

THE MEDIUM AND DAYBREAK.

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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[PRICE ONE PENNY.]

NATIONAL JUBILEE CONFERENCE OF PROGRESSIVE SPIRITUALISTS.

The meetings took place in the Lecture Room, Central Hall, Darlington, on Tuesday and Wednesday, July 30th and 31st, 1872.

OFFICIAL REPORT OF PROCEEDINGS.

FIRST SESSION—Tuesday, July 30th.

It was somewhat after the hour advertised before the Conference was called to order, as the distances which the delegates had to travel prevented their earlier attendance. During the day about fifty persons were present. A hymn was sung by the meeting, after which Mr. G. R. Hinde delivered a very suitable and impressive invocation.

The regular business of the day commenced by the secretary, Mr. Mark Fooks, reading the announcement calling the meeting, and intimating that the first act of the conference would be to appoint a chairman. Mr. John Hodge received a most hearty and unanimous vote to occupy this position, but he declined, that the honours, duties, and influence of the office might be participated in by others.

Mr. N. Kilburn, junr., of Bishop Auckland, was then proposed as chairman, and elected with acclamation.

Mr. Kilburn having assumed the chair, Mr. Richmond proposed that the Conference should confirm the act of the Committee of Arrangement in reference to the order of business, leaving the Conference at liberty to introduce such new matter as might be deemed necessary in the course of their deliberations. This was duly seconded and carried.

The PRESIDENT then addressed the Conference, and in the course of some well-timed remarks he said that however Spiritualists might be divided on side issues, they were one on the great cardinal fact that those who had lived here and died were enabled to communicate with us after they had passed from our sight. Spiritualism opened a large and wide field, and was calculated to aid in the progress of mankind to an infinite degree. He thought, therefore, that all Spiritualists should—leaving all these side issues on which they were not agreed—endeavour to propagate the one leading fact in which they all believed. As nothing could exist on the earth and make progress without organisation, there seemed to be a necessity for something of the kind in connection with this movement, though he would not have it of too formal a character. As no organisation could flourish without some head, he was glad that this conference, amongst other subjects, intended to address itself to that point. He was of opinion that it would be a misfortune if the present head ceased, for though they would retain their individual views and experiences, they would one and all suffer. Even in such an eventuality, however, the cause could not die, judging from the vitality and progress it had shown in the past. If it were to make such headway as it ought to do, however, it must be through having an organised existence. Their discussions should tend towards this practical issue. One special point to be remembered was that each man should show by his action and demeanour that Spiritualism was a living thing, and not a dead theory. If they could make their lives an example to the world, they would do more by that means, than by any mere phenomena, for the advancement of their fellow-men. It always appeared to him that the more striking physical and other phenomena, whilst they interested outsiders, and arrested the attention of sceptics, were not desirable to be sought after by Spiritualists, but that in their case such manifestations should give way to the higher phenomena which they alone were prepared to receive. In conclusion, the President remarked that they should bind themselves together, and endeavour to make this movement what it ought to become—a very great reviver of true religion throughout the world.

The CHAIRMAN then called on Mr. James Burns to deliver

AN ADDRESS REVIEWING THE SPIRITUAL MOVEMENT IN THE UNITED KINGDOM DURING THE LAST SEVEN YEARS.

The speaker commenced his address by observing that, as the atoms and elements of which our bodies are composed have existed in a previous form preparatory to their organisation in the human body, so had

the men and women who constituted the First Convention seven years ago been in preparation for that work by many years of thought and labour in the different fields of Human Progress. In this respect nations and peoples are like individuals, and have to grow, or unfold their mental powers, through the rise of new sciences and arts and the revolution of religious and philosophical opinions. Thus races and civilisations have their periods of infancy, maturity, and decay; and we, as a people, are in like manner making our way through our life-work of national development. In childhood everything is mystery and wonder, and the fairy tale is more acceptable than the demonstrable fact. The child listens, he does not think; he is governed by authority and the external senses, rather than by reason and the action of the intellectual faculties. He has a theory—a ready, imaginary way of explaining everything that he meets in his boyish experiences. He is in a hurry, and cannot afford to wait for a solid, matter-of-fact, scientific solution of the difficulties that bar his path. Such is the age of superstition, in which belief is more potent than knowledge, theology superior to philosophy; and religion is only another name for superstition. In this age of childhood the term Religion includes all those infantile theories which are advanced to account for and explain the mysterious phenomena of Nature, the exact properties and relations of which are entirely unknown. Only a few years ago what are now regarded as the sciences of astronomy, geology, chemistry, anatomy, physiology, phrenology, mesmerism, psychology, &c., were parts of religious belief, and it was deemed gross impiety to probe into their merits, or to know anything for certain respecting them. The facts of exact science and the deductions derived therefrom were found to clash with the theories of superstition, and hence religion and science were said to beat war and opposed to each other. The Church Religion, or, in other words, those views which represented man's ignorance of himself and the universe around him, have always been opposed to human progress and the free acquirement of knowledge and discussion of its bearings upon human destiny. Gradually the sciences have been evolved from the womb of ignorance and superstition, human knowledge has increased, happiness has been conferred more plentifully on the people, and, strange to say, though superstitious religion has been gradually losing power, true religion—that which reveals the truth to man and enables him to live by it—has been gaining in power and influence every hour.

This gradual development of knowledge in the various departments of nature has been the necessary precursor of Spiritualism. Beginning with the most material and obvious phenomena of being, man has ascended, step by step, through astronomy, geology, physiology, phrenology, to a knowledge of what is necessary for health, a grand indication of which is to be found in the Temperance movement which overran the Anglo-Saxon race forty years ago, and yet augments in power, in its largest sense teaching man the proper use of his body, and its healthy guidance as the instrument of the immortal spirit. This introduced the study of the human spirit itself apart from the organisation through which it operates. Phrenology showed that differences amongst men were simply differences in organic detail. These studies were absolutely necessary for a true appreciation of Spiritualism. They represent the preliminary qualifications which a student has to master before he is allowed to enter upon the regular college course. In these essentials the men and women who founded British Progressive Spiritualism had graduated honourably. During their lifetime they had exercised themselves earnestly in the various fields of Human Progress, and when Spiritualism came they were in a position to give it an intelligent reception.

Man's spiritual nature is the most recent domain which human intelligence has essayed to release from the thralldom of superstition—the care and keeping of religion. Two or three ages ago its manifestations were regarded as witchcraft, and were carefully “stamped out” by fire and water and other means of murder. More recently, and even to this day, the dawn of intelligence in such matters has, with a more lenient eye, regarded psychological functions as an indication of insanity, which opinion, vulgarly expressed, may be accepted as the present or recent state of knowledge on the subject as entertained by the public mind. The career of the movement called Spiritualism, then, is an effort to

disengage from the dominion of authority the facts of man's spiritual existence, and establish them upon the basis of their own inherent validity. The first difficulties to be assailed are the foregone conclusions of science, with its self-sufficient postulates as to the law of gravitation, the properties of matter, and natural forces. The levitation of a table, the spirit-rap, explode the infallibility of scientific opinion; at which event the rejoicing is mutually participated in by the Spiritualist and the Religionist. The latter rejoices to see his old enemy science come in for his share of defeat, and looks upon Spiritualism as a useful ally of religion, if kept in proper check and levelled exclusively at the hard head of materialistic scepticism. This is the first stage of Spiritualism, and the ground upon which it was almost exclusively advocated seven years ago. The man who admitted the facts, even though he was insane enough to attribute them to the "Devil," was considered a useful ally. "Why," he acknowledges the phenomena, "it would be answered, "and that is the first thing to strive for." The recognition of phenomena upon an absurd basis could scarcely be called intelligent Spiritualism, which demands a scientific explanation of the manifestations. But it was a first step, and one beyond which many who call themselves Spiritualists have not yet advanced. At such a stage organisation is as impossible as it is unnecessary. A few people entirely in private could satisfy themselves as to the phenomena, or, if testimony were sufficient for them, they could read of what occurred at seances wholly in private. The phenomenalist can give but little strength to a movement, in fact cannot originate one. He is disconnected and fragmentary in his personality as well as in his views. He can believe or know that the manifestations occur, without remodelling his opinions in any particular way. He may remain, as hitherto, either a believer or disbeliever in religious dogmas, and has no necessity to avoid his present religious or other associations, or incentive to seek new ones. The literature of this stage is monotonous and unprofitable—a wearisome reiteration of wonders, many of them derived from sources hundreds of years anterior to the experience of the narrator, and devoid of any practical thought except that of human immortality, which religious opponents say they were convinced of before. The second stage of investigation discovers tests of identity, and arrives at the certainty of continued individuality after death. This stage opens up a much wider field, and leads to other important questions more revolutionary in their character, and therefore more tensely opposed by conservatism and superstition, and less likely to be faithfully investigated and freely endorsed. No sooner is an inquirer satisfied by adequate tests that he is in communion with a near and trusted friend, than he is desirous of gaining some information relative to the spirit-world and those who inhabit it, and thus he enters upon the third stage of the subject. Even the seemingly trivial question, "Are you happy?" leads behind it queries of the gravest importance:—In what does happiness consist? and what are the circumstances that conduce to it? What is heaven, and what is hell? This enlarges the matter into a fourth stage—the progressive life of spirits after death. The spirit informs you that he is human still, and that he is accordingly subject to all the influences and means of growth which distinguish man as a rational and finite being. He tells the inquirer in what salvation consists, and pointedly shows that the religious notions of the earthly churches are neither sound nor sufficient. This inflicts as grave a wound on the religious party as the physical manifestations did upon the scientific men, and hence the friction and difficulty of pushing forward the question at this advanced stage is considerably increased. Spiritualism and religion are now in direct antagonism, and the Spiritualist is an "infidel," an "atheist," and the "antichrist." A fifth stage is now reached, and the Spiritualist lays hold of the religious records and points out that he is the legitimate successor and true follower of the religious chieftains of the past, and is engaged in performing the same duty for his age and country as the former Spiritualists did for theirs. He denies that this spiritual power is peculiar to any dispensation or sect calling themselves after any presumed leader or supposed dispensation, but that the spiritual powers of man are universal, as are his other powers, manifesting themselves in time and degree in accordance with the law of development. This is a serious issue, and the servants of the Church, fired with the zeal of "religion," do not forgive or forget to vilify the Spiritualist in sermon, tract, or in social, pious converse. At this point of development the Spiritualist begins to feel the want of association, and hence he organises religious meetings, Sunday services, and convenes lectures for the maintenance of the truths of Spiritualism, and to rebut the errors and insinuations of his religious opponents. Those who have been enabled to travel thus far have almost lost sight of the physical phenomena as an end, yet regard them as valuable means—as the necessary first stage by which minds of a certain class, utterly ignorant of the subject, must approach the higher truths of Spiritualism. Having taken such a bold stand, and found that the vexed problem of "Salvation" means progress, growth, unfoldment, the Spiritualist is ready to enter upon the sixth stage, and discuss the knotty point designated in theological language by the term "Sin." This is, in other words, the relations of earth-life to spirit-life, or the spiritual consequences which man contracts during his sojourn in the flesh. Important moral considerations follow close on the heels of this grand inquiry, and suddenly the student finds himself at a standstill for knowledge and scientific facts of various kinds. He finds that he is a mystery to himself, and that he is profoundly ignorant of his own nature and its relations to the universe around him. Hitherto existence has been to him a confused absurdity without aim or method, and he has doubted the existence of supreme wisdom and goodness. The investigator is therefore forced to push his queries a stage further, and attain the seventh degree as a student of Spiritualism. The theorem may be thus stated: The conditions of earth-life as congenial or otherwise to spirit-growth. To work it out he is forced to become an anthropologist, and study man scientifically. He finds that man is a spiritual manifestation now, even as in the after-life; that the purpose of his earthly pilgrimage is to inaugurate an endless (so far as he can see) career of individualisation; and that the conditions under which this is effected are of eternal significance. The laws of marriage and parentage, of diet and hygiene, of work and repose, of thought and action, are eagerly canvassed by him, and he is carried onward to the eighth stage of his progress, and becomes a philanthropist and reformer. He finds that the Creator, in forming the universe, has supplied man with all he requires for his

development and consequent happiness, and that all should enjoy such opportunities as they require for knowing the truth and practising it in their lives. But this position, however desirable it may appear at first sight, is a most uncomfortable one. Having assumed it, the Spiritualist is not only scorned by the scientist and persecuted by the Church, but he is denounced by the world as a dangerous innovator, setting class against class, interfering with lucrative trades and professions, and even fomenting social discontent and revolution. It need not be a matter of surprise that but few Spiritualists reach this stage, or have intellect and courage enough to maintain the fearful contests which it involves. Few men are able so far to deny themselves as to renounce those lucrative and easy walks in life, which, though unnecessary or destructive to human well-being, are yet exceedingly comfortable and "honourable" to the occupant. Few again are sufficiently positive to challenge so many "respectable" members of society with being Man's worst enemies, and fewer still are so large in soul as to care to put themselves to any trouble for the welfare of their brethren.

United with these eight features of Spiritualism, and yet overmastering, enriching, and directing the whole to useful issues, is a ninth stage—that of reason, liberty, and faith. It embraces religion in its highest meaning, being absolute and trusting reliance upon the institutions of the universe—or, as some would phrase it, the wisdom and goodness of God—for supplying everything that the human soul can require in its eternal pilgrimage. This kind of Spiritualist knows no other God, and appeals to no other revelation; but, in a spirit of true humility, tends all his purposes in harmony with the divine will as expressed in the laws and constitution of being. He feels that, unless the divine life flow unfettered in his aspirations, he is "dead in trespasses and sins," and, looking upwards to the source of spiritual aid and light, he is taught to correct his personal egotisms and organic waywardness, and to live a life of purity and submission to the controlling Mind who is in and over all. Thus presented, Spiritualism is not only a science, a philosophy, but a life, the details of which each man must work out for himself, and hence the necessity for the widest freedom of thought and action. But this freedom would soon degenerate into licentiousness, and this faith evaporate into fanaticism, unless the principles of reason also held away. Such, indeed, has been the fate of countless efforts in the past to improve man's religious condition. Let us profit by these sad failures: we have facts to work upon—stern, indomitable facts. They are the gift of God. Let us not esteem them lightly, misuse or neglect them. Let us examine them with the greatest scrutiny; that their value may be ascertained, and that they may be properly employed. Thus will Spiritualism become the science of sciences, and by understanding the laws regulating spirit-communication man will learn to appreciate the grandest secrets of existence, and to know exactly how to carry out the impulses of his highest aspirations. Thus will religion become scientific, and morality a certainty; and man will enjoy that fulness of satisfaction for which the goodness of God has made such abundant provision.

It was for these three principles that the men and women at the First Convention, seven years ago, stood up. Their deliberations were received with boisterous scorn and white rage by the then leaders of opinion in Spiritualism. These men were only in the initial stages of the inquiry, and their opposition to a more advanced Spiritualism was even more violent than that of the Church and the material scientists united. In fact, they were an advanced limb of the Church, which, from its close proximity to Spiritualism, could therefore make itself more obnoxious. Words were uttered against the Progressive Movement which will yet have to be recalled. They were words of anger—unkind, cruel, untrue, uncalled for. But British Progressive Spiritualism was founded on the immovable rock of truth, and, having inherent vitality, it grew in strength as it struggled with opposition, like a young oak consolidating its fibres as it wrestles with the winds. It is now the form in which Spiritualism makes itself most prominently visible in this country. It leads the van, nor does it trample on other efforts; but, as the whole includes any and all parts, it cordially helps on every phase of Spiritual progress. It is this form of Spiritualism alone which has attempted organisation. It has made a constant effort to do so, and to produce at every step something stable, tangible, and final in itself, though capable of receiving additions in the future.

The history of the last seven years is a spiritual history. It is not to be counted in events, dates, and chronological phenomena, but is read in the onward roll of spiritual life and energy, which, though invisible, underlie and create all external manifestations and phenomena. The progress gained has been an attempt to establish the nine degrees of Spiritualism as a veritable fact in the working of the movement, and the effort has been so far successful. Seven years ago the battle was for principles—freedom, truth; now our business is to discuss means. We have become quite practical, so much so that there is no desire to refute principles, but an eminent wish to apply them to the enlightenment of the people and the progress of our movement. Our work is educational, and demands co-operation, mutual aid, organisation. This is gradually being effected. Mrs. Hardinge's visits to this country were characterised by the endeavour to convene meetings for the advocacy of Spiritualism. Seven years ago she met a few in a semi-private class meeting; lately she addressed the multitude, not only in London, but in the provinces, and might have been at that work now had not her plans led her to America. Her great work on "The History of Spiritualism" has been universally read, and a committee placed over 100 copies in public libraries, and her lectures in London were printed weekly and disseminated throughout the empire, thus giving her an audience of thousands. The Davenport Brothers have visited our shores, and demonstrated incontestably the fact of spiritual manifestations. The Children's Progressive Lyceum movement has found rootage amongst us, and has proved the most durable, interesting, and useful of all forms of organisation. Mr. J. M. Peebles came to us and showed that Spiritualism could supply Sunday exercise and religious teaching of the highest order. Sunday meetings, not only in London, but in all parts of the country, have since become a feature of the movement. British mediumship has achieved some of the grandest results which have occurred in the history of Spiritualism. The phenomena attending the sittings of Messrs. Herne and Williams are familiar to all. Mr. Morse has assumed a position in intellectual mediumship of which the learned and gifted are glad to avail themselves. The visit of the great healer Dr. Newton gave an

impetus to that form of mediumship, which is quietly being exercised all over the land, and more publicly in London by Mr. Ashman, Mr. Perrin, and others. Dr. Willis, Miss Lottie Fowler, Mrs. Jennie Holmes, and other American mediums have been warmly welcomed in this country, and have done a work amongst us for which we are grateful, and, we are proud to add, under the banner which we unfurled to the breeze seven years ago. This season Gerald Massey, the Poet of the People, has come forward as a lecturer on Spiritualism, and delivered a course in St. George's Hall, of the success attending which the most firmly-established movement might be proud. He has since announced himself as willing to deliver the same lectures in any suitable place where arrangement can be made. It may also be noted, in passing, that a countless number of lectures have been delivered under the auspices of the Spiritual Institution in almost every section of the country.

