

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



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

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

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THE EXTENDED CIRCULATION OF THE "MEDIUM."

In occupying the columns of the MEDIUM from week to week, we have to keep two objects in view: first, a statement of the facts and teachings of Spiritualism; and, in the second place, suggestions for extending the means whereby these teachings may be introduced to new inquirers. A very small proportion of our readers, it may be, think only of the first object, and having satisfied themselves as fully as possible with the newest facts and the best thoughts, they care little for the necessities of others, and may regard as an intrusion all efforts made to secure a wider weekly auditory. We are quite certain that the very opposite is true of the great body of the more intelligent of our readers, and true Spiritualism, we think, demands such services. Spiritualism is not simply an intellectual investigation, to be prosecuted for purely personal satisfaction, but it is a broad humanitarian reform, and educates the philanthropic sentiments of its adherents as well as their intellects. Its commandment is, "Love thy neighbour as thyself." And having learned the value of spiritual truth, the possessor is simultaneously fired with the desire to extend similar benefits to all within his reach. This is our apology for introducing to our readers a method for increasing the circ-



"JOHN KING," A MATERIALISED SPIRIT-FORM.

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lation of the MEDIUM, and soliciting their kind services therein.

In a very few weeks, viz., on Jan. 7th of the New Year, the MEDIUM will be published at ONE PENNY. This great reduction it is hoped will at once, and increasingly during the year, introduce spiritual teachings to hundreds and thousands of minds who would otherwise be deprived thereof. We regard the spiritual light of this age as God's special revelation to the people of the century, his highest gift to the present generation of his children. All who have received this gift are stewards thereof, and responsible for its administration to all who require it.

Furthermore, the hold of traditional faiths founded on past revelations is loosening, and leaving the human soul without even the faulty guidance which external influences supply. But at such a juncture, providentially, there comes a new Spiritualism, the germ of a native-born religious system, superseding the traditions of the past, and placing mankind in a more enviable position than those who have lived at the development of any former era. Thus viewed, our work is such as to enlist our highest enthusiasm and evoke a devotion more sublime than the page of history has yet recorded.

What is our position?

We are workers with God in the very highest department of his divine ministrations for human necessities. How many millions of times has the gaze of the enrapt spiritual student been directed backward to those ages when prophets, apostles, and great spiritual lights beamed upon ancient peoples? How they have longed from their innermost souls that they could have been present to have witnessed such works, to have heard such benignant wisdom, such scathing rebukes of tyranny and hypocrisy, have witnessed such heroic devotion, and experienced those sublime and exalted spiritual influences; but these circumstances can never be recalled except in imagination. The real scenery and action necessary to supply such demands for the soul happily exist around us now, and the pulses of our inner life may throb with the highest purposes of divine love and wisdom, if we will only sympathetically relate ourselves thereto, and enjoy the supreme advantages scattered at our feet.

Let us hope, like many in the past, we do not, as Spiritualists, shut our eyes to the magnificence of the scene in which we participate, or more culpable still, take up hostile arms against the work of God among us.

Based upon these considerations, which we hope will find an echo in the mind of every reader, we proceed at once to enlist the sympathies of all in the grand work of making Spiritualism the thought of the age, and its eternal truth the guide of men's lives. Every person has a special work to do in such a cause, with which we do not desire to interfere, nor would we venture to dictate to any soul how it shall deport itself in service rendered not unto man, but unto a higher Master. There is, however, a common ground upon which we all can meet, and with which we are intimately related. We refer to the organ—the MEDIUM—which, while it does not interfere with the personal work of anyone, supplements the exertions of all, and is oftentimes a means of eliciting personal devotion when no other incentives to work in the cause present themselves. Our hope is to see the MEDIUM the leading religious paper of the people of this country, which must necessarily be the case if Spiritualism in its highest form is to become a general question. Such a career is really in the hands of our friends. By their aid and devotion, it may be very much promoted; and from experience, knowing that a vast number of those who read our columns are as deeply interested in the success of the paper as we are ourselves, we unhesitatingly suggest to them means which we have in contemplation for mutual work in developing the uses of this paper to the movement.

The leading idea which presents itself is that the newspaper trade should be enlisted as widely as possible as an agency for giving the MEDIUM universal circulation. News-agents are every day becoming more willing to supply copies, show them in their shops, and even exhibit a placard of the contents. Recently we have had sent to us the names of quite a number of booksellers who are willing to exhibit a placard, and to whom we post copies weekly. We ask our friends to proceed in this work, to desire their news-agent to exhibit a placard, and send his name and address to us, that we may supply him therewith.

The next duty will be to secure to such news-agent as many customers as possible for the MEDIUM. This work of personal canvass has been well attended to by some, but it is capable of infinite extension, and if it were duly prosecuted by all, our circulation might almost immediately quadruple itself.

When local friends can afford it, they should also allow one or two copies to remain at the bookseller's upon sale, and take them off his hands if he does not find a demand for them. A great number of sales are lost every week by the news-agent fearing to specu-

late, and therefore having too few copies to meet the demand. All the back numbers of recent times are in print, and if the paper is not secured on the week of issue, it may be had by re-ordering it. Our readers should urge their news-agents to be prompt in procuring back numbers required.

To these arrangements we have instituted another. A two-page hand-bill has been prepared, bearing on one side a portrait of "John King," the materialised spirit so frequently seen through the mediumship of Mr. Williams; and on the other side, a general prospectus of the MEDIUM. This handbill we print in connection with this article. We are printing many thousands of it, and are prepared to supply it in any quantity to news-agents, booksellers, or friends of the cause, who will use them faithfully for handing to customers in the shop, inserting in other publications, giving to friends, or circulating at public meetings. We wish our helpers would see that a small heap of these handbills lies on the counter of as many booksellers as possible, and by the continued effort to circulate this pictorial announcement, Spiritualism may in time be made much more widely known than it is. We are willing to print the names of news-vendors as special agents for the MEDIUM in cases where the additional expenses would be considered desirable. As we are already engaged in the work of printing these announcements, we shall be glad to receive, as speedily as possible, the names of agents who desire a supply bearing their address.

By industrious work between now and the New Year, the ground may be prepared for an immense increase in our usefulness during the year that is about to dawn upon us. The success of the matter is to a great extent in the hands of our friends. We are willing to do our part, which will, however, be of little consequence unless it be well supplemented by the co-operation of others.

PROGRESS OF THE PHOTOGRAPHIC NUMBER OF THE MEDIUM.

On Sunday last Mr. and Mrs. Burns paid a visit to Liverpool for the express purpose of obtaining the portrait of a spirit for the Photographic Number of the MEDIUM. The effort was entirely successful. The seance occupied four hours, during which time a number of spirits materialised, and showed themselves and the medium at the same time to the circle. Some walked out, and handed objects around. The power gradually increased, till ultimately the spirit desired stood in full view, and manifested a great number of times, shaking hands with those for whom he manifested, and showed himself in the dim light to the greatest advantage. Then the photograph was taken and found to be quite perfect in detail, the spirit being as palpably represented as any of the sitters. The whole circle and medium as well as the spirit are seen in the photograph. The only flaw in the picture is an opaque stripe which passes down over Mrs. Burns.

A full description of the affair will be given in the Photographic Number, when the photograph itself will be presented to our readers.

The visitors to Liverpool brought back with them an enlargement of a photograph of a similar description, which is on view at the Spiritual Institution. Such a photograph of a spirit we have never seen.

The magnitude of the arrangements will not permit of the Photographic Number appearing on December 31, as recently intimated. It has been definitely fixed that the photographs be given with No. 306, to appear on February 11, 1876. The price will be 2d., but a great reduction will be made on quantities. The terms will be stated as soon as it is possible to estimate the cost of production.

Miss Williams, of Cardiff, has just been in London, and held many seances.

The best Paper that issues from the London Press is the
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Of that movement which is at present exciting such universal attention, and, as such, represents Spiritualism fully in every respect. The astounding nature of the phenomena, and the all-engrossing importance of the alleged communication with the spirit-world, render this paper a vehicle with genuine interest to all classes of mind, whether attracted merely by the marvellous and novel, or by the most profound considerations which can engage the mind of man.

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Engravings of Eminent Lecturers, remarkable Mediums, and Materialised Spirit-Forms.

The Materialisation of Spirits, so that they can be seen and felt, can speak, and be identified.

Religious and Moral Teachings communicated by spirits.

Descriptions of the Spirit-World given in important spirit-messages.

Reports of Lectures on Spiritualism, given by normal speakers, or those under spirit-influence.

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DEBATEABLE LAND.

(THE FACULTY OF "CLAIRVOYANCE.")

A Lecture delivered before the London Shorthand Writers' Association, 20th November, 1875, by "S. J. B. B. O."

An eminent geologist has expressively said that "Man stamps his foot upon the earth, and thus alters the shape of the universe for ever." And it is undeniable that a pebble, dropped into a lake, may make undulations of the water which spread and vibrate until they reach the shore, where, by disturbing even a few grains of sand, they will have left a history of material disturbance that will never be effaced. Not a single butterfly, revelling among the pollen of a flower; not a single bee, extracting honey from Nature's store-house; not even the passage of a bird through the air, by which act the atoms floating over us are displaced; not even the voice of man, nor the scream of the night-owl; not even the fall of a single leaf, to increase the litter of the road; not the descent of a single drop of rain into the bosom of its kindred pool, to alter the quantity of liquid therein embosomed,—that does not play a part, however small, in fashioning the universe for the present and future ages. The point aimed at in this introduction is to define and make clear to the mind that every material event effects a material change, leaves a material impression of its occurrence, is a phase of material history, and is indelibly recorded in the wonderful book of the material universe. The deposit of a single fish, or of a shell on a lonely rock, leaves its impression, and affects the geological strata for ever; and even the most juvenile of philosophers will accept this statement as beyond dispute; consequently we may summarily dispose of all materialism, for the moment, as being beyond the confines of Debateable Land.

There is another world than the material one just alluded to, in which we live, and move, and have a being, just as palpably as we do in the one which concerns our physical senses. The name and nature of that world are problematical—either mental or spiritual; in either case, metaphysical. The hard-headed philosophers of the materialistic school have chosen to aver that even this phase of our life is essentially material; that our thoughts are actual matter secreted by the brain, just as bile is secreted by the liver; that our thoughts are real substances, which exude from the system, as perspiration and gas do from the pores, as water does from the eyes; and of this school of thinkers Professor Huxley may be taken as the type. It appears to be an easy affair to upset this theory, which reduces man to the dust of the earth, defies all accepted notions of religion, robs us of the glorious hope of immortality, and fails to account comprehensively and intelligibly for the active principle of life, and the multifarious experiences of humanity, to the contrary. We will first beg the question, and assume that there is another world than that strictly termed material, and deal with Mr. Huxley's theory afterwards. By that other world, I mean the aggregation of things which we perceive, but which we do not see with our normal sight: for instance—events, thoughts, actions, dreams, influences of mind upon matter, of matter upon mind, and of mind upon mind (assuming mind not to be matter). There is another class of events to be included, viz., events which are to come, and these are usually treated as matters of chance, for few people will acknowledge them to be either foreordained or subject to unimpeachable laws. These events, thoughts, and purposes, are the things of the second world, which I take to exist, as not being composed of actual and solid matter. Their laws are problematical to human knowledge, and not understood so definitely as are those of matter. We say of the strata of the earth, "Such and such things are, and experience shows that where certain things have occurred it has been due to the sequence of certain events, and these events and reasons we term natural laws." Here the plan of nature is thoroughly understood by experience, and it admits of no dispute. Water will find its own level, heat will chase the sparkling globules of water into the atmosphere, overladen clouds will burst and let down their moisture to the parched earth; rivulets will be formed on the higher grounds, and will course down the hills until several of them form a goodly company in a valley, where they will resolve themselves into a committee of ways and means for supplying rivers in still deeper valleys, and finally mingle with the roaring ocean in the deepest valleys of all. These things are understood and believed. But the things of the world of mind, of metaphysics, of events, of the realm of thought, and all which cannot be comprehended under the term "matter," are not so understood and believed, and are not treated by the general mass of mankind as being governed by immutable laws, or as being capable of classification, or of being fathomable; these we shall treat as the streams, the trees, the buildings, and the manifold objects of Debateable Land, as they are subject to conflicting ideas and conclusions.

I have no hesitation in affirming, nor fear of being unable to show, that just as every disturbance of matter alters the shape of the universe for ever; just as the ploughing of a field, the removal of a building, the sinking of a shaft for a coal-mine, the occurrence of an earthquake, or any other material event, effects a permanent change, and leaves a permanent impression of its occurrence, and is indelibly recorded in the wonderful book of the material universe, so every action of our lives, every thought, every event, even every mental vibration, affects this second world. I will go further, and say that these very influences are as indelibly marked on a tablet (not a tablet of wood, of ivory, or of stone) as are the impressions of a shell buried in the sand of the sea-shore, the inhumation of a mammoth reptile, or the cavity forced by a volcano. I will go still further, and say, that not only do these events affect the

world, not only are they indelibly recorded, but the impressions produced are as plainly visible to certain people, as are the fittings of this room, or the buildings and vehicles which greet our gaze in the busy streets of London.

I am conscious of having raised a strong platform, which may appeal some members of this association, and am prepared to defend the standard I have raised in Debateable Land. "His human actions print the chart of time, and wrap a shadow round departed years," and even future ones. Let us make a "chart of time!" And let us analyse it, too!

OUR PAST. PRESENT. OUR FUTURE.

9 8 7 6 5 4 3 2 1 0 1 2 3 4 5 6 7 8 9

Let us take our stand at 0, and assume that a person can read in the left-hand direction, giving the leading events of our past lives at the respective figures 1 to 9. If the seer can tell off all these items, without having been informed, in advance, of any one of them, it appears quite as philosophical that the same person can read also in the right-hand direction, and tell the leading events of the future at the respective figures 1 to 9. If we declare the first to be impossible, it would be logical to say that the second would be equally impossible; on the other hand, if we were deceived in our conclusion about the first, it would be logical to infer that we might be equally deceived about the other case. If I succeed in showing not only the possibility, but also the certainty, that it is practical to read the past, without collusion with persons who were cognisant of the facts beforehand, it requires but a trifling step to conceive the possibility of prophecy. As our life is a large panorama, the events of which are but, in each case, an obedience to law, it is not unreasonable to conclude that coming events cast their shadows before, as well as past events cast their shadows behind, and that the one class may be as easily comprehended as the other: either both are practicable or impracticable, the possibility, if fallacious in the one case, will be equally so in the other; and, if reliable in the one case, equally so in the other. I shall attempt to wholly prove the one, which, if successful, ought to invite credence to the other; I shall go further, and endeavour to prove the power of foretelling, just as clearly as the power of past-telling, the only difference being that the instances of proof will be necessarily fewer, for the reason that in a given number of instances being quoted on each side, those relating to the future have not had time to be all realised, while those relating to the past have all the advantage of verification. If I prove the history of the past, as a feature in clairvoyance, it will tend to strengthen similar conclusions with regard to the hypothesis of the history of the future. The *Times*, in a recent leading article, contained the pregnant statement: "Ideas have a way of fulfilling themselves, and history becomes the development of well-enunciated principles."

