



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

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ANOTHER BOOK ON "ART MAGIC."

(To the Editor of the MEDIUM AND DAYBREAK.)

Dear Sir,—As I owe to your courtesy and kindness the occasional opportunity of noting the progress of Spiritualism in England, as reported through your columns, I have also similar opportunities, through the same source, of hearing news concerning Spiritualism in America, items of which not unfrequently strike me as very new indeed. Opinions and criticisms merely, I have neither time nor inclination to combat; but misstatements, however unintentionally they may originate, I deem it my duty to correct whenever they interfere with the interests of truth and refer to that which immediately concerns myself. In your issue of June 30th a paragraph occurs in which I find three statements calculated to leave impressions so erroneous on the minds of those who peruse them, that I am disposed to trespass sufficiently on your space as to ask leave to tender the corrections they call for.

In a letter from our esteemed friend and co-labourer, Mr. Robert Cooper, purporting to give an account of "Spiritualism in America," Mr. Cooper makes use of the following expressions:—

Occultism, which was so much discussed a little while ago, has pretty well subsided, and but little is heard of it now. Mr. Felt has not yet produced the "Elementaries by Chemical Appliances" that we were promised, and Mrs. Britten's "Art Magic" is confined, for the most part, to the privileged 500. I have read the book, and deem it to be an able and excellent treatise on the subject of which it treats, and its publication will doubtless serve a good purpose. I can but think, however, that it would have been much better had the book been brought out in a legitimate and regular manner, and free from mystery and exclusiveness. Much of the prejudice that now exists against the work would then not have been engendered. As it is, I am afraid the publication of "Art Magic" will not add to the renown of the fair editress, or increase the estimation in which she is held by the great body of Spiritualists.

That the discussions concerning occultism may have ceased is quite possible; for my part, I don't know how they arose, except from the strictures of a set of idle people who had nothing else to do, and not knowing anything about the subject, plunged into it in the hope that by abusing what they were ignorant of, they might perhaps learn more than they knew. Finding their labour in vain, they have directed their crusade of ignorance and bigotry elsewhere, hence occultism is heard but little about. But occultism does not depend for its existence on the voice of public rumour, nor are its real truths talked about or heard of in the market-places. It lives in the hearts and brains of those who devote themselves to study it; and there its hold has not diminished, nor ever will, to my thinking, so long as there is an occult side to human nature, and occultists in the world as indifferent to the voice of public rumour as your present correspondent. Occultism lives and flourishes in its appropriate sphere,—and that is not a newspaper article on the surface view of Spiritualism in America.

In statement No. 2, Mr. Cooper says, "Mr. Felt has not yet produced the 'Elementaries by Chemical Appliances' that we were promised," &c. I am not aware that the production of the "Elementaries" under such circumstances was promised to any but the members of the "Theosophical Society," and since the president's published statement that such a promise had been made, the Society has become a *secret order*; hence what goes forward in its sessions cannot be known to Mr. Robert Cooper, unless, indeed, he were a Fellow of the Order. I do not feel sure that Mr. Cooper may not have joined the order, as I have no list of the Fellows by

me; but even if he had, he could not report upon what does or does not take place at our sessions, without a dishonourable violation of his pledge of secrecy; hence his statements could not be held as reliable either way.

As to myself, I am at a loss to account for Mr. Cooper's fears concerning the permanence of my popularity among Spiritualists because I became the editor of "Art Magic." When I undertook that onerous task, I did so in the conviction that the public would be made fully aware of the author's conditions of publication. They were all his own, and no one was obliged to accede to them unless they chose. No one was solicited to subscribe, no one was obliged to do so. Five hundred in America, and about one hundred in Europe, were permitted to receive that work, and many hundreds have been refused, leaving the author a considerable loser by the undertaking, and me, its editor, in a similar position. Still, if he was satisfied to lose money, and I to give time and service, besides being heartily abused for my pains and losses, why should these circumstances contribute to injure my popularity or deprive me of my friends? I lamented the stringency of the author's conditions, although he had good reasons, politically, socially, and spiritually considered, for his reticence; but I lamented them only because I wished the whole reading world might have the advantage of his noble work; I hoped, also, that a generous and self-sacrificing gentleman might not be the financial loser he has been in his undertaking. Does Mr. Cooper assume that it is the matter of the work which is so liable to endanger my standing with my spiritualistic friends? On this point let him set his mind entirely at rest; my friend and myself fully anticipated the reception which his work would meet with from some classes of the community.

All those readers who expect to sin with impunity through the comfortable and convenient doctrine of Vicarious Atonement would of course hold up their hands and eyes in holy horror at the doctrines of "Art Magic;" those who think they know everything would cry, "He tells me nothing new;" and those who know nothing would say, "He tells so much that is new and strange, that I cannot understand or believe anything in it." What the author of "Art Magic" did not know on the subject of literary criticism (?) his well-tried editor did, hence we entered upon the task of publication, well satisfied to put such a work in the hands of the few, not of the many. The result, even with all my experience and the author's modest distrust of himself, has been a genuine surprise to us both. Out of five hundred subscribers, not one of whom was called upon to express an opinion on the work, four hundred and sixty-two have written me letters of the most glowing and enthusiastic praise, thanking me far more than I deserve for my share in the work, entreating me to plead with the author for another volume from his pen, and in many instances assuring me that my conduct and services had endeared me to my friends, more in this than in any other act of my public life. These letters are extant; their writers are the same; and the only sources from which I have as yet had reason to coincide with my friend in fears for my waning popularity are precisely those in which I would have deemed praise disgrace, and eulogy dishonour. These are in the criticisms of some obscure and slang journals, the editors of which I have long had the good fortune to classify as my personal enemies, and who, of course, would not lose so good an opportunity of venting their spite and malignity against me. That this noble book should fall into the hands of some who have reasons peculiar to themselves to dislike or misunderstand it, I could not of course

do otherwise than expect. There is a mob element which ever arrays itself against all that is exclusive. The different classes of thinkers to whom I have before alluded, and those who, relying always on others to do their thinking for them, and finding that the Spiritual Press did not deem it worth their while to criticise a book they could not sell, have felt unable to make up their minds what to think about it at all;—from such readers or non-readers as these, I have long been prepared to expect no favour for anything I could do in the publishing line; but the letters I have in my possession, and above all the noble book itself, form my best protest against Mr. Cooper's third statement, and induce me to say, as an act of justice to myself, no less than to my brave and gallant five hundred and the dear friend in whose service I have borne no inconsiderable cross, that Mr. Cooper's opinions and misgivings are drawn from sources for which I have no consideration and no fear of injury.

How far the *per contra* of these opinions actually exists amongst my true friends and supporters, may be gathered from the fact that at their urgent and earnest solicitations I am now engaged in translating and preparing for speedy publication some fine MSS. given me by my esteemed and valued friend the author of "Art Magic" some four years since. One of these MSS. contains passages of this gentleman's autobiography, and is an invaluable contribution to the spiritualistic literature of an age that Heaven knows has abundant need of all the light it can shed! *It shall be given to the world, and that despite the abuse, slander, and misrepresentation that has already been poured upon me.* These MSS. being my own, will be published free of all conditions and limitations, and that, as no concession to the mob that has so shamefully persecuted me, but in the same spirit in which I could have wished "Art Magic" to have been read, namely, as its own best refutation to the meanness, illiberality, and all uncharitableness that have been hurled against it, and as an evidence that the writer and speaker—whose motto has ever been *the truth against the world*—is still ready to live and die by this axiom.

The deep and heartfelt admiration expressed for "Art Magic" by the great majority of its readers, may at present lack an organ for its public expression, and timid conservatives may not know what to think about such an extraordinary work until some great authority instructs them; but those who imagine that coldness, neglect, misrepresentation, or slander can make me false to my friend, my duty, or my cause, have yet to learn a lesson concerning me, and the first chapter of that lesson will be another work from the pen of the author of "Art Magic," with Emma Hardinge Britten as its translator and editor, just as soon as time and opportunity permit.

Good Mr. Cooper is of opinion that occultism is dying out. Could he learn all the *occult* concerned in the history of this wonderful work, he would perceive more of "Art Magic" in its publication, and the extraordinary circumstances that have placed it where and how it is before the world, than even its title implies. Perhaps he and other surface critics of its pages have yet to learn even its worst enemies have been made instruments in the hands of those who dared to put it forth, under the peculiar esoteric, as well as exoteric, conditions which hedged it in. All concerned in it "have builded wiser than they knew," done the bidding of those they wot not of, and performed a work that future generations will know how to appreciate. Apologising for the amount of space I have occupied in these long and personal remarks,—I am, dear Mr. Editor, very truly and faithfully yours,

EMMA HARDINGE BRITTEN.

118, West Chester Park, Boston, Mass., America, July, 1876.

THE FUTURE OF SPIRITUALISM.

Dear friend Burns,—I feel impelled to express to you my heartfelt sympathies with the mental troubles and anxieties, as well as the physical pains which an imperfect and threatening state of health has brought upon you. I hope that with the relaxation from exhausting labour which the kindness of your numerous friends may render possible, recuperation of your physical energies may follow, and that your valuable labours in the cause of Spiritualism may be continued many years longer. I do not see how you can be spared, at least for a long time to come; therefore, I infer that you will not be, but that the Power which is above us all will guide you through the dangers that threaten your earthly life, and enable you to pursue the work of your mission to a triumphant termination. Such is my ardent desire and prayer, and I have only to regret that I have not the means to offer any material illustration of the strength and sincerity of this desire. Be of good cheer, brother; be assured that your destiny, for this world and the other, is in the care of wise and loving ones above you, and that, in any case, all will be well—better even than you could make it if you had the power to carry out exactly your own present plans and desires.

Since I have taken the pen, I will say that the new wave of Spiritualism which the Star Circle has undertaken to set in motion, and whose preliminary vibrations have been sensibly felt in your country, and especially by yourself and readers, during several months past, is just now beginning to take slight but sensible effect among Spiritualists on this side of the water. This is manifest in an unusual yearning and longing, which has taken possession of many of our better minds and hearts, for the inauguration of a higher, more religious, and more practically reformatory movement among Spiritualists—a movement which will more directly tend to unite man with God, and bring down heaven to the earth. These

yearnings have been measurably expressed in a free correspondence, which has lately been passing through the columns of the *Banner of Light*, and have already culminated in a convention, holden in Philadelphia on the 5th of July inst., for the purpose of organising a more distinctly religious movement among Spiritualists. The Council effected an organisation, preliminary to a more general one, and drew up and adopted a declaration of principles, which, however, at an informal meeting of most of the same parties, held on the subsequent Sunday and Sunday evening, met with some expressions of dissent. There was perfect "unity of spirit in the bonds of peace," but diversity of judgment in respect to the forms of expression that would be most consistent with the prospective universality of the proposed movement, it being the desire of all present to avoid everything that might savour of sectarianism. I was unable to be present at the deliberations of the formal council, but, sensibly aided by the gentle "Mary Stuart" and her band of "star" spirits, took part in the supplementary meeting; and though I am not sanguine in my expectation of success in the plan thus far adopted, taken by itself, I am thankful that the agitation of the subject has been commenced, and look forward to such modifications and enlargements of the declared working principles of the movement as cannot possibly fail of final success.

I am in the receipt of letters from good minds, male and female, in different parts of the country, which show a ripeness for the commencement of some practical movement of this kind. May God, through his angels, guide it to a successful issue.—Fraternally yours,

WILLIAM FISHBOUGH.

Brooklyn, E. D., New York, July 20, 1876.

We extract the following from Mr. Fishbough's letter in the *Banner of Light*, to which he alludes. It is in reply to a previous correspondent:—

But you ask me, "What signs encourage you to hope that Spiritualism now, or in any very near future, is about to take the proud stand which will bring the educated and refined of the community to our ranks in great numbers, or which will do what is of infinitely vaster importance, 'lead us out of our political and social evils, and inaugurate the era of universal righteousness prophesied of old'?"

Before answering directly, let me call your attention to the *a priori* view of the case. Admitting the reality of modern spiritual intercourse, as you and I both do, it is but reasonable that we should attach to it a meaning of great importance. Not certainly since the Gloria in Excelsis was sung by angels to the shepherds on the plains of Judea has anything of like nature occurred, equaling in importance this great descent of spiritual forces and intelligences into the sphere of mundane cognition. Reverently, rationally, philosophically viewed, it seems like the removal of the veil of the covering cast over all nations, and the swallowing up of death in victory, and the opening of the high road for the King of Glory to come. Can you, can I, can any rational mind for a moment believe that the great God who permitted and ordained this tremendous modern unfolding, intended it to be used only for the detection of wonder-mongers, for the exchange of a few words of personal recognition with departed friends, or to be used by pugnacious minds as an arsenal from which weapons may be drawn to battle old Orthodoxy? If thus far, and in what I have already called its "chaotic" stage of development, it has been used mainly for these purposes, I think the time has come when you will agree with me in asking and expecting the great Power which is above it all, and controls it all, to bring it up to a higher stand, by which its capabilities as a saving influence will be developed and its dignity will be vindicated.

In answer to your question as to what more positive reason I have to believe that Spiritualism is to take that higher stand which is now the subject of contemplation, I can only state a few things which have been told and interiorly shown to me from the upper spheres, and which I have more reasons to believe than I can set forth in this article.

In the month of June (it may have been 1869), at a time when, discouraged and disheartened, I had hidden myself away from the ranks of the Spiritualists to await some future developments that might again call my humble gifts into useful activity, I was blessed with a beautiful and significant night vision, in which the advent of a future higher and purer development of Spiritualism was clearly foreshadowed to me. My blessed guide, a female spirit who lived on the earth some three hundred years ago, appeared to me, and told me, in general terms, of the part I was expected to take in this new development. I afterwards related this vision, with its prophetic interpretation, to several of my friends, some of whom would doubtless remember it if I had room to repeat its particulars. In June, 1875—one year ago—I met what proved to be that same female spirit through a medium, apparently by accident, but I was afterwards told it was by express design. When the unexpected interview commenced, I was comparatively indifferent, not expecting to get anything more important than I had received through mediums up to the time I had left off consulting them many years before; but I soon found that I was in the presence of an intelligence who knew my inner history, my mental states, my wants, my trials, my aspirations, better than any human being on earth. To bring a long story into the smallest possible compass, I conversed with her again and again through the same medium, many times. By unmistakable indications, I identified her as the spirit I had met and conversed with in the vision to which I had referred; and she had come to inform me that the time for the commencement of the fulfilment of the prophetic parts of the vision had arrived. Her name, conspicuous in history, I omit here,

but you have learned it in another way, as others will learn it. Her basic statement to me, which I condense as much as possible, was as follows:—

"New developments from the spiritual world," said she, "are about to take place. Representative spirits from all the nations of the earth have organised in the form of a star. They have a central city called 'Spring Garden City,' and a congress which holds its regular and special sessions for deliberation upon mundane and spiritual affairs which come under its supervision. This star organisation, 'Star Circle,' began to be formed about the time Spiritualism began to appear upon the earth, and has since been perfecting. It is the star that is to rule the development and destiny of the world from this time onward, throughout the New Dispensation. It has been gaining more and more power continually, until the time now approaches when it will be able to assert its sway. It is proposed, by the union of spiritual and mundane forces, to develop a strong battery of power in England, and then, by the aid of the same, to develop similar centres of power in America, whereby the Anglo-Saxon race, the most advanced of all the races, may be made the messenger of a new and higher order of things throughout the earth."

Accordingly, late in the autumn of last year, my guide, who is the general messenger of the "Star Circle," induced her special medium to sail for England, where, I learn from public and private accounts, a very satisfactory work has since been going on for the elevation of Spiritualism.

