

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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Semi-light Seance at Newcastle, showing Spirit and Medium at the same time.

(See next page.)

THE MEDIUM AND SPIRIT SEEN AT THE SAME TIME AT NEWCASTLE-ON-TYNE.

To the Editor.—Dear Sir,—On Thursday, June 17th, I attended the usual weekly seance for the materialisation of "spirit-forms," held at the society's rooms, Old Freemasons' Hall, Weir's Court, at which some very interesting phenomena occurred. The seance was held in the large room up-stairs, which is used for lecturing purposes. The cabinet consisted of two long curtains, suspended from a fixture above the platform, at a distance of about four feet from the wall. A common straw mattress was laid upon the floor, behind the curtain, for the medium to recline upon. Miss Fairlamb now entered the cabinet, and the gaslight was lowered, sufficient light remaining, however, to enable every person to see each other and the objects in the room quite distinctly. The meeting commenced by singing a hymn, after which we patiently waited for any manifestation that might present itself. I may here mention that the medium was not placed under test-conditions, as is usual at these seances, it being rather late before the meeting commenced. The spirit calling himself "Geordy" soon controlled, and said that the spirit "Cissy" intended trying to give us a test herself, seeing that we had not placed her medium under test-conditions. After sitting for about twenty minutes the curtains were gradually opened, and a small, white, veiled, cloudy form emerged from behind the curtain, and stood upon the platform in front of the sitters, and everyone declared that they saw the same form. Upon questions being put to her, she nodded and shook her head to indicate "yes" and "no," in response; she then returned to the cabinet to regain power, but soon appeared again, and, while she stood in full view, "Geordy" controlled the medium, and spoke to us. Thus we had the materialised form outside the cabinet, and the medium speaking under control inside. After he relinquished control, the medium awoke to her normal state, and spoke to us. We told her that "Cissy" was standing outside the cabinet, whereupon she (the medium) drew the curtain aside, and both medium and form were distinctly seen by all. We then asked "Cissy" to shake hands with her medium, whereupon Miss Fairlamb stretched out of the cabinet, and extended her hand towards "Cissy," who received it gladly. While in this position, the light fell full upon Miss Fairlamb, and I saw her face quite plainly, and distinguished every feature, proving that it was really she herself, and that she and "Cissy" were two distinct persons. Upon gaining permission, Miss Fairlamb handled her drapery, inspecting it rather curiously, and "Cissy" several times bent forward and caressed her. While this was going on the sitters kept up a conversation with Miss Fairlamb, and "Cissy" frequently gave answers to questions put to her, in the manner already described. Miss Fairlamb then withdrew behind the curtain and became entranced, leaving "Cissy" still standing before us, who, after displaying her drapery for a short time, and bidding us good night, likewise disappeared behind the curtains. Another form attempted to show itself, but the power being exhausted, it did not succeed. Thus ended the evening's proceedings. I have briefly stated what I believe to be facts, leaving your readers to draw their own conclusions.

"GSRRAA."

P.S.—The accompanying sketch will give some idea of what was seen.

[Respecting the sketch, we may state that the artist and stereotyper have had great difficulty in truthfully representing the real appearance of things, and at the same time maintaining pictorial effect. That the former has been successfully accomplished, all will admit who have attended a semi-light seance; and the object of the sketch is to represent a fact in the history of Spiritualism, and not to produce a grand picture. Those who have not attended a seance of the kind may realise the effect by turning down the gas till the watch may with difficulty be read thereby, and then viewing objects, or a living person, a few feet distant. The aspect of the face towards the light will determine whether the features can be successfully recognised. In the present sketch the spectator is supposed to stand immediately behind the last row of sitters, and therefore not in a position to see the medium and "Cissy" so clearly as those immediately in front.

The seance reported above is of such a kind as to preclude all ideas of trickery; and, from experience in such seances, we can bear testimony to the fidelity of the sketch herewith presented.—Ed. M.]

MRS. TAPPAN ON MATERIALISATION AND THE FALL OF MAN.

The *Banner of Light* gives a condensed report of a discourse delivered by Mrs. Tappan at the Parker Memorial Hall, Boston, U.S.A., on "Materialisation," from which we cull a few thoughts of some interest in the philosophy of Spiritualism.

After dwelling upon the error of the world of thinkers that matter was a finality, and on the false axioms of science as to gravitation, and the impenetrability of matter, and that "Spiritual science revealed the fact that there was no such thing as a solid body; all things were so, but in seeming," Mrs. Tappan proceeded to remark upon another fallacy. "Science had further declared that all the elements within the universe existed in solution in the atmosphere, but that they could find expression and embodiment only through the regular process of organisation. The

revelment of the opposite of this position was now being made by spiritual science, proving that the slow process of the organic concretion of elements was capable of being outstripped by a direct withdrawal of such elements from the atmosphere, as witnessed at the seances for materialisations at the present day."

The aggregation of such atmospheric elements was adduced in explanation of the introduction of organic and human life upon the earth. Said Mrs. Tappan, "The manifestation of materialisation indicates what the original creation was, for every form of matter in the beginning was a materialisation, though afterward the organic functions were taken on to carry forward in the field of material life that which was at the outset the work of the spirit."

"It was the opinion of the spirit controlling the medium that what were called the golden ages were distinguished by what is now known as materialisation, when men were able to call forth a form for their present uses out of the air around, and the return of those ages to earth again was possible only by the substitution of materialisation in place of organic generation, the same to be gained by an advance in human knowledge."

The preceding extracts afford little encouragement to the universality of the Darwinian hypothesis. However true the law of natural selection may be so far as it goes, it would appear that it is dominated over by a higher law of organic existence. "There was no law in matter alone which could produce one organized thing; all forms in nature were the result of the action of spiritual forces behind them."

Many and diverse have been the opinions held on the "fall of man," and in what it really consisted. We could quote not a few sermons and disquisitions on the subject, advocating that the apron of "fig-leaves" explains the whole business. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons." (Gen. iii. 7.) Mrs. Tappan's guides incline somewhat to the same opinion, but viewed from their standpoint the matter assumed a higher degree of rationality.

"The speaker was of opinion that what is denominated 'the fall of man' was but the result of the substitution of the organic process for the materialising." Mrs. Tappan, "being asked as to what was the cause of the materialising process giving place to the organic process in human life, she replied, that she believed it was owing to the prevailing power of matter—that whenever the spirit comes in contact with matter, it is prone to follow the processes of matter, so that, in time, the material will supersede the spiritual process. We think it was necessary, and intended; we do not think God made a mistake in the matter, but we think that this substitution is what is really meant by the fall of man—that as man walked the earth (not this earth, perhaps) like an angel, he fell through this substitution, and that when the process of materialisation regains sway, he will again walk the earth an angel. This conquest over matter is the victory that the human spirit must win. Once really gained, it will not need to be again accomplished."

The power of man to bring about these marvellous results must indeed be far beyond that of the orthodox sinful "worm," as so often represented from the pulpit. "If man was not fashioned in the image of his Creator, then he was not fashioned at all; and if he was, then he was a creator; and it was in the power of the human soul, by added knowledge, to compass even the art by which worlds are builded. The results of human thoughts were themselves but materialisations." Between man the theological "worm," and man the "world builder," there must be a slight difference!

Questioned on the reliability of the materialised forms, Mrs. Tappan said, "No materialisation of a spirit-form could take place without the presence or consent of the spirit whom it purported to be. The spirit-artist or chemist might aid in the making of robes for those who were alike ignorant of the process in spirit-life, but they were also active agents in the matter. Spirits could make different forms, such as that of the dove, but they did not inhabit those forms, neither were they allowed by the law of necessity to make false human forms for purposes of deception. These materialised forms could not remain intact for all time, under the existing state of affairs, since during the whole of their continuance they were drawing from the organic forms around them, and would—were it possible to prolong their existence to a sufficient length—fatally deplete or kill those who furnished them with their supplies. The power to imbue with spirit the requisite atoms for the materialising process is obtained from the medium and those present, and until, by knowledge, elements could be taken on in sufficient degree for the purpose, spirit-materialisation could not be a permanent state. But when all the atoms of the earth reach a degree of refinement equal to that of the atoms required for that state, then there will be permanently materialised forms."

Materialisation was a grand prophecy, not of going back to matter, but of bringing matter up to a higher level, where it would be better fitted to meet the wishes of the spirit acting upon it.

The process of the spiritualisation of matter would go on till human beings walking on earth would be able to clasp hands tangibly with the souls that are now invisible, and the world itself, by its genial influence, become transformed, materialised into a Garden of Eden, wherein the souls of men would walk, inhabiting bodies like the angels in texture and in power. This was the meaning of materialisation."

Thus the history of creation may be summed up in the words—from spirit to matter, and back through matter to spirit.

It is to be hoped that Mrs. Tappan's guides will not think us

hypercritical, but as they have referred to the "golden ages" of the long past as a reality and not a poetical myth, we could not repress the rising thought, "Where are the evidences in the world of these golden ages?" It is to be presumed that there was something substantial about them—that they were not as the shifting scenes of a panorama, or "baseless fabrics of a vision," but that the alleged materialised forms that make them so enviable to us in the distance bore solid and permanent evidences of the powers inherent in humanity. If they were of the former nature, our sighs over departed greatness, so transient, may be spared. If they were of the latter kind, where are the remains of such an advanced epoch of the human race to be found? Strewn over every country of the globe in gravel-pits, caves, and kitchen-middens, we find abundant relics of man, the savage; but where are those higher forms of art, that mark the man of the golden ages? Have they left no "footprints on the sand of time?" Then have they done less than the men of the ancient American civilisation, and of other developments of humanity that have passed away.

Again, it may fairly be asked, as "the fall of man" has been referred to and explained, has there been only one "fall of man?"—Or has there been a fall for every ethnic variety of the human race? a fall for man—Negro, man—Mongolian, man—Malay, man—Caucasian? &c. These are distinct varieties of mankind, and the ethnic types of modern science are not so few as formerly recorded. It is believed by not a few of the learned that each of these ethnic types must have had an independent origin. Perhaps the ancestral pair of each type, falling under the domain of the sensuous principle, quitted their former planetary abodes for a lodgment on this earth, where they could rear their progenies of blacks and whites, yellow and copper-coloured, as the case may have been. This ethnographical puzzle, even to the keenest wits brought to bear upon it, Mrs. Tappan's guides may be able to solve as they solve "the fall of man;" only it appears to us that, so solved, the falls of man have not been few.

Some would say, "Has there ever been a 'fall of man' at all?" A fall, even such as that put forth from the stage of materialisation to that of the "apron of fig-leaves," looks sadly like a retrogression. Through what a mighty chasm must humanity have suddenly fallen!—from a being, with the powers of an angel to create, down to a rude savage but little raised above the anthropoid ape! Science does not endorse the "fall of man." Science traces man through the ages of stone, of bronze, and of iron, up to the Newtons and Humboldts of modern epochs. Science recognises progression. Science sees man for millions of years struggling with the material conditions of existence, slowly overcoming them, and in the end gaining such a mastery, that spirit asserts itself the lord of matter.

It is in no cavilling spirit that we offer these remarks, but an opinion, and it is given to us as nothing more than an opinion, coming from the spirit-world, if it have the stamp of truth upon it, cannot be at variance with other truths. Ascertained facts of archæology and of language cannot be overturned by theories of materialisation, and the truth will most likely lie where Sir John Lubbock and Max Müller, and the intellectual spirits on the other side, can shake hands.

R. LINTON.

A DISCOURSE AT DOUGHTY HALL, BY DR. HALLOCK ON THE DEMONSTRABLY TRUE IN RELIGION AND MORALITY.

SUNDAY, NOVEMBER 21ST.

If we assume as a postulate that religion and virtue or morality be what the common sense of mankind estimate them, the essential elements of a true and noble life here and hereafter, then this religion in its theological and philosophical aspects, and the accompanying morality, should be, if not self-evident, as demonstrable as any fact in nature. And all that is demonstrable, has the character of universality in human consciousness. The forty-seventh problem of Euclid has come down through all the ages without dispute. Like the multiplication-table of the schools, it is unchallenged, and will so travel for ever down the ages upon the car of demonstration. So should be this higher mathematics, this great concern of man—religion, virtue, morality. It devolves upon Spiritualism to give this demonstration. Before the rise of Modern Spiritualism there were no means of philosophically testing the teachings of the various religious societies—Episcopalian, Roman Catholic, or Presbyterian—or of denying what they regard as saving forms of worship. Dogma could only be set against dogma. Had the doctrines and principles of the different religions of the world, from the Episcopal Church of England to Mohammedanism and the Buddhism of the East, been capable of demonstration, this variety of religion would never have arisen. There would have been entire unity of faith. This is a thing of the future. The time *will* come when there will be "One Lord, one faith, one baptism"—figurative language, but the spirit of it points to unity of idea. So long as religion and theology are local, theological opinions will be almost infinitely diversified. Mr. Thoreau once said, "The South-Sea Islander will, with his hatchet, hew out a god that will frighten him to death."

But the religious emotion itself is universal. All men reverence or fear something. Auguste Comte says, "Worship man, great man; be a hero-worshipper." Yet he does not believe in immortality, according to his own creed. Where is the great man, the hero, that died yesterday?

Comte recognised the universality of the emotions of veneration and wonder in humanity. And as there is, said he, no God,

man being the highest and noblest form of being, worship man. But if devotion "springs eternal in the human mind," it nevertheless needs direction. That direction is what is called theology—the science of God and the soul. For the emotions will take shape from the theology. The South Sea Islander cannot rise above his God. God is the worshipper's highest conception of wisdom, intelligence, and power. Hence theology is an important matter. It is to the emotion what the body is to the essential man. Theologies are born of our affections, meant to give expression, character, and objective reality to the emotions. Man is as his affections. The emotional nature and the theology thus act and re-act upon us.

There is not a religion in the world which, as a whole, rises to the dignity of a respectable hypothesis, let alone a demonstration. Ask the men who hold the plummet of philosophy and science, and thus have the ear of the thinking classes of England and the civilised world, what is the influence of these religions? and they confess that their ears are closed to "any such nonsense." Why? Because they are undemonstrable. Nevertheless, each religion has some germs of demonstrable truth in it. A religion that is demonstrable will be universal, and the framer of it will not reject a single element of demonstrable truth, whether he get it from the Zendavesta, the Bible, or from church creeds.

