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THE USES OF ORGANIC MAGNETISM—PHENOMENAL, CURATIVE, &c.

A LECTURE DELIVERED BY MISS CHANDOS LEIGH HUNT,
 AT DOUGHTY HALL, LONDON, ON SUNDAY
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INTRODUCTION.

The subject upon which I am about to discourse this evening is the practical applicability of human or organic magnetism, and this I intend doing in as full a manner as my time will permit, and yet I shall grapple each separate phase at its foundation and condense the important points for the thinking and investigating minds of my auditors to analyse for themselves. The necessity of thus treating my theme is obvious when we remember the small library of volumes that has been devoted to each separate branch of this science.

ITS LEGITIMACY TO BE CLASSED AS A SCIENCE.

I am well aware that those who have either not studied or only given this subject a little superficial, one-sided examination, feel it incumbent upon themselves to sustain their reputation by laughing at magnetism being classed as a science, and the man who is known as a scientific authority in the material sciences will express in contemptuous language his profound astonishment and disgust at what he is pleased to term an insult to the scientific world. Such would-be-clever behaviour as this only reveals to the magnetiser the fact that the mentality of these scientific men is decidedly weak, cramped, and limited, and that they do not in reality understand the exact nature of many of the sciences, more especially the medical, physiological, and those relating to life or nature, their knowledge of these being principally composed of masses of supposed facts irregularly strung together, from which they have drawn short-lived conclusions, and innumerable, ever-changing, and contradictory theories and surmises.

I say the minds of these men are weak, because they feel they have not strength to bear the burden of more knowledge than they already possess, nor even power to expel the accumulated errors; for as truth enters, the false must of necessity be rooted up and cast away, and thus their minds are cramped and limited, because they have confined them within certain prescribed bounds of thought, and there is clearly a constant fear and watching (called scepticism) to keep these bounds from being overleaped, which feat the human mind in its thirstings after wisdom and truth, is untiringly attempting to accomplish.

For the consideration of those who have been educated to depend upon the vaunted superior knowledge of these men concerning all things, and consequently are inclined to believe that animal magnetism is composed of the tricking connivance of the operator and subject, or else the mere results of a diseased imagination, promulgated and maintained only by impostors and fools, I will demonstrate to them the falseness of such assertions, and establish the legitimacy of our claims to rank this subject among the superior and more abstruse sciences, which have demanded the most powerful intellects of every age to fathom.

That it has elicited and engaged the contemplations of the greatest minds is proved by the fact that none but those who have led, and laid the very foundation of the literary world have ever attempted to expound its truths.

By researches into ancient manuscripts and printed works stored in the British Museum, it is discoverable that the scientists of the nineteenth century are but slowly and bunglingly groping their

way up to that which was known and fully comprehended by the authors of these collections, and it is gratifying to observe that animal magnetism was known, investigated, and acknowledged by these ancient scientists, and pronounced all-worthy of the utmost attention. This theme relates itself intimately with the science of the human soul, and that is why it becomes one of the most difficult for the weak, cramped, and limited minds of the present mechanical age to encompass. Magnetism is in fact the first round in the Jacob's ladder of comprehension towards the solution of the mystery of the Sphinx.

The effect of the mental strain now evinced is to crush all the soul and intuitive powers of mankind, and to labour incessantly upon the strictly orthodox materialistic earth-plane, and hence in the whole course of existence not the slightest approximate conception of the relative spiritual position of man to man, or the cause, medium, and effect of the influence of one mind over another is ever obtainable from our scientific Solons.

Once, when in conversation with a man possessing an ordinary sound intellect, and an exceptionally liberal college education, I happened to mention that it was Van Helmont who first designated our science so appropriately "animal" magnetism. He astounded me by dogmatically asserting that all who occupied their minds with this subject were rogues or imbeciles; and afterwards when I undeniably demonstrated its truths by experimental phenomena, he pronounced its influence to be directly satanic. I could not feel angry with him, such fearful childish ignorance was too pitiful, but I sincerely regretted its existence in one to whom so many applied for, and relied upon, his explanations of delicate points in science.

It is such men as these, who, reading the ancient philosophers and extolling their mental powers, are bound to confess that the most part of their writings are meaningless to them; but place the same volume in the hands of a thoughtful magnetiser, and he can translate a considerable portion of them to the scientific man, who in his conceit laughs at his credulity, saying in a learned tone:—"My dear fellow, no, you are wrong, I assure you; these men never went in for such rubbish as your animal magnetism; you must study science a little more, and then you'll be able to understand them better," and this in the face of the fact that he himself does not comprehend them, for he has taken too large a pinch of science-snuff, and it has blinded his mental eyes.

Chemistry is now indisputably an established science, and by the teachings of careful research, the chemist is able to explain what the exact effect of the mixture of any two given chemicals will be, and under what surrounding conditions they must be conducted to be successful.

Still unexpected effects are every now and then being produced through repeated experiments, and which accidents have enabled experimentalists to hit upon discoveries that have immortalised their names, and produced grand turning-points to particular branches of the science, compelling old-established theories to be abandoned. Yet the origin of all this was purely an accidental combination. Every succeeding generation smiles at the past, for dignifying their comparatively-limited number of collected facts as sciences. Before chemistry had arrived at its present degree of perfection, its observed phenomena by many were accounted for superstitiously, but if for those reasons, no one had condescended to attempt further elucidation of its mysteries, it would still be condemned as a mere superstition, because not understood, though in reality science in infancy.

Now these points should be carefully considered in relation to animal magnetism, the one being the chemistry of the physical or material universe, and the other the chemistry of the spiritual or immaterial universe, although to us the most material.

The much that is unfathomable, and the laws which have been observed and discovered of animal magnetism, only prophesy to us that if the depths were thoroughly sounded, and the knowledge thus obtained compared with our existing store, we should pronounce its present condition to be but embryotic. Its laws must be analysed by men whose brains are mathematically tutored, and can demonstrate it Euclidally, and divest it of the absurdities with which it has been surrounded by those who have dabbled in a few of the phenomenal wonder-exciting phases, and merely produced similar effects upon the minds of the beholders, as the curiosity-exciting Christmas chemical parlour-magic tricks; but both these, in their effects, would be calculated to do more good in arresting the attention of the public generally, if only combined with scientific instruction.

Organic magnetism only requires the same amount of attention devoted to its investigation as chemistry, and I see no reason why it should not in time become as perfectly understood and developed in all its branches as any of the most exact sciences.

ORGANIC MAGNETISM DEFINED.

The magnetism of the universe may be divided into two kinds, the organic and inorganic.

The inorganic relates entirely to terrestrial and mineral, or non-organised matter.

Organic magnetism I confine solely to the animal and vegetable kingdom.

The science of organic magnetism is the knowledge of the ways and means by which the magnetic fluid is intentionally or unintentionally directed or projected to any given spot, and caused to permeate, and consequently affect, organic or inorganic matter, directly or indirectly, and more especially to influence, separately or together, the dreams, thoughts, senses, functions, organs, and spiritual powers, and necessarily the health of man, and it is the direction of this power by which the magnetiser supplies the conditions requisite for producing magnetic phenomena.

The highest known phenomenon produced by organic magnetism shows that the senses of man, with his natural rational faculties, have the power of being translated to an unlimited distance, and being exercised to a finer and more sensitive degree than when under ordinary physical conditions, and that the results of his travelling experiences can be correctly related verbally at the time or afterwards.

This, then, is organic magnetism, explained in as few words as possible; and I will now proceed to describe the purposes to which this science is applied by its students, and the effects we are justified in believing might be produced upon and by society generally, instead of in a few isolated families, and shall also consider the unhappy conditions of existence that might be avoided, if this science was universally employed.

EFFECT OF THIS SCIENCE UPON THE MIND OF MAN.

The moral and mental part of man would be first strongly influenced, for he would be gently drawn from his present degraded, confined, limited, materialistic tendency of thought, and his intellectual powers elevated and expanded, the sympathetic cultivated, and consequently the murderous commercial selfishness now existing would be in an immense degree eradicated.

As I before remarked, the first round of these hermetic writers' ladder of comprehension would be gained, and many of their hidden and beautiful exalting truths grasped.

Thus the mind would become gradually expanded, and the irrational or animal disposition of man no longer rule supremely over the soul, suffocating and forbidding all expression, as at present.

When this laughed-at, abused, and orthodoxly-expunged science is discovered to be a grand truth, by the deceived, fallacy-fed population, then will there be a change in the literary world, for all the tables of scepticism will be turned, and men will begin to search into other subjects for themselves, and will find out that these men who pretend to know most about nature really know least.

A developed brain, accepting everything falling from the lips of those who are denominated teachers, becomes in time powerless or rusty from the want of exercise, and inasmuch as these teachers have false theories manufactured for the purpose of accounting for every phenomenon in nature, upon a materialistic basis, the weakened brain receives these fallacies without ever for one moment attempting to personally examine them for itself.

Man must be made to think for himself, and then the truths of nature, shadowed for centuries by the ever-increasing monuments of ignorance, will shine forth in all their brilliancy and power, and I know not a science so calculated as the science of the soul for renovating, developing, and cultivating the mind of man; and organic magnetism is the very stepping-stone to this science.

Many theological discursive points, of an exciting nature, can be satisfactorily explained, as a vast number of the cures performed by saints and others, by laying their hands on the diseased, can be accounted for by all who are acquainted with the powers of curative magnetism; also various other apparent miracles can be reproduced by magnetically-controlling the mental powers, and by compelling those operated upon to see and feel whatever the operator wills.*

To bigoted and self-interested theologians, the thought of discovering these mysteries is a source of much anxiety, for they can but see that upon the disclosure of these truths of nature much of

their power will be paralysed, and therefore they condemn all such sciences as impostures, atheistical, and satanic, embellishing their censorious language with numerous vigorous clerical oaths. Such foolish conclusions as these, unwarrantably drawn from sacred records, are limiting the powers of God to one particular and remote period of the world's history, and pronouncing every phenomenon a miracle; whereas the atheistical magnetisers say rather that such miracles God has the power of momentarily performing till their frequency interprets them no longer miracles.

Satan's pupil, the magnetiser, says Ignorance, has blinded him from many of the beautiful expressions of the Deity's love, and the God-fearing theologian replies, that the Deity's love has been long ago expressed and fully expended, that the age of miracles is past, and all thinking upon theological matters is to be done by proxy.

ITS USE TO CLERGY, PRIESTS, &C.

The clergy and priests who obstinately set their face against this science have no idea what a foolish and positively wicked act they are committing. If these men were to make the healing art their own, they could reform the whole of society, and in time do much towards removing an innumerable number of painful diseases, and their influence over the minds of the people from that time would increase tenfold. In ancient times temples were erected in which the priests, who were the physicians, performed numerous cures by baths, manipulations, pattings, and strokings, and many patients desirous of expressing their thankfulness had accounts of these cures carved on stone tablets and inserted in the walls of the temples, many of which are still in preservation. Why should not this be continued?

HYGIENIC AND MORAL LAWS ARE NECESSARY.

To become a powerful magnetiser it is necessary to observe the strictest laws of morality; all extreme indulgences in intoxicating liquors quite incapacitate anyone for being able to place any reliance upon his powers.

Keeping the mind in a constant state of excitement, or, indeed, any practice injurious to the physical, mental, and especially nerve forces of man, are opposed to augmenting and developing the power. Thus, as the magnetiser must observe the laws of health so strictly, must cultivate his volition to a high degree, he gains a mastery over himself, enabling him to resist evil and surmount obstacles in life.

Now, I look upon these three points—the cultivation of temperance, health, and will-power—as considerations of the utmost importance, for they so thoroughly disarm those scandal-mongers who declare magnetism to be employed principally by unscrupulous scoundrels for the purpose of exercising a wicked influence over their fellow men. Now, that magnetisers thus pervert this power is strictly false, and I cannot exactly perceive the possibility of their thus acting, and most certainly it is not probable that the classes of minds devoting themselves to this science generally for humanitarian purposes should be bent in so evil a direction.

Then we must remember that subjects under control have no inclination to evil in themselves.

MORALISING EFFECT UPON SUBJECTS.

It is a well-known and pleasing fact to all magnetisers, that the most depraved, when in the magnetic trance, display strong desires to improve their morality, and will often express grief at some unjustifiable or unkind action performed when in their normal state, and will beg their magnetiser to use all his influence in breaking them off from some intemperate habit, and will even point out a method by which he may be enabled to succeed. Also, should the thoughts of those present be of an impure nature, the subject will become painfully aware of the fact and insist upon the annoyance being removed, and they will visibly shrink from the touch of anyone whose lives are stained by evil practices.

These two facts taken into consideration, I cannot see wherein the immorality of the science is concealed.

BEING POSITIVE AND NEGATIVE TO DISEASE.

Everyone is aware that certain infectious diseases can be repelled in a great measure by a positive mind. Now, the meaning of being positive or negative to an influence is understood only by a few, it being generally translated into fear and absence of fear, or carelessness and imagination; but a study of magnetism, either as operator or subject, teaches its meaning both theoretically and practically, and doubtless such want of knowledge often supplies the conditions for receiving many disgusting diseases.

DANGEROUS MAGNETISM.

