

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.

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SPIRITUALISM VERSUS CHRISTIANITY.

A DISCOURSE BY J. BURNS OF THE SPIRITUAL INSTITUTION, DELIVERED AT DOUGHTY HALL, LONDON, SUNDAY EVENING, NOVEMBER 14, 1875.

"Understandest thou what thou readest? And he said, How can I, except some man should guide me?"—Acts viii. 30, 31.

Two trance-mediums, who were expected to speak here to-night, under spirit-influence, having found it inconvenient to attend, I fill up the deficiency with some reluctance, as the state of my health demands relaxation rather than Sunday labour. Neither does a variety of topics press upon my attention, but I will endeavour to pass the hour profitably with the consideration of a letter by Dr. Sexton, which appeared in the MEDIUM, No. 291. This letter is in reply to some editorial remarks appended to a previous letter from the Doctor, which appeared in that paper. I hope my action this evening will not be regarded in any quarter as a personal attack on Dr. Sexton. My object is far from being of that kind. The Doctor appears in the field as a Christian apologist, and I as an advocate of Spiritualism. In some minds, probably, his views might be accepted as the teachings of Spiritualism, and to prevent misunderstanding of the truth, and cement friendship, I venture to point out the difference which exists between our individual positions.

The Doctor says he does not care for the term "Christian Spiritualist," nor need he, for the prefix "Christian" by itself covers his ground quite sufficiently; and were it not that the letter appeared in a spiritual organ, and assumedly in defence of the writer's views in respect to Spiritualism, I should not have considered it my duty to have noticed it.

Truth in all ages has had to maintain itself against the prevailing opinions of the times. Of these opinions it is regardless. Just in so far as it accommodates itself to them it ceases to be truth. The apostles of truth have in countless instances parted with life rather than deviate from their divine standard. They know that they are right,—they can show that they are right; and while they maintain this inflexible attitude, their cause makes boundless strides against odds so great as to be beyond computation. This one sentence embodies the whole history of Spiritualism, and is the secret of its success. Truth will accommodate itself to no one, all must become reconciled to it. Spiritual truth personified has said, "Unto me every knee shall bow, every tongue shall swear."* The steward of truth who dares depart from this course is unfaithful or incompetent.

Between divine truth and popular error there always has been a nebulous crowd, who apparently express a desire to represent both sides. They are like those parties in a campaign who are neutral, for, or against as expediency may determine for them. They advocate compromises, but in all cases they would rather put truth to shame than be so ill-bred as to affront the subscribers to the creed of Mrs. Grundy. Not serving under the banner of the non-compromising army, they cannot demonstrate the soundness of their positions; and, as the opposite side will not admit of that process, they find it convenient to deal in assumptions. Taking these for

granted, they hurry forward to act upon them without further consideration.

Of this character is the letter of Dr. Sexton. It is a series of assumptions, hanging in beautiful logical relationship; but question any one link of the chain, and the whole snaps like smoking flax.

FIRST ASSUMPTION.—That Spiritualism is not necessarily antagonistic to Christianity. The Doctor defines "the Progressive Spiritualists, both in this country and in America," as Spiritualists "who are understood to be in antagonism with Christianity." This definition involves the supposition that there exist Spiritualists of another kind, who are not "in antagonism with Christianity." This assumption of the Doctor's arose out of an editorial note appended to his former letter in the MEDIUM, which note disavowed the idea that there are sects in Spiritualism, declaring that all Spiritualists are "progressive," as being the recipients of new facts and enlarged thoughts in investigating Spiritualism. But that Spiritualism, as defined by the Doctor himself, is "in antagonism with Christianity," or has Christianity in antagonism with it, I call upon the cause itself to prove. He says, "Spiritualism, *pur et simple*, I take it, means the possibility of holding communion with the so-called dead." Now, how has spiritual communion been regarded by the Christian community from the very beginning? The Fox girls were not at all favourably received in their first demonstrations, though they advanced no theological tenets and their father was a godly man, the member of a Christian community. At Rochester they had to flee for their lives from the violence of a Christian audience, and the clergy were not there in force to protect them. To pass over the intervening twenty-seven years, at the present time I know men who have recently been expelled from congregations because of having held family circles and declared that thereby they received communications from departed relations. I know others who, because of their practice of spirit-communion, are persecuted by Christian ministers, who labour industriously amongst their neighbours to injure these Spiritualists' business if they keep a shop, get them dismissed if they are in work, and even have them ejected from their houses. I know local preachers and men who hold responsible positions in churches who hold family circles, have mediums in their families, and engage in spirit-communion, and yet they dare not inform their co-religionists of the fact from fear of persecution. These spiritualistic inquirers, however, readily commit their secrets to infidels, free-thinkers, unitarians, &c., finding there a liberality of thought and charity of sentiment which is utterly unknown in the churches to which they belong. I know clergymen of the Church of England, and ministers of other sects, who are Spiritualists, and yet they dare not whisper it anywhere outside of their immediate circle. I know husbands Spiritualists and their wives Christians, and the house is thereby divided against itself. I also know wives Spiritualists and husbands Christians, who do all they can to persecute the "weaker vessel," even to threatening to immure the offender against Christianity in a madhouse. These persons to whom I refer are not the promulgators of a strange theology, but Spiritualists "*pur et simple*," strictly according to Dr. Sexton's definition. They are not what he insinuates as "progressive" Spiritualists—a term which I disallow—and yet they are in direct conflict with Christianity. I regard, then, this first assumption as utterly false, and therefore unspiritual, misleading, and mischievous.

* Isaiah xlv. 23. In Philipians ii. 10, 11, similar words are used in respect to "Jesus." In the matter of "authority" which are we to follow, kind Christian friends? It would appear that the Bible-makers, when they wrote Philipians, invented a striking harmony with the prophecies of Isaiah.

SECOND ASSUMPTION.—That Spiritualism and Christianity have something in common which fundamentally brings them into relation and sympathy. I shall proceed to define the two and thus show how they must inevitably differ.

What is Christianity? It is the vulgar opinions of those peoples who call themselves "Christians," and differs in various ages, countries, and states of society. The Christianity of a village in the west of Ireland is a very different thing from the Christianity of John Page Hopps's congregation in Glasgow. The Christianity of one half of Switzerland is very different from that of the other half. The same might be said in contrasting the Christianity of Spain with that of the Netherlands, or the Eastern Church with the Western; the so-called Christian sects of Ethiopia or Asia Minor with the enlightened congregations of such preachers as Henry Ward Beecher. Since I can remember the asperities of Christianity have modified very much. Hell-fire is not nearly so fierce as formerly. When I was a boy, my father was reproached as an infidel for adopting vegetarianism, teetotalism, and wearing his beard. Christianity means the gospel according to Mrs. Grundy, whatever her inspirations may be at the time and in the place where she holds away. Christianity is made up of "traditions" which have long ago been declared as nullifying "the commandments of God." Against this traditional party, the spirit, in its work for human progress, has had to contend at all times. The Church has always stoned the prophets, and crucified the Saviours, and the reason of it is, because this Church, whether Christian or any other, is a human affair—"teaching for doctrines the commandments of men,"—is of the world and the flesh, and at war with the spirit.

On the other hand, What is Spiritualism? I will answer in discussing Dr. Sexton's

THIRD ASSUMPTION.—That "Spiritualism means communion with the so-called dead." It means that, and of necessity much more. Spiritualism is not only a fact, but a faith—it is not alone a phenomenon, but a philosophy. If Spiritualism were limited to spirit-communion, then the term "Spiritualism" would be inappropriate to distinguish it by. Thus estimated it would be phenomenalism, not Spiritualism. The latter term implies cause as well as effect, and hence it is philosophical; it means faith as well as knowledge, and hence it is religious; it means a continuous enlargement of the comprehension of the infinite by the finite, and therefore it is progressive; it means an increasing expression of the spiritual through the phenomenal, thereby securing to man the light of God's countenance for ever, and presenting to his aspirations the noblest treasures which his highest nature can conceive; and thus Spiritualism is reverence and worship of the true spiritual order. Spiritualism presents a basis which is without length, breadth, height, depth, or circumference—infinite in extent, and omnipotent in attributes. This spiritual basis can never admit of definition—the finite cannot comprehend the infinite—and so there can be no limitation or dogmas in Spiritualism. Its initial injunction is "Have faith in God."† With this calm reliance supplemented by Spiritualism in its phenomenal, progressive, and aspirational modes, we have that which ministers to every want of the human soul and leaves priestcraft without an occupation. As it affects man's individual career, Spiritualism may be made to speak thus:—

Spirit is the basis of all things, and necessarily of man.

Spirit, being the essential element in man's nature, the cause of his existence, and therefore self-existent, must be indestructible. (That man continues to exist in his proper personality after physical dissolution, the phenomenal part of Spiritualism proves in another way.)

But the tendency of the human soul must be to gravitate towards its essential characteristics continually, overcoming circumstances in the attempt; and hence

The grand end of life, now and for ever, is the development of the spiritual within us: the attainment of truth, the purification of love, the perfection of wisdom; by which terms the spirit within us expresses our recognition of the work of the spirit in creation.

Spiritualism and Christianity are thus seen to be entirely different, both in principle and performance. Christianity is composed of external events, incidents, and traditions, with ceremonies and observances based thereon. Spiritualism is the inner essential nature of man in cultivated action fed by the everflowing and self-existent fountain of the Divine Mind.

FOURTH ASSUMPTION.—That Spiritualism is in any way dependent on authority. The Doctor says, "We repeatedly make statements on the authority of persons on whom we can rely. We quote books as authorities. The MEDIUM itself is an authority," &c. The Doctor confounds the spiritual with the phenomenal, and regards the record of the one as the authority of the other, or, in other words, he places the cause at the disposal of the effect. All this is absurd, but excellent Christianity nevertheless. It is quite true that the MEDIUM is an "authority" in regard to incidents and events, but an acceptance of these statements as fact is not Spiritualism, nor is the record thus made an authority for Spiritualism. We might just as well say that an almanack, giving the rising and setting of the sun, was an authority for daylight. Spiritualism is its own authority, and all books and records on the subject, ancient and modern, are just so much evidence that men have interrogated the spirit-world at the various times to which the books refer. These recorded experiences guide us in our present inquiries, but they do not stand in place of personal

spiritual knowledge and development. We do not for a moment suppose that the readers of the MEDIUM are to content themselves with being Spiritualists upon the authority of that paper, however highly they may esteem it, but rather that they will put every statement it contains to the test, to see for themselves where the truth lies. This is the aim of the editor in producing it—to stimulate independent inquiry rather than supersede such a process. Instead of the MEDIUM being an authority for Spiritualism, the thing is the other way about, and Spiritualism is the authority of the MEDIUM, and the source of inspiration upon which the truthfulness of that paper depends.

FIFTH ASSUMPTION.—That the New Testament is an authority "worth following." "With me it is," says the Doctor. Now there are a great many kinds of authority. First, there is historical authority, and every man of thought knows at how much value that is. A great modern thinker has stated that history is a parcel of lies; and Canon Kingsley is said to have resigned his seat at the University as Professor of History, because he could not determine the legendary from the true. The superficial-minded pack their memories with book-statements, which they call historical facts; and they think they are well informed. They have not the slightest means, however, of verifying those supposed facts, and if they had, what would that matter? What can it avail us whether the story of King Arthur letting the bannock-burn be true or a fable? How much can it affect the tenure of land, or any other social or political question, if it can be proved that William the Conqueror was a beneficent colonist or a ruthless invader? Why should rival estimates of the character of Henry VIII., or different views of the Reformation, or of the opinions of Luther, even if we had the truth respecting any of these subjects, have any weight in questions of ecclesiastical or religious reform? These universal questions depend on general principles which are ever present, and not on events which are past and fleeting, and, whatever might be their complexion, can in no way alter the fixed conditions of right and wrong. With spirit there is neither past nor future, but an eternal now, and spiritual truth to-day is what it always has been and ever shall be. As in general history, so in Biblical history, do men stuff their minds with reported goings and comings, sayings and doings, and thereby think they have an "authority" for certain dogmas and practices! Spiritual truths, as such, are not sought after, but tales and statements, which oftentimes outrage all that we know of the spiritual and the moral.

If the soundest students are dissatisfied with general history; they have greater reason to be more so with Biblical history, and they are. Who wrote the books of the New Testament nobody knows; certainly they cannot be traced to the names they bear. They came into notice—probably into existence—there is internal evidence to show that, long after the date of the events recorded. After the collections preserved to us—and many others which were rejected and have perished—had been knocking about the world for three centuries, no more regarded as divine than the MEDIUM is now, it suited the ecclesiastical and political parties to hold a Convention and make a Bible of them, and a Pope subsequently declared a certain version to be the "Word of God," and damned all who dared to differ from him. Besides there being many books, there were many versions of each book. Doctrinal points were introduced into manuscripts to suit the private needs or personal views of individuals. There was no printing to give uniformity to the work, and, if history tells any truth at all, it is of the falsehoods and rascalities of the apologists who made use of the biblical records as a machine for attaining their own ends.

Should these considerations not be sufficient to cause us to question the "authority" thus professed by the Doctor, we might ask which of the various authorities contained in the Book we are follow? Unless it be to mock the authority of Jesus, what need have we of that of Peter, John, or Paul, who themselves present different systems? and if Paul be the supreme dictator—and it was a passage from Paul that the Doctor had at the head of his paper when it existed—whether are we to have the Paul of the Acts or him of the Epistles? If this kind of authority be so indispensable, why does it cause such serious disagreements amongst those who are supposed to accept it?

If I wished to invalidate the authority of books and papers on spiritual matters, I would go no further than our own day. I will leave the general press out of the question, which almost wholly misrepresents and caricatures Spiritualism. In addition to the organ of Spiritualism "*pur et simple*" (I like that phrase), which, I venture to surmise, will be recognised in the MEDIUM, we have, or have had, the organs of Ecclesiastical or Christian Spiritualism, and the organs of Political Spiritualism. Now I publicly ask the wide world whether any of these sectic organs of Spiritualism truthfully represents either the principles or operations of Spiritualism at the present day? and whether, in two thousand years hence, the historian would get anything like an adequate idea of the present movement by reading such one-sided records? I venture to say, that if Dr. Sexton is as much misled by New Testament authority, in respect to Judean Spiritualism, as the coming ages will be with the Christian Spiritual periodicals and the organs of the Political Spiritualists, then I sincerely pity him, and would labour heartily over this lecture, were it only for his sake. I fancy I hear, with prophetic sense, the echo of angry dispute coming from the times that are yet to be, as to whether I ever existed, and had a Spiritual Institution. As to whether I was worthy of esteem or despicable; whether I was the friend or foe of the cause; whether I should be horsewhipped or have a testimonial; whether it was a duty to subscribe to my work, or a virtue to

prevent gentlemen from doing so. These are some of the serious issues that history will give rise to in respect to my humble self alone. But far greater will be the din of war, when it comes to be disputed whether Spiritualism was an independent spiritual work, or whether it was the abject servitor of ecclesiasticism and the airy flunk of snobs. Serious questions these. We see them moulding around us, and we know that difficulties as great existed in the past. The apostles were but men—mediams—not of the highest grade, all of them, and they had the little weaknesses and perversities peculiar to mankind. But it suited certain dodgers to make saints of them, and constitute them an "authority," just as, at the present time, the Boston *Scientist* can distemper and gild, in the highest style of moral art, those who are available to its needs for such purposes. No, a fig for all such authority, and ditto for those who would lead mankind into such stunted pastures, under the guise of being spiritual shepherds.

