Spiritual Institution will be more generally supported, and its successful work will be felt to be the life-blood of all local movements.

The presence and work of Dr. Mack in Bolton was a great stimulus to the day's proceedings. He was received with the utmost cordiality, and he set to work and did what would have exhausted several people. He passed a great number of patients through his hands, some of whom were signally benefited. When the father of the youth who had had the use of his eye restored came on the platform at the close of our lecture, and in the words of Scripture said, "Whereas the lad was blind, now he sees, the stillness and attention were solemn and impressive, but when the youth was also introduced, and the father said, "He is of age, ask him; he shall speak for himself" (John ix., 21), the applause was deafening. No "clay" or "spittle" had been used in the operation, nothing but spirit-power and a little water. It was a clencher to the professions of the day, and no doubt struck all as a similar case to the work of Him who was regarded by the Pharisees as a "sinner" and a "Sabbath-breaker." Others rose and confirmed the testimony. No more need be said on this case, as the report from a local paper is printed elsewhere. On the following morning Dr. Mack was early at work, and treated many patients before he left Bolton. He was successful with another case of defective eyesight. The young woman could not recognise the features of her friends at the distance of a few feet, but after treatment she could see more clearly, and at a greater distance. Patients felt the effect of the magnetism on their bodies. Dr. Mack adopted a sagacious means of increasing his power. He asked a mediumistic lady to stand behind him, and put her hands on his shoulders; Mr. J. Walker stood behind the lady, and placed his hands on her shoulders in like manner; then the controlling spirits acted on one or other of the three and produced a strong current without the exhaustion which would have been occasioned with a smaller battery. Dr. Mack succeeded in very much increasing the development of several mediums with whom he came in contact. Letters from Bolton intimate that these benefits become more apparent with time. The Doctor did a deal of work gratuitously, and was so long delayed in this work of mercy, that he had to run to the station in a flood of perspiration, and only got into the train after it was in motion.

The party from London express their warm acknowledgments to Mr. and Mrs. Walker for the great kindness shown during their short sojourn in Bolton, and to all friends for their cordial reception.

ULVERSTON.

We regret that time would not permit our calling on Mr. Foster as we passed Preston. We hurried on by midday express to Carnforth, and thence, by local line, along the shores of Lancaster Bay to Ulverston. A party of patients were in waiting to consult Dr. Mack. We found a substantial fraternity of staunch friends of Spiritualism, led on by Mr. J. Hamer. The place was described to us by residents as a long way behind the age, that it was questionable whether the lecture would be received with peace and quietness. Ulverston is a lecture-going place, and a good attendance was anticipated. We had the pleasure of meeting at tea with a medium of very distinguished attainments, who has been quite recently developed, and has scarcely had time to realise the wonderful powers she possesses in the trance. Her literary communications are quite striking, both in verse and prose. A paragraph giving instructions concerning spirit-communication was very interesting, as it contained matter which only spirits or advanced Spiritualists could supply, and which was wholly beyond the experience of the medium and her friends. Spiritualism has fallen into good hands in Ulverston—people of culture and social position; and news from Ulverston in the time coming will be cheering.

A very considerable audience assembled in the Temperance Hall to listen to our lecture. In the absence of Mr. R. Casson, who was detained in London, Mr. T. E. Jones took the chair. This gentleman is well acquainted with the phenomena, having witnessed them in London repeatedly. He is also the friend of Tom Eves, and induced him to give up mediumship and engage in mining, and, if rumour is reliable, the spirits are useful mates in determining the surest spots to dig for the coveted treasure. On the platform were Mr. Percy R. Harrison, B.A., Grasmere; Mr. J. Hamer; Mr. W. Thornton and Mr. J. Walmsley, Barrow-in-Furness. However comfortably supported we might be on the platform, part of our audience was not quite encouraging. One side of the gallery was crowded with unwashed specimens of the male sex, anything but spiritual in aspect. We were soon excellent friends with them all, and when they laughed at a manifestation which they thought was funny, we laughed with them, and so we got to the close quite harmoniously with all.

Literature was given away and sold. The proceeds more than met the expenses, to which balance the friends generously added to pave our way onwards.

The *Ulverston Mirror* has given three columns of a report of our lecture, the most careful performance of the kind we have seen.

COCKERMOUTH.

On Tuesday morning Dr. Mack returned to London and we proceeded on to Cockermouth, at the northern extremity of the Lake district. Accompanied by Mr. Harrison, we traversed the entire chain of lakes, calling at the Progressive College, Grasmere, in passing. What we saw there is told in another column. The cause is decidedly young in Cockermouth, our invitation came from the one and only Spiritualist in the place, who earnestly craved a lecture, though he could make no definite offer of anything more than the bare railway expenses. We found this gentleman in business in the main street, and bills of the meeting conspicuously

fixed to the front of his shop. The hour of meeting arrived, and we found our way to the dimly lighted Court-house. Ascending the magistrates' bench, we discerned in the gloom some three dozen very respectable people, who had come to listen to our remarks. We understand a clergyman was present. Mr. Thomas Wright presided. The utmost attention was accorded to our discourse, and at the close, when permission was given to put questions, none were propounded. The book-table was then thronged with inquiring observers, and books were sold and distributed. The effect produced was good. An excellent report appears in the *West Cumberland Times*. After the meeting, we had a friendly conference with a few intelligent and devoted students. They were enthusiastic enough to accord us more for expenses than the proceeds of the meeting could possibly afford, but we left with Mr. Johnson the nucleus of a small library and some minor publications for distribution, to help him on in his work. He has to take part in an adjourned discussion on the subject before the Young Men's Christian Association, which debate he opened a few weeks ago.

At the Temperance Hotel we had for a chum an agent of Herr Dobler, who is perambulating the district. We did not know till afterwards who our commercial-room companion was. He alluded to a seance by Herr Dobler, when we observed that such performances had no relation to Spiritualism. Herr Dobler, we remarked, was well enough to pass an hour with for the purpose of amusement, but to regard his rope tricks, the manner of doing which was known to many, as anything like the spiritual phenomena, was sheer nonsense. Such a man was an entertainer who worked to amuse the unthinking for what he could make by it, and Spiritualists did not consider him worthy of serious thought. That, or something like it, was a pretty stiff dose for the agent of the identical man himself; and what was his reply? An approving grunt to every word of it, and no intimation that he was in the slightest degree related to the conjuror. Our remarks were made casually, as we never suspected he was of the party. We simply regarded him as some commercial man who intended to spend the evening at the conjuring entertainment to be given next day at Keswick.

On reviewing our three days work, we feel satisfied that the labour was not thrown away. Very much was accomplished, and we discovered that the people thirst for instruction on Spiritualism, which is now received respectfully by all classes, from the clergyman to the stable-boy. Had we no editorial duties or Institutional work to fetter us, we would take the country broadside and carry the gospel of Spiritualism into every corner of it. Besides speaking to a large number of people, reports appeared in a number of newspapers carrying facts and statements to thousands of readers. The three columns reported in the *Ulverston Mirror* is worth several pounds to the cause; and the accounts of Dr. Mack's healing, which appeared in at least three Bolton papers, must have made an impression more forcible than the report of any speech could have done. In addition to all this we sold a large parcel of books, and gave away several thousand documents on the question, so that our feeble efforts must have carried Spiritualism, in some form or other, to many thousands of new inquirers. We shall be glad to make similar arrangements to visit other places, should health permit us to do what we so earnestly desire in this glorious work.

ALLEGED SPIRITUALISTIC MIRACLE IN BOLTON.

A correspondent writes:—Before proceeding to relate the following fact—which is stranger than fiction—I beg to say that the particulars here recorded I received yesterday from the father of the young man. I enclose his name and address, along with my own, with full permission to give them to any gentleman—doctor or scientist—who may be anxious to inquire further into the matter. I may say, further, that if any gentleman, after making proper inquiries, proves that these statements are false, I will pay a donation of £5 to the Bolton Infirmary. I have no purpose to serve in making the following facts known; but the truth, I think, should be known, even when it is clothed with an unpopular and unfashionable garment. Because Spiritualists and Spiritualism are involved in this matter some persons will naturally view it with great suspicion. To such I would say the following fact is greater than their suspicion, and before they give utterance to scepticism they can, by taking advantage of the means I give them, either prove it for themselves, or show me to be a deceiver, and set me before my fellow-townsmen (amongst whom I have lived for more than half a century) as such and nothing less.

On Sunday, November 7th, a lecture was advertised to be delivered in the Co-operative Hall, Bridge Street, by Mr. James Burns, of London, editor of a Spiritualist publication named the *MEDIUM*. At the close of the lecture, which I may say had been listened to by about 400 people, a man stood up and requested to make a statement. He proceeded to say that a gentleman who had accompanied Mr. Burns from London, and whose name was Dr. Mack, had that afternoon cured his son, a young man 17 years of age, who had been blind of one eye for fourteen years, and who had undergone various operations in Manchester and elsewhere, and been given up as incurable, but could now see for the first time in fourteen years, and this without medicine or surgical operation of any kind. The audience demanded the young man to go on the platform. He complied, and corroborated his father's statement, and both of them gave most feeling expression to their thankfulness and amazement. I obtained the father's address, with the intention of inquiring further into it, and I now lay the results of my inquiries before your readers. I withhold the name simply from motives of delicacy, but he will be glad to give the same particulars to any respectable party.

I found Mr. M—, a highly intelligent and respectable man, living at No. 18, B— T—, in Bolton. He said his son had the measles

when about three years old, and they left him blind in one eye. Medical advice was sought, and he was placed under Dr. Samuelson, of Manchester, who used his utmost skill, and pronounced his patient incurable. I think his father said to me that it was a kipper or black cataract, which are seldom cured. Other doctors tried and failed, and the young man was becoming reconciled to his partial blindness, when he became acquainted (I know not how) with Spiritualists and Spiritualism. He said to me he thought if there was any good in it, it would come to him at home as well or better than anywhere else. He formed a circle at home with his own family, and he said he received in his own home a communication purporting to come, and as he believed coming, from the spirit-world, that his son must consult Dr. Mack of London, a Spiritualist and healing medium. The young man and his father had agreed to go to London next spring for that purpose. It happened, however, that Mr. Burns came to Bolton to lecture on Spiritualism, and the doctor who had received as I understand, an invitation to visit Ulverston, accompanied him to Bolton. The young man and his father waited upon Dr. Mack on Sunday afternoon last. His father gave me a graphic and intelligent description of what took place. The time occupied was about three quarters of an hour; no instruments were used, no material substance of any kind with the exception of pure water. A most extraordinary magnetic power, invisible but most potent in its effects, seemed to be the means employed. The instructions how to use and direct this agency were given by an unseen but unmistakable intelligence that controlled both doctor and patient, and effected a perfect cure without pain. The only consciousness the young man had of the operation was a burning sensation about the eye, and of a sensation as of a number of strings or tubes being burnt or torn asunder, and then he could see at once. I thought it my duty to make these facts known.—*Bolton Evening News*, Nov. 12.

SEANCE WITH MISS LOTTIE FOWLER.

This seance was reported by Mr. Glendinning last week. The phenomena were so extraordinary that Captain James thought it useful to supply a more detailed account, which we have much pleasure in publishing.

To the Editor.—Sir,—On Monday evening, November 8th, Miss Lottie Fowler gave a seance for physical manifestations to a few friends, and as the tests were remarkably severe and the manifestations extremely satisfactory, perhaps a report of what took place may prove interesting to your readers.

You are of course aware that, professionally, Miss Fowler confines herself to the manifestation of her clairvoyant powers, the value of which must be now pretty widely known, but that she also possesses great powers as a medium for physical manifestations, is perhaps known only to a few of her friends.

Probably most genuine mediums are more or less clairvoyant, that faculty only requiring development, and we may eventually find clairvoyance and other mesmeric powers, to be intimately connected with Spiritualism.

The following are the details of what took place on the evening in question, and I would draw attention to the precautions taken, to prevent any possible cavil or objection as to tests.

Miss Fowler was placed in a bag, composed of black lining and made for the purpose. The seams were covered with pieces of tape, which were sown down to them by two additional lines of sewing. Her hands were then tightly tied together by the wrists, with two large cambric pocket handkerchiefs, and, according to the opinion of the members of the circle, were most satisfactorily secured.