Respecting the evils of magnetism, there is one phase of its action ramifying itself into every society and every kingdom of the world which is undoubtedly productive of much injury to mankind. This phase can be aptly compared to the fascination of the snake leading its victim to inevitable destruction. I will explain. In every word that is uttered, in every touch of the hand of one person upon the body of another, in every look of the eye, aye, and even in less physical things than these, for every wish, every kind and unkind thought produces a magnetic impression of a more or less intense degree upon the one who is the receiver. Observe how some men will magnetise an audience wholesale by their electrifying methods of delivery, by their magnetic voice establishing a mutuality of sympathy, but put the same words in the lips of another man, who may perhaps feel equally earnest in the subject, and the effect produced is little different to his reading six columns of the "London Directory." Why is this? Simply that the former has cultivated, intentionally or otherwise, all his magnetic

* Miss Chaudos treats fully upon this subject in another discourse, reported verbatim in No. 322 of the MEDIUM AND DAYBREAK.

surroundings, while the latter is all absorbed in himself. One who has studied human nature, like, for instance, our friend Mr. Burns, could describe the exact diagnosis requisite to one desiring to become a great orator. He would explain the kind of eye, the class of voice, the shape of the head, and, in fact, he would describe a man possessed of large organic magnetic powers.

Now, such men as these are calculated to influence both publicly and privately, for good and for evil, and when their minds are bent upon commercial transactions, all their efforts are invariably crowned with success.

The successful money-lender, legal gambler, introducer and promoter of city and other speculations, is of such, for he can persuade all not quite so knowing as himself to haply enter his nets. Young men become so infatuated that, although warned by their friends and parents of the inevitable consequences, and even feeling themselves they are acting contrarily to their inward inclinations, yet there is a powerlessness to resist, and, indeed, ideas of resistance only express themselves when at a distance from the fascinator, for under his eyes, and in his presence there is a certain sensation resembling happiness and great confidence in his promises, firmly believing that he is acting for their joint interest.

It is against such intentionally dangerous magnetisers as these that all should be fore-warned and fore-armed.

The developed subject is invulnerable to these influences, for the intuitive faculties have been so well cultivated that all malicious determinations are detected by sensations of fear and abhorrence, and thus the belief that subjects are susceptible to every evil influence is altogether incorrect.

MAGNETIC PERSUASION.

The powers of persuasion seem to be capable of being cultivated to a degree savouring much of compulsory or controlling powers. None but those who have obtained some knowledge how this art is cultivated for retail-trade purposes, under the name of "pushing," have any idea how far it is carried: I allude more especially to the drapery, millinery, mantle, and such-like businesses. The law among them is, that a salesman or saleswoman must be able to compel the customer to buy that which he does not want; for they say anyone can serve them with what they come in for. Thus it is that certain articles are always near at hand for introduction, and for each one that is sold by *pushing*, the salesman gets a certain premium, and at some shops the salary is regulated according to the amount of money taken during the week. Now, it will surprise many to learn that so much are these persuasive powers compelled to be cultivated, that should a customer enter a shop to buy some specified article of clothing, a cloak for instance, and the establishment has not one in stock, the salesman is absolutely expected to persuade the customer into purchasing a jacket or shawl, which if she does not do, the rule in many houses is that he is dismissed from its service. And thus it is that so many purchase articles for which they have not the slightest use, and do so, knowing all the time that they shall afterwards regret it, and are fully conscious that their powers of resistance are partially paralysed, and they leave the shop with the determination never to enter it again. This is, correctly speaking, a form of magnetic control.

THE EYE.

I said that in every look of the eye a magnetic influence is produced, and the judges who presided over the witches' trials seemed to be well aware of the fact, for the accused was always carried into the court backward, lest his eyes should meet those of the judges and compel him to pronounce him innocent, let his convictions be ever so to the contrary.

An instance of the power of the eye occurred once in the House of Commons. Pitt and Fox, those two celebrated members, were both about to bring forward contrary measures. Dr. Parr was in the secret of both and considered Fox's to be judicious and Pitt's to be very injurious; accordingly he determined to compel Pitt to remain in his seat till Fox had gained the views of the house to his own side. Pitt rose first. Dr. Parr fixed his eyes upon him; he stammered, and at last, after numerous useless endeavours to speak, gave it up in surprise and despair. When Dr. Parr related this anecdote, he invariably finished with "Yes, it was my eyes that saved the nation."

This power of the eyes is being exercised by all, and producing always a certain effect, but it is the magnetiser who has reduced it to a science; and if he knows how his power may be cultivated, he can bring it to a degree that its action will be perceptible upon everyone he comes in contact with.

The eye can be trained to almost an unlimited degree and when combined with certain other demonstrable rules for developing and augmenting the magnetism in the human system, the power of man is great indeed.

OVER ANIMALS.

I believe the influence over animals might be cultivated to an extent never conceived possible. I saw a man the other day at the Crystal Palace enter a cage containing eight lions and play with them, and even intentionally anger them; still I could plainly see that if one of those animals felt its power, the blow would be instantly resented. The man kept his eyes upon them pretty well, but still there was an absence of that power calculated to aid him in a moment of necessity, for he should, for his own safety and the feeling of those present, possess a stronger magnetic influence over them than he at present has, though I would by no means encourage such exciting exhibitions; to me they are essentially stupid and ill-timed, for I can divine neither amusement nor peace

of mind in calmly watching a man in such a position that at any moment he may be horribly killed or injured for life. The magnetic influence that can be exerted over animals should undoubtedly be studied and cultivated for the purpose of self-protection in cases of danger, also it can be used as much for curative purposes upon domestic animals as upon human beings, and the pain of an injured part may be soothed in a few minutes; and it is a pleasure to stay the pitiful cry of a poor dog who has met with some accident, or to be able to place it to sleep during some necessary surgical operation.

TO VETERINARY SURGEONS.

To veterinary surgeons this science, if studied for the kind and practical purpose of relieving animals of pain, would be of inestimable value; and in cases where they are compelled to perform operations that anger the animals they would find their personal safety considerably secured.

I assert also, that every kind and unkind thought produced a magnetic impression upon the individual towards whom they were directed, and this, when I speak upon thought-reading, will be made evident.

PHRENOLOGY AND PHRENO-MAGNETISM.

I will now draw your attention to what is known as phrenology-magnetism. The science of phrenology, from which its name is derived, is the comprehension of the human mind as connected with the organs of the brain. A phrenologist, by means of this science, is able to explain the predominant talents and passions of any human being whose head he is permitted to diagnose, and such a man as Mr. James Burns is enabled to explain the character, disposition, temperament, and line of life he is most adapted to enter with success, as well as the powers he has already cultivated, and this, indeed, with such accuracy, that I have heard those who were complete strangers to Mr. Burns half an hour previously declare at a public phrenological entertainment, that, it seemed to them he had been acquainted with the person examined for many years, as he had given a far clearer definition of his character than they could have done themselves.

THE PHRENO-MAGNETISER.

Now, a phreno-magnetiser is one who is able to directly affect any given organ by magnetic stimulation, and it is obvious to all that, if such powers were cultivated, they might be rendered of much service to society.

To effect the desired purpose, the phreno-magnetiser places the subject under partial or entire control, as it suits his object. In desiring to demonstrate the science of phrenology, he will endeavour to obtain a subject specially sensitive to phrenological manipulations, so that the instant any organ is either directly touched, or sometimes even pointed at, by the magnetiser, the subject will show every symptom expressive of the organ excited. Thus excite combativeness, and a desire to quarrel will instantly be evinced; excite tune and time, and his musical attainments will at once declare themselves, and so on throughout the entire faculties. Such an entertainment as this is highly instructive, and at the same time amusing, for if the operator is master of his art, and has a good sensitive, many very curious facts relating to the organism of man may be observed.

TO DESTROY IMMORAL TENDENCIES.

While the subject is in this state, if the magnetiser discovers any undue development of organs likely to produce evil inclination, he can lower them by exciting the contrary purer organs; and thus a man, whose life might have ended in a jail, and who would force ruin and disgrace upon those around him, may be unconsciously led, apparently by his own desire, to raise himself and his family higher in the scale of mental and moral attributes.

Parents would, indeed, be thankful if they only knew how easily an evil tendency might be destroyed in their beloved child, which they observe with grief is daily growing stronger upon him.

It is by the parents and schoolmaster that such sciences should be understood, for then how much unhappiness would be avoided by educating a child for that which its natural intuition would lead him to if permitted.

DEVELOPING AND EXCITING DEFICIENT ORGANS.

Think how many lives are wasted by both men and women, who are past the prime of life before they discover for what they are most fitted, and thus go dabbbling into every sort of profession or business by turn, all of which they find most uncongenial to their tastes; whereas this might have been all avoided by a proper phrenological diagnosis in their earlier days, and a deficiency of any of the organs magnetically developed.

I heard of a boy who, whenever he was puzzled in his school duties, would place his hand upon various parts of his head. One day he did this in the presence of a phreno-magnetiser, who, observing it, questioned him upon chronology, theology, mathematics, &c., and discovered that he intuitively pressed the exact organ that science taught him would be rendered most active while the brain was employed in considering the particular subject proposed. This boy was afterwards easily developed into a highly sensitive subject for demonstrating phreno-magnetism.

When persons are suddenly subpoenaed to give evidence at a trial concerning long forgotten circumstances, if the phreno-magnetiser was to stimulate by magnetic influence the power of memory, undoubtedly much more correct evidence would be obtainable.

The defect of colour-blindness prevents many men and women from obtaining situations in business houses, where nice discrimi-

nations between various shades is requisite, and many artists possessing æsthetic conceptions of the harmony of forms, lament greatly the inconvenience of the absence of the normal powers of distinguishing pigments; and I have no doubt that this could be easily remedied by manipulating the organ of colour into healthy action.

PRODUCING PLEASANT DREAMS.

But I must refrain from devoting too much time to considering phreno-magnetism; accordingly, after touching upon one more important point, I will proceed to investigate other points of our subject. It is a well-known fact to all magnetisers that persons, in a more or less degree, can be influenced during sleep, and that sleep-talkers, who are generally very sensitive to magnetism, can have their dreams varied by magnetic manipulations. There are some persons possessing such active brains that they seem to be incessantly working, both during sleep and wakefulness, so that when they rise in the morning, they feel but little, if any, beneficial effects from their night's sleep in bed. If in such cases the phreno-magnetiser was to control the organs of the brain and directly alter the character of these dreams from harassing speculations to peaceful home contemplations, the superior class of health the subject would be calculated to enjoy, is beyond dispute.

PROOF OF CORRECT PHRENOLOGICAL LOCATION OF ORGANS.

Now I have heard it objected, by those who acknowledged the powers of magnetism and not the truth of phrenology, that all the effects are produced by the operator's will-power, he being aware of the effect expected under his own imposed conditions; but these cavillers are but tyros in the science of magnetism, or they would have discovered that some subjects, when under magnetic control, have to be handled about the cranium with the utmost delicacy, for if the operator accidentally touches the organ of combativeness he may not only do harm to the sensitive, but unexpectedly receive a blow for his carelessness; but such highly sensitive subjects as these are, fortunately for this class of operators, scarce; but for those who work for the purpose of making discoveries this is rather to be regretted. Therefore, to avoid such unpleasant occurrences as these, I supply the necessary instructions upon this point in my written and personal lessons upon magnetism. I do not find this precautionary course sufficiently considered, nor the dangers resulting from cross magnetism, for I have not yet discovered either of them mentioned in any instructions of others, and I have begged, borrowed, or purchased all the knowledge of every English and foreign, public and private, mesmeriser, biologist, fascinator and psychologist of the day.

I will now proceed to consider the effects producible by an operator upon a patient, whilst under magnetic control.

MENTAL IMPRESSIONS.

One power is the creating of lasting mental impressions upon his subjects. By lasting, I mean that he can so act upon their mental powers, that, for a considerable length of time after he has released them from his direct influence, he compels the retainment of an impression, which may be rendered permanent by controlling and re-impressing periodically.

I must be pardoned for repeating that the subject, when under control, always evinces a tendency to ascend to higher and purer principles than while in the normal state, thus the magnetiser must never attempt to infringe this law, or he will find his subject displaying a sudden dislike to his influence, future control will be impossible, and his orders disobeyed.

OBBLITERATING MORAL DEPRAVITIES, ETC.

A magnetiser observing and applying these laws, can, by a course of sittings, entirely obliterate all desires for the continuance of any moral depravities such as drunkenness, gambling, &c., &c., from the mind of the subject. When the subject has hitherto been controlled, against his own rational or soul's desire, by abnormal or sensual appetites, or depraved, irrational cravings, then the magnetiser is fully justified in substituting a pure control, upon virtuous principles, for those which are physically, mentally, and spiritually of a suicidal character.

STRENGTHENING WILL-POWER, AND THE WONDERFUL CONDITION OF THE REFLECTIVES AND PERCEPTIVES.