In addition to historical authority there may be named ethical and moral authority. This is modified very much by education and custom. Many New-Testament admonitions and examples on this head would be quite impossible in this age, even to the most determined proselyte. But in addition to the more conventional forms, no longer expedient, the New Testament contains a fund of moral teaching of the highest value. This rich vein is not peculiar to the New Testament, but is the property of humanity, and appears in all religious systems which have been developed. It is because these moral teachings are a reflex of what is contained in the moral nature of man that they are an authority; were it otherwise, these teachings would disgust rather than instruct. The source of the supposed authority, then, is not in the book, but in the moral nature of man.

There is also spiritual authority, but that has its origin in the spiritual universe, and not in books, which contain simply records of the manifestation of that universe into the physical domain. This I discussed in the section wherein it was shown that the spiritual is its own authority.

SIXTH ASSUMPTION.—That the "progressive" Spiritualist of Dr. Sexton's brain is the acceptor of "sceptical theories," and is a repertory of arguments "used against the Bible." The Doctor is a man of learning, and is "perfectly familiar with everything that has been written on this subject in any language." My confession is of an opposite kind. I know no language but the English, and that imperfectly, nor have I read much on the subject of scepticism. I think I may say that I never read a sceptical book in my life, nor have I the slightest taste for such literature. I may also say that the Christian apologists have driven more people to scepticism than any other cause, and that the Doctor's attempt to make a record of a thing an authority for the thing in place of the thing itself, is the quickest means of leading inquirers to doubt the existence of the thing, and disregard the proffered authority. To endeavour to understand the true history of the Bible, if such a thing be possible, is not to use arguments against it. It is unkind of the Doctor to imply that his "authority" will not admit of too close scrutiny. I never said that I would knock the Bible into "a cocked hat." I am not a hatter, and though I have seen mechanics with paper hats, I confess that I could not construct one of them, even if they furnished me with a Bible as material. All that I suggested was to knock "Scriptural authority" into a cocked hat, and I fancy I have done so. As for the Scriptures, I have no fault to find with them. Their historical career, their inharmonies and contradictions, possible interpolations and misstatements, do not impair their value to me. The truth which they contain—and they are chokefull of truth—is its own authority, and speaks for itself in a manner which will not be denied attention. Of all men who work with tongue and with pen in Modern Spiritualism, I think there is not one who more frequently refers to the Scriptures than I do, and in all cases agrees with the portions quoted in the most hearty manner. I have, however, too great a respect for the Scriptures, for the liberty of the human soul, and for the sacred cause of truth, to regard them as an "authority." Not only Spiritualism, but Protestantism is with me in this. Once admit the authority, and then you must have the priest to maintain it, and the only alternative is that said priest must be a fool or infallible. The Pope has chosen the second horn of the dilemma, and, I suppose, so must all who follow in his course of priestly authoritarianism. Authority must not permit itself to be questioned; if it did, the Pope's tiara would at once become a fool's cap.

SEVENTH ASSUMPTION.—That Jesus was a "Christian," or that the religion of Jesus was Christianity. This is implied in all the exhibitions of authority derived from the Scriptures. When the apologist is told that the Churches and Jesus differ in every particular, then he makes the absurd statement that there are two kinds of Christianity—the modern and the primitive. That two things that are diametrically opposed to each other should be regarded as two forms of the same thing is much more than I can comprehend. It is not only idiotic, but highly dishonest, to, by implication, attach the whole cloud of modern superstition and phariseism to Jesus as an authority for its being endured. If I were asked why as a Spiritualist I opposed Christianity, I would in the first place reply, because of its flagrant opposition to the teachings of Jesus and its misrepresentation of New-Testament doctrine generally. This is strong ground, but it is ground I am prepared to defend; and I do not take it because I found my views on the teachings of Jesus or any other of the Bible men, but because I derive my light from that upper realm from which Jesus and all prophets and spiritual teachers have been enlightened. Did

not Jesus say, "One is your Master—even Christ" (the spirit)? And in his teaching never did he ask the people to accept any ecclesiastical dogma or traditional incident as spiritual truth, though he might remind them of such as familiar illustrations. His authority was spiritual, not documentary—self-evident, and standing in no need of interpretation. Possessing, as he did, the light of the spirit, he did not hide it under a bushel, but placed it aloft, that men might be guided thereby. The admonition to do so also he gave to the world, not the injunction to form certain ideas of him of a dogmatic and authoritative kind, but to do as he did—abandon traditions, discard books of divinity, so-called, make self of no repute, exalt the power of the spirit, and let its light shine for the salvation of men. Thus equipped, he sent out his apostles to preach the spiritual gospel. Jesus was no Christian, but a Spiritualist; and in opposing the truth of Spiritualism the Christian community are opposing the work of Jesus, and heaping dishonour upon his name.

But let us return to the question of history in relation to Jesus. I am ready to grant in a general way the New Testament narrative of the life of Jesus, and I appreciate his enlightened views, his spiritual power, and his grand self-sacrifice. This is not sentiment with me, for as far as my attributes extend (and they are quite of a different kind from those of Jesus), I have tried to do what I could for the cause of spiritual progress. Let our powers be great or small, we can all do this; and to follow the example of Jesus it is not necessary to be another Jesus.

This is, however, not enough for the authoritarians. They do not only ask you to accept the facts of the historian, but his opinions and inferences also. According to the record, Jesus had to reprove his followers repeatedly for their erroneous estimates of him. Even if we went so far as to regard Jesus as an authority, we could not hold him responsible for the books that have been written by those who succeeded him. Herein the Christian apologist acts most unwarrantably. He will not permit us to take the simple words and life of Jesus and use them for our edification, but he insists upon it that we also accept the theories of the unknown historians, the traditions of the centuries, and the apologist's own individual interpretation and that of his peculiar sect into the bargain! Than this proceeding could there be anything conceived more opposed to the teaching of Jesus or the principles of Spiritual revelation?

Jesus, indeed brought nothing new into the world except his own peculiar life-work. All his morals had been taught before, and miracles of healing and of spirit-power were abundant in his day; but the Political and Ecclesiastical Spiritualists did all they could to obliterate every trace of these other workers, and piled all the credit and accumulated merit upon their selected hero Jesus.

For five centuries preceding our era there had been wonderful spiritual life and activity in the East: afar off in China spiritual leaders had lived and taught; and, following these, the synoptical moralist known as Confucius lived and summarised their teachings three centuries before the era of Jesus. Following the Chinese unfoldment, and working westward, the wave passed through Central Asia and on into Persia and lands more westward, and evidences of it are recorded in the wise men of the East being thereby apprised of the birth of Jesus, one who was to be great in the order of prophets. In Judea a community of Spiritualists, healers, and abstainers from gross and sensuous pleasures had existed for ages, and of these Jesus came. He was by no means the author or originator of New Testament Spiritualism, but a most powerful instrument through whom the work of that dispensation culminated. In two or three hundred years we may possibly have a similar climax to crown the work of present Spiritualism.

These spiritual outpourings were not, however, the origin of Christianity any more than Spiritualism is the origin of the peculiar dogmatic views held by Dr. Sexton and others who labour to engraft ancient errors on the young and vigorous stock of Spiritualism. The folk-lore of Christianity is the remnant of countless views of man's relation to the Infinite which have been promulgated in purity, misunderstood in ignorance, perverted for priestly and selfish purposes, renewed by fresh inspirations, misinterpreted, recombined, and handed down times without number. It cannot be denied that New Testament teachings have much modified this Christian superstition, but the superstition has also very much modified the scriptural teachings in that it has been the custodian and manipulator of them, nay, even the historian that penned them and gave the narrative its own peculiar features. What does all this mean, but that the human has apprehended the spiritual after its own faulty fashion. It was a necessity, and, as a fact, deserves to be borne in mind, not that it may form a ground for denunciation, but a land-mark for guidance. The Spiritualism of Jesus and Christianity are therefore two very different things in their origin, nature, history, and effects.

EIGHTH ASSUMPTION.—That the terms Jesus and Christ are synonymous. Dr. Sexton does not make any very direct remark on this point, but in his first letter he alludes to "a Being," as if to be understood that he regards Jesus as more than human. It is at this point where the Biblical writers exceed the statement of fact and enter the province of opinion, or it may be put thus: they state another class of facts of a spiritual order which are not understood by their readers. The basis of the Christian theology is that Jesus was both God and man; but this may be said of us all, for it might be contended that the Deity is the source of man's

nature, whose soul is fashioned in the image of God. This is not regarded as enough. Jesus it is urged had a divine nature super-added to that which is usually found in men, and he not only expressed his own personal thoughts and experiences, but also the will of the Divine Mind. This, I opine, is the essence of the "authority" which is derived from New Testament sources. Now what does the term "divine" imply?—Appertaining to God or heavenly. But "God" is a very wide term, and as the word under consideration relating thereto comes from the Latin *divinus*, we must have recourse to Roman views to interpret the application of the word "divine." With the Romans there were many gods to whose influence on men the term which we call "divine" had reference. The word "divine" has also as a meaning the ability to foretell or prognosticate under spirit-influence, and is cognate with the Saxon word *guess*, which is a modification of *geist*, ghost, signifying a spirit, or for the human mind to operate under the action of a spirit. The divine nature is therefore the mediumistic ability whereby an intelligence which was not that of Jesus could use his organism and act through him as if his body were its own. "Christ" is a word of similar import, but derived from quite a different source, it implies the act of anointing, or anointed, more particularly as respects Jesus, it means anointed of God, or in other words, having a spiritual fluid poured over the person in place of oil, as in the usual process of anointing. Here again we have the word Christ expressing the mediumistic function or mediatorial office, and it is to this grand work of enlightenment that the inspired eye of poet and prophet has ever gazed. Hence all the prophecies of the spirit-world have been toward a time in the future, of greater spiritual unfoldment, when special natures would be able to express to mankind the light and works of the spirit in more abundant measure.

Jesus was the name of the man—the medium. Christ, the name of his office as a medium, or of the spiritual power that acted through him. The two are entirely distinct.

I have now to call your attention to the law of personification, whereby a principle was by a figure of speech regarded as a person. In this way the "gods," or spirits, would collectively come to be known by the generic term God, which has now come to be understood as spirit in its infinite, supreme, and highest sense. The "Father" is the spirit-world in its creative and protective capacity. We know that the physical world is held in the embrace of the inner spiritual sphere from which it is a projection or emanation. In ancient theosophy, when present corrupted ideas existed in their purity, this theory of eons was the basis of our present trinity. It was intended to represent the gradations existing between pure spirit, supreme over all, and the lower forms down to palpable matter.

In the recorded words uttered by Jesus we must make a very stringent distinction between his own utterances and the "Christ" or spirit-world through him. Thus the Christ says, "I am the way, the truth, and the life; no man cometh unto the Father but by me;"* "He that hath seen me hath seen the Father;"† "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works."‡ Truly so. It was light and wisdom from that over-all sphere which controlled Jesus and spake. Then, again, the spirit says, "I am the light of the world."§ Most surely; for what light of spiritual things would this physical world possess were it not for the glorious revelations from the upper realm which relate us to God and teach us that we are not mere animals to toil, and feed, and die, and be no more. This "light of the world," which is continually shining upon men teaches them what they are and what is their destiny; and without such a monitor divine they would never know of these things. The old quarrels amongst theologians, who really do not know what they are talking about, can all be settled by knowing the scientific import of New-Testament terms.

I have now to allude briefly to the mystical nature of the language used in the New Testament. All spiritual literature is necessarily mystical to those who are unacquainted with the phenomena and principles of Spiritualism. Men first know physical things, and give them names. They, in process of time, become somewhat conversant with the spiritual sphere, and finding its phenomena in some respects similar to earthly forms, men use the terms which characterise earthly things to designate spiritual things. Thus we have mineral magnetism and spiritual magnetism, not that the two are identical, but that, in their peculiar circumstances, they exercise similar functions. A man who is spiritually unfolded is said to be enlightened, not that the sun shines on him with greater radiance than on other people, but that he possesses mentally a quality which, in its operation in its peculiar sphere, is analogous to the light of the sun in the physical realm. This double meaning of spiritual words has misled the spiritually deaf and blind in all ages, and none more egregiously than the Christian apologists of the last six months.

This obscure and mystical form of writing has also been studiously adopted, as was the universal fashion in ancient times. The initiated, who knew the double meaning, had one interpretation to themselves; but the ignorant multitude had quite a different conception of the teachings presented to them. To this Jesus had allusion when he quoted *Isaiah*: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." And on the other hand: "But blessed are your eyes, for they see; and your ears, for they hear."|| Ignorant or sectarian transcribers

and epistolaries might assume to write in the mystical style, and doings so falsely, mix the terms in the muddle in which they are found in some of the Epistles, which may have been written at a later date comparatively, to suit the more degraded views of the Church as it became less spiritual. Hence, Jesus and Christ became convertible terms, and the distinction between medium and spirit was lost.

If we take the New Testament in this way, it ceases to be a matter-of-fact history at all, but becomes a spiritual drama; Jesus is the typical man, Christ is the typical spirit-influence, and all the incidents introduced are intended to convey general truths rather than personal experiences. This the more spiritually-minded Christians hold, though they cannot well discriminate in the matter between the personal and the typical views of the case. It is this inner spiritual meaning which has kept the Bible alive, but to few it has spoken spiritual truth.

In reference to the grand problem of spiritual salvation, the very apex of theology, the Church is in gross darkness. The terms, "blood of Jesus," and "blood of Christ," are used indiscriminately as the spiritual salve. Christian hymnology, theology, and pulpit literature, reek with gore. Millions have been disgusted at this repulsive exhibition of anti-Christ.

The blood of Jesus is simply the blood of a man shed in martyrdom, and without power to save or to cleanse. The blood of Christ is quite a different fluid. Between the inner and outer natures of man there are many fluids of a semi-spiritual kind, and it is in these where disease begins, and where the work of health must operate. When man goes to the spirit-world at death, he takes with him the more interior of these fluids, which go to form his spiritual body; a pure and benevolent spirit with peculiar fluids has the power to heal the sick either through a medium or direct. Not only physical, but mental and moral ills, can thus be eradicated. Our healing-mediums are all instances of this work. The spirits may be seen behind Dr. Mack any day, passing this fluid or "blood of Christ" (spirit) through his body and into that of the patient. This spiritual fluid, or blood, when it enters into the diseased organism, sets the functions in proper order, and is the most wonderful medicine in the universe—the great healer.

The blood of Christ, then, is not the blood of Jesus, but a mystical name to indicate the vital fluid of the upper world, which can be communicated to this, in accordance with spiritual laws, for man's healing and elevation. That this is the true meaning of the term, the most cursory reading of the Epistles will show. Paul, the most casuistical and mystical of all the supposed writers in the New Testament, uses the term Christ in a way utterly irreconcilable with the idea of a physical personage and physical blood. We might ask the Christian Church, as Philip did the eunuch, "Understandest thou what thou readest?" The answer was, "How can I, except some man should guide me?" Philip, being a medium under spirit-control, unriddled the riddle in the language of yet another riddle, the exposition of which I have in the above remarks endeavoured to set forth.