In this rapid summary one agency must not be overlooked which has turned to advantage all the others. The Progressive Library was an inexperienced but promising child—a babe in arms—at the date of our First Convention, seven years ago. Its first public work was to promulgate the report of that Convention, and in due course the second, from which sprang *Human Nature*, like Minerva armed out of the brain of Jupiter. This monthly magazine gave expression to the various grades of spiritual truth, which came under the notice of liberal writers, more particularly recognising Spiritualism as a department of Anthropological Science, and studying it in connection with other views of human life. On the departure of the venerable J. M. Spear for America, it was suggested that the "London Spiritual Institute," which that aged apostle and Mrs. C. H. Spear attempted to form, should be added to the Progressive Library. The removal of that Institution to 15, Southampton Row, soon followed, which gave Spiritualism a home, and an open door through which has since streamed thousands of inquirers to ask questions, procure documents, and witness phenomena of various kinds. The desire for inter-communication and organisation became so urgent that upwards of two years ago *Daybreak*, a monthly paper, was turned into a weekly under the title of the MEDIUM AND DAYBREAK. It has been the most successful and widely circulated of any publication devoted to the subject in this country, and exercises a marked and beneficial influence on the movement, to which it unreservedly belongs. It is a kind of weekly parliament, in which all who have anything to say for the benefit of the movement have full liberty to speak. News are promptly recorded, and the facts and teachings of Spiritualism heralded abroad with accuracy and despatch. The career of the MEDIUM has been more particularly characterised by its efforts in lending to organisation, and for the encouragement it has extended to all who work for the consolidation of the movement.

The other publications, which do not so particularly identify themselves with the movement as expounded in the foregoing remarks, are the *Spiritual Magazine*, established in 1860, and a continuation of the *Spiritual Telegraph*, published at Keighley in the early days of the movement. It has done a very important work in connection with Spiritualism. The *Spiritualist* was established nearly three years ago, and is a monthly publication recording facts as they occur at seances, and publishing a careful selection of matter calculated to establish the facts of Spiritualism in the minds of non-Spiritualists. The *Christian Spiritualist* is now in its second year, and its nature may be surmised from its title.

Such is a brief and therefore imperfect review of recent progress, but withal eminently satisfactory, presenting results which few could have hoped for seven years ago; nor should we overlook the labours which have been undertaken by those who claim to be outside of the pale of our movement. The onerous investigations of the Dialectical Society's Committee constituted an epoch in the progress of the movement. The Committee's labours have been valuably supplemented by the published experiments of Mr. Crookes and the pamphlets issued by Mr. Serjeant Cox, "M.P.," and others. By these auxiliaries the well-informed public generally have been led to accept the phenomena as fact, which is the first and indispensable stage in Spiritual progress. Well may we call this our jubilee, for surely there is scope for rejoicing and encouragement to work, with heart, soul, and intellect, for the more perfect furtherance of those truths so dear to us all, and so indispensable to the progress and happiness of mankind.

REPORTS OF PROGRESS.

Mr. JOHN CHAPMAN, of Liverpool, gave a brief outline of his introduction to Spiritualism, and narrated some particulars as to the kind of manifestations witnessed at circles in Liverpool at which he had been present. He avowed his intention of doing all he could to promote Spiritualism; for if these phenomena were not true, then was the basis of all religion taken away. Spiritualism opened up Scripture truth, and he delighted in reading the cases of spiritual manifestation recorded in the Bible and reflecting thereon. In Liverpool the cause was making such headway that there were numerous circles of which the Society of Spiritualists knew nothing.

The CHAIRMAN said that circles were held on Sunday and Thursday evenings at Bishop Auckland, which had brought the subject before a great many people. Mr. Pawcett had placed his house at the disposal of the public, and had moved into a larger house to give increased accommodation.

Mr. MEREDITH, from Liverpool, said he had been in this cause for thirty years, and did not know it. Had he been acquainted with the full import of the subject all that time, he could have done much more good. As a mesmerist he had gone through the various towns of England, but he did not now believe in the word mesmerism, for he thought it was Spiritualism from beginning to end. The speaker illustrated the gratifying change in public opinion towards new ideas by giving an account of persecutions which he met with some years ago in the exercise of his calling, which was healing by the laying on of hands. Now he was the traveller for a large mercantile firm, and he dropped crumbs of information as he went along, allowing them to take root at leisure, and he was glad to observe that they were increasingly well received. With Mr. Chapman he made a tour in the Dales; and they held a meeting in the Town-hall, Leyburn, which was well attended. They had a lawyer in the chair, and received a hearty vote of thanks at the close. In Liverpool some of the clergy had opposed the Spiritualists,

and with good results to the cause. When the Rev. John Jones lectured against it they put a tract, or rules for the spirit-circle, in the hands of each person who attended the lecture. A great number of Mr. Jones's congregation were now interested in Spiritualism and held circles. He was well satisfied with the progress being made in Liverpool. Mr. Meredith had mentioned the subject of spirit-photographs to Mr. Foster, of Preston, who told him that a photographer in that town had been so troubled with figures coming on his plates that he lost his business in consequence. Mr. Meredith also gave an interesting account of test spirit-photographs received by Mr. Wood, of Liverpool, from Mr. Mummery. He described Mr. Fegan's mediumship, and the peculiar controls exercised by a spirit calling himself "Jack Todd." This spirit said he had been a highwayman when on earth, and measured six feet two inches, being built in proportion, so that he was very powerful and courageous. He was executed for murder, of which he was not guilty, for he was too magnanimous to commit such a crime. He was very violent and blustering when he came first to the circle, but they received him kindly, and now he was much improved, and gave them many valuable manifestations. They had many proofs that there was an intelligent power in the circle foreign to themselves. On one occasion the spirit was tying Mr. Fegan, the medium, with a rope, in complete darkness, and Mr. Chapman put out his hand furtively to discover how the process was going forward, when he was immediately struck by the spirit. In less than two minutes Mr. Fegan was tied so securely that he had to be released to prevent his being choked. On another occasion this spirit had struck Mr. Meredith severely on the head with the tube, because he would persist in singing against the spirit's wish. At the next sitting the spirit asked kindly, in the direct voice, after the "old gentleman he had hammered so unmercifully," and patted him on the head. A seance had also been held with the secularists, and in response to a defiant challenge this spirit broke their table right before them. By these manifestations, unpleasant though they were, they gained much information, showing that spirits entered the spirit-world just as they left the earth, and that they could be benefited by visiting those in the flesh. This spirit described the first sphere as a dreadful place, but he had progressed to the second sphere since his acquaintance with the circle at Liverpool.

Mr. SRESCA, Leyburn, gave a short account of the little progress which had been made at Leyburn. They were just developing mediums and groping their way to some knowledge of the subject. What they wanted was mediumistic assistance, and the guidance of those more experienced than themselves. They had not been able to arrive at any very satisfactory conclusions.

Mr. CAMERON, from the same circle, said they were satisfied of the existence of the phenomena. One little circumstance would give some idea of their progress. On one occasion the medium, a young man then present, when under control, became impatient and irritable because the circle could not understand what the spirit desired to communicate. The control then caused the medium to draw a rude sketch of a canoe, a bow, and an arrow. He then muttered, "Red Indian Doctor," and indicated that Mr. Cameron was to put his foot on the medium's knee. This foot had been very badly sprained, and was quite painful. The medium under influence proceeded to take off the speaker's slipper and stocking, and with a few strokes from the medium's hand, the sprain was entirely cured, and the pain gone for ever.

As the hour of adjournment had arrived, the conference suspended further proceedings till the afternoon.

SECOND SESSION.

The PRESIDENT said that the Conference had now arrived at that part of the programme which alluded to business. In the unavoidable absence of the Secretary, who desired to be present during the discussion of the "Measure for the Assistance of the National Institution," the Conference would begin with the third of the series of resolutions relating to business: "Official moral approval of the Conference of the conduct of public mediums relative to charges for admission to seances, and the manner of conducting the same."

PAID MEDIUMSHIP.

Mr. D. RICHMOND introduced the subject by moving the following resolution:—

"That, under existing circumstances, this Conference is in duty bound to extend, and hereby does extend, its approval and moral support to public mediums engaged in the propagation of Spiritualism who are obliged to charge for admission to seances; and also to declare that a fairly conducted seance, that is, according to custom or stipulation, whatever may be the result, removes any further responsibility."

He could not on principle advocate paid mediumship, but, as a means of propaganda, it is at present necessary. In a co-operative or communistic form of society, in which the interests of the individual would be the good of the whole, paid mediumship would not exist. But in the present state of society, where all got their living by individual effort, he could not see the justice of denying to mediums the course open to other workers. It was not for them to decide at what rate mediums should be remunerated. The public would pay highest for that which most fully met their requirements, and a market value would be attached to all forms of mediumship by allowing full freedom in this respect. Much odium had been cast on paid mediumship because it was said to be a bartering of that which was sacred for money. The speaker thought the Conference should extend its moral support to mediums in this matter, and protect them in the exercise of their profession. If mediums conducted their seances properly, that was all that should be demanded of them, whether manifestations occurred or not. The mediums should not be held responsible for the result given. If the communications were of an unpleasant kind, the mediums should be held free from censure. Failures in these respects frequently resulted from the sitters, and not from the mediums, who were simply passive instruments, and at the mercy of conditions visible and invisible. An opposite course to the one recommended by the resolution would still leave public mediums subject to the charges of an unscrupulous public, which might lead in some instances perhaps to unpleasant consequences.

Dr. ANDERSON seconded the motion. If a medium had to devote time and health to his vocation as a medium, he could not follow another profession, and as a consequence would have to be maintained by those who patronised him, or starve. Many mediums only eat occasionally, and thus could engage in their usual employments, and he would not have it understood that such persons should demand compensation. It was otherwise with those who devoted their whole time to it. There was no need of inducing the public to believe that the Conference desired mediumship to be made a money-making concern. In the Glasgow Mesmeric Society the members operated for the cure of disease free of charge, as they had opportunity; but a few more eminent healers, including their president, J. W. Jackson, made a charge, as they devoted all their time to the practice. But the other members did not censure these more distinguished operators on that account, but rather the contrary.

Mr. J. BURNS supported the resolution. The gifts of individuals were compensated according to their rarity and the demand for them. In that respect good mediumship was both rare and wonderful, and we had not too many of such. Spiritualists ought to encourage good mediums to come forward professionally by holding out such inducements as would incite them to devote their time to it. But when a medium was not only starved but reprobated for trying to make an honest living, it was not likely that mediums would increase so rapidly, and therefore the cause would be retarded. In some cases the practice of mediumship exhausted the vitality so much that the medium was not available for any other form of industry. He was also aware of the fact that mediums were in many cases good for nothing else. They were people of a very peculiar constitution, and utterly helpless creatures. They had to be supported, and it was surely far better to see them usefully employed in demonstrating the facts of Spiritualism and getting an independent living, than for them to be thrown on society in a less advantageous manner.

Mr. MEREDITH said we should take no notice of what the public said as to paid mediums, for if that were not at hand to bring forward as a fault, people would soon find something else. It was the duty of Spiritualists to adopt such steps as would advance the cause most effectively. In Liverpool they had one of the first physical mediums in the country. He alluded to Mr. A. Fegan. That medium did not take pay, and yet that did not shield him from imputations from those who desired to have something evil to say against Spiritualism. The speaker advocated the formation of a general fund from which mediums could be paid for going all over the country, and which would ensure a due distribution of mediumship when it was in the country at any time. He said the mediums remained too much in London, and were not induced to visit the provinces. Lecturers and mediums were not sufficiently distributed.

Mr. BURNS said the suggestions now brought forward by the previous speaker were to a certain extent in operation already. Mr. Wallace had started out on a tour as a missionary medium. He endeavoured to find remuneration as he went along, but there was a small fund to meet contingencies, which might be enlarged. There were no mediums in London to travel. Mediumship was not a plentiful commodity. Messrs. Herne and Williams would be glad of a series of engagements in various parts of the country. They were powerful mediums, and had already done great good. The speaker feared that it would be difficult to get much of a fund for that or any other purpose in the present state of the movement. He thought that if some little trouble were taken a tour could be arranged for Messrs. Herne and Williams without much risk, so that such a fund would not be necessary. By these mediums visiting a place and giving two or three public seances, to which each person paid a fee, and also by an endeavour to find them private sittings during the day, their efforts might be made self-supporting. Mrs. Jennie Holmes would also make a tour after she had been in London some time; but mediums did not care to knock about the country if they could make themselves useful in a central place. He thought there had been no trouble in getting mediums and lecturers sent over the country. Mr. Morse had made several successful journeys, and Mr. J. M. Peebles and Mrs. Hardinge had given the provinces due attention. The speaker thought that the Conference had not given consideration to one clause of the resolution, namely, that which referred to the proper conducting of a seance. This was a matter in which both Spiritualists and the public were about equally uninstructed. Cabmen had to carry their rules and regulations with them, and it was a pity that the same could not be enforced in respect to some mediums. It could not be too prominently stated that to attach blame to mediums for not having phenomena, or to make them feel that certain manifestations were anticipated, was a very improper course to pursue. It was putting a premium on trickery. He never knew a medium who was not more pleased to have a successful seance than the contrary, so that they did not require any stimulus from others. Their anxiety, on the other hand, augmented by that of the circle, was frequently the cause of failure, and was in addition a psychological influence weighing in favour of imposture. Mediums were easily actuated and sensitive, and it might be impossible for them to avoid the temptation to gratify their audiences.

The PRESIDENT said that the addresses of all available mediums were known, and if their services were wanted in the country they could be easily arranged with, as had been done in several instances. He recommended that each circle should raise funds to meet their own necessities, and co-operate together, so that a tour could be made out for any particular lecturer or medium who might be at the time available. In this way they had received a visit from Mrs. Hardinge at Bishop Auckland, and realised a surplus of funds as the result of her lecture. They had also engaged Mr. Burns during his tour in the North, and made his visit self-supporting.

Mr. RICHMOND suggested that Mr. Meredith should take the matter up and do what he could to forward the diffusion of mediumship in the manner suggested.

The resolution was then put to the meeting by the Chairman and unanimously adopted.

THE SPIRITUAL INSTITUTION.

In accordance with the published programme the Conference now proceeded to discuss the first items of business therein recorded, Mr. Fooks, the secretary, having returned to the meeting. These were: "1st. Consideration of the Present Standing of the 'National Progressive Spiritual Institution' and 2nd, Suggestions for its Future Improvement and Pecuniary Assistance." The president invited remarks from anyone present who might have observations to offer on the subject.

Mr. CHAPMAN said he should like to know whose was the Spiritual Institution. They had been invited to subscribe to it, which would entitle them to be members of it. He did not know whether the Institution depended on Mr. Burns or not; but taking it for granted that this Institution was established by Mr. Burns, it had now grown to a large size, so that it should scarcely rest on the shoulders of one man. He would suggest that a committee be appointed who should overlook the Institution and report on it, and in every way take the responsibility of carrying it on upon themselves. By so doing it would give Spiritualists more confidence and assurance. The different sects had their different establishments, book concerns, and committees of management, and he did not see why the Spiritualists should not. He had a high opinion of Mr. Burns, who was worked too hard. The responsibility should be taken off his shoulders. They should give it more stability than if it belonged to Mr. Burns alone. He thought it was the duty of the Spiritualists to make provision for the future as well as for the present.

Mr. GARDNER said he had thought a good deal of the subject. If it were a private concern, they had as Spiritualists nothing to do with it; but if this were a national institution, some committee should be appointed to carry it on. He might be able to suggest something which would not perhaps meet the views of the present proprietor. There were a great many who were Spiritualists who went up to London annually, and spent a large sum of money, which might be spent at the Institution if it were a sort of hotel. That would be one means of helping it if it could be accomplished. He thought two periodicals were not necessary; he had never seen the utility of *Human Nature*, many things in which had been to him a perfect nuisance. (Laughter.) He thought much that had been published in *Human Nature* very opposite to Spiritualism. Why not charge a little more for the MEDIUM; twopence could be got for it as easily as one penny. He thought this Spiritual Institution could be mightily improved, but he hardly thought Mr. Burns could do it.