We take our stand at 0, as representing the present time, and call upon a seer, who is supposed to know nothing of our past career. If that seer, who has never seen us before, is a perfect stranger who has just stepped into our presence, and never heard of us previously, should reveal the leading events of our lives, without the slightest deviation from actual facts, and make a clear chart of our principal deeds and thoughts, our personal connections, deaths which have occurred in our families, our own conduct and particular expressions used on the several occasions, could this be called guesswork? Seeing that no clue has been given by us, and that many of the occurrences have never been revealed beyond our own human breasts, not even to one another, could this remarkable revelation be attributed to collusion, confederacy, or any of the accredited arts and tricks of the dodge known as fortune-telling? Must it not follow, reasoning as we should on any other subject, that as no premises were given, no logical deduction could be made; or, putting the question in another form, as no basis on which to build a fabric has been offered by the only people who were parties to and cognisant of the events, the information can have been obtained solely from some occult source. I maintain that as a painter, under ordinary circumstances, cannot furnish an exact copy of a picture which he has never seen or heard described; as a scribe cannot, under ordinary circumstances, reproduce a book the title and contents of which have never been under his ken; as a gardener cannot, under ordinary circumstances, map out an estate exactly like unto some other one in all respects, unless he has the original to guide and prompt him, or has some information respecting it,—although all these personages might play their required parts if they had the originals before them,—so a person, or a seer, or call him or her by whatever term you may, could not have revealed a whole catalogue of past events without error, unless he or she had the panorama in view at the time, taking it for granted that the actual participation in, and cognisance of, these events had not been revealed by us. I have met with the state of things just described, and should not be surprised if the marvel should almost provoke incredulity, for the reason that I have been, perhaps, as indignant a calumniator of the science of clairvoyance as you could meet between this room and the Land of Canaan. Eighteen months ago I saw with my penetrating and experienced glance that there were only two classes of people concerned in what I deemed to be the most gigantic humbug that ever outdid Barnum and his disciples; I could see, according to experience in this rude and deceitful world, that the professed believers in this seemingly wild delusion were either fools or rogues—fools who believed, and rogues who practised it. The wool was not to be drawn over my eyes; I flattered myself that I had seen too much of the world to be caught sleeping near

to that snare. But a faint light dawned one day, when an earnest friend of mine, who had paid some years of attention to the subject, reminded me that there were other people, quite as little inclined to be bamboozled as I was, and whose judgment and experience in other matters weighed heavily with me, who had seen through different glasses to mine; also that the best and only true way of solving a problem was not that of standing on the eminence of self-knowledge, and shouting disdain to the people in the valley below, but that of going boldly amongst the believers themselves, and working patiently through the details, by which means the virtues or the faults of the system would be seen the more clearly for the close inspection. I rejoiced at the prospect of upsetting the deep-laid schemes of a charlatan crew, and stepped boldly, but cautiously, into the camp.

Having now brought myself to the very threshold of practical life on this fascinating and interesting theme, I beg your patience while I, from this standpoint, survey the subject on historical grounds.

No treatise on this subject could be deemed complete without a record of facts; not a simple argument on the *pro's* and *con's*, and the possibilities of the philosophy of clairvoyance, but a recital of events which will not admit of dispute, whatever may be the alleged cause.

The world is familiar, but by no means surfeited, with the startling deeds of Joan of Arc; and, whatever may be the interpretation put upon the prime cause of her remarkable actions, it is a significant fact that no less than 1,200 books, treatises, and pamphlets have been written respecting this juvenile martyr, and I believe that in no instance have the facts been questioned; indeed, the record of her deeds are as undisputed as any other phase of European history. Some writers attribute her inspirations as derived directly from God, others as from the Devil, and later ones declare them to have been due to Theomania, but all accept the alleged acts as being undeniable. We need not enter into the host of marvels which chroniclers have recorded respecting the strange portents alleged by village rustics to have attended her birth and early years; it is sufficient to point out certain facts.

The only occupation of her childhood, in addition to those of learning to sew and spin (and to recite the Lord's Prayer, the Creed, and the Angelical Salutation), and the ordinary matters of domesticity, was that of tending her father's flocks.

The village of Domremy, where Jeanne d'Arc was born, had its tradition that out of Lorraine should come a maiden whose heroic deeds would save France from ruin. Although prophetic traditions may not, and do not, savour of gospel, they are not always to be despised, for, like the proverbs of an age, there may be much that savours of that state of strange things in heaven and earth not dreamt of in our philosophy. Joan of Arc had reached her thirteenth year, when she heard what she called "a voice," which announced to her that she would save France. She alleged that she was visited by angelic beings, and that she acted in conformity with their counsels, and she never varied in her recitals before her judicial murderers. But I do not advance this phase of her belief; I do not lay down as infallible all her fancies, but deal only with her facts. Whether the extraordinary actions of that young girl's wondrous life be due to the visitation of messengers from the spirit-world, or to a strong interior persuasion of her mission, which persuasion may have nerved her to greatness beyond her normal capacity, is not a part of my subject; I wish to deal only with events, and these curtly stated.

Joan of Arc made three applications to Captain Baudricourt for permission to see the king, and was refused on the first and second occasions, being listened to only at the third, when she conveyed a piece of intelligence to the effect that a short time previously the king's troops had sustained a reverse at Orleans, which news was confirmed by the enemy's publishing their success throughout the kingdom. This circumstance induced the Captain to send the girl to the king. This statement was made at the town of Vaucouleurs, a great distance to which she had travelled under the care of her uncle, and the fact which she proclaimed was unknown to the inhabitants. The girl and her attendants journeyed from Vaucouleurs to Chinon to see the king, and travelled 150 leagues, passing through the enemy's country and avoiding their fortresses, without accident or impediment, assuring her suite that nothing need be feared, but that they would arrive safely at Chinon, and see the king, who would give them a good reception. After waiting two days she was permitted to enter the hall of the king, where, although he was disguised, the girl selected him from among his courtiers, and assured his majesty that if he would give her fighting-men she would raise the siege of Orleans. The protests of the king's advisers that the nation which forbade a woman sitting on the throne would be disgraced if a girl were placed at the head of an army, were of no permanent avail; for, in spite of prelates and generals, and all who sneered at her so-called fanaticism, her prognostications and her revelations as to events going on in different parts of the country, even at times and in places that made collusion impossible, silenced all jeers, and her successful march to Orleans, at the head of 6,000 men, her exploits before the ramparts of that city, the raising of the siege, the defeat of the English, her escapes from apparently certain death, are marvels which might have invoked the disbelief of the reader, but they are never denied. Joan of Arc has woven chaplets of glory for France, and decorated her country's history.

The various deeds recounted of her would require volumes to record them; the cruel questions put to her on her trial are a standing disgrace to her accusers, and the failure of her work at

the last is the most stinging reproof to her enemies, for she was coerced into remaining with the army, even though she had begged to be allowed to return home, her mission being ended. So long as she urged action, she was successful; when she had monitions that her cause was ended, and that she could no longer carry on her work, her declarations were equally true. Had she failed while pointing to success, she might reasonably have been declared insane; had she succeeded after disavowing her further capacity, the same charge would have availed; but her conduct was consistent to the last, and her replies to her judges could not have emanated from one possessing merely ordinary power.

Hundreds of minor, but well authenticated, cases of this character abound in works on clairvoyance, but I have chosen this one only as being one with which every member of this association is acquainted. Thus far we have dealt with the history of a generation long passed away, but a history which passes unquestioned in point of fact. Now I am prompted to deal with events of the present era, within the memory of ourselves, and within the experience of some gentlemen now present, and I choose not to deal with hearsay or gossip, not with old women's tales and stories of hobgoblins, not with strange phantasies that haunt the superstitious invalid in a sick-room, not with the melancholy dreaminess of countrymen and maidens, whose seclusion in sparsely-populated districts is calculated to upset sober reason; but with myself and my friends, who entered into an inquiry on the subject primed with the most profound contempt for it and its supporters, and with a fair knowledge of the ways and bye-paths of this world of shams and tricks.

Circumstances had thrown me in the way of some friends whose experience of life raised them above the suspicion of being weak-headed, but who had a profound faith in clairvoyance. Their strange revelations had awakened interest in my breast.

My first visit for clairvoyant purposes, was made to a public sitting or seance at which Mrs. Olive was the acting genius, and there were about a dozen persons present. We were dealt with individually in the presence of all the others, although the conversation was semi-private, being conducted in a subdued tone in a corner of the room, the remainder of the company occupying the body of the room, all being seated and in conversation with each other. The first few sentences of my colloquy with the medium were not only unsatisfactory, but extremely suspicious of collusion between Mrs. Olive and a lady friend of hers to whom I had made certain statements about myself in a conversation a few nights before in a gossip at the close of a public meeting, and whom I had seen holding a private *tête-à-tête* on this occasion with the medium, as though she was sitting for clairvoyant purposes, immediately prior to my turn being called. The first utterance to me, when sitting, was an interrogative one—"What have you come to ask of me?" I replied, "Nothing!" "But," said the medium, "You have surely come actuated by some particular purpose?" I replied, "No! That is just what I have not done. I am given to understand that you profess to be able to reveal the leading events and acts of persons' lives, and to distinguish the motives by which they are actuated; can you do so for me?" She then assured me that I smoked too much, and remained out of bed too late at night; also, that I was addicted to reading at a very late hour. So far, the information was true, but extremely unsatisfactory as a test, inasmuch as this was the pith of the conversation in which I made those confessions to her lady friend previously alluded to. But from this moment, her utterances took an occult turn, and she revealed not only some remarkable facts connected with my own life, but such facts as were unknown to a single soul in London, except myself—facts which occurred in my boyhood, and which had never been mentioned to any member of my family here, or to any of my friends or relatives, or to strangers. She referred to an old lady wearing a white frilled cap around her face, and asked me if I remembered any personage of that description connected with my youth. I made a wholesale declaration that I had not come there to give information, but to receive it, and should decline to answer any questions, although I might be inclined to ask some. The voice of my deceased grandmother was then mimicked; her personal appearance, to the details of every feature in her face and dress, was described; her illness of three months' duration at the house of my parents, her gradual wasting away unto death, the fact that her disease was due to what is ordinarily termed a broken-heart, that her grief was consequent on the death of her husband three months previously, that my grandfather's death was due to violence, and the particular kind of violence, were all described as having occurred in my boyhood; and, what may seem strange, and passing strange, is that this statement was not more strange than true.

Perhaps I may be told that this declaration was simply the repetition of a communication made by some of my friends beforehand, and was delivered to me in oracular and mystic style; or that the whole affair was guesswork. You will give me credit, I hope, for not being such a ridiculous dunce as to swallow a pill of jugglery; had I been informed that I was a member of this association, or that I was engaged in public affairs, the argument as to pre-communication might have availed, as hundreds of people had sufficient knowledge to enable such facts to be communicated; but when I assure you that not a single person in London, so far as I am aware or have reason to believe, except myself, was cognizant of the state of affairs now mentioned; that the event took place 130 miles from the room in which I was sitting; that thirty years had elapsed, and that my visit to the house was not announced; that I had sent in a counterfeit name on asking for admission, and

that I had every reason to believe that I was as unknown as though I had planted my foot in the deserts of Arabia, and presented myself to some old Dervish, you will scarcely be inclined to press the argument. As to the possibility of accurate guesswork, we will reserve that point to be treated a little further on.

Appetite for mystery is always sharpened by the first taste of success. Miss Lottie Fowler, who had startled America in a remarkable trial in one of the courts of the United States, charged with interfering with the success of a large manufacturing firm by prognosticating an accident by which one of the workmen would be sent to his eternal home, causing some of the employes to desert their employment until the time for the fulfilment of the prophecy (only a day or two) should have passed, which event was sadly realised—this lady was announced, two years and a half ago, as being in Edinburgh. At that time she challenged a gentleman who had made some extraordinary assertions, to put her to the test at Bristol, where he resided, announcing in a newspaper of that city that she would make the journey at her own expense, and would submit to a jury of twelve gentlemen of that place being selected, men whose probity was acceptable to the public, and that she would reveal to each of them the leading events of their lives and family connections, failing which she would contribute to a public charity any sum to be agreed upon, on condition that the gentleman would undertake to contribute a similar sum, in the event of the jury declaring her so-called revelations to have been correct. To this challenge no reply was received. I determined that, in the event Miss Fowler's coming within 100 miles of London, I would put her to the test, not doubting that she would stumble and blunder, or make a ridiculous imitation of the Delphic Priestess, or the Oracle of Dodona's Grove, dealing in platitudes that would fit any events *pro* or *con.*, according to the generally-received notions about the ancient Greek and Roman oracles. Soon afterwards she was announced to have arrived in London, and I paid her a visit, the sequel of which was of such a character as to silence my severe condemnation, and to prompt respectful silence, at least until I should have either run the so-called science of clairvoyance to earth or have been convinced of its truthfulness.

Although a true bill may not be returned on all the counts of the indictment, I'll warrant sufficient on the main charge to encourage a belief in her extraordinary faculty of giving evidence as to the more prominent phases of your career, however remote their nature may be from the ordinary paths trodden by society in general. And in all the cases of which I am cognisant, her first utterances are always respecting the absorbing subject of the day which concerns the sitter. A gap in my family relationship, which materially affected my own existence and domestic happiness, was the target at which her first elocutionary dart was shot; and, if the sceptic chooses to aver that some friend of mine had communicated the fact beforehand, my retaliation is that none of my friends or acquaintances were privy to my intention of going there; and the second feature of this curious instance renders the interpretation still more awkward, for she seized my watch-chain, and told me who presented it to me—a fact which none of my friends, acquaintances, or relatives ever knew; and she also demanded to see a ring which I carried in my purse in memory of a relative who had passed away many years ago, and which treasure was known to not a living being except myself: to crown this mysterious circumstance, the relationship and the exact personal appearance of the original wearer of the ring were faithfully depicted to me. Again, a death-bed scene, of which I had painfully been a witness, the last act and expression of the dying person, the last request made of me while standing at that bedside; the truth that no other persons were in the room, and even the peculiarity that a single child was downstairs, and not allowed to witness the dread scene, and even down to the minuteness of my own dog barking in the garden at the time; that I had been necessarily travelling for many months, and had returned and stayed at home during the period that this long and sad illness was likely to terminate in a peaceful slumber, were all told to me with unerring fidelity. The place of my birth was described as being neither in a remote country district, nor in a busy town, but within about a mile of the latter; the period during which I had resided in London, the nature of my occupation, the loss of a document of some value and the character of that document, the date of my father's death, a description of his figure and demeanour, the fact that my mother still lived and enjoyed excellent health, the character and physical appearance of my son, his age and habits and qualities, and a whole catalogue of truth-telling, without stumbling or beating the bush, convinced me that my own history was nothing less than an open book to her power of penetration. I could enlarge upon this theme to an extent that would outvie anything that I have yet said, but I have no desire, nor would you encourage me to make bare all the details of private life.