The bag was then drawn up and tied close round the medium's neck with a piece of tape which passed through holes in the top of the bag. Miss Fowler then sat down on a chair, and the tape was tied to the top rail of the chair-back, preventing her bending her head forward to her lap. Separate pieces of rope were then passed across her chest and waist, over the upper part of her legs, over the knees, and round the ankles, the ends of the rope being securely fastened to the back-rail, sides and legs of the chair.*

Miss Fowler was then carried into the shallow window recess and placed behind the curtains, the recess being so confined, that her knees projected into the room. The curtains were then pinned together in two or three places, leaving a sufficient aperture for anything that might appear.

The whole of the proceedings during the evening were conducted by gas-light, which was quite sufficient to enable the circle to see clearly all that took place. A small bell was placed on the medium's lap and was immediately rung. Soon, spirit-hands were seen: first, the delicate white hand of a woman, then, a man's hand, and lastly the copper-coloured hand of the little Indian girl "Pinkie," these hands sometimes appearing through the centre of the curtains and sometimes at the side, close to the wall. With regard to the hands, a very remarkable and satisfactory test was given. Mrs. Burns requested the owner of the brown hand to show it at the same time with the man's hand. It was immediately done, and the white hand appeared with the Indian girl's dark-coloured hand lying on it, and this manifestation was several times repeated. The position of the medium's own hands was frequently ascertained during the proceedings, for we were allowed, suddenly and immediately after any remarkable manifestation to feel that her hands were in their original place, behind her back, and that their fastenings, as well as the several ropes round her body and limbs, were as at first arranged.

Raps on the window behind the medium were given by request, and a drumming or tattoo was beaten on a small tambourine placed on the medium's lap. I then placed two wooden curtain-rings, which I had brought with me, on her lap, on which at the same time Mr. Glendinning placed his finger-ring. Very soon, after the curtains had been rearranged, Miss Fowler exclaimed, "They are on;" and on drawing her out of the recess we felt the two curtain-rings, one on each wrist, and the finger-ring on the top joint of one of her fingers. Such a test as this was certainly what none of the company present had ever seen before, and would probably have startled, if not convinced, the most hardened sceptic.

* The medium was anxious that the sleeves of her gown should be sown to the bag; but this was considered unnecessary, and that it would occupy too much time.

The hands again made their appearance, one of them holding some kind of drapery, which at my request was presented to me, and proved to be a bit of Brussels net, five inches square.

At Mrs. Burns's request for something of the same kind, a lady's cuff, composed of Brussels net, the lower part trimmed with lace, was presented to her.

Whether the articles, which so frequently appear at these seances, and which are generally called spirit-drapery, are really manufactured for the occasion by spirit-power, or whether they are brought from a distance, is one of the vexed questions amongst Spiritualists which we hope may, with other like mysteries, be eventually cleared up.

There is one remarkable thing concerning this drapery to be observed, and that is, that when a piece is presented to anyone attending the circle, in most cases the article retains the appearance and substance of human manufacture, whereas the drapery adorning the arms and bodies of materialised spirits, when not given away, absolutely vanishes with the spirit-form, and this in cases where a thorough search has been made before and after the conclusion of the seance, and when not the slightest suspicion has been entertained as to the *bona fides* of the medium.

The show of spirit-hands on this occasion was so frequent, and the whole seance so rich in phenomena, that it is very difficult to remember all that took place. It was really a pity that at such a seance we had not the valuable services of a shorthand writer to do full justice to Miss Fowler's wonderful mediumistic powers.

The next phenomenon exhibited was that of direct-writing. A large blank sheet of paper and a pencil were placed on a book laid on the medium's lap, and very soon a kind of scribbling was heard. Miss Fowler exclaimed, "Take the paper." But it appeared she had been in too great a hurry, for we found the communication unfinished. The paper was replaced on the book, and the writing was resumed, and on being examined was found to bear the signature of "Baron Hendrick Ray," who, I believe, is one of the medium's controls.

Another paper was then placed on the book, and it was intimated, by raps, that this was to bear a message from the wife of a member of the circle. The message was—"My dear husband, I am here. Elizabeth." The name was acknowledged by one of the company to be that of his departed wife.

Mr. Potts, who was sitting by the side of the medium, grasped a small, white hand, which came out in full view of all the company, and he stated that it was perfectly warm and life-like, and in no respect different from a human hand, and the same hand afterwards, at his request, patted him on the cheek.

The curtains were now drawn aside, and Miss Fowler appeared in full view of the whole circle. A tambourine, which I had bought that evening, was placed on the medium's lap, and at the request of one of the circle the controls made several attempts to raise it to the medium's head. It moved in all directions, sometimes resting on its edge, and at length rose gradually, remaining some moments suspended in the air, and then descending and resting on the medium's lap. Gaining power by degrees, the spirits at length succeeded in raising the tambourine slowly to a level with the top of the medium's head, it finally falling to its original position.

All this took place in the light, and with the eyes of seven or eight people intently fixed on the instrument. Of course, we know from experience that in the dark the feat of raising the tambourine could have been instantaneously executed, but it is also evident that in light the gaze of the human eye has a powerful deterring influence over all such phenomena. It was extremely interesting to witness the intelligence of the power manipulating the tambourine, for on my requesting it to dance and to bow to the company, it certainly executed some movements that really might be considered as very good imitations of dancing and bowing.

Mrs. Burns, who is well known to be clairvoyant, saw the brown hand of "Pinkie" and a man's hand engaged in manipulating and raising the tambourine.

A large, heavy album was then placed on Miss Fowler's lap, and at the request of one of the circle, the upper lid of the binding opened, and rose up, so as to rest against the medium's body, and the book continued opening and closing, sometimes a leaf at a time, and, like the guitar, giving proof of intelligent control. Different members of the circle approached by turns, and laid their heads on the medium's knees, and the book, by request, raised itself, or, rather, was raised, and the heads patted, the ladies being treated rather more gently than the rougher sex. During this part of the seance, both the book and the bell rose, and remained momentarily suspended in the air. Mr. Potts took hold of the book, and pulled it, on which it was vigorously pulled out of his grasp by another hand, although no other hand was visible. This phenomenon was, by request, repeated.

The seance concluded by our carrying Miss Fowler out of the recess, and liberating her from her complicated fastenings, which we found exactly as when first arranged, the wrists still tightly fastened together with the handkerchiefs, and, furthermore, we found a wooden curtain-ring on each of her wrists, and Mr. Glendinning's finger-ring on one of her fingers.

Miss Fowler, on being placed in the bag, was observed to have several rings on her hands; on the spirit-hands not a ring was to be seen.

The company separated highly delighted, and much impressed by what they had witnessed, and the only drawback to the gratification of Miss Fowler's friends must be the consideration that these physical manifestations might probably be too much for her strength, and might possibly interfere with her equally wonderful and—to her, at least—still more valuable gift of clairvoyance.

The friends attending the seance were—Mrs. Burns, Mrs. Loder, Mrs. Mayhew, Mrs. Aldis, Miss Vigoureux, Mr. Potts, Mr. Glendinning, Master Burns, and the writer of this report.

J. JAMES.

Tottenham, Nov. 11.

LIVERPOOL LECTURES.

Dr. William Hitchman and Mr. John Priest will continue the course of lectures in the Temple of Truth, 110, Islington, on the next three 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.

IMPOSTORS.

To the Editor.—Dear Sir,—I was present lately at an altercation between two gentlemen as to the genuineness of a certain medium, when the above term was emphatically applied to him, supported by apparently satisfactory statements of detection, exposure, and confusion. Opposed to this was advanced the strongest testimony as to his genuineness before and subsequent to the affair referred to, so that I felt like the magistrate who hears contradictory evidence by equally credible witnesses. Might I offer a solution which would take the bitterness out of the accusation, and perhaps throw a ray of light on this department of our mysterious study?

Four points are to be considered—

1. A medium usually is a person who has placed himself under the control of spirits, of whom he knows nothing, and seldom inquires.

2. Circles almost invariably are anxious—nay, panting—for physical phenomena. Intelligent communion is thought quite secondary.

3. Physical phenomenal spirits are understood to be of an inferior type, and my experience is, that little instruction or elevation of thought is received from them; and to me it has been heartily dissatisfying to see the grand opportunity which a seance with spirits affords occupied exclusively in commonplace talk, or chattering frivolity, and a variety of phenomena repeated for the thousandth time, without one word of explanation given, or, more pitiable still, sought for by the circle.

4. Alcohol, and such poisons, place a man in a condition for very low spirit-influence, when he will do things of which he would be incapable in his normal state, and of which he sincerely repents on his recovery. How often has the criminal declared, "I felt something impelling me to do the deed; it was not myself—it was the drink."

From these considerations may we not fairly infer, that if a man allows any kind of spirits to control him, and is satisfied with mere phenomena, seeking nothing higher, not to say holier, that he must subject himself to the consequences of any suggestion or impression these spirits may put in his mind? Some of them are villainous enough to do anything. When we find a genuine medium caught in an act of deception, should we not charge his circle with inviting such inferior influences around him, which have driven him, under their improper influence, to attempt to supply phenomena which they themselves could not produce, and thus, while making him their dupe, he becomes the victim? I pray, "God help the poor physical medium." Neither he nor his circle seem to know his fearful position, and none have pity on him for this act of low spirit-influence.

It is time now that Spiritualists should seek something higher than "wonders." Surely a fact once, twice, or thrice seen, under satisfactory conditions, need not be gloated over all the year round. The only use of a fact is to demonstrate a principle; this once done, repetition of the fact is waste of power.

I apologise for the "impostor," and refer the hard epithet to the impressing spirit; and I designate his circle as ignorant, sensuous sight-seers, for whom a pantomime or Lord Mayor's show would be more suitable than attempting the study of our science. Spiritualists should look higher than for material phenomena, which, compared with inspirational, are husks and fit for the lower order of minds.

I ask any Spiritualist did he ever doubt, for an instant, the truthfulness of either medium or spirit when a sublime invocation was uttered, or when an address was delivered on some improving subject? I never did.

Let accusers understand the nature of mediumship before they use such terms of accusation, and let Spiritualists surround their mediums with good and loving, respectable-minded individuals, and you will have no more "impostors."

IVER MACDONNELL.

"MRS. EATON'S" CHITTENDEN PROPHECY.

To the Editor.—Sir,—I have just observed, in a back number of the Medium, an inquiry whether "Mrs. Eaton's" prophecy, recorded in Colonel Olcott's book, was fulfilled. The prophecy was "that on Sunday, September 19th, 1875, in the Eddy circle-room, spirits would materialise themselves in a brightly-lighted room, and deliver orations as in life, with persons sitting all about them on the platform." (Olcott's "People from the Other World," p. 247.) As I was at Chittenden-on, and for some time before and after, the date referred to in the prediction, I am able to say exactly what occurred. On the day before—the 18th—as we sat over our pipes in the sitting-room, someone alluded to the prophecy, and asked Horatio Eddy if he thought it would be fulfilled. Horatio denied that there had been any such prophecy as that recorded by Colonel Olcott at all. But a few days later, "Mrs. Eaton," speaking from the cabinet, not only did not deny the fact of the prophecy, but claimed that it had been fulfilled, on the ground that orations had been delivered by spirits standing on the platform, and that they had sometimes been exposed to a strong light. The fact was that once at least on every evening that I was there one of the Indian spirits (usually "Honto") or "the brother of the 'Witch of the Mountains,'" signalled to Mr. Brown, who had custody of the lamp in the background, to throw its light upon the platform. When this was done, the light was still insufficient to distinguish clearly the copper-coloured features of the apparition, though doubtless enough to justify the positive assertions I heard from others, whose eyesight was probably stronger, or their powers of discrimination greater than mine, that the faces in no respect resembled the medium's. The speakers were "Mrs. Eaton," the "Witch of the Mountains," her "brother" and "Mr. Brown" (the spirit). No one was allowed on the platform during the speeches, or while the lamp was held up, nor did any of the spirits materialise or dematerialise outside the cabinet. I enclose my card.—I am, Sir, your obedient servant,
O. C. M.
London, 15th November.