Mr. RICHMOND said it might be well to look at the origin of the National Spiritual Institution, which is based on what was done at the first Convention held at Darlington. After much discussion upon projects of co-operation, it was concluded that each individual should devote his means and energies as best he could for the advancement of the cause of Spiritualism. He believed that it was out of this that the National Spiritual Institution had its rise. The individual efforts then originating have nearly ceased, excepting the Spiritual Institution. Mr. Burns (to his mind) had, by the assistance he had been able to obtain, accomplished the greatest work; all other individual efforts had either ceased, or merged into, or had become assistant to Mr. Burns's effort, by which it is legitimately constituted the National Progressive Spiritual Institution. It will be seen that the spirit of freedom is both the origin and nature of this Institution; but Mr. Burns's labour even has resulted partly in success and, at the present moment, partly in failure—that is, although his labour is and has been most valuable, the means at his command, and those afforded to him by voluntary gifts from generous and truth-loving individuals, have not been adequate to support all that has been undertaken. His (Mr. Richmond's) view and desire, relative to the Spiritual Institution, was not to curtail or to limit it, nor to alter its voluntary basis, but to let it stand in spiritual freedom; and that every one voluntarily support it to the best of their ability, and so assist it, and, in a national manner (this conference being of a national character), endorse the work of ministering Spiritualism to the world of mankind, which it has so nobly begun. Voluntary effort and voluntary support alone can confer freedom—freedom to the worker, freedom to the supporter or giver; and by such efforts freedom must result to an afflicted and needy world. Thus let our aim be, to be ourselves free, and to confer freedom on all concerned in the work; and the fruit, spiritual freedom, will ripen and be abundant, by which the hungry amongst mankind will be fed. "Modern Spiritualists" have learned by experience the desirableness, and even the necessity, of obtaining the best results of suitable and harmonious conditions when sitting in devotion at the family altar or circle (to receive blessed messages of love and truth, and tests for the conviction of the uninitiated), and even so it is in a national point of view; your national altar must in like manner consist and be surrounded by suitable and harmonious conditions of freedom in this mortal stage of existence. The spirit of freedom is the true order of Spiritualism, and in true conditions, or a true and free institution, good, free, and truth-loving spirits will communicate, and work together with and by the same, to bless the world of mankind. He said if the conference altered the conditions of freedom of the National Institution, as sure as they did so they would kill it. If they placed it under surveillance, or under limits, by means of certain legal resolutions, which in their very nature is compulsion, that is not the order of the spirit of our Father in Heaven—it is the spirit of the world, and the ordinary method and course of mankind; and the spirit of God, and good and true spirits, could not, would not operate by it, and the direct support given to the Institution (and to Spiritualism by it) from the immortals would cease. The manifestations of the Christian apostolic age had ceased to exist through like causes—the spirit and the legal bonds of the world had closed the Christian manifestations, and had forced its order or church down to grope in mortality, until at length it had almost become an enemy to its own gifts and operations, as restored to mankind in modern Spiritualism. Let us therefore be wise; and, striving to obey or live in the present living spirit, also profit by the history of the Christian era. He then read the measure or resolutions for the assistance of the National Progressive Spiritual Institution in London, including the MEDIUM as its organ.

A MEASURE FOR THE ASSISTANCE OF THE NATIONAL INSTITUTION.

Resolved—That the following be recommended by this Conference to all Spiritualists for practical use, in aid of The National Progressive Spiritual Institution in London, including the MEDIUM as its organ.

1st.—That collectors of funds be nominated by the Secretary of the Institution (volunteer collectors may be accepted) in any and in every district on the earth. And that collectors so appointed are authorised to receive weekly or other contributions, and also gifts, anonymous or otherwise; which funds should be recorded under date in a suitable cash book.

2nd.—That remittance to the order of the National Institution be made as frequently as prudent, which, on receipt, should be recorded under date to the credit of the sender.

3rd.—That the Secretary of the Institution report quarterly (or oftener if he think it best), through the MEDIUM, or privately, the amount or total of funds raised or received from all voluntary sources, and such other items of information as he might deem right, which would enable the collectors to meet their subscribers and donors, and to inform them of the prosperity (or otherwise) of the National Institution.

4th.—A guarantee fund of annual subscribers may also be established in correspondence with the Secretary of the Institution.

This measure, he said, was consonant with the principles he had laid down; and if the labourers in the Spiritual Institution could accept such voluntary assistance in the performance of their onerous duties (voluntarily undertaken), it is all that is necessary to organise Spiritualism as a national movement, and to give cogency and permanency to its National Institution. He desired no internal or detailed account from the Institution as to the expenditure of funds, other than the measure provides; all he desired to know concerning his donations or subscriptions to assist the Institution was—Is the Institution prosperous, or otherwise? Notwithstanding all Mr. Burns's efforts, devoting himself, his time, his means, and that of his family, we are told that the Institution is not self-supporting; therefore with confidence he moved this measure, in appealing to the spiritual body to assist the National Institution in London. He (Mr. Richmond) said that should the Secretary make it known to the body that there was still a deficit, he wanted to add a little more of his energy and means, and collect amongst his brothers and sisters and neighbours to remove it, and thus promote the efficiency of the Institution, and the general good of the spiritual body and that of the world at large. (Hear, hear.) The National Institution should draw support from all quarters wherever there are Spiritualists—the sum total of which would be seen in the MEDIUM, or by private report to the collectors and donors. It was not James Burns and family, our good brother and sister, that he (Mr. R.) would assist to support, but the spiritual work called "Progressive Modern Spiritualism." It has been remarked that "Mr. Burns might be here to-day, and gone to-morrow," and "that the Institution might fall to the ground." But depend upon it, when Mr. Burns shall have passed into the other world, having fought the good fight of doing good, the spirit and the spirit-ministry are able, and will raise up others to stand in the front rank, and to bear forward the good work to its consummation, when mankind, having been redeemed from error and ignorance, and selfishness and sensualism, will be as one great family of Spiritualists, having communion with God and with the immortal brotherhood, dwelling in peace, fraternity, and equity. Some noble spirit will be raised up to do Mr. Burns's work when he shall have been exalted. Such an one may or may not be more talented, and with better assistance, perhaps the work may be done more efficiently, but never (in Mr. Richmond's view) more devotedly or honestly. (General applause.) The national movement, as it is called, is an extensive work, having a bearing upon the entire world of mankind, as well as in the direction of the door of spiritual communion with the vast and glorious realm of immortal beings; and the more they look at this movement, the more magnificent and beautiful it will appear.

Mr. MEREDITH said he would from his soul return thanks to Mr. Burns for what had been issued from the Spiritual Institution in London. Having tried it for seven years, he thought that Mr. Burns should no further be taxed with the responsibility; but if Mr. Burns were to die, or any other event were to happen, the Spiritual Institution might be lost to Spiritualists. Let Mr. Burns have sufficient funds, but let there be a supervision of those funds. It was disgraceful to the Spiritualists of this country that there should not be sufficient money to carry on the work. He would make a proposition that a committee be formed, either in London or other parts of England, to raise the necessary funds for the support of the Institution, which should be handed to Mr. Burns, he being the worker in the hands of this committee, and that he should give to the committee a statement of how these funds were laid out.

MR. BURNS'S REMARKS ON THE SPIRITUAL INSTITUTION.

Mr. J. BURNS commenced his remarks by thanking the Conference for the great interest manifested in the Spiritual Institution. It had been asked, To whom did it belong? but if no other claim were presented then it would be the property of him who had worked in its development from the beginning. It had been proposed that a committee should control its operations. If that committee raised capital and bought out the concern, then, of course, it would be their duty to look after it; but while the burden and responsibility rested on other shoulders, they could be permitted to do no such thing. But it was said that some statement or guarantee should be given as to how funds collected for the Institution were expended. I have more than once stated that the Institution requires £500 per annum more than its present receipts, minus subscriptions. This can be shown without the employment of very extensive investigations. First, there is the rent of the premises, which, with taxes, rates, heating, water, lighting, &c., amount to nearly £200 per annum. From this may be deducted the rent of the private apartments occupied by my family. Then there are several hands continuously employed in attending to the necessary duties consequent on keeping open such an office, and entertaining inquirers and visitors. The postage on correspondence, and labour employed in conducting it, amounting to thousands of letters per annum, is itself a serious item. Then there is casual printing, stationery, &c., which, with the help referred to, will absorb quite £200 more per annum. The establishment of the MEDIUM has been a heavy drag, but now it is nearly self-supporting; yet to keep it growing and enable it to feed the movement, it requires to be conducted generously, and have extra supplements added, and eventually permanently enlarged. The deficiency incurred in the publication of the MEDIUM cannot be less than £100

per annum, besides expenses for special reporting. To report Mrs. Hardinge's orations cost upwards of £30, a sum directly out of the funds of the Institution, but of vastly more value to Spiritualism. This does not allow anything for editorial work and management, which absorb time, and ought to have more care bestowed upon them, did means permit. It may easily be seen that £500 is a very small sum to pay for so much work, and in the above estimate no notice has been taken of depreciation of library stock and furniture, which is very considerable. Surely no one who has any idea of the value of time, labour, and money, will ever need to ask what will become of this sum, and why it is necessary to provide it? But it will be said that I am a bookseller, and am building up a business on the fat of Spiritualism. Yes, I would become a bookseller some day if what I derived from the profits of business were allowed to remain in the business and thus extend it. Instead, however, of my business living on Spiritualism, Spiritualism subsists on my business. If I make a few pounds from the sale of a new book, or a purely business venture, it is all absorbed in paying debts incurred in supplying Spiritualists with an institution and periodical literature. Without the auxiliary aid of my unwearying industry in doing all the business possible, this Institution would have cost thousands of pounds more. The experiment has been tried before, but no one could be found willing to afford the heavy expenditure. Let any committee of business men make the necessary arrangements to open a similar institution, and do the work now being accomplished by this Institution, and they will soon see the value of money. As to the debt incurred, I am willing to bear it, but not to increase it. The Progressive Library is one of the most remarkable collections of books in the world, and with stock-in-trade I am not by any means insolvent. No honest man would desire to be so. The Spiritual Institution has not, then, been by any means a failure. After ten years of existence it would be able in liquidation to meet every demand, and it has done thousands of pounds' worth of useful work to the credit side of the account. I ask no Spiritualist to support me, to pay my debts, or sustain me in business; and Spiritualists have no right to ask me to uphold a public movement with private means.

The Progressive Library was originally founded on a sound commercial basis, and never was a begging concern or an affair of charity. It solicits co-operation and subscriptions from all who are disposed to avail themselves of the advantages it offers for the dissemination of Spiritualism; and the more this library is made use of the healthier and stronger will be the cause of Spiritualism. It places at the disposal of the humblest Spiritualist the whole literature of the movement, which for a subscription of one guinea per annum may be participated in by several readers, with the liberty to select and lend suitable works to inquirers. For this subscription, two books are allowed at a time, to be changed as often as may be necessary. For a subscription of three guineas per annum ten books are allowed at a time, and for five guineas per annum fifteen books are allowed, to be changed daily if necessary, and liberty to borrow all the periodicals on Spiritualism published throughout the world. These terms of membership include the use of the reading-rooms, to make appointments at the Institution, to have letters addressed there, to introduce visitors at any time to inspect objects of interest connected with mediumship, and to attend the special social meetings and conferences got up for the entertainment and instruction of members as often as they can be made useful. To any one who is sufficiently intelligent to desire knowledge, and benevolent enough to impart it to others, there could be nothing more profitable than to become a member of the Spiritual Institution. If the subscriber does not require to read himself, he may obtain books for the use of others; besides, he may read on many other subjects as well as on Spiritualism, all of which are, however, of interest to Spiritualists, and useful in enlarging the views of those who take part in the movement. When the books in the Progressive Library are classified it is found that forty departments of literature are represented. The subscriber who can only afford 10s. or a smaller sum may borrow books to a corresponding amount, and 1s. will entitle the subscriber to one month's active membership with association for the remainder of the year. Some members take out the amount of their subscriptions in odd publications for distribution. And there is a department for gratuitous distribution, to which voluntary donations are being continually paid. In this way the machinery of the Institution is perfectly adapted to meet all difficulties. And no inquirer ever made an application for information but it was freely granted him, either by letter or by personal application. This department is the means of circulating hundredweights of literature in all parts of the world annually, and the means of promoting Spiritualism immensely.

It appears, then, that the principles upon which the Progressive Library and Spiritual Institution is founded are safe and sound ones, and sure to be successful as soon as the people are sufficiently intelligent to turn the advantages of the Institution to account, by which a progressive library might exist in every place where there are one or more Spiritualists. This many have done to a great extent; and it may be affirmed that the Progressive Library itself has done sufficient good to counterbalance all the expense which has been incurred in its establishment. Another object aimed at by the Spiritual Institution has been to popularise the literature of the movement as much as possible. It has fostered agencies and done all possible for the circulation of the publications through the usual channels of the book trade as well. In this respect it has not limited its efforts to the publications emanating from that office, but has extended the same aid to other publications, English and American. This is a work which, though it has done much good, is yet in its infancy, and by the care and attention of Spiritualists throughout the country might be made the means of sustaining the whole working of the Institution. In short, the object sought has been to promote Spiritualism by means of literature.

The phenomena in all their aspects have not been neglected, and the public seances held at the rooms, 15, Southampton Row, have brought the manifestations before the public in general, not as a matter taking place in a corner, but set forth by an institution entirely devoted to the work. Lectures have also been delivered in nearly all parts of the country; and by this Institution Spiritualism has been opened out by public advocacy in more new places than by all other means and speakers put together.

It has been said that the surveillance of a committee, to whom I could give an account, would ensure more confidence on the part of the public.

I would like to know what right any of you have to look into my affairs any more than I have to look into your affairs. Because I have devoted ten years of my life to Spiritualism, and expended thousands of pounds in the matter, involving myself in heavy responsibilities, I am, forsooth, to be put under inspection like a bankrupt. This is a kindness and a reward of merit quite unique with Spiritualists. If because I give my all to Spiritualism, I am to be put under investigation, should not you who give only your pound, your shilling, or your penny, and employ the rest of your time in getting rich, not also be made to confess up and show that you do all that you honestly can for the cause? Seeing that I am the largest giver, the demand for scrutiny ought to come from me in the first place to see that we all do an equal share of duty. If all who read this statement would only do the one-hundredth part that I do, then all would be done; but it seems that instead of going and doing likewise, a very different policy is suggested. I hazard the statement that no Spiritualist, or anyone else, has the slightest business with my private affairs any more than I have with theirs. All of us have a moral duty to perform to society, and while we do that we are free from criticism. I have an extra duty to perform, and while I do it to the best of my ability and to the full extent of the means at my disposal, I hold that I am thereby exonerated from all further responsibility.

But why is there any need for further confidence on the part of the public? Does this imply that there is any occasion for a lack of confidence? I defy any Spiritualist, or non-spiritualist either, to adduce the slightest charge against me. I only wish my brother Spiritualists would apply the same strict rules to themselves that they would impose on me; and, to begin, I would ask them if they devote themselves to the cause of humanity equal to their means of doing so. It seems very curious that I should be made answerable to people who hold so little "stock" in the concern. Who amongst you was it that planned this Institution and gave me the distinguished honour and privilege of directing it? Which of you found me talents, stock, and connection? Verily, with the aid of my spirit-friends and a few private helpers I have done all this myself, and to them alone and my own conscience am I to any degree amenable. Those who have got their eyes only a few inches above the church or chapel pew find fault with the Spiritual Institution and the MEDIUM because the half-and-half views of those who are more sectarians than Spiritualists are not advocated in that publication and represented in the Institution. To such I have to say that neither Spiritualism nor its agencies are the product of either church or chapel, or of Christianity, even, but the work of the angel-world. I am their servant, not the servant of sectarianism, even in its most diluted forms. The whole plan and workings of the Spiritual Institution have been imparted by the spirit-world to aid them in effecting their benevolent designs on mankind. Our duty is simply to supply them with the conditions—the means of paying for the necessary accessories in working out their plans. The Spiritual Institution is just like any other spiritual manifestations. The spiritual ideas imparted are of no avail unless there are the necessary conditions whereby they may manifest themselves. To supply these conditions I have given my all—time, talents, opportunities, health, and self-respect even—so that I have nothing more to sacrifice, and I am ready to call round on my better-situated brethren, bare-footed if necessary, and ask them to do their part and duty in this work.