Some of my friends whom I see now present, and who had shared my previous contempt for the profession of occult capacity, were not less astounded at my report than I had been at the result of my visit. I introduced several of them, one by one, either not announcing their names, or giving spurious ones for obvious reasons, and all of them have come away tarred with the same brush. In each instance, the bill of particulars commenced with a recital of the leading event in which they were specially interested, a specimen of which I will give. I introduced a lady who had been widowed by a calamitous occurrence, but I gave a counterfeit name for her, and did not mention a single circumstance of her life. Having waited in an ante-room for upwards of an hour, I was not at all astonished to learn from her that her experience equalled my

own. The very first recital made to her was respecting her husband's death, and the fact related that he had been knocked down by a cab, was removed to a neighbouring hospital, and afterwards taken home, that the calamity was somehow mixed up with a railway train but not caused by it (it occurred near to a railway arch), and that his left hand was crushed, from which point inflammation spread to different parts of the body and affected the brain, and that he died in consequence, having been apparently unconscious during the last two days. A number of minor details were also given with strict accuracy, his Christian name was told, and many subsequent proceedings were also delineated.

In another case, when I introduced a gentleman known to some of you, the condition of his wife, presently and prospectively, was told, and, although he was an utter stranger to the clairvoyant, it is none the less a fact that his household was honoured with the presence of a handsome female baby within a fortnight, in accordance with a prophecy. A gentleman now before me sent his wife on a mission of test, and learned of the peculiar affliction under which his son, then absent from home, was suffering; also of the certain success of a peculiar work in which he was engaged, and about which he was anxiously harrassed with fears and hopes; and this encouragement has proved not to have been without a good basis—he sits here free from the fetters which bound him in the most severe anxiety. I could recite a host of cases of the kind, all of which teem with interest, but the wings of Time are flapping, and prompt me to withhold the descriptions.

[The lecturer, with a view to dissipate the theory existing in the minds of some people, and which had been uttered in the room prior to the commencement of the lecture, to the effect that professed clairvoyants were of the "old hag" type, as represented by the witches in "Macbeth," pinned on a black-board the portrait of Miss Fowler, taken from a former issue of the MEDIUM, which provoked considerable applause.]

Whatever theory may be set up to explain these things, the facts are indisputable; they are not the ideas conveniently fitted in to suit a mind already enamoured with a belief in clairvoyance, but they are the records of convictions forced upon sceptical and unwilling persons, and will stand the fierce blaze of the fires of investigation.

To those who may choose to interpret this as guesswork, I would say that such a conclusion is illogical and impossible, inasmuch as guesswork (except in cases of a most commonplace kind) would abound with as much inaccuracy as accuracy, which does not accord with my experience. To those who may term it thought-reading, I would call their attention to the fact that many of the events referred to had not been in my mind for months; one of them had been forgotten for years. If anyone should say that it is a kind of mental panorama—that the events, and thoughts, and actions referred to are a part of ourselves, and these are read as in a mirror (and this is an argument which is frequently advanced as an opposite theory)—I would simply answer that such a feat on the part of a second person would be quite as marvellous as any phase of clairvoyance—indeed, would simply be clairvoyance itself. The area is too broad to render guesswork safe; it extends too far beyond our immediate selves to allow of the theory of thought-reading, or of that of the mental mirror. I knew a lady who started out of bed one night, paced the room in agony, and declared that she had just seen her son shot. All the attempts of her husband to pacify her and to persuade her that the idea was a concomitant of nightmare were unavailing. Her agony of mind continued for a long time. She was not a believer in clairvoyance; for aught I know to the contrary, she had never heard of clairvoyance, except in a derisive way. I had never heard of it at that time, except as one of the humbugs and deceptions known in connection with fortune-telling, and neither I, nor the aged lady referred to, nor any of her family connection, ever thought to link the affair with what is termed "second sight," but simply treated it as a strange mystery when the sequel afterwards became known. So strangely was the lady affected, that she was tempted to mark the almanac at the date of her trouble, and—remarkable is the fact—by the first mail which could leave South America after that date came the sad news that her son, who was out shooting in company with the British Consul in Peru, was killed by the fouling of his own gun while he was climbing over a style; and the period of the event tallied within about half a day of that of his mother's dream. This is a matter within my own knowledge, and of which I was cognisant long before I entered into the field of inquiry respecting clairvoyance.

Thus I have finished a journey over a territory which I invite you to travel, for it is replete with interest, and wonder, and fascination. Should you tread its attractive walks, you will find many bye-paths which may appear more charming or more objectionable—paths, the names of which I will not mention, lest the logic of my adopted course be interfered with. There is another subject which is frequently bracketted with this one, and declared by a large section of people to be inseparable from it, but as it opens so wide a field as could not be traversed in a single lecture, and as its philosophy, or want of philosophy, cannot affect for better or worse the position I have taken, I stand by the single declaration that clairvoyance (stripping it of the pretensions of enthusiasts, or of people who, as in the case of any seeming marvel, would turn it to base account) is not a mere fancy of the mind, does not owe its existence to the baseless fabric of a vision, nor is it either a chimera or theoretical supposition. But clairvoyance is a distinct faculty possessed by certain gifted individuals,

just as peculiarly as any class of genius is peculiar to some other people, and its existence can no more reasonably be denied on the ground that it is not common to all men, than can that of an extraordinary faculty for music in a few persons, a genius for painting in others, or a capacity for statesmanship in a limited few. We are not all statesmen, but we cannot deny that some of our fellow-men have talents beyond our own; we are not all men of genius, but that fact does not prove that all men are on the same level; we are not all gifted alike in our powers of perception, and we cannot draw a line as to where human power, with or without agency, is limited. It is of no consequence to any of us what any other person believes, but is of serious and vital consequence to all of us as to what any other of us may know.

I have told you not merely what I believe, but also what I know and have experienced. One ounce of knowledge is worth a bushel of fancy or of belief; and it is this knowledge which I submit to-night in support of the declaration that clairvoyance is no myth, no dreamy fancy, but a faculty by which a few people may trace events, thoughts, and hidden motives, and one so certain and so undeniable, as to be beyond the confines of Debateable Land.

I am not concerned, to-night, in working out some very large questions which are alleged by some people to be kindred to clairvoyance, and by others to be the parent of it. My undertaking is simply to prove that clairvoyance itself is an undeniable something, and not an airy nothing, not a mere hallucination, not the baseless fabric of a vision. In order to cover all objections, and to steer clear of correlatives which could not be dealt with in a single lecture, I propose to bring clairvoyance under the term "intuition," not caring whether it be taken in connection with our normal or our abnormal conditions.

I grant that it is difficult to accord belief in a subject of such a marvellous character, at its first blush. The history of science has been one long record of condemnation of things in which the world is inexperienced. The solar system, with all its wondrous glories, exposed Galileo to imprisonment; the magic power of electricity was once denied; the mechanical advantages of steam have been doubted; the founder of Christianity was the subject of contempt, and even the existence of God has been boldly refuted, but truth is not affected thereby. There may be gentlemen present who will doubt clairvoyance, as the sceptics of science have doubted the movement of the earth round the sun, but their doubts will not disturb truth even to shaking it on its pedestal. What is the progress of all science but the grasping of things that before seemed to be impossible?

If any of my comments should be deemed weak, that will not surprise me. I have been as loud a declaimer against clairvoyance as any man, and cannot be surprised at other people's doubts. But, whatever you may think of my process of reasoning, I may submit to your consideration the experience of myself and my friends, and ask how you will treat the stubborn facts I have enumerated? I have introduced eight persons to Miss Fowler, and each of them, sceptics, as I was, have come away as full of wonder as I have myself. Not only have their past lives been depicted, and their current careers vividly painted, but events which were prophesied to occur afterwards, of a character which could not be safely guessed at, have been fulfilled. Professor Babbage, the eminent mathematician, has said that "the air is one vast library, on whose pages are for ever written all that man has said or woman whispered." This pretty nearly expresses my own view of clairvoyance. Thus Professor Babbage admits the existence of the tablet to which I previously alluded; it is my business to show that there is a possibility of that tablet being read and its records being made known. I now declare my profound belief in the existence of a sense known by the word "intuition," not caring whether it be taken in our normal or abnormal conditions. By this term "intuition," I mean *visum* turned within us, apart from the ordinary means of obtaining information—the faculty of divining and discerning the existence of things which are invisible to physical sight.

I have now to give the clinching point in a few words. However much reason may falter and stumble at the arguments advanced in support of the position I have taken, the facts adduced are indisputable. The most invaluable proof of the power of certain people to read events—past, present, and to come—of which they have not been informed by ordinary agency, is that of the fact that they have done it, that they are still doing it, and that they hold themselves ready and willing to continue the work. Get over that as you best can—get over it if you can. Facts will beat opponents from behind every bush; they place the question even beyond the confines of Debateable Land.

"Truth is powerful; and she will prevail."

At the conclusion of the lecture, a thoroughly lively debate ensued, various expressions of opinion being offered, but not a single question as to the facts themselves was raised. One gentleman tendered a statement as to his experience of a visit to Miss Fowler, and corroborated the statements of the lecturer as to that lady's wonderful accuracy in laying bare the leading facts of his past career, the cardinal points of an important business in which he was engaged at the time, and in prophesying a death in his family, which last event was verified. He had gone without pre-acquainting any person as to his intention, and had not stated his name or calling, or anything respecting himself.

One gentleman confessed that he had, up to that night, been a pronounced sceptic on the subject, but that he had been convinced of the truth of clairvoyance by the statements made by the lecturer. Several others declared that although they had hitherto looked

upon the subject as being co-equal with lunacy and swindling, they should feel bound henceforth to treat it and its supporters with respect, as it savoured now of philosophy, to an extent they had not hitherto dreamed of, an opinion in which the chairman (Mr. Thomas J. Woods) coincided. Some amusement was caused by the last-named gentleman saying that he had curiously, but unintentionally, while reading his Bible on the previous evening, read the words, "What will this babbler say?" and he could not help prospectively applying it to the lecturer, in anticipation. He must confess that the lecture had been of a character which left no room for derision, but one which was bound to provoke intense admiration.

"Scribo," in replying to the various expressions of opinion given, reviewed each one separately, and called attention to the result—not a single question had been raised on the facts; and they must, therefore, be taken as indisputable, and as being beyond the confines of Debateable Land. He concluded with the words, "This is what 'this babbler' says: The facts have not been disputed; they cannot be disputed. Get over them as you best can, get over them if you can. I am much indebted to the association for the undisturbed silence which prevailed from the beginning to the end; and still more so for the unanimous expression of your belief in the honesty of my statements, and the very many expressions of your belief that I am not one likely to be easily imposed upon, nor one whose credulity is without a careful sentinel to guard it."

A hearty and unanimous vote of thanks was accorded to the lecturer.

ANOTHER MIRACLE.

To the Editor.—Dear Sir,—Having seen in this week's *MEDIUM* an account of a miracle at Bolton, I cannot do less than submit the following circumstance to the notice of your numerous readers.

We have in Hull a very powerful healing medium, and one of a kind of healing influence not generally known, and which we do not ourselves fully understand.

Amongst the numerous correspondence, we select one writer, with permission of Mr. Bland, who writes as follows:—

"Nov. 6th.—I was glad to see Mr. Pawson's letter in the *MEDIUM*, and that your healing powers are developing so wonderfully. I am sorry to say Mrs. Lithgow has had a severe illness. She was taken ill last Sunday evening whilst we sat at a seance. All at once I felt an absence of spirit-power, and a strong impression came upon me that something was wrong. I immediately said, 'There is someone ill,' when Mrs. Lithgow said she was very ill. She was taken with spasms in the bowels and has continued very ill and bed-ridden until yesterday.

"Here's a case for your curative powers at a distance. My little daughter Maggie is, I fear, going to be troubled with one of her feet. She complains frequently of it being so painful that she can scarcely walk; it is swollen just above the toes very much; Mrs. Lithgow is very anxious about her. I wish you could get the Doctor to examine her, and if he could advise Mrs. Lithgow how to avoid these periodical attacks of what our earth doctors designate dyspepsia, colic, or spasms, I should be under a large amount of gratitude to him.—Believe me, yours fraternally,

JOHN LITHGOW.

Hayfield, Stockport."

The above letter reached Mr. Bland on the Sunday morning. Mr. Bland at once wrote his reply that he should exercise his influence on Mrs. Lithgow the same night, from the seance in Drypool, sometime between 6.30 and 8 o'clock, and appointed three nights to sit for his daughter Maggie during the coming week.

Now, dear Sir, there were above one hundred miles between the medium and his subjects, and Mr. Bland's letter did not arrive till the Monday.

Let us now look at the results. On Nov. 13 another letter was written from which we take the following extracts:—

"On Sunday last, Mrs. Lithgow throughout the entire day had a good deal of pain in the region of her stomach and bowels, which increased as the day advanced, and we did not think she would be able to sit with us; however, she determined to try.

"From 6 to 7.15 she got gradually worse, and we tried to persuade her to leave the table. She persisted in remaining a little longer. About 7.20 she said a strange sensation was creeping over her, and that the pain was gradually leaving her. This happy state of things continued to improve, and when we rose at eight o'clock, she expressed herself in grateful terms as being most wonderfully better. (Let me here state that we did not expect you would get our letter on Sunday morning.) On Monday she continued to improve, also on Tuesday. On Wednesday she insisted on washing in our cold back kitchen, caught cold, and has been complaining ever since.

"Now for Maggie. I am glad to report a wonderful improvement. The pain has entirely left her, and though she gives herself a good deal of fatigue, she feels no inconvenience, and if the pain keeps away she will have cause to be thankful to God, through you and his dear angels, for a great blessing, in preventing what I believe might have been a sad misfortune for her."

Mr. Bland received the above on Sunday, the 14th, and after reading, hurried off to an engagement at Grimsby. At a seance in the evening he exercised his influence from Grimsby to Hayfield, and wrote Mr. Lithgow on the Monday night for results, and received the following:—

"Mrs. Lithgow felt very much better on Sunday night after the sitting. I thought you must be exerting your influence. I feel very anxious about her. Will you give her three or four special sittings."

Arrangements were made to sit on Thursday, Friday, and Saturday, from nine till half-past nine p.m.

On Saturday morning Mr. Bland received a post-card, stating: "Mrs. Lithgow is wonderfully better; all pain is gone; and we sit on Friday and Saturday nights to give the opportunity of consolidating her health.—J. LITHGOW."

Now, Mr. Editor, we have given you very brief extracts from the letters, and ask you to give them all the publicity you can in such a cause as the one to alleviate the sufferings of humanity, and done so disinterestedly as has been done by Mr. Bland. He will not part with

any of his correspondence, but says he will show them to anyone who will call upon him at his residence, 15, Walker's Place, Sykes St., Hull.

We ask what is the above short of a miracle, and how long is such power to be dormant? Christ said in his day, "Greater things than these shall ye do."