Now, what is demonstrable? Take the popular idea of the other life, and the basis upon which men are to accept that idea. It is that they may escape a burning hell and the punishment of an angry God. What have we to say to that? We have something demonstrable—not merely on authority. The men who, according to the popular theology, should be now roasting in hell are here among us! and that, too, in a condition totally incompatible with that state! The fact that they are here is proof that they are not there, either in person or condition, for they do not come groaning and howling under execrable tortures. They may be spirits of a low spiritual condition, but yet teachable. Our intercourse with the spirit-world has demonstrated the entire fallacy of the popular belief in that respect.

Again,—there is no church theory, no church preacher that can give any rational consistent idea of man as a spirit. That he is a spiritual being now is not understood. It is believed that there will be a soul some time or other—not perhaps until the Resurrection, that it will be judged, then be sent to hell, or be invited up to heaven to sing for ever. Where is the proof of this? Now, the religion of Spiritualism demonstrates the spiritual nature of man, its subjection to spiritual law, here as well hereafter. It is not the subject of caprice, but is under the domain of eternal law.

Now, to what should the emotional nature of man be directed? Shall it be Comte's worship of Humanity? Better worship the sun! For there is a great Power that antedated humanity's conception of it. What do we know about God that is demonstrable? This: there are two recognisable kinds of intelligence existing. One, human intelligence—a creating intelligence too—a marvellous intelligence and power. But it is discredited off from an intelligence that antedates man's appearance upon this planet—an intelligence which we cannot call human because it is above and antedates it; therefore for the sake of distinction we may as well call it Divine. Its attributes are demonstrable—love, wisdom, power all around us, which the more to study is the more to reverence and admire. We say there is "God in everything." The devil can have no place in this universe where to plant his infernal hoof, for God is everywhere. This is demonstration. It is a distinct individuality from the human. Of a personality I cannot speak. "No man has seen Him at any time." His will is expressed in law. Nature is the expression of his attributes. And the study of nature will evoke in the human spirit the love of the same.

Now as to morality. What is there demonstrably true in morals? There is much that passes for morality which has no demonstrable basis. In one of the great systems of religion it is an act of morality and religion—and these overlap each other—to abstain from meat on Friday. What evidence is there of this as a duty? It is a mere Church dogma. So in the English Church there is the forty-days' Lent, when it is said to be best to live upon light food. What is the basis of this? Has it the element of demonstrable truth about it? Not one word. Nature abhors it—repudiates it, and Nature must be our guide herein. Inasmuch as the body and soul are partners in this life, that which injures the one cannot be right for the other. If it be physiologically wrong to fast on Fridays, and partially so for forty days, it must be theologically wrong. Discord cannot be introduced into the great family of truth. True, these customs are not rigidly adhered to. Thousands, as victims of these dogmas, have done so, and have gone to a premature grave—the wearied spirit leaving the body in disgust. It makes martyrs of the sincere, and hypocrites of the thoughtless.

What is too often the effect of these dogmas? To drive people to atheism. A lady, one of the most splendid women in England to-day, declares herself an atheist. She was a Polish Jewess; her father, a Jewish Rabbi. Inquiring the grounds of her atheism, the reply was, her father's emancipation from rigid religious observances. "I said to my father," said she, "why do you do this?" His answer was, "God requires it of me." "Then," said she, "I do not, I cannot love Him." From not loving Him, she went on to not believing in a God at all, nor in any future life. Thousands of intelligent people have been driven into atheism, because they could not reconcile God with the dogmas they have been taught. If there were such a being in the universe as God is sometimes described to be, evil and crime would at once be wiped out from off the face of the earth. This alleged omnipotent God

cannot apparently do what the philanthropists of London would alone accomplish, were their power equal to their will. This God-idea then must be radically wrong. There is an individuality of power, love, and wisdom far transcending all that man can put into creeds.

When a child goes to Sunday-school, learns the Catechism, and says the Lord's Prayer, the hallucination is bred that such is living religion! So with the sacrament of bread and wine, and the acceptance of Jesus of Nazareth as a Saviour. It is enough—it is religion—and the future heaven is secured, whatever be the life here!

The Puritans made many mistakes as to customs and social pleasures in placing innocent amusements under the ban of immorality. I (said Dr. Hallock) was brought up to believe that the violin was an instrument of the devil, and that dancing was so many steps down to hell. And so firm a grasp did these things take of my thoughts, that even now that I have outgrown all this, the chords of that sweet instrument seem to have some moral wrong about them. So with theatres and other social amusements; these, say they, must be eschewed, and, accepting the atoning blood of Jesus, your seat is secured in the kingdom to come! But it is all the other way.

Well, how shall we arrive at a morality that will stand the test of demonstration? Thus: It must be a morality founded on the nature of man. The mistake that all sects have made is this, the attempting to crucify and utterly abolish human instincts. They may need direction; but instead of directing them by intelligible law, they aim to eradicate them. Nature will not thus be treated; and in consequence every sect has failed. That which is natural is right,—men did not make human nature. Infinite wisdom placed those instincts in the human breast—placed them there for the enjoyment of existence. "Let no man call what God has made, Unclean." As Uncle Toby said, "If when a drum is beat, my heart beats with it, can I help it? Did I put the feeling there?" No. All these things inhere in our common nature; put there by the great central power. Our morality must not attempt the eradication of these things, but the control of the blind affections, by the enlightenment of reason. Inasmuch as there is nothing wrong or evil in God's Universe, that is, nothing in itself bad, science and knowledge are needful to evolve the good. Evil is the abuse of the good arising from our ignorance. Our best thought should be evoked to determine the true and right. Then we shall have a demonstrable morality, the complement to demonstrable religion.

MR. HINDE'S TRIP TO CALIFORNIA.

Dear MEDIUM,—I shall again avail myself of the useful position you occupy to communicate with my many friends who are among your constant readers, according to promise made before leaving.

After bidding adieu to the friends who accompanied us to the steamer, we commenced our voyage within twelve hours. The inconveniences of sea-sickness, with its attendant nausea, attacked ourselves slightly, but many of our fellow-passengers more or less severely. However, like some other experiences in life, which we need not mention, sea-sickness is one which, as it advances, is much dreaded, but when passed through soonest forgotten. For three-fourths of the voyage we encountered strong head-winds and pretty rough weather, and, I fancy, steamed right through the severe gale which a few days after we left burst with such fury on your coast, doing much damage to the shipping. The latter part of the voyage was pleasant, the sickness over, the sea smooth. The nearer we approached the American continent, the air became clearer and the skies bright and sunny, with magnificent sunsets.

The difficulties in passing through the Customs' scrutiny being over, we took a carriage and passed on to the hotel. We were recommended to stay at Dr. Miller's Home of Health, 39 to 41, West Twenty-Sixth Street, New York, where we found a model system of diet adopted of the most advanced school. I refer to it thus as an hotel adapted and modified in matters of diet to suit all classes of reformers in that direction. Here Mrs. Hinde and I had the honour to dine one evening with our dear friend Mrs. Tappan, Elder Evans (of Shaker renown), and George Francis Train, sitting round a small table. Dr. Miller has recently become a Spiritualist through witnessing the Eddy manifestations, and has challenged the Press, as well as the scientific world, to contest with him the reality of the phenomena called spiritual, failing which, the unsuccessful party must agree to be mulcted on either side to the amount of Dr. Miller's entire fortune, or less, as agreed.

I had the pleasure of a brief but interesting conversation with our esteemed brother A. J. Davis at his book-store, where also I met Mr. Morse just returning to England, who expressed the great satisfaction he felt at the cordial reception and treatment he had received from the American Spiritualists at large. I found Mr. A. J. Davis to be a very genial soul, his nature full of the sunshine of angelhood. He called expressly to see Mrs. Hinde and the children at the hotel, and his sympathy was very welcome. Mrs. Davis also called, Mrs. Hinde was charmed with her. I had not the pleasure of seeing her, being out at the time.

Mrs. Tappan delivered a lecture at Brooklyn, whither we accompanied her on the first and last Sunday evening we stayed there. The hall was crowded to excess; all seemed glad to welcome her back again. As usual, the language and delivery of the discourse was inimitable, and called forth the admiration and sympathies of the audience.

The following evening we took a section in the sleeping-car westward for the greatest distance obtainable, viz. Chicago (where we had to pass on to another life).

After the train left Jersey city, it being dark, we all went to bed, and right soundly we slept (in spite of the rattling of the car) until morning, awaking early to behold one of the most magnificent scenes presentable to the lover of nature, an American forest clad in the autumnal foliage. It was a never-to-be-forgotten sight; as we whirled along at express rate, the immense forests we passed looked like gorgeous flower-gardens on a gigantic scale. Without seeing, no one could credit the splendour and

richness of the colours of those trees, from the brightest orange and richest scarlet to the most verdant, as well as deepest, green; on some trees I witnessed all the shades most splendidly combined. A more beautiful sight I never saw than those American forests. From the top of the bridge which spans the Genesee river we enjoyed one of the grandest views conceivable. We were 234 feet above the river, whose tortuous windings successively presented, in varying magnitude, rapids, pools, lacy cataracts, cascades and waterfalls,—the whole scene was simply sublime. Away we flew behind the iron horse till we arrived at Suspension Bridge, where we paused to drink in the stupendous grandeur of Niagara Falls, about one mile distant. Rain would I have stopped over a day here, but the inconvenience of doing so with a family debarred me, and I pushed on.

At nine p.m. we retired as usual to our berths, going off soon after into a sound slumber, from which, about midnight, I was awake by some unusual noise, to find, on looking out of the window of my berth, that we were on a steamer, paddling away with railroad cars and all, at the rate of about 10 knots an hour crossing over to Detroit; I turned over and was soon fast asleep again.

At nine o'clock the following morning we arrived at Chicago, where Mr. Richmond (the husband of Mrs. Tappan's companion), a very agreeable and entertaining gentleman, met us, and rendered us valuable assistance, in passing from one railway dépôt, or station, to the other, from which we had to proceed on our westward journey. We observed but few traces of the great fire left in Chicago; fine stone warehouses and buildings had replaced the old ones burnt down, and all was active life and busy stir and business, the primal necessity to all appearance, as, indeed, in one form or other, it is everywhere here. From Chicago westward, the journey was uninteresting and monotonous, until we ascended the famous Rocky Mountains, upon which we rose by a gradual and almost imperceptible ascent, to an altitude of over 8,000 feet above the level of the sea; here the air was so rarefied that breathing became somewhat difficult. Nature here, in her wildest, rugged grandeur, has piled up immense boulders and rocks of finest granite, in varied and sometimes fantastic forms. A zealous regard for your space prevents me from entering into elaborate details, so that I must condense *multum in parvo*, and as briefly as possible touch upon matters of general interest. Onward we rushed down the other side of the great Rocky Mountain range with increasing velocity, passing rapidly by views of nature in her primal grandeur.

Again we ascended the Sierras, passing through endless snow sheds, skirting gorges, slopes, high peaks, and mountain sides covered with stately pines, that look no larger than coarse weeds, growing rankly together; but as you approach near, they assume gigantic proportions. Passing on, we see channels cut along the mountain side, and flumes for conveying quantities of water to the gold and silver mines hidden in the distance; creeping along ledges and cuttings in the side of the mountains, with the American river just below; arriving at bends in the track, which, as the traveller looks forward from the platform of the cars, seem as though the engine and train were going to plunge into the waters right below; a sudden whirl, and upward we continue our way, until our speed is arrested, and the panting iron steed comes to a stand-still, as though afraid to proceed further, having arrived at a point where a scene of the utmost sublimity lies stretched out before and beneath us. It is the giddy point of Cape Horn, fully 2,500 feet above a turbulent little river beneath us. Here the track is a clinging, narrow pathway, cut around the grim front of an almost perpendicular cliff; strange and thrilling is the view, both in its near and distant effects, and the memory of it will ever cling to me. Thence we rush down the slope towards the Pacific with tremendous speed and momentum, passing station platforms, whereon are piled the silver bars from the mines, like stacks of firewood. Onward we pass the wonderful havoc among the mountains, made by hydraulic mining; wholesale washing away of great hills (once covered with forest pines, now left bare and dry, like sandy quarries); by streams of water from five to eight inches in diameter, under all the available pressure of streams from higher level brought down great distances. We pass abundance of illustrations of Indian squalor and degradation, in contact with, may I say, the uncivilised white man. At Ogden we discovered, to use the language of a reverend gentleman: "Our paper currency became useless, and we learned that the national promise to pay was worth eight-tenths of the truth only;" though in our case nearly the other tenths we had received in the east, in excess of par, for our Bank of England notes.

We entered into and maintained friendly relationships with companion travellers all along the road in our comfortable travelling hotel, without experiencing anything like fatigue for seven days. Delicate or nervous people might feel it jar the nervous system somewhat, though we found travelling in the American railroad cars a much more comfortable experience than in those of England. Across the great Sacramento Valley the lands were bare and smaller rivers dried up. All save trees and vines were aere, nothing green visible, yet the cattle seemed contented and fat, in the shade of the Californian oak, a beautiful park like tree scattered singly here and there at short distances. Wells, over which were standing large wooden bats with ornamented windmills adorned the scene here and there.

Immense vineyards reaching for miles, with their low dark luxuriant foliage burdened with heavy clusters of grapes, such as we in England can only raise under glass with great care and attention. Immense fields of wheat, barley, and oats, had been reaped and thrashed; stacks of the product in bags were piled without any covering save the cloudless sky and dome of heaven. All along the immense valley which took us about a whole day to cross at express speed, we had heat, dust, and consequent discomfort, longing for the sight of some water, to which in time we arrived, travelling, perhaps, six or eight miles at Oakland upon piles driven into the ground amid the waters of the Bay of San Francisco. Arriving at the end of the immense pier we left the cars and stepped on to the finest and largest ferry-boat I ever saw, the saloon of which was magnificently fitted up and capable of holding at a rough guess between two and three thousand passengers. Three or four Glasgow Iona's could have been comfortably put in her hold or on her carriage and horse cart deck, and yet she was handled so nicely that the Captain could have hit a mark to an inch almost, she was so much under control. This steamer took us across the bay to San Francisco. Just as the sun went down in the west, we took a cab and were soon comfortably seated

at supper in an hotel, where we could hardly slumber the first night for want of the rattle of the railway cars, which, the seven previous nights, had lulled us to sleep.

San Francisco is a large city of 250,000 people. Perhaps nowhere can be seen so contrastingly the follies of human life. People living in splendid houses, amid wealth and luxury, while the public works of the city, its sidewalks, and streets off the main thoroughfares, are complete chaos.

