INSTITUTION WEEK, 1880.

FROM SUNDAY THE 5TH. TO THE 12TH. OF DECEMBER.

EVERY SPIRITUALIST is earnestly requested to participate in the Institution Week exercises.

Friends who are isolated may sit alone on one evening during Institution Week to meditate on the best means of being useful in the Great Spiritual Work, and receive impressions how to proceed. Two or more Spiritualists may meet together, exchange views, and await impressions.

Where there is a medium, he may take part in the deliberations.

Let every Spiritualist endeavour to discover what is meant by the Spiritual Movement, and how he can best promote its objects; and thus be a faithful and profitable servant of the Redeeming and Enlightening Power, and an intelligent co-worker with Almighty God.

As a visible point of union for practical work, sympathy with The Spiritual Institution, its work, its instrumentalities and its needs, is warmly recommended. The Spiritual Institution has been a means of doing a great work for the Cause, and its usefulness may be greater in the future: help it and it will help you, and unite the Spiritual forces all over the land. The Medium, as the organ of Spiritual Teaching, is capable of unlimited usefulness by being widely circulated. The expense of the work at the Centre has been most inadequately met this year, and needs well deserved support.

This Institution Week Movement is not merely a money collecting affair. Its object is union with the spirit world, and with one another; but as a token of earnestness every Spiritualist is invited to contribute a small coin, if only one farthing, and sign his or her name on the subjoined Collecting Card—not necessarily for publication.

Much overwork and personal suffering has to be undergone in the course of the year, that the work of the Spiritual Institution may be maintained. All who have benefited by that toll and expenditure during the year, through the perusal of the MEDIUM, or otherwise, are respectfully reminded that a slight recognition, however small, would cheer loving hearts whose sole stimulus to continuous work is spiritual affection, and cause them to know that there is a fibre of a similar character running along the hearts of those with whom they are in weekly communication.

Friends! to whom the spirit world has revealed itself, this is the heat of a mighty conflict for the establishment of a true and noble Spiritualism. The Angel-world expects every man and woman to do their duty
A DISCOURSE
Delivered at Neumeyer Hall, Bloomsbury Mansions,
Hart Street, London, W.C.

MRS. C. L. V. RICHMOND
Under the influence of her Spirit-Guides, on Sunday
Evening, October 30th, 1880.

INVOCATION.
O, Thou Infinite Spirit, Thou ineffable Light, Thou
Divine Source of all blessing, Thou upon matter, kindles it with theglory of it self, and
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DISCOURSE.

THE INNER MEANING OF THE PHENOMENA
OF SPIRITUALISM.

Doubtless the casual observer considers that the
Phenomena of Spiritualism are chiefly and only valu-
able for the evidence which they afford to the senses,
and, through the senses, to the reasoning mind of man,
of an outside intelligence separated from the human
body. This is the commonly accepted and reasonable
explanation of the phenomenal phase of Spiritualism.
Sometimes too much importance is attached to this
phase; sometimes too little importance is attached to
it. There are those who accord it with the entire
value of the movement,—who say that, without that
which is called the phenomenal, (including, we must in
all fairness say, that which is also phenomenal intel-
lectually as well as physically,) the specific claim of
Spiritualism would be void; in other words, it would
not be an expression of spiritual power in a different
sense from that which is expressed by genius, or gen-
eral inspiration, or other admitted sources. There is
sufficient foundation for this argument, and it serves
for purposes of propagandism in Spiritualism, because
it appeals at once to the senses, and appeals to the
reasoning faculty of man ; and it declares that, pheno-
menal life being the basis of all purely scientific inves-
tigation, therefore this, or its expression in Spiritual-
tism is the only valuable portion for the scientific
and materialistic mind. On the other hand a large class
of spiritualists regard the phenomena as a stepping
stone, only, to that which is higher as they term it.
in other words,—that they are the alphabet of the
language ; and they justly claim that while once this
fact has been demonstrated, of existence beyond the
present life, all that class of manifestations which
merely continue to prove that existence, without mak-
ing any further knowledge, are no longer valuable
in the mind already satisfied. For such purposes as are
required for enlightenment concerning spiritual things,
then, for the phenomenal phase would not be servicable
if the mind travels very rapidly and desires to
take the next step. Then there is another class,—
who almost reject the phenomena, who declare that
low and vulgar, and that it detracts from the spirituality
of Spiritualism to say any more than is necessary con-
cerning these manifestations. All three of these state-
ments have some portion of truth, but each taken by
themselves is unfair to the other views, and all together,
with something added, may form an enlightened
belief by which to estimate the exact value of any manifest-
ation.

To all intents and purposes the life that you live is
phenomenal—that is, the physical form, the cell and
the tissues, the nerves and the arteries—everything
is connected with your human structure is phenomenal:
and the only question at issue between Spiritualism
and Science is not as to phenomena, but as to what
the phenomena indicate. Now, there are those who declare
that the phenomena of human life only indicate human
life and nothing beyond: that the intelligence, the ex-
cellences,—which longs for immortality,—shall pass as
insignificant as a dream, or the semblance of

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Nor is this all. Expression is valuable if it be
demonstrated that spirit can express itself through matter
independently of the usual organic conditions afforded.
And we contend that this is a prophecry for the future,
and that the phenomena of Spiritualism should be carefully
recorded ; that each individual observer should note down what he sees, and, as far as he
is able to do so, under what circumstances he sees
these things, to show in the future how the

THE MEDIUM AND DAYBREAK. DECEMBER 3, 1880.