One of the most striking points in this account, to me, was the mention of the form of a "star" as the model of this universally representative organisation of spirits. Now the philosophy correspondingly set forth in the form of a six-pointed star, which is a perfectly universal philosophy, was the subject of a remarkable revelation to me as long ago as July, 1848. Of this I made a diagram, with radial lines, circles and spirals, showing courses, cycles, series, and discrete degrees of development in the different fields of nature, mentality, human society, &c., and on its basis I wrote my book, "The Macrocosm, or the Universe Without." At one of the seances, having my star diagram present, I was about to show it to the spirit, when she stopped me by saying, "You need not show me your diagram; I was with you and helped you make it." Of course this was a new point of interest to me, and on further inquiry I learned from her that she was at the head of a band of spirits who approached the earth at three different times, and threw their impressions broadcast upon the minds of mankind, to be taken up as they could receive it. I have met three or four persons who seem to have received some idea of the principle about the same time, but have not been able to apprehend or formulate it in its universal bearings.

In this way we are furnished with the outlines of the philosophy, or the intellectual form, of the promised new order of things, which I am compelled for the present to leave in obscurity, as a full exposition would require many volumes. But all this, of course, would be perfectly dead and useless without an interior heart or love sphere, constituting its life. Of the latter, I am thankful to be able to testify as follows:—Before the medium, through whom I received communications concerning these matters, sailed for Europe, I was told that I would have interior experiences that would be further instructive. These came without delay. For several nights and days I was almost constantly, more or less, in the spirit, during which time I witnessed scenes not dissimilar, in some respects, to those witnessed by St. John while on the Isle of Patmos. Many of these passed from my mind on resuming my normal state. Others, vividly remembered, I have written out for a pamphlet or small volume, which I intend to finish and publish so soon as the powers who lead me shall be pleased to give me the matter for the concluding three chapters. But this I can now say: that being taken up, in my trance, into the new spiritual star, I saw a significant representation of the conjugation or conjugality of divine love and wisdom; and especially among the dwellers in the central circle, where the garden city or Paradise is situated, I was made sensible of a love so intense, so beautiful, pure, and sweet, as to utterly transcend all conceptions of mortal man on earth. With respect to the inhabitants of earth, this love will be as the love of a divine mother for her children. Descending like gentle dew, it will penetrate thousands of hearts, and will give birth to all kinds of generous, kindly, loving, and fraternal sentiments. The masses, of course, will not receive it at first; but those who are open to it, together with its corresponding inspirations of wisdom, will be drawn together in harmony and unity, and, under the direct influence of the Spirit, will be the seminary of the doctrines and life of the New Dispensation.

Divine love and wisdom, as it exists in the upper spheres, thus taking up its abode in the recipient hearts of men and women, will cry out, "No more taxation to punish crime; but care, and labour, and all necessary expenditures to prevent crime. No more prisons, and gibbets, and guillotines; but, in their stead, give us hospitals, for the treatment of the morally diseased and insane. No more pot-house caucuses and chaotic and heterogeneous primary meetings and conventions, gathered from the slums and gutters, and which give origin to all political frauds, and corruptions, and venal legislation; but instead give us an anatomy of each of the great central interests of the body politic, and equal representations from each as the nominators of officers for the general government of the whole." Spiritualists whose hearts are touched with the divine fire, and whose brains are illuminated with the new light, will cease to aim destructive blows at the existing Churches as a most unjust and unprofitable business, but instead will labour to capture

them, and bring them up to the right standard, assured that in time this can be done, for the power at work will be the mighty power of God, penetrating every chink in the walls of their bigotry, and burning into their very hearts, forcing them to acknowledge the presence of the angel-world, and setting them on fire with universal love. The question of all this is only a question of time. Let us, therefore, watch and labour, and wait in patience and faith. Commotions and disruptions, I think, may be expected, and I am not sure that the old order of things will not "pass away with a great noise, and its elements melt with fervent heat," as some of my visions seem to portend. With the limited space allowed me, I am aware of my inability to make myself quite clear on any of these points, and my highest aim and expectation, therefore, must be to stir up thought in the minds of yourself and others. In this spirit, and with this intent, the foregoing is earnestly and affectionately submitted.

Such a convention as you propose might be well, but would it not be better to postpone it a little while longer, and until the light shall become a little more clear? I am averse to instituting any isolated movement in this matter, or indeed any movement in which the angels shall not take the lead. That you and I and all earnest minds may be rightly guided, is the sincere prayer of your friend and brother,

WILLIAM FISHBOUGH.

Brooklyn, E.D., N.Y., June 7, 1876.

THE NEW MOVEMENT IN AMERICA.

The report in the *Banner of Light* of the new movement referred to by Mr. Linton and Mr. Fishbough in their letters does not give any very comprehensive view of the matter. We are not, therefore, in a position to talk critically upon what has been done or is attempted to be done, but without counting on these details we may speak suggestively on the object aimed at. First, we would observe that this little movement, so insignificant when compared with the great bulk of American Spiritualists, is not the power which is to effect the new reform, but rather an external indication of the interior work of the real power which is about to manifest itself in American society. The Convention has endeavoured to formulate principles, define a basis, and determine on a course of action. These are results, ultimates, not causes or motive powers. They are specks of foam on the stream of human thought, but not the waters of spiritual life themselves. We must not be surprised, then, if the principles, organisation, and conventional efforts of the few Spiritualists assembled at Philadelphia amount to nothing, but so much talk and similar proceedings.

The world, since the commencement of literature, has been deluged with principles, organisations, and coalitions for the improvement of society, and yet it is notorious that mankind has had to make headway outside and in spite of these. As far as Spiritualism is concerned, its direst curse and greatest shame in America has arisen from the existence of methods similar to those recently discussed at Philadelphia. By organisation is meant the confiding of truth, or the estimate of truth held by the general body, into the hands of a few. These officious or representative people (generally idle, unscrupulous persons, too indolent to work for humanity, but anxious to air their sharp wits and gratify their ambition), in the name of the whole, again modify principles, re-organise, and appoint to a seat of honour possibly some person of evil reputation, who will bring the whole community into ruin and disgrace. That the system discussed at Philadelphia is all wrong, subsequent proceedings have amply testified. We find principles formulated one day, re-considered another, and possibly by this time have either been obliterated or transformed. The logical inference from this is that truth does not exist, or is not demonstrable, and therefore "free-love" or any other hobby is as good truth as anything else. This silly attempt at defining and limiting truth, like the "wise men of Gotham," who planted a hedge to retain the cuckoo all the year round, is the rock on which all similar movements have split. It is impossible for one man, or any number of men, to estimate truth for another. No two men have the same organic and educational capacities, and cannot think alike about anything; further, to thus attempt to define truth on spiritual matters is utterly absurd, because the human intellect is not a spiritual agency, nor is it an unalterable standard. Theories formulated by man have been found to be a great obstacle in the way of physical progress by obstructing the onward march of discoveries in science and an understanding of natural phenomena generally. If, then, fixed principles which one man has had the boldness to think out for another have been found to fail the human mind over such self-evident facts as physical phenomena, how can we expect that such a course can aid mankind in acquiring that which is spiritual? No, every man must be permitted to define truth for himself. It cannot be done by proxy any more than man can be saved vicariously. One man's thoughts will not fit another any more than one man's clothes will appear graceful and feel comfortable when worn by a man of different dimensions. The experience of Spiritualists is that their thought-garments are continually undergoing renewal from the ceaseless development of their minds. If we are to appear before the world as Spiritualists, then, let us choose as a basis not the external garment, the form of thought—an essentially human part of the affair—on which to build, but rather choose as a basis the spiritual nature of man with its infinite capabilities, and allow every man to erect thereon a personal structure for himself. The opposite attempt at Philadelphia is painfully humiliating, and would almost convince us that the purblind conventionalists were

so spiritually illiterate as never to have heard even of the teachings contained in the works of Andrew Jackson Davis. Mr. Linton says they are "men of mark;" we grant the distinction, but it is the "mark" of senility, as far as has been displayed at Philadelphia, and implies to our mind that American Spiritualism in its present state is in its dotage, and, like the dying swan, the Philadelphia Convention have been singing its requiem.

America does not require organisations, but men. Public opinion is both God and emperor in the United States, and this organisation and basic-principle business means that public opinion is to be the dictator of Spiritualism. It is pitiful to see the Philadelphia sages, with hat in hand, bowing abjectly to the goddess of fashion as she flaunts past, praying her to smile condescendingly on their demoralised hobby. In addition to men, the Cause in America requires an independent organ of the press, which will devote its space and energies to the interests of the Movement, and not to those matters that will pay best, or bring most interest to the concern—an organ that is inspired with the genius of the Spiritual Movement, and which will not fritter away its space on semi-intellectual eccentricities. Without any apology for our act, we impeach the *Banner of Light*. No help to any independent Spiritual Movement may be looked for in that direction. Its spiritual sun set in the transition of William White. A paper which opens itself out seriously to the discussion of free-love doctrines, and cannot distinguish between the pure and the impure in its representatives, is certainly sunk far below the horizon of Spirituality; but when it stoops down to lie against and libel the character of one of the best-known workers in the Cause which this planet affords at the present time, then, if in such conduct it claims spiritual aid at all, it must be from hell, certainly not from the opposite direction.

If the Spiritualists of America desire to make a new move in their cause, they must dare to stand up individually, and speak, work for, and love the truth in the face of all opposition, and independent of the rickety support of organisations. They must fear not to "call a spade a spade," to expose the scoundrel, denounce the hireling, and be so far mindful of common decency as to keep apart from the discussion of utter shamelessness as a "principle."

Without a public organ they are, however, tongue-tied and powerless. Given a free paper, open to all pure-minded truth-lovers, and the humblest scribe that can pen a soul-stirring sentence, becomes an imperial power. A free press is a true democracy, and in Spiritualism it has proved itself the best form of organisation. If there is a worthy man in America illuminated with the light of the Modern Dispensation, let that man stand forth and utter his trumpet-call, and soon the best men in the United States will rally round him. Long have the best friends of the Cause been disgusted with those in editorial positions, and would ere now have made themselves heard, had they possessed a mouthpiece. Their throats are choked with the inky paper of a few publishing speculators, and Spiritualism in America is in a more abject plight than the victims of the popedom. There is also a weak approbative sentimentality about our transatlantic friends, which incites them to talk tall where and how it pleases best, and they are all things to all men if they can curry favour or make a cent. This unmanly characteristic has developed a universal hypocrisy, bewailed by Hudson Tuttle in his "Career of Religious Ideas," which forces the American to accept a leadership which he innately despises, because it is the popular thing for the time being. And so the American Spiritualist will fret and fume in private against the powers that be, but dare not raise his voice to assert his own manhood, or put forth his hand to help himself.

This disgrace can remain no longer on the glorious children of that land in which the scintillant light of Modern Spiritualism first reflected itself. The day of delivery has come, and if our American brothers cannot find a means of speaking for themselves, we on the present occasion do the service for them, in return for unnumbered acts of kindness which we have received at their generous hands.

ON THE EVOLUTION OF SPIRITUAL PHENOMENA.

On Sunday evening Mr. J. Burns was speaker at Doughty Hall. Notwithstanding the obscure announcement and the fine weather, there was a good meeting, considering the season. Dr. Slade and Dr. Simmonds were present, and a fine selection of the more intelligent and hard-working Spiritualists of the metropolis who are to be expected at Doughty Hall when Mr. Burns speaks. Mrs. Ward led the hymns on the harmonium, Mr. E. W. Wallis delivered an invocation under spirit-influence, and the reading selected was from a work by Henry C. Wright. To that extract we may give space in an early issue. Of Mr. Burns's discourse, which extended to an hour in duration, we can only give an outline.

An idea is a spiritual force, and the basis of thoughts, which are spiritual facts. The scientific study of Spiritualism commences with the investigation of the subject from that standpoint. Mechanical devices for the certification of physical phenomena are in no sense of the word "scientific," and the man who employs them is no more a scientific Spiritualist than his brother genius who sets a trap, catches a mouse, and therefore desires to be regarded as a naturalist.

In accordance with the principle just stated, we shall pursue the topic before us by commencing at the thought-sphere, and working outwards, and shall accordingly have a word to say respecting the intellectual phenomena.

The objection has been frequently raised that communicating spirits are not of a high order of intellect, being frequently children,

women, Indian squaws, and "medicine-men," who pass the time in frolic, or in making unimportant statements, seldom advancing anything that is new or instructive. These objectors desire a higher order of communication, and that spirits of a more intellectual class be cultivated.

Before considering this objection, we would do well to briefly inquire, What does man most need? and discuss the value of the intellect in matters spiritual. This is truly an intellectual age, and it is well, independently of spiritual communion, to know what that term implies. The intellect is lauded above everything. He who has it in such condition that he can attain his ends and make a display of his powers, is able thereby to "cover a multitude of sins," which is generally a necessity in these cases. Intellect has come to be regarded as synonymous with Man, considered in his grandest aspect, hence the development of intellect, the employment of intellect and the aggrandisement of intellect have become the one master passion of modern enlightenment.

What do we mean by the intellect? Is it the Man? By no means. It is no more the man than the stomach is the man. It is simply an organ of the man, a mental viscous, a metaphysical stomach, which has no creative power in itself, but must be fed continually, even as the physical stomach requires to be periodically replenished with aliment.

What is the food of the intellect? Some will say, Knowledge—a perception of external phenomena, the realisation of facts gathered from experience, reading, or intercourse, with others. I reply, Not so. These constitute the *work* of the intellect, but it could not perform its duties in relation to that work without food,—support which must, in the phenomena of cerebration, be derived from somewhere.

All the phenomena of life are derived from two agencies—the spiritual within the man and physical around him. The latter is manipulated by the former for the production of all that is observed in human life. Indeed, "life" is the result of this inner spiritual force operating on external conditions. By this operation a personal soul-sphere is created, which supplies the individual with the means of expressing himself: with it in abundance, he is healthy, happy, jolly, and full-souled; without it, he is narrow, miserable, selfish, and unhealthy. It is this important psychical element relating spirit to matter in the human organism which is the food of the intellect.

Having thus stated the question, I assert that this is an over-intellectual age. Everybody is at his wit's-end. It is work, work; plan—devise—scheme, hurry-scurry, strive to get rich, become learned, gain position, win fame,—be everything but a full, hearty, warm-souled, generous man. These latter characteristics in this age of intellect do not pay, and the man who has them becomes a succulent leaf, on whom the intellectual caterpillars fatten. There is nothing which will demoralise a man more than overwork of body, unless it be overwork of intellect. It will sink him to the lowest hell, and render life such a curse to him that he will, with his own hand, rid himself of it.* Our lunatic asylums are chiefly tenanted by men of intellect—professional men—those who have overworked their poor brains. Having to suffer from this form of overwork daily, without any hope of mitigation, I speak from experience as well as from observation, and I therefore know that I speak the truth.

The intellect is the god of this world—that never-satisfied, self-seeking monster which would eat a man up soul and body to attain its ends. Its cry is, "Give, give!" It vainly fancies that its meagre attainments are immortal, and that fame will place the possessor on a pinnacle of light in the eternal world. Its generosity is utilitarianism; its measure of the divine is its own capacity; its prayer, to become the all-in-all. It leads its possessor a miserable, shortsighted life, and lands him in the spirit-world a soulless invalid, an object of care and pity, bewailing the folly which infatuated him when on earth.