Respecting this matter we have had before us a letter for several weeks from a lady correspondent, from which we extract—
"While sojourning at summer quarters in the month of September last, and after having by the pleasure of other things more nearly connected with self (and home) entirely forgotten all about the matter in question, we were asked by our invisible friends, one Saturday evening, to sit for them next morning for a short time in the open air, and by the sea-shore. We did so, and after a short discourse on a matter wholly

irrelevant to the present subject, and a few directions, given about an evening sitting, the control began thus: 'Dear friends, in a few hours from now, in the western part of your globe, there will be an effort made by the spirit-world, which, if successful, will at once set at rest many doubts. It will prove that spirits can commune with mortals, apart or independent of the medium's organism.' Upon hearing these words I immediately remembered the prediction, and on inquiring of the others I ascertained it was the very 19th. In the evening we, according to arrangement, resumed our sitting or seance, when, amongst other things, we were told that the experiment had been made, and been even more successful than they (the spirits) had anticipated; that the spirit had stood before the audience, and, independent of the medium's vocal organs, uttered the following words: 'Behold who I am, and what I am.' We were then asked to take a note of the date and the words used, for comparison with the record, which we would yet receive. Need I say, I have waited anxiously for the account and verification of this plain and voluntary statement. Neither, as yet, has come to hand, although something nearly approaching it took place on Saturday, the 18th September, at the house of J. S. Palmer, Esq., in the presence of Mr. and Mrs. Isaac B. Rich, and other reliable witnesses, and I have only waited for a further account of what took place at that particular circle on Sunday, the 19th September, ere writing on the subject.

"Before closing this already too long letter, allow me to state that we received a greeting from the dear and faithful worker, the arisen sister, Mrs. J. H. Conant, with the assurance that the message department would soon be resumed, as three mediums had been found who would fill that place very shortly, or words to like effect.—Yours, &c.,
E.

MRS. ILLINGWORTH IN LONDON.

To the Editor.—Dear Sir,—I write to acquaint you and your readers of a few facts that occurred at the farewell seance of Mrs. Illingworth, previous to her return to Bradford. In the first place, I went to Mr. Wootton's house last Friday in the company of Mr. Wooderson, arriving there soon after eight o'clock. Finding that Mr. Rutherford had not arrived as we expected, supposing Mrs. Illingworth and friends had returned to Yorkshire that day, we sat to the table in gaslight for instructions, when the invisible replied to our questions by raps. It was suggested that probably Mrs. Illingworth had not left London, when the spirits assented, also stating that Mr. Rutherford did not expect us, but if we went there we would be made welcome. Accordingly we proceeded thither by cab, where we found the friends had been sitting in circle for half an hour, without any phenomena occurring excepting that Mrs. Illingworth was held in trance. Immediately on our uniting with the circle, now consisting of Mr. and Mrs. Sykes, Miss Exler, and Mrs. Illingworth, from Bradford, Messrs. Rutherford, Wootton, Wooderson, White, Hudson, and daughter, the two brothers and mother of Mrs. Rutherford, and Messrs. Herne and Raby, mediums.

We were enthusiastically welcomed by the spirit-friend controlling Mrs. Illingworth. The physical phenomena commenced with the carrying of the musical-box, the fairy bells, and a small hand-bell. The various articles were carried all over the room, touched first the ceiling then the floor, &c., all in a moment of time. The piano was also played by our dear spirit-friends when no sitter was near it; suspicion was, indeed, out of question. But above all, we had the untold pleasure of conversing with "John" and "Katie King," "Peter," "James Lombard," and "Tommy," a little boy-spirit, all of whom spoke in the direct voice, holding interesting conversations with each in their turn. During the day Mr. Herne had a fit, and was consequently weak, and not in a good condition to sit. "Katie" informed us that her medium was better, and would not have fits again. We all sincerely hope her statements will be verified.

The seance closed in the light, when Mrs. Illingworth was controlled by Mrs. Rutherford's father, who addressed his wife, daughter, and two sons in a very touching manner, proving his identity thoroughly, and concluding with the death scene. I am pleased to say this control completely satisfied his previously sceptical sons as to the possibility and power of spirits to communicate to their loved ones on earth.

An interval, and we retired to sup with our worthy host and his other guests. Our invisible friends were there also. The table—a very heavy dining table—was rocked to and fro in response to questions, and lifted off the floor at one end with Messrs. Herne, Sykes, and Raby sitting on it.

Mrs. Illingworth was controlled by the "Woman of Endor," who requested that a short report might be sent to you for insertion in your very valuable paper.
C. WHITE.

16, Gray Street, W.

[Those who had the good fortune to meet with Mrs. Illingworth in the circle during her stay in London were charmed with her extraordinary mediumship. The expositions of her spirit-friends of obscure passages in the Jewish writings and other matters connected with ancient Spiritualism were highly suggestive and instructive. We regret that we had not an opportunity of meeting with Mrs. Illingworth—except on the evening of her arrival—during her stay in London.—Ed. M.]

SUNDAY SERVICES AT CAVENDISH ROOMS.

On Sunday last, Dr. Sexton still being too ill to conduct his services in the above rooms, a trance-address was delivered in the morning by Mr. Parkes, under the control of his spirit-guide "Dr. Woolly," of a very interesting character; and in the evening a discourse was delivered by Mr. Thomas Shorter on "Spiritualism as a Religious Influence," in which he took up the various points suggested by the papers recently read upon that subject. Mr. Shorter's address was listened to with the greatest attention, and appeared to be very highly appreciated.

On Sunday next Dr. Sexton will, it is confidently expected, be sufficiently recovered to resume his usual ministrations, and will deal with the two subjects that had been announced for the first Sunday that he was indisposed, viz., in the morning at eleven, "Onward, but Whither?" and in the evening, at seven, "Materialism Indefensible," being a Reply to the Denials of Professor Tyndall, which appears in a recent number of the Fortnightly Review.

"Oletrons" asks where a copy of the works of Plotinus can be obtained. We bought one at Quaritch's, Piccadilly, some time ago.

A LETTER FROM A VETERAN.

Mr. James Burns, Editor of the MEDIUM AND DAYBREAK.—Dear Sir,—The object I have in view must be my excuse for this obtrusion upon your time and attention. At the instance of one of the choice and beautiful female spirits known in the history of your country, Mrs. Kimball, her chosen and specially-prepared medium, is about to embark for London, where she will probably arrive about the middle of November. From an intimate acquaintance which I have enjoyed with Mrs. Kimball during the last five months, I hesitate not to commend her to you as a lady of intelligence and moral worth, and as one every way deserving the confidence of the Spiritualists of your country. Though having for many years—perhaps I ought to be ashamed to confess it—studiously declined all intercourse with spirits through the mediumship of second persons, as presenting no probability of any good to myself, the first interview which (not by my own seeking) I had in the month of June last with the lovely spirit who speaks through Mrs. Kimball, excited in me the liveliest interest, and this interest subsequent interviews, eagerly sought, have only served to deepen. This bright spirit now wishes to speak to the still beloved people of the country in which she lived and suffered, and was finally crowned with martyrdom, and to tell them of the now matured and highly important plans of the great spirit-bands with which she is connected, and of the co-operation in a work of universal amelioration and reform which they crave and expect from their friends on earth; and I can only say that if those who may feel moved to seek admission to her seances should be as highly instructed and delighted as I have been, they will have cause to join with me in pronouncing blessings on the name of "Mary Stuart," known in history as "Queen of Scots."

Any kindness you may show to Mrs. Kimball, and any facilities you may offer her for the accomplishment of her mission, will be esteemed as a personal favour by yours truly,

WILLIAM FISHBOUGH.

91, South Third Street, Brooklyn, E.D., New York,

November 1, 1875.

P.S.—It is possible that you may not have entirely forgotten me as among the very oldest of Modern Spiritualists, and as the "scribe" and amanuensis of the first and greatest book of the clairvoyant and medium, Andrew Jackson Davis. Dr. Hallock will tell you more about me.

W. F.

BLUNDERS IN CRITICISM—NOT BLUNDERS IN SPIRIT-WRITING.

Dear Mr. Editor.—The beautiful specimen of direct spirit-writing as copied in your No. 292, November 5, and so very erroneously criticised in your last number, of November 12, presents to me: First, the Hebrew word *יהוה* perfectly correct in spelling, being the well-known ineffable unpronounceable name of the "Great I Am," the God of Abraham, Isaac, and Jacob (the Tetragrammaton) surrounded by its glorious halo, and emphatically pointed to by the leader of a band of spirits. This leading Hebrew spirit, as if to corroborate his religion and nationality, appears with the *יהוה* (phylacteries) upon his forehead, like all orthodox Jews, when in morning prayer. Secondly, the inscription under the figure is not as your critic says, "The intention, badly carried out, to say, 'O, Heiliger Geist, nōhe bei uns sei,' in English, 'O, Holy Spirit, be near unto us;'" for thus it is read wrong and translated wrong; but the correct reading is to me (a German by birth) as follows, viz.:—"O Heiliger Geist, kehre bey uns ein." Correctly translated into English, "O Holy Spirit, abide with us." The verb "ein kehren" in English means to abide, to alight, to put up (at an inn), to enter, &c. But *nōhe* is not German at all, and the omission of the single letter *i* in *Heiliger* (frequently done by country people) and the writing of *bey* (quite correct) old German using *y* instead of modern *i*, and *u* being *e* in German, shows neither fun nor gross ignorance!!!—Yours truly,

L. LEO.

A FEW WORDS ADDRESSED TO THE INHABITANTS OF CALNE, WILTSHIRE.

By ONE WHO LIVED AMONG THEM AS BOY AND MAN FOR MORE THAN FORTY YEARS.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." Acts xxiv., 14.
"These were more noble than those in Thessalonica, in that they received the Word with all readiness," &c. Acts xvii., 11.

Friends,—Two thousand years ago, or nearly so, these words were uttered by Paul, who went about teaching what he believed to be a great truth, as I am doing now. Your chief magistrate—urged on to do so, as I am told, by some of his fellow-townsmen—refused me the Town Hall, in which to deliver my lecture upon Spiritualism.

I am informed the chief reason for this is because I wrote a letter, that was published in the MEDIUM, declaring myself a Unitarian (like many of the inhabitants of Calne in olden time), and saying that I do not believe in the resurrection of Christ in the body, preferring to believe, with Paul, that "flesh and blood cannot inherit the kingdom of God." Why my belief in this or that should be made a reason for preventing my teaching the great truth of the life beyond the grave, is strange, to say the least of it. The teacher of Christianity says this is so; the teacher of Spiritualism proves it. Where is the evil in doing so? Why do the teachers of Christianity oppose Spiritualism? I will tell you: because the presence of our departed friends in spirit-form upsets their teaching about a burning hell and an angry God; and if this is proved to be false, "Othello's occupation's gone," for men want no guides to places the road to which they are as well acquainted with as their teachers, nor yet to enable them to escape fancied dangers, which, after all, have no real existence. I think the system of trying to frighten people into being good has had a long-enough trial, and the results, after two thousand years of such teaching, are anything but satisfactory. Suppose we try the opposite course in future, and tell people that God really is what he claims to be, a God of love? I believe that love is more potent, in influencing men to try and please God, than fear. Try it, and believe me, yours very faithfully,

T. L. HENLY.

DR. MAIN'S PHOTOGRAPH.—We have just received from Mr. Hudson a stock of photographs of Dr. Main, so earnestly inquired after by his many friends in England. It is a very speaking likeness, and an excellent specimen of photography. To be had at 15, Southampton Row, W.C.

SPIRITUALISM, AND SCIENCE.

A correspondent calls attention to the remark of Professor Tyndall respecting Spiritualism, which we quoted and commented on last week, and says:—

"When Henry M. Stanley brought letters from Livingstone, and said he had seen him and relieved him, a 'man of science,' Sir H. Rawlinson, said he was a liar, and had not assisted Livingstone. Now, if a poor, unlettered peasant, with his limited vocabulary, had used the words 'liar' and 'whoredom,' how he would have been held up to scorn; but, coming from the 'men of science,' no word is raised in deprecation of the needless coarseness of their language. The ignorance of the so-called 'man of science' is only equalled by his egotism, and a foolish arrogance that, like Dogberry, says: 'When I speak, let no dog bark;' and yet he is a slave, and dare not go counter to received authority. Nor is he honest withal, for if he can crib an idea that he thinks will be useful to himself, he has no compunction about honesty in the matter. The 'man of science' is a veritable *bête noir* to investigators and many Spiritualists, yet, if they would only think for a moment, they would know that Spiritualism cometh 'where it listeth;' but the 'man of science' cannot tell them 'whence it cometh,' nor 'whither it goeth;' he cannot bring it, neither can he send it away.