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spiritual means life is to be found intermingled with that which you call organic and structural, and how as executing itself upon organic bodies may produce phenomena evidences even higher than those that exist in material form. To our view the language in which ideas are clothed is as much a portion of the spirit and the spiritual expression as the idea itself. To our view the artist clothes his form with colour with drapery with life in exact proportion as his mind can unite the visible with the invisible at his command amenable to his idea; and, when spirit so far penetrates matter as to make phenomenal existence a possibility, even though it be for an instant, it solves probations that must ultimately include the whole realm of science and the whole realm of philosophy.

Spiritually, the bases may be all alike, but—with what varied ramifications in nature does law express itself; and out of the earth, from different germs—What countles spring forth, accepting back the value of their own lives by the perfecion of form and colour. No one despises the violet because the ily is taller and whiter, nor is the lowest wayside flower that glлистs like a star unvaluable because the rose is red and fragrant. No one denies that in the multitude of nature's expression is the voice of infinite variety; and, being an expression of thought, every form which the spirit takes on in the form of matter express itself is certainly valuable, not only as an evidence of what can be created—not only as an indication of laws that were not supposed to exist, but also as the suggestion, a fine and subtle prophecy of dawning powers that will one day enable man to work wonders with the earth as indeed he has already; but more beside: the world of appearance will be discovered, invented, create, combine, in ever varying forms subtle and invisible forces of nature until they shall express his will. The spirit world does this, and the slightest manifestation of spirit in connection with matter is that which expresses the power of mind over the material substances of the universe. If done in harmony with, and in connection with the usual organic laws of nature and law of nature a type of plants and fruits thrive under the careful culture of man, and see to what perfection you carry this cultivation by adapting yourselves and your functions to the inner harmony and law of nature: but if flowers come out of the dirt more wildly, more spontaneously, more in the garden or created there to your vision,—What does this mean?—A loftier kind of husbandry than your gardens are yet aware of, a new and subtle process not yet familiar to man—something that awakens such glimmerings of future expression, and kindles the faith that man shall not always be doomed to travel along the silent yet arduous pathway of material discovery, but shall sometimes be batled in a flood-tide of life from spiritual sources.

Surely, that which expresses the love, the presence the power of the spirit world is valuable. You would not miss the lisping voice of the child though it be not clothed in the splendour of poetry, nor would you fail to have presented to you the peculiar nature and form of the spiritual presence that is near you by whatever memento it can command. A photograph does not take the place of the spirit that is behind, but it is an expression, and the more perfect the expression, the more valuable it is to both worlds. If any manifestation of spirit power be amenable to the sense of man it is valuable, and you should carefully put away from you the thought that any indication of this power is unworthy or frivolous or trifling. It is not so. The click, click, click that bears a message across the Atlantic would sound to an unskilled ear as of no meaning, but it may bear the fate of nations, it may contain the import of life and death, and may yield in its results that which shall bring peace or war to the whole world.

So, the indications that come from the spirit world—whether they be in the form of the tipping of a table, or whether they be in the form of any of these seemingly simple and often despised methods—must for ever continue to exist in the unseen side of Spiritualism, and, therefore, while you do not include that which is meant by the phenomena of the spirit world—it is valuable to know if the intelligence and of receptivity in which the mind is willingly to accept, is not prejudiced against, wages no war with any expression of thought or any manifestation of existence in the world. It is true that in the varieties of life here you say you do not wish to come into contact with all forms of life, but you might do so and might find some good in each. Those who are looking for blemishes will find them everywhere, but those who are willing to meet the world with the one single point of love will be sure to find it. So in every manifestation of intelligence from the spirit world—it is valuable to know if the intelligence be continued of the kind and order and unfoldment and degree and state that it left off here. Any thing less than this will not satisfy the human mind—and will not make you understand whether you are conversing with your friend or not. Anything less than this does not include that which is meant by the phenomenal side of Spiritualism, and, therefore, while you might not wish to take "Pete" or "Sambo" as a bosom friend, it is valuable to know if they are still in existence and if the same kind of intelligence insinuates them in the unseen side of Spiritualism in some by which the one single point of love will be sure to find it. These manifestations are not without—though sometimes these graces of mind appear presenting themselves—materializing forms—and you say, Of what value is this; it is nothing to me? But it is something in the link of life that binds you to the spirit world: that if Dante and Plato and Socrates and Homer are immortal, Sambo also has an existence after this, and that all things here and humblest are links in that chain of existence which can be repeated and presented to you as a variety in the spiritual life that is beyond.

We consider this most valuable, most important, and that you cannot be too reverent in seeking even for a
immortality is there created before you without the
life from central sun is a golden psalm of beauty.
organic life.
soil, is the preparation for the stem and stock to grow,
which the rose is the bursting of the shoot from the
earth, the planetary system, the starry
in a thousand times and never see
in what day nor hour, nor by what sign and
language, but the form would grow dear to you that
boring its love's tide upon the world, asking for recog.
expression, and brings the babe or the butterfly, the
a song may move to tears, but only its
silent trickling of the stream, only the very sight of
thing unusual will startle you to acts of heroism.
all others that you covet; for you do
bore the message.
which is not done in
familiar signs and tokens making up the complete
iments of spiritual existence and power. Such
there to phenomena; such is the indication of
our medium will leave you, and as you will go on in your usual pursuits of
Spiritualism, of phenomenal, of daily life, there should be something to link the whole subject together in your own minds as a grand whole that no part can be
a word spelled by the
alphabet from signals that came through a table—
despised tables and chairs that are so much talked of
that no priestly or princely power should circle round
the embodied and the disembodied human spirits.
Does he care how simple the—process that 
that message revealing the existence and the
human world is doing. The unusual
thing unusual will startle you to acts of heroism;
that is not done in
blessed is every form of life: the butterfly with its
bees and butterflies, sounds of music and sweet odours that take away one's outward breath and merge you
into the tide of inspiration, bearing you still high.