Yes, the intellect feeds on the soul, and when the balance between the two becomes unequal, we may see therein the warning finger of fate. The over-intellectual man becomes self-centred, sordid, and oblivious of all outside of his own little world; with shattered nerves, weak muscles, and dyspeptic stomach, he is not the man to ask a favour of, or to expect to do a noble, generous deed. The intellectual prodigy of the family is often the last of the race, and when a people forget that they have souls and bodies, and abandon themselves to the whims of the intellect, they indicate their decay. Effeminate pleasures and inane sentimentalities wither them to the core, and they fall an easy prey to some lusty barbarian horde who are wise enough to live nearer to nature.

This picture is purposely drawn with strong shadows, but that

* The letter of the Archbishop of Dublin in explanation of the death of his friend the Bishop of Meath, gives a pathetic interest to that tragic event. "A sudden rush of blood to the head, such as occurs in congestion of the lungs, robbed him of reason and consciousness," and in a moment of madness, although also with a sort of surgical instinct, he did the deed which, while it involved his death, by setting free blood, awakened him to reason and consciousness. It is difficult to understand the "ineffable look of relief" on the face of the Bishop when he was able, by writing the one word "mad," to prove to friends, admirers, and the public that his death was no act of a coward anxious to escape from the physical or mental penalties of existence. The death of Dr. Butcher conveys the same lesson as the deaths of Hugh Miller, Prevost Paradol, and Lord Lyttelton. Scholars and clergymen may, in the quiet of their studies, overwork their brains as much as politicians and publicists in the fever of excitement and intense cerebration. The best condition of a tranquil life, the best guarantee against death by one's own hand in a moment of madness, is to be, from first to last, "a good animal."—*Echo*, Aug. 1.

it is true to the letter with individuals, families, and nations, there is, unfortunately, abundant proof. This patent fact, short-sighted man, however, does not seem to see. Are we to suppose that the guardians of humanity in the spirit-world are equally blind, and that they too must turn pedant, and in their intercourse with the children of earth overlook the Man, and also fall down and worship intellect? This intense cerebration becomes a disease, and it is their mission to cure it; hence they send into our circles those influences that unstring the tense nerves, harmonise intellect with soul, excite centrifugal feeling, and instil into the inner nature of the sitters some of that psychical pabulum which the overwrought intellect has too much exhausted.

This soul-force or psychical-fluid which connects spirit with body becomes exhausted in those cases in which the intellect is overdone. Hence spirits of that order have not the facility in communicating which the more natural spirits have; therefore the Indian with his conical brain and thick neck can come readily, and always does mediums and sick persons good. He carried into the spirit-world with him at death a full personal sphere, which relates him sympathetically with physical conditions, and enables him to control them to advantage. Such spirits are the best friends of humanity, because they impart what is most needed. Short-sighted, self-styled "philosopher," you sit in the circle with your fevered brain palpitating to unravel some intellectual conundrum. A red-skinned "medicine man" announces himself with a barbarous "Hoh! hoh!" and causes the medium, or with his spirit-hand strokes you down the back. You are anxious to know this or that, but the curt reply of the spirit is, "Me do brave good." And he has done the philosopher "good." He has tried to calm his fevered brain, restore the circulation downwards, and impart to the nerve-fluids a tone which no amount of philosophical considerations could have substituted.

This I urge is the grand work of the spirit-world: to minister to our inner nature, not further excite an intellect which is too much on the rack already. They manure and cultivate the soil from which intellect grows, and to-morrow, when you are all alone, after a good night's sleep, thoughts come to you spontaneously more valuable than any spirit could have told you. This is how spirits commune to best advantage, and oftentimes unknown to the recipient. The spirits aim at the development of the intellect through the soul, as the mainspring and regulator of the whole of life's processes.

Intellectual spirits exhaust the soul-forces of the medium, whereas the affectional and natural spirits feed these and regulate them. Hence it is that a playful spirit usually succeeds a philosophical one, that the nerves and forces of the medium may be left in a happy condition. Before men can commune with the spirits of powerful intellect they must become more expanded in their soul-basis. An intellectual spirit would crush to dust the nervous striplings of our schools and academies, pumped out as they are by constant drill at books, books, books. The prophet of the future must learn to discard too much of that kind of study, and learn to know himself and his relation to nature and the spirit-world.

PHYSICAL PHENOMENA.

The soul-force, which connects the spirit with the body while in the flesh, is the element which relates men and physical objects to those in the spirit-world. Our thoughts and mental spheres, composed of this force or element, become spiritual facts or objects and "conditions" to the spirits. The scientific Spiritualist is he who understands these conditions and knows how to regulate them. Of that order there are few Spiritualists at the present day.

The "mouse-trap" order, who invent machinery to catch phenomena, are not worthy of the name of Spiritualists—which, indeed, they are not. If they really believed in spirits doing the phenomena, they could not make such fools of themselves before the eyes of the spirit-world. Their theory is that the medium is a rogue, or that the spirits are cheats, and will, if not bound down by wire, and placed under lock, seal, and electricity, palm any sort of cantrip off upon the sapient circle as "phenomena."

But anomalous phenomena do occur—a fact which is capable of explanation. What is the cause of these phenomena? Undoubtedly volition, mind-power, or "will-ability" of some sort, exercised through the agency of the psychical sphere evolved by medium and sitters. Of the many obstacles which the mediumistic sphere affords and causes of reflection and refraction to this acting power most Spiritualists are profoundly ignorant. The spirit wills that the table be operated on to make a signal, but the volition is deflected, and the medium is operated on either unconsciously to press the table and make it tip, or to move the hand in like manner, and rap. At a dark sitting, the spirits desire to move the instruments on the table, but that desire cannot, in the state of development, reach the object intended; but the nervous system of the medium is responsive to it, and he, in trance, is made to extend his hand, do duty for a materialised spirit-hand, and touch the sitters. The spirits would show a form at the aperture. The one they have been attempting to materialise is not sufficiently dense to be seen by physical vision. This they do not know from their point of view, but the medium becomes receptive of their powerful wish to gratify the sitters, and he is psychologically made to move forward and show his face to the sitters instead of a spirit-face. These are the accidents of undevelopment, and are not necessarily frauds, either on the part of the spirit or medium. There is possibly no perfectly developed medium in existence, and the reason is that there is no perfectly-developed circle. Put the best medium in the midst of those short-sighted, intellectualists enshrined in spiri-

tual darkness and selfish distrust, and his power would not avail him much. It must at all times be remembered that the spiritual phenomena are an evolution from the ordinary biological phenomena of man's nature in its ordinary state, and that development, so called, is a progressive work from that state to the full realisation of the highest results that have been yet attained in the spirit-circle. No medium should be judged by the fruits of any attempt, as these will depend as much on the spectators as the medium.

The "mouse-trap" investigators frustrate their object by the steps they take. They seem to admit that the spirits, or whatever it may be, have unlimited power over material locks and bandages. Why then resort to these at all if common cording and tying be ineffectual? Besides engaging in an unsatisfactory work, the "mouse-trap" men do something else, the merits of which they are unable to realise. The cerebral eagerness and fuss they make in perfecting their arrangements uses up all the power available for manifestation. The more narrow-minded, suspicious, and soulless the investigators are, the more soul-force do they absorb, and the nearer to nothing is the result they achieve. But they oftentimes conduct the process in the most unfeeling manner. All at once they pounce upon the medium with sly dodges hitherto unrevealed, undiscussed and unagreed to. Little traps are laid here, and clever expedients planted there, and inwardly the cute experimentalist chuckles at the fun of catching the medium doing the dishonest. After long delay and wearisome working, the sitting is proceeded with and no phenomena occur, and the spirits are wisely supposed to have been outwitted.

Now mediums may be bound and spirits may be hindered, but it is with psychical, not physical means. The most astounding phenomena often occur under the strictest conditions of securing the medium; all depends upon the motive and manner of those who perform the operations. A mesmerist will draw his finger across the floor, and his subject cannot cross it; and yet he could almost clamber over the house if desired to do so. This is some clue to what helps and hinders spirits. It is the thought-bonds, not the physical tests, which impede the spirit-operators. If "Jacob's Ladder" be composed of doubts, suspicions, traps, and all sorts of psychological rottenness and infirmity, what wonder if it fall to pieces beneath the tread of those who have to pass thereon over the gulf which divides them from us.

The scientific Spiritualist is the person who is developed spiritually, and can apply spiritual means to attain spiritual ends. All others are disqualified for the task of investigating Spiritualism.

The lecture concluded with instances of the grand results obtained by the true spiritual method, which cases we may narrate at some future time.

PHENOMENA IN THE LIGHT.—LUMINOUS HANDS IN THE DARK.

Mr. William Jackson, Holloway, near Cromford, gives an account of a seance with Dr. Monck, who accompanied Mr. G. H. Adshad to Matlock on July 27. We extract the most remarkable portions:—

On Thursday evening, shortly after seven o'clock, nearly twenty of us (including the Doctor and Mr. and Mrs. Adshad) assembled in a small room, in which the seance was to be held. Considering the conditions, I was quite prepared for a failure; but I am happy to say that the phenomena which followed were highly satisfactory. We placed two tables side by side, which formed a surface of five feet by four, around which fourteen of us sat down, including the medium. Whilst the gas was burning sufficiently high for reading, two hand-bells were moved about the table in full view of the sitters, without any visible hand near them. With the light lowered a little, they were taken under the table and passed about to various sitters, ringing loudly during their transit. One gentleman stated that he took hold of the hand that brought the bell to him. The musical album was repeatedly wound up and played in every degree of speed and every desirable way—a single note, any given number of notes, a few bars, or a whole tune at a time; also questions were answered and communications given by sounding the notes on the album. The strings of the fairy bells, an instrument consisting of a number of strings, enclosed in a wooden case about thirty inches in length by eight inches broad and three inches deep, were sounded with every degree of force—from an apparent gentle rubbing of fingers on the strings to a very vigorous pull, which fairly jerked the instrument off the table to a height of two or three inches, until we were rather concerned for the welfare of the instrument.

Describing the dark seance which followed, Mr. Jackson says:—

Just then a beautiful light was discerned floating about, which disappeared, but was immediately followed by another, which floated down towards the table, and gradually enlarged, until it assumed the shape of a full-sized man's hand, which, by a peculiarity in the shape of the thumb, was recognised by some of the sitters as the hand of a deceased relative. This was followed by a very small child's hand, which disappeared, and was followed by what appeared to be the hand of a female. This hand after a time approached me, and descending towards the table, whilst I was intently watching it, took the violin by the bridge and attempted to shake it from my fingers; when I let go the instrument it was taken to another part of the table. Another luminous hand bestowed much attention on one of the sitters, caressing him very affectionately, and before leaving unbuttoned two of his vest buttons, which were not at all easy to unbutton. One of the lady sitters had her dress repeatedly pulled, and others were touched by invisible hands. At the close of the seance the instruments underwent a general distribution by the "invisibles," the violin bow and a hand-bell falling to my share.

The *North of England Review* is giving excellent lithographic portraits, as a gratis weekly supplement of Spiritualists. Mr. Morse and Dr. Hitchman have been given. The likenesses are very good; we can send a copy of each, on receipt of 3d.

EXTRAORDINARY TEST OF THE MEDIUMSHIP OF
MR. E. BULLOCK.

Mr. Burns.—Dear Sir,—I presume there are but few physical mediums living against whom an accusation of fraud has not been brought, and which accusation, on careful and impartial examination, has not proven to have been utterly unfounded, save on the basis of scepticism, jealousy, or malevolence. I was, therefore, not very much surprised to learn that the genuineness of the materialisations through the mediumship of my young friend Mr. Bullock had been impugned; and although I have had so many opportunities for judging of their genuineness, and have testified to the same so repeatedly in your excellent journal, yet I was very glad to receive an invitation from my friend Mr. Swindin, an old and much respected Spiritualist, to attend a seance at his residence, No. 34, Pancras Road, for the express purpose of testing these materialisations in a very special manner.

This step was deemed desirable by Mr. Swindin, in consequence of an opinion being afloat that the medium is in the habit of secreting about his person, or in the cabinet, several yards of white muslin and a pair of whiskers, to enable him to "get up" or assimilate the appearance of a materialised spirit, known by the name of "Daniel Watts;" and further, because one gentleman had stated that on the occasion of this medium giving a seance at his house, he secured a set of these properties which had been used by him. Not that I am careful to know the truth or falsehood of this statement, as I do not agree with some of my friends in viewing this as a conspiracy to ruin my friend; and, as I have no means of disproving the assertion, it would be neither wise, just, nor politic in me to deny it, and I believe it is quite possible that the thing should have occurred without in any wise affecting the integrity of the medium. Does it not sometimes happen to us mortals, when we require a garment or suit of clothes, that, in order to save time or money, or both, we purchase them ready-made, instead of being duly measured by our regular tailor? and may it not have occurred, on the occasion in question, that the spirits, finding they could not obtain the required quantity of material from the medium and circle to produce the desired effect, deemed it prudent to bring a portion of the "properties" from our accommodating friend Mr. Nathan? However the matter may stand in that respect, the question that I was most anxious to have settled once and-for ever was, whether the materialisations could be produced without the aid of these accessories, which question, as far as our circle is concerned, has been determined in the most conclusive and unmistakable manner by the seance I am about to describe.

We met at three o'clock on Sunday afternoon last, the circle being composed of Mr. and Mrs. Swindin, their daughter, and two sons, Mrs. —, a friend of theirs, Mr. and Mrs. Bullock (who did not arrive till after the seance had commenced, and consequently had no opportunity of supplying the medium with properties), and myself.

I was selected to take the entire charge of searching and securing the medium, and of examining the premises. In order to assure myself that he had no muslin or extraneous whiskers about him, I saw him strip himself to his skin, so that he was entirely naked. Then Mr. Swindin handed us a pair of black trousers, which I saw the medium put on, and then I commenced to secure him to the chair in which he was sitting, which was a wooden-bottomed one without any room for stowage. I then passed black tape round his neck and under the opposite arm, then again round his neck and under the other arm, then round his body, and so on to the back of the chair, where I made a fast knot. I then took the tape underneath the seat of the chair to between his wrists, which I fastened together by tying a separate knot on each, and, passing the other end of the tape over it, brought both his hands down to the front of the chair, and then passed it back again to the back of the chair, where I fastened it again with another double knot. The three knots were then sealed by Mr. Swindin in my presence. We then removed him jointly to the cabinet (which was formed by placing a black curtain in the door-way between the sitting-room and bed-room,) and left him there with nothing on but his skin and Mr. Swindin's black trousers. After we had sung a little, four or five hands were shown of various shapes and sizes. Daniel then showed his face at the aperture, and found that the light was rather troublesome to him, the windows of the two rooms being exactly opposite to each other; but in spite of this disadvantage he succeeded in showing his head and face nine or ten times, and often his hands at the same moment. He beckoned Mr. Swindin to approach the curtain; "Daniel" then took hold of his hand and kissed it, saying, "God bless you" with his own voice, and not speaking through the medium. He then leaned his head and hands out of the aperture and asked for pencil and paper, which being handed him by Mr. Swindin, he took them into the next room, and the light from the back window enabled us to see him writing on the sideboard just inside the doorway. In about two minutes he handed the pencil and paper back to Mr. Swindin. On the paper was plainly written, in note form, the following words,—

"My dear friends,—It is with great pleasure that I am with you this afternoon. I feel this a great work that you are engaged in, and I shall do all in my power to aid and assist you, as I feel it is the grandest work that man could engage in. But remember that God is ever watching over you. So you must have faith, and believe me to be,—Your own,

"God bless you all! Good bye!"