In places splendid stores and elegant hotels, and other establishments; and again, wholesale produce and other stores and places of business, at high rents, loosely propped up to keep them from tumbling down, patched and knocked together with any sort of almost valueless slabs or timber. Handsome horse-cars running in all directions; activity and business everywhere. Stores or shops keeping open alongside of drinking and dancing-saloons until a late hour in the night; men, everywhere restless and speculative, always on the move, as though they could not help it, everywhere—on the streets, in the cars, at the pleasure-gardens, in places of business and entertainment, at meal-times and all times,—talking about the dollar, the omnipresent, omnipotent dollar,—the dollar in tens, hundreds, thousands, and even millions; no other theme could hold their attention for more than a few brief moments; and from the standpoint of superficial observation I concluded that the people of San Francisco (as well as those of many of the other large cities in the States) were afflicted with dollarmania, a form of disease that within the last half century is troubling mankind universally, crowding out all expression of their higher and diviner nature; but such is the power and sway of matter in all its forms, it slays the spiritual in man. How long shall we wait for the physician who shall heal those sick, and give sight to those blind? Not long. Never was there a time when the power of the spirit was more needed abroad on the earth, and it will come in good time. It would appear that Spiritualism, so prevalent everywhere in this country, does not deliver its advocates, save in rare instances, from the power of the golden calf. While theoretically advancing the claims of the spirit to supreme control, they are practically under the supreme control of matter (gold), and devote their best energies to the amassing of it, eventually and in the end to be deceived thereby, for so is the reward of matter and every merely worldly aim not made subservient to the potent way and diviner uses of the spirit of truth and life. As an exception in California, San Francisco is an unhealthy place for people with delicate lungs, or prone to bronchial affections. The cold, damp fogs and winds, which invariably set in about 4 p.m. from the sea, are somewhat dangerous, unless well protected by warm clothing, though the mid-day sun is hot. We made haste to get away by the first available steamer, not having time to gain much knowledge of the status of Spiritualism there. From conversations, however, with Mr. Herman Snow (who occupies much the same position there as Mr. Burns does in diffusing literature in London), we found that Spiritualism was outwardly in a state of disorganisation, no really representative body being in existence, though there were great numbers of Spiritualists in the place. Dissension had crept in among them, and broke up such society or societies as existed. Like Spiritualists everywhere, they are pretty well individualised, claiming the privilege of freedom of thought and conscience on all subjects, and need a potent, central mind or truth to harmonise, cement, and unite them together, for diversity of thought should not lead to disorganisation, any more than diverse colours should fail to unite in the primal white light a combination of them all.

I also saw Dr. Newton in San Francisco; he looked well and hearty. He said he intended to enter again on public work shortly. I was to have called again, but had not time to do so. In two days (forty-eight hours) the steamer brought us down to San Pedro, and in little over an hour the railway cars brought us to Los Angeles, a place which (though it is the worst time of the year) looks very pretty, and is remarkably thriving. In its immediate vicinity are large orchards of English walnuts, grape-vines, and orange orchards, the trees well furnished with fruit, especially the grape-vines. I went to buy a few at one of the vineyards (near a cottage we have temporarily taken, and where we are living), and they gave me 50lbs. for as many cents (value 2s. English money)—fine clusters of luscious fruit. The vines grow not more than six or eight feet apart, and many of them produce from 20lbs. to 30lbs. of fruit each. Then land is cheap here.

After resting a day or two here, I went by rail sixty miles up the country to San Bernardino, where I found a good many Spiritualists residing, and notably one old settler, a very hospitable old gentleman, who made me quite at home. His name is William Heap, who formerly belonged to Ratcliffe, near Manchester, but left there about twenty-three years ago to join the Mormon community. He lived two years at Salt Lake, and afterward left for San Bernardino, where he has since lived. He has a nice lot of good land, and is quite comfortable. He is generous to the cause, and is the backbone of our spiritual philosophy and its external requirements in San Bernardino, which is quite a well-settled, pretty town. He was delighted to hear of the spread of knowledge and truth in the old country (England), and said how much it would delight him to receive a MEDIUM AND DAYBREAK now and again, and spoke quite affectionately of Brother Burns and Dr. Sexton, both of whose able advocacy of Spiritualism made him boil over with delight. There's a picture of a genuine soul!

The Spiritualists of San Bernardino have quite a fine meeting-house, capable of accommodating from 350 to 500 people. The platform is built in a large recess at one end of the building, tastefully painted, with dome ceiling, over which, as a frontispiece, is inscribed the following:—"Dedicated to Progress, Liberty, Love, and Fraternity." At the back of the platform the motto, "Peace on Earth, Good Will to Man" may be seen from every seat in the hall. The Spiritualists of the district held a grand picnic recently amongst the willow-trees near a fine, clear stream which runs through Brother Heap's land, traces of which were still visible in swings for the children and the star-spangled banner floating from the trees, &c., &c. I stayed but a day and two nights there, and, after promising to return again at a future date not far distant, I was allowed to return to Los Angeles, where I am now, and will be for some time to come.

There is in this place a photographer who has taken excellent spirit-photographs, quite equal to most of Mumler's. He is not a Spiritualist, however, and owing to the fact that he was getting talked about, and his large connection being in jeopardy, he has emphatically refused to

take any more. I saw a lot at the house of a prominent Spiritualist here, Mr. T. A. Garey, who owns large nurseries of fruit-trees, and who has just about completed the erection of a fine, large, and beautiful house, in which, under direction from the other side, he has had made, at the top, a fine seance-room (called a spirit-parlour) with an excellent cabinet built in one side of the room for spirit-materialisations, in which he has been promised wonderful manifestations, and has good grounds for believing that they will be presented when the time comes.

The spirit-photos shown me were clear, well-defined faces, and at once recognisable without scrutiny; many of them have been recognised as friends of the sitters, recently entered into spirit-life. It is a pity that the influence of the world (which is at enmity with spirit) should have put a stop to the production of such evidences of immortal life. But I must now close, wishing you the continued experiences of a live spiritual life, and greater success in your work than you have ever had.—I remain, &c.,

G. R. HINDS.

Address—Care of Post-Office, Los Angeles, California, U.S.A.,
Nov. 6th, 1875.

P.S.—It has been one continual bright summer since we arrived here, nearly a fortnight ago. The air is delightfully balmy, the evenings cool and invigorating, the sunsets beyond all description for gorgeous beauty of tints and colours, surpassing language to describe, and come nearest to representing heaven on earth, for physical beauty, than anything I ever conceived, and this (November) is your dreariest month in England, when so many commit suicide to relieve them of the depressing influences of the weather and the ills of life. There is an immense contrast between your side and ours; I see no poverty here. There is room in this country to live, without grinding soul out of body to do it. (To all our friends, we are "well and happy.")

INTUITION AND CLAIRVOYANCE.

[By SCRIBO.]

I have no hesitation in affirming my most profound belief in the existence of a sense known by the word "intuition," by which I mean the faculty of divining and discerning the existence of things which are invisible to physical sight,—the faculty of tuition within, and not by instruction from without, on the part of the person concerned. And why the existence of such a power can be denied is, to me, more marvellous than my belief in it can be to any sceptic. For what, after all, is physical vision? It is neither more nor less than a perception within the human system, if physiology and natural philosophy can be trusted; and it is none the less so, even if the laws of physiology and natural philosophy cannot be relied upon. We are told that light shines on an object, and that the rays are refracted so as to reflect the shape and colour of the object on to the retina of the human eye, just as on to a looking-glass, and that this occurrence conducts a sensation along the optical nerves at the back of the eye, and influences the brain to perceive a resemblance of the object at the front of us. This is the notion of the philosopher, and none but the uneducated would attempt to contradict the explanation. Let us accept this for fact, and then analyse the process!

In the first place, we do not really see houses and trees, clouds and men, furniture and rivers, or any of the substantial things, with the shapes and colours with which we are conversant; we simply see a picture in each case—a picture painted for the time being (and this limit of time is a most important feature), and we believe ourselves to have really gazed on a substantial object. By a mere vibration of a cluster of nerves, we are made acquainted with shape, form, size, and colour of huge structures, and have not actually gazed upon the legitimate articles. This declaration of science forms an apt illustration of the existence of processes by which we are influenced day by day, even in ordinary affairs, without being conscious of them until we reason them out; it realises the immortal conception of the immortal poet, in expressing that "things are not what they seem." Taking it for granted, and I presume that the premises will not be even questioned, that we do not actually see the substance, but only the pictorial representation of it, and that merely while the light shines, let us ask how it is that even when the bright rays of the sun, or those of the less perfect gas-light, have ceased to play the part of interpreter, we are still able to pourtray to ourselves the images just as we did when we fancifully seemed to gaze on the palpable objects themselves? Let us inquire why the scenes of youth are renewed, and are as visible in old age as they were when our juvenile senses gloated over their tangible existence and reality? also, why, after travelling in foreign lands, and rejoicing in the observance of some grand spectacle, we can pourtray every detail almost as minutely as though the scenes were still being enacted? We shall probably be told that this capability is due to "memory;" but, before this explanation is accepted *holus bolus*, we shall require a definition of the word "memory"—whether it be a kind of mental tablet, on which events are recorded, or if it be a term expressing some recess in the human brain acting as a storehouse, or if it be only a faculty of re-creating events, scenes, expressions, &c., as accurately as though their existence had never been destroyed.

Whatever may be the explanation, there are no means of evading the fact that events which have occurred leave a palpable impression somewhere, and that that may be read in after years by the participants in the events causing those impressions. And, if we can recall events, without knowing the reason why, that fact lays the foundation for the argument that some other people may be able to observe them as palpably as we do; if we cannot explain why they should, the position is no worse than that of being unable to make clear why we, who are actual participants, can do it in our own individual cases. If events are recorded on a tablet (ideal though it may seem), that tablet is open to the vision of non-participants as well as of participants, which fact concedes to the alleged faculty of clairvoyance all that we ask; if there be a recess in the brain, or in any part of the human system, into which each individual soul can peer for himself, and into which no outsider can play at bo-peep, an explanation of the whereabouts, and size, and peculiarities of that recess, with a description of the manner in which events are packed and indexed ready for being fetched out at the request of the owner, will be intensely interesting. If the faculty of re-creating events and scenes which have long ago ceased to have an existence be insisted upon, then so-called "memory" is an untrustworthy jade, for

the faculty of invention is too varied, and too much related to spontaneous genius, to always hit upon an exact imitation in detail. Thus far, the reasoning process gives colour to the real existence of clairvoyance as a distinct faculty, just as much as to that of any of the five ordinarily-accepted senses of the human frame. It would be as unpardonable for a blind man to aver that he can see, inasmuch as he may have been born without the faculty, or for a deaf man to ridicule the alleged power of birds to sing, or the dreadful terror of thunder, because his ears have never experienced the sensation of hearing, as for men who have no power of intuition to declare that their own brains are blessed with the maximum amount of possible sensitiveness, and that all persons who profess to experience that which is not accorded to them, are lunatics or imposters.

Can you tell me why a house, being placed at the front of you in broad daylight, without you ever touching it, should actually impress your brain and influence it to a state of sensitiveness that may affect your mind to even a remote period of life? And, if this peculiarity in common philosophy were not a matter ingrained in our experience from childhood, and were told us for the first time by others, would not the statement be received as indicating some wretched hallucination? In dense darkness our systems may be agitated by a piercing scream, which may, unstrung our nerves and convince us that foul play—perhaps murder—has been committed at some distance from the place where we are located; although we have not seen, nor have been touched, by the perpetrator or his victim, we may experience the most intense suffering. How is this mystery to be explained? Not only does the utterance of the injured person vibrate the air, and so far that element as to reach our own organism, but the very agony of the sufferer is conveyed in that vibration, and pierces our very souls to an extent that may, and does, injure our nerves, leaving the effect for a long period afterwards, possibly to the end of our days. As that effect still lives, does it not prove that eventually does not die immediately it is brought into existence. And if it does not die, are not its marks open to observation?

The only question remaining to complete the alleged fact that certain persons may, under certain circumstances, read these events, is that of the capacity of the seer, and to deny the existence of this capacity is an easy matter; to disprove it is as difficult as to work the miracle of turning water to wine, or wine to water. To support the assertion that such a capacity exists is not more difficult to prove than are many of the most common-place events of our lives. Is it not a fact that pre-vision is an ordinary faculty, even in a drawing-room or in ordinary conversation, when one person, in giving utterance to an idea, is interrupted by the remark, "You have taken the very words out of my mouth!" Also, by the ejaculation, on the arrival of a friend, "Talk of my majesty, and he's sure to appear." Here we have positive cases of a faculty akin to fore-sight, which everybody accepts as ordinary. If our intentions to speak, and the surroundings of our presence will so affect people, what is the distinction, broadly speaking, between this and "intuition"—the faculty of knowing and perceiving apart from any process of reasoning? Clairvoyance—the art of "seeing clearly"—is this same faculty systematised and more sharply defined in some people, and under particular circumstances, whether it be part and parcel of Spiritualism, or a separate and individual qualification.

A SPIRITUALIST AT WORK.

Mr. T. P. Barkas delivered the third of a course of lectures on Thursday night, in the Lecture Room, Nelson Street, on "The History of Astronomy and Sidereal Physics." There was a good attendance, and Mr. Burdon Sanderson presided. The lecturer, after answering several questions, said, without doubt astronomy was studied in the earliest years, but how and by whom they had no reliable record. Job referred to the sweet influences of the Pleiades. The Chaldeans were probably the first people who turned their attention to the sublime science of astronomy; they had a clear sky and an almost uninterrupted horizon. Astronomy spread from Chaldea to Egypt, and it, with many occult sciences, was known by the priests. The Pyramids of Egypt are constructed so as to point to the North Pole star of 3,000 years ago. Callisthenes, a Grecian philosopher, collected astronomical observations which had been made nineteen centuries before his era. In 640 B.C., Thales established the celebrated school of Milethos. He was the first to predict an eclipse of the sun. Pythagoras succeeded him, and he asserted that the sun was the centre of the solar system, and that all stars were suns. Coming to more modern times, Copernicus established the system which was now accepted. Galileo demonstrated terrestrial gravity, and Newton proved the laws of universal gravity.

The lecturer then gave an explanation of comets, their orbits and peculiarities, of meteors and their relations to comets. He also explained the difference between the solar and the sidereal day, and showed how the calendar had been altered to reconcile the annual motion of the earth with the days of the year. He stated that the ancient civil year was 365 days; but this was some hours less than the time taken by the earth to go round the sun. Thus in the course of a few years, through reckoning wrong, the sun was later and later every year in reaching the vernal equinox. Julius Caesar, of whom it was said, amidst the hurry of tumultuous war, "The stars, the gods, the heavens were still his care," observed this, and by the aid of an Egyptian astronomer established leap year, which added one day each four years. This was an over correction. The Julian year remained in use until 1582, and in that time the error amounted to ten days, and this interfering with the festivals of the Romish Church, Pope Gregory undertook to reform the calendar. He decreed, first, that the year should be brought forward ten days by making the 5th of Oct. the 15th; that every year not divisible by four should consist of 365 days, but every year divisible by four, but not by 100, should consist of 366 days; that every year divisible by 100, but not by 400, should consist of 365 days; and that every year divisible by 400 should be a leap year. This left an error of less than one day in 4,000 years.