Determinations to follow an improved mode of existence can be materially strengthened by the magnetiser, and as, while subjects are under complete control, their perceptive and reflective powers are much more perspicacious, it will be found advantageous to consult them upon any course they have devised pursuing, or regarding any transaction requiring more than ordinary consideration, for it is observable that under this condition the intuitive faculties act with such mathematical exactness, and their observations and discrimination between cause and effect so absolutely accurate, as to closely resemble divination. Cicero explains the seeming contradiction of foretelling the future in a manner entirely coinciding with these views, saying that it is not concerning something which has no existence, but only of that which is not yet revealed, for everything exists, though the time has not yet arrived to unfold it, for as the dormant vitality lies hidden in the seed, so does the future lie hidden in its causes, and this future is therefore seen by the unfettered soul in sleep, or when roused by other influences, our reason and experience draw conclusions.

THE SUBJECT'S MEMORY.

The memory of a person when in the magnetic trance is naturally more exact and perfect than at any other time. I have had subjects relate things to me of which they had not the slightest

recollection when in their normal state. From this I am led to believe that much lost information might be obtained which would enable us to eventually clear up many unhappy circumstances so constantly occurring in family circles. These superior powers of the memory form part of the phenomena exhibited in organic magnetism, and do not require to be stimulated by phreno-magnetism.

THE SUBJECT'S TRUTHFULNESS.

Another peculiarity worthy of much observation is that the subject, when under magnetic control, will invariably speak the truth when questioned, no matter how injurious the disclosures elicited may afterwards prove to themselves, and often when they have committed a fraud or injustice to another, they will voluntarily confess it, and devise means whereby to repair the wrong, or, if irreparable, they will express the utmost and most earnest contrition.

FOR LEGAL EVIDENCE.

This teaches us that where crime has been committed, and a guiltless person is about to suffer punishment because circumstantial and strongly suspicious evidence is adduced which the accused is unable to sufficiently refute, the law could be much aided in its researches by magnetism. It is needless for me to dwell at length upon this point, as its beneficence will be self-evident to all who study organic magnetism.

STAMMERING.

Stammering, that great drawback to everyone so afflicted, can be readily produced by magnetic control, and can be also easily cured by the same means, as well as all other such habits arising from, a disordered nervous system, or contracted by imitation, from the organic part of the soul being perfectly automatic.

CORRECTION OF NATURAL SOMNAMBULISM.

There are a few people, but principally children, who walk in their sleep, thus exposing themselves to mechanical and other injuries, and various are the means by which this habit has been unsuccessfully tried to be removed; yet a magnetizer can entirely destroy it by careful mental impressions, and will be able to guarantee the patient's remaining in his bed for the future. When a subject suddenly commences dreaming, and taking on the conditions of natural somnambulism, while under organic magnetism—sometimes called artificial somnambulism—it is an amusing, most interesting, and curious phenomenon, though fraught with some danger to the operator and subject, if he is not prepared for such contingencies, and able to meet them promptly and scientifically.

THOUGHT-READING.

The phenomenon of thought-reading, when not understood by the magnetizer, is often mistaken for clairvoyance. The developing of this branch of the science lies more in the operator than in the subject, for it is he who must be able to project and formulate his thoughts before the eyes of his subjects, so that all who are sensitive, negative, or receptive to him, whether his magnetized subjects, or perfect strangers to him, will feel the purport of every word he utters, to such a degree, that one sentence reveals a volume to his hearer. Of course, speaking is only requisite to subjects who have never been controlled by him, for those who are developed do not require words to comprehend what he would express.

A friend of mine has developed the power to such a degree, that one day he was inconvenienced by being suddenly asked for a sum of money which he had not in the house, and the bank being closed, he was wondering how he could obtain it, when a gentleman entered his office and commenced conversing upon matters totally irrelevant to the one which was occupying his mind, and he began to think this gentleman could oblige him with the amount, when his thoughts were suddenly interrupted by his companion exclaiming, "Do you want to borrow £50?" My friend was astounded, and inquired why he should ask the question, but he could give no clearer solution of it than that he said it was a mystery to himself, only he felt as if he had been asked for it, and that it was wanted.

I read somewhere lately of an experiment that I intended to try, but have not yet had the opportunity. It was that if a known person leaves a room containing a number of persons, who all agree during his absence to think of one given word, that on his re-entering he will detect in the atmosphere, so to speak, that one word. Now, this is highly probable, and, of course, quite possible, but I can conceive of many conditions under which it might fail, still, never having personally tested it, I am not in a position to express an opinion.

THE THOUGHT-READING ENTERTAINMENT.

Some very pretty and interesting entertainments can be given with success by any magnetiser who is fortunate enough to procure a good thought-reader, and there are plenty to be found for the seeking. He can collect articles from the audience, and, by his examining them, and mentally communicating with his subject, the latter is able to describe them in their utmost minutiae, and any words one of the audience likes to write and hand to the magnetiser, the subject, perhaps blindfolded, and at a great distance, is apparently able to read. This entertainment is capable of being varied to such a degree, that a number of successive evenings may be enjoyed by one audience without the interest flagging, but rather increasing, as the subject will in time be able to also read the thoughts of some of the sitters, and traits of clairvoyance often gradually develop and express themselves.

FASCINATION.

A subject fascinated while in the magnetic trance, suggests at once to all artists who have been privileged to observe this extremely beautiful phenomenon the idea of making studies of the exceedingly elegant and graceful attitudes into which the fascinated form poises itself in the attempts to grasp at an object which has been purposely magnetised, and which, by the laws of this science, cannot be touched. Indeed, while in the magnetic trance, either active or passive, every human expression of the countenance can be produced either by phrenological manipulations or mental impressions, but such experiments as these require skill in conducting.

SIX MONTHS UNDER CONTROL.

The greatest length of time that I have ever heard of persons being kept under incessant control, without being allowed to even once awake, was six months, and these were two young ladies, dying of consumption at the beginning of the control. During the six months, they were taken into the country, and conditions most conducive to health were observed. At the end of the six months they were completely restored to health, and on being awakened, and not remembering anything that occurred, were considerably astonished to discover such a sudden change in the weather.

DELIRIUM TREMENS CURED IN FORTY-EIGHT HOURS.

A lady friend of mine placed a man, when raving with delirium tremens, into a sound sleep, from which he did not awake for forty-eight hours, at the end of which time he was in a state of perfectly healthy consciousness, nature having removed all the injurious effects of the drink while in this curative sleep.

AMUSING AND USEFUL.

I have instructed patients in points of science while under my control far beyond their own comprehension when in a normal condition, and bid them retain my tutorship, which they have done, and, as a practical joke, it was indeed comical to observe their looks of surprise and wonderment when I purposely led them to discover themselves able to discuss that which to them had hitherto been a profound mystery, for they had not the slightest idea or remembrance of my having supplied them with the knowledge they were displaying. I believe much could in this manner be done educationally, and a boon rendered to persons requiring to be fitted suddenly to fill important positions in social or commercial life.

CLAIRVOYANCE.

Clairvoyance and thought-reading are different, though so often mistaken and confounded by those not acquainted with all the phases of this science, in their many delicate intricacies. A clairvoyant is one who can see without the use of his visual organs, at an unlimited distance, and without being inconvenienced by intervening solid bodies. Thus persons born totally blind have seen clairvoyantly. This power is possessed by almost everyone and can be developed and cultivated by a proficient magnetizer to various degrees of perfection. Some subjects can see the aura rising from various metals in daylight and in darkness, and should a dozen clairvoyants examine the same objects separately, they will be discovered to accurately agree in their evidence concerning the colour and intensity of the aura, &c., and thus could well supply to chemists, magnet makers, and others, some information of a highly interesting and instructive character. Baron Von Reichenbach's work enters much into the details and minutiae of this class of clairvoyant observation.

DISCERNING THE MAGNETIC AURA.

Most subjects are able, when in the magnetic trance, to see and discern what is known as the magnetic fluid emitted from the hands of the magnetiser, and they will be able to distinguish by experience, the comparative strength or weakness of the emanations arising from different magnetisers; also if a dozen articles are magnetised and presented to the subject for examination, he easily detects the magnetised from the non-magnetised, thus proving that the influence from the hands of the operator is a real tangible something.

Now, I feel absolutely certain, if such powers were cultivated to a high degree of perfection, that in certain branches of science which vivisection now causes to be publicly discussed, the clairvoyant sight could be substituted for the knife, without interfering with the accuracy of the observation, and certainly much more to the comfort of the poor animal soul.

TRAVELLING CLAIRVOYANTLY.

Then there is the travelling clairvoyant, who, at the command of the magnetiser, can be made to spiritually hear, see, feel, and smell persons and substances situated an unlimited number of miles from the spot, where her body is located.

I gain some very curious and extraordinary experiences in this branch, as nearly all my subjects turn quickly clairvoyant when under my hands. I have sent them to habitations far distant, and they have related the conversation between persons, felt the solidity and explained the quality of substances, read correctly a sealed letter lying in a post-office box, directed to me from Australia, which I received the following morning, examined photographs in albums, and performed many other equally extraordinary and (to those unversed in the science) impossible feats. Yet these same clairvoyants at first made many errors, all of which I could easily attribute to my own mismanagement; but this has only given me more experience, and enables me to guard my pupils against committing similar errors.

Not to weary my audience with cramming too much into one evening's discourse, I am compelled to withhold much that is interesting, such as the effects of organic magnetism upon plants, trees, fishes and their aquatic atmosphere, cases of mental derangement, &c.

FOR PAINLESS SURGICAL OPERATIONS.

The cataleptic phenomenon produced by magnetism has been proved by Dr. Esdaile to be invaluable to surgeons. The patient, while in this state, is totally insensible to pain, and this doctor has seen hundreds of horrible surgical operations performed upon patients in his mesmeric hospital, who were the entire time in a deep and curative trance. In all cases it thoroughly superseded every anesthetic, its action not only being non-injurious, but strictly beneficial, besides its use for after-treatment, keeps the patient from all sufferings through his convalescence.

That such a boon has been lying open to the medical and surgical profession ever since Dr. Esdaile published these wonderful cases in the *Zoist*, is known to all versed in healing-magnetism, yet these State-protected gentlemen (the doctors) think it no crime to poison, torture, and kill human beings vivisectionally in performing operations, when, by adopting magnetism, they could not only avoid giving pain, but prevent many lives from slipping through their fingers by nervous bungling and anesthetics.

HEALING-MAGNETISM.

Now, the last subject I touch upon is, perhaps, the most important of all, being organic magnetism as a curative agent. This part I have had much trouble with—indeed, more than any other branch of the science—as I found myself compelled entirely to depend upon my own personal investigation, for the whole medical world is ingeniously worked into such an extraordinary scientifically muddled state of ideas upon health and disease generally, inasmuch as no two M.D.'s can be found to agree independently upon any given case and its treatment; therefore those who had previously studied curative magnetism upon a scientific basis, as they believed, completely impregnated it with medical crankiness, from which it took me an immense length of time to disentangle it.

To expound curative magnetism with anything like justice would demand an entire evening's discourse, and even then my remarks would necessarily be very limited, therefore I will merely make a few concluding observations, reserving this subject for more expansive attention on some future occasion.

Many people, whenever they are troubled with a little ailment, produced by nature's efforts to eliminate a wave of latent disease in the organism, and which time would nurse them safely through, run to the doctor, and get administered various drugs, for the purpose of what is called curing the disease, the effect being to repel nature's efforts at expulsion, or throw the disease back again into the organism, where it accumulates and becomes more degraded in character, and must eventually locate itself in some vital organ; besides which the drugs of themselves produce drug diseases, which are infinitely worse than the original disease, but these are equivocally qualified and criminally technicalised in medical works as "diseases arising from the patient's abuse of drugs" which being composed of inorganic elements, poisons, and such like preparations, can never be appropriated by the human organism, and then the organic disease is developed, which Nature or the God-part of man, when dispelling, was interrupted and corrected by the assumed superior knowledge of the scientific man, puffed up by the peacock alphabetical tail spread after his name.

Next, thousands of the young generation are ordered by their medical adviser to imbibe a certain quantity of alcohol daily, from which they are made most erroneously to believe that much physical and permanent strength will be derived.

Thus incipient drunkenness often sets in, and it is undeniable that our medical fraternity have caused many prodigal lives, scores of shattered intellects, ruined families, untold sorrows, and premature deaths strictly originated by their wicked inconsideration of the future effect of their thoughtless prescriptions.

Now in every case where an hereditary, organic, or functional disease is leaving the system, a transient weakness is experienced as in fevers; and if the sufferer applied to a magnetiser, such as Mr. Ashman, Dr. Mack, and others, he would be safely cleared of his trouble then and for ever, as a natural and curative sleep would be secured, feverish symptoms allayed, and nature's efforts to expel the disease aided and accelerated.

If this remedial agent were universally adopted in the beginning of an illness, how many drug and organic diseases, how much drunkenness and other causes of suffering would be avoided. Surely such benefits to mankind as these, are worthy of the consideration and devoted study of the noblest minds.

In cases of asphyxia, or apparent deaths from drowning, mechanical injuries, inhaling poisonous gases, hunger, strangulation, lightning strokes, &c., curative magnetism in the form of passes, rubbing, and warm insufflations over the heart, &c., can be readily and effectually applied, and are of the utmost value when other means are unavailable; but in extreme cases, where warm full or foot-baths are procurable, they should certainly be employed as acceleratives or adjuncts.