Oh, we have seen these trifles build their steady
beauties in the livius and minds of individuals. We have seen a word spelled by
an insect to you from the spirit world
a song move you to tears or prayers, but on or
what they do—that which is not expected—the whole of the universe aro full of atoms—no one sees them, no one
 knows them—no one can comprehend the atom so
small, so infinitesimal is this; but, from it and its
combinations the earth, the planetary system, the starry
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CHRISTIANITY STRENGTHENING ITSELF BY SPIRITUALISM.

THE REV. JOSEPH COOK'S LECTURES.

In the "Medium" for May 2, 1879, there appeared an article on the views of Ulrici on the Spiritual Body, extracted from "Monday Lectures" by the Rev. Joseph Cook, Boston. The position which this preacher occupies in the United States may be learned from Mr. Wetherbee's letter, and the report which follows.

Agreeable to the announcement with which that report closes, Mr. Cook has arrived in this country, and received a "welcome" at a numerous and singularly representative assembly assembled to breakfast at the Y. M. C. A., 180, Atlantic Avenue, on Friday, October 15. As is reported in "The Christian" of October 21, nearly all of the various Christian sects were represented, and we quote the opinion of some of the speakers to show in what light Mr. Cook's work is appreciated, and also to show that the high value of that work is derived from the facts of Spiritualism.

Mr. C. H. Spurgeon, in a letter, regarded Mr. Cook as a "distinguished and useful teacher," and said:

I hope England will be favoured with some of those confirming words which have been so useful to the staggers, and those confounding arguments which have scattered the designing sceptical bands.

Mr. George Williams, who convened the meeting and presided, in the course of his opening remarks:

There were many Thomases in these days—a true apostolic succession of doubters, and Mr. Cook had been clearly reared up by God to help those disciples of weak and wavering faith.

Rev. Dr. Stanton, Bishop of North Queensland, speaking of Mr. Cook's Monday Lectures, said:

They were valuable, not only in refuting the antagonists of the truth, but in fortifying the faith of the preachers of the Gospel. In this age the faith of the Christian must be based on intellectual belief, and though the pulpit was not a place for argument, the preacher was enabled by such helps to deliver his message with a firmer assurance.

Rev. Dr. Rigg, who spoke as mouthpiece of the Methodist community, commended Mr. Cook's lectures, and regarded the work of Mr. Cook in Boston as one of the best possible omen for the good of America and the whole world.

Rev. H. W. Webb-Peploe, "a representative of the cultured and aristocratic West-end," alluded to the completion of the work that the clergy of the day did not in their preaching set forth the grounds on which the dogmas of their faith rested. He did not think this was part of the duty of the pulpit, and yet he was thankful that the Sunday-schools, where certain men were manifestly set apart and fitted for such a work, had recognised such an one in Mr. Cook, and earnestly prayed that he might be led by God in his endeavours to set forth the grounds on which the dogmas of their faith rested.

Dr. Osvald Dykes, Presbyter, said:

With many others in this country he had thanked God for raising up such a doughty champion of the truth, and one who had himself evidently fought his way through the questions that troubled men's minds, and had been guided at last by the constant touch of Christ's pierced right hand. Therefore, on the authority of mere reason, I know this 31st year of our quiet studies, and have not had the pleasure of reading the bibliographical notices of Mr. Cook.

Rev. W. M. Statham, Congregationalist, was thankful for Mr. Cook's defence of the faith which was a philosophic one. Many Christian hearts and minds were burdened with a sense of wrongs, having current speculations and unbelief, and he looked for much benefit to such from the philosophy of Mr. Cook. Mr. Cook had come to the rescue of religion in a novel and peculiar manner. Secondly, that the new weapon of Allama poetry is...
daughter of light and truth; but the crowning incident in my notfall is the acknowledgment of the Indian. Mr. Cook has acknowledged "winnowed residuum" of fact in the spiritual phenomena. Mr. Cook, though a revealer, is one of the most distinguished lights of the evangelical church. He comes to the rescue of religion of the orthodox order from the terrors of Science. He speaks with the voice of the prophet of Boston: if we may use the expression, at the start, and his three seasons of Monday noon lectures have grown into institutions, packed full, not for fashion or for science, not for the Indian's sake, not for the revelations which church has to offer? [It is admitted by the liberal church, who claim, on the scientific plane, that he is now a natural son, question. He has just as much of his natural sym- pathies, and outrights such as would draw his fire; but that is no matter in this connection. He has given the ring of his pocket tribe in the Indian Bureau. The ring was around his head, went to Washington, and found the chief of the picked tribe in the Indian Bureau. His mind in some way can move matter without physical contact."

Speaking of the legislation pending before Congress, Mr. Cook, in a letter from Brighton Eves, also gives a bearing description of the death of his brother, Eide Smoke. Let us call to mind the date and the place, Monday, November 6, 1865. The name given was Big Eide Smoke, as a permanent stigmat to the Indian Bureau.

Another prayer by Rev. Isaac Gray, Mr. Cook took up the narration of his main subject, "The Scientific Treatment of the Biblical View of the World."

An account of certain experiments observed by himself.

No one knows how why I have all my life been of much of all quacks, the theological quack—the quack who supplied my name to the rescuer of the poor and the comforter of the downcast. In the library of Mr. Eves Sargent, the 1812, but am not sure. Warner Cook. This date was not in the meeting and did not express the desire to visit him. He needed no words to return to his usual state.