"What is the teaching of those who have passed away and returned to us? Is it science? No, it is the one eternal theme, love! This is the sum of all life, and the earth is ever efflorescing it in tree, and flower, and blade of grass. These 'men of science' are like icebergs, with their heads towering aloft in the cold atmosphere of materialism; but riven from their icy fastnesses, they are being carried onward by the irresistible stream of progress until the sunny waters of Spiritualism sap their base; then they will topple over and be swallowed up in its embrace, there to be fused into the great sea of truth. Until then, let us, like Dogberry: 'Call the watch together, and thank heaven we are rid of a knave.'"

A POISON-TEST SUGGESTED.

To the Editor.—Dear Sir,—The "Researches in the Phenomena of Spiritualism," by William Crookes, are very interesting. It appears that Mr. Crookes was quite satisfied that "Katie King," the spirit, and her medium, Miss Cook, were separate individuals, and that the former was as material a person as the latter. Could any of your readers who look occasionally into the spiritualistic journals, inform me whether any of those spirits who have appeared, and been felt to be flesh and blood, have been offered, on any occasion, a powerful poison, such as prussic acid or strychnine, and whether they have gladly accepted and taken it without hurt. Why not try and ascertain, also, whether the phantom-forms can stand the test of fire, by plunging their hands into a heap of glowing embers?—Yours truly,

J. WATTS, Hon. Magistrate.

Central India, Jabalpur, 21st Oct., 1875.

[We may well ask: What next? A spirit-form in America permitted itself to be shot through the head with a rifle-bullet. All who investigate this matter are certain of the fact, that the spirit-form is an independent individuality. We have seen one drink water. What satisfaction would arise from the figure drinking strychnine? The spirit-form might not suffer, but mediums are surely human beings, having rights claimed by us all, and unless the spirits were devils, one would expect them to object on the medium's account. Mediums have been poisoned before now with substances placed on the spirit-form. See Hazard's "Mediums and Mediumships."—Ed. M.]

MRS. TAPPAN IN THE UNITED STATES.

Large audiences have assembled at New York, Brooklyn, and Boston, to listen to the teachings of Mrs. Tappan's guides. In her address before the Parker Fraternity of Boston, when contrasting Spiritualism and Materialism, the former was declared to be the true "solvent of all questions between science and religion. Spiritualists were looking forward to a religion beyond the Church, broad enough, deep enough, and good enough, for all mankind, and before many years there would be an answer given to every Material question. That which is unrevealed is the real life, and Spiritualism is one of the sciences and philosophies of the future. . . . Religion is growing broader every day. . . . The speaker predicted," says the *Banner of Light*, "that the time was not far distant when St. Peter's Cathedral in Rome would be converted to a temple of Spiritualism, and when the Catholic and Protestant Churches would believe and carry out the Spiritualist doctrines."

INSTITUTION WEEK.

To the Editor.—Dear Sir,—I wish to urge upon our Cardiff friends, through your columns, the desirability of having a *réunion* of some kind, or some seances, or both, during Institution Week, the proceeds of such lectures, or conversazione, or seances, to be devoted to the Spiritual Institution. Other towns, of not greater importance, have undertaken the initiative, and, I hope, Cardiff will not be behindhand in the matter. By such means, a friendly intercourse may be established between Spiritualists, for their mutual pleasure and advantage, the funds of the institution be augmented, the cause be advanced, and inquirers (like myself) brought in.

I am sure that the Spiritualists of Cardiff will very willingly fall in with the suggestion, and be prepared to make a little sacrifice to ensure success. No one will be more ready to co-operate than your obedient servant,

Cardiff, Nov. 13, 1875.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.

Lectures and Debates every Thursday evening.

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

MISS BAKER will take the service at Mr. Coggman's Institution, 15, St. Peter's Road, Mile End, on Sunday evening, and give an address in the trance.

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 " " 6d. " £1 8s. 10d.

Four copies and upwards, in one wrapper, post free, 1d. each per week for 6s. 8d. 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 19, 1875.

ANOTHER AMERICAN MEDIUM IS COMING.

Elsewhere is printed a letter from William Fishbough, of New York, respecting the arrival of Mrs. Kimball, an American medium, of whom he speaks in the highest terms. For his statements on this matter we refer our readers to the letter in question.

Mrs. Kimball is quite a stranger to us, but, as was said before, we do not believe in mediums requiring to be bolstered up by recommendations. She will, no doubt, receive among us a welcome and support as happy as her worth will command. We must, however, pause for a moment to comment upon the gentleman who introduces her. As he intimates, he was the "conscientious scribe"—a term applied to him by Andrew Jackson Davis himself—who, when that clairvoyant was yet a sapling, thirty years ago, took down the communications embodied in the grand volume entitled "Nature's Divine Revelations."

Mr. Fishbough candidly confesses his alienation from Spiritualism, and his recent interest in it, and taking his career from before the beginning of our movement to his letter just published, we have well-grounded reasons for receiving his protégé with all the confidence which testimony is capable of establishing in respect to a stranger. When Mrs. Kimball arrives, we shall introduce her more fully to our readers.

THE VOLUME BY THE COMPANION OF JESUS.

The illustrations of direct spirit-writing and drawing which we recently published have increased the interest in the forthcoming volume, "Hafed, Prince of Persia."

We are informed that the work is all ready, except the last sheet; and the illustrations for which it is waiting are daily expected from the artist.

Subscribers must not, however, grumble at any delay which has taken place. The necessary work has been of a description which was never before attempted by a book-maker; and, when finished, the volume will certainly be one of the most extraordinary ever published.

The expense has also been very great—much more than the subscriptions will amount to—so that Mr. Nisbet is really not warranted in publishing till he can do so without loss to himself. The best plan which subscribers can adopt is to occupy their time by soliciting for new subscriptions among their friends till the book is ready.

The price is ten shillings, which ought to be remitted with the order, either to our office, or to Mr. Nisbet, 219, George St., Glasgow.

DOUGHTY HALL NEXT SUNDAY.

A highly interesting and important subject will be discoursed upon by Doctor Hallock at Doughty Hall on Sunday next:—"The Demonstrably True in Religion and Morals." That many theological cobwebs will be swept away, and new light be cast into dark corners of orthodox thought, may be expected from a sound thinker like Dr. Hallock.

Doughty Hall, 14, Bedford Row, Holborn. Commence at 7 o'clock.

SUBSCRIPTIONS FOR INSTITUTION WEEK.

Received at the Spiritual Institution:—

	£	s.	d.
"M. D." per Mrs. Darby	0	10	0
Mr. Leigh	0	2	6
Mr. R. Walsh	0	2	6

THE TESTIMONIAL TO MRS. TAPPAN.

We have pleasure in placing before our readers the subjoined letter from Mr. Coleman. All will agree with us that the presents to Mrs. Tappan are a handsome and appropriate selection, far preferable to a prolonged agitation to secure a money offering. We congratulate Mr. Coleman and the friends who assisted him on the pleasing consummation of their labours.

Dear Sir,—The whole sum subscribed to Mrs. Tappan's Testimonial Fund amounts to £54 13s., and the expenditure to £52. The extra will be about enough to pay freight and charges of two cases.

One will contain books, viz.:—"The Mansions of England in the Olden Time," in four volumes, beautifully illustrated and bound; "India, and her Native Pines," very handsomely bound and illustrated by upwards of 300 engravings; also, a stereoscope and a series of the best views of the Crystal Palace and statuary.

I have written to each of those whose names have not been published, and informed them that I shall give their names to Mrs. Tappan.

I am waiting to hear from Mrs. Tappan before sending the cases which are ready.—I am, dear Sir, yours truly,

B. COLEMAN.

Upper Norwood, Nov. 10, 1875.

SEANCES TO BE HELD FOR INSTITUTION WEEK.

Intimations have been forwarded to the Spiritual Institution of the following seances, &c., to be held for Institution Week:—

IN LONDON.

MISS LOTTIE FOWLER, at the Spiritual Institution, 15, Southampton Row, Holborn.

MRS. OLIVE, 49, Belmont Street, Chalk Farm Road, N.W.

MR. WILLIAMS, 61, Lamb's Conduit Street, W.C.

MR. BURNS, Lecture at the Spiritual Institution.

IN THE PROVINCES.

HULL.—Meetings, &c., during Institution Week. Mr. Blakey, Spiritual Institution, Portland Place.

OLDHAM AND OTHER PLACES.—Mr. Johnson, trance medium, of Hyde, will give addresses on four Sundays, the proceeds to be devoted to the above object.

Arrangements are in progress in various parts of the country, which will no doubt be communicated in time for our next issue, so that friends desirous of aiding the cause will know what is in contemplation in their respective localities.

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 21st, and 28th. Admission free. Reserved seats 2s. and 1s. Service to commence at 7; doors opened at 6.30. Inquirers are invited.

On Sunday next the subject will be "The Spiritual Nature of the Future Life."

MR. J. J. MORSE AND FREE LOVE.

To the Editor.—Dear Sir,—In common with many of your readers, I waited with some interest for Mr. Morse's reply to the query addressed to him recently, on the above subject, by your correspondent, "Sans Reproche," and I certainly thought at the time that Mr. Morse showed a want of judgment in not answering the inquiry more fully, considering his numerous friends in this country. I did not, however, because Mr. Morse was reticent, therefore believe that he had really allied himself to the movement in question; but, I regret to say, that I have learnt from several sources that many of his old friends have held aloof from him, considering that in not answering the question put to him, whilst he did second a resolution bearing in some manner on the subject, he gave them ample grounds for supposing that he had identified himself with a movement which, however popular it might be with a section of American Spiritualists, they would greatly deplore to see introduced into this country, or sympathised with by the most prominent of our English mediums.

Believing that many of your readers would be glad to know the views of Mr. Morse's guides on this vexed question, I have pleasure in saying that at Cleveland Hall, on Sunday evening last, they (his guides), in the most emphatic manner entirely denounced the doctrine known under the name of "Free Love," and that Mr. Morse, after the lecture, whilst in conversation with some friends, during which he was told what had been said by his guides, personally stated that he quite agreed with what they had said, and, for himself, also utterly repudiated that he had any sympathy with the movement.—I am, Sir, yours faithfully,

London, 16th Nov., 1875.

R. PEARCE.

[In justice to Mr. Morse and the movement in which he labours, we gladly insert this letter. It will delight "Sans Reproche," who is a warm friend to Mr. Morse, and of the cause, and only published his query that Mr. Morse might have the opportunity of setting himself right.—Ed. M.]

QUESTIONS FOR SPIRITS.

We shall be glad to receive answers to the following:—

1. Without reference to the question of re-incarnation, can you tell us whether human spirits exist as conscious individualities prior to their life in this world?

2. Is recognition among spirits in the spiritual world by sight (dependent upon the presentation of objective forms) as in this world?

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.

THE HAPPY EVENING AT DOUGHTY HALL

Came off with great splendour on Wednesday evening. A full report next week. Such a meeting was never held anywhere. It was quite a new thing in social entertainments. The committee of ladies, who have worked so nobly to bring about a consummation so enjoyable, are respectfully requested to meet at the Spiritual Institution on Tuesday evening, at seven o'clock, to wind up the business which has been committed to their care.

DEATH OF THE FATHER OF MISS CHANDOS.

We have to announce the passing into the spirit-world of Mr. Stephen Leigh Carr Clark Hunt, nephew of the celebrated Leigh Hunt, and the father of Miss Leigh Hunt, known publicly as "Miss L. Chandos." He departed on the 11th instant, at Balham, at the age of seventy-five years, of an internal disease, which dated from his boyhood. He was an author and essayist, and considered, by those who were acquainted with his productions, to be possessed of talents of an unusual description. He was very abstemious in his habit of life, and his last days were rendered painless by the close and watchful attendance of his wife and daughter. The spirit-world broke to his view some time previous to his decease, as he pointed with his hands, enraptured, to various parts in the air, uttering the words, "Beautiful! beautiful!" as long as his lips could frame the words, and so passed into a quiet, peaceable sleep.

His death is much to be regretted, as having only recently become convinced of the facts of Spiritualism, through his daughter. He had determined, in the event of his recovery, to use his powerful pen for the advancement of Spiritualism, and other kindred sciences.