Spiritualism is its own interpreter. Now, as in the case of the eunuch and Philip, it is the solvent to all difficulties. Spiritualism is not founded on the Bible, the Bible is founded on Spiritualism, and without a practical knowledge of Spiritualism it cannot be intelligently read. To the Christian Church it is foolishness and a stumbling-block. What if we regard the story of the eunuch as purely allegorical, and not real at all? Shall I venture on an interpretation? The Christians are all eunuchs. Why was the eunuch in the service of the Queen of the Ethiopians? Because the Ethiopians are a black race, indicative of the darkness, ignorance, intolerance, simony, sordidness, and utter selfishness of the Christian body, which steadily opposes every new, liberal, or beneficent thought. Why was this "great" man styled a eunuch? Because he was destitute of those spiritual potentialities which constitute true manhood. He was in the form of a man, and yet he was not a man. Like the Christian Scriptures, he was a "great authority," but insignificant in true power, destitute of genuine virility to command the attention implied by his imposing equipage and gaudy trappings.

Spiritualism is the basis of the New-Testament religion, but mixed up with errors, opinions, misrepresentations, and mysticisms which render it worthless as a spiritual guide. This is proved by the fact that Christians are entirely destitute of spiritual knowledge, and, instead, believe the most absurd fables. Spiritualists have nothing to learn from these records, but may throw much light upon them, and by doing so enable men to creep forth from the dark caves of tradition in which they have lived so long.

This subject might be indefinitely extended, but time will not permit of further amplification. Of the threat to thrash me for my "impertinence" in questioning the bluster of that eunuch's child, "Christian Spiritualism," I do not care to say more. Whether Dr. Sexton or Mr. Young played the bully for ignorance, intolerance, and superstition, it matters not to me. I place the blame at the door of the charnel-house inhabited by this trinity, and am only sorry that my neighbours should not be better employed than to officiate as priests in such a temple. Enough has been indicated by such a threat to show the devilish character of this mongrel superstition which Spiritualism has had the good sense to let die a natural death.

Let us beware of this unctuous form of Spiritualism which courts acquaintance with ecclesiasticism and superstition, that bedecks itself with human ornaments, and aspires to be in favour with the scribes and pharisees. Give me, in preference, that

* John xiv. 6. † Ibid. 9. ‡ Ibid. 10. § Ibid. viii. 12.
|| Matt. xiii. 14, 16.

Spiritualism which thinketh not of itself,—that can afford to be spat upon, to be persecuted, scourged, imprisoned, reviled, crowned with thorns, crucified, if need be, and pour out its blood, as a testimony for the truth that dares to express itself in the face of all men.

NOTE.

To my fellow-Spiritualists I desire to say that I regard a consideration of the topics so imperfectly discussed in the foregoing lecture as of the greatest importance to our cause and to humanity, and we cannot sufficiently thank Dr. Sexton for introducing them. The radical differences between Spiritualism and Christianity should ever be clearly borne in mind, else our glorious truths will get swallowed up by popular error, as past revelations have been. Let the sects appropriate as much of our truth as they please, and we shall rejoice to see them do so. But we are Spiritualists, and not of the sects. It is our province to keep the fountain pure, that the waters that issue therefrom may prove a blessing, not only to ourselves, but to humanity at large. However much I may deplore the degrading superstition in which the mass of our countrymen are held, I do not bear any ill-will to the victims, but in true charity feel impelled to cry aloud and spare not. Mankind are better than the popular religion, which is a barrier in the way of that progress which the spirit, within and over man, is constantly endeavouring to effect. The pretensions and statements of the advocates of the popular belief, as to the nature and origin of their dogmas, are entirely false and misleading; and if Spiritualists merely hunt after phenomena, and allow the errors of ecclesiasticism to go on unchallenged, they will nurse in their bosom a serpent that will sting them, and undo with its virus all their acquirements. Let no man or woman think that in adopting this independent course they are casting a slur on true religion, dishonouring sacred things, or bringing reproach on the prophets and martyrs of the past. On the contrary; by doing so they tread in the very footsteps of the noblest sons of Heaven that have blessed this earth with the light of their divine presence, and they release from the most hateful and contaminating association all that the spiritual in man holds dear. Were I to pass into eternity in an hour, this would be my dying opinion. The champions of religious liberty and spiritual enlightenment who have spoken as I do now in ages past, are, from their glorious life, in the land of eternal light, showering down upon us their warmest injunctions and kindest aid to press forward in this work.

The foregoing lecture is necessarily faulty because of the great expanse of ground to be covered in such short time. To the reader I warmly recommend the perusal of more elaborate works. I name a few: Higgins's "Anacalypsis" Parts I. and II., price 2s. 6d. each; "The Career of Religious Ideas," by Hudson Tuttle, 2s. 6d.; "The Sympathy of Religions," by Higginson, 2d.; all the works of Andrew Jackson Davis, the glorious father of true spiritual Spiritualism; the works of T. L. Strange, late a Judge of the High Court of Madras: "The Bible, is it the Word of God?" 7s.; "The Legends of the Old Testament Traced to their Apparent Primitive Sources," 5s.; "The Sources and Development of Christianity," 5s. Much useful matter may be found in the "Book of God," Vol. I., 12s. 6d.; with *Human Nature*, price 6s.; both together 7s. 4d., post free. All these and other instructive works are in the Progressive Library, and are at the service of subscribers to the Spiritual Institution in London or in the provinces. Seek for the truth and communicate it to others, for the popular ideas are untrue and therefore dangerous. I particularly recommend for study the works of J. M. Peebles: "The Seers of the Ages," 5s.; and "Jesus: Myth, Man, or God," 1s. 6d. J. BURNS.

THE NAME "JESUS."

(From *The World*.)

It is no easy task to ascertain, after the lapse of centuries, the precise meanings attached to words in past ages. This difficulty is increased by their transmutation from the original roots, or radicals, as they are called, to the more complex form in which they now appear. It would be beside our purpose to show how that change has taken place; but we may point out that as civilisation advanced, and the desires of man multiplied, extra words were rendered necessary, and hence additional syllables were added to those already in use.

A careful examination of ancient languages, and tracing them back to the form in which we see them upon those monuments which time has spared, and the folly of man has left untouched, will show that the roots or radicals have invariably been monosyllabic, and scarcely ever consisted of more than three letters, and frequently of only two, or even one. A case in point presents itself in the name of Jesus. Closely examining this word, we see that the last syllable *us*, forms no part of the word itself, and is a mere Latin addition to the only real and complete word "IES."

Jesus Christ is good Latin, but Jesus Christ is neither good Latin nor good English. The Greek word in the Christian Gospels for Jesus is *Ierosus*, and is the same adoption of the Latin termination *us* into Greek, as Jesus is into English. Nor must we overlook the fact that there are several words in these Gospels which betray a monkish origin, and evidence a great probability of the Latin having been the original, and the present Greek only a translation. Pursuing our analysis, if we take, as mentioned above, the *us* from the word Jesus, we have "IES" or "YES," whence doubtless was derived the English form of assent or pledge of fidelity or truth, and this is precisely the same as "Amen," or, "Verily it is so," or "I consent—Yes."

This was, moreover, the most ancient name of the God Bacchus amongst the Greeks. The learned Parkhurst says that the word "YHS" was on all the buildings dedicated to Bacchus, or Sol; and on the temple of Apollo at Delphi, were the letters YHS written from left to

right. Let us carefully observe the letters upon the Christian altar-cloths, and we shall discover that they are Greek, and not Roman, IHS. These, we are told, mean *Jesus, Hominum Salvator*. "Jesus, the Saviour of men," but such is not the case. They are surrounded, too, by a circle of golden rays or beams, and are really the personified genius of the sun. I, *the one, ES, the fire*, that is, *the one great fire, the Sun*. Now, these letters we can trace back, in this form, 1,500 years before the present era (1875) in the writings of India and Persia, not to mention Greece. Thus it is in this form to be found in the Bhagavat Pourana, written by a Brahminical priest—Nyassa,—also in the Mythriacs of Persia, and in the writings of Zoroaster.

A learned author of the present day writes:—"The derivation of the name of Jesus given in 1st chapter of Matthew, 21st verse, is erroneous, for in that case Samson would signify Saviour also, for he was to save Israel; Judges, chapter 13, verse 5. In the Talmud, the name of Jesus is always written יֵשׁוּעַ or Jesu, while the same authority gives יְהוֹשֻׁעַ, for Joshua or Jucso."

We may again return to this subject, but for the present enough has been adduced to show that Jesus came from India many hundred years before he is reported as teaching in Galilee. OCELLUS LUCANUS.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

The first meeting of the above committee was held at Manchester on Sunday last, the 21st November, at 2.30 p.m. at the homestead of Mr. Geo. Dawson, Water Street, who generously provided us with an excellent tea in comfortable apartments. Such liberal hospitality was highly commended. There were present:—Mr. Charles Parsons, Rochdale; Mr. E. Ashbury, Bolton; Mr. Hammond, Macclesfield; Mr. Booth, Failsworth; Mr. Raby, Heap Bridge; Mr. Chiswell, Manchester; Dr. Brown, Burnley; Mr. Walsh, Blackburn; Mr. Singleton, Bury; Mr. Dawson, Manchester; Mr. Ormerod, Rishton; Mr. John Rogers, Alderley Edge; Mr. John Taylor, Heywood; Mr. John Hartley, Hyde; Mr. Thos. Kershaw, Oldham; Mr. James Sutcliffe, Rochdale, secretary. The interest in the work was proved by not a single absentee. Mr. Charles Parsons being voted to the chair, the secretary read the report of the Bolton Conference proceedings, together with the Dr. and Cr. account, showing a respectable balance in the hands of the treasurer; after which business was the order of the afternoon and evening, as a short summary of the proceedings herewith will show. They met for a purpose and accomplished it, as the following resolutions testify, viz.:—"That two public meetings be held at each of the under-mentioned places, to be addressed by trance mediums and normal speakers." "the general committee having been divided into sub-committees to carry out and manage the proceedings at the various places."

Committee of Management.

On Sunday next, Nov. 28, afternoon and evening, at the Oddfellows' Hall, Stockport—Medium, Mrs. Scattergood of Bradford	Mr. Hartley, Mr. Rogers, Mr. Hammond, Mr. Chiswell.
Sunday, Dec. 5. Newtonheath—Medium, Mr. Wood, of Halifax....	Mr. Kershaw, Mr. Chiswell Mr. Booth.
" " Glossop Mediums to engage.	Mr. Hartley, Mr. Chiswell, Mr. Hammond, Mr. Rogers.
" " New Mills " " "	
" " Macclesfield " " "	
" " Hyde " " "	
These four places to have extra pushing, on account of the coming Conference at Hyde.	
Sunday, Dec. 5. Leigh Mediums to engage.	Mr. Ashbury, Mr. Taylor, Mr. Singleton, Mr. Raby.
" " Westhoughton " " "	
" " Bacup " " "	Mr. Kershaw, Mr. Parsons, Mr. Taylor, Mr. Singleton.
" " Middleton " " "	
" " Shaw " " "	Mr. Parsons, Mr. Kershaw, Mr. Rogers, Mr. Raby, Mr. Singleton.

Total, 11 places, or 22 meetings. Name of hall and time of each meeting will be advertised in the MEDIUM, and all Spiritualists in the immediate vicinity of any of the above places, are respectfully invited to favour us with their presence and assistance.

It was also resolved:—"That the railway fares *only* be allowed to the committee when attending the meetings." also—"That a central committee be formed of the following gentlemen:—Mr. Rogers, Mr. Parsons, Mr. Kershaw, Mr. Dawson, to decide upon urgent business, &c.;" and—"That each sub-committee do furnish the central one with all particulars of meetings for publicity." The secretary was also instructed to write to Mr. James Burns, of London, and Mr. John Priest, of Liverpool, respecting a series of lectures to be delivered at various places, under the auspices of this committee. The secretary to attend, *ex officio*, all meetings.—JAMES SUTCLIFFE, Secretary, 21, Elliott Street, Rochdale.

CASES SUCCESSFULLY TREATED BY DR. MACK.

We have received the following notes of case for publication. We believe them to be genuine, and faithfully and intelligently reported:—

1.—CASE OF HERPES.

Eva James, aged fifteen years, came on the 30th October, with a herpetic eruption over right brow. Her eye was closed so that she could not open it. The nature of the disease was well marked from the fact that the dusky appearance of the skin, and the eruption, did not pass the median line of forehead. Dr. Allshore (homeopathic) said it was shingles, and this confirmed me in my diagnosis. Dr. Mack magnetised the part, and in a few minutes I saw her open affected eye, and the brow appeared to have lost much of dusky and abnormal appearance. Her next visit to Dr. Mack was on the 1st November. The disease had made its appearance again, and the eye was closed same as at first. After treatment it looked better, and now on the third visit, 17th November, it does not appear to have returned much. I should mention

that she also wore magnetised paper over the eye at night. This case is remarkable, not so much for the fact that the disease was removed by magnetism, as that the relief was so manifest and so immediate.—M. D. M. C. DUBLIN.

2.—PROLAPSUS UTERI.

A lady with this affection, suffering also from want of nervous tonicity, came to Dr. Mack 16th October. She said that she was ordered to go to a warm climate for her health; complained of pain in small of back, cold feet, weakness of knees and ankles; her circulation was bad; she is mediæmfield, but does not sit now. Dr. Mack gave her magnetic treatment every day for some time, and now she is almost quite well. I did not see this patient every day with Dr. Mack, but, from what I have heard, I believe this has turned out a very successful case.—M.D.M.C. DUBLIN.

3.—CASE OF GOITRE.

October 18th.—A lady, who says her goitre has been ten years growing. Has been coming to Dr. Mack for the last three weeks; says the swelling was very much larger; does not feel so much pain now when it is touched. Is taking no medicine at present, but wears the magnetised paper, and takes magnetised water internally. Had sedematous swelling of legs and ankles from knees down, also of hands. That is now removed; feels very much stronger; has lost a violent pain she had in head, or seldom has it now; has gained colour; does not suffer from cold feet, as formerly; wears magnetised paper to soles of feet. October 27th: Returned to-day after a week's absence. The swelling has almost disappeared. The total reduction in size of swelling amounted to one inch and a half in circumference. She had also a pain in left side, which has disappeared. The magnetism has been specially directed to the tumour for the last three weeks (i.e. nine treatments), and within that time the above-stated reduction has been noticed. The disease was in both lobes of the thyroid gland. This is a very successful case, considering the intractable nature of the disease, and that the ordinary modes of treatment, including the injection of iodine, have been tried and have failed.—M.D.M.C. DUBLIN.

4.—CASE OF CATARRH—ERYSIPALOUS INFLAMMATION IN THE NOSE—ENLARGED LIVER—FLATULENCY, ETC.

October 18th, 1875.—Mrs. —, aged 50 years, has been complaining for five or six years, feels a fulness about the head, and sometimes what she describes as a dry and hot fulness all over. This is aggravated by taking food. Her nose has been dry and sore for a year and a half, and bleeds when she picks at it, which she is often tempted to do, from the intolerable itching pain inside of it; she has not noticed any menses for over a year, complains of general sluggishness, costiveness, and violent headaches. The catarrh interferes with her hearing sometimes, her throat is weak, and her liver bad. Dr. Mack says (from his own personal feelings, having taken her hands after his usual manner) that she has a taint of erysipelas in the blood. Her husband has erysipelas, and is very weakly. Dr. Mack thinks that this accounts for the symptoms of it. After treatment her head feels much better. It ought to, for Dr. Mack says he is done up. We send some tincture of iron (half an ounce in eight ounces of water) for her husband.