7. The whole matter, not only the tricks they were quite in response to my question, and was as follows: 1812, but am not sure. Warner Cook. This date was not in the meeting and did not express the desire to visit him. He needed no words to return to his usual state.

8. In the second experiment the psychic closed the door on the night after they had been washed with a wet sponge.
1. My attention was several times diverted from watching the psychic by his requiring me to put my pencil on the pellets and pass it slowly from one to another of them.

2. Two or three times during the evening the pencil was moved without contact by the psychic or by his requiring me to put my pencil on the pellets and pass it slowly from one to another of them.

3. The psychic was easily offended by any test-conditions suggested by the company, although he finally adopted the brass clamp and the lead and refused to use them.

4. The psychic's friend brought to the room the slates which were used, and my slates were not employed at all in the experiments.

5. In these experiments there is nothing to decide whether the force which moved the pencil was exercised by the will of the psychic, or by a spirit, or by both; but, in spite of the unanswerable claims of the and the assertions of the observers as to the possibility of explaining the writing without the use of either matter, it is impossible to escape the conclusion that the writing was caused by some mental influence, for which not even the best of test-conditions can supply an explanation.

[continued on page 770]
SUBSCRIPTION PRICE OF THE MEDIUM
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All orders for copies, and communications for the Editor, should be addressed to Mr. James Burns, Office of the Medium, 15, Southampton Row, Holborn, London, W.C.

The Medium is sold by all newsagents, and supplied by the wholesale trade generally.

Advertisements inserted in the Medium at 6d. per line.

Legacies on behalf of the Cause should be left in the name of Miss Burns.

SEANCES AND MEETINGS DURING THE WEEK AT THE SPiritual Institution, 15, SAPTONlOWN ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.
FRIDAY, DECEMBER 3, 1880.

NOTES AND COMMENTS.
This number of the Medium is valuable and explicit on the phenomena. It would appear as if Mrs. Richmond, Mr. Cook and his friends were all inspired to do the same work in the same way. Mr. Wetherbee's letter and communication have come in handy. It is a pity that this number of the Medium cannot be circulated in thousands amongst those who will attend Mr. Cook's meetings during his visit to this country. He bares his dogmatic gospel on spiritual phenomena and bolsters up the Bible by it. Truly the world moves.

The divines who welcomed Mr. Cook talk as if they were spiritualists. After a phrase or two and read it as the report of a spiritualistic conference over the labours of an eminent trance medium, and the form of thought would fit in admirably. That religion requires intellectual patterns to walk through the mud of materialism is quite a new idea for a Bishop. Who will say that Spiritualism has no influence in the world when Divines of all sects are preaching it, and when the man they have met to honour devies his chief claims to their admiration from his knowledge of and tact in using spiritualistic facts and arguments in favour of spiritual existence.

Many have asked for an Institution Week collecting card. We give one to each reader this week. Peruse carefully the Annual Address printed on another page, and use the card to draw from every true-hearted spiritualist some slight token of good feeling towards our work, which has so well repaid similar investments in the past by the good work it has done. It has many more important services to perform in the future; stand by it faithfully as hitherto.

We have received many kind and sympathetic letters and not a few donations—small mostly but heartily given—to our new printing work. We regret that the eleventh hour has arrived, and we have not been able to give these kind friends more attention. We have have had to neglect correspondence almost entirely, but as our work becomes familiar we will have more time for other duties. We are asked how we can attend to this new branch when we are busy before. By working at night and spending less time in lecturing. We make eleven and twelve days in the week and two lives into one. This is burning the candle at both ends, but if the moneyed people won't do some one must do it for them, or the world would still altogether. We arc thankful that we are helped with strength and skill to tell and succeed. Thanks to all friends.

We have received two sound honest books from Collins and Richardson, entitled "The Scientific Basis of Spiritualism," by Mr. Surgeon, is a synopsis of all facts, arguments, and tests, by scientific men and others as to the occurrence of the phenomena, and the truth of spirit communication thereby. Mr. Surgeon is a good solid literary worker, and his presentation works not only one of the best he has given to the world, but the most comprehensive and useful in the whole range of our literature. It should be in the library of every Spiritualist, with the hands of every investigator. The other book is "Witchcraft, New and Old," written by Mr. Arthur Putnam. This writer is one of the veterans of our Institution, and acquires himself with much credit in the present issue. The psychological information imparted by his pages gives a new light on the mistaken conclusions of the past, and also needed relections on that which is transpiring around us. These bulky volumes may be obtained post free on trading 7s. 6d. each by Post Office Order to Colby and Son, 4, Montgomery Place, Boston, Mass., U.S.A.

INSTITUTION WEEK, DEC. 6th, TO DEC. 18th, 1880.
Meetings at the Spiritual Institution, 15, Southampton Row, Holborn. To commence at 8 o'clock.

Friday, Dec. 3, Mr. and Mrs. Brain trance medium, will sit with their usual circle and give a sitting. Collection, the close.

Monday, December 6, Miss Samuel will address a meeting at the Institution in aid of the Spiritual Trance Fund and deliver an address under the influence of spirit guides. After which they will be a conference. A free invitation is given to gentlemen and ladies interested in spiritual literature.

Tuesday, December 7.—Mr. Towns will give a chiropterian seance for which he is so well and favourably known and power is on the increase. A collection towards Institution Week Fund.

Wednesday, December 8.—J. Burns, O.S.T., will give a lecture on "Spiritual Polity and Mutual Aid in Spiritual Work" and deliver an address under the influence of spirit guides. A collection towards Institution Week Fund.