For the suggestions which this Conference has been so kind as to propose I am deeply grateful. It shows the work is appreciated, and that the success attained is of sufficient importance to merit public recognition and a care for its permanency. I shall do my best to embody the spirit of your resolutions in my management of the Institution. The time may soon come when its operations may be conducted without asking for the co-operation of others, but it seems to be a more healthy course for all to take part in that which is for the benefit of all. Some have spoken as if they had not a say in the management of the Institution, and that Burns's ideas are followed in preference to those of others. This is a charge which cannot be successfully maintained. The liberality of the literary and social management is of the most elastic description. Everybody is at liberty to say, propose, and do what he likes; and I have never heard of a case of complaint in respect to dictatorship by the Spiritual Institution. Instead of aggrandising itself, its strenuous aim has been to foster organisation both in London and in the provinces, and give the fullest encouragement to local self-government and individual independence; in fact, the Institution exercises no restrictive control whatever over organic action or individual conscience, but is the champion of them both. Even if there were a dozen metropolitan, provincial, or national societies or organisations, the Spiritual Institution would be more necessary than ever, and would be the friend and helper of them all. If there is any dictatorship in the matter, how much better would it be if the evil were augmented by a committee of six or twelve individuals? In fact, the liberal principles of the Institution constitute one of the pleas urged against it by recent converts. It is censured because it recommends a form of Spiritualism far ahead of the undissolved prejudices of those who scarcely know whether they should call themselves Spiritualists or not. Need you be told that the portals of a Spiritual Institution should be wide enough and sufficiently lofty to permit the entrance of the broadest and highest form of Spiritualism, which is the positive soul and life-power of all the inferior kinds? While true Spiritualism, based on the facts demonstrated by reason and inspired by the spirit-world, constitutes the principles of this Institution, yet it looks after the interests of the youngest student in the most kindly manner, and gives a place to all to progress to full mental liberty. Though sectarian doctrines are opposed by the Institution, yet all the Spiritualist advocates put together do not make so much use of Scriptural example and argument as the agencies of this Institution by the press and on the platform. Some recently or partly-converted Spiritualists would like the Spiritual Institution to be governed by their personal opinions, and the complaints made to this Conference have been to that effect; but nothing could more indisputably prove and establish the faithfulness with which the principles of Spiritualism have been exhibited to the exclusion of the "leaven of the Pharisees," and yet the experiences and fellowship of the youngest disciple are accepted, though his partial views may not be advocated.

Lastly, it may be noticed that this policy is the only one which a spiritual institution could honestly and consistently adopt. It secures the indispensable aid of spiritual inspiration and guidance, and renders the effort strictly "spiritual;" it lets the world know in a kind of official manner what Spiritualism really is; no uncertain sound is uttered; it affords a rational basis on which all sufficiently-developed and enlightened minds can agree and act, and therefore is the essential element of organic strength. Being founded on truth, it constitutes a rallying point round which lovers of truth—true sterling men and women—can congregate and get stronger and stronger, while the children of expediency and worldly policy gradually dwindle away and change into other forms according to the fancy of the hour. All this is demonstrated by the fact that this Institution has been the only successful effort of the kind in connection with this movement; has been, indeed, the parent of the movement as a public work, agitating society, and presenting indications of life and method; and what is more, it is daily adding to its friends, and extending the wide circle of those who have implicit confidence in its principles and mode of working.

This Institution has been considered too large for the management of one man. Not so. Cash to pay an extra clerk would set that right. Our friends are liable to get the old idea into their heads that a cumbersome machinery is required for such an institution to do our work for us, and absorb our care and attention like the slavery of the sects. This Institution does not interfere with any man taking any part in the movement he pleases, but will even help him to do so; and any man doing his allotted part in his own sphere is doing the best he can to help the Institution. You all acknowledge that it is a necessity to the movement at present; therefore, it is desirable to maintain it. To do so takes money, as the propagation of unpopular ideas is severely a commercial speculation. Those who sympathise with the objects and working of the Institution are invited as members of the family to do their part in its sustenance, while those of opposite views and tendencies are exonerated.

I do not take the least umbrage at the criticisms and suggestions that have been advanced in this discussion. I am happy to think that they come from friends—not only to Spiritualism, but to me personally—and the warmest supporters of this Institution. I thank them for their remarks, which have given me an opportunity to make statements which may be of wide use. I could not have desired anything more agreeable to my wants than the measure and suggestions urged by Mr. Richmond. I pray God that we may all unite so cordially as to carry them out. I neither want to be prematurely sacrificed in this work, nor fail in it commercially. My past acts are the best defence of my personal motives in the matter. I do not want to gain wealth. If I had £10,000 per annum I would spend it all in human progress. What I have I give freely, and hope thereby to merit the co-operation and cordial aid of those who by talent and means are far better able to promote this work than I am myself.

Mr. Fooks said that he thought they must all be satisfied with the statement of Mr. Burns, and be convinced that the business of the Spiritual Institution could not be so well carried out by any committee as it was by the present system of individual management. No one could more thoroughly appreciate or admire the self-abnegation which Mr. Burns displayed than himself, in the work to which he applied himself so earnestly. There were, however, many Spiritualists who dissented from some of Mr. Burns's views, and he was one of the number. Indeed, so strong had this feeling been that it had been a matter of considerable doubt for a long time as to whether he could conscientiously support Mr. Burns in his work,—it seemed something like putting a weapon into a man's hand to knock you down with,—as much of what was truth to him and many others was very unceremoniously dealt with by the editor of the MEDIUM. Between Spiritualists he did not like to make any distinction or differences. He would much rather have those points upon which they differed left in the background when they were non-essential, and give prominence to the leading principles of the great cause in which they were all engaged. In order to make his position more clearly understood he would state that, along with the greater portion, if not all, of the Darlington Committee, whose efforts had resulted in holding that Conference, he was what must be termed a Christian Spiritualist. He used this term for want of a better, in order to define the position in which he stood. Personally, he disliked any distinction between Spiritualists, and would rather have avoided any such definition as that he had just given, if he could have made himself understood without. With this explanation the Conference would readily see the relation in which he stood to Mr. Burns, and the views which that gentleman often expressed in the MEDIUM. Those who were associated with himself here had in many instances been in the same difficulty as he had been. They appreciated the value of the Spiritual Institution, and acknowledged its necessity as a means of intercommunication between Spiritualists, as a focus to which all might draw and derive considerable advantage. Some such central organisation in London was unquestionably required. On that point they were all agreed. They had debated the matter at great length, and he thought he was expressing the general view of the Committee when he said that they had been enabled to perceive what some other Spiritualists had not yet attained to—how they could support Mr. Burns in his work although there were divergences in their views. They looked primarily at this fact—there was one, and that the paramount consideration with all Spiritualists—that there was communion between the inhabitants of this earth and those who had passed into the spirit-world. This Mr. Burns sustained—uncompromisingly, unflinchingly. In this he was doing a great work; and although he offended some of their prejudices, and assailed what they deemed to be cardinal principles, they were bound to recognise that he appealed to a class whom none of the ordinary forms of belief could touch, viz., those who rejected all authority, all testimony other than that which was demonstrable. He had now got to recognise consistency and truthfulness in the position which Mr. Burns assumed; he could even thoroughly respect and understand his standpoint, and believed that by his advocating pure Spiritualism, unmingled with anything relating to history, tradition, or authority, he was doing a great work, and occupying ground which would otherwise be left to the briars and thorns of Materialism. He was glad, therefore, to be enabled to support the resolution.

The PRESIDENT said that Spiritualists should adopt the resolution, or enter themselves as members of the Spiritual Institution. Mr. Burns should be supported as a real matter of duty, and they should set about doing this as soon as possible. They should give according to their means, if it were only a penny. He agreed with their friends from Liverpool, that it was exceedingly necessary that they should look to the future. Should Mr. Burns, however, be taken away, he believed that a second Mr. Burns would be raised up. That being so, he felt confidence in putting the resolution in its present shape. It was money that Mr. Burns wanted to carry on his work. He had shown that he had not cared personally for money. The Spiritual Institution did not exist because Mr. Burns wished it to put money in his pocket. It went on because they all might be raised and elevated. He thought that the carrying out of such a work had been a magnificent success.

Mr. RICHMOND remarked that it was intended that there should be something like an organisation of Spiritualists in each district, to raise funds and draw out the sympathies of Spiritualists towards the Spiritual Institution, so that the whole body might be leavened as one lump.

Mr. GARDNER remarked that they must try to get the Spiritual Institution out of debt, as it was a disgrace to Spiritualism as it now stood. He had formerly advocated a Limited Liability Publishing Company. He would rather pay a good deal more than at present if he could have his own ideas ventilated as well as Mr. Burns's. (Laughter.)

Mr. T. HIRSH remarked that he wished to say that the MEDIUM and other works sent out by Mr. Burns would, in his opinion, have a wider and better influence if there were not those strong assertions contained in them, which could not do any good, and tended to drive large numbers of people away from the investigation of Spiritualism. He hoped Mr. Burns would be more considerate in future.

Mr. BURNS gratefully reported what was already being done for the the Spiritual Institution by Mr. Grant, Maidstone; Mr. Tebb; the Liverpool friends, headed by Mr. Chapman, and others.

Mr. CHAPMAN and Mr. MEREDITH both expressed themselves satisfied with the discussion that had taken place and the explanations made, and withdrew any suggestions which they might be supposed to have made to the contrary.

The resolution was carried unanimously.

THE PROLONGED SEANCE.

According to previous intimation, a general seance took place in the lecture-hall after tea, which was partaken of by all who attended the Conference. The sitters arranged themselves round the tables, the row being double in some places. Mr. Kilburn occupied the head of the table, and desired Mr. Burns to take the direction of the proceedings; but this was absolutely impossible, as several mediums of various kinds and different degrees of development were present; and the manifestations were as various and, to those unacquainted with them, incomprehensible. Some who were present had not seen forms of mediumship there exhibited, but with a few words of explanation and a caution as to the unfavourable nature of the conditions, the manifestations proved both interesting and instructive. Mr. Coates, from Leyburn, was controlled in a very peculiar manner. Mr. Brown, from Howden, gave indications that his spirit-friends were present; Mrs. Wilson was actively employed by her guides in the control of other mediums; Mr. Thomas Fawcett gave a test-message to Mrs. Makdougall Gregory; Mrs. Hodge, by writing, entertained with recognisable messages a select company at her corner of the table; and thus the meeting was a number of circles, the proceedings at each portion being understood and appreciated by those immediately connected therewith. During the course of these proceedings Mr. Shackleton, from Keighley, was entranced, and gave a vigorous address, exposing theological absurdities and pointing out some of the true conditions of progress or salvation. The air in the room became very close and offensive, so that it was considered best to adjourn the seance before the hour fixed for the purpose had arrived.

Afterwards a select party assembled at the house of Mr. Hinde, and were rewarded with much better success. The Liverpool and Leyburn friends were present, also Mr. Fawcett's family, Bishop Auckland. Miss Fawcett was used as medium, and very distinct and satisfactory movements of the table were obtained. It appears that the medium has an uncle in the spirit-world, who, when on earth, followed a seafaring life. The movements of the table imitated the rolling and pitching of a ship, which is his test sign. Raps were also obtained, and test communications thereby. All present were much gratified in witnessing some results of Miss Fawcett's mediumship.

THIRD SESSION—Wednesday Morning.

A few of the visitors to the Conference found it inconvenient to be present both days, so that some had to leave on Tuesday evening; but their places were occupied by others on the following morning. Towards the afternoon this influx of new visitors increased, and finally culminated in the public meeting at night.

The Conference was opened by singing, and an invocation by Mr. G. R. Hinde. Mr. Kilburn again occupied the chair, and directed the proceedings.

The SECRETARY stated that he had received letters from Rev. Fred. R. Young, of Swindon, who regretted that, owing to the occurrence of his church anniversary, he could not be present. A letter of an interesting character was also read from Mr. R. H. Fryer, of Landport, regretting his inability to be present, and stating that through the report of the first convention in 1865 he had received great benefit and information. A letter had also been received from Mrs. Lavinia Jones, Bradford-on-Avon, regretting absence.

PRIVATE AND FAMILY CIRCLES.

The PRESIDENT observed that the next business before the Conference was embodied in the following resolution, which he read:—

That this Conference earnestly calls the attention of all Spiritualists to the paramount importance of private and family circles, believing that, to all who desire to arrive at a knowledge and realisation of spiritual truth, the family and private circle are as necessary to success as are the class-room of the scholar and the laboratory of the chemist, in their respective departments of learning.

Mr. MEREDITH opened the discussion with a variety of experiences, and was followed by

Mrs. MAKDOUGALL GREGORY, who stated that she had given great attention to the subject of the resolution, and found it the most certain means of promoting Spiritualism, as well as exceedingly instructive to one's self. During last winter she had retained the services of the best mediums obtainable for her weekly seances, which she held on the same night in the week. The arrangement which she found of the greatest value was, due attention to the number of strangers admitted. This was generally two, and when the proper limit was exceeded, failure to a certain degree was the result. From six to ten persons were usually present. The best results were obtained when the usual members of the circle sat alone without strangers. They always sat under test conditions, and made no manifestation public as a fact till all were certain as to its occurrence. Her guests were usually invited to dinner, which was a favourable condition. She also engaged the services of a first-class professional singer who was favourable to Spiritualism, to attend and sing in her superior manner appropriate melodies. This added very much to the pleasure of the sittings and enhanced the phenomena, for it harmonised the minds of the sitters by making them forget their crotchets and feel united in the music. She had availed herself of the mediumship of Messrs. Herne and Williams, Miss Fox, and Miss Lottie Fowler. Of the particulars attending their seances she need not speak, as they had been carefully reported in the MEDIUM by Mr. Jackson. Those who attended her circle were all educated people—clergymen, officers, and others of noble and even of royal blood. She mentioned these things to show how the cause was spreading, and how the private circle could help it when other means would be of no avail. She earnestly urged the formation of family circles.

Mr. BURNS cautioned Spiritualists from being too enthusiastic in the use of their mediums. Some people carried the holding of seances to shameful excess, and suffered, or rather forced, their delicate wives and daughters to take part in dark seances with those who had no sympathy with the movement, but perhaps attended to scoff or probably insult the mediums. This was a greater evil than might be at first sight imagined. It impaired the health of the mediums and more sensitive members of the circle, and retarded them in their development or entirely impaired their usefulness as mediums. Mediums should not sit more than once or twice a week; and to be continually worrying mediums to sit whenever some sceptic called, was to disgust the mediums with the whole affair and render the circle obnoxious to them. A decided limit should be set to the number of sittings, and also to who should take part therein. When developing, the speaker exercised great patience. To acquire mediumship a work of growth was necessary, and it could not be stimulated by artificial means without injury to the medium. He urged the formation of circles in every family, not so much to convince sceptics as to instruct and spiritualise the sitters themselves. It was where two or three were gathered together in the name of goodness, purity, and truth, that the highest spiritual fruits were gathered. The use of Spiritualism was not merely to convince Materialists of spiritual existence and spirit-communion, but to bring mankind into sympathy with the higher life, and thus conduce to morality and true religion. Viewed in this light, he thought the spirit-circle and communion with the spirit-world became a personal duty incumbent upon all; and when supplemented by suitable singing, readings, conversation, invocation, &c., it was not only entertainment and worship combined, but produced the most happy and elevating effects upon the sitters.

Mr. KILBURN, from the chair, gave the following account of Mr. Fawcett's circle, Princes Street, Bishop Auckland:—

This circle is held on Thursday and Sunday evenings. Phenomena of a most varied character have been produced, and the facts of Spiritualism thereby introduced to a great number of persons of all grades of thought.

Mr. Fawcett, his household, and the circle, are a sample of earnest seekers, who, although baffled and hindered by many difficulties, gradually have won their way to a settled conviction of the truth of spirit-communion, by bringing themselves into close connection with the phenomenal facts.

During the earlier stages of the investigation the circle was held in Gibbon Street. Thanks, however, to the petty persecution directed at the Fawcetts by their creedal neighbours, combined with the fact that the number of anxious inquirers exceeded the limits of the Gibbon Street abode, more commodious premises were secured in Princes Street, where the circle is now held. Here a room is entirely set apart for spiritual purposes, and is used not only for holding seances, but also as a conversation-room and depot for spiritual literature. Here the philosophical mind can have its fill.

The number of sitters at each seance ranges from seven to twelve, and it is not usual to introduce more than two strangers at one time. The proceedings are commenced by singing a hymn from the Spiritual Hymn Book, published by Mr. Burns, followed by an invocation or reading from the Bible or some other standard Spiritualistic book, after which phenomena usually take place. If, however, from improper conditions, this is not so, more singing or playing on the piano is requested, all this having a harmonising influence on the circle.

The presence of spirit-friends is generally indicated by rappings on the table, by the table being lifted, or by Miss Fawcett, the medium, writing with a pencil directions for the conduct of the proceedings. On various occasions the table, which will weigh somewhat over eight stone, has been suspended and swung in the air at an elevation of four feet from the floor; and latterly, a tambourine, small hand-bell, and a paper tube, provided for the purpose and placed on and under the table, have been thrown about the room entirely by spirit-power. This kind of phenomena requires darkness as a condition, but during its evolution the hands and feet of the sitters have been kept in contact, not from any want of good faith, but as an unanswerable proof for those who are unacquainted with these things. Articles of household use have occasionally been moved from one room to another; notably, a pepper-box, which was brought from the pantry at the back of the house on to the table where the circle were sitting, and a sea shell was like-

(This Report is continued on page 350.)

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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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.

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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF "THE MEDIUM."

Spirits Identified—Physical Phenomena and Direct Spirit-Writing—A Letter from Mr. Guppy—Mesmerism at Least a Partial Remedy for Drunkenness—Mrs. Main's Testimonial—A Seance with Mr. Fegan—Spiritualism in Bowling—Non-Credulists—Who are "My Disciples?"—Grieve not so much—Another Lighthouse—A Hearty Helper—Important Meeting at Halifax—The Spirit Messenger—Extraordinary Materialisation of Spirits—A Seance with Mrs. Holmes—Can Spirits Communicate their own Ideas? &c., &c.