November 24th.—This lady has returned to thank Dr. Mack. She is so much changed in appearance that I did not know her. Her nose was red, dry, and inflamed-looking when I saw her first, but now this has all disappeared. Her face is quite changed, looks fresher, and not near so thin looking. She says she feels—to use her own expression—as if she had taken a new lease of her life, her feet do not get cold now, and she can take long walks. I cannot convey, in few words, how much improvement is apparent in her case, nor speak fully of her expressions of gratitude. She says her husband has improved as much as herself. He was taking Clarke's blood mixture before, but it did not seem to do any good. Both of them have been treated for some time by different allopathic doctors without benefit. I could remark that the peculiarities about this case are as follows:—I could notice no sign of erysipelas sufficiently marked to justify me in saying that she had the poison of that disease in her blood, but Dr. Mack said at once that that was the trouble, and at the same time remarked that he never failed to detect (by sympathy) the presence of that poison in the system. Again, when it came out that her husband had erysipelas, Dr. Mack said that that would account for her having it also. However that may be, they have both got well together.—M.D.M.C. DUBLIN.

CRITICISM OF DIRECT SPIRIT-WRITING.

To the Editor.—Sir,—Your readers are indebted to Mr. Leo for his explanation of the spirit-writing, but there are one or two points on which further elucidation might be desirable.

The fourth word in the sentence I took to be "hehe," and not being able to make anything of it, concluded the language might be Platt-Deutsch, which I only know from its affinity to Hoch-Deutsch, the language of literature.

I do not quite understand what is meant by a being e in German: *bey* would, doubtless, be correct.

There would, if that is explained, be two errors in one word to be accounted for:—"heleger," which should be "heiliger."

If the spirit is supposed to be a Hebrew, wearing his phylacteries at morning prayer, he should also have one on the left arm, and the straps would then appear interlaced between the fingers of the left hand,—of these I can discern no trace in the engraving.

We might also have anticipated, if the spirit is a German, that he would have employed the usual German handwriting, or, if a German Jew, that peculiar character which the Ashkenazim employ in correspondence.—Yours faithfully,

Nov. 21, 1875.

Our Glasgow friends could give us many interesting particulars of Mr. Duguid's controls if they only had time to do so. Mr. Nisbet's former reply shows that he has no knowledge of the matter and could not explain the supposed blunder. Of the good faith of Mr. Nisbet and the circle there cannot be the slightest doubt; the remainder of the inquiry is purely spiritual. Many of these points respecting the controls and the manner in which their direct communications are given will be explained in the forthcoming work, "Hafed," in which the German sentence in question will appear.—Ed. M.]

THE HOME FOR SPIRITUALISTS.

To an English ear the word "home" is sweet of sound. To those doomed for a while to leave the family roof home-longings still cling. To Spiritualists who have made their surroundings harmonise with their principles, a violent change from home to London lodgings or unspiritual boarding-houses, is attended with discomfort, physical and mental. No marvel, then, that from the provinces the cry so often comes for a Metropolitan Home, where Spiritualists may find, without trouble or care, a harmonious abiding-place. To provide such a Home is the main purpose of this little movement.

To mediums, the domestic surroundings are not less important. Indeed, such sensitives require unusual supervision and attention to their comforts. Whether for the provincial medium coming to town, or the American medium on a visit to England, a residence among Spiritualists must be preferable to the "house of the stranger." To provide a Home for Mediums is another object in view.

To the aged and infirm medium, "done to death" by the constant tax on his organism, which a long career of useful spirit-manifestation has entailed, or worn out in a life-long battle of hostile unbelief, a dwelling in a circle of brethren and sisters as his last resting-place on earth must be a treasure. To offer a Home to our aged mediums is a further purpose of this scheme.

To the invalid, resorting to town for magnetic treatment under Dr. Mack or other healers, a residence, where not only domestic comforts can be obtained, but where all the conditions of successful treatment can be ensured, is not a minor desideratum. A Home for the invalid is also compassed by the plan proposed.

Other purposes could be put forward. Let the mention of these suffice as indications of the intent of the promoters of the Home for Spiritualists. They cannot fail to commend themselves to the good wishes and hearty support of our friends in town or country.

All these purposes will be carried out under the same roof. A large and commodious house in a favourable locality is being negotiated for, to be conducted on the plan of a family boarding-house. Mrs. Burke has been requested to undertake the responsible post of superintending the domestic arrangements. That lady, herself an advanced Spiritualist, has been selected because of her long experience in domestic management, urbanity of manner, tender, sympathetic nature, and entire devotion to Spiritualism. Under Mrs. Burke's conscientious management, supported as she will be by all the efforts of the Spiritual Institution, the flying visitor, the working medium, the medium aged and friendless, the suffering invalid—all, we are assured, will find a happy home and congenial society.

That earnest, true-hearted friend in every good work, J. N. T. Martheze, Esq., has generously taken upon himself all liability as to the contract for the house; it now only remains to collect the necessary funds to furnish it. For this purpose it is estimated that £250 will be sufficient. This sum it is proposed to raise on loan, to be repaid by instalments out of the proceeds, the purchased goods being security for the same.

Inmates for the Home are now waiting to enter, and it is believed with much assurance that from the first month of opening, profits will be accruing.

The following friends have already come forward with their kindly aid in the shape of subscriptions to the loan or donations:—

Mr. W. Tehb	...	...	...	£25	0	0
Mr. G. N. Strawbridge	...	...	...	5	5	0
Mr. J. Burns	...	...	...	5	5	0
"A Friend"	...	...	...	5	5	0

The names of other helpers have been given, but the sums are not yet specified.

By next week it is hoped such valuable responses will come to the appeal we now make to bring this matter to immediate issue, that we shall be enabled to announce the early opening of the Home for Spiritualists.

R. LINTON.

Spiritual Institution, 15, Southampton Row, Holborn, W. C.

INSTITUTION WEEK.

Our friends are at work. We have received from Mr. Johnson £1 15s., the proceeds of his visit to Oldham, and the following letter, which we hope he will excuse us for publishing, as it contains a valuable suggestion as to local work.

Dear Friend,—I herewith forward to you per P.O.O. the firstfruits of my efforts on behalf of Institution Week, the results of services held at Oldham last Sunday—£1 15s. I have no doubt more would have been realised had the day not been so wet; the morning and afternoon meetings being but very poor, the evening one crowded to overflowing. Oldham seems to be really in earnest in the good work, and I think that those determined workers should have all the encouragement we can possibly give them. I heard a whisper that they intend to hold a tea-meeting on Christmas Day. Would it not be well to make this a general district affair? Let us have a grand union of Lancashire Spiritualists on that day, and thus by our presence and support give the Oldham friends a lift up the hill. I hope some other friends will take up the matter, and that tickets will be sent to all towns near, so that we may have a gathering of 1,000 strong.

The Bolton Conference, with its broad free platform, seems to have given fresh energy to the friends in this district; and, as I move about, I hear stronger expressions of hope for the future, and many words of

thankfulness to God for blessings received there. Such expressions as these burst from thankful hearts:—"God bless Burns and Dr. Mack." So, say I. So, on with your work, never fear the result; the truth will prevail, though creeds, parsons, popes and office-seekers may try to prevent its spread.—Yours in F. H. C.,
Hyde, Nov. 16, 1875.

W. JOHNSON.

We thank Mr. Johnson and our kind Oldham friends for this noble initial act on behalf of Institution Week, and hope we may yet render them some service in this cause.

The following letter, enclosing 19s., has been received from Darlington:—

To the Editor.—Dear Mr. Burns,—I am now in a position to forward to you the result of our three seances, as announced in your issue of the 5th inst. The first seance was not numerously attended, but the manifestations were most excellent. After the singing, the tubes and the two little bells were soon used, and that profusely too, and with good effect, the tinkling bells being carried to the faces of the sitters, and also touching them, and passing from one sitter to another at request. Presently came distinct and powerful touches of hands to almost every sitter; also the bells answering questions and beating correct time to the singing during their suspension apparently in mid-air outside the cabinet; and during this performance a grateful shower of fine large pears came tumbling into the laps of the sitters, and on the floor. The conditions were kept, and the fruit was taken from one to another and gathered from the floor, and placed in the laps of those who were to retain them. The boy medium was entranced by "Jimmy" (a Scotchman), and he controlled him to dance some Scotch dances to music which the spirits played by another medium with the harmonicon. We next had a light seance, and three mediums were controlled, and talked to each other and to the company present, and again we were treated through the third medium with the well-known and sprightly dance called "the Highland fling." The company separated at about ten o'clock with feelings of great satisfaction.

The second seance was numerously attended (more than twenty sitters), and was in every respect similar, and as good as the first, with the exception that we did not have the shower of fruit, but in lieu thereof the room was profusely filled with delightful scent, not all of one odour, but many. A piece of new muslin, apparently just cut from the web, was brought by the spirits and was used to touch different sitters and to veil two of the sitters. This muslin was profusely scented, and was left with the sitters, and appointed to be kept in the seance-room as a memento of these seances given by our Darlington mediums for the benefit of the grand cause of Spiritualism. Whilst I write the muslin is yet strongly scented.

The evening was very unfavourable for our third seance, yet it was very fairly attended; the phenomena and the dancing and also the tests were similar to the second seance, but we had no muslin in the third seance, but the scents were very good, and the spirit told through the little medium who brought the scents, that after filling the room the spirits who brought them threw the remainder in the ladies' faces; and sure enough two ladies felt themselves agreeably spattered with the same. One particular test is perhaps above all the rest worth recording. One of the sitters had a brother passed to spirit-life with a crippled hand, and minus two fingers; this spirit-hand was perfectly materialised, and placed in the hand of the brother sitter, who was permitted to handle it all over for quite a length of time, making observations on the same all the while.

At our Sunday meetings to-day the thanks of the same were tendered to those mediums who so generously devoted their services for the good of the cause at home, and for the world-wide Spiritual Institution, whose labours emanate from 15, Southampton Row, London.—Our dear brother,—The item I remit to you is not much (19s.), but, with a blessing from above, it may help to cheer you a little. Farewell, with our kind regards, and our best wishes that the coming items for Institution Week may be abundantly more.

Many of our friends have been out of work through the dullness of the iron trade, or I am sure the item would have been much more.—With this apology, I remain, yours truly, on behalf of the Spiritual friends at the Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths, Valley Street, Darlington,
D. RICHMOND.
18, Chapel Street, Darlington, Nov. 21, 1875.

We cordially thank our Darlington friends, both for their remittance and their sympathy. Thus united, and with the power of the spirit-world demonstrated to us, the manifestation of immortality must become a universally recognised fact. We are glad to hear of such powerful mediumship in Darlington.

SUNDAY MEETINGS IN BRISTOL.

To the Editor.—Dear Sir,—I should much like to see Sunday services established in Bristol in connection with our cause, as a foundation-stone. In promoting this object, I am willing to subscribe one shilling per week. If there are others who are desirous of joining me in this undertaking, I propose that they forward their names, addresses, and the amount of contributions they are willing weekly, monthly, or quarterly to subscribe to the above object to you. Then, no doubt, Messrs. Beattie and Tommy would take heart and come to our assistance when they see we are in earnest. Publicity to the above proposition may have the desired effect. Meanwhile, permit me to subscribe myself, yours truly,
"THE MITE."

Bristol, Nov. 21, 1875.

[If managed well, Sunday meetings would pay expenses. The chief want is someone to make a commencement.—Ed. M.]

To the Editor.—Sir,—The Churwell Psychological Society will hold a conference on Sunday, the 28th inst., commencing at 2 o'clock p.m., in the large hall of the Co-operative Society. The subject for discussion will be "The Propriety of Local Mediums Changing Places of Meeting on Sundays." A general invitation to Spiritualists is hereby given.—Yours, &c., JOHN HINCHIFFE, Secretary. Churwell, near Leeds November 15th, 1875. P.S. Tea will be provided in the hall.

MR. DAVID DUGUID'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Although the name at the head of this letter is well known to the readers of your journal, yet as there are new readers and observers of the phenomena called spiritual turning up every week, it may not be out of place to call attention again to a man possessed of such extraordinary mediumistic gifts, especially as a book of the most thrilling interest to Spiritualists, as well as to Christians of every complexion of theological opinion, is about to be published, the contents of which have been given through Mr. Duguid's organism. The contents of the volume profess to give a relation of the life, travels, and doings of Jesus during that period of his life of which there is at present no account on record. The writer, having had during the last four years many opportunities of observing the phenomena taking place in Mr. Duguid's presence, has, under strict test conditions, proved the following facts:—First, the levitation of the medium. Second, phosphorescent lights. Third, rich and varied perfumes. Fourth, bringing material objects into the room—all doors and windows being well secured. Fifth, direct drawing and painting; that is, said drawing and painting being done without the intervention or use of the medium's or any of the sitters' hands. Sixth, the winding-up and carrying about the room two musical boxes simultaneously, while the medium was tied hand and foot in his chair. And should the doubter object on the score of complicity on the part of the sitters, I have guarded against such a contingency by sitting with Mr. Duguid without a third-party, and tied him hand and foot in such a manner as to satisfy me that it was physically impossible for him to loosen himself, and then the manifestations took place freely. In addition to the above-named manifestations, raps, sounds as of footsteps, table levitations and tiltings are constant accessories.

And now a word as to the character of Mr. Duguid. He is one of that class who form such an important element in British society, viz., a skilled labourer, a trusted mechanic by his employers, both before and after his becoming a medium; the father of a family, fulfilling the duties of parent, husband, and citizen with honour; sober, kind, and generous; accepting no pay for the frequent exercise of his wonderful and varied gifts—gifts which have been the means of making many a doubting heart rejoice; and further, these phenomena have been witnessed by many competent witnesses, doctors of law and medicine, scientific men, and clergymen of various denominations; and yet in the face of all this David is still the same unobtrusive, quiet working-man he was before. But, reader, bear in mind that this mechanic, through whose mediumship the above-named volume has been given to the world, is emphatically an uneducated man, and as incompetent in the normal state of the authorship of that work as he is of producing the foregoing phenomena by his own power.

Before closing this letter, permit me to allude briefly to the indebtedness of Spiritualists and the public at large to the singleness of heart and disinterestedness of Mr. Hay Nisbet in connection with this matter, —a gentleman who would be the last to lend his name and influence to any unworthy cause, and whose opportunity for observing and studying the nature of mediumistic gifts has been greater than that of most men living, and let us trust that the demands for the forthcoming book, "Hafed, Prince of Persia: His Earth-life and Spirit-life," may meet with such a response by the reading public as to fully justify Mr. Nisbet in carrying out such an important enterprise; and, finally, permit me to say that this letter is written without the knowledge of any of the parties named in it, or, indeed, anyone else, except it be some of the invisibles which we "daft" Spiritualists know to be about us.—Yours,
Fairfield, Liverpool.
JOHN LAMONT.

MR. TOWNS' INSPIRATIONAL ADDRESS ON FLOWERS.

In compliance with an offer made by his guides to give an address on Flowers for the benefit of Mrs. Bullock's work at Islington, Mr. Towns fulfilled the engagement on Sunday evening Oct. 24th. An excellent verbatim report of the lecture has been forwarded to us by F. T. Gardner, 9, Grange Street, St. John's Road, Hoxton, from which we make a few excerpts.