Weak digestive powers can be much relieved by local magnetisation, also if the food—which, of course, must be wholesome in its character—is magnetised, it will be much more easily assimilated by the digestive organs.

All strictly nervous diseases can be speedily relieved, and eventually cured by magnetic treatment.

Advanced organic and drug diseases can be relieved by magnet-

ism, but there is no published system yet able to treat organic disease without rapidly leading the patient to the grave. That persons live longer under the expectant, eclectic, homœopathic, and hydropathic systems than under the established drug or allopathic system, 'tis true, but I must not forget to observe that the grape, apple-juice, and other fruit-juice cures for organic diseases have undoubtedly, when properly followed, met with wonderful and most gratifying success in cases not too deeply seated, and where the patients have been but little drugged previously.

I believe I have now treated upon as much of organic magnetism in one evening's discourse as possible, and even, perhaps, more than was judicious, for I fear that as a few may not feel as deeply interested in it as myself, the length of my dissertation may have been somewhat tedious; yet I cannot help thinking that when the benefits to be derived from a practical application of this one study are thoroughly or even partially realised, as I have stated to-night, it is far more worthy our deepest attentions than all those trivialities of life which eat so insidiously into our existences as to render longevity worthless to the world, to ourselves, to man, and to God.

To those who are inclined to enter upon this study, I would say, I am convinced they can never regret it; there is still a large field of discovery unexplored, therefore the greater number of magnetisers, the greater increase of clairvoyants, thought-readers, &c., the greater will be the number of discoveries elicited for the benefit of humanity.

ASTOUNDING LIGHT SEANCES.

By G. H. ADSHEAD, DERBY.

In the report of a remarkable seance with Dr. Slade, given in last week's *MEDIUM* under the signature of "M. A. (Oxon.)," that respected writer seems to be under the impression that the phenomena he witnessed are entirely restricted to Dr. Slade's seances, whereas precisely the same (and other far more extraordinary) phenomena, in the broad daylight, and under exactly the same conditions occur publicly and almost daily, and have done so for nearly three years, through an English medium, viz., Dr. Monck. True, Dr. Monck does not obtain these wonders in his own rooms, because he holds no seances at home, being always at work in the provinces, but it may perhaps be considered an advantage, a convenience, and a recommendation, that he does obtain them with unflinching certainty, time after time, in rooms he has but just entered for the first time (in the houses of sceptics generally), and surrounded by persons—mostly unbelievers—whom he has never before met. I have seen these marvels at his light seances, when numbers varying from two to twenty have assembled to witness them, and as I have attended over forty of the Doctor's seances during the seven weeks he has been here, I am in a position to speak with judgment and certainty concerning them. He has now been holding seances about the country incessantly for over seven months, without one week of rest, consequently large numbers of people must have seen phenomena similar to what I have so frequently witnessed during the past memorable seven weeks of my experience. I think it my duty to make these statements because "M. A. (Oxon.);" and others appear to be unaware of the fact that we have in our midst a public English medium, whose seances in the light have for years teemed with marvels unsurpassed (and in many instances unequalled) by any that have attended any other known medium in this country, America, or indeed, so far as I have read, the world. For instance, at the last three successive seances during the last week given by Dr. Monck at Mrs. Ford's, 27, Utttoxeter New Road, Derby, I witnessed the following phenomena, which commenced as soon as we sat down, in the glare of two gaslights turned on (at the Doctor's desire) at the full, and while the medium sat sideways in his chair at the side of the table, both his hands as well as his legs and feet being literally and absolutely fully exposed to the gaze of from four to eight of us, he being motionless the whole time:—

1. A chair at a distance of five feet from the unoccupied side of the table, and still further from the Doctor, repeatedly moved up to the table, back again, was held suspended in the air, two feet from the floor. We all then went round and carefully examined the chair, but no clue whatever to the mystery could be found. The chair was next turned upside down, and with its legs thus uppermost was carried up above the level of the table and deposited carefully on the middle of it no less than seven times at one seance.

2. Two chairs were drawn by invisible hands to the edge of the table, one chair hooked on the back of the other, and both lifted nearly a foot from the floor without being disconnected. They then rushed through the air, moving up and down, to and fro, over an open space 6 ft. by 4 ft. for several minutes.

3. One of the chairs then went under the table, and by request, placed one leg in each of our hands and shook them, the imitation of shaking hands being perfect. It then came outside and gently deposited itself on the top of the table. A heavy easy-chair was in like manner drawn up to the table and lifted a foot from the floor several times, then carried a distance away from the table.

4. Direct writing has been given under a variety of test conditions; but as the following appears to me more wonderful than the writing on a slate under the table, which is so common at the Doctor's seances, I will only describe this one instance. I placed my pencil and a piece of paper on the middle of the table, the Doctor held his hands over his head, and we all saw (two gaslights were at the full, observe), the pencil rise up and write a long message on the paper. I have seen this done several times. I am

not aware that it has ever been seen in England except at Dr. Monck's seances, where it is frequent.

5. Naked fleshy hands have risen up at the side and above the level of the table, and the fingers, after moving backwards and forwards, one after the other in rapid succession seized a bell from the top of the table, and for from three to four minutes continued to ring it violently. Most of us (by permission) rose, bent over the table, and closely observed this unique phenomenon, and distinctly saw both hand and bell for the above space of time. The hand then took the bell under the table, and by request placed it in the hands of seven of us successively, and we pulled with all our strength, but the spirit-hand gained the victory, forced the bell from our grasp, and proceeded to ring it triumphantly, now under the table, and then above its edge, before our eyes, finally throwing it by request into the hands of a person at the far end of the table-top. A large wooden box, a tube, &c., were taken off the table in the same way, touched all our knees and hands underneath, and finally coming up again in view above the level of the table-top, were, by request, thrown with precision into the hands of two of us.

6. A naked hand moved above the table in full view, then darted underneath and grasped the legs, &c., of the sitters. It has more than once torn the strong silk dresses of ladies, and removed lace, &c., without injury to their delicate textures.

7. The table has risen fully one foot from the floor, without contact.

8. The Doctor lightly placed his fingers on the back of the chair in which my wife was sitting, and instantly held his hands above her head, in full view of us all, and the chair with my wife sitting on it rose one foot from the floor, and remained suspended for several minutes, then was gently lowered again.

9. At Matlock, the Doctor sat with two ladies on the sofa—altogether weighing 294 lbs.—and I with four others distinctly saw the sofa rise at least eight inches in the air, and remain suspended for two minutes with its human load. (This has also occurred in the dark, while two others on the sofa held the Doctor's hands.)

10. A magnificent light flashed across the room (a broad electric sheet of light), which lit up the whole room, to the amazement of all the company. The gas was burning.

11. Bells rose several inches above the table, without contact, and rang violently.

12. The fairy bells were played while resting on the table in the light.

13. This instrument also moved without contact across the table, as likewise did other instruments.

14. A musical-box on the middle of the table played, stopped, and by sounding its notes at certain letters when the alphabet was repeated, spelt out test-communications and names of deceased persons unknown to the medium. We were permitted to lift and examine the bells, musical-box, fairy bells, &c. (our property, not the Doctor's), the moment they had done sounding, and even while yet sounding, and found nothing about them to account for the phenomena, and nothing beneath them but the solid table-top.

15. A pile of handkerchiefs rose above the table several inches repeatedly, and on placing our hands on them, we distinctly felt a hand moving underneath.

16. We put a box, eight inches deep, on the table, removed the lid, placed a hand-bell inside, and while the Doctor drew back entirely from contact with it and the table, we all rose, looked into the box, saw the bell rise up several inches repeatedly, and each time heard it ring vigorously for several minutes. The box, which was mine, was then examined carefully by all present.

17. The floor of the room frequently vibrated with considerable force.

18. Loud thumping raps were frequent, as if in the body of the top of the table and under the floor all through the seance. Many other phenomena of an equally astounding character were evolved in rich and rapid variety, but I will only now briefly allude to—

19. The crowning manifestation of all. Dr. Wyld, of Aberdeenshire, recently proposed the following test as "a final and absolute proof of Spiritualism, which the most illustrious opponent would be unable to gainsay." As soon as we mentioned it to Dr. Monck, he agreed to it. Nine of us placed our signatures on a sheet of paper (supplied by myself, and never before seen by the Doctor), which each one had previously examined on both sides, in the full blaze of two gas-jets, and found to be blank. A non-Spiritualist—an entire stranger to the Doctor—folded the paper and dropped it into the box, together with my pencil. Another non-Spiritualist fastened the lid with four nails, which he drove in with a hammer to their heads. With a piece of strong white tape—supplied by Mrs. Ford—he then tied the box round all its sides, made several knots at each crossing of the tape, and fastened the ends to the top of the box with sealing-wax, on which a non-Spiritualist's lettered seal was pressed. Until the box was thus secured, Dr. Monck purposely sat back from the table, and did not even touch or put a finger near the box, paper, tape, &c. In a few minutes "Samuel" controlled the medium, and asked me if I wished him to write anything special on the imprisoned paper. I said, "Yes; write, 'My love to Louie.'" He replied, "It shall be done in the twinkling of an eye," and, in the same breath, said, "Open the box." Mr. W. Smith, of Gerard Street, who had fastened the lid down, now carefully cut the tape, to which the seal still adhered without flaw, and by the aid of a screw-driver, with considerable difficulty, succeeded in opening the box, and (two gas-jets being at the full immediately above it) we all saw the paper taken out by Mr. Smith, and found it to be the original

sheet, containing all our signatures, and the whole of the rest of what had been blank space on both sides of the sheet was covered with large and very legible writing in "Samuel's" well-known hand. On one side was written, "All hail! Present my compliments to Dr. Wyld, and ask him whether this is what he wants. I have often done this and far greater things through this medium.—SAMUEL." On the other side was, "Aug. 6, 1876.—My love to Louie." A detailed statement of these facts was carefully drawn up on the spot at once, and signed, for publication, by all the witnesses, whose signatures had been placed on the test-paper before the experiment. It would, perhaps, be worth while to give a *fac-simile* of this remarkable writing, with these signatures, in the MEDIUM. It is at the service of the Editor for that purpose. My brother will relate in a future report how, on another evening, nine test-questions, in a sealed envelope, held by myself, were read by "Samuel," and answered by direct writing on a sheet of paper sealed up in an envelope and fastened up in a box in precisely the same way as the above. On that occasion, a bell was also placed in the box, and when the latter had been nailed, taped, and sealed, the bell dashed against the top, bottom, and sides of the box, and rang violently for several minutes, while two gas-jets were burning at the full. Want of space compels me to omit many other extraordinary facts, but, no doubt, what I have already recorded will be considered a *quantum suff.*, as the doctors say, for a single seance; and such manifestations as these occur with "unfailing certainty" at all Dr. Monck's seances.

The Doctor has been my guest for seven weeks. Even apart from the formal seances, I have seen sufficient spontaneous manifestations in my own house (many of them more remarkable than those just recorded) to fill a number of the MEDIUM. I allude to phenomena occurring at our meal-tables, in our bedrooms, and all manner of unlikely places. Here is one instance. We have just risen from dinner; the table is a square one with four legs; it was heavily laden with plates, dishes, glasses, food, &c. The Doctor, like myself, drinks nothing stronger than milk, a tumbler half-full of which was on the table between us. I was directing something to be done, to which "Samuel" objected, and as the attempt was being made I was rewarded by seeing the whole of the milk in the tumbler spurt on to my clothes without upsetting the tumbler. The table now rose frequently—keeping quite level—one foot from the floor. Finally the table rose again and was inclined on one side at an angle that under ordinary circumstances would have precipitated all the things thereon on to the floor, and yet not one was moved, all appearing as if glued to their places. We had never seen this striking phenomenon before, but I have never yet sat with the Doctor without at least one entirely new manifestation being given. We had two at this particular dinner-time. This was the second. By "Samuel's" direction the table was cleared, and a chair placed on it in which Miss Boulton then sat. Instantly the table rose with her (preserving the level) one foot from the floor, and remained suspended and motionless for over two minutes by the clock. My wife then sat on the chair by her side, and both were raised as before. Finally I joined them, and while sitting on the chair with two ladies on my knees, I held Dr. Monck's hands, one in each of mine, two feet apart, and eighteen inches above the top of the table, and then the table rose again (still keeping level) with all three of us on it. We weigh about 390 lb. without the table. The table gently descended to the floor, and we did the same, feeling more than ever convinced that Dr. Monck is *par excellence* the most wonderful medium for phenomena in the broad daylight that this marvellous age has produced. At these impromptu sittings, as at formal seances, we are allowed to closely and rigorously examine the phenomena and all the surroundings just as we please, so that there is no possibility of deception, all being perfectly plain and above board, and there being, to put it in the expressive words of that respected writer "M.A. (Oxon.)," "nothing that the most tender susceptibilities could take fright at." I have sat with the Doctor at a seance of five hours' duration, during the whole of which time there has been one continuous succession of ever-varying manifestations—an absolute flood of phenomena.