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

FRIDAY, SEPTEMBER 6, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.
TUESDAY, SEPTEMBER 10, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.
THURSDAY, SEPTEMBER 12, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

* Other Seances in London and the Provinces may be found on the last page but one.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 6, 1872.

THE CONFERENCE REPORT.

Our readers are indebted to the Conference Committee for a gratis report of the series of meetings held at Darlington, which has necessitated this number of the MEDIUM being made double size at the same price. The proceedings at Darlington are of the most suggestive description, and the most advanced and useful directions for the development of the movement that have ever been offered. If acted upon, the cause of Spiritualism must be greatly and permanently promoted. This week we also give descriptions of the most astounding phenomena which have ever occurred in the history of Spiritualism, so that this number, taken as a whole, is a very complete document on behalf of our cause. An extra quantity has been printed, which may be obtained for distribution at 6s. per 100; carriage extra.

GERALD MASSEY has issued his prospectus of lectures and readings for the ensuing season, comprising nineteen subjects, some of them, such as "Swedenborg," and "A Tale of Eternity," being well worthy of the attention of Spiritualists. He also announces a supplementary

COURSE OF FOUR LECTURES ON SUBJECTS CONNECTED WITH SPIRITUALISM.

FIRST LECTURE—Subject: "Facts of my Own Personal Experience Narrated and Discussed, together with Various Theories of the Alleged Phenomena."

SECOND LECTURE—Subject: "Concerning a Spirit-world revealed to the natural world from the earliest times, by means of Objective Manifestations; with an identification of the Tree of Knowledge of Good and Evil."

THIRD LECTURE—Subject: "The Birth, Life, Miracles, and Character of Jesus Christ, reviewed from a fresh standpoint; which is neither Unitarian nor Trinitarian, but Spiritualistic."

FOURTH LECTURE—Subject: "Christianity Interpreted as a Belief, but meant to be realised in deed: a Second Advent in Spiritualism."

[Mr. Massey's interpretations and illustrations of Spiritualism, as will be seen, do not limit the subject to the alleged modern phenomena. Each lecture, also, so far as it goes, is complete in itself.]

This is the only instance in which a lecturer and author of Mr. Massey's standing has had the courage to announce himself so distinctly a Spiritualist; not only so, but a teacher of its truths. The lectures, it will be observed, are similar in scope to those which achieved such signal success in St. George's Hall in the spring. In all the large cities Spiritualists should strain every nerve to give Mr. Massey an opportunity of being heard on Spiritualism. It will be their fault entirely if Mr. Massey's distinguished pleadings are lost to the movement. He is now making his arrangements in advance, and unless immediate steps are taken the opportunity will be lost. He lectures in Yorkshire, the north of England, and Scotland in December and January, and unless his services are secured then he cannot go over the ground again. It is more than probable that Mr. Massey will deliver another course of lectures in London during the winter, as a farewell previous to his departure to America. It is a pity we cannot keep him employed all the time on the work of Spiritualism. Let us do what we can. We will be happy to forward a copy of Mr. Massey's prospectus, with terms, on application.

J. BURNS announces that he is desirous of receiving invitations to lecture on the various phases of Spiritualism. The friends of the movement should endeavour to secure him engagements from Mechanics' Institutions and literary societies. He would also call on Sundays, and explain the religious and scriptural bearings of Spiritualism; also to aid in the formation of new societies.

SPIRITUALISM grows amazingly, and its instrumentalities increase hourly by hour. A Lancashire correspondent observes:—"We have a very wonderful trance-medium developed here; I never saw a better, nor could I conceive of one. He goes in and out of trance with a better ease, and friends and relations have spoken to us through him frequently, giving marvellous tests of their identity. We have sundry very fine and exalted spirits who control him—a preacher (short of his ecclesiastical subterfuge), a lecturer on ethics, another on science, two doctors (who have discarded the earthly notions of physics, &c.), a negro (a most entertaining fellow), and many others, too numerous to mention. The few people here who are at all impressed with the truth of Spiritualism are delighted with this success." Under such circumstances the members "impressed" ought to increase very fast.

LEYBURN.—Mr. E. Cameron writes: "Since we got such insight at the Darlington jubilee, we have tried, as earnest truthseekers, to get at the truth of Spiritualism, and have made progress. Our medium in his normal state sees light clouds around him, and lights—the first sign of spiritual light we have had. Nearly all the sitters have seen the physical spirit-lights, and a wreath of light of a drab colour, about four inches deep, round the head of the medium. His physical power under control is very great. At present we have two trances and four writing mediums. We desire to express our thanks to John Scott, Esq., Belfast, for a parcel of books of a highly intellectual order received from him."

Our late suffering friend, J. H. Powell, has been released from earthly pain and sorrow. The following card was received on Saturday:—"Dear Mr. Burns,—I just drop a line to say my poor suffering husband was released from pain by the angel of life at five o'clock this morning. —LOUISA POWELL. Saturday, August 31st." We hear that the morning was opened, and the left lung was found to be a complete mass of cancer, also the liver. Recovery was therefore impossible, and death a happy release. We have also heard that the interment was to take place at Highgate on Wednesday, while we write. We have to acknowledge the following sums received for the benefit of the bereaved family:—Mrs. Edmiston, 5s.; Mr. Fooks, 2s. 6d.; Andrew Jackson Davis, 1 dol.

NOTICE TO SPIRITUALISTS.—A meeting will be held on Monday evening next, the 9th inst., at Mr. Atkins's, 102, Ball's Pond Road, Islington, to take into consideration the forming of a society for investigating Spiritualism, a want very much felt in that locality. Mr. J. Burns has been so good as to consent to take the chair, and Mr. J. J. Morse has kindly offered his services, and other friends have also promised to take part. All Spiritualists who may take an interest in this notice are respectfully invited to attend. To commence at 8 o'clock. Admission free. —J. WEBSTER.

WE HEAR that a tea-meeting will take place at Mr. Cogman's rooms, 15, St. Peter's Road, on Sunday evening, at 5 o'clock. Tickets 1s. each, as a commencement to the series of seances he intends to hold during the winter. After tea, the chair will be taken by Mr. Burns, and the meeting will be addressed by mediums entranced and other speakers. A pleasant evening may be anticipated.

A SERIES of papers, translated from the French of M. Dupuis, appear in the MEDIUM, Nos. 115, 118, 120, 122, and 125. They are of great interest as showing the origin of Church theology, as opposed to the teachings of Jesus and the principles of Spiritualism. Their appearance in the MEDIUM has introduced that paper to a new set of readers.

A GENTLEMAN has just arrived in London from Cape Town, South Africa. He is a member of the Local Legislature, and desires to investigate Spiritualism. If any of our readers hold seances which would interest this gentleman, we would thank them to leave word at this office.

It is proposed that the conferences at the Spiritual Institution be resumed on Monday evening, the 30th inst. Subject: What can the Spiritualists of London do to promote the cause during the ensuing Winter?

MR. JOHN HAWARD, 21, Bell Lane, Bury, says he is the only reader of the MEDIUM in that town. He sends us a letter from the *Stockdale Observer*, the writer of which—a man of many words and few ideas—endeavours to occupy space with a pointless abuse of Spiritualism.

J. BURNS will lecture in the Temperance Hall, Batley, on Sunday, September 22; and in the Town Hall, Charwell, on Monday and Tuesday evenings following.

WHEN you desire to introduce Spiritualism to a friend, hand him a copy of the "Special Number of the MEDIUM for Investigators," price 1d. Send for a supply, and keep them on hand in readiness!

MISS LOTTIE FOWLER contemplates returning to America in October, via Liverpool.

A DISTINCT VIEW OF "KATEY KING."

DEAR SIR,—I have seen "Katey King" under test conditions, at a time when my own observations were controlled and verified by half a dozen pairs of eyes that I can trust, and when certainly I was neither mesmerised nor excited, nor otherwise than in the same condition as that in which I have correctly observed and noted hundreds of ordinary scientific phenomena. I am a bad hand at describing physiognomy, so I shall merely say that I consider "Katey" to be almost the perfection of the Eastern type of beauty.

"What a beautiful woman your wife is, John!" was my almost involuntary tribute to the bright eyes and gentle earnest face that had just been peering into my mine.

"Yes, I am rather proud of my 'Katey.'" She looks well, for her age! said the bass voice of Sir Henry de Morgan, alias "John King."

"John" loves his wife and his joke too. The lady in question must be about 300 years old, since her husband and she flourished in the reign of Elizabeth.

For the benefit of non-spiritualistic readers (for whom, more parti-

cularly, I am now writing.) I may observe that a peculiarity of the above dialogue, and of one which had previously occurred, is that one of the persons conducting it stood on the other side of "that bourne whence," it has been generally supposed, "no traveller returns." If some ordinary words had not lost the meaning which ignorance has attached to them, the materialistic reader would be correct in saying that "John" and "Katey" were dead; whereas I, seated in my own parlour, with family and friends around me, was undoubtedly alive. But many words have lost their meaning since the advent of modern Spiritualism—the "grave" and "death" among them. I swear to you that "Katey" is more alive than I am—that she is beaming, thrilling, palpitating with life! Three times she came close to me, lighting up with her phosphorescent hands her face, her flowing hair, and her soft white robes, and whispering:—

"Can you see me? Can you see me now?"

To me she was as a bright butterfly, leaving the daylight to visit a poor kindred larva in his dark, earthly habitation, or as a sunny bird coming to the mole and striving to develop his rudimentary eyes. Of the two, I deliberately repeat, "Katey" was the less "dead" and the more thoroughly individualised.

It was on the 27th of August, 1872—I wish to note the date—that I obtained this distinct view, face to face, of "Katey King." I hope now often to see her again "on this side," and by her aid to see several dear friends who have "passed over," and who are said to "sleep the sleep that knows of no awakening," to be dead, when I know they indeed live.

On the above date, my mother—an old acquaintance of "John" and "Katey"—asked Mr. Williams (the medium) to my house, and came herself. We had carefully darkened the room, and had improvised a "cabinet" by means of a clothes-horse and some shawls. I had prepared three lights, as free as possible from the actinic rays; one with alcohol and nitrate of strontia, the other two with phosphorus and oil; but these turned out to be useless, and, indeed, detrimental. We commenced by all sitting around the table; in the centre of which were placed the lights, a hand bell, and two or three "speaking tubes." We then sang the hymn, "Hand-in-hand with Angels." Within two minutes, one of the tubes was placed over the strontia light, in token, it appeared, of disapproval. One of our party saw the hand that did this, and averred that it belonged to no one "on this side." I extinguished this light, leaving the two phosphorescent ones, the fumes from which soon became slightly unpleasant. Presently "John King's" voice was heard, telling me to take one of the lights out of the room. I was subsequently directed to place the other on the mantel, where it remained during the seance.

Then "John" went round the circle, greeting each of us *viva voce*, after which "Katey" asked if we should like to see her, eliciting a decidedly affirmative answer, and "John" directed me to strike a light and to tie the medium in the "cabinet."

Although I had, at Mr. Williams's request, provided some stout rope, I confess that I regarded the tying-up business as unnecessary, and as somewhat derogatory to the medium. I have known Mr. Williams personally for about a year, and have had some opportunities of studying him, both privately and under the trying surroundings to which a public medium is exposed, and my conviction is that he deserves respect and consideration as a single-minded and honest agent in the movement which is bringing us face to face with God's Truth, and which is at length solving the great mysteries, the three eternal questions—Unde? Ubi? Quo?—which nature has propounded to man.

It is, perhaps, for this reason that I did not tie the medium to the satisfaction of "Katey," who evidently keeps in view the public as well as private individuals. The medium was, however, tied tolerably tightly hand and foot, and then bound to the chair, after which, the light being extinguished, we seated ourselves in a semicircle, with the table between us and the "cabinet," and commenced singing.

Almost immediately the bell which was upon the table was heard to ring, and the spirit-light which accompanied it in its evolutions was seen to be dancing about over the table near the ceiling, after the fashion of the flies when they play at touch-tag on a summer's day. This ringing became rather tiresome to some of our party after the first minute or two, and the voices of "John" and "Katey" were heard in expostulation, trying to put a stop to it. Then was heard the shrill, somewhat querulous voice of "Peter," the acrobat, who was the author of this performance, and who, incessantly chattering, came round the circle and shook hands with most of the party, including myself. *Pro tem*, the hand was as material as any I have ever felt. (Here I fancy I can hear a sceptic laugh, and I excuse him, for "Peter" had not yet shown himself to us. But I would bid the sceptic to bear in mind what Paley says—"Contempt before inquiry is fatal").

Now "Katey" spoke—somewhat impetuously methought—"That Teddy Williams is not tied fast enough! You must tie him faster!" and instantly the ropes were thrown in front of us.

A light was struck, and I again tied the medium, this time determined to satisfy "Katey," and, like her, I fear, without much regard for Mr. Williams's feelings, for the marks of the rope were very visible upon his wrists after the seance. Then the light was extinguished, and "Katey's" voice, in a more satisfied tone, told us, "That will do now!"

We sang a hymn, during which "Katey" said, "Now I am going to show myself." Bright spirit-lights were visible, then in their place was a hazy, luminous form, which approached in my direction. A lady on my left uttered an exclamation of awe or fear as the form came up close to her, and I then observed two luminous hands, by the light from which this form and the face pertaining to it were revealed in graceful outline, but as yet, to me, indistinctly.

Then, after one or two attempts, the form came up close to me, the luminous hands were shaken, as the mesmeriser shakes his in throwing off the odic emanation, they became brighter, were passed over the figure's face and bust, and suddenly the life and beauty of the apparition burst upon me in startling effulgence by contrast with the darkness.

Then it was that "Katey" said anxiously:—

"Can you see me? can you see me now?"

"Yes, yes! Thanks, thanks, dear Katey, for this! Why, Katey, they said you were black!"

"No, no, you see I'm not black."

Here "John" broke in with "Katey was never black; she is a mulatto."

"What sphere are you in, Katey?"

"Fourth sphere."

"The fourth! Most of my dear friends are in that sphere, Katey."

"Yes, and you will come here too."

"Perhaps very soon, Katey."

"You must not wish it before your time."

"What sphere is poor Peter in?"

"The second. Now, Desmond, I go to your mother."

To all in turn "Katey" made herself visible, to some more distinctly—or rather, more brilliantly—than to others.

I now come to the most wonderful incident of the seance. After "Katey" had gone round the circle, my mother said:—

"Oh, Katey, will you let me cut off a piece of your drapery?"

"Yes, yes! Get scissors—be quick, or it will dissolve away!"

The scissors were quickly forthcoming, for we had heard of a similar incident, which, I believe, happened to Mr. T. Brevior, and we had consequently placed a pair in readiness. My mother rose and approached "Katey," who all this time was distinctly visible to myself and others. I saw "Katey" hold out a portion of her dress, like a flowing tunic, towards my mother. Then I heard "Katey" say:—

"Not so much as that—not quite so much!"

And then, after a small portion of her white dress had been cut off, "Katey" said, with a bright smile of *espièglerie*:—

"Mind it does not melt away! But it won't, it is quite material. Now I will go and look for 'Robert,' and see if I can help him to make himself visible to you."

Then "Katey," robe and all, became what we call "immaterial." But the portion of her dress which had been cut off remained material, and is still in my mother's possession. It looks to me like an Indian fabric of some vegetable fibre—a kind of cotton. The ladies say that the hem is curiously made, with a strange kind of stitch.

"Katey" evidently took some trouble to do all this; she is thoroughly in earnest with her work. And what a marvellous experimental result was that which she obtained, connecting physics and physiology with psychology, pneumatology, and physico-theology, on a plane of science far higher than that of a Faraday, a Brewster, or a Tyndall!

The instant "Katey" disappeared, "Peter" returned, and made himself visible—distinctly so to several of our party, but to me indistinctly; perhaps because I rather objected to his using up the "power" just then, when I was expecting my great-uncle "Robert." However, there was no stopping him; chattering, chaffing, joking, verbally and practically, he did his best for us in his way. Some of his witticisms and "funny" sayings might raise a laugh, but I have not time to record them. Their after-taste to me is one of sadness, for "Peter," with all his fun, is not happy. To be a buffoon, with a realised eternity before one, is not the most enviable lot. "Peter" sometimes sees this, and asks us to pray for him. Let us pray for him, and also for those like him "on this side!" I fancy "Peter" will raise himself by doing good work in the cause of Spiritualism—*similia similibus curantur*! By the way, both "Katey" and "Peter" promised to aid in developing my wife as a medium.

"Katey" returned, and had a further chat with us, but did not again make herself visible. She said the "power" was exhausted, she was not able to bring "Robert" then, but would another time.

For the public, I attach to this letter my name and some few titles I may have to their consideration as a scientific observer and recorder of facts. To my brother and sister Spiritualists, I would say, "Let us be true to ourselves, and to our friends 'on the other side,' in defiance of any worldly penalty. Those gone before have waited many centuries to communicate with us as they now do, and they appear to have the harder work to do, and to enter with the greater energy into our mutually beneficent intercourse."—I am, dear Sir, yours truthfully,

DESMOND G. FITZ-GERALD, M.S.Tel.E.