Mr. Bland informs us, in his off-hand way of speaking, that he has made a contract with the Doctor to attend to his wishes every week-night, from eight to ten o'clock, up to the end of the present year. I wonder what he will do when another year puts his head in?—Yours respectfully,
"CUI BONO."

Hull, November 22.

P.S.—I have just received a letter from Mr. Lithgow, which fitly concludes the case. Here is an extract:—

"My dear Bland,—I am glad to inform you that Mrs. L. is entirely free not only from all pain, but her general health is very much improved. On Friday night the influence was very strong, she felt it all over her and thought she was going to pass off into the strange state. She most emphatically avers that she felt plainly and distinctly passes being made all about the part affected. Last night the influence was not so strong, but one remarkable feature I noticed, when she sat down at the time arranged, nine o'clock, she passed into a state of semi-consciousness. This was also the case with little Maggie. The total result in both cases has far exceeded my most sanguine anticipations, for I must confess that, though willing to give every credence to others, I was strongly sceptical myself in the so-called healing powers possessed by certain mediums; but I must say I feel joy in acknowledging that all my scepticism has been knocked out of me. Mrs. L., I am glad to say, is to-day in better health than she has been for a long time. My heart throbs a prayer of gratitude to God, his angels, and yourself, for the happy result."

Mr. Lithgow closes his letter with the desire that his letter be "forwarded to Mr. Burns for publication." To his statements no remarks of mine need be added. "CUI BONO."

A LITTLE GLIMPSE OF INSTITUTION WORK.

The following extract from a letter shows how needful it is for us to have some material resource to fall back upon in order to do the work which is continually presenting itself. A hundred copies of the *MEDIUM* in a district from which a letter has been sent to it would do a deal of good. We hope to see this kind of work better done next year. Our correspondent says:—"In the place where I am employed there are about one hundred men, only three or four of whom hold spiritualistic views. The letter has caused quite a sensation among them, more especially with my name being attached to it. Some seem to have a desire to know a little more about it. You may judge by the questions that have been put to us. I have distributed your very generous parcel of *MEDIUMS* so far as possible to the best advantage. I am sure I do not go too far in saying it has been discussed in scores of families. The suggestions contained in your letter will undoubtedly prove useful to us."

BUDDHISM AND CHRISTIANITY.

Remarks on the Opinions of the Right Rev. Bishop Cloughton on Buddhism. By a Sceptic. J. Burns, 15, Southampton Row, W.C.

This little work from the brain of a well-known Spiritualist, is one of the most pithy and condensed which we have seen for a long time. It is in reply to Bishop Cloughton, who, of course, felt it to be his duty to exalt Christianity at the expense of Buddhism. This the Bishop might very safely venture to do, for but few of our countrymen know anything about Buddhism, and are content to solace themselves with the idea that God has not shown the "light of his countenance" to any but that small fraction of modern humanity called Christians. To all such dreamless sleepers this little work will come as a powerful awakener. It points out in a most trenchant manner the shortcomings of Christians; more particularly the clerical and professing section; but it in no way throws discredit upon the truths of Scripture. In antithesis, it presents very forcibly the leading tenets, and beneficent operations of the Buddhist faith and practice, introducing a large amount of information on this ancient religion, which is indeed the basis of much now-called Christianity among ourselves and elsewhere. Every reader will feel braced up and nerved by the perusal of this publication.

PSYCHOPATHY; OR, THE TRUE HEALING ART.

By JOSEPH ASHMAN, Principal of the Psychopathic Institution, 254, Marylebone Road, London. Second Edition. J. Burns, 15, Southampton Row, W.C.

We are pleased to see that this suggestive little work has reached a second edition. It is, perhaps, one of the most original books of the day, and contains more matter in a small compass than the generality of printed works. The hints it gives are so highly prized by thinking people, that we heard of a man who borrowed a copy and transcribed it with his own pen, being a poor man and not able to afford to purchase the work. We do not wonder at such a fact, for the book is genuine as the author is himself.

Mr. Ashman now occupies an enviable position in society. His services are continually engaged by patients in the higher walks of life, who are glad to remunerate him for the great benefits he confers in return. This position Mr. Ashman has made for himself by his untiring industry, faithfulness, and genuine solidity of character. Endowed by nature for healing by manipulations, he has put his talent to use, and it has increased a hundred-fold. The philosophy of his method is discussed in the book before us, and it is, perhaps, the most scientific view of the matter that has yet been presented.

The present edition is illustrated with a photograph of the author by Hudson, and over his hands appears a white nimbus, or cloud, or aura, very significant of the great healing power possessed by Mr. Ashman. It would appear that Mr. Hudson, being a medium for spirit-photographs, was enabled to obtain a photograph of the influence or power oozing from Mr. Ashman's hands, and collecting in a dense mist around them. The photograph adds much to the value of the work, not only on account of this peculiar phenomenon respecting the hands; but also because it gives a likeness of one endowed with the capabilities for successful treatment of the sick. When Mr. Ashman is in power, his hands become warm, and very much increased in size by the determination of blood to them.

The question of spirit-influence is left out in the consideration of the subject, the object being, to throw people on their own resources, and incite them to make an effort to benefit suffering humanity around them. It is said, "God helps those who help themselves," and active work and desire to do good is, perhaps, a better way of securing the assistance of the spirit-world in works of mercy, than to spin long theories about spirit-communion.

We recommend Mr. Ashman's book to all students of the spiritual, and hope the author's career in the future will be as creditable to him, and as illustrative of beneficence, as it has been in the past.

THE LANGUAGE OF THE RAINBOW OF COLOUR.

By F. WILSON, Arch-Keeper of the Cardinal Blue. J. Burns, 15, Southampton Row, W.C.

Mr. Wilson is well known to our readers from the reports of his lectures which appear in these columns. He is difficult to estimate. His objective philosophy is singularly puzzling, but when he ascends to the ethical and moral, there are light and companionship in him. He is evidently an intelligent, well-meaning, and spiritually-minded man, endeavouring to represent truths to the world which he has scarcely as yet grasped for himself.

The little work before us on "The Teaching of Nature," presents the author in a superior light. He argues that all nature has a sentimental, ideal, or some would call it spiritual meaning, as well as objective characteristics. In the present publication, he takes the "Rainbow of Colour" as illustrative of his method. Being an artist, he is well qualified to speak on the question; and he has very aptly with his own hand introduced patches of the various colours in connection with their descriptions. He first tells how many shades there are of each colour—very important information. He then gives illustrations of the colour in the clothing of officials, the parts of the body, the atmosphere, or other objects in nature, and in the conventional appliances of society.

He concludes with the idealisation of the symbolical meaning of the colour, which also explains why it appears in certain forms of nature, and is selected by mankind to add to the significance of their surroundings. The treatise is a mass of thought which will amply repay study and elaboration.

FURTHER ELUCIDATION ON THE DIRECT SPIRIT-WRITING IN THE "MEDIUM," NOV. 5th.

Dear Mr. Editor,—In reply to the request of "Investigator" in a recent number, I beg to repeat that the direct spirit-writing referred to is, "O Heiliger Geist *Kehr* bei uns ein," so the fourth word is *Kehr*. Secondly, in German writing the letter *e* is very much like *æ* or *n*, the only difference is that the second stroke is a little shorter than the first. Thirdly, the spirit's left hand and arm in the original is no doubt, with the phylacteries, enveloped in the $\overline{\text{N}}\overline{\text{U}}$ (scarf), and the right arm and hand raised to point at the Hebrew word above, but through the process of transmitting, copying, or photographing the same, the right arm appears instead of the left one of the original. Fourthly, *Heleger* means plainly to every German, and is no doubt an ancient brogue for, *Heiliger*, so I cannot perceive any blunder as you surmise in your foot-note.—Yours truly,
J. Leo.

BAZAARS AND SPIRITUALISM.

We have been repeatedly urged to agitate a Bazaar for the Spiritual Institution, but have declined doing so from a conscientious conviction that Bazaars are a most wasteful means of operation, and really direct people's minds away from the subject, rather than towards it.

In the first place—An immense deal of time, money, and material is spent in preparing the objects and goods for sale. This involves people's minds in manufacturing and commercial enterprises, in which they are too much engrossed already, rather than in Spiritualism, which is habitually neglected.

Secondly—Great cost is incurred in holding a Bazaar, in paying rents, freight, travelling expenses, &c., in connection therewith.

Thirdly—The goods sold are oftentimes articles that are of no use whatever when possessed, so that large outlay is effected, for which no adequate return is given.

And lastly—Oftentimes a quantity of the most useful goods remain over, and are sold at a sacrifice, or, to a large extent, lost.

Here we have great efforts and expense incurred in a shopkeeping matter, and but a poor return obtained towards the funds of the object for which the Bazaar was held. The immorality of hurrying off the remaining stock by lotteries and raffles is a procedure worthy of Christian bodies, but is to be despised as too low for Spiritualists. The whole thing is a relic of the barbarous vices of those antipodes of spirituality, viz., ecclesiasticism and excessive shopkeeping. If any friends desire to help Spiritualism, let them give the money direct, and the labour direct—the one towards the funds and the other towards the practical promulgation of the truth.

Seeing that we have for years steadily set our face against such a procedure on our own behalf, we cannot consistently devote our space to advocating a similar course with respect to others. We therefore respectfully decline publishing the notice of a Bazaar proposed to be held at Birmingham. We would say to our Birmingham friends that their shopkeeping proclivities are sufficiently developed already, and if they would ease a little on these points, and attend somewhat more devotedly to Spiritualism on its own merits, it would be a greater blessing to them than to overshoot the Spiritual mark by merging it into the factory and fancy fair.

MR. MORSE AT DOUGHTY HALL.

On Sunday evening last Mr. Morse gave an inspirational address at Doughty Hall on the "Power and Purpose of Spiritualism." Spirit-communion, as the fundamental fact of the spiritual philosophy, was amply dealt with. The pre-eminence of Spiritualism as a form of truth that would ultimately chase away all religious doubts, and put an end to the uncertainties of speculative theories, was eloquently explained, and the grand purpose of Spiritualism to uplift the individual soul out of the region of the sensuous into the pure kingdom of spirit was enforced with the effect of evoking a feeling in every breast that "it is good to be here." A more detailed report of the address will be given in our next issue.

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 10, 1875.

OUR INSTITUTION WEEK ADDRESS.

This is INSTITUTION WEEK. It commenced on Sunday last, though for some time previously friends, such as Mr. Johnson, the members of the Darlington society, and others, had held meetings and forwarded the results. The week ends nominally on Sunday, but we hear of meetings being held up to the New Year. A very widespread interest has been excited, though the results have, as yet, not been great. We know too much of the difficulties of promoting this cause, to get impatient with our friends. It takes weeks of reiteration to arouse the attention of all to the subject, and then it requires some time to secure conditions for successful working. We know that many a friend is at a loss to be able to carry his fraternal resolutions into effect, but this difficulty, so universally felt, is the strongest reason why we should, as a body, more determinedly prosecute the work. If the load be so heavy, and the road so steep and impassable in the various parts of the country, how can it be otherwise with us? Our struggles and hardships are really the sum total of all that may be met with throughout the country. Occupying, as we do, a central position, and being under an expense much greater than all the associative workings of the country put together, we have a correspondingly more onerous task than any individual in the movement. If it is hard for a friend to find six stamps, or for a dozen to get up a seance and realise five shillings, how much more toilsome must it be to inaugurate and carry on operations requiring the expenditure of many hundreds of pounds, and a ceaseless activity of mind and body very painful to sustain upon an empty exchequer.

We do not draw this picture to reproach our friends, but to stimulate them to higher endurance, and a stronger mutual sympathy one with another and with ourselves. With all we sympathise heartily. We are ever at the command of the poorest brother to report his acts, repeat his thoughts, or plead for his necessities. Mediums, speakers, secretaries, or other workers use us for their announcements, "without money, and without price," a feature of journalism not to be met with in any other department of literature. Our brain and bodily powers, as well as our journalistic and Institutional resources are alike available, and had we a pile of money at command, it would go in this work, as have life and health, to the last remaining shred. We do not ask, then, from others what we are not prepared to do, and have not done ourselves. We simply ask all who know the truth and feel its importance to the world to go and do likewise. The truth requires it all at our hands. Our own souls require it, and those who are most faithful to the higher law enjoy the greatest amount of happiness and true serenity of mind. This is the ground upon which we have consented to receive the assistance of our many friends in the matter of Institution Week.

The special necessity is the immediate reduction of the MEDIUM in price to ONE PENNY—an immediate fall of one-third. The quantity of handbills and illustrated announcements which we are preparing will itself absorb a large amount of money; but by our taking advantage of the circumstances, supplemented by the hearty co-operation of our readers, a work may be done which could not be accomplished at any other time. We hope to receive the hearty support of all. We will require it, and much more. At least £250 should result from the Institution Week movement. Whether we receive that amount of assistance or not, we must go forward. The burden must be taken up, and we have confidence in forthcoming ability to sustain it to the end.

The form for collecting has been printed on the back page this week. It may be cut out without injuring the matter. We have received a few already filled up and accompanied by remittances. If Spiritualists would have faith in their cause and go forth to

collect for its support as the sectarians do, we might soon have money to accomplish any end. It must be remembered that Spiritualists have a stronger claim upon the public than sectarians have. When a church gathers money, it is for some end connected with their own congregation; but money received on behalf of Spiritualism is for a universal truth, and the results are returned to the public at large. Every liberal mind, every lover of truth, whether absolutely convinced of Spiritualism or not, may, with propriety, be asked to subscribe for the expense of the cause, more particularly when the special object is the production of a liberal journal, devoted to truth and human progress in the widest sense.

We commend this paragraph to the serious consideration of our readers. If they will digest its thought, and immediately act upon it, a thousand pounds might be at their command for the uses of this movement before Monday morning.

CONTINUATION OF INSTITUTION WEEK.

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.

Tickets for Mr. Herne's seance should be obtained before the evening to prevent disappointment, as it is probable they will be all taken up before that time.

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.

IN THE PROVINCES.

BOLTON.—The Reform Club, Duke Street. Address by Mr. W. Johnson, under the auspices of the Bolton Society of Spiritualists.

MANCHESTER.—At the Society's Rooms, Grosvenor Street Temperance Hall, December 19th. Address by Mr. W. Johnson.

Collections will be made for Institution Week.

CONTRIBUTIONS TO INSTITUTION WEEK.

£ s. d.		£ s. d.	
Miss Lottie Fowler's		"Mary Fairy" ...	1 1 0
seance at the Spiritual		Mr. J. Reedman ...	0 10 0
Institution ...	9 0 0	W. W. and G.B. ...	0 8 0
C. P., per Mr. Linton ...	5 0 0	Rastrick circle of seven ...	0 7 0
Mr. Walter Glendinning ...	5 0 0	"Snowdrop" ...	0 5 0
I. J. P. ...	3 3 0	"White Fawn" ...	0 5 0
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four ...	3 3 0	Mr. J. Mayle ...	0 2 6
Collected at Meeting at		Mrs. F. W. Mont ...	0 2 6
Hyde, per Mr. W.		"The Mite of a Penny" ...	0 2 6
Johnson ...	2 0 0	Mr. Geo. Green ...	0 1 0
Mrs. Olive's Seance ...	1 5 0	Amount previously ac-	
Mr. J. Lord ...	1 1 0	knowledged ...	7 8 0

ANOTHER NEW BOOK.