WE also regret to hear, for the sake of the kind friends left behind, that Mrs. Hooking of Rosewarne, Camborne, has been taken from the side of husband and friends by the Angel of Transition. All who knew her will miss her kindly smile and gentle welcome, but her spirit will be more at rest in the upper world than in the frail tenement which it lately inhabited.

IRAM ROBINSON, son of Mr. John Robinson of Beeston, Leeds, has been removed to spirit-life, at the age of 14 months. The memorial card is a new pattern, which has been specially published to meet the views of Spiritualists.

Mr. HOME has gone to the south of Europe. His present address is Poste Restante, Nice.

HALIFAX.—Mr. Wells, phrenologist, &c., whose list of engagements we lately published, has had a remarkably busy time at the Mechanics' Hall, Halifax. He is now at Sowerby Bridge. He proceeds to Birstall next week, then to Batley and Leeds.

Mrs. OLIVE'S SEANCE FOR GEORGE RUBY.—On Wednesday evening, March 10th, Mrs. Olive gave a seance on behalf of George Ruby, at the Spiritual Institution. Although there was not a large circle, many interesting communications and tests were given. Proceeds, 15s.

A CORRESPONDENT at Cloughfold says:—"I am lending my MEDIUM to several others to read, and they are thankful for the use of it." We hope when the price is reduced to a penny that many of that class of readers will take copies for themselves. We are glad to be read, whether it leads to the sale of copies or otherwise.

ORHEMSFORD.—A great demand was expressed to have a medium from London. Mr. Allwood has formed a circle. Good raps were heard. Two men tried to keep the table from moving. A lady's hand was shaken. We wish all other ardent inquirers would take our advice, to from circles, rather than wait for assistance from a distance.

THE Lecture on Spiritualism, by E. P. Ashton, Esq., at the Gloucester Hall, Brixton, on Monday, 16th Nov., was well attended, and the lecturer listened to with marked attention. The narrative he gave of his own experience was startling enough to non-Spiritualists; but the lecture was somewhat marred by introducing a theological basis. However, the audience, on the whole, was pleased; and as this is the first attempt to bring before the people of Brixton the cause of Spiritualism, the lecturer deserves the highest praise for his courage. There is every ground for supposing that the subject only wants following up to make it take firm root in this, as yet, virgin soil. Other lecturers should now be invited. The duties of chairman were ably fulfilled by Martin Smith, Esq., and he, with the lecturer, received a cordial vote of thanks at the close.

NO TESTIMONIAL TO J. BURNS.

When I came home last week I found a letter in type suggesting a New Year's gift to the Spiritual Institution, and a testimonial to myself. I allowed that letter to appear, as it expresses a proposal that has been repeatedly made during the last few years, and I desire to give my views on the matter, as I am the person more particularly concerned.

I cannot allude to such a matter except in the most respectful terms, seeing that the proposal is signed by men of genuine character, and who have no other object in view than what they consider best in kindness to myself personally and to the cause in general.

By my actions in the past I have lent my approval to testimonials, and they are good and appropriate to certain people, but not to me. What would we think of reading that Jesus the Christ had in his day become so respectable that he was presented with a bag of yellow dust and a flattering address from the men of Jerusalem and round about? That is not the reward for which spiritual men work, and it can never satisfy them as the fruits of their labour.

Personally, I require nothing at the hands of any man or body of men. Since I was seven years of age I have always had a variety of pursuits waiting on one pair of hands to accomplish. I have never, in the course of my life, required a testimonial to enable me to get something to do. When I entered on the spiritual work it was not as a hiring hack, standing shivering at a corner for a fare. The spirit-world wanted me, and they took me, and welcome too. They have loaded me well, and the best and the worst of us can only run the race of life once, be it long or short, or be the weight light or heavy. During these years I have had many things to allure me from the spiritual work—the special work which I am now endeavouring to perform; I could not escape. The cup was placed to my lips by invisible hands, and I must drink. I am a man that can turn hand or brain to a great variety of useful and remunerative pursuits, and were I free to-morrow I could go out into the world, and, before this time twelve months, have £500 clear in my own pocket, and be able to play the gentlemanly donor as well as anyone. This I could do even with improvement to health. My family are able to do for themselves, and cannot derive much benefit from being attached to the meagre fortunes of a spiritual apostle.

By this short sketch I desire it to be understood that personally I require nothing, nor have I ever asked for a farthing of money on my own behalf. It is the cause alone for which I have pleaded and it is for its success alone that I strive. I have given everything for that, and nothing but a spiritual result can satisfy me. Once I had the so-called noble ambition to acquire some worldly status and close my days in comparative comfort and rest. This lung congestion, which has been brought on and increases daily by hardship and worry for means to keep on the work, has taken all the pride out of me. Two more years such as the last two have been, and it is all over with me, unless some unforeseen paroxysm cuts affairs short before that time elapses. I pause to weep bitterly as I write these lines, but, thank God, I can write them. Death is no longer to me a terror; life, as it has been these last two years, is the most fearful alternative. "Whosoever shall lose his life shall preserve it."

I have not worked for the hope of reward of any sort, not even for hope of immortality. I have been impelled by a simple sense of duty from which I can find no escape. Were there no demonstration of immortality, it would be all the same to me; I would have still to follow in the same path.

But the work will remain when I am not here to add my mite to it, and to that work I cordially invite the best offices of all. It is the weight of the work that has ground me to powder. A testimonial to me would not lighten that weight. A few pounds handed to Burns to square accounts with him, would not make our

This Form may be cut off and used to collect subscriptions without damaging any of the articles.

INSTITUTION WEEK.—SUBSCRIPTIONS IN AID OF THE FUNDS OF THE SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, LONDON, W.C.

NAME.	ADDRESS.	£	s.	d.

TO MR. J. BURNS, *Managing Representative of the Spiritual Institution.*

I beg to enclose you Post-Office Order on High Holborn for £ Funds of the Spiritual Institution.

from the above Subscribers towards the

Collector.

literature an established success and spiritual enlightenment a general fact. The few pounds would soon go, and the work still demand attention, and I would be regarded as one who got his reward in gold. This I can never submit to. What, then, would I advise? I will state.

INSTITUTION WEEK.

Next year the MEDIUM is to be sold at a penny; and as an offset to possible loss on this reduction in price, the proceeds of Institution Week collection are to be a guarantee. To be worth naming as such, the gross sum ought to amount to, say, £250. A testimonial to anyone cannot for a moment be allowed to come into competition with this object. Those who want to ease me, then, should set to work to render Institution Week a success, and take steps to make the circulation of the MEDIUM three or four times as much as it is at present. The thing can be done, and by it the cause will be promoted, and I will be relieved at the same time.

THE GENERAL LITERATURE.

I have devised a plan for furnishing the greatest amount of the best literature on the subject, for the least possible amount of money. A great deal has been done, but not enough to afford working expenses, nor to furnish means for a continuous supply of new works. Spiritualists, as a class, support the literature but poorly. At Bolton a speaker asked why it was necessary to take any steps to spread spiritual literature. How did other kinds of literature fare? As to religious literature, there are powerful societies and combinations of individuals connected with every church and chapel, who have that cause at heart. Immense quantities are purchased to give away; that literature re-echoes the sentiments of the majority; its publication is backed by capital and long standing; it can command resources to advertise itself, and when that investment is made, it brings in a return of sales. Scientific literature is supported in like manner. This is a scientific age; it is taught in schools and colleges; reflected in magazines and newspapers; lauded by everybody; and the man of science is the prophet of the age. The books by leading professors are sold at enormous prices, and yet the lovers of science fill their shelves with that kind of literature. The scientific publisher has ready sales, and makes large profits. He can afford to push his goods before the eyes of all, and make them the popular article.

How is it with spiritual literature? It is on an unpopular theme, respecting which those who are its adherents have but few settled notions. As a community, we are not united in sympathies, but are filled with antagonisms and suspicions one against the other. This, in the present embryo state of the movement, is inevitable. We are all striving to ascertain whether the facts really do occur. If we have time, energy, or money to command, it is mostly spent in seeing the manifestations. We have no time to think about them—no time to read. We all want to see, feel, and know for ourselves. We have not yet become an intellectual people. We do not support our literature like the religious and scientific classes. A few Spiritualists possess libraries; a few more have some books; the greater number have none. Those stray volumes that are to be met with in homes are generally the cheap issues which I have produced within the last two years. If I spend £1 in advertising in the newspapers, I perhaps do not sell that amount in books, and hence have to lose the goods thus parted with. Poor to begin with, and crippled with maintaining movement expenses and work, how can a man gain capital to advance a literature which has really to force its way?

A plan has been given to me whereby we can all work in this matter. Spiritualists must push the literature themselves, and not only supply their own homes with the books, but get them into as many of the homes of their neighbours as possible. This is one of the strict and quickest modes of promoting Spiritualism. People will read a nice book by their own fireside when they will not listen to your arguments. This method has been tried successfully. I have issued within two years 10,000 volumes on it. Why not patronise this plan more widely? These last four months almost no literature has been asked for. A whole day will oftentimes pass, and no Spiritualist in the mother country or the colonies buys a book! How can I be otherwise than harassed if I am engaged

in a business that is not supported, and yet one that is doing more for the cause than all the other external agencies put together? Look on the back page of the MEDIUM, and you will see my plan briefly stated. Take it up, every Spiritualist of you; place £1,000 at once in the Publishing Fund, take it out in books within the next three months, and it will be much more creditable to us all than a testimonial.

BOOKS TO LIBRARIES.

A plan is also before the public for presenting, say, a batch of three volumes to 1,000 public libraries and reading-rooms throughout the country. For this purpose 1,000 subscribers of 10s. 6d. would be needful. Who will act as general secretary of this movement? Who will co-operate in all parts of the country? Mrs. Hardinge's work at 10s. has already been placed in more than 100 libraries, and the "Dialectical Report" in an equal number. Here is a way in which Spiritualists can work for the cause, and support my machinery. To do something like this is very much better than to give me a testimonial.

LITERATURE FOR DISTRIBUTION.

In some communities there is a great deal of literature bought by individuals and committees for distribution. Amongst Spiritualists the number might be counted on your fingers; and yet an immense quantity of literature is given away, but it is, for the most part, at the instance of the Spiritual Institution, which means at my expense. Never has a claim for assistance of this kind reached me that has been refused, unless it were by some unavoidable oversight. If this plan were not honestly followed at 15, Southampton Row, it would be no Spiritual Institution at all. Of the MEDIUM alone I have given away upwards of 20,000 this year already. To this must be added many thousands of other documents, which have done an incalculable amount of good to our movement. The MEDIUM is almost universally known because of the free manner in which it has been spread abroad, and it is generally regarded as the best tract on the subject. The many thousands of adherents, and semi-adherents, to our cause, which the MEDIUM has secured, are incalculable, and yet the cost per head has been such a trifle, that Spiritualists must think little of the cause or they would engage more in this kind of work.

In other branches of literature the organ of a movement like the MEDIUM often meets with a little patronage from those who make use of it. Thus it is not unfrequently the case, that a society having its report in a paper, votes the purchase of 100, 1,000, or 5,000 copies, that the special work and principles of the society may be made widely known. Or someone writes an article, letter, or relation, and buys a special edition, or a considerable parcel for private distribution. This kind of help is altogether unknown in Spiritualism. Our societies, such as they are, use the MEDIUM freely as the organ of their announcements, and though individuals here and there may buy a few copies, yet, the free grants come all out of my resources. If Spiritualists were alive to the importance of this grand truth they might give away more copies weekly than we now print altogether; but as a body, we are thoughtless and negligent in these matters, and were it not that the Spiritual Institution takes action when it sees it needful, there would be no literature given away at all, comparatively speaking. If, then, friends want to help me, let them institute a distribution fund and let a few gentlemen put their £50 each into it, and then they will be able to balance accounts with me in this matter. If I had a balance of £250 in the bank to cover the grants of literature I am daily making, and which is really the life-seed of our work, it would make me feel more robust than a testimonial would; then I would feel that I was giving printed paper, now I am giving my heart's blood; and yet it must be done. If those who can do, neglect to do, then all the more need that my conscience should not be seared.

The general subscriptions to the Spiritual Institution I will push no more this year. I have done so, and have succeeded in my intent in respect thereto. But the same work will come round again year in and year out. The work will never be done. We shall always have the poor and the dark-minded to minister to. I have been impressed by the spirit-world to institute these agencies

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 useful aid.