Thursday, December 9.—The O.S.T. School will be glad to welcome friends and lay before them the merits of the system. An offering towards Institution Week Fund.

Friday, December 10.—A phrenological lecture by J. Burns, O.S.T. Many persons who have an enthusiasm will go towards the Institution Week Fund.

Tuesday, Dec. 14.—Mr. Towns will hold a seance at his residence, 1, Albert Terrace, Cholsey Road, Islington. To commence at 8 o'clock.

Mr. F. O. Matthews has offered to give one or two seances. Will some friends kindly invite him to do so at their houses and secure him a good audience?

At 6, Zelzard Row, Roman Road, Old Ford, on Saturday, January 2, 1881, at 7.30 p.m. prompt. Mrs. Knight will hold a seance for the benefit of the Spiritual Institution. Mr. Soupe medium.

PROVINCIAL ARRANGEMENTS.

BURNLEY.—Dr. Brown, 50, Standish Street, writes,—Ye guides have promised, all being well, to give two seances of Sunday, December 12, in aid of the Spiritual Institution—the afternoon at 2.30, and 6 o'clock in the evening. All spiritualists and interested in spiritual literature are cordially invited to attend.

KIRKCALDY.—Mr. A. Duguid will hold a seance at his house, 15, Oswald’s Wynd, on Sunday evening, December 5, at 8 o'clock.

LOWESTOFT.—Mr. Dowling makes suggestions.

LIVERPOOL.—Mr. Wightman is making arrangements. To be held at the beginning of this week. Several persons are being held, of which we have the particulars.

THE CHRISTMAS NUMBER OF THE "MEDIUM" Will appear on December 17. It will be full of remarkable matter of unusual interest. Last year we gave a photographic view. We will not attempt any extra this year, but give full contents of such a character as to render it acceptable to respectable Spiritualists and outsiders at the approaching season.
Having had such grand materialisation phenomena through Mr. W. Eglington when at the Cape in 1878-9, I did not care to ask for materialisation knowing the difficulties and dangers connected with it, and for the sake of curiosity no advanced Spiritualist would wish to tamper with such gifts just to satisfy idle curiosity. Thank God, I have got past the phenomenal fever, although I thoroughly appreciate and consider it necessary for experimenters, but our being thoroughly convinced it is a waste of time and energies to sit for the same thing. On Monday my guests went to see the different sides in and about our city, which I was acquainted with. With many of my ideas in reference to the Movement in general, and the establishment of a sort of freemasonry amongst true believers, which coincided with their views. I found Mr. Smart a very excellent standard of an ecclesiastical Spiritualist, and Mr. Spriggs the type of a pure and honest sensitive, and one that I could really love. It is not at all improbable that one day they may visit our city for a short time.

Bunns T. Hovinson.

2, New Street, 10 November, 1880.

AN INSTITUTION WEEK MELODY.

"Where your treasure is, there will your heart also."—Luke, XII, 84.

"Sell that ye have and give"—Luke, XII, 34.

To him who can dispense
The knowledge of the spirit-life,
Pure and without a stain off offense.
Spend not on greedily alive of self
That which might aid to guide
Now travellers to the ways of peace,
And save from sin and pride.

Is there a treasure found
In "bags which were not old?"
Grudge not the toil of his reward:
Is your true "treasure" found
Now travelling ways of peace,
And save from sin and pride.

Angels at "circles" met,
And spirits greetings given.
These are indeed the sweet fore-taste
Of sweeter joys in heaven.

With willing heart and hand,
As God had given us "bread,"
And work for truth and light.
A "treasure" stored on high
Is money here well-spent.
Is time improvd, and brethren saved—
Such "gifts" to God "are lent."

Angels at "circles" met,
And spirits greetings given.

Since where our "treasure" is,
There "found" our hearts will be,
Gladdly we scale the upward steep
Trust ing, Our God, in These.

"CARMIL."
If prayers are in modern times besought by spirits in a juridical state in the next life, we can understand what was meant by praying to spirits in prison.

If bad spirits are near we must not wrestle with them, but rather against principalities and powers, against the rulers of the darkness of this world, and against wicked spirits in heavenly places.

If modern evidence proves that the soul of man can communicate with the souls of the departed, we can understand that he who has neglected, except in so far as it aids him in getting a living out of the Spiritists—but he is the factotum of all the Winklists, who may, like himself, have taken up the livery of Spiritualism, who is above nature.

The highest form of spiritual influence is that which the scriptures call communion with the Holy Spirit. This is open to all who have no connection of total, affective, and irreversible surrender to God.

If hands appear among modern psychical phenomena, we can understand why Watkins used a slate magnetised by himself is not to be wondered at in a crucial experiment. If Mr. Cook went in for experiment and then blames Spiritualism with the odium which such conduct, on the part of investigators in Spiritualism in contrast with it.

In his language and estimate of the process he carefully avoided the terms and form of thought used by Spiritualistic. He calls Watkins "a psychic," not a medium, and allies the phenomena to a mere physical effect, and not at all a spiritual result.