We have been repeatedly asked whether works on Spiritualism alone are available to depositors in the Progressive Literature Publishing Fund. We have to reply, in two weeks there will be ready for delivery a work entitled "Health Hints," an advertisement of which appears in another column. It is a most instructive manual, interesting to both sexes, and whether old or young. It will be an exceedingly cheap book at one shilling. But orders received before the day of publishing will be executed at the rate of eight shillings per dozen. Depositors will be supplied at the same rate of reduction.

This is a book that should be in the possession of every individual, and by studying which, health may be enhanced and the comforts of life may be increased.

THE GREAT TEA-MEETING AT OLDHAM.

At Christmas it is proposed to hold a social gathering at Oldham on a scale hitherto unprecedented. The matter is discussed in Mr. Sutcliffe's weekly report, and it was also ventilated in a letter by Mr. Johnson last week. In our next issue we hope to give the official programme.

MR. W. EGLINGTON will give a seance at 19, Church Street, Islington, on Tuesday evening, at eight o'clock. Admission one shilling.

HALIFAX.—Miss Longbottom will give two addresses at Halifax on Sunday next, December 12—in the afternoon at half-past two, and in the evening at six.

MR. COGMAN'S INSTITUTION, 15, ST. PETER'S RD., MILE END ROAD, E.—The quarterly tea-meeting of this institution will be held on Sunday, Dec. 19th, at five o'clock, on which occasion Mr. E. Linton will in all probability preside. Friends of the cause are earnestly invited.

MR. PERKS sends us a copy of the Birmingham Daily Mail containing a letter stating that a "wise woman" had held a court to discover the body of a drowned man at Dudley. Mr. Perks calls the statements respecting Mrs. Wheeler—the "wise woman" we presume—"monstrous lies."

NEW SHILDON.—On Sunday local mediums made their first appearance before a numerous audience. Mr. John Ross delivered an address. Mr. James Dunn was controlled by a Scotch spirit, who spoke in the Caledonian dialect. Mr. William Mansforth gave an invocation. The behaviour of the audience was not good. Mr. Sowerby has had another parcel of books from Mr. John Scott, Belfast.

SPEAKERS AT DOUGHTY HALL.

Mr. Brown of Howden-le-Wear will give an address in the trance on Sunday next, December 12th. The report appearing elsewhere will excite a general desire to hear him. We hope he will have a good audience.

On Sunday week, December 19th, Mr. Morse will again speak. It will probably be his last appearance in London for some time. The weather on Sunday last was so inclement, that many hearing of the success of the discourse were disappointed in not being able to be present. We hope the weather on the 19th will permit of a crowded meeting.

On Sunday, December 26th, Dr. Hallock will give a discourse in reply to the attack on Spiritualism in a sermon by the Rev. Archibald Brown, of the East London Tabernacle.

Mr. John Lamont of Liverpool will be in London soon, and give a discourse at Doughty Hall. He is an industrious advocate of the cause, being absent from home many Sundays in the year that he may speak on Spiritualism in various places in the Lancashire and Yorkshire districts. To him much credit is due for keeping the subject so continuously before the people of Liverpool.

Mrs. Hitchcock of Nottingham is expected to appear at Doughty Hall some time in January. As a trance-medium, she has been for a long time favourably esteemed by all who know her.

Miss Longbottom of Halifax is also in correspondence respecting an early visit to London.

Mr. Edward Wood, also of Halifax, who addresses audiences so frequently in the trance, will visit London in the course of a few weeks.

We hope to have a succession of provincial friends, which will give London Spiritualists an opportunity of knowing who are at work for the cause up and down the country, and tend to cement more intimately the forces that are so arduously labouring for the promotion of Spiritualism.

MR. BROWN IN LONDON.

We expect Mr. Thomas Brown on Saturday. He will deliver an address in the trance on Sunday evening next, at Doughty Hall.

On Wednesday evening a seance will be given by him, at the Spiritual Institution, 15, Southampton Row, at eight o'clock. Admission, one shilling. This meeting will partake of a social character, that Mr. Brown may be enabled to meet his brother-workers in London, that London Spiritualists may become conversant with his controls and various phases of his mediumship, and that something may be collected from the entrance fees towards the expenses attendant on the visit.

On Thursday he will give a trance address at Tarlington Hall, 90, Church Street, Paddington, at eight o'clock. Admission free.

The other evenings of the week Mr. Brown will be glad to attend seances, and devote his powers to the furtherance of the cause. His controls present a great variety of work, from intellectual disquisition on Spiritual subjects to the giving of tests and affording personal communion with departed friends. Many Spiritualists who have not an opportunity for securing the services of a medium, would be delighted at having an evening with Mr. Brown. We hope they will apply early, and not be disappointed. It is possible that our visitor may prolong his stay beyond one week. If so, he will have Sunday, December 19th, at disposal.

After leaving London he will be pleased to fill any engagement that may open to him on his return north.

DR. MACK'S RETIREMENT FROM LONDON.

We take the earliest opportunity of announcing the contemplated retirement of Dr. Mack from London for some months. He will leave for Manchester on Saturday, December 18, where he will remain for a few days at 81, Bury New Road, at which place he may be consulted daily from nine till five. Free day, Saturday.

Dr. Mack will return to London for a few days during the first week of January, after which he will make a short visit to Brighton. These engagements fulfilled, he will proceed to the Continent, and thence, in all probability, to the West Indies, whence he purposes returning to England in the early summer months.

All who still desire to have the benefit of Dr. Mack's treatment should embrace the earliest occasion of conferring with him. Procrastination will in this case not only be the "thief of time," but of opportunity not to be recalled.

ANOTHER SEANCE BY MISS LOTTIE FOWLER.

We have been requested by friends of Miss Fowler to make arrangements for her to give a seance for her physical manifestations at the Spiritual Institution, on Tuesday evening, Dec. 21st.

The object of this seance is to present the proceeds, without reserve, to Miss Fowler, as some acknowledgment of the services she has rendered to Spiritualism in offering her demonstrations of the physical phenomena without fee or reward. Miss Fowler has indeed shown herself not only to be a medium, but an enthusiastic Spiritualist, and has, by her complimentary seances and reports of the same, done very much to substantiate the phenomena at a time when influences of an opposite nature were in hurtful operation.

The tickets are five shillings each. The number will be strictly limited, and a considerable quantity are already taken up.

Mr. Volckman and Mrs. Guppy-Volckman, after visiting Florence, have proceeded to Rome.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear on February 11 No. 306.

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Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. each per year.

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.

HELP TO MR. BURNS.—THE LITERATURE.

To the Editor.—Sir,—A few friends here have been consulting how best we could adopt the idea of raising a sum of money for the purpose of presenting to one thousand or more public reading libraries three books on Spiritualism, viz., Professor Hare's "Experimental Researches," Mr. Wallace's "Miracles and Modern Spiritualism," and the Dialectical Society's Report.

This plan would extend the philosophy and facts of Spiritualism, and give the literature an impetus that would make it, as a department, self-supporting, enlarge and strengthen the movement far beyond its present limits, and extend spiritual knowledge, which is sorely wanting. I appeal to all earnest well-wishers of this cause to co-operate in this grand work and make it a success worthy of such an object, and let us not kill friend Burns with this single-handed struggle. We can all help—some with money, others in procuring aid in various ways. I am sure all will agree with us that the object is a worthy one, and we think we should all help such attempts to disseminate the glorious news that immortality is a fact beyond dispute, and give to others the light we possess. We have promises from all who have heard about it, and we dare say that thirty pounds and upwards can be had here for the object. If the Editor will be good enough to suggest the price of these books mentioned, and also give us instructions as to the best method of acting, I sincerely hope the plan will meet with a response worthy of Spiritualists.

I shall be only too glad to offer my services in this movement in any way which is thought best and useful. Any who wish to co-operate will please write to me at 33, Russell Street, Liverpool. December 6th. WALTER GLENDINNING.

[The proposal made in the above letter is cheering to us in this work. The gentleman from whom the suggestion originally emanated will, no doubt, give his views as soon as the foregoing letter meets his eye. We think it best to bring the parties together for deliberation before we introduce any ideas of our own. The books selected are good, there could not be a better choice made. Dr. Sexton has not yet handed us "copy" of Professor Hare's work which he has had so long for editorial purposes; so that, at the moment, we cannot supply particulars as to its cost. This may be arranged for next week. This movement is in response to the letter printed by Mr. Burns, in which he preferred to see the friends work in the cause rather than present him with a testimonial. We shall gladly lend whatever aid we can to the work sketched out by Mr. Glendinning.—ED. M.]

NOW IS THE TIME TO SUBSCRIBE TO THE MEDIUM.

We supply this paper so cheaply, and the balance being on the loss side, we cannot afford to be put to any expense or trouble in collecting subscriptions. We send the paper weekly without fail, and it is the duty of subscribers to send in their money promptly, and without application. Indeed, the proper arrangement is for subscribers to enclose a stamped envelope for a receipt, if they desire one. We charge simply for the paper and postage, and all other labours or expenses for the accommodation of subscribers is to that extent an injustice upon us. We made a similar statement to this last year, which was heartily acceded to by our subscribers.

We never had a year in which subscriptions were better paid, or less trouble was given to the counting-house department. By a little timely thoughtfulness on the part of our many subscribers, the entire salary of a clerk may be saved.

Those who paid subscriptions up to No. 299, will have to pay for fifty-three issues in 1876. The numbers for 1875 are really fifty-three, but as the last one occurs quite at the end of December, it was not observed to be in this year's subscription till many had paid their amount for the year. In those cases where the last subscription extends to No. 299, the sum for 1876 will be 6s. 9d.

DR. SEXTON IN SCOTLAND.

Dr. Sexton will be in Scotland during next week. If any societies there are desirous of securing his services for lectures, they should communicate with him at once. His address will be—Care of Mr. James Bowman, 65, Jamaica Street, Glasgow.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.

Thursday, Dec. 16, Mr. Brown (trance-medium).
 Thursday, Dec. 23, Mr. J. Burns, "Spiritualism."
 Thursday, Dec. 30, "Criticians on the Objections to Spiritualism."

MULTI-INSPIRATIONAL TRANCE SPEAKING AT CHESTER-LE-STREET.

On Sunday, November 21, a very numerous and intelligent audience assembled in the High School to listen to two addresses from "John Milton" and "Oliver Cromwell." The organism used was Mr. W. H. Lambelle of South Shields.

The bratign in the afternoon was given by the former control, and was entitled "The Spirit World." We shall not soon forget the deliberate, calm, graceful, and dignified utterances which marked the delivery of the address, while pictures of celestial beauty in rapid succession were presented to the mind. Descriptive scenes relating to the "Dwellers in Hades" were as faithfully portrayed. The grand moral of the address was to prove the beautiful immortality that awaited the philanthropic spirit, and the awful retribution which dogged the footsteps of those who had blighted their life with sin and degradation.

In the evening the second, named personage (who at the outset informed us that he was known by the name of "Cromwell" when on this plane) entertained us to a most scientific harangue on "Spiritualism a Science, and Spiritualism a Religion," the audience declining to appoint the subject. The change of voice, style, and mode of delivery was patent to all observers, and elicited marked recognition. The control pointed out logically what the whole philosophy of spirit-communion led to, the changes it would introduce into the religious, political, and social systems now in vogue, and in particular the Bible, which was the text-book of "oracles innumerable," would be interpreted spiritually and not literally. The control said that society was now on the eve of a great revolution, and this despised Spiritualism would ere long not only clear up many things which seemed mysterious, and expunge lots of phams, but it would become the fashionable religion. The audience seemed as if they had got a "feast of fat things," no one ventured a question.

On Sunday, the 28th of November, Mr. Thomas Brown of Howdon-le-Wear took the platform. Mr. Price of Nova Scotia presided, and explained the "Philosophy of Trance" in the evening. The audience selected for subject "Mediums and Mediumship." The afternoon address was marked by intense spirituality and holy fervour. The control, with a majesty of thought and a grandeur of diction, delineated the life, character, and teachings of Jesus, and pointed out the incompatibility betwixt churchal dogmas and his lowly example. The evening subject was plain, practical, and effective. Every word was driven home in a sledge-hammer style, and received with avidity by thirsty souls. The only opposition offered was by a brace of ignorant undeveloped Methodists, who essayed to parade their Biblical acquisitions before the audience. "They would believe Spiritualism if it would only teach something more than the fatherhood of God and the brotherhood of man," and seeing that they could not get spirit-teaching to dovetail their orthodoxy in all points they left the room pale with rage, setting forth a signal example of the absence of that "charity which thinketh no evil."

During the week Mr. Brown spent two days among the Diptonites, and gave a series of private meetings. Several local Methodist preachers and other respectable people attended, and marvelled greatly at the strange things they heard. Craghead and Pelton were also visited, and amongst the gentlemen who attended were a doctor and a colliery agent, who seemed astonished at the knowledge "Bretimo" had of their secret business. A prediction was uttered which has since been verified, and the "fire test" was also accomplished in their presence.

On Saturday Mr. Brown visited Shotton Colliery, quite a virgin soil. The address was given in a large hall belonging to the miners, when upwards of 400 persons attended. Nearly £5 was taken, which was paid over to the Building Fund, Mr. Brown only charging his train expenses, with anything the friends elect to pay him. Mediums were given away, and the Spiritual Institution advertised *ad infinitum*. Immense excitement had taken hold of the people, because a few credulous individuals had secured prominent seats, in order to examine minutely the spirits as they stood upon the platform, attired in their robes of white; but as the invisibles did not deem it necessary to manifest in this way, a few unbelieving Thomases hastily walked out with a grunt, while on a back seat a couple of bacchanalian cowards had a bottle of "old Tom," from which they alternately imbibed repeated libations, doubtless as a cordial to charm away their spiritual fears; further on, another couple eyed the speaker through the ascending lense of the fragrant weed. As one more side to this picture, a kind, intelligent, pious old gentleman, who has preached the Gospel for forty years, never left the medium's side during the visit, anxious to catch the faintest echo from the spirit-world. He said that he was a thorough believer, but only wanted proof, and anxiously inquired "if Spiritualism would deteriorate his Methodism in the least?" He also earnestly begged the most elementary information on the subject. We assured him that in proportion as he understood Spiritualism, so would his preaching power (which is already grand) increase in spirituality and utility. The old man seemed delighted, and impressed with what he heard, and characterised Mr. Brown's trance address as the grandest thing he had ever heard. All this gives demonstrable proof that the bitter prejudice which exists against this, heaven's latest and best gift to man, is the unparalleled stupidity and ignorance which is blinding the public mind on the subject.

Mr. Brown also addressed good audiences in the Co-operative Hall at Batley on Sunday last, after plunging some sixteen miles through the snow from Shotton.