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

J. BURNS.

for the diffusion of light and truth by means of literature. They have succeeded as far as they have been tried. The time has not yet come for them to be adequately supported, and hence my sufferings.

I do not ask any one to believe in my honesty, or to support me in any way. I am utterly independent of the world,—I feel that I have overcome it; but the work remains to be prosecuted. The work which is done at the Spiritual Institution speaks for itself. If I were the greatest cheat in the world, it would not alter that fact. I give full value for money in whatever form of literature or service it is demanded. I do not desire to be canonised or lauded. I am no saint, but I claim to be a straightforward sinner, that could afford to be turned inside-out for public inspection. Yes, God be merciful to me a weak mortal; to Him alone I appeal. We need no saints in Spiritualism, but hard workers for the glorious truth. Testimonialising is serving the man and neglecting the work of the spirit. This is the error of the churches. They are all intent on Jesus, and the spiritual work which he did and enjoined on others is neglected, scorned. Do not let Spiritualists commit the same blunder. Make successful the work of which I am the instrument, and I shall most surely be recompensed.

J. BURNS.

*Spiritual Institution, 15 Southampton Row, London, W.C.,
16th November, 1875.*

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

To the Editor.—Dear Sir,—The letter on this subject from county Durham, which appeared in last week's MEDIUM, fully expresses the feelings of many metropolitan friends of the cause. Indeed, in a quiet manner some initiatory steps have been already taken here for the same object.

The rapid spread of Spiritualism throughout the country brings demands upon the Spiritual Institution, which require an extension of its sphere of operation. It is only too evident that heretofore it has been cramped by the want of means to meet the exigencies which have arisen out of the very work it has already done; and if it is to continue to be, as it has been, the centre of English Spiritualism, and the great promoter of investigation by its literature, aid, and counsel, it becomes the duty, and I would fain hope is the pleasure, of every Spiritualist to place it in such a condition as shall be an honour to the movement. This can alone be done by raising an amount of capital for its operations, which shall put it on a solid basis for future work. In subscribing such capital, all true Spiritualists have a direct interest, for the Spiritual Institution is theirs; it is universal and representative.

Such subscribed capital must not be, as hitherto, the unit with two cyphers to it, but at least another cypher must be added. To realise this, it appears to friends in London that the proposed Institution Week will not be adequate. It is, therefore, suggested that for this purpose the time of collecting subscriptions should be extended throughout the month of December, and on into the new year. In the course of a few days it is hoped that an efficient central committee will be formed in London, with which provincial committees may co-operate. The plan of operations that has been mooted is to issue collecting-cards, to be freely distributed throughout the kingdom. By getting these cards well filled, there is little doubt that a large total sum will be forthcoming, and none other than a large sum will reflect honour on the cause.

The name of Mr. Burns is associated with this because he cannot be disassociated from the work. He is our representative man, and it is our imperative duty to hold up his hands. Unquestionably English Spiritualism is indebted to Mr. Burns to an extent which money cannot express. That he has a grateful home in the hearts of thousands for his self-sacrificing labours none can dispute. Let this gratitude, combined with love for the cause, and firm resolve to uphold it in the coming future, inspire every Spiritualist in the kingdom to stretch every nerve to make the present movement a grand success. Our spirit-friends, whose cause this really is, demand no less. Let it no longer be said that we on this side put fetters on their hands, and the New Year's sun will dawn upon a mighty revival of spiritual work.

Any communications on the subject may, for convenience, be directed to me at the Spiritual Institution, 15, Southampton Row, Holborn, W.C.

WALTER GLENDENNING.

2, Vernon Place, Bloomsbury, W.C.

[This letter was hurried off to the printer at the "eleventh hour," and after Mr. Burns's statement, printed above it, was in type; it, therefore, in no way influenced his remarks. The letter from county Durham seems to have been an independent suggestion. We have thus given free expression of opinion from all parties.—Ed. M.]

SPIRITUALISM IN AMERICA.

Dear Mr. Burns,—Since I last wrote to you, I have seen nothing very extraordinary in connection with Spiritualism. I have mixed with Spiritualists in various parts, and, as far as I can judge of the movement in this country, it is, on the whole, in a promising condition—on the eve of making a start greater and more decided than ever before. More interest is taken in the subject by the outside public, more notice of it is taken, and more respect paid it by the Press; and among Spiritualists themselves there appears to be

a disposition to unite harmoniously for the promotion of the cause for humanity's sake. It is true there are differences among Spiritualists which appear to be irreconcilable. There is jealousy among mediums, and a disposition to disparage each other's claims, which is much to be regretted, and there is ever and anon some speculative chimera broached that has the effect of diverting people's minds from the practical uses of Spiritualism and its important bearings as a philosophy sent by the angel-world to better the condition of earth's enslaved and benighted inhabitants. Its redemptive character is lost sight of in the endeavour to attach to it something new and chimerical. People who set themselves up as authorities would have us believe that Spiritualism is nothing but a revival of ancient magic or the occultism of the past, and that the communicating intelligence, instead of being the souls of departed humanity, our own friends included, are nothing but demons and "elementary spirits." This "new departure," as it is termed, will have its little day, and, after doing a certain amount of mischief in the way I have indicated, will be supplanted by some new idea.

"Thus runs the world away."

I have recently had experience in two institutions peculiar to this country—Shakerism and camp-meetings, both of which afforded me considerable interest and gratification. In company with J. J. Morse, I visited the Shaker establishment at Mount Lebanon, the home of Elder Evans, and spent a very pleasant time of three days there. It is beautifully situated, and is a sort of little paradise, and no wonder, when there is so much to administer to happiness, both mental and physical—such a freedom from care, the satisfaction of material necessities, the compliance with health conditions, and, as a consequence, freedom from disease, mutual love and friendship, and an endeavour to sink the happiness of the individual in that of the community; no wonder that the mind should contrast such a state of things with the disorder and in-harmony that reign supreme in the outside world, and wish that more Shaker communities existed in the land like oases in the desert of life. Nothing could exceed the kindness and hospitality we received at the hands of the brethren, and the Elder took particular pains to satisfy us on all points on which we desired information. He showed us over the Shaker domains, and explained to us the merits of a barn built under his own direction, the like of which probably does not exist in the world. It is an object of interest with agriculturalists, who come from all parts to see it. The life of a Shaker would appear to be a life of toil, and somewhat monotonous. Work is commenced at daybreak, and continued with but short intermissions till about six in the evening. They retire to rest early (about nine), filling up the time in reading and social intercourse. They all appear happy and contented, and a cheerful serenity prevails. At the request of Elder Evans, we attended a meeting of the brethren and sisters to speak to them—I to tell my experiences at the Eddys, and Morse to give an address "under influence." On this occasion there were some eighty persons present, who were arranged in semicircular rows, the males on one side, and the females on the other, and all being uniformly dressed, presented a curious appearance. They gave us a specimen of their singing, but not of their dancing. This they indulge in at their public services, and is naturally regarded with curiosity by outsiders. On the whole, we were much pleased with our visit to Mount Lebanon.

It is worthy of remark that the Shakers have solved several difficult problems that affect society at the present time, and have abolished some of the principal evils with which it is caused. In their case we find a population of some 600 persons without priests, doctors, or lawyers. They have no pauperism, prostitution, or police. Alcoholic liquors are wholly discarded, and meat and tobacco but little used. Thus, by a conformity to natural laws, health is ensured, and peace and happiness prevail. It is a pity the system is not more capable of general adoption. The world needs to conform to it in order to have its evils redressed.

We visited two Spiritualists' camp-meetings, one at Silver Lake, thirty miles from Boston, near to Plymouth Rock, where our forefathers landed, and the other at Lake Pleasant, some 100 miles distant from this city. The latter was much the larger gathering of the two; it lasted three weeks, and had about 1,000 persons encamped during the time. The tents are ranged in streets, which are duly named, and form a miniature town. Addresses are given daily by prominent speakers, and as the camp-ground is visited by numerous outsiders in the shape of excursionists, much good is done in disseminating a knowledge of Spiritualism. Professor William Denton lectured on two Sundays, on which occasions he had an audience of something like 5,000, who listened attentively to his forcible utterances. This gentleman told me his intention of visiting England shortly. When he does, the English people will have something worth listening to. He is one of the most popular speakers on this continent, and I feel sure, when he once gets the ear of the English public, he will accomplish much good. He is just the kind of teacher wanted in England at the present time, and I trust it will not be long before you have the opportunity of greeting him.

J. J. Morse occupied the rostrum on Sunday, both at Lake Pleasant and Silver Lake, and acquitted himself with marked success on both occasions, his lecture at the former place being pronounced a "big thing." In addition to the instruction afforded by the speaking, great facilities exist of witnessing phenomenal exhibitions. At the Lake Pleasant meeting there could not have been less than 100 mediums of various kinds on the ground. There were clairvoyants and test-mediums in abundance, also a

few healing mediums. The physical phenomena could be witnessed through H. B. Allen (the Allen boy), Mrs. Blandy, sister of the Davenports, and Mrs. Thayer, the flower-medium, who all held seances that gave uniform satisfaction. Mrs. Blair, the spirit-artist, was also present, and gave exhibitions of her powers in public. Seated blindfolded on the public rostrum, before five or six hundred persons, she painted in a few minutes beautiful bouquets in water colours, which elicited the surprise and admiration of all present. Mr. Frank Baxter also gave tests in public that brought conviction to the minds of his numerous audience. Mr. Evans, the spirit-photographer from New York, was also present, and practised his art with more or less success. This gentleman had just returned from the Eddy's, where he had been for the express purpose of photographing the spirits that appear on the Chittenden platform. He only succeeded in photographing one materialised spirit, but took several ordinary spirit-pictures that contained likenesses of the spirits attending the brothers. The portrait of "Honta" was obtained under peculiar circumstances. Mr. Evans expected that the spirits would appear in daylight, in order to be photographed in the ordinary way, but was surprised to receive instructions from "Honta," one night at the seance, to get his camera and proceed to business. He did so, not expecting success in such a state of gloom. On looking at the camera to adjust the focus, judge of his surprise to find the image illuminated as if it were day, and a well-defined likeness of "Honta" was the result. I have seen the photograph taken under these circumstances, and can testify that it resembles "Honta" as she appeared when I was present at Chittenden. On the camp-ground was a Mr. Gott, a photographer, who was there for the purpose of taking groups, &c. This gentleman had no faith in Mr. Evans's pretensions, and, I believe, was a sceptic of the German materialistic school, having but little faith in the claims of mediums generally. Mr. Evans happened to go into his studio while he was engaged in photographing a floral device for a lady. Having taken a picture of the flowers, Mr. Gott proposed that Mr. Evans should try his skill on them. He consented to do so, using all Mr. Gott's appliances, except the camera, which Mr. Evans fetched for the purpose. The whole process of manipulation was closely watched by the sceptical photographer, and his surprise may be well imagined when, on developing the plate, behind the flowers were seen the well-defined figures of a lady, and a gentleman in masonic regalia. Mr. Gott acknowledged himself "beat," and looked very old-fashioned the rest of the day. He marked his candour by giving Mr. Evans a letter, detailing the circumstances under which the picture was taken, and stating that it was impossible for Mr. Evans to have practised any trickery without his detection. The production of the figures he was unable to account for. Mr. Evans is said to have obtained pictures in the dark. As far as I can judge of human character he appears to me a simple-minded, honest man, incapable of deceit. I have only mentioned what appears to me the most important events of the camp-meetings. I have said nothing of various matters that lend a charm to the occasion, such as the beautiful scenery, the boating, and bathing in the lake, the excursions to neighbouring places of interest, the dancing at four and eight in the pavilion, the fine music of the Fitchbury band, the constant succession of new comers, the many pleasing associations, and the *al fresco* character of the whole affair—all these give a charm to the occasion, and render it an event to be remembered with pleasurable interest. Shall we ever have anything of the kind in merry England?

I have hinted my opinion that Spiritualism is "looking up." To support this, I may observe that within the past few days I have witnessed two of the largest and most successful gatherings in connection with Spiritualism since I have been in this country. One was the farewell meeting to J. J. Morse, when Rochester Hall was filled, at a short notice, to repletion, and the heartiest good feeling prevailed. The other was a meeting in memory of Mr. Conant, when Emma Hardinge Brittan officiated, and paid an eloquent and eulogistic tribute to the work and worth of the departed. It was a glorious sight to see the large music-hall filled with an audience of some 3,000 persons in the name of Spiritualism.—I remain, yours faithfully,

Boston, Oct. 11.