(Formerly of H.M. War Office, afterwards editor of *The Electrician*; chemical and electrical contributor on the staff of the *Mechanic's Magazine*; electrical contributor on the staff of *The Engineer*; editor of the *Electric Telegraph Review*, &c., &c.)

P.S.—"Peter" is described, by those who saw him best, as having "rather a roguish-looking" and handsome face, with a bright expression. He is well formed; his dress is parti-coloured—white and red. I have omitted to state that Mr. Williams appeared, at the conclusion of the seance, to be recovering from a condition of trance, and to have suffered some little anguish from being tightly tied for so long a period. One word more in reference to "Katey's" experiment in permanently materialising a small portion of her drapery. Investigation from several starting-points has strengthened me in the conviction that what we call "matter" is one manifestation, one embodiment of will—of God's will as to the substance, and, so far as art is involved, of man's will as to the form. The properties which bring it within the sphere of our senses can be communicated or withdrawn by the effect of human will, acting under natural laws—which, for the most part, are as yet unknown, but which "Katey" and others are practically investigating. Thus may be explained "the ghost of a garment," a puzzling subject even to the Spiritualist.

[We have received another account from Mrs. Gunyon, which we are unable to use because of the priority of the above. Both correspondents have our sincere thanks.—Ed. M.]

To the Editor of the Medium and Daybreak.

SIR,—After many private conflicting opinions on the material of "Katey's" drapery (a portion of which she allowed me to cut off at a private seance at my son's, on Tuesday evening, August the 27th), I determined upon taking it to one of our large and well-known drapery establishments, telling the principal there I wished it matched exactly, and nothing more. After looking through a pile of Mull and other muslins, the man said, "I cannot find you an exact match, as I have no doubt the pattern you have is Indian and hand made, and not machine made like ours and those we send there." I said, "Very likely; perhaps the hem will tell you." He replied, "It is not machine hemming, but what we should call tailor's back-stitch." C. FITZ-GERALD.

wise brought to the circle, no such shell having previously been in the house. The spirits in both instances asserted that they had carried the articles to prove their power. In addition to the raps, imitations of various sounds have been given, such as the hopper of a corn-mill, planing, sawing, driving nails, &c., all from spirits whose occupations have rendered them acquainted with these operations. Of the more intellectual forms of mediumship, the circle enjoys the trance-speaking of Mr. Meek, through whom Dr. Nixon, a relative of Mrs. Fawcett's, speaks much elevating philosophy, and urges greater attention to the laws of health; notably, he is most strongly opposed to alcohol, tobacco, vaccination, and all Church dogmas. He often regrets that the over-worked condition of the medium prevents a more perfect control.

Mr. Thomas Fawcett is considerably developed as a drawing-medium, and has also given many convincing tests of his clairvoyant power, being thereby enabled occasionally to give the names and appearance of spirits who were unknown to him on earth.

Mrs. Fawcett has a like power, and by her conversational ability can do great good. Miss Fawcett's writing mediumship has been for long the prop of the circle, and by her aid the physical manifestations are greatly facilitated. Up to the time of entering on the Princes Street house, which is a much larger one than is required for residential purposes, Mr. Fawcett, although not a wealthy man, had not received a penny in aid of wear and tear which his household equipments had sustained by the constant inroad of visitors and the circle; on the contrary, he had repeatedly refused any pecuniary aid; but previous to removing, the circle resolved unanimously that the additional expense should devolve on themselves, and the arrangement since that time has been that they, by a small weekly contribution, meet the extra rental incurred, beyond this Mr. Fawcett having refused to be reimbursed.

This circle has been the means of introducing Spiritualism to hundreds, and in a quiet, unobtrusive manner, sheds abroad its little light of truth and knowledge.

Mrs. Fawcett gave her experience of development, and told the Conference how she had been led to Spiritualism. Mr. Burns had delivered a lecture on the subject in the Town Hall, and though it went against her prejudices, she determined to test the matter for herself. Entirely in private, and during the night, she sat alone till she developed nearly the whole of the manifestations. Then she introduced the subject to her family, and latterly to the public, as described by Mr. Kilburn. She desired it to be known that too much credit should not be attached to her and her family in respect to the Bishop Auckland circle, for as much depended on the true gentlemanliness and liberality of Mr. Kilburn, Mr. Lingford, and others, who so nobly stood by her family in this work. Mrs. Fawcett recounted many gratifying advantages which had been derived from the practice of spirit-communion.

Mr. Richmond spoke in reference to the bearing which the family circle exercised over the other forms of organisation; it was the basis of the whole. It brought man into intercourse with the spirit-world, and taught them those truths and principles which were peculiar to Spiritualism. In the Conference these views and experiences could be discussed, compared, and applied, which would introduce one Spiritualist to another, lead to harmony, and prepare suitable minds to address the public.

Mr. Shackleton gave an account of his early experiences as a Spiritualist, all tending to show the value of the family circle. This was the form which Spiritualism usually took in Keighley. Of late years he had held a circle for healing, and could make Spiritualists without any talking at all. When persons came to consult the spirits for some sick member of the family, the spirits would tell them what they had come for without the applicant finding it necessary to speak one word. Then prescriptions and advice would be given, or Mr. Shackleton would be impressed to operate on the patient, and in this way hundreds of cases of cure were effected. When such was the case it did not require any argument to prove that Spiritualism was true. People were glad to believe it true and take advantage of its blessings when they were brought face to face with death and could find relief in Spiritualism. The speaker gave many gratifying examples of the kind of healing power exercised by him, and how he used it in his family circle.

Mr. Burns suggested that the Conference should frame a new resolution on healing mediumship. Though it might be part of the work done by the family circle, yet it was of too great importance to be discussed in a connection in which it might be overlooked. He thought those having experience in healing should reserve their remarks, and have them incorporated under a separate heading.

This was agreed to, and Mr. Richmond drew up a resolution which will be found in a subsequent part of the proceedings.

Mr. Meredith urged the importance of the family circle as a means of recuperating the vitality of delicate persons. By sitting together in harmony, the vital fluids become equalised, to the benefit of those who were below par.

Mr. Stokes gave an account of his introduction to Spiritualism. Mr. Hagarty had called his attention to *Human Nature*, but it did not enlist his interest at that time. Then he was recommended to read "The Thinker," by Davis, which met with the same reception by him. In 1870 he read it again, and liked it better. Mediumship had latterly become developed in his own family, and he had found the directions and guidance of his spirit-friends of the greatest value. He was of a delicate constitution himself, and suffered from weak digestion. He became very ill from following habits at variance with the instructions of the spirits; by returning to their advice he got quite well again. His spirit-guide recommended hydropathy as a system of treatment, abstinence from alcoholic liquors, tea, coffee, and all artificial and stimulating substances; vegetarianism, brown bread, fruits, and two meals a day. The speaker gave many striking instances of the power of gross dietetic habits in keeping away good and pure spirits. His good spirit-friend told him that when he ate flesh and overcharged his blood with gross foods that it was quite impossible for the spirit to approach his sphere or operate on him. By adopting the instructions given by the spirit he was able to have continual intercourse with this excellent spirit, and his enjoyment and happiness were inexpressibly increased. The speaker dwelt earnestly on personal cleanliness and dietetic purity as an absolute essential to full success in conducting the family circle.

DECEPTIVE SPIRITS.

At this stage of the discussion a remark from the President occasioned a most interesting and instructive conversation on deceptive spirits and the conditions conducive to untruthful communications.

Mr. Meredith was of opinion that when the medium was not well developed his magnetism was liable to interfere with the free flow of the spirit-power, causing interruptions and contradictions, which might be taken for an attempt on the part of the spirits to tell falsehoods. Influences from the circle might in like manner unconsciously interfere with the control of the spirit. Sometimes the thoughts given were more from the medium than from the spirit.

Mr. Shackleton said some spirits came to the circle on purpose to exercise their stubborn, provoking disposition, and to annoy the sitters and spirits who desired to communicate. On one occasion he was sitting at the table having a chat with his spirit-friend, when a spirit came and took control, and told many lies. He asked him to go, but the spirit refused. Mr. Shackleton said he would detain the spirit there for an hour, and by the exercise of his will he did so; but the spirit got so tired of waiting that he begged to be released, but Mr. Shackleton kept him till the time he had fixed, and thus cured him of his interruptions.

Mr. Cameron told how their circle at Leyburn had been visited by a spirit calling himself "John the Baptist," but from the manner in which he had conducted himself, they had great doubts as to his identity. By repeated trials they had arrived at the conclusion that the deception arose from the fact that one of the sitters was of a doubting disposition, and thus led to these deceptive spirits being able to manifest.

Mr. Gardiner gave it as his experience, that the tone of the communications depended on the idiosyncrasies and education of those who composed the circle. We should not believe the spirits, but try them. How? by comparing their communications one with another, and by the laws of criticism getting at the truth; all his spirits had been anti-Christian, because he was opposed to that sect. He was of opinion that neither committees nor circles would lead to priestcraft.

Mr. Fooks doubted whether Mr. Shackleton's method of treating deceptive and undeveloped spirits was best. At the circle which he attended a low spirit had manifested, but they reasoned with it, and exercised a moral influence over it, till it came to a reasonable state of mind, and expressed gratitude for the care and patience that had been manifested towards it by the circle, and thanked them for their services.

Mr. G. R. Hinde alluded to a letter in the *MEDIUM* recommending a mode of treatment for low spirits, and then took up the case just mentioned by Mr. Fooks. When he sat with Miss Lottie Fowler in London, she gave an exact description of the spirit and his conduct at the circle. Her spirit-guide said this spirit was enabled to control because of the peculiar state of mind entertained by the medium. He was not certain of the good of Spiritualism, and whether it was right for him to be controlled as a medium. Miss Fowler in the trance said, if the medium would give up his doubts, that other spirits would be enabled to operate who had been kept away by these feelings, and it would then be impossible for low spirits to obtain possession. Mr. Hinde was glad to state that, acting as indicated by Miss Fowler, they had now good spirits, who warned them to be very punctual in beginning and stopping their sittings, so as to prevent strange spirits from obtaining access to the circle. They were in the habit of sitting down a minute and a half before the time appointed, which gave an opportunity for the spirit mentioned by Mr. Fooks to come and receive benefit. Mr. Hinde's remarks were very useful in showing how, by order of mind, times, and conditions, to avoid low spirits, and also how to put them to a good use when they presented themselves. The general result of this discussion appeared to be, that deceptive spirits and untruthful communications were introduced to circles by doubts and fears existing in the minds of the medium or sitters.

The resolution was unanimously adopted.

FOURTH SESSION.

After adjournment for refreshment, the Conference met again in the afternoon, when the following resolution was proceeded with:—

WEEKLY CONFERENCES.

That as the next step in progress after the family circle this Conference earnestly recommends the order of weekly Conferences, as a means normally to develop and unite Spiritualists. By canvassing and conversing about the facts and the principles of Spiritualism, &c., the mind is developed and the power of expression increased, preparatory to more practical co-operation or business efforts to support and extend the cause in the lecture-room, &c.

Mr. Fooks, as a member of the Committee of Arrangement, which had drawn up the resolution, remarked that the resolution was a result of their experience at Darlington, where, originally at the suggestion of Mr. Richmond, they had assembled once a week for an hour and a half to discuss and evolve the higher principles embodied in the Spiritual philosophy; to consider, if there were occasion for it, any phenomena or spiritual communications which had been received at the spirit-circles, and at the same time to develop and harmonise the minds of those assembling together. They had found these meetings, which took place on the Sunday afternoon, exceedingly useful and valuable. The knowledge each gained of the other personally, of the plane of thought each occupied, and the mutual respect engendered, as the fact was recognised that they were all striving to attain to the highest altitudes of truth and righteousness, produced a harmony of feeling very favourable to their development as men and Spiritualists. They did not court the marvellous in their discussions; they did not so much desire to consider Spiritual manifestations in their more phenomenal aspects as to endeavour to elucidate those principles which were underlying the phenomena. All was done in the spirit of freedom. There was no attempt—there was no desire—to press any man's views upon the others. Nothing was accorded to any man, but everything to principle. There was a sort of informal order observed. Each spoke a given time. A conductor was appointed for the occasion, merely to take account of time; he had no further office, and no power was delegated to him. The meeting was

understood to last an hour and a half, but sometimes continued longer. Hitherto they had provided no subject beforehand on which to deliberate; but it had been proposed, and he thought this plan would be carried out, that one principal subject should be fixed upon at one meeting to be discussed at the next, and be duly introduced by one of the members. He believed that if these Conferences were generally adopted amongst Spiritualists, and carried out in the spirit indicated and with the same purity of motive and exalted aim, that their value as an agent for development and progress could not be over-estimated; in addition to which there were the social and harmonising influences which were directly promoted, and which were so necessary to be cultivated amongst Spiritualists.

Mr. RICHMOND found the weekly conference valuable as a means of acquaintance one with another. Spiritualists were liable to take opposite views of matters, and unless these differences were discussed and removed, they were certain to increase and lead to rupture and disagreement. This unpleasant result, which stood in the way of all organisation and progress, was obviated by the weekly conference. At this meeting, they did not elicit phenomena or hold communion with their spirit-friends, but communed with one another in respect to what had occurred at the family circle. They were thus led from phenomena to principles, and arrived at a basis for the practice of a true life, which was superior to all phenomena, and the object of all their efforts. The Conference enlarged the minds of all, was the means of exchanging useful experience in carrying on the work. These meetings were found to be exceedingly interesting, and, if adopted by Spiritualists everywhere, they would be found very useful to individuals and the movement, and be a practical mode of organisation. At the family circle there was not time to discuss what was observed and received. This formed food for thought, and when all met, the doubts of the weak could be removed, and their mental riches equalised amongst all. Many important conclusions were arrived at: As to what is Spiritualism? What are its aims, and the means to be used in attaining them? It was an excellent means of mental culture and individual development, for it not only improved the mind, but called out the powers of the speakers, and enabled them to deal successfully with objectors in public. It was likewise a school in which speakers might be trained for the public platform, as it was the preparatory step to the public meeting or lecture.

Mr. BURNS gave his experience of conferences held at Lawson's Rooms, London, by Mrs. Hardinge, and at Cavendish Rooms, on Sunday afternoons, by Mr. Peebles. Last season they had instituted conferences at the Spiritual Institution with the most gratifying results, and they would be continued during the approaching winter. He had learned more at these meetings than by reading books. The ladies had favoured them with valuable experiences, and Mrs. Berry's Essay had since been published in a tract. The opening address was generally written, and other speakers might write their remarks if they pleased; which arrangement induced many people to give their thoughts, who could not speak extemporaneously.

Mr. MEREDITH stated that they held a weekly meeting at Liverpool, when all gave their views and experiences received at the different circles during the week. They also held a general conference once a month.

After a few remarks from the President the resolution was adopted.

THE PUBLIC ADVOCACY OF SPIRITUALISM.

Mr. BURNS was desired to speak to the following resolution:—

That, as a third degree of Societary Progress, the Conference most cordially approves and recommends to every district Services in public halls or meeting rooms, open to attendance by the general public.

The speaker observed that the provisions recommended in the resolution before the Conference were necessary to make Spiritualism a public question, and introduce its principles and claims to the general inquirer. It was perhaps the most arduous work which the Spiritualist had to undertake. There was the difficulty in finding efficient and acceptable speakers, and considerable pecuniary risk in holding meetings. By giving due attention to the development of trance-mediums, and not allowing that important department to be lost sight of in the desire to elicit wonderful phenomena, a due supply of oratorical power might be obtained. In Yorkshire this had been the case for many years, as was well illustrated in the able address through Mr. Shackleton on the previous evening. At Nottingham interesting meetings were sustained by a combination of reading, normal speaking, and mediumship. Sometimes a striking communication from the Medium was read, after which remarks from any one present in the form of a conference were invited, and ultimately the spirits would control Mrs. Hitchcock or some other medium, and give an address or tests. There was some difficulty in getting mediums to go under influence in public; but when the above plan was adopted, the spirits gained control without the medium being placed in public view for that purpose, for often the effect of a number of people staring at a medium was to prevent the spirits from gaining control. Then the speaker recommended that those desirous of promoting public meetings should associate themselves together and address the audience in succession. With a good chairman, which was indispensable, a more interesting meeting could be sustained by several speakers occupying a short time each than by one man speaking the whole evening. One speaker might give his experience before becoming a Spiritualist and afterwards; another might narrate some remarkable phenomena; a third would have on hand some convincing test; while a fourth might furnish some logical argument or exposition of the principles. This would supply great variety, and much information. If a choir were trained to sing a nice melody between each speech, the effort could not fail to be successful. In London this idea had been acted upon in part, but he hoped to see it much extended during the ensuing winter. At the Sunday Services in London a variety of mediums had been brought out, and normal speakers had also occupied the platform acceptably. Spiritualists should not overlook the religious aspect of the question, but endeavour to form religious associations of their own instead of throwing their influence in with institutions which were opposed to spiritual enlightenment and progress. As regarded public lecturers, there were now several in the field who might be turned

profitably to use. Mr. Gerald Massey was an acquisition to the cause which should not be lost sight of; and he had announced four lectures on Spiritualism, to deliver which he was open to receive invitations. The speaker was also himself anxious to deliver lectures. Then Mr. Morse was on the path ready to speak in the trance under spirit-influence; and Mr. Wallace might be rendered useful as a missionary medium. Besides these there were a few gentlemen who would give honorary lectures if called upon, as Mr. Jones, of Ramore Park, and others had done during last winter.