In conclusion, the learned gentleman said that the astronomical portion of their course of lectures was now approaching to a conclusion, and it might be well briefly to pass in review the path they had trodden, and in seeking the rocky heights of science they had been able to scale them by the aid of laborious researches of those who during the past 6,000 years had devoted their best energies to the study of astronomy,

and who had bequeathed to us the results of their investigations. They had now to enter upon the fields so perseveringly cultivated by their predecessors. They had conversed with Chaldeans, shepherds, and philosophers, and heard them recount their early discoveries. They had passed through the classic halls of Greece and Alexandria, and from Thales, Pythagoras, Hipparchus, and Ptolemy—they learned what they knew respecting their favourite study. They had searched the patient labours of Copernicus, and the observations of Tycho Brahe. They had witnessed the enthusiasm and genius of Kepler; Galileo and his telescope had demonstrated to them the truth of Copernicus; Newton had led them to the understanding of the present law which bound all material creation together, and which was as manifest in a dewdrop as in the sun. They had seen the splendour of our sun, and observed the planets with worlds rolling unceasingly round him; they calculated the velocity of one of the most ethereal of all forces—light. They had made their adventurous flight from their solar system and found that its sun was only one of millions that composed the "unlimited universe of suns" that occupied the position of space to which they belonged. They had seen their galaxy of suns diminishing in size and brightness as they sped their way into the remoteness of infinitude, and finally present themselves to their eyes as a mere haze of light. They had seen other specks of luminous matter scattered in great abundance in various regions of infinitude, and by the aid of telescopic power they could resolve those patches of light into "universes of suns." They had found matter and motion as far as the assisted vision could reach; they had sped backwards into durations that seemed like eternity; and everywhere, from the tiniest atom to the totality of created suns, they had seen marks of Divine skill, wisdom, and omnipotence.

The Sheriff of Newcastle (Mr. T. Forster) moved a vote of thanks to the lecturer, and Mr. Sanderson, in putting it, expressed the pleasure he had had in listening to the discourse, and pointed out the advantage of such studies.—From a Newcastle Paper.

BENEFITS OF PSYCHOPATHIC TREATMENT.

Dear Mr. Burns.—It is known to our friends that Mr. Tebb had a fearful attack of neuralgia which lasted three weeks, and was brought on by the shock he felt from the gunpowder explosion in this neighbourhood early in October last year. When the twelvemonth came around, he began to feel the same paroxysm, and after two very restless nights, we asked in Mr. Ashman to see whether he could relieve him, for we both feared all the symptoms pointed to a return of the trial of the year before. It was late when Mr. Ashman could commence the treatment, but in half-an-hour the pain was quite gone, and Mr. Tebb had a perfectly good night's rest, and there has never since been the slightest return of the pain.

A few weeks ago Mr. Ashman was paying regular visits to a patient here, when one evening I told him about our nurse, who had been ill two or three days, and had become so much worse that evening that we were just discussing whether we ought to call in a doctor to see her. The pain in her face and neck had prevented her from getting much rest, and for two or three hours had been almost unbearable, and was becoming worse every moment. She was also very feverish, and had other symptoms of severe illness.

Mr. Ashman kindly offered to try and relieve her, and in less than ten minutes the pain was gone, the swelling in her face and neck began to subside, and, after a good sleep, she felt, as she said, "quite herself again." Nurse was, of course, amazed at the power which had taken away her pain so soon, and I hear that her case is looked upon as something like a miracle below-stairs.

Thinking the above should be recorded among other cases of healing in the MEDIUM, I send it to you for publication.—I am, dear Mr. Burns, yours truly,

MARY P. TEBB.

7, Albert Road, Gloucester Gate, Regent's Park, N.W.,
Nov. 29.

A REMARKABLE SEANCE AT HYDE

Is reported in the North Cheshire Herald. We give the chief portion:—

"Before commencing the seance, Mr. T. requested that the window should be shaded, and the fire screened, so as to prevent so great an influx of light, and to keep the room of uniform temperature. There were sixteen persons present, but the 'circle proper,' that is, those who sat round the table, consisted of nine persons only. The proceedings opened with an invocation by a gentleman well-known in spiritual circles; a hymn having been sung, everyone was quietly watching for the coming events, when the medium became entranced, and the sitters were told to raise their hands above the table, and allow it to rise, which it did several times, without any hands being in contact with it. The medium then caused a chair to be placed on the table, and invited the writer, who was the heaviest man in the room, to get upon the chair. Having done so, the table began to creek and oscillate from side to side; in a minute or two it rose up between two and three inches. This was done three times in succession. During this interesting operation, the medium's hands were placed with the palms against the back of the chair, so that if he exercised any physical force at all it would be to force the chair forward, and as if to counteract this force we were asked to lay our weight against it, which unfortunately happens to be upwards of sixteen stone. We should leave this description imperfect, if we forgot to intimate that the sensation, whilst upon the chair, was as if we had been in contact with a powerful galvanic battery, with this difference, that every part of the body felt the repeated shocks, and when brought into contact with the floor it was as though the charge from a Leyden jar had all at once been discharged through the body. A stool was next placed upon the table; directly the stool was raised, the table followed, and they were united just in the same manner as a piece of iron attaches itself to a magnet. This experiment was repeated several times, the table rising six or seven inches, leaving the stool and dropping violently on the floor.

"Mr. B. of Hyde then mounted the chair, and table, chair, and man were at once lifted up. He was next asked to stand upon the table, when the result was equally successful. Mr. J. of Newton was next asked up. He was told to stand on the medium's hands, when

he gradually ascended, the table following, as gently as if he had been hoisted by a steam crane; none of the sitters hands being in contact. The sitters gradually settled down to witness a number more of strange movements by the table, such as moving about, keeping time to music, and other similar phenomena. We leave to some of your scientific readers to explain the how and the why of these things. We merely narrate what we saw ourselves, in broad day, with subdued light, but so that we could easily see to write. So ended one of the most remarkable phenomena of this kind that we have ever witnessed. In the intervals some instructive addresses were given, and in the evening some most eloquent trance addresses were delivered, full of the highest spiritual truth, inculcating charity, benevolence, and love as essential to progression and improvement in the heavenly spheres after death has taken away the tenement of clay. From a private letter we learn that the medium was Mr. Taylor of Heywood.

THE HOME FOR SPIRITUALISTS.

Negotiations are in progress for a large, commodious house, quietly situated in one of our large squares, with access to beautiful gardens.

It is gratifying to find that the selection of Mrs. Burke, as superintendent of the Home, meets with universal satisfaction.

Little remains to bring this most desirable movement to a final issue, but that little is all-important.

As already intimated, it is considered essential that the Home should be floated free from all liability, except to the contributors. To accomplish this, our wealthier friends are appealed to, to lend sums of money which in total shall amount to £250, to be expended in furniture, &c., and on which they can have security. This course is suggested because it is confidently estimated that the proceeds of the Home will not only cover all current expenses, but will leave a good margin for the repayment of the loans. Without wishing to discourage donations, the appeal is made preferably in this form. It is but the temporary use of the money that is asked. And surely, considering the many excellent purposes for which such an institution may be made available, it is not necessary to plead further with those who have the means to come forward without delay with the helping hand.

The Home, when in efficient operation, will be, as it were, a social adjunct to the Spiritual Institution, where many of its beneficent purposes may be put into execution.

As responsibilities are being incurred, prompt, practical, and tangible sympathy is needful.

R. LINTON.

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

Names of contributors and donors already received:—

Mr. W. Tebb	...	...	...	£25	0	0
Mr. G. N. Strawbridge	...	...	...	5	5	0
Mr. J. Burns	...	...	...	5	5	0
"A Friend"	...	...	...	5	5	0
Mr. J. Ashman	...	...	...	5	5	0
Mr. and Mrs. Pearson	...	...	...	2	2	0

FINANCIAL STATEMENT OF THE HAPPY EVENING AT DOUGHTY HALL, NOVEMBER 17TH.

DONATIONS:	£	s.	d.		£	s.	d.
Mr. J. N. T. Martheze	2	0	0	Rent of Hall	1	10	0
"P. G."	2	0	0	Assistance at Hall	0	10	0
"Nicodemus"	1	0	0	Hire of Lantern	0	10	6
Mr. T. Grant	1	0	0	Use of Piano	1	5	0
Mr. Vacher	1	0	0	Printing and Postages	1	10	0
Dr. Mack	1	0	0	Mr. Galloway, Contractor for Tea	8	9	2
Mrs. Campbell	0	10	0				
"A Friend"	0	10	0				
Mrs. Rutherford	0	10	0				
"An Orphan"	0	10	0				
Mr. S. Hocking	0	10	0				
Mr. H. Wedgwood	0	10	0				
Mr. Wainwright	0	10	0				
Dr. Madden	0	10	0				
Mr. C. Davison	0	5	0				
Mr. Gilham	0	5	0				
"Seren"	0	5	0				
Sir C. E. Isham, Bart.	0	5	0				
"J. G. L."	0	5	0				
Mrs. Baker	0	2	6				
Mrs. Potting	0	2	6				
Mrs. Keaward	0	1	0				
	£13	11	0	Balance carried to Organ			
To Sale of Tickets	13	10	6	Fund	13	6	10
	£27	1	6		£27	1	6

* * The large number of Complimentary Tickets presented to those who had laboured for the Doughty-Hall meetings during the year, and for whose entertainment the meeting was in the first place thought of, suggested the advisability of raising a fund which is now happily all to the good, as the sale of the tickets nearly met the expenses. A considerable sum has been due for some time for repairing the harmonium, which now requires to be tuned again, so that for choir expenses the balance in hand will come very opportunely.

OSSEYER.—We consider the supposition that any conjuror is a medium to be most mischievous; even if such performers could be shown to be mediums, and their tricks genuine phenomena, we should not think it proper to dwell on the fact. Spiritualism does not require such equivocal assistance, and could only be weakened thereby. The question is not What is the nature of any conjuror's tricks? but Do the phenomena occur? That they do occur is proved; hence we are independent of any conjurors' demonstration.

MR. MORSE AT MRS. BULLOCK'S HALL.

The Spiritualists of Islington and the vicinity will have an opportunity of listening to the spirit-guides of Mr. Morse at the above hall, situate at 19, Church Street, Upper Street, Islington, at the opening of a series of social meetings to-morrow (Saturday) evening, at half-past seven o'clock. Mr. Morse has also kindly volunteered to occupy the platform in the above hall on Sunday week, December 12, gratuitously. Admission free. Services commence at seven o'clock. Mr. B. Barber will occupy the chair.

THE HOME FOR SPIRITUALISTS.

To the Editor.—Sir,—I agree with you that a "Home" for Spiritualists has been long needed in London, and I am glad to notice that no promising start has been made, and hope a sufficient fund will be raised to put it on a self-supporting footing. The Spiritualists are very fortunate in being able to obtain the services of Mrs. Burke, whom I have long known as a disinterested, energetic, and benevolent advocate of our cause. I am glad to see that small subscriptions are received, which will enable many like myself, whose means are limited, to contribute towards the success of so worthy an undertaking. I will therefore thank you to put my name down for £5 5s. towards the fund.

I hope that the "Home" will be the harbinger of an institution for healing to be established on a liberal scale in London at no distant day.—I am, yours faithfully,

JOSEPH ASHMAN.

Psychopathic Institution, 254, Marylebone Road, Nov. 29, 1875.

MR. MORSE expects to leave London for the country on or about Dec. 30th. His arrangements are now being made as speedily as possible.

CASTLEFORD.—Mr. E. M. Thomas replies in the local paper to some of Mr. Ashcroft's objections. That preacher had, it would appear, "a very limited audience," to listen to his harangue on Spiritualism and see him hold aloft a stuffed glove, with the falsehood that materialisations are thus performed.

DUDLEY.—On Monday, December 6th, Mr. J. W. Mahony will deliver his third lecture on Spiritualism at the Temperance Hall, Stone Street; Dr. Ballenden has again consented to preside. Admission, front seats, 6d.; back seats, free. Spiritualists are invited to bring sceptics to the meeting.

THANKS FOR BOOKS.—To the Editor.—Dear Sir,—Will you kindly permit me through the MEDIUM to acknowledge a large parcel of books that I have received from Mr. John Scott, Belfast. It is with great pleasure that I embrace the opportunity to assist in his humanitarian efforts.—Yours truly, ROWLAND BUXTON, 44, Princess Street, Sussex Street, Lower Broughton, Manchester, November 29, 1875.

LITHOGRAPHS.—We have received a specimen print of a large sheet issued by Messrs. Harrison and Grey of Liverpool, and bearing portraits of Dr. Sexton, Dr. Monck, and Dr. Hitchman. The pictorial effect is rather formal, and the portraiture is poor. The inscription, "Modern Philosophers" is devoid of originality or point on the part of the publisher of the sheet.

NEWCASTLE.—Our mediums, Misses Wood and Fairlamb, are having excellent manifestations for materialisation in the light whilst they are sitting outside the cabinet, in view of all the sitters. This phase of manifestation is giving the utmost satisfaction to wavering believers in the phenomena. We had two materialised forms out on Sunday morning. One of them shook hands with Mr. Armstrong. The mediums were in their normal condition at the time.—E. J. B.

SUNDAY MEETINGS AT BRISTOL.—In response to "A Mite's" notice in the MEDIUM, respecting "Sunday Meetings in Bristol," I am anxious to subscribe 1s. per week towards so desirable an object during the time I am in work. Being only a journeyman painter, I am not fully employed, and at such times I could not possibly subscribe. Have Messrs. Beattie and Tommy been consulted in the matter?—Yours fraternally, JAMES ROBERTS MONTAGUE (I.O.G.T.), No. 2, Unity Street, Midland Road, Bristol, Nov. 28, 1875.

MR. W. CARPENTER, one of the pioneer journalists of Spiritualism, has been defending the cause in the *Greenwich Chronicle*. He thus meets the confession of the pulpit:—"Speaking of immortality, it was said, last Sunday evening, that, whilst we believe it, we cannot prove it. Why, sir, this is the very thing which Spiritualism has been doing in this country for the past twenty years and more,—proving immortality. It proved it to me, many years ago; and, possibly, all the sermons I might have heard to this day would have failed."