Here he shows the "prejudices of the narrow specialist," and almost claims to be what he denounces—a theological quack. He wants to take all the advantage of these manifestations, and yet he does not give them credit for containing the god he wants to take advantage of. He draws from the facts the conclusion, because of the low man upon which mediums live, and the fact that evil spirits communicate. This is not the fault of Spiritualism, but the fault of these experimenters who sit with mediums—experimenters who, like Mr. Cook, approaches the subject as materialistic agnostics, seeking for phenomena merely, but denying spiritual influence in the matter. The Mr. Cook, who has undertaken to investigate Spiritualism, is a dictator. Mighty issues depend upon his secretarial discretion. He makes and unmakes organisations. By pulling wires he turns throughout England and the world to serve the spiritual world. Mr. Cook attempts at being a dictator. He makes and unmakes organisations. By pulling wires he turns Spiritualism out of the Spiritualists—but he is the factotum of all the

COMMENTS BY THE EDITOR OF "THE MEDIUM" ON MR. COOK'S CRITICISMS OF SPIRITUALISM.

The facts described are such as have been witnessed throughout the world by various persons in various parts of the world. With Slade visitors took their own slate and had them filled with writing while they lay on the table; writing was also obtained when the slates were held in front of the table, and the end of it all is that Spiritualism is in the ascendant and Spiritism is forgotten, except as a reproach. When Mr. Winkle and his friends begin to write so much when we sat down to consider a brief paragraph, it appears our "guide" took the matter out of our hands—to whom be all the credit.

We beg pardon, Mr. Winkle and readers. We did not expect to write so much when we sat down to consider a brief paragraph, but it appears that was done without us. If a person is looking for something to do, he is apt to devise a way for his own interest, and he is tempted to open his mouth to show the chance to cheat, and he is constantly on the lookout for a way to make his pulpit article appear to advantage by depreciating Spiritualism in contrast with it.

This course is neither creditable to Mr. Cook as a candid truth seeker nor commensurate to the creed he holds, and in defence of which he first undertakes Spiritualism in the method of experiment and then blames Spiritualism with the odium which such conduct, on the part of investigators in Spiritualism, is an evil thing. That Watkins used a slate magnetised by himself is not to be wondered at in a crucial experiment. If Mr. Cook went in for experiment and then blames Spiritualism with the odium which such conduct, on the part of investigators in Spiritualism, is an evil thing.
communications and the consistency of Mr. Cook. He says the spiritual Christ he apparently has no perception of, and the Watkins proves it; his idea of atonement would overthrow the phenomenalism of Spiritualism, also the materialism of the physicists, and yet lie himself remains as parented and as the whole they are. But it would not be difficult to prove that thousands have been made less of libertines and infidels by Modern Spiritual influences. It is not concealed by the better class of Spiritists that a large proportion of mediums say, "Spiritualism is not a ‘better class’ of any kind of people would harbour such vile ideas about their brother man. We have already shown the common or vulgar influence out of the question, and does not feel the personal responsibility of the spiritual conditions which he himself introduces into the circle. Such carelessness as to conditions and the fitness of environment may prevent its actual contact with the conditions being at the basis of the phenomena, it is not to be otherwise than expected that evil spirits should manifest, and the onus of proving that phenomena should be given to Mr. Cook. In many cases feels the thought of the sitter as plainly as if he said to the medium boldly, ‘You are a scomdrill; I will warn you to be more cautious.’ But the medium not does, if he can, sometimes retaliate to ‘serve him out,’ and that evil spirits do not come to the rescue of a poor medium. His passions have thinned the planet, the defenses by the unseen power of Christ and Mr. Cook’s. Nearly all of the phenomena that have been set down to fraud have been indeed ambiguous phenomena, but the poor medium remains as parented by the influence of the accusers that sat with them. In other cases mediums have been influenced to act unfairly because of predispensing psychical influences. Mediums who are so influenced are demoralized, but don’t lay the blame at the feet of Spiritualism, but let each investigator honestly appropriate his share.

This introduces the question of the trustworthiness of the communications and of the consistency of Mr. Cook. He says God is a thinker, therefore a person, and presumably can communicate only through Christ and not through the medium or individuals he should have said, and can hover round and convey messages to man. If so, then, to hinder all spirits from communicating according to the conditions afforded them? It is rather preposterous teaching to build your faith, Mr. Cook, upon the supposed communion of Christ or a martyr, ‘messages which you have no means of testing.’ — and the onus of proving that phenomena should be given to Mr. Cook. In many cases feels the thought of the sitter as plainly as if he said to the medium boldly, ‘You are a scomdrill; I will warn you to be more cautious.’ But the medium not does, if he can, sometimes retaliate to ‘serve him out,’ and that evil spirits do not come to the rescue of a poor medium. His passions have thinned the planet, the defenses by the unseen power of Christ and Mr. Cook’s. Nearly all of the phenomena that have been set down to fraud have been indeed ambiguous phenomena, but the poor medium remains as parented by the influence of the accusers that sat with them. In other cases mediums have been influenced to act unfairly because of predispensing psychical influences. Mediums who are so influenced are demoralized, but don’t lay the blame at the feet of Spiritualism, but let each investigator honestly appropriate his share.

Mr. Cook, in order to condemn Spiritualism and show the super-excellence of his own theological hobby, has to invent certain men of straw and knock them over. Spiritualists never said that Spiritualism is new, any more than Mr. Cook’s notions were new when they were introduced, as he says, 1500 years ago. St. Augustine said Christianity—that is, Spiritualism—as old as the world. Nor do Spiritualists hold that Mr. Cook’s mediumship is anything more than an occasional bit of Spiritualism. These simply point out some of the relations of mind and matter, or spirit and matter: but from the Latin, the idea of materialism seems to be the end. The glory of the very Godhead, and minister with the redeemed around the throne of the Most High. Spiritualism, in short, includes the whole of so-called theology. If Mr. Cook’s views are true and are better acquainted with Spiritualism, he would not be quite in such a hurry muddle over the ‘vicarious atonement,’ which, in attempting to explain, he further mystifies. The relations of the individual soul to the infinite is too deep for a thinker in Mr. Cook’s present position, He justifies. The relations of the individual soul to the infinite is too deep for a thinker in Mr. Cook’s present position, He justifies. The relations of the individual soul to the infinite is too deep for a thinker in Mr. Cook’s present position, He justifies. The relations of the individual soul to the infinite is too deep for a thinker in Mr. Cook’s present position, He justifies. The relations of the individual soul to the infinite is too deep for a thinker in Mr. Cook’s present position, He justifies.