With all this immense strain on his nervous system, the Doctor finds time to answer heaps of letters, heal the sick, and receive general visitors, and yet appears robust and in cheerful, radiant health. You will not be surprised to hear that the crowds who have attended his over forty seances in these parts have gone away staggered in their scepticism, and come up again and again to his meetings, to retire more than ever convinced of the untenability of their scepticism, and of the truth, reality, and important utility of Spiritualism as demonstrating another and immortal state of existence for the human soul. The Doctor sits with any number, up to a roomful, for a fee varying from two to three guineas, according to their means; and to his honour I must record that whenever I have asked him to give free seances he has unhesitatingly complied, so as to bring the great truth, of which he is such a distinguished servant, within the reach of all. He leaves us to-morrow (to return, we hope, at an early date), and carries with him the sincere respect of a large circle of friends, and the expressions of their high admiration and appreciation, not only of his truly magnificent mediumship, but also of his genial social disposition, agreeable, edifying society, and gentlemanly character.

LUMINOUS MATERIALISED HANDS THROUGH MR. W. H. LAMBELLE.

Dear Mr. Burns,—I have much pleasure in informing you that for two consecutive Tuesday evenings, at the regular meeting of the

"Excelsior Circle," we have been gratified with the appearance of luminous materialised hands. I shall endeavour to give you a true and correct account of the phenomena presented on the evening of Tuesday, August 1st. On the evening in question there met at the house of Mr. John Corner, West Holborn, South Shields, eleven members of the circle including the medium. Every one appeared to be in good spirits, on kind and friendly terms with each other, which afforded, I believe, better conditions to our dear spirit friends. I myself prepared the cabinet, as I usually do, by hanging black drapery to the walls of one corner of the room, fixing an iron rod across, and suspended dark curtains, by rings, to the rod. I placed a musical instrument and bell within the cabinet, also a chair.

After the above arrangements, the medium entered the cabinet and sat upon the chair, while the members seated themselves around. Mr. Lambelle then expressed a desire to be tied, and Mr. Corner thereupon produced some strong twine and made his arms secure to the chair. The tying was pronounced satisfactory by the circle. I then closed the curtains, and upon the light being extinguished all hands were joined. Scarcely had a minute elapsed before the musical instrument was sounded, as if in the act of being drawn out and forced back, with several of the keys pressed. It was then thrust from the cabinet, and fell upon the floor. The bell next commenced to ring, and upon our singing a hymn kept correct time to the tune, and eventually was thrown from the cabinet into the circle. The now well-known spirit "Chico" controlled the medium, and kindly inquired after the members of the circle. He then relinquished control, and for about forty minutes nothing of any moment occurred, but it was the general impression that "Chico," or some other kind friend, was endeavouring to materialise. "Chico" then assumed control for the second time, and bade us "Good-night." Before leaving he was asked if "John King" was present. He replied, No, but if we wished, he would make him acquainted that his presence was desired. We thanked him, said we would like "John" to call for a few minutes, and he then left.

In a very short time "John King" announced himself through Mr. Lambelle, and when informed that we should be pleased to see some lights, replied, "I will do my best for you." Instantly lights were seen through the curtains, and they became so brilliant as to illuminate the ceiling, confined to the cabinet. A large light came from the cabinet several times and touched the sitters, and in some instances actually left part of the light adhering to the hand of the party touched. Mr. Elliott put forth his hand, the light touched it, and the whole of his hand remained illuminated for some time, which presented a pleasing appearance. Mr. Corner, who sat next the cabinet, felt a hand patting him, and shortly after two hands were felt. Mr. Norris felt the same, and so much force was used as to nearly pull him from his seat. A very large light then appeared, and as it increased in brightness, a hand was observed, as it were, within the light, and as though lights were issuing from the fingers. Everyone then manifested a desire to feel the hand, but the spirit said he was afraid he had not power sufficient to enable him to go round the circle, but if one at a time would advance a little towards the cabinet, he would endeavour to gratify us all. Each one in turn then advanced a step or so, I may say with safety, to about two feet and a half from the curtains, and grasped the hand, which I need hardly tell you was a pleasing ceremony. During the time of hand-shaking between spirit and sitters the materialised hand was not illuminated, but when the last had shaken hands, the luminous hand again appeared a little from the curtains. Those nearest were alone able to see the hand, some further away could only distinguish the brilliant light. Several smaller lights appeared at the same time. The lights gradually died out, and this concluded one of the most interesting and instructive seances of the kind that the "Excelsior Circle" has ever had.

In conclusion, I may say that upon the gas being lit, Mr. Lambelle was found as securely tied as at the commencement. I forgot to add, that during the time the hands were materialised, the curtains were shaken violently, which caused a refreshing wind, as the room, being all closed up, was very warm. I believe this is only the second time Mr. Lambelle has been tied at these seances, although it has always been his wish to be made secure. We prefer sitting with full confidence in the integrity of the medium and spirits, the medium untied, believing better phenomena to be the result. I am aware that tests are a necessary condition with sceptics, and the medium having been securely tied on this occasion, I place this at your disposal to publish, if you so feel disposed. For myself I can only say I can place my life at stake upon the integrity and honesty of Mr. W. H. Lambelle. He is incapable of deception in the fullest meaning of the word. He has truly a remarkable organisation, and a noble band of spirit-guides, and with "Cromwell" at the head, if he is spared, will yet revolutionise England, and do a mighty work. I shall shortly have to call your attention to the intellectual part of Mr. Lambelle's mediumship—to the glorious and sublime teachings from our dear spirit-friends. With best wishes to yourself and for the Cause at large, allow me to remain,—Yours in truth,

South Shields, August 5.

T. M. BURNARDS, Secretary
(Excelsior Circle).

We have much pleasure in stating that Mr. F. Wilson will give a comprehensive lecture, at the Marylebone Institution, on Tuesday next, at 8.30, on "Symbolism in Numbers," with illustrative diagrams.

SPIRITUALISTS' CONFERENCE AT OSSETT.—To the Editor,—Dear Sir,—Will you kindly insert this letter for the purpose of inviting the friends from Batley Carr, Dewsbury, Morley, Wakefield, Beeston, Castleford, Churwell, Heckmondwike, Leeds, and the neighbourhood of Ossett to attend a Conference and Experience and Tea-meeting in the Spiritual Institute, Queen Street, Ossett, on Sunday, August 13, at 10 o'clock in the morning. Experience meeting will be held at 2.30 in the afternoon. The object of the Conference is to consider the promotion of Spiritualism in the district. At 6 in the evening Mr. J. J. Morse, of London, will deliver a trance-address under spirit control. Tea will be provided on Saturday, August 12, at 4.30; tickets 1s. each. It is earnestly requested that as many friends as possible will make it convenient to attend, as it is desirable to be closer united in the common work than at present is the case. On Sunday, August 13, tea will be provided at 6d. each for friends coming from a distance.—On behalf of the friends, CHARLES HALLOATH, Aug 8.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear at an early date.

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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 11, 1876.

PHENOMENA IN THE LIGHT.

A correspondent who read the article by "M.A. (Oxon.);" in our last issue, at once suggested to us the propriety of Spiritualists collecting a sum of money, putting it into the hands of "M.A. (Oxon.);" to enable him to extend free invitations to the men of science to attend Dr. Slade's seances. We observe that the same proposal has been made elsewhere. It is a good one, and a few pounds could not be better spent than in that direction. Dr. Slade has staggered all scientific men who have sat with him, and the conquest would be certain if they could only be induced to attend his sittings.

Our anticipation has come true; the physical phenomena are coming to the front everywhere. Dr. Monck's seances seem to be something extraordinary. He will be in London soon for a few days. At South Shields an amateur circle has had grand results in the light. These examples must surely prove instructive to the "mouse-trap" investigators, and cause them to put up their machinery and resort to common sense.

Mediums would do well to know their "best gift," and "earnestly covet" its full development. Mediums who run from pillar to post, and trifle away their power in informal, crowded sittings, with healing, speaking, and physical mediumship, cannot expect to rise to such a high mark as the medium who husbands his resources and puts them to the best use. The experience of some may appear to contradict us, but these would, perhaps, do well to keep our remarks before them.

THE FIFTIETH BIRTHDAY OF A. J. DAVIS.

At Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening, at 7 o'clock, Mr. J. Burns will deliver a discourse on the "Life and Life-work of Andrew Jackson Davis." The lecturer earnestly solicits the attendance of all Spiritualists in the London District who can be present, that the greatest respect may be shown to the veteran whose merits are to be expiated on. The contributions made at the close will be handed over, without any deduction for expenses, to the Andrew Jackson Davis Testimonial Fund. Those sympathisers who are unable to attend Doughty Hall on Sunday evening, and also provincial Spiritualists, may forward a contribution to aid the amount of the collection. Address—J. Burns, Spiritual Institution, Southampton Row, London, W.C.

THE TESTIMONIAL TO A. J. DAVIS.

Mr. Burns.—Dear Sir,—I feel that I should be recreant to duty if I allowed the opportunity to go by of contributing, according to my means, towards the fund that is being raised to our esteemed brother A. J. Davis, to whom I feel myself more indebted for the knowledge of spiritual truths by the perusal of his writings (especially "The Great Harmonia") than any other spiritual literature with which I am acquainted. At present I possess only a small number of the many grand books which have been given to the world through his instrumentality, but hope to get the remainder in a little time, and my earnest wish is that he may long be spared in this life to continue the great and good work to which he has so disinterestedly devoted himself. I enclose 10s. herewith, and trust that you will, ere long, have a handsome sum to forward.—Believe me, dear Sir, yours fraternally, W. CLARKSON.
Selby, June 24.

ILLNESS OF MRS. GUPPY-VOLCKMAN.

Mrs. Guppy-Volckman has been detained in town by a serious attack of rheumatic fever, which, following upon a condition of much prostration, has caused great anxiety to her friends. In answer to many inquiries, we are able to state that the fever has greatly abated, and hopes of a speedy recovery are entertained.

"THE MAN OF THE FUTURE."

BY ALEXANDER CALDER.

We have a small parcel of this work on hand, which we are prepared to sell at a sacrifice. It was published at 9s.; we offer it at 5s. Post free, 5s. 6d. Remit P.O.O. to J. Burns, 15, Southampton Row, London, W.C.

CASES OF HEALING.

To the Editor,—Dear Sir,—Please allow me to solicit your kind permission to inform, through the columns of your most valuable journal, the public in general and parents especially, that Miss Chandos saved my child in a severe attack of illness from an almost certain death, the Doctor having given the case up as an entirely hopeless one.

Not wishing to intrude too much on your space, I will confine myself to Miss Chandos, thanking her most sincerely for her immediate and successful attendance, and also to you for the kind insertion of these few lines.—I am, dear Sir, most respectfully yours, EDWARD GRAY.
31, Cleveland Street, August, 1876.

Mrs. BERRY'S HEALING POWER.—To encourage all to make some attempt to benefit their suffering brothers and sisters we often notice cases of healing by touch performed by ladies and gentlemen who do not make a profession of it. Mrs. Berry does much in this useful way. Mrs. Anna Maria Hall, in a letter to that lady, says:—"My dear friend still feels the marvellous good you did her rheumatism, for which we are both grateful." This note was in allusion to the effect of some manipulations which Mrs. Berry had made on this suffering friend.

SPIRITUALISM ON THE SECULAR PLATFORM AT HALIFAX.

On Sunday, August 13, Mr. A. D. Wilson, of Keighley, will deliver a lecture in the Secularist's Hall, New Bank, Halifax: subject, "Spiritualism in Harmony with Reason, Science, and Experience." A few weeks ago Mrs. Law gave a lecture in the same place on "Spiritualism Tested by Reason, Science, and Experience." Her flippant, unscientific platitudes aroused Mr. Wilson, who was present. At the close he went on the platform, and pointed out her mis-statements and misquotations, to the astonishment of the audience. The chairman said that the platform was at his disposal on some Sunday evening, and hence the lecture now announced, which will take place at six o'clock in the evening. In the afternoon, Mr. Wilson will lecture on "The Old and the New."

SPIRITUALISM IN LEEDS.

Dear Sir,—Spiritualism in Leeds is at rather a low ebb, but exertions are being made for obtaining personal information, and also for bringing the subject before the public. On the 4th inst. we had a flying visit from Mr. E. Bullock, junior, on the invitation of Mr. J. Eddison, at whose house the seance took place. About twenty persons were assembled together, and perfect harmony existed. The dark seance was productive of the usual phenomena with the musical instruments, spirit-lights, &c., two or three of the company being specially favoured. An impromptu cabinet was formed of the adjoining room, the medium thoroughly searched, and the materialised form of "Daniel Watts" (though not the full figure) and various spirit hands were frequently shown. The whole seance gave great satisfaction to all, and the medium and his mother, who accompanied him, left Leeds with the best wishes and hopes of a future meeting. We are expecting a visit from Dr. Monck shortly.—Yours truly, WILLIAM E. STOUT.
Leeds, August 7.

Mrs. WOODFORD, being about to visit Teignmouth, will not hold seances until after her return, of which due notice will be given.

TORQUAY.—Mr. Willie Eglinton has had good success at Torquay. His address is 7, Cary Parade.