BIRMINGHAM TEMPERANCE HALL, TEMPLE STREET.—Mr. J. J. Morse, the well-known trance medium, will deliver two inspirational orations at the above hall, on Tuesday and Wednesday, Dec. 7 and 8, 1875. Subject to be chosen by the audience. Admission, reserved seats, one shilling; unreserved, sixpence. Doors open at half-past seven, to commence at eight o'clock. Tickets can be obtained of Mr. A. Franklin, 100, Suffolk Street; Mr. John R. Hill, 224, Bristol Street; Mr. Lowe, Bookseller, Ann Street. On Thursday evening a social tea meeting will be held at the same place, tickets for which are 1s. 9d. each. Only a limited number can be accommodated. Mr. Morse will relate some of his experiences in America, and deliver an address under spirit-influence.

THE Southampton papers have been flooded with appreciative accounts of Dr. Monck's seances. To show the class of people who are interested, we quote two sentences from the *Southampton Times*:—"At the request of several gentlemen, and in order specially to afford an opportunity to the representatives of the press in Southampton of witnessing on neutral grounds Dr. Monck's manifestations, the editor of this journal arranged for a party of friends to meet on Wednesday evening at his residence, Above Bar. The company comprised Mr. Alderman Payne, Mr. J. H. Cooksey, J.P., Dr. Palk, Mr. Councillor Cleveland, Mr. Councillor Miller, Mr. Crawley, Mr. Spike, a local trance-medium, and two ladies who are believers in the science, with Mr. Cox and representatives of the three other newspapers." Dr. Monck deserves great credit for devoting himself so generously to the cause. He is doing a work which could not otherwise be performed.

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, DECEMBER 3, 1875.

THE PROGRESSIVE LITERATURE PUBLICATION FUND.

We are frequently asked to give information respecting the conditions whereby depositors in this Fund may realise the value of their money in books. The whole particulars are stated in the Prospectus which has been printed in the MEDIUM repeatedly, and may be had separately on application.

Briefly, we may state that the object of the Fund is to produce works on Spiritualism for distribution among the depositors on the principle of co-operation. The system is, however, capable of a much wider application. While cash remains in our hands the depositor is quite free to make order upon us for any literature he may desire. It is to our interest to work out deposits as speedily as possible; hence we are always glad to receive orders to part with whatever goods depositors may require in return for their cash. We cannot, however, make special prices for any other books than those manufactured with the use of the money deposited. Depositors are not partners with us except in those particular works produced with their money.

We may also reply to questions of another kind. We have been asked whether a friend of the cause, having a few pounds at disposal, might become a depositor without taking the amount out in books? We reply—Yes. The rules of the scheme provide for this also. We are prepared to receive money in large or small sums, for which we will give promissory note or receipt as may be agreed on. The cash thus deposited bears interest at the rate of six per cent. per annum, and the whole or part may be withdrawn in accordance with the terms of the note given.

This Publication Fund is quite a business affair, framed so as to be equitable and advantageous to all. If we receive people's money as capital whereby to work, we are willing to pay for it, either in cash or in advantages conferred in the purchase of works at very reduced prices.

We are happy to say that this system, so novel and yet so well adapted for practical purposes is, receiving daily increasing attention; and soon we may publish a list of deposits in hand to show that it enjoys the support of many friends. We shall not, of course, give the names of depositors, but use the folio of the Depositors' Ledger instead.

We want if possible to raise a fund of £1,000 this winter, not as a gratuity, but on these business principles, that we may push forward with vigour the publication of certain works that are in hand, and which if ready for the market would command wide circulation. Our credit is good; we have never broken faith with our clients; our object is good, as all friends of the cause will acknowledge; our prospects are good, as work done under even worse circumstances proves; and if so, then why should we stand still for want of needful financial support?

MR. MORSE AT DOUGHTY HALL ON SUNDAY NEXT.

In pursuance of his generous offer, Mr. Morse will deliver an inspirational address at Doughty Hall on Sunday evening next. As this will in all probability be the last opportunity that our friends will have of hearing Mr. Morse in London for some time, no doubt advantage will be taken by large numbers of persons attending on the occasion, who thereby, while listening to voices from the spirit-world, will collaterally promote the Free Gospel Meetings. Doughty Hall, 14, Bedford Row, Holborn, W.C. Commence at seven o'clock. Admission free.

"HAFED, PRINCE OF PERSIA," we understand, is now in the hands of the binder, and the delivery may be expected in London in a short time.

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, at 8 o'clock. 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.

THE LECTURE FOR YOUNG PEOPLE.

To afford all classes and ages an opportunity to participate in the exercises of Institution Week, Mr. Burns will give his lecture on "Love, Courtship and Marriage," on Thursday evening, December 9th, at 8 o'clock. Admission, 1s.

SYLLABUS.—What is Love? Its various degrees: How to ascertain its quality: How to keep it pure and enjoy its blessings. The right age to Court: The Philosophy of Kissing: Courtship scientifically defined. Who should, and who should not Marry: The benefits, duties, and enjoyments of Marriage.

Miss Baker will give a seance for test, clairvoyance, and trance-mediumship, on Thursday evening, December 9th, at her residence, 87, Inville Road, Walworth. Admission, 1s. We hope the Spiritualists in the south of London will support Miss Baker.

Miss Eagar and Mr. E. W. Wallis will give a seance for trance and test mediumship at the Spiritual Institution, on Friday evening, December 10, at 8 o'clock. Admission, 1s.

Mr. Herne will give a seance for materialisation in the light, on Tuesday evening, December 14th, at 8 o'clock, at the Spiritual Institution, 15, Southampton Row, Holborn. Admission, 5s.

It will be remembered that Mr. Herne kindly gave two seances for Institution Week last year, at which materialisations of the most satisfactory description were witnessed.

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.

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

IN THE PROVINCES.

NOTTINGHAM.—A special meeting will be held on Sunday evening, December 5, at the rooms of the Psychological Society, Church Gate, Low Pavement. The proceeds to go towards Institution Week.

BIRMINGHAM.—312, Bridge Street West, near Well Street. A circle will be held at the above address on Sunday evening, December 5th, at half-past six o'clock, at which Mr. Joseph Perks, jun., and other mediums have promised to be present. A collection will be made in aid of Institution Week.

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

ILLNESS OF MRS. HARDY OF BOSTON.

We regret to hear by private letter from Dr. Main, that pulmonary hemorrhage compels Mrs. Hardy to spend the winter in a warmer climate, probably in California. Thence she purposes to re-visit London, where it is hoped she will arrive in thoroughly restored health. No one from the American continent will be more welcome than Mrs. Hardy, whose remarkable mediumistic powers are of a nature to be of special value to the cause in this country.

The high esteem in which Mrs. Hardy is held in Boston has been recently expressed by the presentation to her of a silver teaset,—itself of value, but unequal to the spirit that prompted the gift. We also hear that she has been successful in obtaining the casts of spirit-faces. These phenomena under test conditions are calculated to afford high-class evidence.

TARLINGTON HALL, 90 CHURCH STREET, PADDINGTON.

Thursday, Dec. 9, Miss Chandos.

Thursday, Dec. 16, Mr. Brown (trance-medium).

Thursday, Dec. 23, Mr. J. Burns, "Spiritualism."

Thursday, Dec. 30, "Criticism on the Objections to Spiritualism."

SCRIBO, whose communications to the MEDIUM have been read with interest, more especially the sketch he gave of Miss Lottie Fowler, which accompanied her portrait, has, through a long illness, been obliged to suspend activity. We are glad, however, to see him again in the field. On Monday evening, his lecture on "Debatable Land, or the Faculty of Clairvoyance," delivered before the London Shorthand Writers' Association, was the means of convincing some sceptics present, and did the good work of prompting to respectful silence, as well as to the duty of earnest investigation, many gentlemen who have hitherto treated clairvoyance as the outcome of either lunacy or fraud. Pressure of space does not permit of the lecture being reported this week, but it will appear in our next issue.

INSTITUTION-WEEK COLLECTING-CARDS.

These have been printed in the MEDIUM for several weeks past, and they may be cut out without demolishing any of the other printed matter.

Those who desire to use them printed on special paper may be supplied on application.

We hope everybody will do something for Institution Week. The benefits will next year come to them, and to the public generally, and to the cause in particular, in the form of a cheap paper for the promotion of Spiritualism. This is a result so desirable that all will, no doubt, think it not only a duty, but a pleasure, to take part in realising it.

OUR PHOTOGRAPHIC NUMBER.

We have had a fine selection of recognised spirit-photographs offered for publication with our Photographic Number.

We hereby make public request that any sitters for spirit-photographs having received recognised likenesses of departed friends, will kindly offer them to us for publication in the manner proposed. We think by this means we may be certain to arrive at the very best results which have been attained in connection with this subject.

An early reply from those who are in possession of such testimonies will be a great favour, and will enable us to proceed with our arrangements.

MISS LOTTIE FOWLER'S LIGHT SEANCE AT THE
SPIRITUAL INSTITUTION.

The Institution Week movement will be opened at the Spiritual Institution, 15, Southampton Row, Holborn, on Monday evening, December 6, when Miss Lottie Fowler will give one of her celebrated seances for obtaining physical phenomena in the light.

The proceedings will commence at eight o'clock, before which hour all who have tickets are desired to be present. The price of the tickets is five shillings each; and as there is an extra demand for them, applications should be made as soon as possible, otherwise those who come late may be disappointed.

THE DISCOURSE, "SPIRITUALISM v. CHRISTIANITY."

I have been asked repeatedly whether I would print, in a separate form, the Lecture which appeared in the last issue of the MEDIUM.

I have no objections to do so, if I could receive sufficient support to pay the expenses. The type has been distributed, and it would all have to be set up again. That being the case, I would re-write portions and amplify others, making it more complete and valuable, removing from it the feature of personal discussion, as I do not desire, in expressing these views, to appear in antagonism to any one in particular.

It would run to a pamphlet of twenty-four pages, which would be cheap at one penny, six shillings per hundred, or £2 10s. per thousand.

If an encouraging demand comes in, the Lecture will be prepared immediately. If not, it must fall through.

J. BURNS.

LIVERPOOL LECTURES.

Dr. William Hitchman and Mr. John Priest will continue the course of lectures in the Temple of Truth, 110, Islington, on Sunday next, the former at 3 p.m., the latter at 7 p.m. Subjects, "Religious Mythology" and "Churches and their Teachings." Admission free. Contributions optional.

A CHRISTMAS GATHERING FOR BIRMINGHAM SPIRITUALISTS.—Mr. J. W. Mahony begs to announce to the friends in Birmingham and district that he is making arrangements for a Christmas gathering, to take place in the Christmas week, at the Athenæum, Temple Street.* Tickets, 1s. each. Full particulars will be given next week.

**SUBSCRIPTION PRICE OF THE MEDIUM
FOR 1876.**

ONE PENNY is added to the Annual Subscription to cover our extra Twopenny Number, which will appear early in the year.

One copy, post free, weekly, 1ld.	...	per annum	£	s.	d.
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TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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Miss Vigoreux ...	1	1	0				
Mr. Loyd ...	0	5	3				
Mr. J. Rutherford ...	0	5	0				
Mr. E. Fitton ...	0	1	0				

WITH £10, the following letter was received from Australia. The gentleman is an entire stranger to us. "Mr. James Burns.—Dear Sir,—I am pleased at the self-sacrificing interest in the grand truths of Spiritualism, and regret to see that you have to complain of £ s. d. difficulties, so I have enclosed a bank draft for £10 to help a little, for I do not see that 15,000 miles away exempts me from contributing my mite. In acknowledging this in the MEDIUM, please only use my initials (W.L.). A short time ago I was a confirmed Materialist, but now I am happy to say I believe in life hereafter. May heaven prosper you."

CONTRIBUTIONS TO INSTITUTION WEEK.

	£	s.	d.		£	s.	d.
Mrs. Boyd ...	0	5	0	Mr. T. W. Johnson ...	0	5	0
Mr. J. Ashman... ..	1	1	0	Rev. Dr. Monok ...	2	2	0
Mr. J. Emmerson ...	0	2	6	Amount previously ac-			
Mr. E. Bruce ...	0	13	6	knowledgeed ...	2	19	0

WAKEFIELD.—On Sunday, Dec. 5th, 1875, 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." As the cause does not often obtain a public hearing in Wakefield, we hope the friends in the locality will turn out and support the platform.

To SECRETARIES AND MANAGERS OF PROVINCIAL SOCIETIES.—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. Brown will speak under spirit-influence at Doughty Hall on Sunday evening, Dec. 12. He can call at places on his way back to the North.

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 £ " " from the above Subscribers towards the Funds of the Spiritual Institution.

Collector.

A REPLY TO A LETTER FROM THOMAS BEVIS.

The discourse published last week discusses the ground to which you allude. You, however, mistake the position of those who desire to set forth the relationship between mythology and popular theology. They simply demonstrate an incontrovertible fact, and, if it can be shown that the Old and New Testaments are in themselves, for the most part, embodiments of ancient mythologies, no depreciation of their spiritual value is thereby incurred, but all mankind are made the children of God as well as Christians. People of a Christian country are not aware, because their priests have kept them in darkness, that the personages and principles described in the Bible are simply one phase of that which is maintained in the various mythologies and racial religions past and present. Whatever be the issue of Biblical teaching, it must surely be prepared to face the lights of such facts, and it can do so. With all men's absurd and mistaken notions on theology, there is a vital current of power, morality, and genuine spiritual light in the Scriptures. These are acknowledged by the moral and spiritual elements in man, which, by gradual development, express themselves more and more to the point attained in modern civilisation, furnishing as it does such a contrast to the place occupied by the subjects of King Coffee.