In conclusion, we think Mr. Cook for his small—very small—mercy. At the same time he lays on the hard heavily, and, as we have shown, in ignorance and malice. We make our remonstrance, however, not out of any personal animosity, but out of a desire to see Mr. Cook and Spiritualism be seek better ac- quainted. He is doing a good work with the materials he has acquired. We think he might do a still better service by studying the best available books from his own creed, and is not the most lasting. The “Asses” is the most lasting. The “Asses” is the most lasting.

MRS. OLIVE: HER SUCCESSFUL WORK.

To the Editor.—Dear Sir,—I have just attended Mrs. Olive’s Monday evening seance, where I found about a dozen ladies and gentlemen assembled. “Mary Stuart” opened the meeting with a few kind words of greeting and benediction. Spiritualism was consulted by many, who obtained information and advice on various matters. “Dr. Forbes” then commenced his work of liberation and disembarrassment of the phenomena. All present spoke to me of having derived great benefit from his treatment. These seances are conducted quickly week after week throughout the year, and yet the neighbourhood is innocent of the knowledge of them. Nevertheless, things are done which deserve a world-wide fame. True, it is only healing,—only the relief of suffering, with a few words of comfort, consolation, and advice thrown in. But then, all is done by the spirits of those who have gone before us to the better land, as any candid person may soon ascertain for himself, if he will only take the trouble. Mrs. Olive is not only an eye witness of all the phenomena but knows and can do what the spirit himself may make use of it for the blessing and comfort of others. Let none fear to encounter deception at 121, Belinha Crescent. This is the case. Mr. Cook will only add, that the number of her controlling spirits is many of whom have given satisfactory proofs of identity. As men and women are partially redeemed while they remain on the throne of God, the whole of Spiritualism. The spiritual Christ and martyrs also are persons, and Q p Q i u q a m-. jw 9 B  what, then, is to hinder and hear His replies. Another assured me this morning that she feels His presence “when he is with her. She then asks, ‘Is that the spirit?’ The one thing that Mrs. Olive could not accomplish, that the intimate knowledge he seemed to have acquired; his identity. We do not believe in Mr. Cook’s method of investigation, and do not in general to the human mind. Let him strive to shut out all class prejudice arising. He is doing a good work with the materials he has at his house, 13, Oswald’s Wynd, on Tuesday evening. Decem-
THE INTERNATIONAL PARIS ANTI-VACCINATION CONVENTION.

The Editor.—Sir,—In a recent issue of your journal I alluded to some meetings held in this city, and I beg to state that I have just returned from a visit to Paris, made with the object of ascertaining how far the anti-vaccination movement was progressing. I found that several important meetings had been held, and that the subject had been brought before the French Medical, and the leader of the anti-vaccination movement in France, Dr. Bouchard, the president of the French Medical Society, had given an address on the subject at the National Medical, and the leader of the anti-vaccination movement in France, Dr. Bouchard, the president of the French Medical Society, had given an address on the subject at the National Medical Society, with great success. I found that the anti-vaccination movement in France had been decided by a Congress, held in London, in the month of November, and that the preparation of a memorial was to be sent to the chief of all nations, where vaccination is at present enforced.

Dr. Herbert Bouchard (of Belgium), Professor A. Vogt (of Bern, Switzerland), and Mr. W. J. O'Grady (of Edinburgh), and several medical gentlemen of Paris have signed their adhesion to the project, and the promoters hope to obtain the United States of America.

I shall be pleased to receive communications from those who desire further particulars of the subject, or who wish to join in the anti-vaccination movement.

Yours faithfully,

WILLIAM TEBB.

THE MEDIUM AND DAYBREAK.

SEANCES AT MR. AND MRS. HERNE'S.

To the Editor.—Sir,—In a recent issue of your journal I alluded to this subject. In the last two months I have attended several seances held in this city, and I wish to state that I have just returned from a visit to Paris, made with the object of ascertaining how far the anti-vaccination movement in France was progressing. I found that several important meetings had been held, and that the subject had been brought before the French Medical, and the leader of the anti-vaccination movement in France, Dr. Bouchard, the president of the French Medical, and the leader of the anti-vaccination movement in France, Dr. Bouchard, the president of the French Medical Society, had given an address on the subject at the National Medical, with great success. I found that the anti-vaccination movement in France had been decided by a Congress, held in London, in the month of November, and that the preparation of a memorial was to be sent to the chief of all nations, where vaccination is at present enforced.

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Yours faithfully,

WILLIAM TEBB.
GOSWELL HALL, 200, GOSWELL ROAD.
(Near the "Angel," Islington.)

Last Sunday morning, Mrs. Baldwin again met a goodly number of friends, and gave diagnoses of their diseases. The advice she gave was interesting to all.

In the evening Mr. Morse's guides gave a trance address to a large audience. Mr. readings, and diagnostics, were performed.

On Sunday evening, Mr. Pearce will deliver his third lecture on "The Pyramids of Egypt." These lectures have created a great interest.

On Sunday, Dec. 5, Mr. McKenzie will open the subject, "Does the Spirit of Man always Dwell in Him?"