The purposes and tendencies of flowers in relation to earthly life were expatiated upon, and their educational influences on the human mind were pleasingly illustrated. The great profusion of the floral world, its beauty, fragrance, and emanations, were said to be among the most important developing powers of the human mind. But above the natural properties of flowers there were their spiritual meanings and influences of no less potency than the natural. These spiritual meanings form a complete and beautiful language in spirit-life. Thus it is that when spirits revisit their friends yet on earth, they so often bring with them flowers, through which they speak to them in symbols. The spirit-world in an unseen way, though not felt by the inner soul, is thus educating human beings; and never does a man enter a garden of flowers in an admiring manner than angel-friends are speaking to him in spirit-symbols. Therefore to live among flowers or to meditate on their beauties in the treasured home garden is to walk among spirits that shed a fragrance around the spirit's life. Let the soil of the soul's garden be well cultivated, and the beautiful flowers of truth, wisdom, purity, and love will adorn existence.

A somewhat pathetic incident arose during the delivery of this address. A spirit-child took control of Mr. Towns, and begged to give a message to his father, who, he said, was present. Mentioning the name of Mr. Davies, that gentleman approached the speaker, when the control said, "Dear, dear papa, the love of flowers was always your love and mine. May God bestow upon you his sweetest spiritual flowers, and on mother too." Thus the child of affection came to greet the loved ones of earth again.

DUDLEY.—To the Editor.—Dear Sir,—On Thursday last another lecture was delivered in the Temperance Hall here by Mr. Mahony of Birmingham. The subject of the lecture was "Spiritualism as a Proof of the Existence of the Soul in a Future State." Dr. Ballenden was in the chair, and there was considerable interest manifested in the question, several questions being put, and some adverse criticism made; but some of it tended to confirm the position of the lecturer. Mr. Mahony lectures at Tipton on the 29th inst., and at Dudley again, in the same place, on the 6th December.—JAMES WHYTE. 51, High Street, Dudley, 22nd November, 1875.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 3s. 10d.

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

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 26, 1875.

THE PHOTOGRAPHIC NUMBER OF THE MEDIUM.

Several times we have revived the proposal to publish a number of the MEDIUM, giving with each copy a spirit-photograph or other pictorial manifestation reproduced by photography. We have thousands of copies ordered, and the issue has been much sought after, but hitherto we have been unable to find a practical method of producing the photographs. We have now got into the right track, and propose that the last number of the MEDIUM published during this year, and the terminal number at 1½d., have a photograph given with it gratis, as a new year's present to our readers.

We have it in contemplation to produce in all ten different kinds of photograph, one or other of which will be given with each copy. Thus, by purchasing ten copies of the paper, one of each of the photographic illustrations may be obtained. The whole series will be fully described in the MEDIUM, and numbered so that the portrait or picture given can be at once found in the descriptions. Besides spirit-photographs, we hope to give examples of direct spirit-portraiture, portraits drawn through the hand of the medium in the dark, portraits drawn through the medium while entranced, photographs of the materialised spirit-form, and well-recognised spirit-photographs of the ordinary kind.

Next week we hope to be able to offer the list, and we trust this number may reach a circulation far beyond the most sanguine estimate. Every Spiritualist must determine on having one dozen for himself, and a similar number for each of his friends.

MRS. HARDY AND MR. CROOKES.

In No. 287 of the MEDIUM for Oct. 1, we gave a refutation of the statement made by the Boston Scientist, to the effect that Mrs. Hardy while in England had declined to submit to certain test-conditions proposed by Mr. Crookes.

The Banner of Light for Nov. 6, publishes a letter from Mr. Crookes.

The following autograph letter from this distinguished English scientist sets at rest a certain report concerning Mrs. Mary M. Hardy's course while in that country, and will prove pleasant reading to her friends:—

"20, Mornington Road, London, N.W., Oct. 12th, 1875.

"To John Hardy, Esq., 4, Concord Square, Boston, Mass., U.S.A.

"Dear Sir,—I beg to acknowledge the receipt of your letter of Sept. 10, drawing my attention to a paragraph in the Spiritual Scientist of Sept. 9. As this paragraph is calculated to convey a wrong impression, and thereby do Mrs. Hardy much injustice, I beg to state that during Mrs. Hardy's visit to London, no proposal whatever was made that I should try any tests with her, nor was the subject ever alluded to on the single occasion on which I had the pleasure of meeting that lady and yourself.—I remain, truly yours, "WILLIAM CROOKES."

MR. MORSE IN BIRMINGHAM.

The friends in the above town have made a special engagement with the above well-known trance-speaker to address three meetings, in the Temperance Hall, Birmingham, on the evenings of Tuesday, Wednesday, and Thursday, Dec. 7th, 8th, and 9th. The Thursday evening meeting will be of a special character. Full particulars in our next issue.

LIVERPOOL LECTURES.

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

INSTITUTION WEEK.

Commences on Sunday, Dec. 5, and extends to Dec. 12; or as long as friends may find it advantageous to work in the cause. From what has already been done, it promises to be a very successful effort, and far ahead of what was done last year.

MEETINGS AND SEANCES IN LONDON.

Miss Lottie Fowler will give one of her celebrated seances for physical phenomena in the light at the Spiritual Institution, on Monday evening, December 6. Admission, 5s.

Mrs. Olive will give a seance for test, trance, and medical mediumship at the Spiritual Institution, on Wednesday evening, December 8, at 8 o'clock. Admission, 2s. 6d.

Mr. J. Burns will give his lecture at the Spiritual Institution on Thursday evening, December 9, at 8 o'clock. Admission, 1s. Subject: "Love, Courtship, and Marriage," as given by him with great success in the provinces.

Mr. Williams will give a seance at 61, Lamb's Conduit Street, for his celebrated materialisations, on Friday evening, Dec. 17, at 8 o'clock. Admission, 5s.

Miss Edgar, and Mr. E. W. Wallis will give a seance for trance and test mediumship at the Spiritual Institution, on Friday evening, December 10. Admission, 1s.

Mrs. McKellar will arrange a seance at her residence, 8, Buckingham Road, for Mr. Eglington, assisted by other mediums.

Mr. W. Johnson, the well-known trance speaker, will hold meetings at Bolton on Sunday. The collections to go to the fund.

Friends in all parts of the country who are making arrangements are respectfully invited to make us acquainted with the same, that we may give the list next week, and enable Spiritualists in the various districts to take part therein.

SUBSCRIPTIONS RECEIVED.

Last week an error was made in one sum. We therefore repeat the whole:—

	£	s.	d.
M. D.	0	2	6
Mr. Leigh	0	2	6
W. R. Walsh	0	2	6
Mr. W. Johnson, Oldham Services ...	1	15	0
Mr. D. Richmond, Seances at Darlington	0	19	0
B. F.	0	5	0
B. Hawkes's friend	0	10	0
J. J.	0	2	6

Collecting-cards, as printed in the MEDIUM, will be sent on application. The friends of the churches do not fail to ask the public generally to support their cause. If Spiritualists would earnestly ask all their acquaintances to help in this work, and state that it was for the purpose of enabling the MEDIUM to be sold at a penny, at the same time introducing a specimen which we would gladly supply, a powerful aid would be given to the diffusion of our views. We have nuns and all sorts of devotees come into the Spiritual Institution to collect for their missions, and so may we do likewise if we are as earnest as they are. Surely none of our friends are ashamed of their colours.

HARRIET MORRILL.—Thanks for your interesting communication. Preserve, and the angels will continue to come to your fireside.

BIRMINGHAM.—Thomas Everett, Esq., of London, is expected to unfold his Great Budget of Facts, at the Athenæum, on Sunday, the 28th instant. All who can should avail themselves of a great treat.—R. HARPER.

NORTHAMPTON.—On Monday evening a meeting was held for the inauguration of a reading-room and library in connection with the Unitarian Church, which is under the pastorate of Mr. Birks. Mr. Ald. Mansfield was constituted librarian, and Mr. Jeeks secretary. The duties of the former will not at present be very onerous, the library being as yet nil, or next door thereto. The reading-room will supply a great want in the town, the reading in the other public rooms of the kind being exceedingly orthodox. That this however will be sufficiently heterodox, and therefore wicked, may be gathered from the fact that the first amongst examples of periodical literature observed were the Westminster Review, the Contemporary, and the MEDIUM AND DAYBREAK.

MR. CROOKES AND THE ROYAL SOCIETY.—A royal medal has been awarded this year to Mr. William Crookes, F.R.S., for his various chemical and physical researches, more especially for his discovery of thallium, his investigation of its compounds and determination of its atomic weight, and for his discovery of the repulsion referable to radiation.

Mr. THOS. BROWN of Howden-le-Wear, by Darlington, informs us that he has received so many applications for the delivery of public inspirational lectures, that he purposes devoting himself during at least the next three months, to advocating the cause by that means, as well as by holding seances in various districts. Mr. Brown has already established a reputation as a zealous missionary of Spiritualism, and we can earnestly recommend secretaries of provincial societies, especially in rural districts, to put themselves at once in communication with him. An interchange of speakers at the meetings is found to be fruitful in excellent results. This can be effected with Mr. Brown at very moderate expense. The reports of his labours from time to time in the MEDIUM, carry with them a great weight of commendation.

MR. WILLIAM EGLINGTON will give a physical seance at Mrs. Bullock's Hall, No. 19, Church Street, Upper Street, Islington, on Tuesday evening, Nov. 30, Dec. 7, Dec. 14, commencing at eight o'clock. Admission one shilling.

PROVINCIAL MEDIUMS IN LONDON.

On Sunday, December 12th, Mr. Thomas Brown, of Howden-le-Wear, by Darlington, will speak at Doughty Hall. He would be with us sooner, but he is engaged on the 28th inst. at Chester-le-Street.

Managers of meetings in the provinces between London and County Durham, should embrace this opportunity of having a visit from Mr. Brown, on his way up or down.

MISS LOTTIE FOWLER'S SEANCE AT THE SPIRITUAL
INSTITUTION.

INSTITUTION WEEK.

In answer to numerous inquiries, we are now able to announce that Miss Lottie Fowler's physical seance, for the benefit of the Spiritual Institution, will be held at 15, Southampton Row, Holborn, on Monday evening, December 6th, at eight o'clock; admission, five shillings.

The seance will comprise those unparalleled manifestations under singularly strict conditions, records of which have already appeared in the MEDIUM. To avoid disappointment it is indispensable that early application be made for tickets.

DOUGHTY HALL ON SUNDAY NEXT.

Mr. Cogman, of the Mile End Institution, will give an address at Doughty Hall on Sunday evening next. The high tone of his inspirational discourses will no doubt prove an attraction to numbers who look for lofty moral guidance from the spirit-world. Doughty Hall, 14, Bedford Row, Holborn; commence at seven o'clock.

MR. MORSE IN LONDON.

The last of Mr. J. J. Morse's present series of inspirational lectures at Cleveland Hall, near Portland Road Station, will be delivered on Sunday next, November 28th. Admission free; reserved seats, 2s. and 1s. Service to commence at seven; doors open at 6.30. Inquirers are invited.

MR. MORSE AT DOUGHTY HALL.

Mr. Morse will conclude his course at Cleveland Hall on Sunday evening, and on the following Sunday, December 5th, he will speak at Doughty Hall. He has generously given his services gratuitously for the benefit of the funds. We hope a large attendance will meet Mr. Morse to enable him to realise his desire in helping on the Free Gospel Meetings.

MRS. BURKE AT MR. COGMAN'S INSTITUTION,
15, ST. PETER'S ROAD, MILE END ROAD, E.

On Sunday evening next, November 28, Mrs. Burke will deliver at Mr. Cogman's Institution, the lecture entitled "A Few Thoughts about Woman," which, from its sound, practical bearing, elicited so much commendation on a previous delivery at Doughty Hall. Commence at seven o'clock.

TARLINGTON HALL, 90 CHURCH STREET, PADDINGTON.

On Thursday, Dec. 2, Dr. Hallock "The Necessary Complement to Sanitary and Social Science."

On Thursday, Dec. 9, Mr. J. Cartwright, "Pulpit Ingenuity."

On Thursday, Dec. 16, Mr. J. Burns, "Spiritualism."

GEORGE RUBY sends us a letter of grateful expressions for the kindly aid afforded him by friends in his recent distress.

Miss LINDA DIETZ.—We would say to our friends in Dublin and Belfast that Miss LINDA Dietz, the young actress, now on a tour among them, is a step-daughter of Dr. Hallock. She will perform until Dec. 18, at the Theatres Royal in Dublin and Belfast.

For the information of numerous inquirers who are continually asking after Mrs. Guppy-Volekman, we have to state that Mr. and Mrs. Volekman have left London for the Continent, on their way to Italy, where they intend spending the winter.

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

To the Editor.—Dear Sir,—It is to be feared that the article in last week's MEDIUM, "No Testimonial to J. Burns," may be thought, on a superficial reading, to throw cold water on the matter of help mooted in that journal. To my own mind, however, it is a most eloquent and forcible appeal in its favour. We have Mr. Burns's view of the matter; we fully appreciate it.

He disapproves of a personal testimonial, and such was not compassed exclusively by the London friends who had talked the subject over. Everyone who knows Mr. Burns is aware that gold is not his god. Truth is his god; for that he labours and for that he tells us, with tears, he has daily been dying. Read his words, "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."

A terrible prophecy this. In two years he is to be hounded to the grave for doing the work of Spiritualism! Why? From "want of means to keep on the work"!

Tears would come more gracefully from the eyes of Spiritualists themselves who can permit such things to come to pass. This worry and carking care is no myth. It is too plain in every line of Mr. Burns's face. What bring those lines there? Not hard work,—there is plenty of that in him yet. It is the canker-worm of care unceasingly gnawing at his brain and nervous system.

Now, I contend that this ought not to be. Its continuance will be a disgrace on our cause, set aside a blot on our humanity. For us Mr. Burns labours day and night; for us he incurs responsibilities necessarily attached to the Spiritual Institution. Are we to stand aloof and let things go to the wall? When I say "for us," I assume that there is not a Spiritualist so cowardly as to disown the work. It is our duty to bear the burden, and not throw it all on Mr. Burns's shoulders.

The plain matter of fact is this,—the means provided are not sufficient to maintain the efficacy of the Spiritual Institution. Friends, look the matter straight in the face, and ask, Shall the Spiritual Institution go into the limbo of the past, or shall it be made an honour to us as Spiritualists?

I would not damp the fervour of those who mean to make "Institution Week" this year a more creditable one financially than the last. But if the former one is to be taken as any criterion, it will fall far short of the increased demands of the Spiritual Institution; therefore, it has been thought that the financial movement might, with better hope of success, be extended to the new year. The proceeds of Institution Week may form a portion of what we expect to become the larger "offering." I, for one, should be extremely sorry if this additional movement should pass into the shade, for I have an impression of its favourable results. Call it by any title you please, the rose would be quite as sweet under another name. If you will, let the word "Testimonial" be altogether tabooed; but the Spiritual Institution and its work are not to be tabooed.

As to the disposal of the funds that may be raised, let them be directed into the channels specified by Mr. Burns in his remarks in the last MEDIUM, and in that way his views and ours will perfectly harmonise. The great thing is to get the funds, the direction of them may then be determined. I trust our friends will show some enthusiasm in this matter, and that love of truth will prompt them to uphold that Institution which, single-handed, has done, and is doing, a work which eternity alone can disclose.—Yours, &c.,
WM. TOWNS.

1, Albert Terrace, Islington, Nov. 29th, 1875.