Mr. CHAPMAN was of opinion that they had the necessary ability in Liverpool to advocate the cause in public, but it had been restrained hitherto. He had been very much interested in visiting the Lyceum at Keighley, where he had spent a real happy and profitable Sunday. It would be a great blessing to the people if the same system could be carried out elsewhere. The same means were open to Spiritualists as were employed by other bodies. John Wesley claimed the world as his parish; and though he had only ten at his first conference, yet 700 had been provided for at the last conference of the body founded by him. Mr. Chapman alluded to the success which had attended the efforts of Spiritualists in America, which ought to stimulate us.

Mr. MEREDITH recounted what he had witnessed on visiting the Nottingham Spiritualists, and the resolution was passed.

HEALING MEDIUMSHIP.

Mr. MEREDITH was entrusted with the resolution respecting healing mediumship, which read as follows:—

That this Conference with great pleasure calls the attention of all Spiritualists to the subject of Healing Mediumship as a most desirable gift to be sought after and cultivated, not only for the blessings which it affords to the afflicted, but also as a means of extending a knowledge of Spiritualism to mankind.

Mr. MEREDITH gave an elaborate theory of mesmerism and healing by the laying on of hands, and illustrated the subject by ample extracts from his own lengthened experience. He considered that all had the healing power, more or less. The body of man was continually throwing off surplus vital force, which, if properly directed towards those who stood in want of vitality, might be of great advantage to them. He considered that all should make this work a matter of duty. Any person who tried to do good and alleviate pain, was sure to be helped and sustained by good spirits; and he considered the exercise of the healing power a good means of cultivating the acquaintance of a higher class of spirits.

Mr. SHACKLETON thought that what one person could do another might do also, and therefore recommended all to try what they could do in the way of healing. He had frequently seen people suffering so severely that to all appearance they could not live half an hour longer, yet they were cured in twenty minutes. The spirits frequently prescribed what people should eat and drink, as well as heal them. To him the healing power was exceedingly elevating and con-oling. To relieve suffering, and promote human health and happiness, was so God-like that the possession of the power was a prize worth striving for. The speaker gave an account of his mode of operation, and how he felt the pain in his own body before it was drawn from the patient. If he were away from home for a short time, a hundred persons would be sure to call for his services. The practice of that gift had a wonderful effect in popularising Spiritualism and showing people what it was good for.

At the request of the President, Mr. BURNS gave a short physiological address on the advantages of healers observing the laws of health, temperance, and cleanliness, and purity of habit in their own persons. This provoked a very animated discussion on vegetarianism, and the use of tobacco and intoxicating drinks. It transpired that the spirits had in some instances entirely taken away the appetite for tobacco and other abnormal substances.

The President related his experience respecting tobacco. Once he had used it, but he became convinced that the habit was detrimental to his welfare, and though it cost him much inconvenience, he gave it up. The consequence was that it led to a purer state of body, in which he could enjoy a higher degree of happiness, and ultimately led him to that which was good in itself. He said the same was true of drinking, and all other bad habits, which kept their victim in a low spiritual state, and debarrd him from the enjoyment of such a high and elevated degree of happiness as was his due. He had observed that a man who gave up habits of smoking and drinking nearly always took up with Progressive views.

Mr. STONKS said he had been for years afflicted with dyspepsia, which in a great degree he traced to improper dietetic habits, and the use of intoxicating drinks and tobacco. He had entirely reformed his habits in those respects, and had regained a better state of health, and a far higher degree of happiness and real enjoyment. He referred to the discussion of the previous day, and deprecated any attempt to impose a committee over the management of the Spiritual Institution, or otherwise interfere with it, further than render it all the support possible, and distribute its advantages.

The resolution was accepted by the Conference.

THE CHILDREN'S PROGRESSIVE LYCEUM MOVEMENT.

Mr. SHACKLETON being the only person present who was a member of a Lyceum was appointed to introduce this resolution:—

That this Conference most cordially approves of Lyceums and Picnics for the young and for adult Spiritualists.

He gave an account of the exercises, lessons, and methods followed in the Lyceum at Keighley, which interested the Conference very much.

Mr. RICHMOND briefly recommended frequent picnics and recreative holidays in connection with Progressive Institutions. This included soirées, tea-meetings, and social meetings which could be held indoors during such seasons as the grove-meeting or picnic were not available.

The resolution was cordially adopted.

SPIRITUAL LITERATURE.

Being most intimately connected with the literature of the movement, Mr. BURNS was asked to speak to the following resolution:—

That this Conference calls the attention of Spiritualists in every district to the great importance of establishing Branch Progressive Libraries and Book Stands, or Depôts, for the sale of Spiritualist Literature.

He said he had made the subject of that resolution his continuous care for ten years, and the Spiritual Institution had for one of its objects

the more general dissemination of spiritual facts and principles by means of the printing-press. He invited Spiritualists everywhere to communicate with him, and do what they could to promote the circulation of works on Spiritualism in their respective neighbourhoods. He would like to see a spiritual publication, though never so small, placed in every home in the land. This could be done if Spiritualists set about it. Thousands of people were not aware that Spiritualism possessed a literature or was a movement of any purpose or magnitude. This ignorance might be easily removed, and it would strengthen their ranks very much. He directed particular attention to the *MEDIUM*, which was a movement in itself, as it belonged to the cause unreservedly. Its circulation was a means of uniting the Spiritualists, and also of bringing many into the movement. By every Spiritualist making the circulation of the *MEDIUM* a matter of personal concern, its circulation might be trebled almost immediately, so that it could be permanently enlarged and improved. This would accelerate Spiritualism not only in bringing thousands more under its influence but in giving a fuller repast to those who were readers. The *MEDIUM* was important, for it opened a way for the literature generally. The other periodicals were also recommended according to their adaptability for special purposes. A series of tracts, entitled "Seed Corn," had just been issued at one shilling per hundred; and members of the Spiritual Institution or the managers of local societies might have quantities of books and tracts at cost price, thus presenting all the advantages of a book and tract society without any liability. He concluded by urging Spiritualists to appoint an agent in each district, either a bookseller or some active member of the movement; and that publications should be on sale at every meeting. The use of the books in the Progressive Library should also be adopted. Other particulars were gone into which Mr. Burns may take special means of bringing before the public.

Mr. MURKITT briefly approved of the resolution. He had been supplied with quantities of publications gratis from the Spiritual Institution, which he found to be very valuable for distribution.

The resolution was then agreed to.

The President now introduced the question of the publication of the Report, and the expenses of the Conference, which resulted in a subscription being opened for these purposes.

Mr. HONER proposed that the report should appear in the *MEDIUM* as it was of the greatest importance that what took place should be circulated as widely as possible throughout the movement. This could be effected easily and cheaply through the *MEDIUM*, whereas a special work would cost much more, and only realise a very limited circulation.

Mr. Burns was ordered to extend the size of the *MEDIUM* so as to include it in one number, and the extra expense would be defrayed by the committee.

Mr. RICHMOND recommended the publication of the report in a separate form from the type after it had been used in the *MEDIUM*.

After a public tea, a seance took place in the Lecture Hall, at which some physical manifestations were witnessed.

At eight o'clock a numerous and attentive audience met to hear Mr. Burns deliver a lecture

ABOUT SPIRITUALISM.

Syllabus:—Spiritualism as a Matter of History—Its Origin. Spiritualism as an Element in Nature—Its Facts and Phenomena. Spiritualism as a Science—Its Means and Methods. Spiritualism as a Reform—Its tendencies. Spiritualism as a Philosophy—Its View of Existence. Spiritualism in Relation to Religion—Its Influence on the Individual.

The lecture seemed to be received with great attention and respect; and as it presented a general review of the whole question, its influence was likely to be of a beneficial nature.

The utmost harmony and good-will prevailed during the whole course of the Conference, and many excellent observations were made by the speakers, which a report of a practical limit could not contain. All felt that it was a well-spent effort, and highly enjoyable and profitable to those present, and it is hoped that the perusal of the report will in some measure contribute to the instruction of others, and the progress and consolidation of the movement.

The question of holding a conference next year was opened by Mr. Chapman, when it was considered appropriate that if the Liverpool friends thought well of it, they should call a meeting at their convenience.

MANIFESTATIONS AT MARYLEBONE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I will thank you to publish the following brief account of a seance held here on the 30th ultimo, Mr. Williams, medium. Most of the friends present were Spiritualists. The communicating intelligences were those known by the name of "John King" and "Katey," both of whom affectionately saluted the sitters by name, or by some phrase indicative of their particular calling, &c. We all joined hands; a friend holding one hand of the medium and I the other. Our spirit-friends at once entered into conversation with us, in the audible voice, telling us of the presence of beloved friends, some of whom we had often pressed to our hearts with fond affection—a mother, a child, &c.—how happy they were, how near to us, and how they loved us still! The question was asked, "Is your world far distant from the earth?" "To you mortals it is very far off, but to us it is near." After some physical manifestations, such as the moving of chairs, &c., "Katey" asked what she could do for us. A friend wished for some flowers; "Katey" said she would try and bring some, and almost immediately, several of the sitters exclaimed, "I have a flower in my hand. Oh, there are flowers on the table." We were then instructed to get a light, and sure enough there were flowers; the table was literally covered with leaves of roses, &c., and some members of the circle had a beautiful rose, mignonette, &c., holding in their hands! The flowers appeared as if just gathered, and *were wet* (it had been raining prior to holding the seance). This phenomenon was the more interesting to us, as it is the first time we ever had anything brought by spirit-power through the walls or windows of the apartment. I might observe that when we commenced the seance there was not a flower in the house; we have no garden. While thanking our friends for their kindness, they said: "Thank God, that he permits us to manifest ourselves to you." At the close of the seance they bid us each an affectionate "good-night," adding, "God be with you all."

Thus, dear Sir, terminated a very interesting and instructive sitting.

But some who read this report will ask, "How can these things be?" How is it possible that flowers, almost as quickly as wished for, can be plucked, brought through solid matter, and placed in one's hand?

Will not the learned scientific professors of the day instruct the anxious inquirer? Will they? Nay, many of them affect to despise these wonderful manifestations, laugh at them as beneath their notice! Well, it is easy to laugh. "Oh, scientists," says a living writer, "this is a page of new science. You may ignore it by bald denial. It is far easier to assume that millions of your fellow-creatures are fools than that you can be wrong. Nevertheless the millions still persist in reiterating the facts of this Spiritual science, and you cannot advance one foot until you have explained what is the force, what is the essence, what is the function, organ, or power by which these marvels are effected in the presence of the unlettered medium. The soul of a clown passing into the beyond, performs a feat of chemistry that baffles all your science to discover."

Yes, and "the millions" of poor simple-minded Spiritualists will still adhere to the facts of this Spiritual philosophy. The flowers adverted to above, as being brought by spirit-friends, &c., are only as so many winged messengers of heaven, intimating the blessed truth, that "death is swallowed up of life." Friendly reader, dost thou ask the old question, "How are the dead raised up, and with what body do they come?" I would say, without fully answering that question, it is the Spiritualist alone who knows that the precious dead are raised up. They have come and spoken words of comfort and love unto us; they have repeatedly and lovingly assured us that they are concerned for our best welfare. Yes; these "Angels of Light" have sometimes bid us look into their bright and peaceful homes, where the "risen ones" share each others everlasting bliss! Brother, "To us there are no dead." The friends of early years, from their exalted spheres, walk with us on our earthly way.

CHARLES J. HUNT.

16, David Street, September 2, 1872.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 15TH SEPTEMBER, 1870.)

NOTICE IS HEREBY GIVEN that a Special General MEETING of the Members of this Association will be holden at the residence of

GEO. DORNBUSCH, Esq.,

Situate Corner of BROOKFIELD ROAD, Grove Street Road, South Hackney (five minutes' walk from Victoria Park Station, North London Railway).

On MONDAY EVENING, the 16th SEPTEMBER, 1872,

At Half-past Seven o'clock precisely,

For the purpose of confirming a proposed slight revision of the "Rules and Prospectus."

After the transaction of such business the Meeting will take the form of a CONVERSAZIONE, to commemorate the Anniversary of the establishment of the Association, and several leading Spiritualists are expected to take part in the proceedings.

Members, it is to be hoped, will make a point of attending the above. Friends wishing to attend are requested to communicate with the undersigned.

THOS. BLYTON, Sec. and Treasurer.

MR. WALLACE, MISSIONARY MEDIUM.—To the Editor. Dear Sir,—Yesterday Mr. Wallace completed his mission among us for the present, leaving behind him a good impression, as he is not only a help to honest investigators, but a very great guide in detecting imposters, whose cunning and dishonesty deter the free inquirers into the strange phenomena of our friends in spirit-life using various modes of speaking to us who still remain on earth. The artful dodges, the mercenary tools, the credulous fools, the free-love pollutions, and all that reason and consistency ignores, he repudiates. On reviewing the time Mr. Wallace was with us, the trance-speeches delivered, the sensible replies to questions, the gentle rebukes to the over-credulous, and the astounding utterances of our future condition, and the immense importance of living now as the children of one family, acknowledging our Father, God, in all things, counting this our progressive state to a higher, holier, and happier abode among the stars in glory, we can but count his mission to be one of scattering superstition, overturning narrow prejudices, and removing the fears of death among all those who have been in bondage all their days.—I am yours truly, THOS. STOWELL, M.D., Brighton, Sept. 2nd, 1872. [Mr. Wallace has returned to London, after a most successful tour of five weeks, and after a few days' rest is desirous of commencing a tour northwards, as he has an invitation from the north of Scotland. There is Northamptonshire, Leeds, Hull, Hartlepool, Newcastle, Edinburgh, Dundee, all on the way. Will our friends kindly write at once, so that Mr. Wallace may lose no time in prosecuting the good work.—ED. M.]

SUNDAY MEETINGS AT KINGSTON.—We have received the following announcement:—"I am glad to inform you that the Spiritualists of Kingston are about to reopen the Lyceum for the investigation of Spiritualism, to commence on Sunday evening, September 15, at 7 o'clock, when Mr. J. J. Morse, the well-known trance-medium, has kindly promised to lecture in the trance state. Tickets: Front seats, 6d.; Back seats, 3d. A tea will be provided in the Lyceum, for the accommodation of friends. Tickets for Tea and Lecture, 1s. each. Tickets for the tea to be obtained at the Lyceum, Brick Lane, not later than September 12. Friends of Spiritualism in the district are cordially invited. The profits of the meeting (if any) will be forwarded to the Spiritual Institution, Southampton Row, London.—E. BULLOCK."

WE ARE requested to state that the meetings of the St. John's Association of Spiritualists will be resumed at 7, Corporation Row, Clerkenwell, on Thursday next, the 12th inst., at 8 o'clock, when it is proposed to hold a Conference on "What shall be the Work of the Association during the coming Winter Session, and How Best to Accomplish it."

J. W.—As to the commencement of Sunday services, it must be remembered that a sum of £2 10s. is due to the treasurer, Mr. Burns, on the series of last season. Can't you collect that small sum and clear the way for future action?

LEWISHAM.—A lady is desirous of becoming a member of a circle in Lewisham. Address to this office.

Children's Progressive Lyceum.

The following lines were suggested by an address delivered on Sunday evening, June 30th, through the mediumship of Mrs. Hitchcock, on the 6th anniversary of the Nottingham Lyceum:—

THE INVITATION.

Will you walk into the Lyceum, say immortals to mankind,
'Tis heaven's school to teach the young and elevate the mind;
Unlike the "spider to the fly," we seek to cheer and bless,
And give no invitation from a heart of selfishness.
Will you, will you, will you, will you, walk in sisters all?
Will you, will you, won't you, won't you, brothers, heed the call?

The children of the spheres are taught upon this Lyceum plan,
And what is good for angels, surely must be good for man;
This glorious scheme is not a dream, but of angelic birth,
And by its peaceful teachings will make heaven upon earth.
Will you, will you, &c.

'Tis healthy, novel, pure, and right, possesses heaven's smile,
And will, by proper training, give the "curse" a flat denial;
For purity and innocence it teacheth us to know,
Besides, in every soul, and only needeth room to grow.
Will you, will you, &c.

The *physical* it cultivates with exercise and song,
The *mental* with right symbols and good method maketh strong;
The *moral* it encourageth with sympathy's sweet power,
The *spirit*, in its genial rays, expandeth like a flower.
Will you, will you, &c.

Its methods are persuasive, teaching children with their might
To shun the wrong because 'tis wrong, do right because 'tis right;
And not depend on any scheme by which their sins to shirk,
But seek eternal happiness through justice, truth, and work.
Will you, will you, &c.

It is not quite *respectable*, by fashion is not own'd,
But if you love the angels more, by them it has been crown'd;
It will not bring you gold or power, ambition it won't feed,
But to sweet peace and happiness triumphantly will lead.
Will you, will you, &c.

Your present system is indeed a chaos so complete,
Where black and white, and wrong and right, in wild confusion meet;
These Lyceums, then, are what you need right teaching to insure,
To regulate the present, and the future to secure.
Will you, will you, &c.