CHESTER-LE-STREET.

We have received the following matter printed on a placard:—

"THE COMING MESSIAH.—The friends of Reform and Progress in Chester-le-Street and District beg to announce that they have arranged for Four Inspirational Orations to be delivered in the High School, Middle Chare, Chester-le-Street, on Sunday, November 21st, 1875, through Mr. W. H. Lambelle of South Shields, trance medium; and on Sunday, November 28th, 1875, through Mr. T. Brown of Howdon, trance medium. Three of the subjects may be selected by a committee appointed by the audience, and may relate to the 'Origin; Progress, and Destiny of the Human Spirit.' As the guides of these mediums are the late John Milton, Oliver Cromwell, and a host of other progressed spirits, who flourished in the days of the Commonwealth these addresses will be powerful models of spiritual and intellectual truth, and will necessarily appeal to the most religious, scientific, and philosophic taste. Questions bearing on the subjects treated will be replied to at the close. Collections will be taken to defray expenses. Tea will be provided for friends who come from a distance. Chair to be taken at two and six o'clock precisely."

We would suggest that in making similar announcements friends say as little as possible as to the identity of the controls. That question is from a popular point of view always open for discussion. We should at all times tax the credulity of the public as little as possible. Let the teaching be accepted on its own merits.

HYMNS FOR SUNDAY'S MEETINGS.

HYMN No. 69 in the "SPIRITUAL LYRE."

ASCALON.

666, 666.



No more we sigh and mourn
O'er loved and loving gone;
They throng around the path we go;
They bless us in our home,
Are with us when we roam,
Our conflicts and our triumphs know.

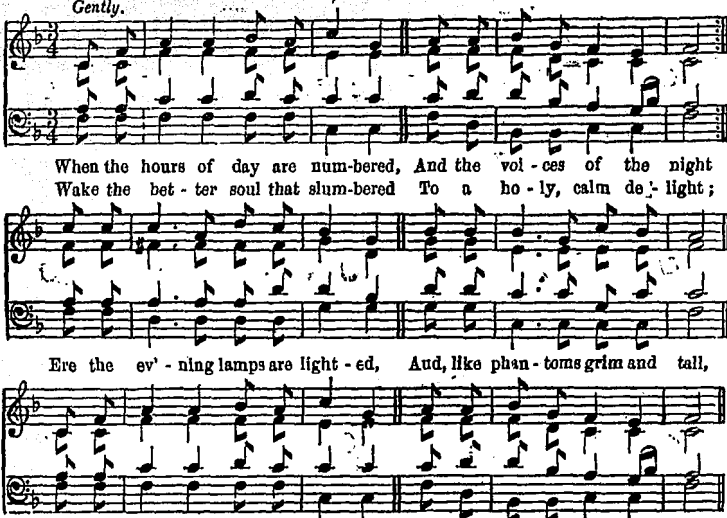
The grave hath lost its dread,
To us there are no dead,
But all do live and love as one;
Our doubts and fears depart,
In each and every heart
The holy will of God is done.

Thanks, grateful thanks, we raise
To him who crowns our days
With blessings numberless and free;
In one united band,
As brothers, hand in hand,
Henceforth mankind in joy shall be.

HYMN No. 143 in the "SPIRITUAL LYRE."

TRIVOLI.

81, D.



2 Then the forms of the departed
Enter at the open door;
The beloved-ones, the true-hearted
Come to visit me once more.
With a slow and noiseless footstep
Come the messengers divine.
Take the vacant chair beside me,
Lay their gentle hands in mine.

3 And they sit and gaze upon me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.
Uttered not, yet comprehended,
Is the spirits voiceless prayer
Soft rebukes in blessings ended,
Breaking from their lips of air.

HYMN No. 93 in the "SPIRITUAL LYRE."

STARLIGHT.

65.

T. FOWNER.



than we deaf will own; Ne-ver, walk-ing heavenward, can we walk a-lone.

- 2 Hand in hand with angels; some are out of sight,
Leading us, unknowing, into paths of light;
Some soft hands are covered from our mortal grasp,
Soul in soul to hold us with a firmer clasp.
- 3 Hand in hand with angels, walking every day,
How the chain may brighten none of us can say;
Yet it doubtless reaches from earth's lowest one
To the loftiest seraph standing near the throne.
- 4 Hand in hand with angels, ever let us go;
Clinging to the strong ones, drawing up the slow.
One electric love-chord, thrilling all with fire,
Soar we through vast ages, higher—ever higher.

POPULAR LECTURES AT NEWCASTLE.

Mr. Barkas has taken a step which we should be glad to see repeated in other places. Where is the vaunted intelligence of this age when so few are capable of following the lead taken by Mr. Barkas, who is withal an intelligent investigator of the phenomena of Spiritualism? The first lecture is over. We understand it was attended by 500 persons. The following is the announcement calling the meetings:—

Syllabus of Twelve Lectures on Scientific Subjects, by Mr. T. P. Barkas, F.G.S., to be delivered in the Lecture Room, Nelson Street, Newcastle-on-Tyne, on consecutive Thursday evenings, commencing on Thursday evening, November 11th, 1875.

The design of these lectures is to place scientific facts before the general public in such a form that they may be easily understood, and to produce a desire in the minds of the more thoughtful of the public to prosecute the study of one or more of the subjects during their hours of leisure.

Doors open at 7 o'clock. Chair to be taken at 7.30 precisely. To prevent confusion, Course Ticket holders are requested to occupy their seats at or before 7.25.

Terms of admission: Course Tickets, Reserved Seats, 4s.; Unreserved Seats, 2s.; tickets transferable. Single admission: Reserved Seats, 1s.; Unreserved Seats, 6d. each Lecture. Tickets may be obtained of Mr. Blake, 49, Grainger Street, and at the Art Gallery.

Each lecture will occupy about one hour, and at its close the audience will be invited to ask questions relevant to the lecture. The Lectures will be fully illustrated by apparatus and diagrams.

Mr. J. W. Swan, Mosley Street, and Mr. T. B. Winter, Grey Street, have kindly promised to lend apparatus for the purpose of illustrating this course of lectures.

1875. SYLLABUS OF LECTURES.

- Nov. 11th.—"The Solar System."
Colonel Addison Potter, Mayor of Newcastle, will preside.
- " 18th.—"The Sidereal Heavens."
W. H. Stephenson, Esq., J.P., will preside.
- " 25th.—"The History of Astronomy and Sidereal Physics."
R. B. Sanderson, Esq., J.P., will preside.
- Dec. 2nd.—"Modern Geology and the Development of Organic Life on the Earth."
Rev. Rowland East, M.A., will preside.
- " 9th.—"Optics and the Laws and Properties of Light."
Alderman W. L. Harle will preside.
- " 16th.—"The Eye and the Philosophy of Vision."
Rev. A. J. Griffiths will preside.
- " 23rd.—"Acoustics and the Philosophy of Hearing and Harmony."
Rev. A. Payne will preside.
- " 30th.—"Physiology in relation to Health."
George Charlton, Esq., Mayor of Gateshead, will preside.
- 1876.
- Jan. 5th.—"Frictional Electricity, its Laws and Properties."
Alderman Gregson, J.P., will preside.
- " 12th.—"Magnetic Electricity and its uses."
George Crawshaw, Esq., will preside.
- " 19th.—"Recent Scientific Discoveries."
H. E. Armstrong, Esq., Medical Officer of Health, will preside.
- " 26th.—"Open Questions in Physics, Biology, and Psychology."
Dr. Jeaffreson will preside.

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday, 14th Nov., at Cambridge Hall, Mr. F. Wilson discussed the question of "Eyes to See with." He would divide the medium into physical eyes, mental eyes, and spiritual eyes. With your physical eyes you saw a milestone—a permanent basis for permanent information. There it was, and you passed along. But if your geological education had been cultivated, you would have seen what material it was of, what position its bed occupied in the succession of creation. For the mental eyes, the passions in the mind are brought into activity; so, in looking at an object—say, a face—the influence of that face is felt; or, in a measurement of position—say, a jump from a wall—the consequences that require consideration. Then we have the mental vision, as working out problems of science, or plans of action, or tracing the incidents in a novel, as a parallel for your own emotions. The spiritual eye is, as it were, for you to sit astride on the finger of God, and have the whole of the mysteries of creation, causation, and mal-administration pointed out to you as a clearing away the difficulties that had hitherto bewildered your efforts at explanation or disentanglement; as a path for the development of a new state of society, that should be a heaven on earth, instead of a tilting list of conflicting opinions—the triumph for strength and skill, and not of reason or truth. The eye of the spirit points out that not a precept taught by the writers of Jesus and his sayings is in practice; and if any were, they would require modifying from the off-hand, dogmatic statements delivered with the eastern's disregard of mathematical accuracy. They are intimations of precepts, rather than axioms of morals. Every Christian is necessarily a Jew, for he (Christ) came not to destroy the law, but to fulfil the law. But the finger of the spirit points out the good in everything. That nature, as the law, abidance of

the spirit, cannot be broken or altered for prayer, for if so, the perfect, in acknowledging the petition, must be pronounced imperfect; and so, to pray for rain, or fine weather, is to ask the spirit to stultify itself. But you may ask for the infusion of the spirit, to resist the influence of nature, or evil, or ignorance, because prayer to the spirit places you in overstandment when you were under pressure. The spirit calls up a multitude in a solitude, and curtains off the actual crowd to a silent solitude. If you want to know how to pray for the influence of the spirit, paraphrase the evil prayer of Lady Macbeth, who petitions: "Come, you spirits that tend on mortal thoughts, unsex me here; and fill me, from the crown to the toe, top full of direst cruelty; make thick my blood, stop up the access and passage to remorse, that no compunctious visitings of nature shake my fell purpose, nor keep peace between the effect and it; come to my woman's breasts and take my milk for gall, you murdering ministers, wherever in your sightless substances you wait on nature's mischief! Come, thick night, and pall thee in the dunest smoke of hell, that my keen knife see not the wound it makes, nor heaven's peep through the blanket of the dark, to cry, Hold, hold!" It is through the exhibition of evil that we are to learn the poetry of the good and the yearning for the beautiful.

The subject for next Sunday will be, "The Teachings of the Spirit."

NEW SHILDON.

To the Editor.—Dear Sir,—Mr. T. Brown, of Howden-le-Wear, addressed two large audiences in the Mechanics' Hall last Sunday, at 2 p.m. and at 6 in the evening. He gave great satisfaction. A free-will offering was taken at the close of each meeting, which amounted to something about £2 5s.

Mr. Brown made no charge for his services and was highly satisfied with his visit. No bills or posters were used to get the people together, it was all done by the bellman, who went round the place on the night previous. Mrs. Butterfield writes to say that she will be glad to call and deliver an address on Friday next, as she is going to Scotland. Sorry to say we cannot make it convenient at that time, so we must let her pass.

Our success has much excited the envy, hatred, and malice of our Christian neighbours. Mr. Mensforth is again under notice to quit his house and work, if he holds any more spiritual meetings at his house, consequently we cannot meet there any more. Mr. James Dunn and Mr. John Ross of this place, will shortly take the platform as public mediums. I have good confidence in their mediumistic qualifications. Mr. William Mensforth, jun., is developing well clairvoyantly. A great many others are powerfully acted upon by spiritual influences.

I intend the proceeds of Mr. Brown's meetings to be devoted to the purchase of such books and spiritual literature as we want.—Yours truly,
GEORGE METCALF.

RELIGIOUS MYTHOLOGY.