He then spoke, and said, "Have faith, and all will be well."

He appeared three or four times at the side of the curtain; the last time very plainly, having the usual white robe and the same intensely black beard; in fact his appearance was just as we have before seen him when fully developed. He concluded the seance by saying that he was sorry he should not be able to come out into the middle of the room in consequence of the light in the back room being too powerful: and saying very earnestly "God bless you all!" he bowed and retired.

Thus was demonstrated to us the fact, that, whether the accessories are materialised in the cabinet or brought there by the spirits themselves, the medium has not necessarily anything to do with their advent, any further than conducting by his mediumistic influence to their materialisation.

Before closing I should like to state that, as an impression prevails that the hands which are shown at various times are those of the medium, Mr. Bullock on Saturday evening, before entering the cabinet,

blackened both his hands on the inside with burnt cork, and I am happy in stating that of nine or ten hands shown, not one was in the least tinged with black, but really seemed whiter than usual, the palms being purposely exposed in each instance.—Apologising for the length of this letter, I am, my dear Sir, yours faithfully. GEORGE STARNES.
23, Sparsholt Road, Crouch Hill, N., July 25.

A SEANCE WITH MR. ALLEN HOUGH, OF OLDHAM.

To the Editor.—Dear Sir,—I called at the Oldham Spiritual Institute on Sunday last, and heard an excellent address from Mr. Joseph Taylor, after which I was invited to accompany several gentlemen to a seance with Mr. Allen Hough at the house of Mr. Chadwick. The circle consisted of ten persons, six males and four females, besides the medium, all of whom, except Mr. Kershaw, were entire strangers to me, and I may state that the medium and his brother, although of the same name, are no relations to me in the general acceptance of the term. We sat round a large, heavy, oval table, on which were placed various instruments of music, fans, bells, &c., the room being lighted by a small lamp under the charge of Mr. Wood. After hearing a good, sensible trance-address, raps on the table, &c., we all joined hands, the medium being held by Mrs. Wood and Mrs. Chadwick. The light was put out, and the medium was controlled by "Samuel," the same who controls Dr. Monck, who thought we should receive something.

After singing a hymn, we were tapped on the head, hands, &c., with the things on the table; the bell was rung vigorously, then thrown on the sofa between Mr. James Hough and myself, the musical instruments put to their various uses, and all the things on the table thrown in different parts of the room.

We were then informed of the presence of "John King," after which we heard loud noises all over the room, as if all the heavy furniture was being removed, which certainly was the case, the table being thrown about and overturned, apparently placing the sitters' limbs in danger of being much bruised. We then saw a number of lights of great brilliancy, some resembling forked lightning, others floating leisurely about the room. We were favoured with the direct voice three or four times quite loud, twice saying, "Mr. Kershaw, keep your courage up."

The medium was lifted up, almost lifting the two ladies who held his hands off their feet, until he knocked the ceiling, where he remained about ten minutes, a great commotion going on all the time. We were told to light up, when we found the table heaped up with furniture, &c., amongst others, the chair Mrs. Wood had sat on; a small round table turned upside down; and to crown all, the medium seated jockey-fashion on the centre tree of the small table, with a large shawl thrown over his head, which caused so much amusement that we called in Mr. Chadwick, who had been deputed nurse for the evening. As I find I am occupying too much space, I shall merely state that the light was again put out and a trance-address was given by Mr. Taylor, who had been under control all the evening, only being roused to see the pyramid on the table, and other matters too numerous to mention. Perhaps Mr. Allen Hough floats about the room, and chairs get upon tables, instruments play, &c., by mental cerebration or some other such myth.—Yours respectfully,
HOLLINWOOD. ARTHUR HOGON.

The following are the names of the ladies and gentlemen present, who can vouch for the truth of the above statement:—Messrs. Joshua Wood, Joseph Taylor, Thos. Kershaw, J. P. Robinson, Jas. Hough; Mrs. Chadwick, Mrs. Wood, Mrs. Robinson, Mrs. Jukes.

"JOHN KING" MATERIALISED IN DAYLIGHT.

Dear Mr. Burns,—The more evidence we can bring forward to support a fact, the better for the fact itself. This is the reason I deem it my duty to send you the following brief account of the materialisation of "John King" in broad daylight, which took place at the house of Mr. Petty, 6, Suffolk Street, Scotswood Road, Newcastle-on-Tyne, on Sunday afternoon, July 23. The circle was composed of the same sitters as reported in a notice of a seance in last issue of the MEDIUM, the conditions being the same; Master Petty was the medium. We sat with the light turned half down, and sang a hymn; then the curtains were pulled apart, and there stood "John King," who greeted us most joyfully, and said the conditions were very good. But now comes the most strange part of this wonderful seance; Mr. Petty's children were in the kitchen, and, wanting something, they came to the door of the seance-room, and knocked. Mr. Petty asked "John King" if he might open the door (the spirit was at this time standing in full view of all at the parting of the curtains). He said, "Yes." Mr. Petty then opened the door slightly, letting in a flood of daylight. This seemed to please the spirit, who said, "Let the door remain open," after which the spirit re-entered the cabinet, then re-appeared as before, but with increased power and asked Mr. Petty to "open the door still more," which was done gradually, until the door stood wide open, flooding the room with daylight,—time 6.30 p.m. "John King" stood before us thus in the daylight for fully twenty minutes, and seemed as delighted as we were. He said, "Give him conditions like these, and he thought he could do almost anything." He then bade us good night, and retired, when "Oliver Cromwell" appeared, same as reported at last seance, walked round, and embraced his medium and all the sitters. He afterwards controlled his medium, and gave utterance to grand and sublime thoughts of a most elevated nature. This is but an outline of what took place at this wonderful seance. I forgot to mention that "John King" was measured by one of the sitters, and was found to be at least six inches taller than the medium.

Now a word as to the Movement generally. When I was here two years ago, many of my friends seemed inclined to ridicule me for my belief, but now many of them seem to have their minds awakened, and want to know more of this subject; in fact, I find my time fully occupied in teaching those who formerly were sceptics—yes, more than that, they even called me crazy, and foolish; but, thank God, people are beginning to wake up to the grand results that are taking place around us.—Yours in the cause of truth, ORVILLE FITCHAM.

8, Albert Terrace, Newcastle-on-Tyne, July 29.

P.S.—I was delighted to see the account of the cure of my wife reported in the last MEDIUM, which is true in every respect.

THE FIFTIETH BIRTHDAY OF ANDREW JACKSON DAVIS.

The eleventh day of this month will be the 50th birthday of Andrew Jackson Davis, and we suggest that it be observed by all Spiritualists as a day of remembrance of the man and the great work he has done in the world. This day week, Friday, August 11th, might be set apart for a seance or some form of spirit-communication, social converse, or private meditation by all who love to contemplate the progress of Spiritual Truth, and desire to drink of those celestial springs wherewith Mr. Davis has been refreshed above measure. On every hand there are signs of a new era in this great Movement, which will, no doubt, be attended by more spirituality, profounder thought, and purer lives than at present obtain in society. Of these desirable results Mr. Davis is, perhaps, the highest example which this earth at present affords, and the Harmonial Philosophy, as expressed in his great works, has been the lever which has raised thousands to a higher sphere of life, thought, and action.

If there is a saint in the world's calendar, it is A. J. Davis, and to love him and aspire to his high estate cannot but do mankind good. After having so signally benefited the world, he is himself in a state of penury, with much ability to help his race spiritually; and surely we, in return, can each add our mite to support his physical conditions. We suggest that the forthcoming birthday be the commencement of an earnest campaign on behalf of the Testimonial to him, and that each individual, and combination of individuals, do something in this matter which will be a credit to themselves and an offering worthy of the man who has done such invaluable work for humanity.

AUSTRALIAN VISITORS.

We have been much cheered in our work by the exhilarating conversation of Mr. J. Carson, of Melbourne, who is at present on a visit to this country, and will be a resident of Edinburgh for the next few years. Mr. Carson has long been a member of the best social circles in Melbourne, in which he has done much to promote Spiritualism. We are in the expectation that he may find time to give our readers some account of the working of the Cause in the land of his adoption. Mr. Carson is by birth a "brither Scot," and we hope our good friends in "fair Edina" will receive him heartily into their confidence. He will gladly co-operate with them in their work for Spiritualism.

We have also had correspondence from Mr. Harris, in Gloucestershire, who expects to be in London before he returns to the southern hemisphere. He is the medium who was introduced by Mr. Osborn, of Sandhurst.

WHAT WE ARE DOING IN CAPE TOWN, SOUTH AFRICA.

To the Editor.—Dear Sir,—I send you a few remarks for your readers' information. I presented our public library in November, 1875, with Crookes's "Spiritual Phenomena," Wallace's "Miracles and Modern Spiritualism," "Dialectical Society's Report," December, 1875, "Modern American Spiritualism," Emma Hardinge's; and Home's "Incidents of My Life." April, 1876, "Where are the Dead?" F. A. Binney; "Letters and Tracts" by Judge Edmonds; "Planchette, or Despair of Science," Epes Sargent; and "Footfalls," by R. D. Owen; *Human Nature, Spiritual Magazine*, and the good *MEDIUM*, which I have sent regularly since, the Committee having accepted my offer to supply them regularly. June 30th, 1876, Mrs. Tappan's "Orations," with her photograph. With these works the public will have an opportunity of knowing something of our Movement. The Cause is making rapid progress. A Psychological Society has been formed, and a committee appointed to investigate and report on the "phenomena called spiritual;" reports to be sent in by September. The Cause has taken so firm a root that no storm can affect it. Truth must prevail.—Yours in haste,
BECKS T. HUTCHINSON.

Cape Town, 7th July, 1876.

A Psychological Society has been formed at Cape Town. It gave a concert at the Athenæum Hall on July 7. A local paper thus reports:—

"A Psychological Society has been established in this city, and last night it gave an entertainment in the Athenæum Hall, which was fairly attended. There were songs (sentimental and comic), recitations (ditto), a violin and piano duet, a reading by Mr. J. B. Munnik on Mesmerism, laughing-gas experiments, and an operetta. The audience seemed to enjoy themselves, and cheered everybody vociferously."

The discussion of the subject is kept alive in the leading organs of the press. A letter on the stupid verdict of the St. Petersburg scientist has called forth Mr. Hutchinson, who says he has proved certain of the phenomena for himself, and quotes Mr. Crookes as the authority for others. Mr. C. M. Cogan, formerly of Wolverhampton, where he was well known as a Spiritualist, has turned up at Bloemfontein, the capital of Orange Free State, adjoining Cape Colony.

BURNLEY.—The correspondence goes on in the *Burnley Gazette*. The letters of the opposition are chiefly remarkable for a rabid display of ignorance of the subject and weak scurrility against those who know better. Mr. G. H. Adashead writes a good letter, detailing experiences with Dr. Monck. We quote one little portion:—"I placed my pencil and a piece of paper on the table far from the medium. We soon saw the pencil rise up and draw a cross and a crown surrounded with stars on the paper. On two other occasions the pencil rose and wrote in a clear beautiful hand two long passages of love to us, in the handwriting and with the exact facsimile of the signature of one of our departed friends. A stringed instrument was on the table, and it played without the contact of human hand. During the occurrence of these and many other equally astounding things Dr. Monck sat with his hands motionless on the table, in view of us all, and far away from the above-named articles, or held his hands high above his head."

MR. MORSE AT MANCHESTER.

To the Editor.—Dear Sir,—The Spiritualists in and around Manchester had yesterday another opportunity of listening to two stirring discourses as given through the mediumship of Mr. Morse, but, strange to say, whether through indifference to the higher phases of Spiritualism, or owing to the splendid weather we had and have had, thereby inducing some of the toilers of our busy city to make the best of it, and get into the shady lanes and groves of the country—which, by the bye, is not to be wondered at, as summer weather comes but seldom in this locality for such to enjoy—whatever the cause may be, the attendance was not very encouraging. I am inclined to think that if some nice country place, within a short radius of Manchester, could be secured, where we could, as it were, kill two birds with one stone, by getting amongst the woods and flowers, and listening to the sweet strains of the human voice in song and instructive discourse, we should, at this season of the year, be doing the very best thing to advance the moral and physical interests of all so gathered together, making a sort of weekly camp-meeting, a feast for the mind more than the body.

To return, the subject for the first service was chosen by two or three friends, and was not made known to Mr. Morse until a few minutes before taking his place upon the platform. The chairman, Mr. Oxley, stated this to the audience, as a proof of the genuineness of the mediumship of our friend Morse. Subject:—"What is the Difference betwixt the 'Angels,' and the 'Angels of the Lord?'" a subject worthy of mystical minds, but one more practical in its bearings would have been much more in keeping with the minds of the audience. This strange subject was, however, treated in the same noble, generous, and intelligent way as is the usual practice of the control of the medium. The gist of the discourse showed that the "Angels of the Lord" were they who, when on earth, that is to say in this or some other planet, were endowed with rare intelligence and goodness, superior to the majority of their fellows, and consequently, when risen to the higher spheres of spirit-life, shone as bright stars in the firmament of the heavens, and were more potential in their powers over the lesser intelligences, and over matter; and concluded this oration by holding out grand encouragement to the lowly and unfortunate ones of earth, who, through the inharmonies of conception, birth, and physical surroundings, have had to suffer at the hands of their fellows, but when liberated from the thralldom of matter, will be enabled, through the progressive ages of eternity, to take their stand amongst the purified and holy.

The subject for the evening was wisely left in the hands of the guide, who chose to address himself more particularly to the Spiritualists present; but others would be able to gather from the remarks, which fell with great power from the lips of the speaker, much that they would fully comprehend and carry into daily life. I may designate the subject "The Duty of Spiritualists." In dealing with the "phenomenal," he stated that if we really wished and prayed for the advancement of this movement, we must step out from the babyhood of the subject, and learn to grasp the higher meaning of the raps, &c., which is, to go even further than to tell us that our grandmothers, and grandfathers, and others are still living, but also to give us practical knowledge of our wants as physical and intellectual beings, and urging us to a study of the laws of health, as of the utmost importance, to enable us to throw off all debasing appetites and desires, and learn to be governed by the higher portions of the brain, the intellectual and the spiritual, to shun as worse than useless all false and delusive creeds and dogmas of man, and to trust rather to the intuitions of the soul, which to every man should be the voice of God, but in all cases to grant the same liberty of thought to others as we claim for ourselves. Then, when mankind is so far advanced as to be guided thus, the time will have dawned when all shall dwell together as brethren; then shall there be only one fold and one shepherd.

This brought to a close one of the most important and instructive discourses which it has been my pleasure to hear.

Mr. Richard Marsden very judiciously occupied the post of chairman for the evening.—Yours truly,
RICHARD FITTON,
34, Walnut Street, July 31.

MESSRS. BASTIAN AND TAYLOR.

A recent issue of the *Religio-Philosophical Journal* contains an article on levitation, which concludes with a reference to the circles held by Messrs. Bastian and Taylor. We quote the closing paragraph:—

"Mr. Bastian's circles are growing in interest; spirits materialise, walk out of the cabinet, and then dematerialise before all present. One, a lady, with beautiful hair, three feet in length at least, presented herself to the circle, and before all present dematerialised the same, leaving her head perfectly bare. This was really one of the most convincing tests we ever had the pleasure of seeing. Mr. Taylor, who is always present at the seances, in the dark circles describes spirits, gives names, repeats messages they may wish to give to friends present, and otherwise makes himself useful to those who desire to hear from their spirit-friends. He is one of the very best clairvoyants and test-mediums."

MOTHER SHIPTON.