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.

THE HAPPY EVENING AT DOUGHTY HALL.

WEDNESDAY, NOVEMBER 17TH.

As the hand of the clock swung round to six on Wednesday week, the arrival of excited visitors betokened an unusual stir at Doughty Hall. By the time it had reached 6.30 the hall presented a most animated appearance. Groups of ladies and gentlemen were in earnest, pleasant conversation, friend was greeting friend, new acquaintances were in progress, and many a joyous couple, arm-in-arm, were making promenade of the room. The more curious were busy inspecting the apparently mysterious pictures hung all around, passing from one to the other with an exclamation of "Wonderful!" Presently, up struck the band. In a moment the ladies of the tea-tables in the smaller room were at their post, and the tables were surrounded with guests. The remaining visitors in the large hall meanwhile became more lively as the inspiring notes resounded through the room. It was a curious and instructive scene to behold. Here was a little group listening with attentive ears to the last wonder of materialisation; another discussing the process of spirit-photography, referring for illustration to the incomparable specimens that were lying abundantly on the tables; another group was admiring with astonishment the spirit-photographs of "M.A. (Oxon)" and drawings done in the dark by Mrs. Reed, of Newcastle; another group bewildered itself in inspecting the various portions of materialised spirit-robes, hair, &c., that were on exhibition, wondering, indeed, how spirit-hands could fabricate such marvellous textures. There, at the end of the room, was Mr. F. Wilson, most energetically explaining to a group his beautiful symbolical diagram of the universe, the whole history and secrets of which have been, of course, revealed to him as Arch-keeper of the Cardinal Blue in the Church of Comprehension. Here was a healer hard at work on some suffering gentleman; there was a group clustering around Mr. Ashman, who was showing in a small box some stones that had been expelled from the kidneys of suffering patients in the course of a few hours, by his magnetic treatment alone,—a case, we should say, almost unparalleled in medical art. Here and there were groups from which we heard again and again the name of Dr. Mack, whose praises were being sung by the once careworn sufferer. There also was an ever-changing group welcoming Mr. Morse to his native home. Passing round the room we heard it go from mouth to ear, "We must have a first-rate Institution Week this year." Not a few in passing gazed with astonishment at a table in the upper corner of the room, covered with deflagrating jars, gas bottles, and chemicals, but as there was a written order "not to touch," an anxiety for personal safety inspired them to pass on.

Taking a raised position for a calm survey, the scene was that of a living panorama of human beings full of enjoyment. One expression came from every face, it was "Happy Evening." And with the hundred wills on the same purpose bent, it would indeed have been strange, had not the prophecy of the adopted words been fulfilled. But what most deeply impressed us was this: these men and women before us were Spiritualists—religionists, met together, in part, to commemorate the establishment of a religious service; yet a demure, sanctified face was not to be seen in their midst, but all as fresh and joyous as butterflies just out of the chrysalis. Moreover, all the realms of art, knowledge, and science, seemed to be recognised as a part of their religion. And nature itself, with its sublime and universal laws, seemed to constitute no small portion of their worship. Add to this that nearly everyone present was a personal exponent of spirit-communion, and, as we mused, our inner consciousness spoke the words, "Verily, these people must have true religion, and worship the true God," a God, not of their own creation, but the God of the great universe.

Thus happily was the first hour spent, and the same unflagging interest continued to the end of the evening.

The "Happy Evening" was designed to be a social occasion to celebrate the anniversary and success of Sunday meetings held at Doughty Hall, and to invite as honoured guests those ladies and gentlemen who had taken part therein. On this account, a large number of those who assembled were supplied with complimentary tickets. The meeting was, therefore, largely composed of brothers and sisters who had worked together for a special purpose. This gave tone to the meeting, and allowed all foreign elements which might be added. To cover this outlay, the Ladies' Committee set valiantly to work to collect subscriptions, and with results highly creditable to their energy and to the donors, to whom their earnest thanks are hereby tendered. The following is the list of contributions:

	£	s.	d.		£	s.	d.
Mr. J. N. T. Martheze...	2	0	0	Mr. Wainwright...	0	10	0
P. G. ...	2	0	0	Dr. Madden ...	0	10	0
Mr. T. Grant ...	1	0	0	Mr. C. Davison ...	0	5	0
Dr. Mack ...	1	0	0	Mr. Gilham ...	0	5	0
Mr. Vacher ...	1	0	0	Mr. Kingdom ...	0	5	0
"Nicodemus" ...	1	0	0	Sir O. E. Isham, Bart. ...	0	5	0
Mrs. Campbell ...	0	10	0	J. G. L. ...	0	5	0
"A Friend" ...	0	10	0	Mrs. Baker ...	0	2	6
Mrs. Rutherford ...	0	10	0	Mrs. Ponting ...	0	2	6
"An Orphan" ...	0	10	0	Mrs. Kenward ...	0	1	0
Mr. S. Hocking ...	0	10	0				
Mr. H. Wedgwood ...	0	10	0	Total	£13	11	0

THE DECORATIONS were chiefly in the form of spirit-photographs, engravings, paintings, drawings, writings, objects brought by spirits, and other mementoes of spirit-power. These extended all round the hall, and numbered somewhere about eighty frames, some containing from a dozen to two dozen separate pictures or photographs. With the exception of Mr. F. Wilson's drawings, these were all obtained from the Spiritual Institution, and may be seen there at any time.

On the table lay several large albums from the Spiritual Institution, containing spirit-photographs by all the photographers who obtain these manifestations. M.A. (Oxon) also kindly placed his series of albums at the service of the meeting, which from their beautiful arrangement and excellent state of preservation aroused considerable interest.

THE REFRESHMENTS consisted of tea and coffee, with various kinds of cakes, bread and butter, biscuits, and everything of the highest quality that could be named as forming part of a first-class tea. It was served promptly by Mr. Galloway of Islington, the contractor. The ladies of the committee presided at the various tables, at which upwards of two hundred were comfortably provided for, between the time of opening and the commencement of the programme; and universal satisfaction was expressed.

THE INSTRUMENTAL CONCERT.—As soon as the hall was opened, in addition to the objects already noted, the arrangements for instrumental music, at once arrested the attention. A beautiful new grand piano was ranged alongside the magnificent harmonium used at the services. Miss D'Arcy and Miss May, conjointly performed suitable promenade music on these instruments. Mr. George Haxby performed some national airs on the violin in a striking manner. But the instrumental attraction of the evening was the finished performances of Messrs. H. Sparey (violin), A. J. Sparey (cornet), and Miss Sparey (piano).

Soon after half-past seven, the regular programme was ushered in by a Grand March performed by Miss May (piano), and Miss D'Arcy (harmonium), after which Miss D'Arcy presided at the piano during the evening.

The song and chorus, "Home," written and composed for the occasion by Mr. Henry Pride, and which appeared in the MEDIUM a few weeks ago, was sung by a quartette party, the chorus being taken up by the audience and instruments with full expression. The song is sure to become a great favourite of the friends of the cause.

THE SPEAKERS.—As the programme contained some two dozen items, brevity was necessarily the order of the occasion; and the speakers kindly accommodated themselves to the arrangement by speaking briefly and to the point.

Mr. BURNS in his introductory remarks, limited himself to a statement of necessary particulars.

Dr. SEXTON, who was received with loud applause, and who, all were sorry to observe, appeared in very bad health, excused himself from making a long speech, but spoke heartily of his desire to promote the cause on all occasions.

Mr. MORSE commenced to address the meeting, but his faltering accents showed that another mind desired to use his organism. A few convulsive twitches, and "Tien" was in his proper place, who, in sonorous voice and well turned sentences, delivered the speech of the evening. The spirit, in the course of his remarks, disclaimed any connection with the peculiar socialistic doctrines which find currency on the other side of the Atlantic. He expressed his sympathies with the "Free Gospel Meetings," and offered to take part therein, which was with thanks accepted on the spot by Mr. Burns.

Dr. HALLOCK very good-naturedly acceded to the call to appear on the platform. His few remarks were so well received, that he might have occupied much more time without wearying the audience.

PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

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

November 12th, 1875.

INSTITUTION WEEK.

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

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

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

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

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

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

J. BURNS.

Besides these addresses, Mr. A. G. Ogan won the hearty applause of the meeting by his wonderfully clever recitations, which would have formed an entertainment in themselves.

THE VOCALISTS were Mr. and Mrs. Ward, Miss D'Arcy, Miss Baker, Miss Sparey, Miss Sexton, Miss Eva Tilley, Mr. Allan, Mr. Chew, Mr. Iyer Macdonnell, and Mr. E. W. Wallis. Miss Lily Gilham, twelve years of age, sang twice, and won rounds of applause from the whole room. Indeed, all the songs were rendered with great ability, and were well received.

A pianoforte solo by Miss Evelyn Ward, about twelve years of age, was also much applauded. The songs and other parts of the programme were skilfully interwoven, so that there was continual change and full enjoyment without weariness or satiety.

CHEMICAL EXPERIMENTS.—Of the many phases which the entertainment assumed, the chemical experiments introduced by Mr. Linton were the most striking and instructive. Just as the various preparations were ready for exhibition, and between the other proceedings, a brilliant experiment was occasionally placed before the eyes of the audience, illustrating the passage of matter through matter, the diverse, invisible, but necessary conditions affecting chemical manifestations, explanatory of those requisite in spirit-circles, and showing the vast powers comprised in the great forces of nature. These experiments were highly illustrative of spiritual phenomena, and, being of a kind never before seen in such an entertainment, were novel and pleasing. They were introduced so skilfully as to cause no delay, but rather filled up in a pleasing manner the otherwise vacant interval between the songs.

THE SPIRIT-PICTURES exhibited on the screen by the magic lantern, marked a pause between the two parts of the programme. The attention of the meeting had been so rivetted upon the rapid succession of diverse spectacles and proceedings, that the power of enjoyment was stretched almost to its utmost tension, when the lights were lowered, the instrumentalists struck up, and the audience took time to breathe and comment on what they had seen and heard. Without any delay or hitch in the manipulation, very soon half-a-dozen attested spirit-photographs from negatives by Mr. Hudson, one after the other, were thrown as large as life, upon the screen; and as they were exhibited, were described and commented on by Mr. Burns. This is quite a new feature in the exhibition of spiritual facts, and it is matter for rejoicing that it passed off so successfully, and was appreciated to the echo. Those technical arrangements were carried out wholly by Mr. Linton; and the resolution was expressed in the meeting that he should be called upon on some future occasion to go more deeply into these scientific and demonstrative illustrations of this great subject.

The programme having been concluded about half-past ten with "Auld Lang Syne," a loud and prevailing demand, which, during the latter part of the evening, had ascended in pleading accents from the young-lady element, was acceded to, and an hour's dance terminated the proceedings. The Messrs. Sparey and their sister supplied efficient music, partly their own compositions. The dancing, it must be confessed, was not very pronounced, the balancing of the social forces being somewhat unequal. However, a very pleasant hour was passed, which satisfied the desire of those who required these exercises. And the last voice heard in Doughty Hall was a unanimous appeal for another "Happy Evening" at the earliest time possible.

It should also be recorded that Mr. Morse and Colonel Greck spoke to a vote of thanks to those who had contributed to the enjoyments of the evening. This was coupled with the names of Mr. and Mrs. Burns.

Mr. Burns, in reply, spoke highly of the unanimity and devotion with which all had joined in preparing for that evening's entertainment. He also mentioned particularly the kindness of Miss D'Arcy, who had laboured for more than a year as organist, and had devoted much time during every week to improving the vocal department, and especially in preparing the excellent programme which had been so efficiently gone through that evening.

The Financial Statement will be given next week.

A SPIRITUAL INSTITUTION IN MANCHESTER.

To the Editor.—Sir,—There can be no questioning the desirability of establishing in every town working centres to facilitate individual and social effort in the development of Spiritualism.

We wish now especially to direct the attention of friends in the Manchester district to the advertisement on another page of this journal, and we most earnestly appeal for their co-operation to establish a rendezvous on the principles therein mentioned.

There is surely exercise for all; and surely none shirk exercise, for 'tis the highway to development.

The teaching of Spiritualism is to individualise the human spirit; and individualism without socialism must sink into the results of inactivity, namely, selfishness.

We do not appeal to eighty, or to a section of society, but to every one, that he and she who will be most benefited thereby, will come forward to the pleasant task of unveiling truth, unfolding knowledge, and nurturing love.

We appeal very earnestly for the co-operation of our sister kin, without whose aid no effort to spiritualise humanity can be successful.

On behalf of the proposed Committee, I am, yours truly,
Nov. 22, 1875.

ROWLAND BUXTON.

THE MIRACLE AT BOLTON.

Mr. Editor,—Dear Sir,—I submit that it will be satisfactory if the lad at Bolton, who is reported to have been cured of blindness by Dr. Mack's means, would present himself to the oculist at Manchester, I think, Dr. Samuelson. I believe the oculist operated several times, and his report of the present state of the case will be a valuable attestation.—I am, dear Sir, yours faithfully,
ROCHDALE, Nov. 22, 1875.

THOMAS HAYLE, M.D.E.

[The eye was useless, now the lad can see with it. Than this fact there can be no better testimony. The opinion of the oculist could not add to the force of the patient's experience. The interesting feature of such an investigation would be to determine whether the appearance

of the eye had altered to a state commensurate with its renewed function. We would advise the lad to take care of his eye, and not let it be pulled about and subjected to alien influences.—Ed. M.]

MRS. FRIEDERICH'S SEANCES.

To the Editor.—Dear Sir,—I have much pleasure in sending you a report of our weekly Sunday seance, which was held, as usual, under the most stringent test conditions.

If you have space in your valuable paper, and like to insert the following, it is quite at your disposal.

In addition to our circle, we had Miss A. B. and Mr. Hewlett Potts. We sat round the dining-room table, holding each other's hands. After singing we were informed by raps our dear spirit-friends were present. We then asked if they could give us the direct writing; and upon being answered in the affirmative, a small piece of paper, signed with the initials of all present, was placed in the centre of the table, together with an ordinary lead pencil. We then put out the gas, took hold of hands, and recommenced singing, and in a few minutes the paper was taken up, together with the pencil, and was floated over our heads, and finally replaced on the table, the pencil dropping from a considerable height. We were then told to light up, and upon examining the paper, found most beautifully and cleverly written messages to two or three of the circle, the writing in this case being very minute. Further on in the evening Mr. Potts, at his special request, had a message written to him by his wife. Materialised spirit-hands repeatedly touched us; also beautiful spirit-lights ascended from the table to the ceiling. At the request of one of the circle, two spirit-voices spoke at the same time, conversing with one another, and also spoke while the medium, Mr. Arthur Colman, was talking to a lady visitor and myself. A musical-box was floated round the room repeatedly. I would wish to draw your attention to one fact, that the spirit-voices, when conversing with us, as a rule proceeded from different parts of the room, and far away from the medium. Our spirit-friends then told us to wish for something to be brought from another room, the door of our seance-room being locked. A tortoise-shell ornament of considerable size, which was in our drawing-room, was then selected, and in about two seconds it was placed on my hand, the medium being firmly held by the sitters on either side. We then once more struck a light, and by request the medium, Mr. Colman, sat a distance about two feet and a half from the table, in full view of us all. Our friend Miss A. B., who had never attended a seance before and is decidedly sceptical, was then repeatedly touched by materialised hands under the table; this in full daylight. Also at her request loud raps came on the table, and her chair was tilted forward. Our spirit-friends then bidding us good-night, we ended our pleasant and highly satisfactory seance.