Trusting "Bretimo" will make Doughty Hall ring with celestial music on Sunday next, I am yours very faithfully, W. H. ROBINSON.
Chester-le-Street.

Birmingham Debt Cleared.—We have received from Mr. Harper 21, 23, 11d. and the following note:—"Enclosed is P.O. order for 23s. 11d. to complete payment of debt due from the John Collier committee. Please print the acknowledgment and add that the £75 odd of debt left by J. C. is now extinguished, and that over £50 of it has been paid by Mrs. Groom's donations." As to the part of the debt, the "Collier committee" had at least 25 per cent. profit on the principal, as we deducted in full for all unpaid goods. Trading with us, therefore, reduced the debt, on which account, we suppose, we were good naturally paid last. Our thanks are due to Mrs. Groom.

DR. MONCK TESTED BY AN EDITOR.

Some weeks ago we published a small paragraph recording the fact that some person at Ryde had published a scandalous account of a seance with Dr. Monck, which was calculated to mislead the public as to the merits of the Doctor's mediumship. To show that Dr. Monck is willing to submit to the most stringent tests, and can come through the ordeal with triumph, we publish the following postscript to an account of a seance in the *Southsea Observer*. The seance to which allusion is made was of the usual type of Dr. Monck's mediumship so frequently reported in these columns. What follows will gratify all Dr. Monck's friends, and rebut the calumny of his Ryde enemies.

In my inquiries into the phenomena called spiritual, I have confined myself rigidly to what is undoubtedly the primary question, *i.e.*—Are the phenomena produced by some unknown force, or are they the result of trickery on the part of the so-called medium? The experiences I have related above would seem to favour the genuineness of the phenomena. But the tests did not satisfy me. Although the gentleman in whose house the seance was held is above suspicion, still there was the bare possibility that he was an accomplice, or an easy dupe. It is an absurd supposition, no doubt, but it stood in the way. Then again, in spite of the positive manner in which my journalistic friend averred that he had constantly held Dr. Monck's right hand, I could not be sure that such was the case, because I had not seen him all the time. Then an accomplice might have stolen silently into the room during the darkness and have made a successful retreat at a given signal before the lights were turned on. I therefore challenged Dr. Monck to a seance that should be under my own conditions. He accepted my challenge.

I met him at the house where the first seance was held, and I drove with him to the residence of a well-known business gentleman who lives at the east end of Southsea, and who had kindly placed his drawing-room at my disposal for this special test seance. He and his family and some friends vacated the room, and left me and the mystic medium together. I satisfied myself that we were quite alone, and then I locked the door and put the key in my pocket. I told the doctor that I must hold both his hands during the whole of the time, and he consented. He sat with his face to me, the drawing-room table being between us, and on the table being a bell, a tambourine, an accordion, and a horn, which we had brought with us, and a small lamp and a box of matches which our host had lent to us. I took the medium's hands firmly in mine and held them with their backs pressed on the table, and with the palms upwards, keeping all the digits within my grasp, and making his hands and arms quite powerless. Here then was the medium, in a strange house, locked in a room with me alone, both his hands firmly in my grip and pinioned to the table, and with my feet on his. I fully expected that under these conditions nothing at all would happen, and I began to consider whether I should give him half-an-hour or longer in which to fail. I was drawn from this mental debate by loud and rapid thumpings upon the table. The knocks came in all parts of the table, and under my own hands.

I then blew out the lamp and the accordion commenced playing on the table. It then floated from the table, bounced and floundered across the floor, got upon a distant sofa, played there a short time, then came back across the floor and leaped upon the table, falling between my arms. These manœuvres were repeated with the bell and the tambourine. The box of matches also travelled about the room, and when I wanted them they were far from both the medium and me. I was repeatedly struck on the back of the head with the tambourine. An antiseater from the sofa was thrown over me, somewhat like a veil; but I immediately flung it off by jerking my head. A great commotion among the furniture ensued. Every article of furniture in the room seemed to be plunging about, and I began to fear that I should receive some serious bodily harm. I could hear ponderous bodies crashing one against another in all parts of the room. At my request I was allowed to light the lamp. I shall never forget the scene that met my eyes. A large sofa, that weighed considerably over a hundredweight, had been moved right over our heads and jammed against the piano, which stood far away to my right; it had, also, in its flight been turned completely round. To move the piece of furniture, with us sitting where we did, would have required two strong men, and much groaning and perspiring there would have been over it. A large chair, nearly forty pounds in weight, had also been carried a long distance, and placed on its side in the bay window recess. Every other piece of furniture save the piano had been moved long distances; one heavy piece having been driven close against the glass shades that protected some choice ornaments, the glass being, however, uninjured. For not one second had I relaxed in my vigilant guard of the medium's hands and feet. On the light again being put out and after I had mounted guard in the usual way over the doctor's limbs, hands passed their fingers through my hair, patted my face and stroked my hands. I tried in vain to catch them with my mouth and my disengaged thumbs. The horn was then taken from the table and blown in a distant corner so powerfully that it was plainly heard by the inmates of the house who were in a room across the hall, as they afterwards told me. The voice said to be that of "Samuel Wheeler" spoke for a few moments, but as I had no means of testing for ventriloquism, I shall make no further mention of it. Beautiful white lambent lights then floated about the room and one assumed the shape of a human hand for a short time, after which it resolved itself into its usual ovate form.

We were about to close the sitting when the medium said he felt himself being raised in the air. We left the table; I stood upon his feet and held his hands and he immediately grew in length at least twelve inches beyond his normal height, "drooping" down again in the strange manner I have before described. He was again being entranced when I said I had seen enough and I lighted the lamp and closed the seance. It required some little determination to carry me through the seance, but I should have an abnormally powerful nerve if, after my perfect tests, I denied that there was some force at work, that is not at present understood. That there was no trickery on the part of the medium I am quite convinced. To do him justice, he was prepared to submit to almost any test I liked to name. Nothing that I say, however, can be taken as proof of anything more than the existence of some subtle

and unknown energy. There was nothing to prove that the force is a disembodied human spirit, that it has individuality of any kind, or even that it has intelligence. I look upon the subject as one to be investigated by trained minds, and to be treated scientifically. It is worthy of serious attention.

MR. AND MRS. EVERITT AT NOTTINGHAM.

Dear Mr. Burns.—I now forward you a short and very imperfect report of the visit of Mr. and Mrs. Everitt of London. In response to my letter in the MEDIUM of a week or two ago, requesting friends, mediums, or lecturers who would occupy our platform for railway fare and entertainment to forward me their addresses, I received promptly an offer from Mr. Everitt to give us a lecture upon "Phenomenal Spiritualism; or, Extracts from his Diary," as he was then in our neighbourhood. He proffered to come on Sunday, November 28th. I need not say that our committee most thankfully and gladly accepted his offer.

On Saturday, the 27th ult., Mr. and Mrs. Everitt duly arrived, and were entertained by our friends Mr. and Mrs. Westmoreland. During the evening, the writer, accompanied by Mr. Herod, called to see whether our respected friends had safely arrived, when we found them, with host and hostess, already participating in the intensely interesting seances for which Mrs. Everitt is justly held so famous. We were duly introduced and requested to take seats at the table. Whilst we were conversing with each other, the gas burning brightly, loud and distinct raps were heard on and underneath the table, also on the floor behind Mrs. Everitt. That a separate intelligent being was in our midst, now rapping assent or in the negative to our conversation, I think not the hardest sceptic could scarcely deny. Time quickly passed on, and we had to leave, feeling deeply thankful for the spiritual meal we had partaken of.

On Sunday evening our room was well filled with a very harmonious audience, anxious to hear and see those deeply-respected friends, Mr. and Mrs. Everitt. Some, however, were doomed to disappointment, as Mrs. Everitt's health would not permit of her attending. Mr. Ashworth presided, and after opening the meeting by singing, at the request of Mr. Everitt, read a portion of the 12th chapter of Corinthians. He then spoke of the high esteem in which Mr. and Mrs. Everitt were held by the friends of the cause, not only in this country, but all over the world. He felt that he could ask those present to give the fullest credence to whatever statement Mr. Everitt might make, as he believed no man living was more truthful than the gentleman he had the privilege and pleasure of asking them to listen to that evening. Mr. Everitt then gave a most able and intensely-interesting lecture, stating that he had been a student of the science of Spiritualism for over twenty years. He spoke strongly as to the desirability of approaching the subject in a prayerful and serious spirit, as, if true, it was one of the greatest moments. His experience was a marvellous one, especially where he so forcibly described the manifestation of direct writing, over 900 words on one occasion being written in only a few seconds! The specimens shown were examined with deep interest by the friends present. After the lecture, a few fortunate ones—through the kindness of Mr. Westmoreland, the writer being one of the number—were invited to attend the first seance.

And now, sir, I feel my utter inability to do anything like justice in describing the marvels of that never-to-be-forgotten pentecostal shower! Raps on the table in full light, of no uncertain sound, communicated with us, and by direction of the controlling spirit "Znippy," we were soon placed in our respective positions, and also told to read portions of various books of the Scriptures, in every instance the extract being beautifully appropriate to the occasion. After a little singing, the light having been put out, we were surprised and delighted with most delicious perfume, accompanied with a soft, refreshing breeze, forcing from most of us exclamations of delight. Next came those lovely "spirit-lights," which I fancy would not be difficult to distinguish from sham ones, for which Mrs. Everitt's seances are so widely known. Then came that witty and interesting voice known as "Znippy." His clever repartees were highly entertaining.

At the second seance, held on Tuesday evening, at the same place, similar phenomena occurred, and in addition we were favoured with the presence of that noble spirit, "John Watt," who spoke with us in the direct voice, with the aid of a paper tube, with which many of the sitters were gently patted. Someone expressed a wish that "John Watt" would leave his name on the ceiling, to which no reply was given us. But imagine the delight of Mr. and Mrs. Westmoreland on finding next morning, in bold, clear writing, the name "John Watt" in the centre of the ceiling, a favour, we were told by Mr. Everitt, that is not often accorded, and for which we are truly thankful.

At the last seance, on Wednesday, we were told by "Znippy" that he had taken a scarf-pin belonging to Mr. Westmoreland from the drawing-room table, and after a little fun at the expense of the host and hostess, and whilst the room was light enough for us to see each other, we were suddenly startled by hearing something drop from the ceiling on to the table, when lo! there was the scarf-pin which Mrs. Westmoreland had left the night previous upon the table in the drawing-room! We were also favoured with the wonderful manifestation of the carpenter, in which the circular and hand-saw, plane, chisels, hammer, &c., were marvellously insisted on the under-side of the table! Tests of a family character were given to Mr. and Mrs. Westmoreland, which were considered highly satisfactory. Whilst we were in one of the rock caves in the church cemetery, loud knocks were heard, and both "Znippy" and "John Watt" announced their presence! Hoping that these two good people may long be spared to give strength to the weak and consolation to the sorrowful, and thanking them sincerely, on behalf of the committee, for their welcome visit.—Believe me, yours fraternally,

J. ASHWORTH, Cor. Sec.

72, Hoskey Street, Nottingham, December 6, 1875.

BRANTFORD.—On Sunday, Dec. 12th, at 11 a.m., Mr. Sterling will reopen the debate on "Women's Wrongs." At 5 p.m., the monthly tea-party will be held; tickets 9d. each; children 6d. At 8.30 p.m., Mr. Everitt of London will lecture on "Phenomenal Spiritualism, or Facts from my Diary." Mr. Everitt was prevented coming on the 28th ult.; he will not fail this time.—R. HARPER.

DR. MONCK IN HAMPSHIRE.

The Southampton papers continue to fairly discuss Dr. Monck's seances. Last Saturday's *Observer* contains a long report of an extraordinary seance with him, held "in full clear light," when, besides numerous test communications given to "perfect strangers," there were remarkable physical phenomena: heavy articles were seen to rise a considerable height off the table, and move some distance across it. A report follows of another seance, from the pen of the editor who "sat alone with Dr. Monck in a locked room." They "interlaced" their fingers, and firmly grasped hands before "putting the light" out. A "statuette of the Empress Eugenie" was brought from a sideboard, out of the reach of Dr. Monck, and placed on the table; a musical box floated about as it played, going as high as the ceiling of the room; a large ball was lifted and rung high over the editor's head, &c., &c. The seance was held to prove that confederacy, or a previously prepared apartment, would not account for the phenomena, any more than the clumsy theory of "one hand being at liberty" would explain the mystery. The editor of the *Observer* says, "If it is not Spiritualism, I should like someone to explain what it is! We print this as a nut for our materialist friends to crack. We own ourselves puzzled." The previous issue of the *Observer* describes a seance which took place in the presence of the local editor, the ex-mayor, several aldermen, &c., and states that the seance was early broken up by "several of the company saying that they thought sufficient had occurred to satisfy the most sceptical." At this sitting Dr. Monck's hands were held by Alderman Payne and Dr. Palk (both sceptics), who interlocked their fingers with his and held his hands "far apart." Dr. Monck also talked during the manifestations to prove that he was not using his teeth to lift things. The town crier's bell, weighing over seven pounds, was raised and violently rung, placed outside the circle, and returned to the table at the request of Alderman Payne; heavy footsteps were distinctly heard about the room, which shook the apartment. Other remarkable phenomena occurred; and the report states, "The medium underwent an examination at the conclusion of the manifestations, but nothing was discovered to indicate confederacy or any mechanical contrivances.

After spending three weeks in giving free seances to leading inhabitants of Southampton Dr. Monck returned to Portsmouth, where his services are greatly sought after, and he is now busily engaged there holding seances. In a few days he starts for Spain, where he will be the guest of General Bassols, the Marchioness of Nevarre, &c. We understand that the editor of a Portsmouth paper has accepted the spiritual theory through Dr. Monck's mediumship, and is at present engaged in writing a book regarding Dr. Monck's mediumistic labours in Hampshire. In another part we give an extract from a splendid report of test seances held by him with the Doctor, and which appeared in a recent number of the *Southsea Observer*.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

We had two excellent meetings at Newton Heath on Sunday last, when large and respectable audiences listened to the trance addresses of Mr. Wood of Halifax, which commanded great attention, and no little surprise, after having an opportunity of hearing Mr. Wood speak a little in his normal condition,—who, for the information of your readers, is a Yorkshire stonemason—and, as I understand, from the invitation of the Editor of the MEDIUM, our London friends will soon have the privilege of hearing this really astounding provincial medium.

On Sunday morning last our Central Committee, viz.—Mr. Parsons, of Rochdale; Mr. Kershaw, Oldham; Mr. Dawson, Manchester; Mr. Rogers, Alderley Edge, met at the house of our friend Mr. Booth, Dob Lane, Failsworth—where they were very comfortably entertained—when the following resolutions were a part of the business:—In consequence of the persons in power at New Mills, Derbyshire, refusing to let a room to Spiritualists, that, in lieu of the same, they will hold two meetings at Mossley on Sunday next, December 12th; afternoon, 2.30; evening, 6.30; admission, 2d., 4d. and 6d. Mr. Wood of Halifax, the medium. Under the management of the Hyde and District Sub-Committee, with Mr. Kershaw of Oldham to assist.