MR. E. BULLOCK AGAIN AT LEEDS.—On Saturday and Sunday, Aug. 19 and 20, Mr. E. Bullock will give two public seances at 42, Chetwynd Terrace, Meadow Road, Leeds. The tickets, 2s. 6d. each, may be had of Mr. Eddison, 42, Chetwynd Terrace, or Mr. Stout, 27, Cavendish St. The seance will take place at 8 o'clock each evening. As the number admitted will be strictly limited to ensure conditions, it will be indispensable that those who wish to attend apply for tickets in advance.

BIRMINGHAM.—Notice to Spiritualists and Friends.—A special circle will be held at the Spiritualist Meeting-room of Mr. Perks, 312, Bridge Street West, on Monday, August 14, at half-past 7 o'clock. Tickets 1s. each. It is hoped that there will be a full attendance, as the proceeds are to assist in paying the expenses of the Meeting-Room. Mr. Perks has been almost ruined by his ill-health, and yet he is the only person in Birmingham who keeps an open door for Spiritualism all the year round. Send him a few stamps if you cannot attend.

OSSETT.—Miss Longbottom visited us on Sunday last. In the afternoon the spirits got a good control of the young lady, for a most excellent discourse was delivered to a crowded audience. The subject, "Is God a personal being?" chosen by the meeting, was well argued out to the effect that to understand our own nature would be far better than to speculate on a personal God, the spirit observing that "the pure in heart shall see God." The controlling spirit gave the audience choice to bring a subject with them in the evening. There were two offered. The one selected was "Science v. Religion." It was argued that science and religion went hand-in-hand together, and the spirit showed that they were little twin brothers inseparable, and will become more closely united in the future. At the close of the lecture, questions were invited. The answers were so to the point that the audience could scarcely restrain their enthusiasm. Altogether we had a good time of it.

MRS. BURKE'S HEALING GIFTS.

I come, albeit tardily, to fulfil a duty to Mrs. Burke, and should much reproach myself for the tardiness were it not, as is now well known, that for many months past I have been labouring to place Mrs. Burke in a position that would enable her to successfully employ her many eminent abilities in the Spiritual Movement.

Last autumn I received a letter from Dr. Charles Main, of Boston, U.S.A., who was at the time in Spain on his continental tour, in which were the following remarks:—

There is among you in London a lady—Mrs. Burke—who has a marvellous endowment of healing power, combined with high intellectual and spiritual refinement. Her spiritual surroundings are so pure and lofty that those who come within her sphere will receive the most beneficent influences, while her healing power on those at a distance will be equally remarkable. She is a chosen one of the spirit-world to accomplish great purposes in this direction. See to it that she is not overlooked.

Now, Dr. Main had only once seen Mrs. Burke, viz., on the occasion of her lecture at Doughty Hall, and had no opportunity before his departure for the Continent of ascertaining her capabilities as a healer. The foregoing communication, therefore, was in no way the offspring of any preconceived opinion of his, but purely a spirit-revelation for a definite purpose.

On Dr. Main's return to this country, he had, under spirit-direction, several interviews with Mrs. Burke at the Spiritual Institution, on which occasions it may be said that she received at his hands the baptism of healing. And to myself was committed the office of giving practical effect to the wishes of these spirit-guides, by arranging for her more prominent introduction to the public in that capacity. Mrs. Burke's domestic and other circumstances, however, interfered with this for some time. Meanwhile, as much to our astonishment as gratification, came the following spontaneous card from Mrs. Tappan, when on the point of her departure for America, and which appeared in the MEDIUM, No. 287, for October 1, 1875:—

I take great pleasure in calling the attention of the Spiritualists in London and vicinity to the healing powers possessed by my friend Mrs. Burke, upon whom, through the mediumship of Brother Slater, this gift has been bestowed, under the wise ministrations of "Dr. Rush" and his kindred band of healing spirits. I am sure sister Spiritualists will feel grateful to know of one who in every sense is a lady, an earnest and devoted Spiritualist, and I feel certain she possesses healing powers of no ordinary kind. "There are diversities of gifts, but the same spirit."

CORA L. V. TAPPAN.

Now that the Home for Spiritualists is an accomplished fact, and Mrs. Burke has the superintendence thereof, the sphere is provided in which her gift can be exercised. Among the objects of that spiritual centre is the promotion of the healing movement, and without interfering in any way with her duties to the Home, Mrs. Burke can now devote herself to that work. Indeed, were our spirit-friends reproachful, it might almost be said that at the first seance held there they gave a soft rebuke that her excellent gifts had been so long held in abeyance. "Can one so slim have such great power?" modestly asked Mrs. Burke. The spirit's answer was: "Those who understand these things as we do can see in every line of your body the true healer." Similar sentiments were forcibly and unanimously expressed by Mrs. Burke's medical guides, who seem by no means contented with the inactivity to which they have been committed by their medium's circumstances.

The experience of very many in the flesh confirms these spirit-sentiments, for at Dr. Mack's consulting rooms, and in her own occasional private practice, as well as with magnetised paper, there are not a few who gratefully echo them. And I will add my own testimony thereto. It only remains for our suffering friends to avail themselves of Mrs. Burke's powers. In doing so they will have the advantage of being advised by one who has made medical matters a study, backed by much practical experience, especially in the ailments of her own sex.

To know how to keep well is better than having to be cured when ill. It forms, I believe, part of Mrs. Burke's plans to give illustrated drawing-room lecture-lessons on physiology and the laws of the human body to ladies, the importance of which can scarcely be over-estimated, and I have no doubt that these lectures will be extensively patronised by those who value knowledge as the foundation of substantial progress.

R. LINTON.

* The foregoing was written for publication before I left England, but the pressing exigencies in establishing the Home for Spiritualists induced Mrs. Burke to prevail upon me to withhold it for a time.

R. L.

THE PROGRESSIVE COLLEGE, GRASMERE.

We met a gentleman at Rochdale who has two boys with Mr. Harrison, and speaks in the highest terms of the Progressive College in every respect. Everything is done for the pupils that could be desired, but the central advantage is the genial control of the Principal, Mr. P. R. Harrison, who is so kind to the boys, and the very reverse of the frightful notion sometimes entertained by the young of schoolmasters. He is now in London and will be glad to pay a visit to parents who have boys requiring a sound education and the careful attentions of a home. The term commences in September.

MISS LOTTIE FOWLER does not now give sittings for 10s. 6d. The full fee of 21s. is expected from all sitters. She does not visit, but requires all sitters to come to her rooms. No appointments are made; sitters must take their chance of her being disengaged.

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THE LANCASHIRE PIC-NIC AND CONFERENCE.

The authority left in the hands of the Executive at the Manchester Conference to call a pic-nic during the quarter, was put into effect on Saturday last, the day on which the Executive concluded its term of office. It was a fitting conclusion to the work of the summer season, and the general nature of the gathering gave it a degree of importance, in keeping with the fact that it was held at the close of the first year's operations of the Conference Committee system in Lancashire.

The place selected was Hollingworth Lake, about three miles to the east of Rochdale, a favourite resort of holiday-makers in the places between Leeds and Manchester. It occupies one of the many basins formed by the hilly nature of the country, Blackstone Edge, the summit of the lofty ridge which divides Lancashire from Yorkshire, being only a few miles distant to the east. The lake is said to be of artificial formation, constructed to supply water for the canal. At this season of the year the water is low, but a visitor assured us that the abyss was by no means exhausted, adding that it was "as deep as a church." On the side nearest the railway are extensive pleasuring establishments, with brass bands continuously playing. On the opposite side are pleasure grounds nicely laid out. A couple of little steamboats plied continually from side to side during the day. There were vast crowds of visitors at that part of the lake, as it had been advertised that some female swimmers would disport themselves in the placid bosom of the waters. Of these things we have no personal knowledge, our presence being required in more congenial associations.

Hollingworth Lake is three miles in circumference, and gives opportunity for the gratification of a great variety of taste. At the upper end, on a gentle eminence, stands Bib Knowle Farm, and from the top of the house on Saturday floated Mrs. Sutcliffe's white flag, which was the signal for the spiritual pilgrims, and right loyally did they regard it. Leaving the usual amusements to those who had come to participate therein, the Spiritualists, to the number of about 150, sought the higher ground round the farm, and entered into hearty conversation. This sweet converse seemed to be much more enjoyable to them than any other kind of entertainment. The accommodation for tea being limited, the process of serving it was rather tedious, which afforded a favourable opportunity for groups to become acquainted, and retire to the little oak wood on the hill, or seek for blueberries on the moor beyond. After tea a group was formed, which attracted all by the sounds of vocal music which proceeded therefrom. Mrs. Butterfield was controlled, spoke an invocation, and gave an address. Mr. Burns was speaking, when a heavy shower caused all to seek shelter in the barn, where, packed closely together, the company would have more trance-speaking. Miss Hall, of Manchester, and Miss Longbottom, of Halifax, delivered addresses, which, notwithstanding the difficulties of the situation, gave great satisfaction. Soon the friends who had long distances to go took their leave, and little groups sought circuitous and pleasant routes to the railway station. The trains were inordinately crowded with rather unceremonious pleasure-seekers, which was perhaps the most disagreeable feature of the day.

There was a good muster of Yorkshire friends. Miss Longbottom and the Culpans party represented Halifax. It was the first time of our meeting with Miss Longbottom. She is a finely organized lady, and the whole district is loud in her praise as a trance speaker. We hope to see her in London soon. There were also parties from Sowerby Bridge and Batley Carr. From the other direction there were Mr. Lithgow and party, Hayfield and the Macclesfield friends. The gathering embraced the most active workers from a considerable area of country.

THE ROCHESTER CONFERENCE.

The Rochdale Spiritualists have secured the use of a very nice hall, newly erected over some shops in Regent Street, on the outskirts of the town. It is well seated and supplied with convenient ante-rooms. A more eligible place for a conference of the kind could not have been imagined.

The fifth quarterly Conference of the Lancashire District Spiritualists was held in that hall on Sunday last. The late arrival of the trains somewhat delayed the first session, and not till the afternoon did anything like the full number of visitors arrive.

Mr. W. Johnson, of Hyde, was called to the chair. After a hymn was sung, he called on the general secretary to read the report and balance sheet.

Mr. Sutcliffe on rising referred to the financial statement in the MEDIUM, which had been placed in the hands of all interested. He said a vast deal of work had been done at a trifling cost in

deficiency. The loss on the quarter's operations was only £1 14s. 2½d. He submitted the report to the Conference. This was spoken to and passed without one critical remark.

ELECTION OF COMMITTEE AND OFFICERS.

On the motion to elect a general secretary for the Conference Committee to serve during the ensuing quarter, Mr. Sutcliffe rose and said, that as he had served for one year, he considered that he was ineligible for re-election. His extensive relations to the commercial world made it imperative that he should be released for the present. He would still continue to take as much interest in the work as hitherto.

Several gentlemen were proposed as general secretary, when Mr. Rogers said that out of compliment to Mr. Sutcliffe, for the high esteem in which they held him for his integrity and services, they ought, as a Conference, to again propose him as general secretary. This proposition was received with great enthusiasm, and seconded by Mr. Johnson.

Mr. Sutcliffe thanked the Conference for the compliment, but firmly declined the honour that was sought to be conferred on him. He said a man of intelligence, courage, and warm enthusiasm, was required for such a work.

Mr. E. Wood proposed Mr. W. Johnson for the office, which was promptly seconded and supported, but Mr. Johnson declined emphatically, stating that he was engaged in so many movements that it would be an injury to the Cause to have his time occupied with these details.

Mr. Kershaw thought Mr. Parsons had co-operated so well with Mr. Sutcliffe that a more suitable general secretary could not be found. The Conference saw the wisdom of this proposal, and lost no time in consigning to Mr. Parsons the portfolio of general secretary.

Mr. T. Langley, of Rochdale, was elected assistant-secretary, that gentleman expressing the pleasure which it afforded him to work with Mr. Parsons. Mr. York was elected as an assistant-secretary for the Hyde district, and Mr. John Hartley retained his post of secretary of the £500 Guarantee Fund.

Mr. Singleton was re-elected to the important office of treasurer. Mr. Sutcliffe complimented him on the accommodation he had afforded in advancing means for important operations when the funds were in arrears.

ELECTION OF REPRESENTATIVES.

The Chairman observed that it had been proposed that societies in the various towns elect one or more representatives, and save the Conference the trouble of doing so. This had not been acted upon, as it was felt that the representation should be of the widest possible kind, and that circles and individual Spiritualists outside of societies should be equally represented with those who might be members of local organisations.

After the elections had been gone through, the list stood as follows, as supplied to us by the general secretary:—

COMMITTEE AND OFFICERS ELECTED AT THE FIFTH QUARTERLY CONFERENCE OF THE LANCASHIRE DISTRICT SPIRITUALISTS.

General Secretary: Mr. Charles Parsons, Rochdale.

Assistant Secretaries: Mr. Thomas Langley, Rochdale; Mr. John Hartley, Hyde.

Treasurer: Mr. Singleton.

GENERAL COMMITTEE (*Corresponding Members):—

Oldham: Mr. Drinkwater, Mr. Schofield, Mr. Smith, Mr. Taft, Mr. Harrison, Mr. J. Wood.*

Manchester: Mr. Hesketh,* Mr. Kelsall, Mr. Aitkin, Mr. Campion, Mr. Paris.