I must apologise for taking up so much of your time, but I feel in these days of scepticism that authenticated facts are ever welcome to you.—Believe me, truly yours,

BERTHA FRIEDERICH.

(Signed) Miss A. B., Mr. A. FRIEDERICH,
MR. HEWLETT POTTS, MR. F. H. FRIEDERICH,
MR. THEARIN, BERTHA FRIEDERICH.

November 22, 1875.

I must just add a few more remarkable tests given to our sceptical lady friend this morning. Loud raps moving the table backwards and forwards, ringing a bell under the table, and spirit-hands constantly patting her and pulling her dress. All this in broad daylight, Mr. Colman sitting in full view all the time, his hands resting on the uncovered table.

MR. HERNE'S MEDIUMSHIP.

Mr. Editor.—Sir,—I send you a few details of a seance with Mr. Herne, medium. We commenced by sitting in a dark room at the Institution in a circle, the medium placed in the centre. After singing, the spirit "Peter" came and saluted each of us in his usual manner. Some of us were rather roughly handled on account of our freedom used towards "Peter." One sitter held an iron ring in his hand, wanting "Peter" to take it from him. In a few minutes we heard a struggle going on. It was "Peter" struggling for the possession of the ring. The sitter who held it was very glad to let go, for "Peter" used power that soon gave him the ring. The medium's head lay in the lap of the sitter who asked "Peter" to take the ring. After a little frolicsome gossip, we were told to sit in the adjoining room. We left the medium in the small room, which is divided from the larger by a curtain. We sat in the form of a horse-shoe opposite the curtains. In a few minutes out came a small figure, about forty inches high. We asked her to show her foot, which she did. It was a small foot, suitable to the size of the figure, and "Peter" told us it was a sister of the medium's. "Peter" then showed us his fine and manly form, and talked to us for some time. When he retired, in a few minutes out came a beautiful figure of a lady, who, "Peter" told us, is the medium's new control, in the place of "Katie King," who is relieved of this for a higher mission. After appearing several times, "Peter" came and showed the process of making drapery, which was very interesting. Several sitters were anxious to have a piece, but "Peter" promised some at a future sitting. He then decomposed it in our view. Again he appeared in a ball of light drapery at the foot of the curtains. We could see no body, only what must have been his head, and he spoke, with a tube in his mouth, the following admonition:—"I in humility bow myself to the dust," and advised us all to bow to God in like manner, and then suddenly threw a leaf of a large dining-table through the curtains, and bade us good night. We rushed into the ante-room, and found the medium, deeply entranced, lying upon the sofa. Two seconds did not elapse from the time the spirit bade us good night to us entering the ante-room. Comments are needless in the face of these facts. There were present nine sitters.

W. GLENDINNING.

London, Nov. 17, 1875.

[On Tuesday last Mr. Herne gave the last of a series of private subscription seances held at the Spiritual Institution on Tuesday evenings. The phenomena have been on some occasions of the most remarkable order, a specimen of which is recorded above. The last seance was a worthy pendant to what went before it. The proper way to investigate these phenomena is by private circles.—Ed. M.]

DR. MONOK AT SOUTHAMPTON.

To the Editor.—Dear Sir,—Dr. Monok is staying with me for a few days. As soon as he arrived on Sunday we sat down to supper, and the manifestations began. A dish of flowers stood on the table, and one flower only was swayed and bent in all directions, as if by a human hand; all the adjacent flowers were perfectly unmoved. A napkin was pulled off the table from under our very eyes. We then saw it under the table on the floor. Next moment we looked again, and it was gone. Dr. Monok had been sitting with his hands busily engaged with knife and fork all this time. In a couple of seconds, my daughter, a child of tender age, felt a deadly cold hand touch hers and place therein the lost napkin. The bell-handle, at a distance from the Doctor, was seen to move without contact, and the raps came under the floor, on the table, and on a book-case standing eighteen feet away from us. My brother, mother-in-law, &c., communicated by the raps, and as their names were all peculiar French ones, and Dr. Monok was a stranger, the test afforded was most satisfactory.

A sceptical gentleman at the table was nearly entranced, and my son had to leave the room because of the strange "sleepy" sensation that nearly overcame him. Two distinct forms were seen to pass across the room. All but myself were touched by what felt exactly like human hands. One who sat opposite the Doctor and facing him, over eight feet from him, was touched and grasped on the back of the leg repeatedly. My wife's dress was pulled with great force on either side and behind her. A heavy stool was brought close to my daughter, lifted up to the level of the table, so that we could see that no one was holding it in any way, and one of the company put out his hand and received it from the unseen bearer. One French spirit who communicated proved her identity most satisfactorily, even mis-spelling a French word, as she was in the habit of doing when in the flesh. All this occurred in the full light of three gas-jets, in a room the Doctor had never seen till a few minutes before.

I have only given a few brief details of this wonderful impromptu seance, and I must say that my short but interesting experience of Dr. Monok's great, varied, and indisputable powers as a light seance medium convinces me that the accounts I have read of his seances, in the *MEDIUM* and elsewhere, are underdrawn rather than overdrawn.—I am, dear Mr. Burns, yours faithfully, A. GRICOURT.

PHENOMENA AT BATLEY.

Mr. Editor.—Sir,—Having read an account in your number of the *MEDIUM* for October 8th of some physical manifestations which occurred at the house of Mr. Patterson, I felt a strong desire to witness something of the kind. I accordingly attended a seance there on the 8th inst. If the result prove of any interest to your readers I shall be glad to submit the following account as briefly as possible.

After the usual introduction of singing and prayer, the medium, F. Lawrence, being controlled, the light was put out. The banjo, tambourine, and bells commenced playing and beating time together. On a light being produced, they were found on the heads, shoulders, &c., of the sitters. On the light being again put out, a bladder was freely employed on the heads and shoulders of all present, and the table was found on a gentleman's knee. When the light was again procured and the things replaced, the table was again moved on to the shoulder of a person. A rope was then called for and tied round the faces, necks, and shoulders of most of those present, medium included. During this part of the performance I had hold of one of the medium's hands.

This was to me a most wonderful and conclusive test, as from the use which I made of my head and legs, I was thoroughly convinced the tying was done by no human agency, had anyone been so disposed. Spirit-voices were heard through the tube on two occasions, and an iron ring was placed on my head and that of others, and at last was found hung on a piece of gas-piping over the fire-place. The fact of the above manifestations having taken place in the dark only increases the difficulty of accounting for them in a natural way. I do not pretend to explain the *modus operandi*, but simply state the facts.

In conclusion, if anyone should ask the question *Cui bono?* I may answer, If these things only prove that means of communication exist between spiritual beings and ourselves, a wide field is open for the truthful investigator, which may ultimately lead to the most important result.—Truly yours, JAMES BAGSHAW.

THE CONFERENCE AT CHOPPINGTON.

Mr. Editor.—Dear Sir,—Our Conference took place as announced, on Saturday, Nov. 13th, in the Unitarian Chapel, Choppington. There were Spiritualists present from a radius of about thirty miles, and were about forty in number.

Mr. Robert Elliott, Choppington, opened the meeting at two o'clock, by giving out the grand old hymn, commencing:—

"Praise ye the Lord, 'tis good to raise
Your hearts and voices in His praise;"

after which he invoked Divine direction.

Liberty was then given to each individual to state his or her experiences in Spiritualism.

Mr. Elliott, being called to the chair, commenced by detailing the results of investigations at Choppington, through the mediumship of his wife and others. His good lady being a trance-medium, had displayed a knowledge of medical science while entranced, far beyond her normal culture. Clairvoyant mediumship was also plentiful there, and the communications were always instructive and encouraging.

Mr. Joseph James, Bebside, spoke a considerable time, on phenomena he had observed in his private circle, and elsewhere, which had convinced him that Spiritualism is a grand fact, and not a delusion.

Next, two strangers, whose names I did not receive, from the neighbourhood of Chester-le-Street, detailed how they had been convinced of the reality of Spiritualism by forming circles in their own homes, and thereby testing the matter for themselves. One of these is a medium, of which we had a demonstration at our meetings. He avowed that Spiritualism had been, and is, a blessing in many ways to him. He had been addicted to drinking and other bad habits, which he had abandoned; and now love and harmony reigned in his heart and in his home.

Mr. Westgarth, of Sheriff Hill, gave a minute account of his experi-

ence as a healing medium. In many instances pain had fled by "laying on of hands" almost instantaneously, when the power of the spirit came upon him, but not otherwise.

Another gentleman present told of the good results of a circle meeting at New Hartley (the scene of that memorable calamity in 1862), which is assisted by Messrs. George Nicholson and Thomas Fenwick, trance and clairvoyant mediums, of Seghill. After each who desired to speak had said all he wished, we entered into the question of propaganda. Two letters were read to the Conference on this matter. We were favoured at our last Conference with the presence of the now famous South Shields medium, Mr. W. H. Lambelle. Having sent that gentleman an invitation to attend the second time, he replied, by saying that circumstances prevented him, but that he would place his services at our disposal, free of charge, at a convenient time.

The other letter was from Mr. W. Russell, Birmingham, suggesting the formation of a "Spiritual Lecture Union." The Conference was in favour of this scheme, but could not see how it could be carried out to the extent indicated. It might do, we thought, for County Durham and Northumberland to unite in the manner indicated, as also other adjoining counties. We cannot see how a man can afford to leave his employment through the course of the week; hence long distances could not be traversed on the week-end. We are strongly in favour of Spiritualism being promulgated by working men. We hate the system of paid lecturers and mediums, as at present carried on by some parties. We therefore decided on asking those lecturers who are prepared to give their services free.

Through the kindness of the Unitarian congregation at Choppington, we can get the use of their chapel free, for the purpose of lectures on Spiritualism; hence we can institute a course of lectures without incurring any cost, that is, if we can get free lecturers. Of course we do not expect that all places are so favourably circumstanced; hence the necessity of local action. By this time, two hours had been consumed in discussion. We then retired for tea.

I must say that the friends at Choppington can produce a splendid tea at a cheap rate. After enjoying the cup that cheers, but not intoxicates, we again assembled for two hours more. Mr. Joseph Skipsey, Ashington, had by this time put in his appearance. He gave us a reading entitled "Leaves from a Clairvoyant's Journal," on which an animated discussion ensued. Mr. Westgarth, also gave an animated address under control, which lasted for about an hour. All present seemed highly delighted with this address, which closed the meeting, as far as many were concerned, as we had to leave to get the last train for the south.

All things considered the Conference was a decided advance on the last. There was no inducement for anyone to attend such a meeting but from the purest of motives, as all had to pay their own expenses, and all officers have to work, as the saying goes, "free, gratis, for nothing."

GEORGE FORSTER, Cor. Sec.

Seghill, Northumberland, Nov. 15th, 1875.

SEANCES WITH MR. EGLINGTON.

To the Editor.—Sir,—I beg to acquaint you with the particulars of a seance held at the house of Mr. Gilham, on November 11th, which I think will prove interesting to the readers of the *MEDIUM*. Amongst the guests invited were Mr. and Mrs. Bassett, Miss Bennett, Mr. and Mrs. McKellar, Mr. Blackburn, Mr. Eglington, Mr., Mrs., and Miss Gilham, and others, making the party up to fourteen. The mediums were Mrs. Bassett and Mr. Eglington. The gas being turned out, "James Lombard," Mrs. Bassett's control; "Joey," one of Mr. Eglington's guides; and "John" and "Katie King" spoke in the direct voice. Previous to putting out the light, a tumbler was placed on the table. This tumbler was carried all round the table to several of the sitters, when some one requested our spirit-friends to put it in the hand of a gentleman present—a sceptic—which was immediately done. On receiving it, he made some jocular remark about there being some grog in it, which remark was vigorously resented by "Joey" by most emphatic negative raps on the table, which I fairly expected would smash it, although a massive one. Then we were touched all round, some with the tube, and some with spirit hands, and the handkerchief was taken out of a gentleman's pocket, and given to another. Spirit-hands were seen by some of the company, and one gentleman present had a materialised female hand with a ring on one of the fingers placed in his, and from the description which he gave of the ring, Mrs. Gilham said it resembled the ring her mother wore during earth-life; but the most extraordinary thing for me was four direct spirit-voices speaking at one and the same time, three of which I heard, viz., those of "James Lombard," "John King," and "Joey"; the fourth spoke a message close to the ear of a young lady present (a non-Spiritualist), which she firmly believed to be the voice of her father, who passed away some years ago. We then lighted the gas, and amongst other things we found on the table was a glass shade about two feet high, with stand, which had been moved from the sideboard to the table.

At a light seance we held afterwards, we asked our spirit-friends if they could take the medium up and put him down on the other side of the room, which they tried to do, but as he rose there was a fair likelihood of his head coming in contact with the chandelier, so they laid him gently down across the table. Then he was elongated to a height of about eight feet, and those sitting next declared his feet never left the floor.

At the supper table, which was six feet in diameter, and was loaded with the supper things, glasses, &c., began to dance, and the table rose about four inches off the floor, not a single thing touching it.—Yours, &c., D. MCKELLAR.

8, Buckingham Road, Kingsland.

Notwithstanding the presence of many unbelievers, the manifestations at our seance were very remarkable. With the gaslight on, sufficient to clearly see objects in the room, the table rose about two feet from the floor, and floated in the air. A large bladder was used, much to the discomfort of a sceptical gentleman who held the medium's hand, but who, notwithstanding its convincing nature, behaved in an unseemly manner. In the dark seance the direct voice, spirit-lights, floating of musical instruments, and touches of spirit-hands, were among the pleasing manifestations of the evening. E. BULLOCK.

MYTHOLOGY, THE CHURCH, AND THE WORLD.

Dr. William Hitchman and Mr. John Priest continued their lectures on the above subjects on Sunday last in the Islington Assembly Room, Liverpool, as announced.

The Doctor described the various forms of Fetishism current in ancient and modern times, such as phallic worship, stone worship, serpent worship, water worship, sky worship, &c. He then gave a general view of the various astronomic systems of religious mythology called Sabæism, Mithraism, Indraism, Judaism, Christianity, and others down to the Churchism or Ritualism of 1875, in which he said that even Jesus himself, with all his amazing gifts of the higher spirituality of our nature, could not possibly see the shadow of his soul! Ecclesiasticism is but the æsthetics of idolatry, for purposes of kingcraft and priestcraft, and its grand and costly ceremonials of fashionable mythology must soon give place to the spiritual philosophy of modern times, with a sublimer form of monotheism, and more gladsome tidings for the human heart than had yet been known from age to age in the whole of those fifty-two languages, to which he had drawn their attention as containing the synonyms of God, angel, and spirit. It cannot be denied, concluded the lecturer, that every man and each system of mythology are not without error, it may be grave and serious errors withal; let it be said henceforth, with the solemnity of Divine justice concerning each Modern Spiritualist: "His errors were greatly palliated—if not wholly justified—by his ardent love of eternal truth, and by the heavy sacrifices which the pursuit of it entailed upon him." Mr. Priest is showing the present conflicting teachings and most enormous disparities of the Church's doctrines, as exemplified in our own day by the endless sects of popular theology, and their absurd contrasts with the life and character of each crucified Saviour. Mammon is the most potent deity, expediency greater than right, and he the best who is the highest in "social" position rather than in the heatitudes of Christ's Kingdom.