Meetings.	Committee of Management.
Mossley—Mechanics' Institute, on Sunday next, Dec. 12.	Mr. Hartley, Mr. Hammond, Mr. Rogers, Mr. Chiswell, Mr. Kershaw.
Glossop—Town Hall, on Sunday, Dec. 19.	Ditto ditto.

To show the difficulty the committee have in securing suitable rooms, on their making application for a hall at Glossop they were told by the owner, when he knew for what purpose it was required, that they could not have it, as he considered Spiritualism was of the devil.

The committee beg to thank the lecturers who have kindly offered their services, but have decided during this quarter to engage mediums only for the Sunday services. It was also resolved that the treasurer (Mr. Singleton of Bury) be a member of the central committee, and that all the district committee-men are respectfully requested to attend the tea-meeting and entertainment at Oldham on Christmas Day, to assist and help in all ways possible at this general gathering. The district secretary to supply all the sub-committees with tickets for sale to themselves and friends. All tickets, sold and unsold, with the money, to be remitted to the district secretary four clear days before the meeting. The said meeting is under the auspices of the Oldham society, and it is particularly requested that all friends that can possibly attend will do so, as the Oldham friends are going to considerable expense and providing a programme such as never before was under the name of Spiritualism in the provinces, for particulars of which see the MEDIUM.

Persons from a distance desirous of remaining until the day following can have comfortable accommodation provided by addressing the Oldham secretary or Mr. Thomas Kershaw, 6, High Street, Oldham, or the district secretary.

As some of our friends may be anxious to know how our meetings are turning out financially, I may say the meetings held up to the present time, after paying all expenses, leave a respectable balance in hand.
21, Elliott Street, Rochdale. JAMES STURCLIFF, Secretary.

NEWTON, KIRKALDY.—The friends in this place intend holding a social gathering about the New Year for the benefit of the Spiritual Institution. They hope it will be the firstfruits of an abundant harvest.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses in the Cavendish Rooms, as usual, that in the evening being a continuation of the series commenced on the previous Sunday, on the subject of living things. The topic discussed on this occasion was the "Mysteries of Physical Life." The doctor entered at great length upon the question of the conditions of life and the nature of organisation. He combated the views of those who held that vitality was a correlation of heat, electricity, or any of the ordinary forces of nature. The discourse was a very elaborate one and essentially scientific.

On Sunday next Dr. Sexton will deliver a discourse on some religious question in the morning, and in the evening the subject will be "Man, a Spiritual Being." Service at eleven and seven.

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 on Monday, December 27th, at the Athenæum, Temple Street, to whom all are invited. Tea on the table at half-past five o'clock. After tea Mr. Mahony will recite the following popular pieces—"The Charge of the Light Brigade" (Tennyson), "The Heart's Charity" (Eliza Cook), "The Field of Waterloo" (Byron), "Better than Gold," "Dimes and Dollars," and the celebrated piece on the Irish rebellion of 1798, entitled "Shamus O'Brian." Mr. Pyvies will exhibit his splendid dissolving views by oxy-hydrogen lime light. Several friends with ability have volunteered their services to enhance the enjoyment of the evening. A few choice volumes on Spiritualism will be on sale as Christmas presents. Music, singing, dancing, and Christmas games will occupy the evening, which is confidently anticipated as a merry one. Tickets 1s. each, which may be obtained from Messrs. Smith, Perks, Turner, Lowe, Gifford, and Rooke. Admission after tea, 6d. Applications for tickets or information may be addressed to Mr. J. W. Mahony, 1, Cambrian Place, Anglesey Street, Lozells, Birmingham.

POWERFUL PHENOMENA IN YORKSHIRE.

Dear Mr. Burns,—I, as a sceptical investigator, attended a seance at Churwell on Saturday, November 27. The circle numbered twenty-five, with a small table in the centre. The mediums, Messrs. F. Lawrence and B. Walker, of Batley, were held by the sitters, and all joining hands, the light was put out, but was ordered almost immediately to be lighted again, when, to our surprise, a carrot and two oranges were on the table. The light was again put out, and when relighted, we found the tambourine and all that had been on the table were laid in different parts of the room. The table was laid flat on the floor, and afterwards all things were replaced. The tambourine and banjo were played in different parts of the room, and were placed on the heads of the sitters, and left there. Spirit-hands caressed and manipulated the heads of all the circle. One hand was very cold, and the other naturally warm. They touched parties at both sides of the circle at once. Finally, when the light was produced, all the instruments were found on the heads of the sitters. The table was held as an umbrella over the heads of my wife and a sceptical friend of mine, viz., Mr. Fletcher, of Leeds, who asserts that the law of gravitation was entirely suspended. I may add that the mediums came quite unexpectedly, and that there were continual manifestations for an hour and a half. Hoping that the choicest of spiritual blessings may attend you—Yours, &c.,
36, Bingley St., Kirkstall Rd., Leeds. WILLIAM FARRAR.

"SPIRITUALISM IN THE THREE TOWNS."—A series of articles by "Peter Tavey" is appearing in the *Western Daily Mercury* (Plymouth), under the above title. He describes in No. II. a test he had from Moliere, the French writer.

KEIGHLEY.—The fifth annual festival of the Lyceum will be held on Christmas Day, when a sumptuous tea will be provided, and an entertainment in the evening, consisting of readings and recitations, interspersed with music. Mr. John Blackburn of Halifax is expected to be with us. We hope to have a good time. Tickets for the tea and entertainment, 6d. each. Tea on the tables at four o'clock; entertainments at seven. Tickets may be had of the committee, or at the door.—JOSEPH TILLOTSON, Secretary. Mr. Williams of Bradford occupied the platform twice on Sunday last, and spoke to the edification of all.

NEW SHILDON.—A private seance was held in the reading-room of the Mechanics' Institute yesterday at 2 p.m. Mr. T. Fauitt, Mr. J. Dunn, and other mediums took part. At six in the evening a public service was held in the hall, when Mr. Fauitt delivered an inspirational address—subject: "The Spirit-world and its People"—which was listened to very attentively by a crowded audience. Questions were ably answered at the close of the address. Dr. —, chairman. This is the second address Mr. Fauitt has delivered here. He makes no charge for his services. A free offering was taken at the door at the close of the meeting. Mr. Fauitt suggested that the proceeds be sent to the Spiritual Institution, 15, Southampton Row, London. All agreed to that heartily, and here it is. It's not much, viz., 12s. 6d.—G. METCALFE, 1, Mechanic Street, New Shildon, Nov. 29th, 1875.

DUDLEY.—On Monday last, 6th December, our pioneer lecturer, Mr. Mahony of Birmingham gave a lecture at the Temperance Hall, Stone Street, Dudley, on "Spiritualism, the Greatest Question of the Age." Dr. Ballenden of Sedgley taking the chair. This gentleman has had the courage to come forward against public opinion, and in opening the meeting, stated that though he knew nothing of Spiritualism, excepting from what he had read, and not seeing how it could be possible for so many people to be deceived, he would investigate the matter practically; and he hoped at some future time to tell them the result. He thought that the public did not give the subject fair play, and he was there that evening because he liked fair play. Mr. Mahony's lecture was very good and to the point, as usual. He is really a splendid speaker, and is working hard for the cause, and at a great loss to himself. But that is the fate of all working Spiritualists? Being convinced himself he wants all the world to know, and it won't be his fault if he don't.—With our best wishes, I. T. PYVIES, Tipton, 7th Dec. 1875.

MISS LOTTIE FOWLER'S SEANCE AT THE SPIRITUAL INSTITUTION.

On Monday evening, Miss Lottie Fowler gave a seance for Institution Week. The demand for tickets was so great that many had to be refused, but some put names down with the hope that Miss Fowler may give another seance soon. As it was, the room was much too crowded, and as there was no recess in which Miss Fowler could sit, she was subjected to the heat and influences which very much interfered with the development of the phenomena.

Having been thoroughly secured by tying and sewing her sleeves together, she was placed in the bag, and her clothing was sewn to it. She was then tied into a chair, and the window-curtains were pulled in front of her. Very powerful manifestations with the bell, tambourine, and fairy-bells occurred. The bell was shaken over Miss Fowler's head with considerable violence, and the other instruments were used in a manner nearly as demonstrative.

Two gentlemen placed their hands within the curtain and felt touches. At this point, the heat overpowered Miss Fowler, which rendered it necessary that she should be released from the encumbrance of the bag and other fixings.

Miss Fowler then sat in full view in the light, with a volume of the MEDIUM on her lap, which, after a time, was seen to tilt up actively, and to open about a couple of inches. This manifestation, though slight, was satisfactory as to the existence of the power. Every one seemed satisfied at what had occurred, though the phenomena fell far short of what has been previously witnessed at Miss Fowler's light seances. The amount collected was £9.

We may take this opportunity of remarking that these physical phenomena in no way interfere with Miss Lottie Fowler's clairvoyance. That is an inborn, special gift, which she will retain so long as life remains, in all its vigour and surpassing excellence.

THE HOME FOR SPIRITUALISTS.

The preliminary arrangements in this matter are approaching completion. The house selected meets with general approval, as do the broad, inclusive principles on which the Home will be conducted under the management of Mrs. Burke. Intending residents are sending in their applications to us, and the prophecies of certain success are very encouraging.

The many excellent purposes which such a Home will fulfil in relation to the cause generally, as well as to the personal comfort of mediums visiting London, and of all domiciled within its walls, are universally admitted.

We are anxiously looking for encouragement from our friends in the shape of contributions to the requisite funds for furniture, &c. It will be absolutely necessary to bring matters to a definite issue at once; therefore we urgently appeal to the liberality of our friends for that measure of support, which will be returned to them, not only in the consciousness of aiding a good object, but in the repayment of their outlay with interest. We ask only for the temporary loan of money, in sums as may be agreeable to the lender, to float the Home, which, though a self-supporting institution, is not a mere commercial enterprise, but one, the proceeds of which will accrue to the cause itself.

It is confidently hoped that the coming week will show a decisive influx of help from our friends. R. LINTON.
15, Southampton Row, Holborn, W.C.

Dr. L. A. EDMISTER writes from Augusta, U.S.A., to say that he intends to visit London shortly and heal the sick under spirit-influence. He has sent a packet of his circulars, which may be had on application.

A CRYSTAL SEER.—Mrs. Beazley, 26, Charrington Street, Oakley Square, N.W., gives seances for communications through the Crystal. This form of seeing is not to be met with often, and the announcements of Mrs. Beazley may be of interest to some.

MR. JAMES CROSS, Moses Gate, Bolton, writes to say that he is one of the pioneers of the cause in the Bolton district, has distributed a large amount of literature at his own expense, and has taken our paper from the commencement. He complains at not being allowed to refute contradictions at a recent address delivered at Bolton. We are sorry there should be any such disagreement among the friends of the cause, and would recommend them if they cannot work comfortably together, to seek suitable spheres for individual usefulness.

BISHOP AUCKLAND ASSOCIATION OF SPIRITUALISTS.—PUBLIC SEANCE.—Friends.—Attempts have from time to time been made to form a circle for the development of mediums in connection with the Association, which hitherto have proved futile. A proposition has been made to hold a meeting to take into consideration the necessity of making another effort. A meeting will be held on Sunday evening, December 19th, at the rooms, Turkish Baths, Clyde Terrace. Chair to be taken at six o'clock. All who are interested are respectfully invited to attend. The seances, if arranged, will be open to non-members. Other business will be discussed at the same time.—Yours fraternally, Jos. GIBSON, Hon. Sec., Bishop Auckland, Dec. 7, 1875.

MRS. OHLSEN OF LIVERPOOL AT OLDEHAM.—On Thursday, November 25th, and the two following evenings, Mrs. Ohlsen gave discourses to the Oldham Society of Spiritualists. On the Saturday a seance was held after the lecture, at which a scarf was brought by spirit-power from the house of a friend some three hundred yards distant, no person being in the house at the time, the tenants being themselves in the circle. Mrs. Ohlsen also lectured at the Institute on Sunday afternoon, the 28th, and in the evening at the Temperance Hall. Much good resulted from the exercise of her healing powers by Mrs. Ohlsen, who not only preaches the new gospel, but manifests its power in the healing of the sick.

HYMNS FOR SUNDAY'S MEETINGS.

HYMN No. 7 in the "SPIRITUAL LYRE."

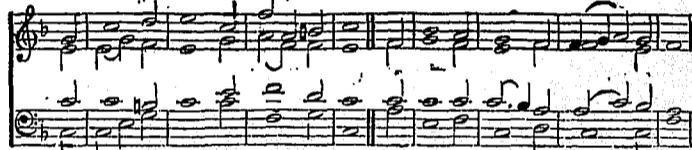
ROCKINGHAM.

L. M.

DR. MILLER, 1787.



Let one loud song of praise a - rise To God, whose goodness ceaseless flows;



Who dwells enthron'd be - yond the skies, And life and breath on all bestows.

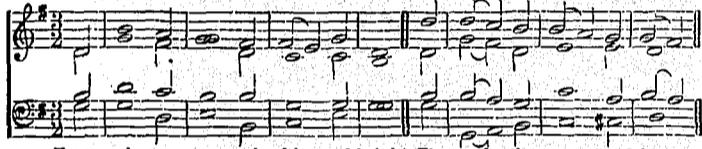
Let all of good this bosom fires In ardent adoration joined,
To him, sole good, give praises due; Obedient to thy holy will,
Let all the truth himself inspires Let all my faculties combined,
Unite to sing him only true. Thy just commands, O God, fulfil.

4 And may my song, with solemn sound
Like incense rise before the throne,
Where thou whose glory knows no bound,
Great cause of all things, dwell'st alone.

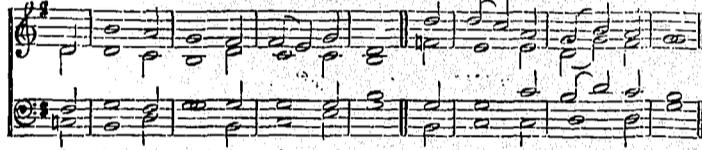
HYMN No. 66 in the "SPIRITUAL LYRE."

BELMONT.

C. M.



From realms su - per - nal, fair, and bright, They of the se - cond birth!



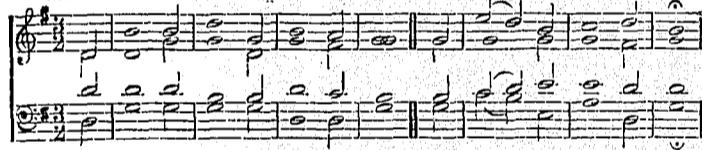
On ho - ly er-rands wing their flight To ev - ry home on earth.

To sorrowing souls they bear a joy, They go with champions of the Right,
To cheerless souls a love, They nerve the struggling arm;
To weary hearts they tidings bring They watch above their path, and shield
Of holy rest above. Their every step from harm.
The darksome hearth they light with They lead the way to victory sure,
The lonely home they throng, smiles; E'en though upon the sod
Till the lone pilgrim wakes to bliss The body falls, they guide the soul
In listening to their song. In triumph on to God.