But how has this development been attained? To what is it due? We must emphatically deny that it can be traced to the Old and New Testaments. It is due to the intrinsic divinity of humanity, of which Bibles are the ever-faulty offshoot. This divine humanity, besides moral sentiment and spiritual intuition, is supplied with powers of perception, memory, thought, construction, artistic taste, acquisitiveness, energy, self-reliance, dignity, ambition, &c., all of which, by being called into operation by social and natural influences, have tended to make man what he is. Look around your country, and ask yourself, as you eat your wholesome meal, clothe yourself in your comfortable garments, and shelter yourself with a commodious dwelling, whether all these things which really differentiate you externally from the subjects of King Coffee, have been won to you by the apologists for the Bible, or by men who have worked in quite a different field. Mrs. Tappan answered this question as we do now in one or more of her orations. Spiritualism does not search for the mainspring of man's advancement in history, Bibles, or in an external direction, but in man himself, made in the image of God. Upon the divine spirit Spiritualism builds—the stone which has been rejected of all priestly builders—and of the divine splendours of which all prophets have spoken. It is this spiritual element of which the Bible, particularly testifies, and not of men's acts. Modern Spiritualism is the most recent instance illustrating the eternal truth; that it is not from Bibles, but through man himself, that the light must come. We did not get Spiritualism from the Bible; we got it from spiritual sources, through humanity on earth and those in the spirit-world; and having got it, it points out the spiritual truth of the Bible, which was hitherto hidden from priestly commentators—that spiritual truth looked forward to by the ancient Bible prophets as the first-born of heaven, the saviour of men, and the divine conjoined with the human. This is the spirit of the matter, but how many there be that worship the letter! The Christian who worships historical events and personages, books, and bits of timber, and shreds of hair and cloth, as the Catholics do, is just as much a fetish worshipper as King Coffee's slaves. What distinguishes them is that the former has some scientific knowledge and the advantages of the industrial arts—purely secular—and the other has not. We conclude with the meditation, "Are not all forms of knowledge divine, and is not true religion the proper use of them?"

SPIRITUALISM AND CHRISTIANITY.

To the Editor.—Sir,—I am exceedingly pleased with your lecture on "Spiritualism and Christianity Contrasted." I heard an eminent minister, only a few days ago, say, when preaching from these words: "The pure in heart shall see God," that he was sorry to confess the fact, but that it was, nevertheless, that comparatively few Christians understood what true religion is.

No doubt your lecture will set the popular mind against you more than ever; but take consolation from the fact, that one working man, at least, respects you more than ever, for stating the truth, which is always unpleasant to the multitude. My companions said to me, after we discussed your lecture at our fireside: "We can always count on one true Spiritualist, at least, as long as Burns is alive." It occurred to our minds, while talking on the subject, that the only time the apostles of Jesus said, "It is good for us to be here," was at the seance on the

mount, where Moses and Elias, *human spirits*, manifested their presence to them. But, strange to say, the Christian world now, as a rule, is afraid even of a spirit, which shows they have not inherited the same religious principles and practices that Jesus taught and practised.

We know something here, also, of the persecution of the Methodist priest. Because a few of my companions and I dared to investigate this subject, by holding seances, the ire of the priest was so much excited against us, that it became intolerable, so we took up our stick and walked.

We have, since then, demonstrated the apostolic utterance: "It is good for us to be here." Nor am I aware that any of us life the worse for this step, but much happier certainly. How can a man be happier when he is bound hand and foot?

If Spiritualism has taught one thing more than another, it is this: that man is a progressive being in both worlds, and, therefore, it is fundamentally opposed to the common pulpit talk of to-day, which consigns almost the whole human family to everlasting flames, merely for holding, in many cases, unorthodox opinions. My blood boils within me when I hear such blasphemy retailed from the pulpit. I know that some of the best preachers are giving up this horrid doctrine, but Mrs. Grundy keeps them in chains. I am sometimes disposed to thank God because I am a pitman, for liberty to me is so sweet. Let us hope the day is not far distant when all shall enjoy liberty to express their religious views and aspirations to God in the way that is most agreeable to each, without incurring the wrath of man in any sense whatever.

Seghill.

GEORGE FORBES.

[The above is a specimen of many communications which have been received on this subject. On the other side of the case, we have also received one showing the small proportion of "old bottles" amongst our readers. It is an important letter in its way, and we gladly give it space, with a justification of our course appended.—Ed. M.]

Sir,—Your lecture in reply to Dr. Sexton's letter I consider a mistake for several reasons, and as you profess that the Medium is the organ of Spiritualism, I will ask a little space to state some of them in the interest of Spiritualism *pur et simple*. With you, I like that phrase and it is to plead for its practice I write. I care not to bandy words whether there can be such distinctions as Christian and Progressive, Political, or any other kind of Spiritualism. It is a fact that Spiritualists differ in opinion about a multitude of things that may or may not be associated with it, and that is enough, I think, to show that if you want to propagate the cause *pur et simple*, it were better not to push with it any one of these things, nor to seek to demolish them either, for that immediately raises a sect, divides attention, and to a greater or lesser extent retards the spread of the movement.

If you claim to be free to push teetotalism, anti-tobaccoism, vegetarianism, and what not, in the organ which you declare is devoted to the cause, *pur et simple*, you violate, so far, your programme. I do not stay to discuss the merits of temperance, vegetarianism, &c.; all that is matter of strong discussion; so is Christian doctrine and practice; therefore keep as clear as possible of these bones of contention, and spread a knowledge of spirit-communication *pur et simple*, if you mean what you say about the representative character of the Medium.

But if you argue, it is mine, and I can print, or advocate, or demolish in it whatever I like; no one has the smallest cause of complaint; only let that be understood, and don't say any more that the Medium is the servant and representative of Spiritualism *pur et simple*.

As conducted, it is anything but that. It is bitterly non-Christian and non-political (whatever is meant by that term), and furiously institutional, teetotal, &c. Now, in my view of matters, Spiritualism, *pur et simple*, would let all side questions—Christianity, tobacco, and cabbageisms—stand aside, to be discussed and defended by the votaries of each, on its own platform.

If you answer, "I must preach down political and Christian leanings," then, say I, you don't represent Spiritualism; you only represent the Burnsees. You may neither be able to see this, nor care whether you do so or not, but a large portion of your readers see it for you. It is to help, and not to hinder, that I write.—I am, yours truly,

Bonnington, Nov. 29, 1875.

JAS. MARSHALL.

[The above is probably one of the most unreasonable and cantankerous letters we ever received; but if it is true, as Mr. Marshall states, that many readers of the Medium are of his way of thinking, then it gives us great pleasure to devote our space and our attentions to their necessities, for our aim is not to float down the stream quietly with those who

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.

agree with us; but, as far as possible, extend what we believe to be true into the appreciation of those who do not at present see that truth—to us so clearly visible.

Without any definitions or rational argument it is extremely easy to give expression to a shaft of opinions on any side of a subject, and be seemingly right on either hand. Where expediency is the guide instead of the love of truth, and where an ephemeral ambition prompts instead of unalterable principles, the issues are many and the conclusions unsatisfactory.

What do we mean by Spiritualism and the MEDIUM as its organ? As was stated in the Discourse last week (for which Mr. Burns is personally responsible, and he only claims the right to be heard as an individual), Spiritualism is founded upon the recognition of spirit as the one existence of the universe, and necessarily of man. Spirit within man relates itself to the surroundings of his organic environment by certain inviolable methods called the laws of nature, the proper understanding of which is denominated truth. All truth, then, is accessory to Spiritualism: or, in other words, it is through our perceptions of truth that the operation of spirit can be discovered. This being so, truth and Spiritualism are synonymous terms. For as spirit underlies all things, and as its expression is invariable, and when discovered is recognised as our basis for truth, then Spiritualism becomes a universal inquiry, and all phenomena, conditions, actions, thoughts, and impulses become the subject-matter for the consideration of the Spiritualist. This is our basis for Spiritualism, and if we are wrong, we shall be glad to be corrected, if possible by enlightened argument, rather than censorious criticism.

So much for the basis. Now for the superstructure. Spirit-communication is one of those forms of truth relating to spirit, and it indicates to man on earth the certainty of his continued individuality after he has laid aside the body. But according to our definition, the discovery of this method of communion and the practice of it are not Spiritualism. A man may engage in this communion, and have every demonstrative proof of immortality, and yet he may not live in the truth in other respects, so as to render him wise, pure, happy, aspiring, or, in the language of theology, his soul may not be saved, notwithstanding his knowledge of spirit-communication. This salvation or progressive pathway to that which is wise, pure, and godlike, we consider to be the prime object of Spiritualism; and we argue thus:—A man who lives in accordance with the laws of his nature, organic, social, and spiritual, may be in a much higher spiritual state without any knowledge of spirit-communication than the professed Spiritualist who disregards the laws of his nature, and thinks that by spirit-communication he has effected all that is necessary for his soul's purity and his eternal happiness. This is our Spiritualism.

Now for our correspondent's letter. He does not at all deign to discuss the question as to whether the views expressed in the Discourse of last week were correct or otherwise. The discovery of truth and its promulgation to the world are evidently not his object. His desire is to "propagate the cause," whatever that may mean, and to "promote the spread of the movement." This position may be interpreted in various ways. Most obviously it means that Mr. James Marshall is the supreme head of the "movement"—in fact that it is his movement, and that all enlightened views and higher aspirations should be quenched most emphatically, and his personal Shibboleth should be rigidly followed. This unreasoning and dogmatic position is Popery *pur et simple*.

Now for its practical operation, viz.: write down to the limited capacity of your most narrow-minded readers. Take up the one single fact connected with human existence which they can appreciate, and push it to the extreme without any reference to the multifarious needs of the immortal soul. This is just what all sectarians are doing, and to adopt the same course in respect to Spiritualism, leaving as a matter of expediency all collateral errors unchallenged, would, in our opinion, be downright Jesuitism and not Spiritualism at all. It is the reproach of the pulpit that it ignores truth and concentrates itself on its creed, and speaks with bated breath, lest it offend the vulgar prejudices of the pew. Does Mr. Marshall ask us to "go and do likewise"? Having calmly and dispassionately given "a reason for the faith that is in us," we are quite prepared to listen to the impertinent sneers respecting "tobacco" and "cabbageisms," with philosophic equanimity. Chemicals, narcotics, diets, occupations, and sanitary regulations have the most direct influence upon the conditioning of the human spirit, as every individual with a spark of intelligence will admit. We acknowledge, indeed, that all our actions are either true or false. If true they are spiritual; if false they are non-spiritual. Our object, then, is to endeavour to make people live the truth, and then their spiritual comfort will be ensured. And only thus can they know God and enjoy his gifts.

As a fact *pur et simple* we need only state that spirit-communication has done much to win men away from intemperate habits, both as respects alcoholics and tobacco, and to elevate the tastes above the gross animal aliments in which so many indulge, to their physical and spiritual detriment. In calling the attention of our readers to these questions, we are, indeed, co-operating with our spiritual teachers. Such is our duty, and not to palliate the morbid appetites of those who are only remotely connected with our work.

Broadly interpreted, these accessory "isms" mean this, that physical purity, and regard for the well-ascertained laws of physiology, are not only consistent with, but necessary to, true Spiritualism.

We now come to another phase of our correspondent's letter, the personal and proprietary. He has, with great sagacity, discovered that the MEDIUM has an Editor who is regulated by certain principles, and that these principles are not in harmony with the personal views and expediencies of Mr. James Marshall. This is very shocking, no doubt, to the aggrieved party, but is it a matter to be deplored as inimical to the welfare of Spiritualism? While the most rigid regard for principles is kept steadily in view, the freest scope is given for personal opinion, even to our columns stooping to become the organ, for the time, of our present correspondent, whose letter would on no account be inserted were any other person the object of it than the Editor of the MEDIUM.

Since our first issue we have uttered no uncertain sound on any question, and our readers have known where to find us, whether they agreed with us or not. That this policy has been appreciated, our present

position proves; and even our correspondent, who does not offer himself a sacrifice at the altar of consistency, is one of our readers. We believe in the existence of truth, and that it may be discovered and utilised for the welfare of mankind. Any other confession would be that of the atheist. If, then, truth and the laws of thought compel us to a certain cause, that is not our personal bias, but a duty from which we cannot escape. We may be the advocate of a pure Spiritualism *versus* ecclesiasticism, of individual devotion *versus* political jobbery, of temperance *versus* intoxication even in its mildest form, of contributions to man's spiritual wants *versus* contributions to the tobacco-shop, of a pure diet *versus* a gross one; but are these personal biases? We answer, No; they are the expressions of the universal principles which regulate human life; and without the ability to promote the discussion of these points, an editor would be unfitted for his position, and unworthy of confidence.

Another fault is pointed out. The Institution is sometimes heard of in the columns of the MEDIUM. What does this mean? We answer: that which is called the "Institution" finds financial support for the publication of this paper. We state the case broadly, yet fairly, when we say that £1,000 a year paid down to Mr. James Marshall, or, indeed, to any one who would essay to undertake the task, would not enable him to bring out and sustain such a paper as the MEDIUM, and the other expenses and labours connected therewith, and dependent thereon. Our correspondent acknowledges the extreme value of the MEDIUM to what he calls the "cause," or he would not require to express himself in censure of Mr. Burns's conduct, as being detrimental to the progress of the "movement." We have it granted, then, that the MEDIUM is an organ of great importance, and we might, perhaps, without being considered impertinent, venture to ask Mr. Marshall what he has done to institute the MEDIUM, or to bring it to its present useful position? He knows that best himself. But we may state, for his information, that it is to the "Institution" which he derides, not to speak of somebody at whom he sneers, that he is indebted for the MEDIUM, and the additional satisfaction of being able to insult its management. We know it is an eyesore to a number of half-and-half friends, who think two of themselves and one of us and the truth, that Spiritualism should be poor: that it should have to struggle for existence and plead for means. It wounds their worldly pride and egotistical conceit to declare that they are any way related to a "movement" so devoid of the world's splendour. Their idea of Spiritualism is that of a conquering hero, making rapid commercial headway, universally respected, riding in a gilded chariot, and making its hobby the cry of the hour. Such Spiritualists have much to learn, and as it is our business to teach them, we address ourselves to the task week by week, glad to have the opportunity of doing so, though for reward we should be very much misunderstood by some, and get impertinence and insults levied at us from those who have but little claim to be heard.

Spiritualism is not based upon any one fact, or number of facts, spirit-communication, or any of the relationships of the human spirit, but upon spirit itself, the divine and universal source of all things.—Ed. M.]

To the Editor.—Dear Sir,—I trust you will have the article "Spiritualism *versus* Christianity," which appeared in your last issue, reprinted in a more permanent form. As an exposition of natural religion, pure and undefiled, I venture to esteem it equal to any which has appeared during the spiritualistic era, and vastly superior to most. Jesus said "Neither do men put new wine into old bottles." Christians, however, neglect this injunction of Jesus to the disciples of John. —Yours truly,
N. KILBURN, Jun.

Bishop Auckland, Nov. 30, 1875.

EXTRAORDINARY SEANCES IN THE LIGHT WITH DR. MONCK.

By A. GRICOURT, SOUTHAMPTON.