The large and attentive most respectable audiences seem greatly impressed with the important matter, as well as earnest manner of both gentlemen.

BIRMINGHAM SPIRITUAL INSTITUTION, ATHENÆUM, TEMPLE STREET.

The subject discussed on Sunday morning last was "Marriage, in relation to Law."

In the afternoon the usual monthly tea-party was held, when about fifty friends attended.

At the evening meeting Mr. R. Harper gave a telling address on "What has Spiritualism taught?" He claimed that Spiritualism taught us that we were better and nobler than we thought we were, and gave a flat denial to the plaint that "the heart is deceitful above all things, and desperately wicked." That to argue that man was totally depraved, and would perish everlastingly, was as absurd as to argue that fever, consumption, or any of the physical ills that flesh is heir to are eternal. The evils that permeated society at the present day were merely the confusion caused by the strife between the spiritual and material elements in man, and that as man morally and spiritually developed, and his ignorance decreased, these evils would become less and less, until they would disappear, and man would stand in the true nobility and perfection that God intended him to attain.

Spiritualism showed that man is a spirit. Wise men had thought so ages ago, and the churches taught so, but Spiritualism proved it so by indisputable facts. It also taught the blending of individualities. This was one of its chief revelations. The fact was proved beyond all contradiction that individuals were able to merge their being into the individuality of a second or even of a third person. How was it, he asked, as a medium, he was sometimes seized with a most uncontrollable affection for a perfect stranger, and impelled, with tears streaming down his cheeks, to address that stranger in the most tender and endearing terms? It was because some intelligence outside of himself has used his organism to express the feelings and emotions that thrilled him with joy at again meeting with his friends of the earth. Thus we are able to understand in some degree how God could be omniscient how he could sense our every feeling, and understand fully each of our individual natures.

A short time ago he was talking with an eminent member of the British Association, who declared that he was unable to believe in the possibility of a God. Upon discussion it turned out that it was the "orthodox" God, that he could not believe in, and there he (the lecturer) agreed with him. The orthodox God was dead. He had been seized by the throat by physical science and held in its unrelenting grip until he was dead; in the fifteen years of atheism through which he had passed, the orthodox God had been buried, and he had never been resurrected. But in his place there had been revealed to him, through Spiritualism, such a loving, all-wise being, so vast and inconceivable in wisdom and fatherly love, that he could only think of him with the deepest thankfulness and reverence.

The lecturer concluded by reciting a touching poem by Montgomery.

SUNDAY SERVICES AT BOLTON.

Mr. Editor,—We had at Bolton yesterday to occupy our platform Mrs. Ohlsen of Liverpool, who gave great satisfaction to a large and respectable audience. The controls took the subject from the reading chosen by the chairman, Mr. Cordingley, which was upon "Spiritual Gifts," and of a high character. The night service was, however, the one we most look to, as it was more numerously attended. The subject was upon the occupation and work, &c., that the spirits are engaged on in the spirit-world. The audience was spell-bound, and at the close, when questions upon the subject were asked, none were forthcoming (although there were several secularists present) except from one who used to be looked upon as a Spiritualist, but who has taken very much of the name he bears and tries to be cross. He was answered quite satisfactorily, to which the audience assented.

We expect to have Mr. Johnson of Hyde here next Sunday and for collections for Institution week.—Yours, &c., JOHN WALKER.
Park View, Chorley Old Road, Halliwell, Bolton,
Nov. 22nd, 1875.

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday, November 21st, Mr. F. Wilson lectured on "The Teachings of the Spirit." The spirit was, as it were, a voice in the right ear, that guided you in your hesitation or acceptance of any proposition that might be presented to you. As the spirit could only speak through your intelligence, you, in acknowledging the influence of the spirit, felt bound to increase your knowledge and become an active Comprehensionist. He mentioned that comprehensionism was the opposite to contractionism, and on your escaping out of contractionism, you would find how bridled and hindered had been the flow of reflection. In fact, there was, generally speaking, no comprehensive teaching. All our wise men were tied to stakes, all our poets were blinded by mirages, and our moralists set up scarecrows. The stake was the idea that each fought for as centralisation or decentralisation, selection or fortuity, necessity or fatalism, free will or free thought—the free will meaning madness, for no will is free of its influences; and free thought meaning lunacy, for no thought can be free of its antecedents; the mirage was the heaven, the bliss, as the irrigation of a false hope on the barren sands of despair that fed deception to forgetfulness, as a mental dram-drinking that debilitated the nerves of self-truthdom; the scarecrow was the ecclesiastical device of a hell or a crucifix, or an angry God, or anything so that the birds were frightened away from the corn-field on which the clergy wished to fatten.

"The son of man cometh eating and drinking," and that "Wisdom is justified of her children" are texts that are never talked about. In treating on the comprehensive teaching of the spirit, he would divide the world into sixteen head professions or occupations, namely—1. Protectors, as army, navy, police, &c. 2. Manufacturers of all kinds of materials. 3. Pioneers, as road-makers, drainers, &c. 4. Domesticity, as all persons engaged in house-cleaning, cooking, nursing, &c. 5. Law, as judges, barristers, and parliament. 6. Farmers, as agriculturalists, &c. 7. Attrabents, as catchers of wild nature, as huntsmen, rat-catchers, &c. 8. Teachers, as lecturers, actors, and conjurers. 9. Merchants, as shopkeepers and warehousemen. 10. Builders. 11. Miners. 12. Literary men. 13. The medical profession. 14. Transferrers, as goods and letter-carriers, and messengers. 15. Scientific men. 16. Fine-art producers. These sixteen professions were detailed in the map which they (the audience) had probably seen, which he had exposed last Wednesday at Doughty Hall during the "Happy Evening." On the next Sunday he would exhibit the map at Cambridge Hall, and explain the teaching of the spirit on each profession respectively, so the subject for next Sunday would be "The Map of Universal Comprehension."

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton resumed his usual ministrations in the above rooms. Although sufficiently recovered for that purpose, he was exceedingly unwell, and in the morning appeared to get through the service with considerable difficulty. The title of his subject was, "Onward; but Whither?" and in the discourse he criticised somewhat severely some of the phases of what is called Advanced Thought. In the evening he gave a reply to Professor Tyndall's article on Materialism, in a recent number of the *Fortnightly Review*. There was a very good attendance, and everyone seemed much pleased with the Doctor's trenchant reply to the latest Defence of Materialism.

On Sunday next Dr. Sexton will deliver two discourses, as usual. His subjects will be, in the morning, at eleven, "Is Christianity Narrow?" and in the evening, at seven, "Protoplasm: its Real Nature and the Limits of its Power."

LECTURE AT TARLINGTON HALL.

Mr. Iver MacDonnell delivered his lecture at the above hall, last week on "The Probable Life of Jesus from Twelve to Thirty Years of Age." The lecture occupied an hour, and the interest of the question was sustained to the end, to the satisfaction of the audience. The view advanced was that the marked character of the boy, as related by Luke, at the scene in the Temple with the doctors, taken in connection with the political, religious, and social state of the Jews at that time, and more particularly the after life of three years, give abundant reason to infer that he occupied at least twelve years from his eighteenth year, in travelling through the centres of wisdom and high science in Persia, India, to the Ganges, round south through Arabia, and finally Egypt: then home to Palestine. Three gentlemen opposed the views advanced, whose objections the speaker ably answered; and Mr. Ashman verified from his own experience the truth of many of the views questioned by sceptics.

THE NEW MEETINGS AT MANCHESTER.

To the Editor.—Dear Sir,—Our opening meeting of the 12th inst., was quite a success, surpassing all our expectations. The people listened with marked attention to the address, for over an hour. No opposition was offered, but questions asked for further information. Thanks to you, with having the literature you sent, we were able to give each of them something to take home to read. Mr. J. Hall occupied the chair and Mr. James Dawson presided at the harmonium.

Our next meeting on the 19th inst., will be an experience meeting. On the 26th we expect an address from Mr. Thos. Parry, one of our local trance-mediums. Some of the friends wished us to open a place in Pendleton, but we want more workers. Hoping that this great and good cause may go on, I am, yours truly, GEO. DAWSON.
31, Back Quay Street, Water Street, Nov. 13, 1875.

To the Editor.—Sir,—Will you allow me to express the gratification my sense of justice received on its being announced last Sunday evening, at the conclusion of Dr. Hallock's discourse, that other speakers were invited to address the meeting. I never heard such an invitation at a religious service, except at Doughty Hall. It is a compliment to truth, a compliment to the platform, and a compliment to the congregation, in the imputation of an earnestness of expression, as divested of a caviling on definitions.—Yours, &c.,

F. WILSON.

A FRIEND TO THE CAUSE.—The letter on which you comment only stated an opinion. Hence the publication of a contrary one would be of little consequence, seeing that no demonstration of the matter is afforded.

WAKEFIELD.—On Sunday, Dec. 5th, 1876, Mrs. Butterfield of Morley will deliver two lectures at the Music Saloon on Spiritualism. In the afternoon, subject, "Spiritualism, Ancient and Modern," evening, "Thy will, my God, be done."

A SECOND EDITION of Mr. Ashman's work on Psychopathy is published this day. It has inserted, as a frontispiece, a very good photographic likeness of Mr. Ashman, by Hudson, and upon the hands of the healer there is a cloud of "power," or aura, which is described in the new preface. No advance is made in price, 2s. 6d., post free.

NEW SHILDON.—Mr. T. P. Fauclt of Bishop Auckland gave a private seance and an eloquent address at the Mechanics' Institute on Sunday last. He will again lecture on Sunday evening next. Bigotry is at work to drive the Spiritualists out of the Institute, whose secretary, Mr. Robinson, has got into disfavour for kindly allowing the use of the hall for such purposes.

BISHOP AUCKLAND.—To the Editor.—Dear Sir,—Will you kindly allow me to acknowledge a large and valuable parcel of books that I have received from Mr. John Scott of Belfast? Truly this gentleman is doing a philanthropic work that calls forth the admiration and esteem of at least every true Spiritualist.—Yours, &c., JAMES JUDGE. *Bishop Auckland, Nov. 21st.*

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM (ESTABLISHED 1870).—The council have the pleasure of informing the members and friends that arrangements have been made for the fifth anniversary meeting to be held at the rooms of the Association, 74, Navarino Road, Dalston, London, E., on Tuesday evening, 30th November, 1876. The chair will be taken at seven o'clock, by the President of the Association, Henry D. Jencken, Esq., M.R.I. (Barrister-at-Law, and Honorary Member of the Association for the Reform and Codification of the Law of Nations), who will deliver the opening address. Mr. J. J. Morse, hon. member, will deliver a lecture upon his "Experiences in America," which he has specially prepared for the occasion. Thomas Shorter, Esq., Dr. George Sexton, M.A., M.D., LL.D., &c., and other members will address the meeting; while vocal and instrumental music, recitations, readings, &c., will be contributed by Madame Ourry, Miss Sexton, Messrs. Frederick and George Sexton, R. Pomeroy Tredwen, Walter Cromarty, A. Darkin, and other members and friends. Various articles of interest will be on view during the evening. The rooms will be opened at six, and the proceedings will commence at seven o'clock.

GRIMSBY.—Sir,—As anxious inquirers after truth, we established a spirit-circle in Grimsby about eight months since. The cause is spreading, and now there are several circles springing up. There are three which sit regularly. That to which I belong meets every Sunday and Thursday evening at eight o'clock, at the house of Mr. Thomas W. Asquith, 212, Victoria Street South. We have had several good manifestations. For the last two months we have had several entrancements. Mr. John William Gover Asquith, who bids fair to become a very good medium, has frequently been entranced and given several short lectures and conversations and singing of spirit-anthems. Addresses have also been given by various controls. We have had one or two slight materialisations during the last fortnight. The phenomena are producing a great sensation with some, and quite a shower of abuse is falling upon us from those who have never examined the thing for themselves, such as from the Primitive Methodist ministers, from the pulpits, and at their sewing meetings and conversations. Others are sending out books or pamphlets. Please send a packet of works to counteract these efforts of the sects. We are, several of us, taking the Medium regularly, and hope it will get a much wider circulation.—Yours truly, C. E. BARTON.

SOUTH AFRICA.—The *Cape Town Daily News* of October 25 contains a letter from Dean Burnett-Clarke, saying that in his addresses on the "supernatural" he did not endorse Spiritualism, which he denounces, though he says he "never attended a seance." His logic and his fair-play are good companions. A letter signed "A Convert" introduces Mr. Wallace as an upholder of Spiritualism against the detractors of some local world-be saurian-scientist. The letter thus concludes:—"The subject is being investigated in and around Cape Town by earnest inquirers after truth, and I trust ere many months elapse the phenomena (apart from theory) will be accepted as facts. Already some of the greatest sceptics have been compelled to trust their senses, and accept the spirit-raps as being the work of some independent intelligence."

WANTED, an experienced GENERAL SERVANT in a family, two in number (Spiritualists), in Leeds.—Address, Mrs. GEORGE HUDSON, care of Mr. Burns, 15, Southampton Row, London, W.C.

A book for Inquirers.—Third Edition, with Appendix.

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OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

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

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 Theological Society. 5s.

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

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

SUNDAY, Nov. 26. Mr. Cogman at Doughty Hall, 13, Bedford Row, at 7.

MONDAY, Nov. 26. Mr. Herne's Seance, at 8. Admission 2s. 6d.

WEDNESDAY, Dec. 1. Mr. Herne, at 8. Admission, 2s. 6d.

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

FRIDAY, Dec. 3. Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, Nov. 27. Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. 7.30. 3d.

SUNDAY, Nov. 28. 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.

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

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

MONDAY, Nov. 28. Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

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

Mr. Williams. See advt.

TUESDAY, Nov. 30. Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

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

Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

WEDNESDAY, Dec. 1. 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, Dec. 2. 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.

Mr. Williams. See advt.

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

SEANCES AND MEETINGS AT MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY, Nov. 28. Healing at 11 a.m.; Service at 7 p.m.

TUESDAY, Nov. 30. Seance at 8. Admission 1s.

WEDNESDAY, Dec. 1. Trance and Test Seance, at 8. Admission 6d.

FRIDAY, Dec. 3. Seance at 8. Non-subscribers 6d.

SATURDAY, Dec. 4. Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, Nov. 28. KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY 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 Well Street. Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

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

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

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

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

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

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

BOUTSEA, at Mrs. Stripes, 41, Middle Street, at 6.30.

LOUGHBORO, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

MONDAY, Nov. 29. HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, Nov. 30. 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, Dec. 1. 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 Well Street.

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

THURSDAY, Dec. 2. 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.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

FRIDAY, Dec. 3. 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, 312, Bridge Street, at 7.30, for development.

THE WELSH SPIRIT-MEDIUM, MR. E. G. SABLE,
157, Bute Road, Cardiff, is at home daily to give Public and Private Seances from 11 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 157, Bute Road, on Monday Evenings, 5s.; Wednesday Evenings, 2s. 6d.; and Saturday Evenings, 2s. 6d. Admission by ticket only. Tickets may be had of REESE LEWIS, Esq., 1, Montgomery House, Roath; J. B. MATHEWS, Esq., Crookherbtown; and at 157, Bute Road.

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

On SUNDAY, NOV. 28th, at 3.30 to 4.30,

Mr. F. WILSON will continue his series of Discourses on
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Subject: THE MAP OF UNIVERSAL COMPREHENSION.

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

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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.

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