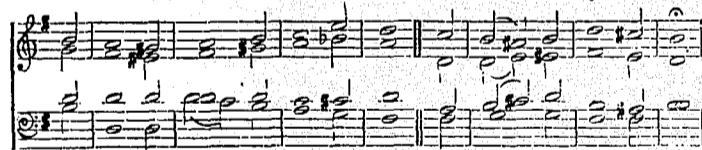
HYMN No. 130 in the "SPIRITUAL LYRE."

JERUSALEM.

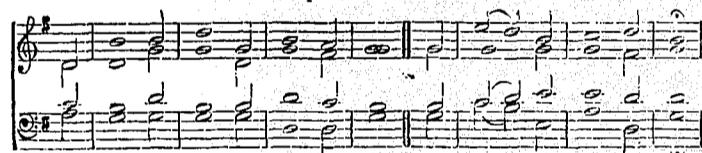
D. C. M.



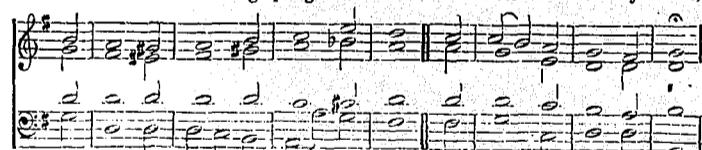
Sweet are the ties that bind in one The fam - i - ly a - bove,



For thro' their hearts the rap-tures run Of God's o - ter - nal love.



There e - ver - last - ing spring un - folds The flowers of ev - ry clime,



And ev - ry form the mind be - holds Is beau-teous and sub - lime.

2 God's love is glory in the sky
And music in the air,
And every breath is melody,
And every thought a prayer.
These are the angel friends who come
When night is calm and still;
With visions of our blessed home
Our quickened hearts to thrill.

3 Upon the suffering martyr's way
Hope's brilliant light they shed.
To every child of woe they say,
"Dear heart, be comforted."
Give us, our Father! so to live
That we may feel and see
Those fairest angels who receive
Their life's sweet love from thee.

YEovil.—Mr. E. W. Wallis, trance-medium, will preach in the Unitarian Chapel, Yeovil, on Christmas Day and the following day (Sunday).

FROM ONE OF DR. MACK'S PATIENTS.

To the Editor.—Dear Sir,—It may interest you to hear from one who has found great benefit from Dr. Mack's magnetic treatment. For eighteen months I suffered from erysipelas in the nose. I tried various remedies with no effect; it was sometimes swollen to nearly double its size. I saw Dr. Mack's advertisement in a MEDIUM that a friend sent me. I am not a Spiritualist, but an earnest investigator, and though I had no faith in the magnetic treatment, I thought my nose would not be worse, and might be better if I consulted the Doctor. I reside ninety miles from London, but went up on purpose to consult him, this was on the 20th of October. I found many patients waiting and began to despair of seeing the Doctor that day. After waiting nearly four hours, an elderly gentleman kindly gave me his turn, this enabled me to leave town again that evening. I found Dr. Mack most courteous, attentive, and considerate. I entered the consulting-room with a violent headache, the result of weary travelling and long fasting. After sitting there three-quarters of an hour under the Doctor's treatment I left without a pain; even now I cannot understand it, but such is the case; still I had no faith that my nose was going to be cured. I brought home medicine,* which I regularly took three times a day, and carried out the Doctor's instructions implicitly. At the end of a week my nose was no better, and I began to regret my visit to 26, Southampton Row; however, on the eight day there was a marked improvement, and I again went to London. On this second occasion I stayed a night, that I might receive four treatments. On the 28th Oct. I presented myself a third time to Dr. Mack, but on this occasion it was to show that my nose was cured, and to tender my grateful thanks for his marvellous powers exercised over me. My voice is clearer, and my general health better. If you think well to make any use of this statement you are at liberty to do so. I enclose my card, not for publication, but as a guarantee of good faith.
—Yours faithfully,
Nov. 27th, 1875. "GRATITUDE."

THE BOLTON EYE CASE.

To the Editor.—Sir,—I have seen in the MEDIUM of December 3rd a communication on the above subject from a Roohdale gentleman, who seems to think that something should be done to verify and prove that the account as to the cure of the young man's eye is true. He does not seem satisfied with a simple statement of the fact. A clear and candid statement of the case was inserted in the local papers and in the MEDIUM as well. Doctors and scientists were invited in that statement to examine and prove the things to be true or false; every facility is promised them in their investigation. The facts are plain and simple; the proofs lie in abundance around it. A small sacrifice of time on the part of any gentleman who thinks it worth his while to investigate the matter is all that is needed to prove one of the most extraordinary circumstances that ever occurred.

I may say that the young man and his father cannot undertake to make a parade of the fact; they do not desire to become famous. They are deeply grateful, and they will satisfy any gentleman who wishes to establish a great fact and a great truth. There will be no difficulty in proving it, I can assure you. Your correspondent thinks the young man ought to show himself to the priests. The priests of theology and science have been challenged to investigate the case, and not one of them has accepted the challenge to do so. Medical men have had the opportunity, yet they do not avail themselves of it. Neither was the account, as it appeared in the papers, written in an uncultivated or careless manner. I think a cultivated mind can recognise honesty and truth, either in the countenance or speech of a man, even when not labelled with a doctor's certificate. DAVID CORDINGLEY.

Bolton, Dec. 6, 1875.

My Dear Mr. Burns,—Will you please insert the following in the MEDIUM as an answer to Mr. Thomas Hayle, M.D.E., whose interested views appeared in your last number?

My Dear Mr. Thomas Hayle,—I have read your interested views in the MEDIUM of the 26th of the present month, and I beg to say that my son and I have not, since Sunday the 7th of this month, withheld from any inquirer the true fact of his left eye, with which he could only see some little at the outer side, and was almost useless, being cured by Dr. Mack, so that he was able to see rightly upon that day, to his remembrance, for the first time in his life; the whole being accomplished within forty minutes, and with only a few drops of cold water. This was the most striking fact I ever saw! But some will not believe it; and we have been at times looked upon as if we were not speaking the truth, therefore, we do not go about telling anybody. Nevertheless, if Dr. Samuelson, or even the Queen, should wish to know, we are ready at any time to declare the truth of the circumstance which, as I take it, is a glad tidings indeed. Moreover, we are glad to say the eye gets brighter every day. Yours, &c., DAVID MITCHELL.

18, Bright Terrace, Gilnow, Bolton, Nov. 30th, 1875.

MR. MORSE AT MRS. BULLOCK'S HALL.

The above popular trance speaker will deliver an address under spirit influence on Sunday evening in the hall situate at 19, Church Street, Upper Street, Islington; Mr. R. Barber in the chair. Admission free. Commence at 7 p.m. A special collection in aid of the meetings will be made.

A LECTURE AT CHOPPINGTON.

To the Editor.—Sir,—Permit us to inform our friends and supporters in this district, that Mr. W. H. Lambelle of South Shields, will deliver a lecture on Spiritualism under spirit-influence, in the Unitarian Chapel, Choppington, on Saturday evening, Dec. 18th, 1875. Chair to be taken at six o'clock. Admission twopence. The friends living at the neighbouring villages are requested to make this matter known, and to bring with them as many of their friends as possible. A train leaves Choppington for Newcastle at eight o'clock. GEORGE FORSTER, Cor. Sec.

MR. GEORGE SMITH of New Delaval has received a parcel of books, worth about £8, for distribution, from Mr. John Scott of Belfast.

* This was a bottle of magnetised water with a little iron.

THE REV. JOHN PAGE HOPPS IN MANCHESTER.—At the Hulme Town-Hall, on Monday evening, November 29th, the Rev. A. Steintall in the chair, this bold reformer, after a short but impressive prayer, delivered to a large and attentive audience his views, under the title, "A Unitarian's Views of Heaven and Hell," which consisted of common-sense views, in which Spiritualism was brought as prominently forward as the title of the lecture would admit. After reviewing the orthodox division of heaven and hell and his reason for rejecting it, he said he would speak not of the soul, but of the man—the spirit out of the body, under spiritual conditions, in a spirit-world—and we ought to think and talk and reason on these subjects as we would on the ordinary topics of every-day life. We must learn to banish the thought of death, for there is no such circumstance as "death." He would leave off the body as a garment, but continue unaltered except that he (for he spoke rather his own views than those of the Unitarian body, believing that a large section of them and also many others would entertain the same views) would have done with the dust and ashes and begin with the essence, and find in the new state dear old friends to welcome him, to help and to teach him the truths that they by longer experience had learnt. But he might also find some blemishes he could not so clearly see before, and he hoped and believed he would have opportunities to root them out. He would think and know, desire and act, a free agent as much there as here. He denounced in plain but eloquent terms the conventionalities of society, which held down many noble minds in the humbler walk of life in our great cities. But for them there would be in the spirit-world conditions with better order, where they would have nobler chances. God is the same yesterday, to-day, and for ever, and if we thought about it we must come to believe that God would be no worse after the change than He is here. We thus reason from the known to the unknown, and could anyone present object to such a future? Rather would we not say that is what we would wish it to be, and what we think it reasonable to hope for; and if we can only so far grow out of the old and rather foolish or unreasonable ideas, may we not thank God for a carnal mind. Man's greatest safety is in understanding the laws of nature, and doing as they direct.—CARLO DELTA.

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F. FUSED ALE, TAILOR AND DRAPER, has a splendid assortment of Winter Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.

ALFRED WILLIAM TURNER, 132, ICKNIELD STREET East, BIRMINGHAM, Manufacturer of and Depot for SEWING, WASHING, WRINGING, and MANGLING MACHINES of every description. 5 per cent. on all sales through this advertisement will be paid over to the Spiritual Institute. A. W. T., Machine Pattern Maker, Mechanical Draughtsman, and Inventor's Assistant.

MRS. A. W. TURNER, PHYSICAL MEDIUM, for Fruit, Flowers, &c.; TRANCE and CLAIRVOYANT.

F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS à la Seance on Saturdays only. Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow.

When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.

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

MISS GODFREY, MEDICAL CLAIRVOYANT, 1, Robert Street, Hampstead Road, London, N.W. Sittings only by appointment.

DR. MAIN'S Health Institute, 60, Dover Street, Boston, U.S.A.—A Medical Diagnosis of Disease, with Directions for Treatment, may be obtained by correspondence, stating age and sex, and enclosing a lock of hair of the patient. Fee, 3s. 6d., by post office order in favour of Dr. CHARLES MAIN, Boston, U.S.A.

PSYCHOPATHIC 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. Fee, 2s. 6d. Sundays and Wednesdays free. Mr. and Mrs. BULLOCK, Principals.

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**WHERE ARE THE DEAD?
OR, SPIRITUALISM EXPLAINED.**

By FREDK. A. BINNEY.—PRICE 3s.

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

INFORMATION FOR INVESTIGATORS.

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

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

Mediumship. By MRS. TAPPAN. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

Mediums and Mediumship. By T. HAZARD. 2d.

What Spiritualism has Taught. By WILLIAM HOWITT. 1d.

Report on Spiritualism of the Committee of the London Theological Society. 5s.

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

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

SUNDAY, DEC. 12, Mr. Brown at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, DEC. 13, Mr. Herne's Seance, at 8. Admission 2s. 6d.

TUESDAY, DEC. 14, Mr. Herne's Materialisation Seance, at 8. Admission 5s.

WEDNESDAY, DEC. 15, Mr. Herne, at 8. Admission 2s. 6d.

Seance by Mr. Brown, at 8. Admission 1s.

THURSDAY, DEC. 16, Mr. Herne, at 8. Admission 2s. 6d.

FRIDAY, DEC. 17, Miss Egar, Trance Medium, at 8. Admission 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

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

SUNDAY, DEC. 12, 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, Rockmead Road, Victoria Park, South Hackney, at 7. Contributions voluntary.

MONDAY, DEC. 13, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.

Mr. Hocker's Circle for Investigators, 39, Henry Street, St. John's Wood, at 8.45; admission 1s. (Temporarily suspended.)

Mr. Williams. See advt.

TUESDAY, DEC. 14, Mrs. Olive's Seance, 40, Belmont Street, Chalk Farm Road, at 7. Admission 2s. 6d.

Miss Baker's Developing Circle, at 87, Inville 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. 15, 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. 16, 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. 17, Mrs. Olive's Seance, 40, Belmont Street, Chalk Farm Road, at 3. Admission 2s. 6d.

Mr. Williams's Materialisation Seance, 61, Lamb's Conduit Street, at 8. Admission 5s.

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

SUNDAY, DEC. 12, Healing at 11 a.m.; Service at 7 p.m.

TUESDAY, DEC. 14, Seance at 8. Admission 1s.

WEDNESDAY, DEC. 15, Trance and Test Seance, at 8. Admission 6d.

FRIDAY, DEC. 17, Seance at 8. Non-subscribers 6d.

SATURDAY, DEC. 18, Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 12, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

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

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

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

OSSETT COMMON, WAREFIELD, 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.

SOUTHSEA, at Mrs. Stripes's, 41, Middle Street, at 6.30.

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

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

HECKMONDWIKE, 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. B. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDEAM, 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. 13, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, DEC. 14, STOCKTON, Meeting at Mr. Frennd'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. 15, 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, 185, 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. 16, 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. 17, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement, Seance at 8.

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

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

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DR. MACK, in answer to numerous correspondents from a distance, begs to notify that upon receiving a description of the symptoms of any patient, he will return Magnetised Paper, with full instructions. Fee, Five Shillings. For Consultation and Examination of Disease by letter, Fee, Two Shillings and Sixpence. At home daily from ten to five. Free days—Tuesday and Friday.

MISS CHANDOS undertakes to *Eradicate* Consumption, Cancer, Insanity, Dipsomania, and all Nervous and Infantile Diseases. Terms: One Guinea per visit (in London), including the necessary specific treatment, or Two Guineas per month by post.

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MR. ROBERT JOHNSTONE, HEALING MESMERIST, attends at 9, Gilbert's Terrace, Old Ford Road, on Mondays, Wednesdays, and Fridays, from Three o'clock till Seven, for the Treatment and Cure of Diseases. He can refer intending patients to numerous extraordinary cures effected through his agency. Terms upon application.

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

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

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

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

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

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

MR. WILLIAM EGLINGTON, PHYSICAL MEDIUM, is now prepared to receive Engagements for Private Seances.—Address, St. James's House, Greenleaf Lane, Walthamstow.

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

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.

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

THE BOY MEDIUMS.—**JAMES** and **WALTER BAMFORD**, PHYSICAL MEDIUMS, will give Seances on Monday and Wednesday evenings, at 7 p.m., admission, 2s. 6d.; and on Saturday evenings at 7 p.m., admission 1s.—28, Pool Street, Sutton, Macclesfield.

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.

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

PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

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

December 1st, 1875.

INSTITUTION WEEK.

Last year, at the suggestion of Mr. Thomson, 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.