Dr. Monck's Southampton seances have been most successful. Some of the keenest men in the town, including lawyers, editors, merchants, physicians, and several aldermen, have been staggered, if not convinced, by the phenomena. At a seance last week with these, Alderman Cooksey, a sceptic till then, exclaimed in the middle of a seance, "We have had enough to convince the most sceptical. We want no more phenomena. I have seen all Dr. Lynn's and Maskelyne and Cooke's tricks, but I never witnessed anything half so wonderful as this." Others endorsing this, of course the seance was concluded. Everybody has been bewildered, as the tests on which Dr. Monck has taken care to insist have been so strict and perfect that there was no room for the "trickery" theory to be advanced. True, once or twice the seances have been almost failures, but that is only saying Dr. Monck is not a conjuror, and cannot produce phenomena when he will. My own experiences with him have been so astounding, that I can scarcely find words to describe them. What I related in the MEDIUM last week was only a little foretaste, and no more. Most of our seances have been in the light, when raps of all kinds have, by request, come under our hands all round a fifteen-foot table, and have been heard on a book-case twenty feet away. A letter placed under the table was instantly picked up by an unseen hand, and placed in the hand of a non-Spiritualist. Being placed on the floor again, it rose up, went to its owner on the side of the table opposite to Dr. Monck, and fully seven feet from him, and fell on her dress, the letter being distinctly seen to be surrounded by a beautiful luminous vapour. The name of a lady (a total stranger), and that of her deceased husband were rapped out, also a message from the latter alluding to a great error he had made regarding her in his will, and for which he begged her forgiveness, refusing to be content till it was granted. He also conversed with her on strictly private matters, and gave her most sound and timely counsels thereon. The lady, who is a non-Spiritualist and had never before attended a seance, declares that the communications were in her husband's own familiar language and style. He mentioned a visit he had paid with her to Ryde Pier, and gave the name of a friend who had accompanied them. At our request we were touched by hands. My little daughter, sitting at a side of the table away from the Doctor, exclaimed that she was being grasped and pulled, and we saw her chair, and another lady's (who sat opposite Dr. Monck), pulled back some

distance repeatedly. One lady's dress was powerfully pulled, both before, at the side, and behind her.

We now sat in a semicircle around the fire. The manifestations followed us. It was a fine test, for the medium was fully in our view, every part of his body. My wife and family had recently been to the seaside. They were correctly told the name of the town, the place where they had been on a trip, that their carriage, unlike the others, had an awning over it, that a lady had sustained an injury to her thigh in a certain way, and that two other ladies on reaching home had been obliged to enter the house through the window, having mislaid the door-key. My son was told he had at a certain place thrown outclogs at coconuts perched on sticks, had won one and broken it and drank the milk on the spot, and that on arriving at their destination and finding the place locked up, they had to retrace their steps up-hill, and his sister had been obliged to catch hold of his coat-tails to help her up-hill. They were told that on a particular day they had visited an aquarium, and elsewhere had witnessed the feats of the "performing fleas," that were harnessed to a miniature coach. A lady (a stranger to the Doctor) was told that she had recently been a sea voyage, had the *mal-de-mer*, visited Jersey, slept in a particular hotel, and that more recently she had declined another sea voyage for private reasons, which were now given. The name was given of a person who had had a private interview with her, and the subject of their confidential conversation. Dr. Monck clairvoyantly saw and described her mother and another relative, who had died abroad, and so on, almost *ad infinitum*. It is utterly impossible that he could have known any of these facts beforehand. It could not be thought-reading either, for we had entirely forgotten many of the circumstances named.

The physical phenomena in the light were also extraordinary. A pile of heavy books was lifted up several inches off the table in mid-air; a watch was similarly raised, and carried some distance over the table, while one of our pocket-handkerchiefs was repeatedly raised in like manner. We all put our hands, one after another, on it, and felt a living hand underneath it. While one was feeling this, the Doctor left the table and stood away out in the room, while we, at his request, lifted the handkerchief and examined it and the table minutely, to see if there was any machinery hidden away underneath. Of course we found nothing.

During the occurrence of all the phenomena recorded in this article, Dr. Monck sat with his hands in full view, and without movement. Some of us looked under the table several times, but the phenomena continued all the same. From the commencement of the seance, the gas-jets were burning brilliantly, being turned full on. A more satisfactory test-seance it would be impossible to have. No one could doubt a dark seance after such marvellous experiences in the light; and we have had many such light seances with the Doctor, each one being singularly varied, and presenting numerous new features of absorbing interest. Our newspapers teem with reports of the Doctor's seances, which are well spoken of. Public attention and interest have been awakened and excited, and doubtless much good will result before they are allayed.

November 29th, 1875.

SHAM MEDIUMSHIP DETECTED.

To the Editor.—Dear Sir,—Will you kindly permit me, through the medium of your paper, to give an unbiased account of the seance which was held on the evening of November 24th, in the house of Mr. Wilson, of Russell Street, Liverpool?

It has been well known for many months, among the Spiritualists of this town, that the once famous medium, Egerton, had lost his mediumship, but within the last few weeks he again formed a circle. On the 12th I received a verbal message, through a mutual friend, that Egerton wanted to see me for the purpose of making arrangements, if desirable, for giving a seance, or a number of seances, to the members of the Liverpool Society for the Investigation of Physical Phenomena in connection with Spiritualism.

I spoke to the members about it, many of them having great doubts about Egerton's honesty. I thought it advisable to go on the 17th to his seance, pay my shilling, and use my own judgment. I think there were only five sitters (not including Egerton) in the circle. I sat on Egerton's left hand. When the gas was turned down we heard raps on the table, which I felt confident were made by Egerton. Through these raps he was instructed to go into the cabinet. We then had lights, but so little resembling spirit-lights that I felt quite disgusted. Then we had the form of a man, with black beard—a very good get-up for "Jack Todd," which caused me to think I had judged Egerton harshly. Then we had a form that we could not agree about, some thinking it a male and others a female. Then the direct voice. When the seance was over, we found Egerton tied with a rope, which, by the way, could not be found when he went into the cabinet, and which I never troubled myself about, for his conduct at the commencement looked so much like cheating, I thought the best way to find him out was to give him full scope. I say we found him tied up; the lights were again turned out, and in a few seconds the ropes were thrown out. When I left the room I determined, if possible, to prove Egerton either to be an honest medium or a cheat.

I reported to the committee what I had seen, and what I thought about it, in much the same words as the above. A number of the members agreed to go to the next seance, which was to be held on the 24th, Mr. J. Lamont and I agreeing to secure and watch Egerton. On the said night, some twenty-five of the friends met at the house of Mr. Wilson. I screwed two staples to the floor, to which Mr. J. Lamont secured the chair with the rope which Egerton used at his seances.

When the seance commenced (I being one to sit next Egerton), we heard raps on the table. Again I noticed they were made by Egerton. The table was tilted, and thereby Egerton was requested to go into the cabinet—which, by the way, is only a curtain drawn across one corner of the room. Mr. Lamont then tied Egerton with narrow tape in such a way, if he were honest, he could sit at ease, but if he wished to loose his hands for the purpose of cheating, he could easily do so, and then unfasten all the fixings; but mark you, he could not again fix himself up in the same way, or tie the tape in the same kind of knots. The fixing-up finished, the gas was turned out, and singing was requested

&c. We then had lights in the cabinet, then the form—the lights so unlike spirit-lights, that if friend Lamont had not tied Egerton I would at once have thought to be shams. Looking at the face, I thought our old friend "Jack Todd" must have had very hard times since I last saw him. Some gentlemen in the room here remarked that they had not seen a face, but only a light. I said that I had seen a face. A discussion being likely to arise on the subject, I requested that all would keep quiet and discuss the various points at the close of the seance. Again we had a light, more doubtful even than the former ones. My thoughts on these doubtful events of the evening were interrupted very unpleasantly by hearing a struggle on the floor, and friend Lamont calling for the gas to be turned on. The remainder is soon told. Mr. Lamont, having had a very low estimate of what had taken place during the evening, and knowing how he tied Egerton, got close to the cabinet, and as Egerton was about to introduce a lady ghost to us, he (Lamont) sprang upon him, and took from him a female mask with about four yards of muslin attached to it. So ended this seance, about which the Editor of the daily and weekly *Liverpool Courier* has given such a glowing account. I enclose you that report with friend Lamont's letter added thereto.—I am, Sir, yours, &c.,

H. J. CHARLTON,

Hon. Sec. of the Liverpool Society for the Investigation of Physical Phenomena in connection with Spiritualism.

24, Pickering St., Breckfield Rd. South, Egerton, Liverpool,
Nov. 29, 1875.

[We have received a number of communications on this incident, but give preference to the official letter of Mr. Charlton. The case is important, as showing that it is impossible for a dishonest medium to impose upon Spiritualists. We see the sham medium caught in his own toils at the first attempt, even in a dark seance. It is shown above that the ears of accustomed sitters are aware of the difference between genuine and sham raps. Mr. Egerton, by his sacrifice of himself, has, to a certain extent, helped the cause by showing that Spiritualists adopt tests to render the phenomena scientifically certain, and that spurious mediumship cannot stand the test, and is at once detected. This counterfeited article gives a superior value to all recorded phenomena. We cannot dismiss the subject without expressing our regret that a gentleman, and educated man, and withal gifted with superior mediumistic power, as we know Mr. Egerton once was, should thus abandon himself to the lowest stratum of social consideration. Had he given heed to the teachings of his spirit-friends, and the influences attendant upon spirit-communication, it would have been vastly different with him. Who shall say that it is not the duty of the teacher of Spiritualism to protest with every breath against alcoholic indulgences, bad habits of all kinds, and demoralising associations. The power of the spirit-world is impotent to save or help, if man will persist in pulling in an opposite direction.—Ed. M.]

FRAUDULENT MEDIUMS.

To the Editor.—Dear Sir,—Most people at all conversant with the way of the world—that is, this world, of course—know that there are coiners, copyists, plagiarists, in short, imitators of all that's good and real, and the community recognise this disagreeable fact by instituting laws and punitive enactments in order to protect themselves and punish offenders. Religious and benevolent institutions are constantly being imposed on, and even the lawn itself is sometimes stained, and men high in office, and public estimation too, as witness Redpath, Paul, and many of the same ilk who might be named; and among Spiritualists one of no mean authority has said, "It must needs be that offences will come." Nay, from the very nature of man's present state of undevelopment, what else can be expected? And yet in the face of all this, and much more that might be said to the same effect, when a dishonest medium is exposed, there is a hue and cry that Spiritualism is all humbug, and mediums are all cheats.

This was the gist of an article in the *Liverpool Courier* of last Thursday, founded on the fact of the discovery of fraud on the part of a man who so far forgot his manhood as to be guilty of gross and clumsy fraud indeed. But what in the name of common sense has this to do with the science of mind, the philosophy of life and being, as studied in all ages of this world by sages and scientists? And that the phenomenal facts of this grandest of all sciences should arouse the cupidity of men (and women too) who may be mediums, and yet be possessed of little spirituality of mind in the true sense of that term, is not to be wondered at; and especially is this the case where money is the object, "for where the carcass is, there will the eagles be gathered together." And here let me guard against misunderstanding. I do not intend to convey the idea that mediums should not be paid; indeed, as a rule, I feel, as no doubt many do, that good and honest mediums are sadly underpaid. But what I do mean is, that rogues and vagabonds abound, and Spiritualists should, as far as possible, throw around honest mediums that best of all protections, and the most appreciated of all pay, viz., their love and sympathy. And further, permit me to suggest, that sympathy should not be withheld from those who have been tempted. "Blessed are the merciful, for they shall obtain mercy."

But to pass on to the case immediately under consideration; it does seem strange that some, at least, who have for years been investigating this matter, should be so soon and easily shaken in their minds; but such is the fact, for I have met with some who have asked the question, "Do you any longer place any reliance on (especially) materialisations and seances, and is not your faith in Spiritualism shaken?" Now, Sir, as many friends read the *Medium*, who have not had the opportunity of giving much attention to the matter, perhaps you will kindly permit me to give a brief answer to that question through your columns.

First, then, I beg to say, that if all the cases of materialisation said to have taken place were called in question, or even proved frauds, the facts of spirit-communication would not be affected thereby.

But in the second place, I beg to distinctly affirm that the mere fact of impostures being discovered does not shake my belief in the slightest degree in the reality of the said class of phenomena, although I have myself discovered fraud. And further, let me say, that I am satisfied as much so as before this happened, that I have seen, and felt, and critically examined, more than once, that evanescent thing yclept a ghost, and

although in the case of the said *exposé* there was a mask, in the others there was no mask to pull off, or, depend upon it, it would have been served in the same way.

And, lastly, in answer to the question "Have you not lost faith in mediums?" I answer emphatically, "No." I have the happiness and pleasure of the acquaintance of many mediums, in Lancashire and Yorkshire especially, and many in London, and some in America, whom I love and esteem, and whose spirit-influence I am not ashamed to confess has been to me a pleasure and a blessing. Of these I could name many, but as this would be invidious, I forbear. Trusting that you, Sir, and your readers will pardon the length of this imperfect letter.—Yours truly,

JOHN LAMONT.

Fairfield, Liverpool, Nov. 29, 1875.

THE CHRISTMAS TEA-MEETING AT OLDHAM.

To the Editor.—Dear Sir,—Since I wrote to you on the above subject I have been forming some plans, whereby I think it may be made a great and grand success, and I beg to submit them to the consideration of the Oldham friends and the executive council of the district conference, hoping they will take up the matter in earnest:—

1. That the Co-operative Hall, or some other large room, be secured for the occasion.
2. That a good substantial tea (plain) be provided. Tickets one shilling each.
3. That Mr. Burns be invited to exhibit his magic lantern of spirit-photographs, and deliver an address.
4. That a musical entertainment, consisting of instrumental music, singing, reciting, &c., be provided.
5. That short speeches be given by friends and mediums present.
6. That Messrs. Hough and Taylor be requested to give a physical seance each (number limited). Tickets one shilling each.
7. That Messrs. Wood, Jackson, Miss Barlow, and other mediums in the district, be asked to give their services.
8. That the general district secretary be requested to supply the district committees with tickets at once, for sale in their various towns, and report to the Oldham secretary, four days previous to the meeting, the number of tickets sold, so that the proper provisions can be made.
9. That Mr. Burns be invited to give two addresses on the Sunday following.
10. That the proceeds of all the meetings go the funds of the Oldham Society.

I should be glad to see this matter properly taken up. Much depends upon prompt action. Time is but short, but if we set to work in earnest we shall have a grand success.—Yours, &c.,

W. JOHNSON.

Hyde, November 30, 1875.

[Mr. Johnson has suggested methods whereby a grander gathering may be got together than has yet feasted at the hospitable board on account of Spiritualism. Everything depends on local helpers pushing the tickets off at once. A list of them should appear in the MEDIUM next week.—ED. M.]

LANCASHIRE SPIRITUALISTS' COMMITTEE.