Mother Shipton was born in 1488; nothing, however, is known of her in print until 1641. Since that date there have been numerous editions of her life and prophecies. Those of 1686 and 1687 were reprinted by E. Pearson, of St. Martin's Court in 1870. In the editor's preface to the latter the prophecies which lately appeared in the *MEDIUM*, interspersed with a few additional lines, are given, with this heading:—"The following prophecies attributed to Mother Shipton are selected from later editions." Also, "One Master Lilly, an astrologer, flourished from the year 1662 to 1681." The first known printed edition of Mother Shipton's prophecies concerning Cardinal Wolsey, &c., was printed in 1641. Is it not at least probable that William Lilly was the veritable author?

I yesterday received a catalogue of J. Pearson, of York Street, Covent Garden, wherein is advertised an original copy of 1697, price 15s.
July 31st.
C. E. ISHAM.

BIRMINGHAM.—Loans of books for the Spiritual Library are solicited by the committee. Should the library be at any time dispersed, the books lent will be returned to their respective owners. Librarian, Miss Fowler, 67, Bull Street, Birmingham.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 4, 1876.

ORGANISATION PHENOMENA.

It is curious to observe the different methods resorted to by the various workers in the Spiritual Movement. A year ago a committee was formed in Lancashire, which set to work, and after bringing the Cause before some 100,000 of the inhabitants, defrayed the deficiency incurred, for the most part, out of their own pockets, the Conference supplying the remainder. To go in boldly and work with faith in the result, and, if that be adverse, with a generous determination to make up all deficiencies, is certainly a good characteristic in spiritual workers, and reminds one of the injunctions laid upon his apostles by Jesus. The Lancashire Committee have no "centre," the district being the sphere of action, apart from any form of favouritism on behalf of any one place more than another.

More recently the Conference idea has appeared in various forms in other places. The West Riding friends have held some meetings, and, so far, have commenced work; but much must not be expected during the first quarter, especially at this season of the year. The Lancashire friends attended the first West Riding Conference, held at Halifax, but their interference was jealously resented, the opinion being somewhat unequivocally expressed, that each combination should attend to the work of its own territory. We must observe, however, that the Lancashire friends did not intrude at Halifax; yet, nevertheless, the hint was given that any interference would not be permitted.

Quite lately, two Conferences have been held at Newcastle, and a "North of England Central Committee" has been formed, claiming administration over a district of 100 miles in diameter, and including portions of more than one county.

The only work which we have heard of this "Central" Committee attempting as yet is the printing of official documents and the collection of money. A circular has reached us signed by Mr. Morse, calling "attention to the following resolution," which reads—

"That in order to assist this Committee in its efforts to promote the progress of Spiritualism, by the holding of meetings in the various towns included in the district represented by the General Committee, elected at the late Conference in Newcastle-on-Tyne, a guarantee fund of not less than £100 be formed."

This Committee is very "canny" in its tactics. It has as yet done nothing, and yet it asks assistance. The "Guarantee Fund" already amounts to the following sums subscribed:—Mr. J. Mould, £5; Mr. W. Hunter, £5; Mr. Kay, £2 10s.; Mr. W. C. Robson, £5; Mr. H. A. Keraay, £5; Mr. J. J. Morse, 10s.; A Friend, 5s. It is evident that this "central" body is acting on a very different basis from that of the Lancashire Workers. Their object is centralisation, not diffusion; their basis money, not work. They are employers of labour rather than individual workers. They invite Spiritualists in the neighbourhood to deposit their capital with them and they will open a shop and sell talk on Spiritualism. Such a scheme, piloted by a professional lecturer, looks much more commercial than spiritual in its physiognomy.

The youngest confederacy is that of the mining population to the north of Chester-le-Street and close to Newcastle, to the south of the Tyne. They were invited to partake of the purse being collected in the "central" place; but instead of dealing in stocks and shares, they have preferred to work for Spiritualism and accordingly have commenced to hold open-air meetings and possess them-

selves of instructive literature. The Shildon and West Auckland friends have held no conference, nor formed any committee, but they have done a deal of good work without funds or formalities. A good trance-medium is almost better than a committee.

All friends of this Cause will do well to remember that organisations are not wanted so much as spiritual truth; and as a man cannot well serve two masters, if he concerns himself too much with the one, he has no time to help the other. Money also is very inferior to individual effort. A man's services is better than his money, and the volunteer who labours for God and truth is better than the hired man, however earnest he may be. If a man has money to spend in Spiritualism, it is best that he do it directly from his own warm heart and generous hand, and not pile it up where its living magnetism gets dissipated, and whence it may go on errands which the donor never contemplated.

These are a few maxims which, as spiritual workers of some experience and much observation, we throw out for the consideration of all. We are deeply in earnest in this Cause and would be sorry to see any effort wasted or step taken which will end in disappointment to generous souls who would do well if they only best knew how.

THE PROGRESSIVE COLLEGE, GRASMERE.

The last session has been the most successful since the establishment of this College. The entertainment given by the students at their breaking-up was of a comprehensive character. Little Johnny Jackson, son of the late J. W. Jackson, was down on the programme for a recitation. He has been placed in the Progressive College for three years by a few friends. We have seen a gentleman whose son has been with Mr. Harrison during the last six months, and he is highly satisfied with the results. The boy had plenty of good food, was well treated, maintained his health, and made satisfactory progress in his studies. Mr. Harrison, the principal, is expected to visit London in the course of this month, when he could conduct pupils to the College on his return.

THE USES OF HUMAN MAGNETISM, PHENOMENAL, CURATIVE, &c.

This will be the subject of Miss Chandos's discourse on Sunday evening at Doughty Hall. By her last appearance there, and the report of her discourse in the MEDIUM, she has earned a wide reputation which we have no doubt the effort of Sunday evening will extend. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

A DISCOURSE ON ANDREW JACKSON DAVIS.

On Sunday evening, August 13th, Mr. Burns, of the Spiritual Institution, will deliver a discourse on the "Life and Life-work of A. J. Davis," at Doughty Hall. He will be glad to be favoured with a full and representative audience, if not on the speaker's account, on behalf of the subject of discourse. Mr. Burns suggests that the whole collection at the close, without any deduction for expenses, be added to the Testimonial Fund.

BOOK CLUBS—BOOK AGENCIES.

The Merthyr Book-club has sent for the first packet of books. Other clubs are at work. Agents in various places are looking around them, ready for active service. We have prepared a wholesale list of books, showing the great reduction at which we have resolved to supply clubs and agents. Let the coming winter be one of practical work for Spiritualism, and much more will be done than has ever been accomplished in any former year. We shall do our best to co-operate with all.

ORGANIST AT DOUGHTY HALL.

For about two years, off and on, Miss D'Arcy has rendered good service in presiding at the harmonium at the Sunday meetings in London. For all this devotion her recompense has been but small. She has now retired from the duty thus so long sustained, and there is a vacancy at the harmonium on Sunday evenings at Doughty Hall. Mrs. Ward kindly officiated on Sunday last, as she has done on other occasions, but she will be out of town for some weeks. We shall be glad of a volunteer for a few Sundays.

DR. SLADE IN THE PROVINCES.

Calls come to us for Dr. Slade to visit country towns. We have talked with Dr. Simmonds on the subject, who informs us that Dr. Slade makes it a rule to work in his own rooms. He can always be busy there, and it saves him from loss of time and power in travelling. He also gets better phenomena in one place to which he becomes conditioned. We have no doubt but many of our country friends will find it convenient to take a trip to London and have a sitting. If they do so, they will not regret it.

SPECIAL NOTICE.—Mrs. Emma Hardinge Britten respectfully requests all those who desire to address her in future, or send P.O.O. in payment for their books, to observe that her address is no longer at New York, but at 118, West Chester Park, Boston, Mass., America. Mrs. Britten makes this announcement in compliance with the request of the New York postal authorities, who complain seriously of the trouble occasioned by forwarding on so many communications to Boston, also of the risk of losing valuable letters in such an exchange.

THE TESTIMONIAL TO A. J. DAVIS.

We have called a considerable amount of attention to the Testimonial to Mr. Davis by the publication we have given to the proposal in these columns. We now rejoice to learn from Mr. Martheze that he is busily engaged in taking steps to promote this worthy object. Mr. Martheze is forming a committee. He says he has already secured the co-operation therein of Mr. Blackburn, Mr. B. Coleman, Mr. W. Tebb, Mr. Alex. Calder, Dr. Sexton, Sir Charles Isham, Mr. Jackson, and Mr. Collen. We have also collected a few subscriptions, but would suggest that every Spiritualist do his part in seeing that justice is done to Mr. Davis, who deserves the best treatment that humanity can award the most eminent helpers of the race. We shall be most happy to co-operate with all persons who take up this very proper work.

DR. SLADE AT DOUGHTY HALL.

This distinguished medium, accompanied by his friend Dr. Simmonds, attended Doughty Hall on Sunday evening. He has received the consent of his guides to give a trance-seance at Doughty Hall on some Sunday evening soon. The various controls will speak, and the Doctor will also give some account of his career. This will draw a large audience, as there is a great desire to meet Dr. Slade. There will be a collection for the benefit of the funds, which are considerably in arrears. Dr. Slade is not only a superb medium but an earnest Spiritualist, eager to promote the Cause, in which he is warmly aided by his controls.

DR. MONCK'S WORK.

Dr. Monck continues his important work in Derby, and localities around. Universal satisfaction is given by his test-seances in the light, at which it is reported that an ever-fresh variety of astounding phenomena are obtained. One of the most remarkable and well-attested was a large sofa being "lifted in the air in the light," while the Doctor and two astonished sceptics were sitting on it. Materialised hands also have been plainly seen, and have risen to the level of the table, grasped the arms of sitters, and taken bells from their hands, ringing them violently above the level of the table in full view of all the company, while the Doctor held his hands above his head, and had persons sitting on either side of him. The *Derby Mercury* has a fine editorial report of a seance, at which, "in the light, chairs and their occupants were turned completely round while the medium's hands were resting on the table." With such splendid results attending his seances, we are not surprised to learn that the Doctor's services are in great and increasing demand in Derby, &c. He intends to remain there another week, and friends in towns adjacent, who desire to witness his extraordinary seances, or benefit by his powerful gift, will do well to arrange with him at once. His address is—"Care of G. H. Adshead, Esq., Victoria Street, Derby."

MR. EGLINTON is visiting Torquay and surrounding towns. Address him, Care of Mr. J. Docton, 2, High Street, Merthyr Tidal.

MRS. BAKER HOWARTH will be out of town from the 7th to the 14th August inclusive. All communications can be addressed 30, Acton Street, Gray's Inn Road, W.C.

TOO LATE for extended notice this week.—Mr. Wood's visit to Rawten-stall, Spiritual Society, and Mr. A. D. Wilson's lecture on Spiritualism at the Secularists' Hall, New Bank, Halifax—J. V. Y. next week.

WANTED, "MEDIUMS," Nos. 1, 36, 112, 113, 115, 135, 133, 140, 142, 173, 179, 295. Send particulars, and price of any, or all, of the above to J. Pearce, 52, Parliament Street, S. W.

ON Sunday, August 6th, Mr. Wood, of Halifax, trance-medium, will deliver two addresses—afternoon, 2.30; evening, 6.30, at Dyson Elliott's, Trafalgar House, Lower Tweedale Street, Rochdale.—DYSON ELLIOTT.

THE quarterly tea will take place on Sunday, August 13th; tea at 5 o'clock; public meeting at 7. Tickets 1s.—19, Church Street, Upper Street, Islington.

BIRMINGHAM.—The second pic-nic of Spiritualists and their friends will take place on August 7th (Bank Holiday). The party will go by excursion-train to Stratford-on-Avon from Snow Hill Station at 1.55 p.m. Fares, 1s. 6d., and 9d. for children.

ON Sunday next, at 8.30, an address will be delivered by Mr. Eagle at Islington Green; subject—"Ministering Spirits." An interesting lecture is anticipated. Discussion invited.—19, Church Street, Upper Street, Islington.

LIVERPOOL.—The large house, 63, Newland Street, Everton, is secured, and will be open next week for seances, week evening lectures, Lyceum, Library, &c. The promoters hope here to supply a want long felt and complained of, to afford facilities to investigators, to utilise local mediums, and, in short, to be a nursery of Spiritualism; and they trust it will prove an invaluable auxiliary to the Liverpool Psychological Society, by distributing the milk of truth preparatory to the more scientific Sunday lectures of Meyerbeer Hall.—G. BROWN.

EDGAR KING.—We can give no information on the "Elixir of Life," or the means whereby persons are said to have lived to a great age—several centuries. It is probable that some of these reports are couched in the obscure language of the occultists, who said one thing and meant another. The whole matter is, however, very simple to our reading. The "Elixir of Life" is that steady power of central control in the individual which enables him to turn the conditions of life to the best result, and thus protect himself from hurtful influences. Keep an even frame of mind.

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A SITTING WITH DR. SLADE, AND WHAT IT SUGGESTED.

By "M. A. (OXON)."

Your description of your experiences with Dr. Slade will have led your readers to form large expectations of his mediumship. If any of them sit with him, I am sure they will not be disappointed. Much as I have seen of the experimental side of Spiritualism, I never saw anything approaching to the ease, rapidity, and precision with which phenomena were evolved in the presence of Dr. Slade.

The conditions under which we sat left nothing to be desired. He and I were alone; a July sun, hot and scorching enough for Egypt, was streaming into the room; there was no cloth on the table, no possibility of deception; nothing that the most tender susceptibilities could take fright at. All was plain and above-board. I have heard much said before about sitting in the light. I have always had a strong preference for light; my only objection has been that, whenever I have sat under such conditions, nothing whatever has occurred, or, at any rate, so little as to make the hours spent a very reprehensible waste of time. Here, however, the case was entirely different. I never sat under such conditions; and assuredly I never saw (with any public medium) such results in half an hour.

My seances did not extend to thirty-five minutes, and during that time the phenomena were ceaseless; and all occurred under conditions most favourable to investigation. Nothing prevented most rigorous examination; and if any of your readers go and see what I saw, they will appreciate the advantage of being able to devote their whole mind to the facts without feeling obliged to wonder whether, perchance, "things are not what they seem."

What did I see? Well, I saw motion without contact of a human body. A chair, opposite me, and far away from Dr. Slade's reach, was raised 18 or 20 inches from the floor, and remained an appreciable time suspended in space. The table was similarly levitated. I, sitting in my chair, was raised up some inches, while Dr. Slade's hand simply rested on the topmost bar of it. I saw evidences of intelligence governing this force. Direct writing was executed on a slate held by me under the table at the corner furthest from the medium, on a slate held by us jointly, and on a closed double slate lying upon the table. This last writing proved to be a long and elaborate message, and I heard it distinctly written out word by word. The grating sound of the slate-pencil was plainly audible as each letter was formed. My own slate, which I had brought with me, was written on and removed from my hand and pushed up at the side of the table away from both Dr. Slade and myself. I say again that it is necessary to see such phenomena before one can realise the difference in the impression they make from those which are taken cognizance of by other senses. It is absolutely indescribable, at least so I found it. All that I saw with Dr. Slade I have before seen, principally through my own mediumship, when (as I believe), being in a more or less abnormal state, the facts did not make such an impression on me; and, in darkness, through other mediums, when I was more occupied with what I saw clairvoyantly. To see these phenomena in broad daylight, in my normal state, was to me most convincing and striking. Quite undoubtedly you are right in saying that Dr. Slade's fee of a guinea ensures results which a man might fritter away and more in small fees without seeing.