Last Sunday afternoon, Dr. William Hitchman addressed the Liverpool Psychological Society, in the first of a course of lectures, upon those universal plagues—yclept Religious Mythologies, or Pagan Allegories, and Christian Dogmas of all ages and nations. He showed that mystic births or miraculous conceptions of "Sons of God" were essentially identical, in the Egyptian Osiris, the Grecian Bacchus, the Mithras of the Persians, the Hebrew Moses, the Trinity of Brahma, Vishnu, and Siva, the Chinese Foë, the allegorised astronomy of the Chaldees, Christna, Prometheus, Adonis, Sylva Rhæa, Apollo, &c., and last, but not least, the very extraordinary and most natural accounts given of the orthodox impregnation of the "Virgin Mary"—in Palestine, by the Holy Ghost—as detailed in the Latin works of the Fathers of the Church. It behoved Modern Spiritualists, he said, to adhere to the testimony of scientific facts, conformably to the present revelations of nature, rather than to past records of delusive prodigies, artful jugglery of priests, in the worldly interests of despotic kings,—the origin of all exclusive "religions" being fear, ignorance, and superstition, collusive secular agency, palmed off as the word of God, upon a credulous, thoughtless and duped multitude from age to age. If Christian mythology were yet to embrace such doctrines of theological nescience, as the fall of Adam, re-adjusted for Jew and Gentile alike, by the fatal spear of a Roman soldier, the sound of the trumpet, to re-awake the dead, in the twinkling of an eye, for the judgment of an ascended "Carpenter's Son," and instant departure to the fires of hell, he could only exclaim, with tongue or pen:—

"O for the coming of that glorious time, when
From the lips of truth one angel-breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of priestly mockeries."

THE UNBURIED CHILD.

The following sums have been received at the Spiritual Institution on behalf of George Hagen, at Mr. Brent's, 17, White Horse Street, Stepney, whose distressing case appeared in last week's MEDIUM:—

£ s. d.			£ s. d.		
P. Grant	...	0 10 0	Mr. Wootton	...	0 2 6
H. C. Emery	...	0 10 0	An Orphan	...	0 2 0
Mrs. Croucher	...	0 5 0	Mrs. Horsley	...	0 1 0
Amy Burns	...	0 5 0	C. J. S.	...	0 1 0
This list was enclosed in Mr. Hagen's letter:—					
£ s. d.			£ s. d.		
F. Pearce	...	0 2 8	Mr. Carrell	...	0 2 6
G. F. S.	...	0 3 0	Mr. Trueman	...	0 2 0
An Unknown Friend	...	0 1 0	A Widow's Mite	...	0 2 6
Mr. Jennison	...	0 2 0	A Mother's Mite	...	0 1 0
Mr. Young	...	0 2 6	M. P., Deptford	...	0 4 0

The following letter has been received from Mr. Hagen. We have made him a further remittance:

Mr. Burns.—Dear Sir,—I received your kind letter with a P.O.O. for 15s. 6d., and I return my sincere thanks for the kind manner in which you have taken my cause in hand; and I sincerely hope that those who have assisted me in this hour of need may never be placed in the same position as I have been for some time; but I have had a kind brother

who has been the support of me and my family for some months past. My child was buried last week, and at the time of writing we are waiting for the spirit to leave the body of my other child.

Dear Sir, I cannot indite as I should wish; I leave it in your hands to return my heart-felt thanks for the kind manner in which friends have come forth to lend a helping hand.—Believe me, yours truly,
Nov. 17, 1875. G. HAGEN.

CAST OF A SPIRIT FACE.

The *New York Mercury* devotes nearly a column to this new phase of mediumship, and tells the following story as coming from a well-known Spiritualist:—A man desired to test the new phase of investigation, and arranged a seance. The usual conditions of a dark space beneath the table and pail of melted wax, were complied with. He was a sceptic, and came greatly unprepared for the dramatic result. When the signal came for the lifting of the curtain an entire face was found imprinted in a mass of wax. Its features, of course, could not be accurately discerned, as they were inverted in the mould. A cast was at once made in plaster, and the investigator was among the most eager to inspect the image. Instantly the expression of his face changed to ghastly terror, his eyes stared, and his colour blanched. The others looked, too—and saw in the bas-relief the face of the investigator's brother as it had appeared in his dying moment. The wasted features were distorted with anguish, the eyes were wide open and the lips were parted. The sight was ghastly, the more so from the white colour of the image. The brother was greatly agitated, but the strange reproduction of a well-remembered face seemed to have a fascination for him, and he continued to gaze upon it until his friends led him away. The image was destroyed by his friends, contrary to his request.—*Boston Sunday Herald*.

A lady's dark green twilled silk umbrella, with white carved handle, was taken from Doughty Hall by mistake on Wednesday evening. The exchange may be made at the Spiritual Institution.

Mr. Proctor of Newcastle, says a correspondent, has passed away. He will be better known in connection with the "Willington Ghost notoriety," of which, as you will be aware, he was a firm believer.

A NEW COLOUR TO THE "RAINBOW."—The following comes on a post-card, from "Cosmo":—"In the November *Rainbow*, a religious London monthly, edited by Dr. Leask, and strongly opposed to any admission of a conscious existence after death, I have just seen a long communication from a Rev. Mr. Maude, which, while it attempts to speak slightly of Spiritualists, admits the genuineness of the phenomena, as testified to, for example, in the writings of Dr. Maurice Davies. The paper must astonish its readers, and if they can allow themselves to grant for a moment that there are facts in the case, the article may do them a world of good."

LEICESTER.—Mr. R. T. Barker, secretary of the Leicester Society of Spiritualists, 10, Great Holme Street, sends us a hopeful account of the prospects of Spiritualism in that town. After encountering the usual opposition especially that arising from religious intolerance, a convenient room was obtained last year, from which as a centre, the committee were enabled to operate with some success, by means of lectures, addresses, and seances. The spiritual literature is being well read; the public press is becoming more lenient; Spiritualism is finding its way among some of the most intelligent and respectable families; and various phases of mediumship are being developed. Steady, persevering work of this character cannot fail to insure valuable results.

LONDON ANTHROPOLOGICAL SOCIETY.—Nov. 12, 1875, C. S. Wake, Esq., in the chair. The President, Dr. Charnock, read a paper on the "Origin of the Etruscans and their Language." The author traced the Etruscans to a Pelasgic colony from Lydia, otherwise called Mæonia. After referring to traditions, both Lydian and Etruscan, and to numerous classical authors in support of the theory, and to certain geographical names in Etruria, the author showed that the Etruscans resembled the Lydians in habits, manners, customs, and dress, and also in their sepulchral monuments; that their musical instruments were derived from Lydia, whence were introduced their stage-players, dancers, sports, games, and shows; that the appellation of the people may be traced to the name of a place at the foot of the Mesogis Mountains in Lydia, and that Etrusci, Tusci, and Rasena are etymologically the same word. There is no evidence of the Turanian origin of the Etruscan language, which is based upon the Old Pelasgic. It contains a few words from Persian and Phœnician, but none from the Celtic or Gothio-Teutonic languages. A great many words may be traced to the Greek; a lesser number are from, or allied to, the Latin. The vocabularies extant comprise only a very small part of the actual language, without reckoning a great many proper names. In an examination of the grammar, Dr. Charnock showed resemblances between Etruscan, Greek, and Latin; especially that some of the declensions agree with the latter.

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 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 Dialectical 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 HARDINGE. 1d.

What is Death? By JUDGE EDMONDS. 1d.

London: J. BYRNE, 15, Southampton Row, W.C.

COMPREHENSIVE CHURCH IN ENGLAND, AT CAMBRIDGE HALL, NEWMAN STREET.

On SUNDAY, NOV. 21st, at 3.30 to 4.30.

Mr. F. WILSON will continue his series of Discourses on

"PROGRESSIVE THOUGHT"

Subject: THE TEACHINGS OF THE SPIRIT.

Reserved Seats, 1s.; Centre of Hall, 6d.; Gallery, 1d.

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

SUNDAY, NOV. 21, Dr. Hallock at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, NOV. 22, Mr. Herne's Seance, at 8. Admission 2s. 6d.

WEDNESDAY, NOV. 24, Mr. Herne, at 8. Admission, 2s. 6d.

Mr. Ashman's Healing Class, at 8. Admission, 2s. 6d.

THURSDAY, NOV. 25, Mr. Herne, at 8. Admission 2s. 6d.

FRIDAY, NOV. 26, Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, NOV. 20, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, NOV. 21, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Morse at Cleveland Hall, at 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, Victoria Park, South Hackney, at 7. Contributions voluntary.

MONDAY, NOV. 22, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s. (Temporarily suspended.)

Mr. Williams. See advt.

TUESDAY, NOV. 23, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. Admission 1s.

Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

WEDNESDAY, NOV. 24, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

Tarlinton Hall, 90, Church Street, Paddington. Lecture at 8.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

J. Webster, 1, Abbott Street, Kingsland Gate, at 8 o'clock. Admission, 3d.

THURSDAY, NOV. 25, 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, Inville Road, Walworth, S.E., at 8. Admission, 1s.

Mr. Williams. See advt.

FRIDAY, NOV. 26, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3 Admission, 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, NOV. 21, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, 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 8.30 for 7, for Spiritualists only.

Spiritual Institute, Athenæum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 8 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 8.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 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.

HECKMONDWIKE, Services at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. E. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

HULL, 4, Strawberry Street, Drypool. 2 p.m., Healing Power; 6.30 p.m. Trance Speaking. Medium, J. L. Bland.

MONDAY, NOV. 22, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, NOV. 23, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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.

WEDNESDAY, NOV. 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.

BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 6 to 7, 165, St. Vincent Street.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street.

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

THURSDAY, NOV. 25, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

FRIDAY, NOV. 26, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

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MR. J. G. ROBSON, TRANCE MEDIUM, is prepared to hold Seances or give addresses at Circles on subjects connected with Spirit-communion.—Address, 35, Edmund Place, Aldersgate Street, E.C.

TO SPIRITUALISTS.—Wanted, in the W. district, two UNFURNISHED ROOMS, *en suite*, with folding doors.—Address, Rev. L.L.D., 15, Southampton Row.

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MRS. OHLSEN has the honour of informing her many friends that she will hold a public meeting every Wednesday evening at eight o'clock, at 319, Crown Street, Liverpool, for trance-speaking, clairvoyance, clairaudience, tests, and healing purposes. Admission, 6d. each. Is open also for public and private engagements.

MR. HUDSON, PHOTOGRAPHER, 2, Kensington Park Road, Near Notting Hill Gate, W.

F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS *à la Seance* on Saturdays only. Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow.
When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

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Mr. Moody's late Sermon on "Hell."

A REPLY,
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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m.; Private Seances attended at the house of investigator. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

N.B.—Miss Fowler does not reply to Correspondence nor see Visitors on Sunday.

FOR TEST COMMUNICATIONS (by Trance or Writing), Medical and other Advice, Healing by Spirit-Magnetism, Development of Mediumship, &c., consult the well known Spirit-Medium, **MRS. OLIVE**. Terms, One Guinea. Public seances, Tuesdays, at 7 p.m.; Fridays, 3 p.m.; admission, 2s. 6d. 49, Belmont Street, Chalk Farm Road, 20 minutes from Oxford Street via Tottenham Court Road, by Adelaide, Shipton, or Hampstead omnibus; 3 minutes from Chalk Farm Station, North London Railway.

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MRS. WOODFORDE, TRANCE-MEDIUM AND MEDICAL MESMERIST, will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly influences removed. French spoken. At home, Mondays Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address—10, New Ormond Street, Bloomsbury, W.C.

MR. F. HERNE, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. HERNE may be engaged for private seances. Address—Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

MISS CHANDOS undertakes to Eradicate Consumption, Cancer, Insanity, Dipsomania, and all Nervous and Infantile Diseases. Terms: One Guinea per visit (in London), including the necessary specific treatment, or Two Guineas per month by post.
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MR. ROBERT JOHNSTONE, HEALING MESMERIST, attends at 9, Gilbert's Terrace, Old Ford Road, on Mondays, Wednesdays, and Fridays, from Three o'clock till Seven, for the Treatment and Cure of Diseases. He can refer intending patients to numerous extraordinary cures effected through his agency. Terms upon application.

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Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate.
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MR. WILLIAM EGLINGTON, PHYSICAL MEDIUM, is now prepared to receive Engagements for Private Seances.—Address, St. James's House, Greenleaf Lane, Walthamstow.

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

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

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

ASTROLOGY.—PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Lessons given. Attendance from 2 till 8 p.m.

THE SPIRITUAL MOVEMENT. DEPARTMENT OF LITERATURE. SEASON 1875-6.

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

EVERY SPIRITUALIST MUST DO HIS SHARE IN THIS WORK.

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

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

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

WORKS ON SPIRITUALISM IN PUBLIC LIBRARIES AND READING ROOMS.

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

THE REDUCTION OF THE "MEDIUM" TO ONE PENNY.

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

FREE CIRCULATION OF LITERATURE

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

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

Post-office orders on "High Holborn." Cheques crossed "Union Bank of London, Chancery Lane Branch," and all communications to

J. BURNS,
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