Salford: Mr. Chiswell,* Mr. Hall, Mr. R. Buxton, Mr. Procter.

Alderley Edge: Mr. J. Rogers,* Mr. Russell.

Bolton: Mr. Hargreaves,* Mr. Thomas Parkinson, Mr. Ashbury, Mr. Ormerod, Mr. Tootle.

Macclesfield: Mr. Hammond, Mr. Geo. Rogers.*

Bury: Mr. Singleton, Mr. Shepherd,* Mr. Holt, Mr. J. Howard.

Hyde, Newton, and Dukinfield: Mr. Hartley, Mr. York,* Mr. Jackson, Mr. Hough.

Rochdale: Mr. Greenless, Mr. Langley,* Mr. Salisbury, Mr. Dearden, Mr. Sutcliffe, Mr. Mathews, Mr. Elliott, Mr. Taylor.

Leigh: Mr. Furner,* Mr. Ward, Mr. Halliwell, Mr. Crompton.

Blackburn: Mr. Robinson, Mr. Walsh,* Mr. Smith, Mr. Pemberton, Mr. Sharples.

Burnley: Dr. Brown,* Mrs. Birrell, Mr. Hargreaves.

Congleton: Mr. Beecroft, Mr. Joseph Rogers.*

New Mills, Hayfield, and Whaley Bridge: Mr. Lithgow, Mr. Jackson, Mr. King.

Hollingwood and Newton Heath: Mr. Glossop, Mr. Robinson,* Mr. Booth.

Shaw: Mr. Bottomley,* Mr. Hilton, Mr. Clegg, W. Buckley.

Blackpool: Mr. Walker, Mr. Spencer.

Rawtenstall and Haslingden: Mrs. Porter, Mr. Priestley.

Rishton and Church: Mr. G. Ormerod,* Mr. Smith.

Waterhead Mill: Mr. B. Cox,* Mr. Wild.

Patricroft and Eccles: Mr. Barlow.*

Preston: Mr. E. Foster,* Mr. Toulmin.

Middleton and Rhodes: Mr. Brown.*

Bacup: Mr. Harrison,* Mr. W. H. Lee.

Wigan: Mr. Rigby,* Mr. Saxon.

West Houghton: Mr. P. Brindle.*

NEWSPAPER CORRESPONDENTS.

To watch over the attitude of the newspapers, reply to attacks from correspondents, and defend the cause in the newspapers generally, the following gentlemen were elected to act as correspondents to the newspapers:

Mr. Ogden, Hyde; Mr. Quarmy, Oldham; Mr. Lithgow, Hayfield; Mr. Hartley, Hyde; Dr. Brown, Burnley; Mr. D. Cordingley, Bolton;

Mr. E. Foster, Preston; Mr. J. Ainsworth, Liverpool; Mr. J. Walker, Blackpool; Mr. Samuel Pride, Coniston; Mr. Brown, St. Helen.

EXECUTIVE COMMITTEE.

Mr. Sutcliffe, Rochdale; Mr. Chiswell, Salford; Mr. Salisbury, Rochdale; Mr. Rodgers, Alderley Edge; Mr. Smith, Oldham.

The members of Committee are kindly requested to forward their names and addresses to the General Secretary, Mr. Charles Parsons, Hume Street Mill, Rochdale.

During the elections much discussion arose, which was at times bordering on the acrimonious, but it was best to ventilate it. By the explanations made, the duties of representatives or members of committee were made more apparent. It was made to appear that any local member of general committee was not to remain in a passive state, awaiting the instructions of the general secretary, but to look around, see how the Cause could be helped, and lay his plans before the Executive, who would render all the assistance in their power. All the representatives of the Conference in any town would be expected to attend to the meetings appointed by the Executive in that town. The fact of a man being a representative of that Conference did not debar him from engaging himself in any other work for the promotion of Spiritualism which he saw fit to promote the Cause.

It had also been reported by some malicious person that the general secretary had been getting rich out of Spiritualism. This was warmly repelled by the whole Conference, and a vote of thanks to Mr. Sutcliffe, and confidence in him as a faithful Spiritualist and trustworthy man was passed unanimously.

A lady rose and said that Mr. Sutcliffe had said he had made money since he was a Spiritualist.

Mr. Sutcliffe replied that he did not wish to make known what his work in Spiritualism cost him, but to meet the statements that had been referred to that day, he could show that Spiritualism during the year had cost him £10. He owed all he possessed to Spiritualism. It had corrected his habits and put him on the right road in life. First he was a Spiritualist, then a teetotaller, and if he said he had acquired aught since he had taken up this truth, it was in gratitude to the means which had led him to whatever he possessed, if he had anything.

We report this incident as it is due to Mr. Sutcliffe to set him right with his enemies, and his case is a valuable testimony as to the good of Spiritualism. The Spiritualists at the Rochdale Conference felt it to be their duty to stand together as one man, a sentiment in which we heartily join.

A vote of thanks was accorded to Mr. Mahoney, of Birmingham, for the able manner in which he had defended Spiritualism at Leigh.

EXPERIENCE MEETING IN THE AFTERNOON.

In the afternoon a meeting was held, at which it was intended that the visitors from the various districts should relate their various experiences. There was a good attendance, better even than in the evening. Mr. Johnson, of Hyde, occupied the chair. After the singing of Longfellow's "Psalm of Life,"

The Chairman said that the best thing to do would be to complete the business left undone at the morning meeting, namely, to decide where the next Conference should be held. Bolton, Oldham, Leigh, and Ashton were then severally proposed, and the voting resulted in favour of Oldham, at which hitherto no conference has been held. The Chairman then introduced the afternoon's business, saying that they who had been longer connected with the movement desired to work it up to a higher standard. There were two kinds of Spiritualism; the one connected with physical or material manifestations, and the other which devoted itself to something higher than everyday existence—a higher platform of thought which sought to make better men, a better life in every respect than they saw in the examples around them. They proposed to bring to every man a positive proof of immortality; and this was done by the phenomena of Spiritualism. He was himself convinced of the immortality of the soul by and through Spiritualism, previously to which he had not believed in an after-life or God. He briefly sketched out the first steps he took in spiritual knowledge, obtaining satisfactory evidence of spirit-power even when sitting alone; indeed not until then. In conclusion, he remarked, that unless Spiritualists were prepared to submit to obloquy, it was of no use for them to join the movement, or become mediums, for they would do it more harm than good.

Mr. J. Burns, at the request of the Chairman, said a few words. After referring to the recent meetings at Ashton and Staleybridge, and the poor attendance thereat, he said that he thought a good plan to draw audiences would be to issue small cards to persons, as a kind of personal invitation. One live man—if only a 'prentice hand—was better than a host of placards; one man giving out small tickets, with a personal invitation, was worth many broad-sheets. If they ceased to work the movement on the voluntary principle, they would get into the way of the churches. What was wanted was to make everyone an apostle.

Mr. Kelsall, of Manchester, in a characteristic speech, related his experiences in mesmerism and Spiritualism, and told the audience that if they adopted Spiritualism, they would soon find that they would need neither doctors nor parsons, for they could have preachers out of their own homes, and could act as doctors by the "laying on of hands." The early Christians enjoyed this power, but now the gifts of the spirit were ignored and done away with.

Mr. Fitton, of Oldham, said that, from investigations in his own family, he had proved the truth of Spiritualism. He confirmed Mr. Kelsall, and said that he found his parson in his wife, and his doctor in his family. He now lived, as it were, in a new world, and the fear of death had flown away.

Mr. Smith, of Oldham, said that there were clearly two powers or forces at work, and we could take advantage of either. If a man said there was no devil in Spiritualism, he should contradict this, but say there was much good in it. If men lived good lives, they would be surrounded by good influences; and if they lived improper lives, they would have evil influences, which would crush them lower and lower.

Dr. Brown, of Burnley, having addressed the meeting, Mr. Parsons, of Rochdale, described an extraordinary seance he had with Dr. Brown. He had enjoyed life much more since he became a Spiritualist.

Mr. Kershaw, of Oldham, said that, as a Wesleyan who had read Wesley's writings, he did not need much convincing of the power of spirits to manifest themselves. At one time, however, he got into a low, desponding way, and did not recover until he began to read the MEDIUM, and had formed a circle. He at first sat a month with some friends, but with no result. On sitting with his own family, he found one of them mediumistic, and since then his views had been clearer. He asked himself why he should keep the knowledge in his own house; and not being able to answer this, he had spread it so that there were now 2,000 Spiritualists in Oldham, and the movement was not yet five years old. It taught equality, and not tyranny; if a man was low, it lifted him up. Before he became a Spiritualist, he hated the sight of an atheist, thinking such a man should be put out of existence, but now he could give everyone the right-hand of fellowship. If he lost his belief in Spiritualism, nothing could give him comfort.

Mr. Bottomley, of Shaw, said the great opponents to Spiritualism were Atheists, Materialists, and strict orthodox Christians, but Spiritualism alone could satisfactorily prove the immortality of the soul. He gave several striking instances of spiritualistic phenomena.

Mr. T. Salisbury, of Rochdale, spoke of the higher notions he now had of God to what he had when a Sunday-school teacher, when he was hard pressed to reconcile the doctrines of eternal torment with those of God's mercy. He described a seance of remarkable power, which had puzzled an electrician, as nothing known would account for the phenomena.

Mr. Sutcliffe, of Rochdale, related the progress of Spiritualism in Rochdale, and the introduction of mediums to gentlemen occupying the highest social positions in the town, and to about 150 hard-headed sceptics. Spiritualism had been to him, and would be to others, of the greatest consolation.

A vote of sympathy was moved by Mr. Kershaw with Mrs. Scattergood, who had recently gone to America to meet her husband, only to find him departed to the spirit-land. It was warmly supported, and the Secretary to the Conference was directed to write to Mrs. Scattergood a letter of condolence and sympathy.

The proceedings closed with the Benediction.

Mr. Burns's lecture in the evening was not very fully attended, as many of the visitors had to leave for their distant homes. We will give a full report of the lecture in our next issue.

A SUCCESSFUL CIRCLE OF INVESTIGATION.

To the Editor.—Dear Sir,—We commenced a small circle of four sitters on the 7th of April last, for the purpose of investigating Spiritualism. We sat on Monday and Friday nights, till the 24th of April, when the table was controlled by two spirits calling themselves "Charles Sinclair" and "Alexander Dean," the latter informing us by raps that he, when on earth, had dwelt in the same house in which we sat. On our making inquiry, we found this statement to be perfectly correct, though at the time unknown to any of the sitters. A fortnight afterwards, one of the sitters was controlled by the last-named spirit, who stated that there was a band of spirits who wished to communicate with us. We have since that time had many wonderful manifestations of spirit-power, such as the guitar being played upon in broad daylight at a distance of five or six feet from any of the sitters. The table, a rectangular one, four feet by two feet, being lifted from the floor with one of our sitters extended upon it (whom, we were told, was the medium for physical manifestations), to the height of nine or ten inches.

Another time, on a Sunday afternoon, in full daylight, three of the circle being present, of whom two were on the table and the other sitting with his elbows upon it, the table was lifted into the air, and retained there, whilst he who was sitting on the chair placed pieces of wood under it, to satisfy himself and the other sitters. Again, we have had spirit-lights on one occasion; and one of the sitters, being clairvoyant, has had the pleasure of seeing the spirits at work and describing their appearance to the circle.

We have all of us felt spirit-hands touching us distinctly, and once the trance-medium was controlled by a spirit calling himself "Daniel Watts," at which time an arm was seen to extend above the top of the cabinet, at a distance of nearly three feet from the medium.

Frequently articles have been brought from various parts of the room and placed upon the table without human contact. The tambourine, bell, and Tyrolean musical box have also been played upon above, below, and around us. As for the teachings and prayers of the different controls, they have truly astonished as well as instructed us, using really good and sublime language.

We have sent this small sketch to you for the twofold purpose of encouraging small circles to investigate, with patience and perseverance, and to obtain the advice of the more experienced, as, being at present but tyros in Spiritualism and its more advanced teachings, we shall be extremely thankful for any information bearing on the subject.

Your paper having been such a valuable boon to us, encourages us to ask you to insert this, if you can find room for it, in its useful columns.

A. BUSHBY, Secretary.
STEPHEN BATEY.
ELIZABETH GRENET.
FREDERICK GRENET.

South Shields, 1st August, 1876.

GOOD NEWS FROM LEICESTER.