So much for my sitting, though I have not detailed nearly all that occurred. Now for some of the suggestions that it raises.

First of all, I have a strong desire that leaders of opinion should be brought face to face with these facts and be forced to admit them, or to show themselves openly and confessedly dishonest. I should like to bring the whole Royal Society and the Press en masse and make them look at what very few of them would like. I should like to make the bigoted or interested opponents of Spiritualism confess themselves in the wrong; and, though it is not in the least degree worth while, I should like to see Mr. Maskelyne's face when he saw what occurs in Dr. Slade's presence. It would be his business, of course, to go away and pooh-pooh it, but for all that, I should spend a pleasant quarter of an hour in studying his face as it gradually lengthened, and the shadows deepened on his ingenuous countenance. I think that young man would go away sad! And then I should like as many of our friends as can so arrange to see for themselves the evolution of these phenomena in full view, so that they may once and for all settle it with themselves that these things are so. Many who have not seen have yet believed. Well, faith is good, but sight is better. If I may judge by myself, I believe that a thoroughly good face-to-face interview,

such as I had, is more satisfactory than anything. Let all who can satisfy themselves now about these phenomena do so; the time will come when they will have something else to do.

And above all I wish that mediums would cultivate the power of producing under similar conditions to those used by Dr. Slade one or two or half a dozen simple phenomena. If they be but two or three, so that they can be produced in light, and at will, they will tell more than two or three dozen erratic phenomena that cannot be commanded or produced under conditions that admit of accurate observation. I am sure that it can be done—more than ever sure, since I have seen that Dr. Slade has done it. I hope you may be right in the idea thrown out last week that he will contribute of his power to other mediums. I have frequently seen that such is the case. I hope if he exercises any influence, it may be in developing the power of obtaining the phenomena with which the "faithful" have long been familiar under conditions, which will allow the veriest scoffer to see and be convinced.

A PROGRESSIVE COLONY IN CALIFORNIA.

To the Editor.—Dear Sir,—I think your correspondent, Mr. Mark Fooks, when he hints at the formation of a spiritual or progressive colony amidst the beautiful scenery of California, has touched a chord to which many a weary and longing heart will responsively vibrate. Who, after reading that charming little work by Mr. Binney, "Californian Homes for Educated Englishmen," or the larger work by Mr. Charles Nordhoff, "California for Health, Pleasure, and Residence," has not longed to migrate with some congenial spirits—I mean, of course, with bodies attached—to that far western and delightful land of promise where he might be enabled, as Mr. Fooks has so well expressed it, "to live a more true and natural life than seems possible amid the stern competitive pressure and conventionalities by which we are surrounded in the England of to-day." True it is, we are told by a set of well-meaning but mistaken bigots of a gloomy and ascetic creed, that the chaotic condition of this "vale of tears" is in the appointed order of things, as a result of which belief they appear to regard the misery and suffering of their fellow-creatures as a kind of forcing ground for the development of their own virtues in the form of a morbid sentimentality, or a spurious kind of benevolence, while it is clear to an untrammelled and reflective mind that conformity to the physical, mental, and spiritual laws which the Creator has ordained would supersede the necessity for all these misdirected efforts and result in the welfare and happiness of individuals and communities.

But, it will be said, "The principle of community is not feasible; the trials have resulted in failures." Many of the experiments in that direction have failed, it is true, and several have been eminently successful from a material point of view; the failures may be turned to good account by avoiding certain conditions which had the elements of disorganisation in their appointment, and when the isolated units—who are now waiting and looking for some leaders to organise them into united concert and action—shall be brought together and consolidated by a common purpose, and by conformity to certain conditions which accumulated and advancing knowledge has shown to be essential in order to insure success, the result will be the practical solution of the great political and social problems which have hitherto baffled the misdirected energies of statesmen and reformers.

There appears to be no valid reason why a community should not exist, having all the material prosperity of the Shaker and other associations, without the celibacy, and the jumpings, and other eccentricities, which, to say the least, are not congenial to, and do not harmonise with, many educated minds.

It may be said by some, that a sense of duty should prompt us to remain here, and endeavour to benefit our fellow-men by the promotion of their welfare under the existing state of things; but there are an increasing number who believe that the good to be effected in this way is comparatively infinitesimal, and that insuperable difficulties meet their attempts in this direction; also, that their sense of duty seems to indicate other and more hopeful directions for its exercise; and further, is it not a noble aspiration to be the promoters and the exemplars of a system which, when practically and fully developed, will bring peace, prosperity, and happiness to a regenerated humanity? Theorising and preaching have failed to do this, and something practical should be attempted. Some such result must be brought about if ever the predictions of the old seers and prophets are to be accomplished, when swords are to be beaten into ploughshares and spears into pruning hooks, and when the eighty-one ton guns of our Christian nations shall be re-cast and converted into machinery which shall be helpful to man, instead of being, as now, destructive and diabolical.

If Spiritualism is not destined to advance from the (necessary) groundwork of physical phenomena, and to take a high position in the practical solution and working out of all questions relating to man's welfare, both here and hereafter, thus "making the best of both worlds," then will it be found unworthy of the attention and recognition of those who are yearning for the promotion of the best and highest interests of humanity.

Will not Mr. Binney and a few of the advanced and progressive men in our ranks take the initiative, if it has not already been done, by forming a committee and drawing up some rules and regulations for adoption, with a view to ascertain what number would be prepared to adopt measures for the realisation of the ideas which have been set forth by several writers in various forms? It may be reasonably assumed that among Spiritualists and progressionists a sufficient number may be found who would gladly avail themselves of an organisation for the purpose of establishing a community based on sound and solid principles.—Yours faithfully,

GEORGE TOMMY.

THE intimation of the decease of Mrs. Newman, late wife of Professor Newman, is thus expressed in the *Distin Reformer*:—"On Sunday morning, July 16, 1876, a blessed saint breathed her last: Maria, the loved and loving life-companion for more than forty years of F. W. Newman; who, though sensible of deep loneliness, yet in the fixed and sure conviction that death in its due season equally with life is a gift to man from the Most High, resigns the wife of his bosom gratefully and trustingly to the bosom of her God."

OLDHAM—A NEW TRANCE-SPEAKER.

On Sunday evening last, Mr. Allen Hough, the well-known physical and healing medium of this town, gave an address in the trance state, in the Institute, Waterloo Street; the whole of the collection was for the benefit of the Spiritual Institution, London. This was the first time he has appeared in public as a speaking medium, but everyone present, so far as I could learn, expressed a hope that it will not be the last, for they were so satisfied, and I sincerely hope that he may be spared to utilise his valuable gifts in this direction.

After the address there was a physical seance, and there were about seventeen persons present. Though I at all times avow myself a confirmed believer in Spiritualism, I must confess I am very slow in believing all that I hear takes place in these seances, and seldom attend any except on very special occasions (as in this case), and then I insist on strict test conditions being adopted. I mention this to show that I am not as credulous as some people who know nothing of the thing might think after reading some of the phenomena that have occurred. As many as could sat round the table—which was about 4 ft. 6 in. by 2 ft. 6 in.—and the remainder sat on forms behind these. After a few minutes' singing, the medium was entranced, and then began the touching of all sitters with a small toy broom, which, along with a bell, a small musical instrument, a wooden mallet, and several other things, had been previously placed on the table. Then several spirit-lights were seen floating about the room, and were seen to do so many times during the seance; then the medium was floated so high, that those who should have been holding to him were obliged to let go; then his boots were taken off and thrown across the room, and he was carried across the table and his feet made to touch the heads of several sitters; then came a pose for the conjurers—the table was lifted straight up, and allowed to touch my head, and carried quite out of the circle; and after the control humorously inviting us to place our hands on the table—which was, of course, impossible—we were ordered to turn on the light, and, to our astonishment, we found that nearly all our hats had been taken from the hooks on the wall and thrown on the floor.

After these and numerous other occurrences, a very satisfactory and successful seance was concluded with a few very appropriate remarks from the control, which were mainly to the effect that they did not want us to rest satisfied with what we had experienced, nor to think they did it simply to amuse us. It was brought before us hoping to inspire us with grand and noble desires to learn the laws of our material and spiritual nature, that we might better live on this material plane, and prepare for our spiritual home.

On Tuesday evening next, Mr. Taylor, a normal speaker of no mean order, will address the meeting. I do not know his subject, but from past experience can recommend all to honour him with their presence.

On Sunday, August 13th, there will be an open-air meeting near the notorious and much-frequented resort generally known as Bill o' Jack's, Saddeworth. Mr. Wood, trance-medium, will be with us, and it is expected he will give us an address at 2 o'clock, and in the evening, at 6 o'clock, there will be a meeting in the Temperance Hall, Uppermill—Mr. Wood, medium. We hope all friends who can come from neighbouring towns will do so. Further particulars next week.

JOHN HENRY BARLOW, Sec.

A HAUNTED HOUSE IN BERKELEY SQUARE.

To the Editor.—Dear Sir,—Can any of your readers give me fuller information, or in any way confirm the truth of the following story, which was related to me a few months back? My informant told me that a full account appeared in the *Times* newspaper, some two or three years after the alleged occurrence of the events narrated below, in consequence of the owner of the house having been sued for taxes and ground-rent. The story, as it was told to me, is as follows:—In 1861, or about that date, an old lady and her daughter took a certain house (No. 56, I think) in Berkeley Square, London. On the first morning after their arrival, the daughter, on going into her mother's room, found the old lady dead in her bed, her wide-open eyes fixed, with an expression of deadly horror in them, on a certain corner of the room. At the inquest that was held, the verdict of the jury was "Died of excessive fright." A few days afterwards, the gentleman, to whom the younger lady was engaged, insisted on occupying the same room for one night, that he might, if possible, solve the mystery. A cord was fastened near the bed, attached to a bell in the room above, where the lady, with two or three servants, waited to render assistance, should that be required. They were at length aroused by a violent ringing of the bell, and hastened to the room below, which was occupied by the young man. There they listened at the door, until summoned in by another very faint tinkle of the bell, only to hear the dying words, "My God, I have seen it!" and to see the dead eyes, fixed with the same look of horror on the same dark corner. Such is the ghostly narrative. The person who told me had derived his version of the affair from the account in the *Times* of some years ago, but was unable to refer me to the same source. Can anyone tell me if there is a house in Berkeley Square which has been closed for any length of time: and whether these alleged occurrences are really the cause of its being so closed? Or can anyone corroborate or correct the story given above, or refer me to the number of the *Times* or any other newspaper, or any book, which contains an account of these events? I should be very grateful to anyone who would in any way assist me, as I very specially desire to arrive at the whole truth of this matter.—Yours truly,

FRANK PODMORE.

The College, Eastbourne, July 30th.

PROGRESSIVE LITERATURE PUBLICATION FUND.

The announcement made a few weeks since of the arrangement made for the publication of "Leaves from my Life," by J. J. Morse has called forth a considerable number of responses and subscribers. The work is to be issued at the price of 1s. per copy to subscribers, but after the list is closed the price will be 1s. 6d. In either case carriage extra. Orders will be received by the publisher, Mr. James Burns, Spiritual Institution, 15, Southampton Row, London, W.C.

Copies subscribed for.—Mr. W. Hunter, 10; Mr. W. C. Robson, 2; Mrs. H. 1; Mr. J. Hare, 5; Mr. W. H. Robinson, 2; Mr. Kersey, 5; Mr. J. Sutcliffe, 5; Mr. Parsons, 5; Mr. Carr, 1; Mr. J. Battie, 1; Mr. R. Fitton, 2; Mr. G. Farmer, 2; Miss Bewley, 1; Mr. J. Hill, 5; Mr. J. Bowman, 24.

CASES OF HEALING.

Dear Mr. Burns.—Will you please insert in the MEDIUM the following:—I paid a visit to Miss Lottie Fowler on the 14th ult.; she has wonderful clairvoyant powers. One of her controls ("Annie") told me many things concerning business and family matters, also very accurately described many friends, both in and out of the body. She then spoke of my mediumship, which is healing under the influence of a Red Indian spirit. This is the first time I have been told who it was that controls me in my healing operations. After talking for some time, she said, "Oh! what's this hurts my neck?" putting her finger to the place indicated. "Hasn't your wife a lump or something that's hard and hurts her when she swallows?"—"Yes." "And I see you magnetising it, and it's getting smaller."—"Yes, it is. Shall I be able to disperse it altogether?"—"Yes. How often do you magnetise it?"—"Twice a week." "I will tell you what will help it. Rub it every morning with your saliva, and at night with salad oil, and you will make a cure." The following are some of the cases I have treated:—

1. A child three years of age suffering with cramps in the bowels. Cured after three treatments.
2. A lady suffering from soreness in the chest and lungs for four years. Cured after two treatments.
3. A lady cured of liver complaint and pains in the left side. Cured after one treatment.
4. A young lady cured of inward fever after one treatment.

My wife will now explain her own cases which I have cured.

H. ALDRIDGE.

"Dear Sir,—I have suffered for ten years with rheumatism in the shoulders, which was sometimes past enduring. Cured after four treatments, I had an illness one year and a half since, which left me with pains and soreness in the eyes and temples. Cured after five treatments. "I will now explain the neck, which Miss Fowler's control spoke to Mr. Aldridge about. I have a goitre or wen in my throat, which has been growing for nine years. I have been treated in hospitals and by doctors, both allopathic and homoeopathic, which has cost a great deal of money, but without the slightest benefit. After six treatments by Mr. Aldridge, it has decreased in circumference two inches.

"B. ALDRIDGE."

RACHEL ROYAL, Tall Cliff, Horbury, desires to testify that she was cured of great pain in the left breast by Mr. Edwin Clifton, Stors Mill, Ossett. One operation was sufficient. She recommends those in suffering to follow her example.

CAMP-MEETING AT WEST PELTON, DURHAM.

To the Editor.—Dear Sir,—I am glad to say that the Spiritualists of our neighbourhood are manifesting an amount of courage that reflects upon them no small degree of credit. Mr. Stewart and others residing at West Pelton have given expression to their zeal in a very practical and valuable manner. These friends secured the use of a field owned by Mr. Kennedy, and, according to their announcement, they opened out their meeting in the open air. Mr. J. Wilson was the first invited to address the listeners, and Mr. Westgarth, the gentleman who lately appeared at Newcastle as a trance platform speaker, followed. Both speakers had to contend against a very unfavourable wind; however, they managed to make themselves heard, and left a favourable impression upon their hearers. After Mr. Witherspoon had delivered himself of a few thoughts, this afternoon meeting closed.

In the evening we again congregated, and had even a more attentive audience than we had in the afternoon. The speakers were Mr. Wilson, sen., Mr. Wilson, jun. (both of Fatfield), Mr. Dodds (West Pelton), and Mr. Westgarth. Mr. Witherspoon again made a few humorous remarks, which were well received, but were not in strict accordance with the purpose of the meeting. A goodly number of MEDIUMS were distributed at the close of both meetings. With many thanks and well wishes from our friends,—I remain, yours respectfully,

W. GAUTREY.

70, MARK LANE, FENCHURCH STREET, CITY.—On Sunday, August 6 Mr. Chandler, trance-medium, will hold a seance, divided into two parts, the first being devoted to trance-speaking, the second part to a dark seance. Mr. Chandler will be assisted by several trances and physical mediums. Admission 6d.; 7.30 for 8 prompt.