Mr. Burns.—Dear Sir,—Our first two meetings at Stockport passed off nicely on Sunday last, when respectable audiences listened to the beautiful trance orations of our friend Mrs. Scattergood of Bradford. We anticipate good results from our visits to that town.

MEETINGS.

NEWTON HEATH.—On Sunday next, December 5, Social Hall, Hall Street, at half-past two and six p.m.; admission, 2d. and 4d. Medium, Mr. Wood of Halifax. The committee respectfully call the attention of friends in Manchester, Failsworth, Oldham, and neighbourhood to this meeting, when they hope to see as many as can possibly attend. Arrangements will be made for a comfortable tea.

NEW MILLS, DERBYSHIRE.—On Sunday, December 12, Mr. Wood of Halifax will speak in the trance state, afternoon and evening. For name of hall, &c., see next week's MEDIUM.

Arrangements are being made for holding public meetings at the following places, which will be duly advertised in the MEDIUM as we ascertain name of halls and dates, viz.:—Glossop, Macclesfield, Hyde, Leigh, Westhoughton, Bacup, Middleton, and Shaw.

Trance and inspirational mediums who are at liberty for public Sunday meetings would oblige by communicating all particulars for engagements to the secretary,

JAMES SUTCLIFFE.

21, Elliott Street, Rochdale.

MRS. SCATTERGOOD AT BARROW.

We had glorious meetings yesterday with Mrs. Scattergood. Previous to her coming we circulated 3,000 hand-bills. We divided the town into districts, and circulated them from door to door, and got as many of them in shop-windows as possible, and on Saturday previous we put out slips as a reminder. The chair was taken on both occasions by myself.

The day was fine. In the afternoon we had 1,500 present; at night it was full, and it will hold over 2,000 people. It was a glorious sight. Mrs. Scattergood was in good trim. The subject in the afternoon was "Is there a Conscious Existence after we Leave this Sphere?" She dealt with the objections of the sceptic in a most able manner, and for fifty minutes she kept her audience in breathless attention. At night she answered the objections generally raised to Spiritualism. Poor old Orthodoxy caught it most unmercifully. In one part of her address she commented upon the passage, "Departing from the faith" and giving "heed to the doctrine of devils" in a most telling manner. Collections were taken which paid all expenses.

I consider, Sir, the meetings of yesterday of a very encouraging nature. That a dozen individuals in the flesh, in unison with the spirit-world, should so exert themselves for a few days and be the means of bringing 3,500 people together, I am of opinion is a case of which there is not such an instance recorded in the history of Spiritualism.

November 22nd, 1875.

J. WALMSLEY.

[A local paper gave a long and interesting report of the lectures.—ED. M.]

Dr. MONCK says he is off to Spain in ten days hence on a mission of mediumship. General Bassols, whose portrait we gave some time ago, will receive him.

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday, the 28th ult., Mr. F. Wilson lectured on "The Map of Universal Comprehension" that he had previously displayed at the "Happy Evening" at Doughty Hall. As comprehension was the reverse of contractionism, the map must be considered as an ever-widening circumference. Now, this map may represent a fountain, the water flowing up from the centre, and spreading out; or it might be likened to a tree, the pith being the basis on which the annular rings grow as an increase of the circumference of comprehension. In fact, it may be likened to any idea to which other ideas could adhere, or one that had the power of expanding within itself, as a flower, or a seed, or a bee-swarm. No matter what it could represent, it here represented the pavement of a large hall, that was to be the paradisiac or central building of the comprehensionists in England, whose object was to buy an estate on which to build the hall and a village. The college of comprehension would be connected with the hall, and £5,000 was ready, to take up a mortgage at four per cent., when the land should be bought. But, as more money would be required for the full development of the idea, the Willingwell Association, of 18, Denmark Street, who were comprehensionists, proposed to obtain a list of persons who would guarantee to take up a share of the mortgage on the land, and, when the land was bought, to let the estate to the comprehensionists at five per cent., so, receiving five and paying four per cent., the one per cent. difference would pay working expenses, and the mortgagees had the security of all improvements on the land as a profitable addition, in case of forfeiture. The Willingwell Association had a £700 and a £200 mortgage on 720 acres, part cultivated and settled upon, in Kansas, America, the £200 of which they would deposit with any trustees, on which they are prepared to issue promissory bonds at six per cent. interest, which they can well afford to do, as they have to pay eight per cent. to the American Railway Company, as the remaining land payments become due. Mr. Wilson stated this, to show that the comprehensionists must work, and that their motto was, "Keep inching along," or pushing forward, expanding and developing every day, and as their plans were complete, from the hearth-stone to roof-tree, from the base to the ball, from the big Alpha to the little Omega, from the longitude of London to Greenwich, going west, they had nothing to do, but march along in a straight line, without looking for sign-posts. In the centre of the design was the rainbow, as represented by the red, blue, and yellow, in a circle. "The Language of the Rainbow," the rudimentary teaching of comprehension, was now published by Mr. Burns, at the Progressive Library, 15, Southampton Row; they could get it for fourpence, and if they would pay him the compliment of reading it, they would the better understand the floor of comprehension, the explanation of which would be continued next week.

MR. COGMAN AT DOUGHTY HALL.

On Sunday last, the frequenters of Doughty Hall had the privilege of listening to an excellent inspirational discourse by Mr. Cogman. The general drift of the remarks was in illustration of the fact that spiritual things could only be properly estimated by the spiritually-minded; that things were not to be valued merely from the natural aspect presented, however grand that may be, but from the spirit underlying it. All things have a spiritual meaning; to discern that should be the aim of Spiritualists; then, inspiration, spirit-communication, and the realms of nature would be surrounded with an attractiveness that would woo many who now stand aloof.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton was in his usual place at the above rooms, although not nearly restored to perfect health.

In the evening he gave an able discourse on "Protoplasm," which he announced would form the first of a series on the "Mysteries of Life." On this occasion he dealt mainly with the views of Professor Huxley, which, he maintained, were both irrational and unscientific. He gave a very clear definition of Protoplasm, which, he said, no English author had previously done—the term itself being copied from the Germans—but maintained that the thing itself explained nothing whatever in connection with the great mystery of life, and much less would it form any clue to the nature of intelligence.

On Sunday next Dr. Sexton will deliver two discourses, as usual, that in the morning being on "Is Christianity Narrow?" and that in the evening on the "So-called Scientific Rule of Right and Wrong, Fallacious in Principle, and Inadequate as a Moral Code." This discourse will be a reply to the lecture given by Prof. Clifford a few Sundays back at St. George's Hall.

THE BOLTON EYE CASE.

Mr. Editor.—Dear Sir,—Notwithstanding your editorial comments on my suggestion, I must be excused for adhering to my opinion. It did well enough, eighteen hundred years ago, to speak of blindness and the recovery of sight in general terms. All knowledge was then in a vague state, and the value of exactness was not recognised. Unfortunately, too much of this uncultivated and careless state of mind is to be recognised in the records of Modern Spiritualism.

To cultivated minds, however, exactness in recording facts is a want. In the Bolton case what is wanted is an exact statement of the nature of the disease in the eye, which was removed, the state of the eye previous to Dr. Mack's treatment, and its present state. The proper person to apply to for this information is the medical man under whose care the lad was, who operated on him more than once, whose speciality is the study of eye diseases, and from whom, therefore, we may expect exactitude. It is also advisable to give the profession an opportunity of examining the results of mesmeric or spirit-agency; nor should we lightly come to the conclusion that every medical man is a bigot, and that even oculists are blind to evidence, and will injure an eye rather than attest its soundness. "Go show thyself to the priests" was the direction of a great Healer, who had no great admiration for them as a body.—I am, dear sir, yours faithfully,

THOMAS HAYLE.

Rochdale, November 30, 1875.

THE MEDIUMSHIP OF MOHAMMED.

In the course of lectures on "Religious Mythology" now being delivered in the Islington Assembly Rooms, Liverpool, by Dr. William Hitchman of that town, every Sunday afternoon at 3 o'clock, the above subject was dealt with on the last occasion (Nov. 28th) philosophically. The Doctor showed in a conclusive manner that he had no bias against Islam or the Arabian prophet, as most historians of Mohammed had evinced hitherto, the fact being that biographical accounts are usually full of apocryphal statements, for purposes of mere Christian warfare against the Moslem, rather than the Catholic discovery of pure truth. He believed that the mediumship of Mohammed was not fairly appreciated—in reference to general religious mythology. In order to estimate the wonderful achievements of his mediative mission in Asia, we must consider all the circumstances which led to the advent of this prophet, and take a philosophic survey of the wretched moral and social condition of the Arabs at the period of the Islamic dispensation, and the good results which ensued.

Neither Christianity nor Judaism, he said, had ever succeeded in proselytising that nation, since they were both out of proportion in the science of spiritual architecture,—as religious temples for the Moslem,—and there is no "royal" road to spirituality of soul. It was Paul, not Jesus, that established Christendom on the basis of New Platonism, with every kind of superstition, adopted from the pagans, and upheld by vested interests withal; the different sects of the so-called Church of Christ had gone on cursing and massacring each other with their "religion of love," evermore,—the teaching of Jesus himself being utterly ignored in Modern Christianity; for who turned both cheeks to all smiters, sold all they possessed and gave it to the poor, pardoned every transgression—not having where to lay the head, &c? Mohammed, although absolutely illiterate, not being able to read or write, had performed prodigies of intellectual labour, and, by spiritual vision, angel-communication, private meditation, and public works, pondering over the idolatries and wickedness of his people, had accomplished a splendid task, and blessed humanity with reproof, regeneration, and reform.

THE UNBURIED CHILD.

The following sums have been received at the Spiritual Institution on behalf of Mr. George Hagen, at Mr. Brent's, 17, White Horse Street, Stepney, and have been duly remitted to hand:—

"A Friend to the Distressed," per Mr. Linton	£0	5	0	
Mr. Champenowne	...	0	2	0
Mr. A. Tootle	...	0	1	0
Mrs. Barrett	...	0	2	6
Mr. J. Schofield	...	0	1	0
Amount previously acknowledged	...	1	16	6

£2 8 0

Sent direct to Mr. Hagen:—

Mr. Sparey	...	0	2	0
Amount previously acknowledged	...	1	3	2

Total ... £3 13 2

Mr. Hagen writes us, "I return my sincere thanks to the donors for their kind help in the hour of need. I am still unable to follow my daily labour. I did not like to ask for help till obliged. I would rather work than beg at any time."

There seems to be mediumistic power in this family. Speaking of his brother, he says his "power of mediumship is curious. We use him as you would use a table, with both open and mental questions, and receive answers by the movements of the body. . . . I wish that some kind friends would grant him a sitting at their homes, or would come down to my humble home and investigate the style of mediumship which my brother possesses. . . . I hope my wife will be heard of to some advantage as a medium."

Possibly some little attention by our friends to this case may be the means of developing a new class of phenomena. There is much valuable mediumship lying latent in the homes of poverty, waiting only for the sympathetic touch of those who have the will and means to make it available for the spread of truth. Will some friend visit Mr. Hagen's home and report to us?

A SEANCE for the benefit of Mr. George Hagen of Stepney, for whom we have recently received subscriptions, will be given by Mr. Webster, at 1, Abbott Street, Kingsland, on Friday, Dec. 10th, at eight o'clock. Tickets, 6d. each. Various mediums will be in attendance. Mr. Hagen, in thanking those who have helped him, intimates that his other child has died.

PSYCOPATHIC INSTITUTION FOR THE CURE OF DISEASE, 19, Church Street, Upper Street, Islington, N.—A good Magnetic Healer in attendance daily from 11 a.m. till 2 p.m. Fees, 2s. 6d. Sundays and Wednesdays free. Mr. and Mrs. BULLOCK, Principals.

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WHERE ARE THE DEAD?
OR, SPIRITUALISM EXPLAINED.

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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 Di-
lectical 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, DEC. 5, Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, DEC. 6, Miss Lottie Fowler's Seance, at 8. Admission 6s.

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

Mrs. Olive's Seance, at 8. Admission 2s. 6d.

THURSDAY, DEC. 9, Mr. Burns's Lecture, at 8. Admission 1s.

FRIDAY, DEC. 10, Miss Esagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, DEC. 4, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, DEC. 5, Dr. Sexton, Cavendish Rooms, at 11 and 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, Bookmead Road, Victoria Park, South Hackney, at 7. Contributions voluntary.

MONDAY, DEC. 6, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

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

Mr. Williams. See advt.

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

Miss Baker's Developing Circle, at 87, Invillie Road, Watworth, 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. 8, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

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. 9, 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.

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

Mr. Williams. See advt.

FRIDAY, DEC. 10, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 8. Admission, 2s. 6d.

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

SUNDAY, DEC. 5, Healing at 11 a.m.; Service at 7 p.m.

TUESDAY, DEC. 7, Seance at 8. Admission 1s.

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

FRIDAY, DEC. 10, Seance at 8. Non-subscribers 6d.

SATURDAY, DEC. 11, Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 5, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

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

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

SOUTHERA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

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

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

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDBAM, 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, DEC. 6, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, DEC. 7, 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. 8, 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. 9, 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. 10, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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

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

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

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

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

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

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

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The Proposal,

then, briefly, is as follows: To start upon a very small scale, so as to allow full scope for development, an Institute under the above title. The objects in view are to form a

Central Home for Spiritualism,

at which Spiritualists of all grades of opinion may freely mingle, and facilities be given for social conference, and the reception of public and private travelling Spiritualists, together with their introduction to the Manchester public and Spiritualists. In short, to offer as far as possible, upon the small basis upon which it will originate, all the facilities of a

Spiritualistic Club,

at which progressive workers generally may also feel at home.

Also to establish courses of Readings, Lectures, Seances, &c., as may be afterwards determined; together with a "Public Shop" and "Free Reading-room," at which the English spiritual journals, and, as far as possible, foreign papers, will be exposed for sale and perusal.

It is also proposed in time to establish a Progressive Library.

Method of Floating the Concern.

That not less than fifty persons donate £1 each, to be considered as a gratuity, which fund in the aggregate will be devoted solely and entirely to the establishment of the affair.

To Work the Institute

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The Committee

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It is requested that all promises of membership and of subscriptions to the £50 fund, and all inquiries, may be forwarded to R. BUXTON 44, Princess Street, Sussex Street, Lower Broughton, Manchester, before the 15th prox.

It is also announced that a Public Meeting will be held to discuss the project and hear suggestions thereon on FRIDAY, December 3rd, at the Temperance Hall, Ordsall Lane, Regent Road, Salford, at eight p.m.

Committee pro tem. { Mr. CHISWELL, Mr. EDWIN HALL, Mr. THOMAS PERRIS,
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