On Sunday evening next, Mr. Pearce will deliver his third lecture on "The Pyramids of Egypt." These lectures have created a great interest.

On Sunday, Dec. 12, at 7 prompt, Mr. Turpin, of the Christian Science Society, will reply to Mr. Bradlaugh, "Jesus and his Apostles Benefactors of the World."
PROSPECTUS.

PROGRESSIVE LITERATURE PUBLICATION FUND.

For enabling Depositors to obtain any quantity of the CHOICE WORKS ON SPIRITUALISM AND PROGRESS AT COST PRICE, AND WITHOUT INcurring ANY RISK OR LIABILITY.

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PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION,
18, SOUTHAMPTON ROW, LONDON, W.O.

For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular interest. The demand for a current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report," a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put into circulation—works which could not have been given in the old way by years of advertising and the expenditure of four times their production cost.

The "Memorial Edition of Judge Edmonds' Letters on Spiritualism" furnishes another example in which, on the subscription principle, each parcel of the work produced, the savings being less than the price charged for the cheap department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan. The complete work will take one to two years of previous publications.

This plan has been so strikingly successful and has given such wonderful results that the most liberal friends of the movement have urged its more extended adoption.

Establishing the "Progressive Literature Publication Fund" two years ago was thus envisaged. To the present plan, and, in the distribution of valuable works of universal interest in such a manner as the expenditure of any given sum of money will produce the greatest result.

To be successful in the economical production and diffusion of literature the following principles are suggested: first, that all the capital necessary for the publication of any given work shall be devoted; secondly, that a subscriber who has paid in one instalment should be the first to receive the work, and that the next instalment shall be paid in the same month; thirdly, that the cost of the work shall be inclosed in the work; fourthly, that the publisher should make a profit of one-sixth of the cost of production; fifthly, that the capital invested in this literary enterprise should be of the order of that of the "Memorial Edition" of Judge Edmonds' Letters on Spiritualism; sixthly, that depositors throughout the United Kingdom should be allowed to receive the works they have paid for at the lowest cost price, and as soon as the works are returned; seventhly, that depositors shall have the privilege of borrowing books at subscription price to friends and neighbours; eighthly, that at all times depositors shall have the privilege of borrowing books at subscription price to friends and neighbours; ninthly, that the profits of the fund shall be devoted to the support of literature; and, tenthly, that the depositors shall have the privilege of borrowing books at subscription price to friends and neighbours.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price can be sold for half the cost price.

The "Dialectical Report," for example, was sold to subscribers at 15s. per copy, but to the public at 5s., and as soon as the work was a success, the subscribers were allowed to sell the books for 4½d. to others. The "Searches" of Mr. Crookes are also being issued on the same plan, the complete work taking one to two years of previous publications.

There is no copyright on the "Letters and Tracts" of Judge Edmonds; but there is the prospect of an extended circulation would be greater.

The "Letters and Tracts," which is the screw that keeps down all truly progressive enterprises. By the present plan of publication, Spiritualists and others building up a "Progressive Library and Spiritual Institution is the best possible guarantee against the depositors taking out the balance due to them at any future time.

First.—To supply dealers with stock on the lowest terms.

Second.—To supply banks with stock on the lowest terms.

Third.—To supply banks with stock on the lowest terms.

Fourth.—To supply banks with stock on the lowest terms.

Fifth.—To supply banks with stock on the lowest terms.

Sixth.—To supply banks with stock on the lowest terms.

Seventh.—To supply banks with stock on the lowest terms.

Eighth.—To supply banks with stock on the lowest terms.

Ninth.—To supply banks with stock on the lowest terms.

Tenth.—To supply banks with stock on the lowest terms.

All communications should be addressed to Mr. J. Brann, Managing Representative, 15, Southampton Row, London, W.C.

RAPHAL'S PROPHETIC ALMANAC AND EPIPHANY.


London: J. E. Catty, 12, Ave Maria Lane, E.C.

YOUNGER, Mesmerist and Healer, removed from Woodford, Essex, to the House, in Bush Road, W., four minutes' walk from Notting Hill Gate Station, where he can be seen exercising his mesmeric powers, with marvellous success. Restoration and Healing taught, with the most positive results, on the principles of home-use or self-treatment. Office hours—Monday, Tuesday, Thursday, and Friday from 2 to 6, and from 9 to 12.

A SEANCE for CLAIRVOYANCE and TRANCE at PRICHARDS' 10, December Street, W.C., Tuesdays at 3 p.m.

WANTED, the Address of a Clairvoyant person who can, on request, deliver discourses. State charges for same. Advert. London.
Hath not thy heart within thee burned
Heaven is here; its hymns of gladness
From realms supernal, fair and bright
Fainting on the breath of evening
Guide me, O Thou great Jehovah
Friends never leave us, those who call
Forward the day is breaking
Come they, when the shades of evening
Clay to clay, and dust to dust
Arrayed in clouds of golden light
Eternal Source of light and life
Calm on the bosom of thy God
Native land
Native land of contentment.

The Scope of the "SPIRITUAL LYRE" may be judged from the following classified Index of Selections:-

CONTENTS OF THE "SPIRITUAL LYRE." (Sold separately: Paper, Ed., Cloth, 1s.) INDEX OF FIRST LINES.

All men are equal in their birth
All men are equal in their birth
Anna had a ring of golden light
Annulet of the minstrel meads
Annul'd to the minstrel meads
Angel bright are drawing near
Angel bright are drawing near
Angel bright are drawing near
Annulet of the minstrel meads

...803...

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