BIRTLBY.—The sham lectures on Spiritualism to which we have alluded came off as announced, and were indeed "Jeremiads." If the lecturer's name had been "Bully" in addition to "Cowley" it might have more accurately described the lowing and noise of himself and his audience, the combined harmonies of which have been likened by a correspondent to "a publichouse row." The "American spirit-writing table," so cunningly advertised to draw sixpences and shillings, was found to be a planchette, of which there are any number at work in the district. This "property" (in the language of the showman) he placed his hand on and made it wriggle about, accompanied by language as foolish and empty as his experiment and pretensions. His Christian abuse of Spiritualists, and his brag and bluster were received with full lung power by his ignorant auditors, who strove to gain their money's-worth in savage excitement. There was no opportunity for discussion, the few minutes allowed being nothing in comparison to the unbounded licence which the magnanimous "lecturer" generously awarded to himself. We need not stain our paper with the stale abuse reiterated by this person. His meetings were a powerful contrast to that of the Spiritualists held in the same hall two weeks previous. He has done the cause of Spiritualism good, and it is almost ungrateful of us to appreciate so lightly services so valuable. If our "organisers" would get up a fund to keep the various opponents of Spiritualism at work, it would do more to advance the Cause than anything else. An ancient people made their slaves drunk that the rising generation might be taught to avoid intemperance. We, in like manner, have only to exhibit in public the buffoonery and impudence of the exponents of Spiritualism to incline all sensible people to evince a sympathy for the cause thus caricatured, and straightway investigate the matter on the first opportunity.

SYMBOLISM OF COLOURS.

Our feelings and opinions have always been referred to as colours. Lock says that we all, as it were, see through coloured glasses, and judge accordingly. In Shakespeare we have these beautiful lines:—

"She never told her love,
But let concealment, like a worm in the bud,
Feed on her damask cheek; she pined in thought,
And with a green and yellow melancholy,
She sat, like Patience on a monument,
Smiling at grief. Was not this love indeed?"

—VIOLA, "Twelfth Night," Act II., Scene 4.

Mr. F. Wilson, with great and comprehensive ingenuity, endeavours to make out that yellow signifies isolation, and says there are yellow vices as well as yellow virtues, but the only instance he gives is jealousy; but one does not exactly see that jealousy is isolation. The question I asked in the *National Reformer*, and to which he replied, was why the people in Paris, at the funeral of a Radical and Freethinker, decorated themselves with yellow ribbon. What was the signification of this in the Roman Catholic Church and nation—what was the origin of the idea? I see now in the account of Giordano Bruno, or rather in respect to his death, that "the 17th of February dawned, and the day of his death is here. To the Champ de Flore they take him, through a howling, fanatic crowd, composed in a great part of pilgrims. They have clad him in the sulphur-coloured garb of heresy, hideous with pictured devils, and flames, and crosses, but the dress cannot mar his grandeur of dignity as he walks calmly on," &c.; the yellow evidently meaning the devil's colour, the colour of the substance of the flames of hell, and rather signifying opposition to authority and the established order of things at any time than isolation. Henceforth Secularism as well as Spiritualism ought to hoist the yellow flag. Mr. Wilson's paper only shows how the most ingenious speculation may be all at fault, but, in fact, his reasons are rather more curious than ingenious. The cap of liberty is not yellow, but red, and "green and yellow melancholy" is also referred to as the "blue devils." I think, therefore, that "Comprehensionism" ought to try the question of colour symbolism over again, and I doubt not but that his argument in course of time will attain the pink of perfection, but he will never make out that yellow naturally signifies isolation, though he argues till all's blue.

HENRY G. ATKINSON.

COMPREHENSIONISM.

To the Editor.—Dear Sir,—Seeing a notice in the MEDIUM of Mr. Wilson's diagrams on "Comprehensionism," I for one can testify to the wonderful amount of careful, patient, and artistic labour which has been bestowed upon them. The harmonious contrasts and combinations of colour, the curious diversities of subjects, apart from the spiritual teachings which each diagram embodies, put one at first into a maze of confusion, and the first question one naturally asks (after the astonishment has subsided a little) is, What is the meaning and use of this new world of colour, form, and number, which Mr. Wilson has been working up alone for a quarter of a century, and which has suddenly burst upon our astonished gaze? Mr. Wilson is alone able to properly answer this question. What I gather from it is that every idea or thing in the world is allied to a specific colour, form, and number, and these Mr. Wilson has apportioned accordingly, or, will have, when he has it all completed. Although he has necessarily taken his standpoint from "things as they are," and taken for his medium of symbolic illustration the rainbow, Mr. Wilson has managed to reason so close to the Incomprehensible spiritually, that he almost treads upon the footmarks of the ancient philosophers, although he has never read or studied any of their works. These diagrams are especially deserving the attention of Spiritualists, as they embody an immense amount of analytical Spiritualism. Comprehensionism I would define as the chemistry of words and ideas.

17, Brunswick Square, W.C., Aug. 1st, 1876. JOSEPH WALLACE.

SOWERBY BRIDGE.—On Sunday, August 6th, Mr. Joseph Armitage, of Batley Carr, will deliver two addresses in the Lyceum, to commence, afternoon, 2.30; evening, 6 o'clock. Collections will be made at the close of each service in aid of the above institution. On Sunday, August 13th, Mr. John Blackburn, of Halifax, will occupy the platform in the evening only, service at 6 o'clock.

The Ossett Association of Spiritualists will hold their third anniversary on Saturday and Sunday, August 12 and 13. There will be a public tea provided in the hall near the Great Northern Railway Station. Mr. J. J. Morse, of London, will be present, and we expect Mr. Armitage, Mrs. Butterfield, Mrs. Swift, Mr. Joseph Wild, Mrs. Robinson, Mr. Crane, and Mr. Clifton. Tea at 4.15, after which the following programme:—Mr. Armitage a recitation, Mr. Joseph Kitson a song, Mr. Alfred Kitson a song, Mr. Lockwood a song, Mr. and Mrs. Oliffe a duet. Some of the friends of the Cause will give their experience of Spiritualism, and no doubt some of Mr. J. J. Morse's guides will give some quaint remarks. On Sunday, August 13, Mr. J. J. Morse and others will occupy the platform at 6.30 in the evening. Collections will be made after each service. The Association gives a cordial invitation to all Spiritualists and others in Ossett and its vicinity.—CHARLES HALLGATH.

ASHTON-UNDER-LYNE.—On Sunday last E. Wood, of Halifax, gave two addresses in the hall of the "British Workman," to respectful and intelligent audiences. The subject for the afternoon was, "Behold, I will send you Elijah the Prophet," which was handled in a masterly manner by a spirit calling himself "Jeremiah." Several questions were asked, to which answers were given to the satisfaction of all present. One person wanted Mr. Wood to give an address in the evening in his normal condition, and then he could be able to judge for himself whether "Jeremiah" had spoken through E. Wood or not. In the evening the discourse was given through a control calling himself "Tom Paine," and the words chosen by the control were—"The children gather the wood, the fathers kindle the fire, and the women knead the dough." All the audience listened attentively to the discourse. At the close there were many questions asked and answered, and all passed off without a murmur of any sort, though groups of people might be seen standing in the streets discussing the subject.

THE LANCASHIRE DISTRICT PIC-NIC AND QUARTERLY CONFERENCE.

That time may be saved at the Conference at Rochdale on Sunday, the Executive have sent on the statement of accounts for the quarter, to be published in the MEDIUM, so that the business transacted may be in the possession of all concerned. This will save much wearisome procedure, and render the time at disposal much more useful. Mr. Sutcliffe says, "I think we shall have a glorious time of it; everything promises well." It is to be hoped that the weather will be favourable on Saturday. The recent rains will have made the Lancashire scenery around Hollingworth Lake particularly enjoyable. As the Yorkshire friends have not had a conference at the end of their first quarter, they could not do better than put in a word at Rochdale on Sunday.

FINANCIAL STATEMENT—1876.

Dr.	FINANCIAL STATEMENT—1910.		Cr.
MAY 7.—FOURTH QUARTERLY CONFERENCE, MANCHESTER:			
	£	s. d.	£ s. d.
Morning collections and levies	11	5 8½	To debt cleared off ... 9 10 7
Afternoon collections & profit on dinners ...	3	4 0	Rent of Hall 1 0 0
Evening receipts and profit on teas	4	16 5	Paid Mr. Burns and Reporter... .. 3 2 6
Gift by Mr. J. Ogden	0	3 10½	Sundry expenses ... 1 12 10
—Mr. S. H. Quarmby	0	5 0	Cash gain handed to Treasurer 4 14 1
—5 Executive Members	0	5 0	
	£20	0 0	£20 0 0

MAY 28.—TWO MEETINGS AT NEW MILLS. MEDIUM, MR. JOHNSON:

Afternoon collections ...	0 11 8	Bills, Posting	0 2 6
Evening collections ...	0 12 2½	Bills, Carriage	0 0 6
MEDIUMS sold	0 0 5	Mr. Johnson's fee ...	0 10 0
		Do. railway fares ...	0 1 6
		Mr. Lithgow's ditto ...	0 1 0
		Mr. Hartley's ditto ...	0 1 6
		Cash gain handed to Treasurer	0 7 3½
	<u>£1 4 3½</u>		<u>£1 4 3½</u>

JUNE 4.—TWO MEETINGS AT STOCKPORT. MEDIUM, MRS. BUTTERFIELD:

Afternoon receipts ...	0 7 0	Rent of Hall	0 8 0
Evening receipts ...	0 9 9	Mrs. Butterfield's fee ...	0 10 0
Loss paid by Treasurer ...	1 3 9	do. railway fares ...	0 6 2
		do. tea	0 1 0
		Bills, Posting	0 5 0
		Bills, Carriage	0 0 4
		Committee fares: Mr. Rogers	0 1 6
		—Mr. Hartley, 1s.; Mr. Smith, 1s. 6d. ...	0 2 6
		Advertising in papers ...	0 6 0
	<u>£2 0 6</u>		<u>£2 0 6</u>

PROFIT AND LOSS ACCOUNT.

Dr.		£	s.	d.
May 7.	Gain at Manchester Conference	4	14	1
28.	Gain at New Mills	0	7	3½
June 11.	Gain at Bury	0	7	9½
	Hymn-papers sold to Rochdale Society	0	2	6
	Sale of five Mr. Reimer's Books	0	1	3
	Received since May 7th levy—Subscriptions: Mrs. Raby, 2s. 6d.; Mr. Birrell, 2s. 6d.; Dr. Brown, 2s. 6d.	0	7	6
	Mr. Bottomley, 2s. 6d.; Mr. Hilton, 2s. 6d.	0	5	0
June 25.	Gain at Rochdale	1	9	4
		£7	14	9
July 16.	Cash in hands of Treasurer	0	4	10
	Cash in hands of Mr. Hurley	1	10	0
	Loss or Deficiency during the Quarter	1	14	2½
		£3	9	0½

Audited and found Correct:

(Signed)

JUNE 11.—AFTERNOON OPEN-AIR MEETING AT BURY. EVENING

		MEDIUM, MR. JOHNSON :			
		£	s.	d.	£ s. d.
Evening collections ...	0 14 9½				Bills, Posting 0 3 6
					Advertising 0 1 6
					Rent of Hall 0 2 0
					Cash gain handed to Treasurer 0 7 9½
	<u>£0 14 9½</u>				<u>£0 14 9½</u>

JUNE 18.—OPEN-AIR MEETING AT OLDHAM AND EXPERIENCE MEETING:

Receipts	0 17 3	Rent of Hall	0 10 0
Profit on tea	0 0 5	Printing and posting ...	0 10 0
Loss paid by Treasurer ...	0 8 4	Advertisement	0 3 6
		Lorry	0 2 6
	<u>£1 6 0</u>		<u>£1 6 0</u>

JUNE 25.—TWO MEETINGS AT ROCHESTER. MEDIUM, MISS LONGBOTTOM:

Afternoon receipts ...	1 19 7	Miss Longbottom's fee ...	0 10 0
Evening receipts ...	2 1 7	Railway fares, &c. ...	0 7 0
		Cab	0 1 6
		Rent of Hall and cleaning, &c.	0 12 6
		Schofield & Hoblyn—Printing	0 12 10
		Bills, Posting	0 5 0
		Carriage	0 0 6
		Postage Stamps	0 0 10
		Advertisement, Observer ...	0 1 8
		Cash gain handed to Treasurer	1 9 4
	<u>£4 1 2</u>		<u>£4 1 2</u>

JULY 2.—TWO MEETINGS AT ASHTON AND STALYBRIDGE—LECTURER, MR. BURNS:

Ashton Afternoon Receipts ...	1 4 6	Rent of Hall	0 3 0
		Advertising	0 2 6
		Carriage of Bills	0 0 4
		Billposting	0 4 0
		Cab-hire, Hyde to Ashton ...	0 3 6
		Balance handed down ...	0 11 2
	<u>£1 4 6</u>		<u>£1 4 6</u>

JULY 2, EVENING.—STALYBRIDGE:

Evening Receipts ...	0 15 9	Rent of Hall	0 17 0
Balance from Ashton ...	0 11 2	Carriage of Bills	0 0 4
Loss paid by Treasurer ...	2 2 5	Billposting	0 4 6
		Cab hire from Stalybridge to Hyde ...	0 4 6
		Paid Mr. Burns	2 3 0
	<u>£3 9 4</u>		<u>£3 9 4</u>

JULY 9.—TWO MEETINGS AT ROCHESTER—MEDIUM, MR. J. MORSE:

Afternoon Receipts ...	1 15 0	Mr. Morse's Expenses ...	1 2 0
Evening Receipts ...	1 8 6	Mr. Morse's Cab	0 1 0
Loss paid by Treasurer ...	1 0 3	Hotel Expenses	0 10 0
		Schofield and Hoblyn—Printing	1 6 0
		Jackson, for Posting ...	0 10 0
		Wild, for Posting	0 3 0
		Rent of Hall, and Cleaning, &c.	0 10 6
		Advertisement, Observer ...	0 1 3
	<u>£4 3 9</u>		<u>£4 3 9</u>

Audited and found Correct:

(Signed)

THOMAS SALISBURY.
WM. HESKETH.

JAMES SUTCLIFFE, Secretary.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

On Saturday, August 5th, a general Pic-nic will be held at Hollingworth Lake. This beautiful Lancashire watering place offers every facility for a thorough afternoon's enjoyment, where, in the midst of magnificent scenery and salubrious air, you may enjoy fishing, boating, dancing, skating, and many other amusements. Arrangements will be provided at Bib Knowl Farm for a good plain tea, at 8d. each, the proprietor having generously offered the free use of his meadows for our party's recreation. Cheap trips every Saturday from most of the chief towns in Lancashire and Yorkshire. The present is a very favourable opportunity to exchange congratulations with our Yorkshire friends and co-workers. We shall be happy to see as many as can attend from our neighbouring county. Admission to the grounds, &c., free; and for friends who come from a distance and are desirous of staying all night to attend the Conference on the following day at Rochdale, beds and accommodation will be secured by communicating three clear days prior to the time, to the general secretary, or any of the committee of management, viz., Mr. Thomas Salisbury, Sudden; Mr. Charles Parsons, Hume Street; Mr. E. Greenlee, 7, William Street; Mr. Thomas Langley, 26, Vavasour Street, Rochdale.

Friends please meet at the farm at 4.30. Tea on the table at 5 o'clock. The best railway station to get off at is Smithey Bridge. Make your way to Sladen's Hotel, then along the bank of the lake until you get to the Queen's Hotel, and then inquire for Mr. Green's, Bib Knowl Farm, or at the cottages behind the hotel, from which you will see our white flag floating from the top of the farmhouse. Mr. James Burns, of London, will be present.