These Lyceums o'er the world shall sweep, their influence will not cease
Till of this general strife they make a universal peace;
Till earth and heaven with holy leaven are wedded into one,
And men on earth have learned to do as 'tis in heaven done.
Will you, will you, &c.

July 3rd, 1872.

AQUILA BALDWIN.

A PLEA FOR FREEDOM.

To the Editor of the Medium and Daybreak.

SIR,—I do hope our friend Burns will meet with supporters enough to uphold the work he has taken in hand for the furtherance of Spiritualism. I do think the MEDIUM is one of our best friends, although many are spurning its efforts; I like it because it advocates freedom for all who choose to think for themselves—a freedom that all ought to look on with a pleasure and endeavour to uphold; if we wish for progress in this life, it is the only way to get it. Now, unfortunately, we are all inclined to be too selfish, and ignore everything unless it administers in our direction.

The various letters that have been written in the MEDIUM for some weeks lead me to think the Progressive Institution, Southampton Row, might be made to be of great use, so that all may receive a benefit. I think the friend who suggested a card of membership was quite right, and I would say by all means try it; and I would suggest that a person taking out a card do pay not less than four shillings a year, to be paid quarterly if they think proper, and all districts contributing ten members, or £2 per year, be entitled to the assistance of the missionary lecture—say once or twice a year, if the funds will allow. This could be managed if one person in each district were appointed as a district deputy to correspond with the centre, and attend a general meeting once a year, to be held at the Progressive Library, London; but let it be free from all sectarian principles, open only for teaching and advocating the phenomena and fundamental principles that all may agree on. I certainly feel for our friend Burns's responsibilities, for I know well that there must be martyrs for the cause of truth, and the only consolation, I think, is, we are not alone; for I find many round the country who seem to be planted here and there for the purpose of progress, and have to carry the cross to wear the crown. Then let all who value freedom help to uphold its standard; and as unity is strength, and the only way to uphold the principles of progress, I would suggest that you try and get together those who are already subscribers, and draw up rules for carrying out these points of organising, and invite those who live in different parts of the country to co-operate.—Yours truly,

T. BLANKHORN.

Walsall.

[Our correspondent's suggestions are singularly in harmony with the resolutions discussed at the recent conference at Darlington, for the particulars of which see official report.—Ed. M.]

SPIRITUALISM AND CHURCHIANITY.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I read with much pleasure an article in a recent issue, headed "Spiritualism and Churchianity," alluding to the loose style of writing too frequently adopted by American as well as some English Spiritualists "when Christianity is mentioned." It is a most reasonable rebuke, and not before it was wanted, as it has always appeared to me a gross misrepresentation, calculated to create antagonistic feelings; for

there is evidently a vast difference between genuine Christianity, namely the precepts taught and practised by Jesus of Nazareth, and the theological dogmas and creeds of the so-called Christian Churches of the present day.

My experience of Spiritualism is, that it is a link of the same chain as Christianity, and that if one is a superstition and a myth, so is the other.—Yours truly,

Essex, Aug. 12th, 1872.

H. BIEFELD.

[The position taken by these loose-writing Spiritualists is this. They credit, in a general way, the works and teachings of Jesus, and love him heartily, and respect him highly; at the same time they are aware that Jesus introduced nothing new into the world, except a life which no one can live but himself. These Spiritualists, therefore, look upon the Spiritualism which occurred in the case of Jesus and the Apostles as one of the thousand features in which the spiritual life and functions of the race have manifested themselves—in short, as something common to humanity, and therefore not to be designated by a sectarian term. This is what Jesus himself taught; and while a few men will persist in calling by a sectic term that which is common to the race just so long will there be opposition and illfeeling amongst those whose effort it is to promote harmony. The "dogmas and creeds" are the only thing peculiar to "Christianity," and therefore the only elements worthy of the name. All truth is universal. Even though it could be successfully maintained that Jesus and the Apostles never existed, we know that Spiritualism is a fact, so that Spiritualists do not require to trouble themselves about such matters.—Ed. M.]

COMPLIMENTARY SEANCE

BY

MRS. JENNIE HOLMES,

FOR THE

BENEFIT OF THE SPIRITUAL INSTITUTION.

Mrs. Jennie Holmes has been so kind as to offer to devote one evening of her valuable mediumship towards the support of the Spiritual Institution, and accordingly a seance will take place at 15, Southampton Row, W.C., on Saturday evening, September 14th, at which Mrs. Holmes will sit as medium and give an exhibition of her wonderful powers. The tickets, 5s. each, are ready at the Institution, and it is hoped that a sufficient number will be taken up to comfortably fill the rooms. Many of our friends have not had a sitting with this medium, and by availing themselves of this opportunity they will have the advantage of sitting with only such as are friends of the movement, and therefore witness to better advantage the wonderful and varied phenomena which characterise Mrs. Holmes's mediumship. When mediums who have to earn their bread by the waste of their vital energies—and strangers to boot—thus interest themselves for the sustenance of our spiritual agencies, surely Englishmen will not dishonour their name by meeting Mrs. Holmes in few numbers.

This lady is not a stranger to the movement in its organised form, in sympathy with which she has repeatedly acted. We print the following testimonial from the Central Association of Spiritualists of the State of Louisiana, U.S.A., tendered to Mrs. Jennie Ferris Holmes, as an expression of their appreciation and approbation of her labours in the cause of human progress and the dissemination of spiritual truths. Many more of the same import, from various associations throughout the States, of which the following is a fair specimen, have been tendered to Mrs. Holmes, all going to prove the results of her many years' labours in the cause of Spiritual Philosophy.

"TESTIMONIAL.

"HALL OF THE CENTRAL ASSOCIATION OF SPIRITUALISTS OF LOUISIANA,
New Orleans, June 27th, 1870.

"At the regular monthly meeting of the Central Association of Spiritualists of Louisiana, held this day, it was unanimously resolved—

"1st. That we recognise in the manifestations given through the mediumship of Mrs. Jennie Ferris the most decided evidences of spirit-power and intelligence.

"2nd. That we tender to Mrs. Ferris and the band of spirits operating through her our sincere thanks for the seance given for the benefit of our society on the evening of June 13th.

"3rd. That we recommend all who desire to investigate the phenomena of spirit-intercourse to avail themselves of an opportunity of witnessing the manifestations as given at Mrs. Ferris's seances.

Signed and Stamped with { "J. W. ALLEN, President.
the Seal of the Society. { "EMILE F. SIMON, Secretary."

THE PECULIARITIES of mediumistic phenomena are endless. Mr. Judd, Birmingham, favours us with the following particulars:—"At a seance held last night with our usual circle, at which a lady of strong rapping mediumistic power presides, a band of music suddenly struck up opposite the house 208, King Edward's Road, at which a spirit, 'Hope,' testified its pleasure by joyous rappings, spelling out by the alphabet, 'I like good music;' and on 'God save the Queen' commencing, we were instantly ordered to 'stand up,' thus showing its loyalty to her most Gracious Majesty. 'Hope' is the spirit's *nom de plume*, assumed by the grandmother of the medium at her (the medium's) request, not wishing her family name to be given when strangers are present. This lady is gifted with such strong magnetic (?) power that on entering the room where a circle is sitting, rapping phenomena, before absent, immediately commences, even before she can join the party at the table."

REVERSE.—The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?" We fear there are a good few of the latter class who assume the title of Spiritualist.

A young gentleman, partially a medium, desires to join a select developing circle. Particulars to "X," 43, Upper Cumming Street, London, N.

The Spiritual Revivists.

HUMAN NATURE. August. Price 6d.

The opening paper is one of the series on the "Myths of Antiquity," by Mr. Jackson, the subject being, "Enoch—The Early Death of Genius." We quote the introductory sentences:—"This is the last paper of the series which emanated from the lamented author's pen. It was written just previous to his fatal illness, as if the last 'Myth' to be unfolded were the secret of his own destiny. It undoubtedly embodies the inner aspiration of his being, and gives a clue to the purposes and relationships of existence to give sufficient attention to the narrow sphere of self." Such being the case, it is worthy of earnest notice, as it embodies the views of destiny and of religion entertained by the scientific mind, which, while rejecting with scorn the childish idolatry of the sects, aspires to a height of spiritual worship and life-long devotion to which the selfish natures of creed-worshippers are complete strangers.

After a recognition of man's relations to God and truth, founded on the expression, "And Enoch was not, for God took him," there is a plaintive wail of approaching martyrdom. Speaking of genius, that special offspring of the Spirit, the author asks: "Why are some of them just shown to us in all the beauty and splendour of their early promise, and then, in a sense, prematurely withdrawn, not only ere the completion, but apparently at the mere incipience of their possible and impending mission? And why are others allowed to linger on amidst toil, anxiety, and obscurity, sometimes to their dying day, unrecognised and unrequited—the victims of neglect, if not of persecution—left to be fed by the ravens of chance and circumstance—stoned by their contemporaries, yet sometimes having their sepulchres gorgeously adorned by posterity? And why are others, after a life of labour and sorrow, doomed to a martyr's death, so that in a sense their sad evangel may be summed up as one long Gethsemane, ending in a cruel and relentless Calvary? It is impossible to conceive that such beings are rooted here. Hence, perhaps, their sombre destiny."

But experience endowed the writer's pen with eloquence, but what sweetened the draught? "And Enoch walked with God." Even so. And all mankind walk with God: "The distance between the creature and the Creator measured by grade is infinite; yet bridged by the mystic bond of saintly faith and filial love, this measureless gulf disappears, and the extremes of power and weakness meet and commingle, as the earthly child of yesterday nestles in the bosom of Him who is at once his heavenly Father and his infinite God." Sublime faith! which, before death's angel has done his work can thus, amidst disappointment, penury, and approaching dissolution, foretaste the richest fruits of existence. For why? "God is love; his yearning affections, like all his other attributes, being infinite, and so all-embracing and all-persuasive, He succours the worm in his weakness and sustains the archangel in his wisdom and power." The Infinite is contrasted with earthly monarchs—"But it is otherwise with our heavenly King, whose omnipresence places Him in immediate contact, and so in possible communion with each of his millionfold children, whose every want He knows through his omniscience, and whose manifold wounds He heals through his infinite love, sustaining their sorrows and succouring them in their distress, not only with the faithfulness of a friend, but the unspeakable affection of a father." And what are the fruits of such a grand religious faith? The author's life was a practical exemplification of it—a life spent for the enlightenment of others; but the conviction which steadied his hand to this unceasing toil is expressed in the following lines:—

"Let us clearly understand that in every mind, however vile and abject, or however weak or ignorant, there is a holy of holies where the abekinal ever burns between the cherubims. In every soul, however exalted or debased, there are still depths where man, consciously or unconsciously, communes with his Maker."

There is nothing in these expressions either Christian, Mohammedan, or Brahminical, and yet where is there a creed amongst them all which can surpass them in spiritual beauty, philosophical consistency, or practical power for working good unselfishly?

A review of the "Occult Philosophy of Cornelius Agrippa," by Mr. Mackie, of San Francisco, gives a gratifying glimpse of the spiritual philosophy of four hundred years ago. A notice of Professor Denton's "Radical Rhymes" introduces the reader to a fearless lover of truth and hater of pharisaical superstition and iniquity. Mr. Grant concludes his paper on "Planetary Motion" with illustrative diagrams. In a scientific sense it is as heretical as the freethought theology of Spiritualism is to the orthodox superstition; and yet the author modestly challenges investigation, and will be heartily thankful to any one who will correct his mistakes. Will some of our mathematical and philosophical readers look over this essay in the last two numbers of *Human Nature*, and give its readers the benefit of their thoughts and erudition thereon? "How I became a Spiritualist," a reply to Mr. Clavairoz's strictures on the Theory of Reincarnation, is a letter addressed to Mr. Gladstone, giving the experience of M. Bonnemere, *President de la Société Parisienne des Etudes Spirituelles*. It gives an account of the wonderful mediumship of Madame L., who, in a somnambulist state, wrote a great many works and recipes. Indeed, she seems to have manifested phenomena without a parallel in the history of Spiritualism. "The Spiritual Pilgrim" is a review of the life of J. M. Peebles, recently published by his friend, J. O. Barrett. Here is an estimate of Brother Peebles which all who know him will be proud to realise as truthful:—

"Wherever Mr. Peebles goes, he cannot fail to do good, not so much as an intellectual leader, cramming the mind of his audience with facts—hard, dry, and disconnected—and philosophy which never saved a soul from hating its brother, but in diffusing that principle of love and tendency to seek better social conditions which sanctify all facts and reduce philosophy to the practical necessities of life. This is the charm of Mr. Peebles's teaching. He makes those who come within his influence feel that all men are brothers, and that absolute righteousness manifested in love to one's neighbour is the sole duty of life; that life is not a dreary pilgrimage, rendering intellect the servant of man's animal instincts, but rather that, 'hand in hand with angels,' man traverses the weary round of earth-life, gathering the pearls of experience at every step, and, with his treasures thus acquired, is introduced

into the next higher scale of organic being. Without any creed of dogma, and yet imperceptibly in harmony with every form of religious belief, Mr. Peebles inculcates these glorious truths, making manifest that they require no distinctions, or statements of intellectual process, in order to be good brothers and sisters, and obedient children of the Infinite Father. How our friend can for years travel, lecture, and write with such a small stock of vitality, would puzzle the theories of the physiologist. The question must be solved on other grounds. There is a highly inspirational, and fitted to receive the aid of genius, and the positive influences of the spirit-world, he is made the instrument, so to speak, through which human forces and spiritual intelligences are concentrated, and then diffused upon those who occupy the audiences and social surrounding. How these headstrong of Spiritualism persist in loving one another? It was by such a practice that the brethren of old were known to be "my disciples."

A chapter, entitled as "Ascension into the Celestial Spheres," is quoted from "The Spiritual Pilgrim," and is intensely interesting. An excellent paper is quoted from the *Banner of Light*, on the "Tangibility of Spirit-Forms." It is from the pen of J. E. Looney, the friend of Andrew Jackson Davis, and whose articles have so frequently appeared in *Human Nature*. It is, perhaps, the most deeply thought out and scientific paper we ever read on the subject of phenomenal Spiritualism. At the present time it comes to us like a heaven-appointed instructor, seeing that the "tangibility of spirit-forms" is just now the subject of effort of the spirit-world. We would gladly copy the whole article, were it not that space is too precious to admit of repetition where they can be so readily avoided. Hudson Tuttle's letter on the state of the movement in America indicates that a reaction has set in from the effects of Victoria Woodhull's free-love agitation. A translation from the *Revue Spirite* gives a succinct account of "Séances Tenues par Invisibles Agents" in France. "Do spirits leave their bodies?" is an inquiry which is ably answered in the affirmative by Mr. Peebles. The article copied from the *American Spiritualist* gives historical and modern facts, some of which have occurred in the writer's experience, which seem to settle the question incontrovertibly. After such a catalogue, we need not inform our readers that the August number of *Human Nature* is of unusual excellence.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. The persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and evil should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and seances should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very portable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The diameter of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three taps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three taps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

Before proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burne, Proprietor of the Spiritual Institution, 14, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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SUNDAY, SEPT. 8, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, SEPT. 9, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.

WEDNESDAY, SEPT. 11, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, SEPT. 12, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.

Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. Public Conference at 8 o'clock.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, SEPT. 6, LIVERPOOL. Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, SEPT. 8, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.

HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.

ROCHDALE, at Mr. Greenlees', Nicholson Street, Milkstone, at 6 p.m. Trance-Medium, Mr. Leach.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

MONDAY, SEPT. 9, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinckhorn.

TUESDAY, SEPT. 10, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m. Mr. Leach, Trance-Medium.

WEDNESDAY, SEPT. 11, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END. at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-speaking, Mr. John Crane.

THURSDAY, SEPT. 12, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

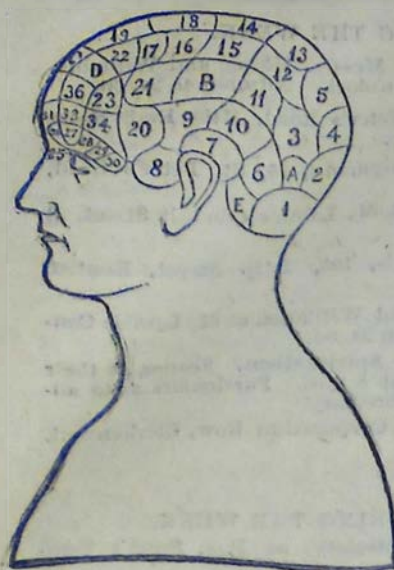
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LIVERPOOL DINING HALL.—The Hall has accommodation for Dining comfortably Three Hundred Persons at one time. Dinners from 4d. The Hall can be let out nightly after 7 o'clock for Public Meetings. The number of visitors now exceeds Twenty Thousand Monthly. The Railroad and Dock Omnibuses pass the Liverpool Dining Hall every five minutes. A liberal supply of Liverpool, London, Scotch, Daily and other Newspapers; also the MEDIUM, *Human Nature*, *Banner of Light*, and all the Spiritual Periodicals.—S. A. SPRING, Proprietor (late of the Staffordshire Dining Rooms, Strand Street, and 16, Mount Pleasant), 2, CORNHILL, WAPPING.