The Fifth Quarterly Conference will be held on Sunday, August 6th, at the Regent Hall, Regent Street, Rochdale, to commence at 10.30 a.m. In the present instance the morning only will be devoted to Passing of Accounts, Election of New Committee, &c.; afternoon, at 2.30, as an Experience Meeting only; evening, at 6.30, Lecture by Mr. J. Burns, of London.

Committee of Management:—Mr. Parsons, Mr. Salisbury, Mr. Greenlee, Mr. Sutcliffe, Mr. Langley,
21, Elliott Street, Rochdale.

JAMES SUTCLIFFE, Secretary.

NEWCASTLE SPIRITUALISTS' SOCIETY.

A PIC-NIC,

Under the auspices of the above Society, in aid of the fund for decorating their Lecture Hall, will be held in the grounds, at

HIGH CROSS LODGE, ELSWICK LANE,

NEAR TO BENWELL,

(Kindly granted for the occasion by Mr. W. R. ARMSTRONG.)

ON MONDAY AFTERNOON; AUGUST 7th, 1876,
(BANK HOLIDAY.)

The Grounds are the admiration of all who have visited them, and are well worthy of inspection, commanding, as they do, uninterrupted views of Tyndale.

Visitors will be permitted to inspect the Greenhouses and Vinery, which are now in splendid order. In a field adjoining games of all kinds will be permitted.

Tea will be provided in the grounds at five o'clock.

IN THE EVENING, AT 7 P.M.,

A TRANCE ADDRESS

Will be delivered by Mr. J. J. MORSE (of London), under the Trees.
Subject: "Life's Four Seasons, their Uses and Lessons."

At the close of which a Collection will be taken.

Tickets, including Admission and Tea, 1s. 6d. each, may be had of the Committee.

Admission to Grounds only, 6d. each. Pay at the Gate.

CHILDREN UNDER 12, SIXPENCE EACH.

As only a limited number of tickets will be issued, it is necessary to secure them early.

The Grounds will be open at Two o'clock. If the weather should prove unfavourable, the Tea will be held in the Society's Hall, Newgate Street.

On the day previous (Sunday, August 6th), Mr. Morse will give two addresses, under spirit influence, at the Society's Hall, at 3 p.m. and 7 p.m. Subjects: "The Mission of Spiritualism, its Nature and Value;" "The Workshops of God."

LANCASHIRE DISTRICT SPIRITUALISTS' GUARANTEE FUND.

To the Editor.—Dear Sir.—I should esteem it a favour if you would allow me through your columns to call the attention of the subscribers to the above fund, and to inform them that it is the intention of the Lancashire District Committee to ask for the first payment—that is, 5 per cent. of the amount promised—on Sunday next, August 6, at Rochdale, being the fifth quarterly Conference of this Committee. Any subscriber not being present on that day, it is respectfully requested that the absentees will forward their subscriptions to the undersigned secretary to this fund. Allow me to thank the gentlemen who have contributed to this fund, and to hope that a personal canvas at the Conference will result in very much augmenting the number of subscribers.

—I remain, yours faithfully,
Mottram Road, Hyde, July 31st.

JOHN HARTLEY.

NORTH OF ENGLAND CONFERENCE COMMITTEE.—To the Editor.—Dear Sir.—A meeting of the Executive of the above Committee will be held in the Freemasons' Hall, Weirs Court, Newgate Street, Newcastle-on-Tyne, on Sunday next, August 6th, at 10.30. Members will please attend, as the business to be considered is important.—J. J. MORSE, Hon. Sec. 30, Tynemouth Road, Newcastle-on-Tyne, July 31st.

WHO IS MR. J. SCOTT OF BELFAST?

To the Editor.—Dear Sir,—The frequent acknowledgment in the MEDIUM of parcels of books received from this gentleman raised my curiosity to know who this liberal gentleman could be, and the class of books, whether spiritual or otherwise, that he presented. Being in want of spiritual "Seed Corn" for this county, I wrote to "Mr. Scott, Belfast," and received the following reply:—

"Dear Sir,—Your letter has found me, among the forty of my name here. I am glad to find the spirit is stirring in your quarter, and hope it will not be 'quenched.' Nothing gives me more pleasure than to have an application for spirit-literature. I have sent off a parcel for you, and I will send more, including a book, copies of which I am out of till bound. I have been told by some of the authors of the works I have published that it would be a good plan to read extracts from them at meetings for spirit intercourse when no better form of instruction is available.—Yours faithfully, JOHN SCOTT, 59, Victoria Terrace, Belfast July 19."

Imagine my surprise, delight, and gratitude on receiving a heavy parcel of books paid for by rail from the above gentleman; all works of a progressive character, chiefly spiritual teachings through the mediumship of Mr. J. Scott, equal to the communications through Mrs. Tappan. I conclude that Mr. J. Scott is doing a great work in promoting Spiritualism, and that he is the most unselfish medium I have ever known.
Framlingham, Suffolk. T. DOWLING.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, August 6th. Regular Monthly Engagement. Freemasons' (Old) Hall, Weir's Court, Newgate Street. Afternoon at 2.30; subject: "The Mission of Spiritualism, its Nature and Value." Evening at 7; subject: "The Workshops of God." Admission Free. Monday, August 7th, Pic-nic at High Cross Lodge, Benwell. Lecture by "Tien Sien Tio" in the evening; subject: "Life's Four Seasons, their Uses and Lessons."

OSSETT.—Sunday, August 13th. The Spiritualists of the vicinity will hold an experience-meeting, conference, and tea-party.

BISHOP AUCKLAND.—Sunday, August 20th.

SALTBURN-BY-THE-SEA.—August 22nd till end of month.

HALIFAX.—Sunday, August 27th. Regular Monthly Engagement.

Societies desirous of engaging Mr. Morse's services are requested to write to him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

A MORE POWERFUL MAGNET.—Professor Smythe was lecturing in Ossipee on natural philosophy, and in the course of his experiments he introduced one of Carrington's most powerful magnets, with which he attracted a block of iron from a distance of two feet. "Can any of you conceive a greater attractive power?" the lecturer demanded. "I ken," answered a voice from the audience. "Not a natural terrestrial object, I opine?" "Yass, sir!" The Professor challenged the man who had spoken to name the thing. Then up rose old Seth Wimlet. He was a genius in his way, and original. Said he: "I ken give ye the facts squire, an' you ken judge for yerself. When I was a young man, thar were a little piece of o' nateral magnet, done up in kaliker an' dimity, as was called Betsy Jane. She could draw me fourteen miles every Sunday. Snakes alive, it were jist as nateral as slidin' down hill! Thar wa'n't no resisting her. Thar 'ere magnet o' yours is pootty good, but 'tain't a circumstance to the one 'at draw'd me. No, sir!"—*American paper.*

NEW SHILDON.—To the Editor.—Sir,—The Spiritualists of Shildon, West Auckland, and district, held an open-air meeting on Sunday afternoon at Brusselton Bankfoot. Mr. J. Dunn was controlled by one of his guides, a Greek philosopher in earth-life, and gave every satisfaction to the audience, there being a great many questions asked by one of the company, Mr. Hindmarsh by name, and to that gentleman's credit the Spiritualists are indebted for opening out the true way to knowledge to a great many of the audience who had gone to test our noble Cause. We hope to hold a meeting next Sunday afternoon, at two o'clock, at the Co-operative Hall, Old Shildon, when we shall be glad to see as many friends of the Cause as can come to assist us in our great and glorious undertaking; and we have to thank Mr. Burns for the copies of the MEDIUM he was so kind as to send us for distribution. Please to insert Mr. Dunn's name as a trance-medium in your valuable paper.—I remain, yours fraternally, JOHN MESSFORTH, 33, Hildyards Terrace, New Shildon, July 31.

THE PHANTOM BOAT.—A Picton contemporary publishes the following extraordinary communication from its own correspondent at Havelock. Some of the good folks thereabouts must have very vivid imaginations, or somebody is playing them a trick. Anyway, here is the story:—"Extraordinary Phenomenon.—Some short time after last Christmas two poor fellows named Charles Nicholson and James Broadbent were drowned in a gale in Nydia Bay. Since that time a most curious phenomenon appears over the spot where the boat capsized. Sometimes in the morning, and sometimes in the evening, in all weathers, clear or cloudy, a seeming boat will appear, as though it came up from the sea, and will skim rapidly along backwards and forwards for a short time, and as suddenly disappear. Being in company with a gentleman from Havelock yesterday evening, we were talking about this (as it is called here) phantom boat. It was a fine clear evening, not a sign of a cloud, and we were looking towards the place, when my companion suddenly called out, 'There it is,' and sure enough there it was. It came up as suddenly as a flash of lightning, and seemed going along most rapidly right over the spot where the real boat went down. We both watched it for about three or four minutes, and it seemed as though a slight mist was gathering round it; and, as we watched it, it vanished as suddenly as it came. It did not seem to go down, neither can I describe exactly how it went; but it was clean gone in one moment. Many others besides ourselves saw it at the same time, from different parts of the bay, and it is seen very often, appearing and disappearing in a most mysterious manner, which has caused it to be called by the inhabitants of the bay 'Charley Nicholson's Phantom Boat.'—*The Evening News, Dunedin, N.Z., May 15, 1876.*

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

SUNDAY, AUG. 6. Miss Chandos at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, AUG. 9. Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, AUG. 10. Mr. Bullock, Jun., at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 6. Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

TUESDAY, AUG. 8. Mrs. Olive's Seance. See advt.

Mrs. Prichard's Developing Circle for Clairvoyance. See advt.

WEDNESDAY, AUG. 9. 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d. H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission, 1s. Mr. Webster, 27, Somerfield Road, Finsbury Park. Collection at close.

THURSDAY, AUG. 10. Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s. FRIDAY, AUG. 11. Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY, Evening Service at 6.30 for 7, admission free. TUESDAY, Physical Seance for Spiritualists only; tickets 2s. 6d. THURSDAY, Seance for Investigators; tickets 1s. FRIDAY, Seance for Subscribers only. SATURDAY, Social Meeting; tickets 6d. each. Subscribers free. Commencing at eight o'clock on week-nights. All communications to be addressed to Mrs. Bullock, 19, Church Street, Islington.

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SUNDAY, Seance at 7.30; admission 6d. MONDAY, Seance at 8; Mrs. Brain and other mediums present; admission, 4d. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Developing Circle (for Members only). THURSDAY, Mesmeric Class. FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 6. KRIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 8 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.50 p.m.

BURY, Assembly Room, Cook Street, at 2.30 and 6.30.

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

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

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

HALIFAX Psychological Society, Old County Court, Union Street, at 7.30 and 6. Children's Lyceum at 10 a.m.

HECKMONDWICK, Service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall at 8 and 7 p.m.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finsford Terrace, at 8 o'clock.

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

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

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

OLDHAM, Spiritual Institution, Waterloo Street, at 8.

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

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

ROCHDALE, New Lecture Hall, Regent Street. 2.30 and 6.30.

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

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

MONDAY, AUG. 7, BIRMINGHAM, Mr. Walter, 55, Ormond Street, New Town Row. Spiritualists only, at 8.

TUESDAY, AUG. 8, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, AUG. 9, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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OSSETT COMMON, at Mr. John Crane's, at 7.30.

THURSDAY, AUG. 10, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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

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MR. FRANCIS G. HERNE, MEDIUM, is at home daily to give Private Seances. Sunday evening, for Spiritualists only, 8 o'clock. At the Spiritual Institution every Wednesday Evening; admission, 2s. 6d.

N.B.—MR. FRANCIS G. HERNE attends at the house of investigator. Address—3, Rockmead Road, South Hackney, Victoria Park, near the French Hospital.

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

NOTICE OF REMOVAL TO 30, ACTON STREET, GRAY'S INN ROAD, W.C. (Near King's Cross, Metropolitan Station).

MRS. BAKER-HOWARTH, PSYCHOMETRIC, CLAIRVOYANT, and MEDICAL MEDIUM, at home daily from 12 till 5. Fee, 10s. 6d. Delineation of Character from hair or writing. Seances for Development. Terms on application. Private Seances attended. Five minutes from King's Cross Station, or Gray's Inn Road. Omnibus.—Address, 30, Acton Street, Gray's Inn Road, W.C.

MISS CHANDOS Eradicates Consumption, Cancer, Insanity, Dipsomania, Nervous and Infantile Diseases. One Guinea per visit (within three miles); by post, Two Guineas per month. Full instructions in Mesmerism and Electro-Biology, postal and private.—Address, 17, Brunswick Square, W.C.

MR. DE CAUX, MAGNETIC HEALER, offers his services to attend upon patients at their own residence. Application as to fees, &c., to be addressed to 1, Mildmay Terrace, Back Road, Kingsland, N.

MAGNETIC HEALING AT A DISTANCE, by FRANCIS W. MONCK, 14, Wells Terrace, Totterdown, Bristol. Particulars and Terms for One Stamp.

A SEANCE for INVESTIGATORS, at MRS. PRICHARD'S 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m. Admission, 1s. A Seance, Tuesday at 8 p.m., for the Development of Clairvoyance, 2s. 6d.

HEALING MEDIUM.

MR. EDWIN CLAFTON, Stors Mill, Ossett, near Wakefield, begs to notify that upon receiving a Description of the Symptoms of any Patient, he will return Magnetised Water, with full instructions. Consultations by letter, free.

THE GREENWICH PHYSICAL MEDIUM.—MR. ELLY gives Seances at 38, Blisset Street, Greenwich, on Monday and Friday evenings, at eight o'clock. Admission 6d. Most Powerful Physical Phenomena.

MR. ALDRIDGE, MAGNETIC HEALER, begs to notify that upon receiving a description of the symptoms of any patient, he will return Magnetised Flannel, with full instructions. Fee, 4s. 6d.

N.B.—Mr. A. attends patients at their own residence. For terms, &c., address—7, Allen Road, South Hornsey, N.

PSYCHOPATHIC INSTITUTION for the Cure of Diseases, 254, Marylebone Road. Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate. JOSEPH ASHMAN, Principal.

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

MR. ROBSON, TRANCE MEDIUM, will hold Seances at the Hall, 19, Church Street, Islington, on Thursdays, at 8 p.m. Admission, 1s. Subscribers, 6d.

THE WORK OF THE SPIRITUAL INSTITUTION,

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The great prevalence of orthodox theological notions, so repugnant to man's intuition, could scarcely be accounted for were it not that sectarians, from the clergyman to the Sunday-school scholar, are assiduous in their efforts to distribute the literature, enforcing their unpaternal views. These people are wiser in their generation than the children of enlightenment and progress. Spiritualists would do well to profit by their example, and become distributors of the literature of the Movement. Till within a few years, works on Spiritualism have been issued at prices prohibitory to all but the more wealthy class. Lately the Spiritual Institution has developed a plan by which standard works may be supplied at cost price on co-operative principles.

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BOOKS ON SPIRITUALISM FOR PUBLIC LIBRARIES.—A subscription has been opened to place the "Dialectical Report," "Miracles and Modern Spiritualism," and the "Arcana of Spiritualism" in every library and reading-room in the kingdom. Mr. Walter Glendinning, secretary of this movement, has collected a considerable sum towards the fund. The books will be delivered as soon as the "Arcana of Spiritualism" is ready, which will be very shortly.

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LECTURES are delivered and aid afforded to those who are desirous of instituting local movements in any part of the country for the advancement of Spiritualism. Inquirers are introduced to suitable mediums. Information, printed and verbal, supplied, and advice by letter is afforded to those who stand in need of it. In short, the Spiritual Institution is devoted entirely for the furtherance of the Cause in every way that circumstances demand, as far as means admit.

All communications should be addressed to

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