To the Editor.—Dear Sir,—Sunday, the 30th of July, was what you may term a red letter day with the Spiritualists of Leicester, that will not very soon be forgotten. The reason I have for saying this is, that we made our first attempt at open-air services, and I must say it was a decided success. We had arranged previously to hold a picnic party in the vicinity of Woodhouse Eaves, that delightful spot where you can read so grandly the handiwork of nature and nature's God. Sunday morning came with as bright prospects of a fine day as we could possibly have expected, the sun pouring forth its rays overhead, and a nice sharp wind blowing as if to break the heat of the sun. At half past eight the company began to make their appearance. All appeared to have put on their best faces, so as not to be behind with the weather, and all seemed

to be in exuberant spirits. At nine o'clock all our friends had arrived, and we started punctually at the time appointed. Our drive lay through some of the nicest scenery that Leicestershire can boast of; first under the wide canopy of heaven, and all at once as it were, shutting out the bright sunlight and plunging beneath the shading trees that formed one grand arch overhead. On our way we called at Quorndon to greet a spiritual friend there, one that I may gladly say has the interest of the Cause at heart. Arrived at Woodhouse Eaves, we put up our horses, and began to think about the inner man. After supplying the machines, as it were, that we have to work with, we had a ramble over the rocks and among the ferns for about three quarters of an hour, and then returned to the service. Our Quorndon friend was voted to the chair for the occasion. We had an address from one of our controls, on "vegetarianism," but some of us think that to be a vegetarian you must be trained for that purpose. After this address, we appeared to be at a standstill for controls, so our worthy chairman gave us a lecture, in the course of which he made a great many quotations from Scripture, showing the relationship of a greater part of the Bible and Spiritualism. The afternoon service was not so much of a success as the evening, although we got on very well, considering it was our first attempt at open-air controls. The evening service was a decided success, owing partly to there being a great many strangers present, and partly to having two grand controls. They each of them made the finest speeches our friends had ever heard. It appeared to us they had mustered all their reasoning abilities, all their strength and energy for the occasion; they made the facts of a future existence beyond this life, and, of the possibility of the spirit's return to the sphere in which it had spent its days in the body, so plain, that for any stranger to run away with any erroneous ideas as regards the glorious phenomena of Spiritualism would have been an impossibility. More pointed facts and remarks, could not, I really believe, have been put together by the most learned scholar that ever lived. The last control having finished his lecture, he invited any of the strangers to put questions to him to answer, but no one seeming to have confidence sufficient to ask questions after such plain facts had been given them, we concluded by singing the Doxology, the company seeming very well satisfied. I feel certain that our first attempt at anything of the kind will not be a failure, as we have every reason to believe that the "bread we have cast on the waters will be seen after many days." In conclusion I wish to say, that should there be any mediums passing through Leicester at any time, we shall be very happy to see them at our rooms in Silver Street—Sunday morning for developing, at 10.30; evening at 6.30, for trance addresses; Thursday evening for development. Hoping the time is not very far distant when we shall be able to send you accounts of meetings more valuable than this one; but this one is not to be laughed at, as I think it is a step further on in the grand march of progression.—I am, yours truly,
W. J. CATTELL, Secretary.

155, Syston Street, August 6th.

SYMBOLISM OF COLOURS.

When writing on colour it did not occur to me that Lord Bacon has an essay on "The Colours of Good and Evil," and we also refer to ignorance as darkness, and speak of the light of the understanding. Bacon speaks of daylight as the absolute truth, free from any colouring from the feelings and any human qualifications. We symbolise death again as black and darkness, but on the death of a young maiden, the Catholics cover the lower part of the house with white cloth—white being emblematical of purity, and the "virgin" colours are blue and white, the blue representing her heavenly nature and the white her purity. The three colours of the French flag represent liberty, equality, and fraternity—the red, blue, and white—the red liberty, as with the red cap; the blue, as all being equal in the eye of heaven; and the white represents fraternity or union, as all the colours blend in unity. The yellow represents jealousy, being the devil's colour, he having revolved in heaven on account of his jealousy of the power of God; and the idea of sulphur being the burning substance in hell, from the fact of sulphur being the refuse of burning mountains, and the effect taken for the cause, because sulphur alone is not a very fiercely inflammable substance. The green and yellow "melancholy" of love signifies the youthful jealousy of the affections of the beloved one. When all goes on charmingly, we speak of it as rose-colour; and every nation has its colours, and every guild and society, as well as opposing parties, in the race for superiority. Green represents immaturity or simplicity. Again, writers speak of the special character of any situation as the local colouring. But enough said to signify the extent of the symbolism of colours.

HENRY G. ATKINSON.

Dear Sir,—In a letter with the above heading in last week's MEDIUM, your correspondent Henry G. Atkinson, in objecting to my giving the meaning of isolation to yellow, quotes Shakespeare as saying: "And with a green and yellow melancholy." I think melancholy, as isolation from enjoyment, is justifiably yellow. As, therefore, Shakespeare, H. G. A., and myself are agreed, there is no answer to "Who said it didn't?" But H. G. A. does not exactly see that jealousy is isolation (yellow). To be jealous, you must be jealous of somebody, and that somebody must be doing something to cause the jealousy, and the cause of jealousy is his taking away the love of one you love, leaving you isolated, therefore you are not only isolated, but you look yellow because all the blood has fled to the heart. Let me quote the old lines, that H. G. A. does not know, or he never would have raised his objection:—

"Elizabeth oft was with jealousy yellow;
King James felt dismay at a gunpowder fellow."

I hope, Sir, this is explanation enough without my going over the whole of H. G. A.'s letter and setting him right about the flames of hell, &c. I am much obliged to his referring to hoisting the yellow flag, but he cannot know that the yellow flag is the symbol of isolation, so that no vessel shall approach, as the yellow flag is to indicate sickness of a dangerous nature on board. I hope H. G. A. will, therefore, excuse me for saying that

If he is not colour-blind,
He cannot have a colour mind.

Yours respectfully,
F. WILSON, Comprehensionist.

MR. ADSHEAD'S REPORT OF DR. MONCK AT NOTTINGHAM.

To the Editor.—Sir,—I have always understood that the names of parties, and any incidents of private life brought forward at a private seance, were private property, and were never made public property without the consent of the parties thereto. Any way, it has long been a rule with me, and as yet I fail to see how Mr. Adshead is justified in adopting the opposite course. If he were indiscreet enough to write it, should you not have exercised your editorial power and expurgated the offensive parts? Favour me with your views thereon, Mr. Editor, and oblige.—Yours truly,

"I. V. Y."

[We had no intimation that the seance given by Dr. Monck at Nottingham was in any sense private or confidential. We could discover nothing of a secret, personal, or private nature in the allusion to Mr. Jevons. We think that gentleman, by his conduct as reported, lost all claims to that consideration urged by our correspondent. He was the first to break the condition of honourable confidence by unreasonably declaring the phenomena humbug, and by denying a fact. We think Mr. Adshead did quite right to expose such a breach of etiquette, and it showed him to be a gentleman that he took steps to have that satisfaction which a keen sense of honour demands. It is quite possible that to certain folk in Nottingham a local editor may be a somewhat formidable personage, and we think the cause of Spiritualism in the town would stand much higher if its apostles were a little more of men, and swore allegiance to Spiritualism rather than to the local snobdom. It is only a coward who would essay to commit a ruthless insult on people who had done nothing to offend him, under the covert of secrecy, and that, therefore, his rude act would never be divulged. Had it not been for Mr. Adshead's prompt action, it is quite possible that the affair might have been stealthily ventilated in quite a different form, and that it might have been made a peg on which to hang haughty homilies on the humbug of Spiritualism. Truth and honour can neither be bought nor sold by conventional conditions, and he who accepts an invitation to enter the presence of the spirit-world should be prepared to stand to his duty as a man or bear the consequences. A man who can afford to call other people humbogs can surely answer for his own conduct, even though it be the demerit of attending a seance. In conclusion, we think it little loss to the Cause that such prying Nicodemuses be frightened into the light and open air. They have been too long an out-of-place nuisance in the spiritual seance.—Ed. M.]

THE NEWCASTLE CONFERENCE COMMITTEE.

To the Editor.—Dear Sir,—In your leading article in the last number of the MEDIUM you made various comments of a rather unjust nature, I think, on the work of the "Central Committee," which we have established on the same basis as that of the Lancashire District, which I should take no notice of myself, were it not for the part of your speaking of it as being "piloted by a professional lecturer," &c., &c. Now in justice to Mr. Morse, I desire the readers of the MEDIUM who were not at the Conference, to know that when the office of secretary was refused by myself, on the ground of not having either the time or ability to do the work as it ought to be done, and as no one else seemed inclined to take it, I saw at once that the whole thing would fall to the ground, unless some one did at once take the office; and seeing the ability with which Mr. Morse acted as chairman, I, without any notice, either to Mr. Morse or anyone else, proposed that Mr. Morse should take the office, and suggested that he could well attend to the duties once a month when he came to Newcastle. Mr. Morse accepted the office but only under protest, and if at the next quarterly meeting of the Conference, some one else is found to do the work—or even if not—I think you will see that the position Mr. Morse occupies, principally from an action of ours, is not due to any selfish or commercial scheme on his part, and in justice to him the publication of this letter will greatly oblige.—Yours truly,

J. T. RHODES.

30, Tynemouth Road, Newcastle-on-Tyne.

P.S.—I may add that I can foresee at no very distant period that Mr. Morse's services will be required by the Newcastle Society for a permanency, although, as Mr. Morse is aware, I opposed the proposal a short time ago, on the ground that our monopolising his services would be selfish on our part, so that it is not necessary for Mr. Morse to entertain any commercial schemes for this district.

[The remarks alluded to by Mr. Rhodes had no reference to Mr. Morse personally. He is not responsible for the policy of the committee who instruct him. That he should be Secretary of a Conference Committee may be quite legitimate; but if there be room for an opinion on the subject, we would offer it as ours, that a layman is preferable for all such offices. The plan adopted by the Newcastle friends is the first step towards ecclesiasticism. Our Church organisations are managed in a similar manner. The clergy have it all in their own hands, collecting money and preaching such stuff as will bring in the best return. In short, preaching is a trade like the making and selling of artificial butters, by which we mean a coloured and flavoured compound of vegetable and animal fats quite foreign to the product of the cow. The result of ecclesiasticism is that the religious public pay a staff of men to be religious for them, to pray for them, think for them—unless that process be considered entirely unnecessary,—save their souls, and make them "respectable" church-going members of society. These mischievous services done by the paid priests have reduced religion to a formality based upon the most dimesy superstition, a point which has been gained by the long persistence in methods like those of the Newcastle Committee. These friends, instead of being Spiritualists and missionaries themselves, think it well to do so by proxy—purchase the Holy Ghost with money, like Simon Magus of old, and pay Mr. Morse and others to do the work of Spiritualisation on their behalf.

We would also take leave to observe that the Lancashire work is on an entirely different basis from that being attempted at Newcastle. The Lancashire method has been personal effort and personal responsibility. A certain work is considered needful. The conference that thus decides, elects representatives to carry that work out as best they can. These representatives set to, and whatever deficiency is incurred they pay out of their own pockets or collect from the next conference assembled. The professional speakers engaged simply do the work assigned them,

and earn their well-won fee thereby. The Newcastle system commences, not with work on the part of the originators, but the contribution of money, and the printing of letters of solicitation for the accumulation of money to be spent in the future in some manner not yet clearly determined. Instead of encouraging self-help on the part of individual Spiritualists and groups of Spiritualists, the Newcastle officials open up political negotiations whereby such outside and surrounding Spiritualists are induced to pay their money into the centre and allow the officers thereof to return work therefor. This adoption of the shop system cannot strengthen a movement, but must weaken it by superseding that self-reliance, the exercise of which alone gives strength. It must also be considered that our work as Spiritualists is not to make big societies, but to make big men—men who can shake societies to tatters, and even make nations tremble. The emasculating shop system does just the reverse. As an example: throughout all Christendom there are but few men who dare look into truth or utter what they have already acquired. They are all so busy building up their ecclesiastical systems, and straining every nerve to pay their hirelings, that they have no time nor means to devote to the investigation of such an uncalled-for and unpopular hobby as the investigation of spiritual truth.

The Newcastle affair has also become a money-collecting business—financial first, then spiritual afterwards—at least, spiritual-society. We met with Mr. Morse's begging letters in Lancashire all the way, and we felt ashamed that a servant of the spirits should be prostituted to such a low level, and become the instrument of a money idea. We cannot possibly see what excuse the Newcastle Committee can have for requisitioning friends in Lancashire, who do their own work and pay for it out of their own pocket. The work is not a general work, but purely local, and it ought not to make a general appeal for funds. There is only one agency in this country which does a free and general work for Spiritualism, irrespective of locality; and while that agency is as yet unsupported as it ought to be, we, in justice, to use Mr. Rhodes's term, object to the adoption of cadging systems—poaching over grounds to which they can set no moral or commercial claim.

We lay these thoughts kindly and candidly before the notice of our Newcastle friends and the workers in the Movement generally. This is a time fraught with stupendous issues to humanity. We are all actors on the stage of history. Our personal influence either inclines in the scale of right or wrong, producing fruits to posterity good or evil, and as we choose our path, so will our intelligence and motives be construed by those who have to come after us.—Ed. M.]

PROPOSED CALIFORNIAN COLONY.

To the Editor.—Sir,—In reference to the letter from Mr. Tommy, suggesting the formation of a colony in California for Spiritualists, and to which he asks my co-operation, I beg to say that I shall be happy to carry out the scheme as explained in my pamphlet, "Californian Homes for Educated Englishmen," or some modification thereof, as soon as I have received promises of co-operation from about fifty families, all possessing some capital, and all being willing to go out. The result of my suggestion has been fairly encouraging, but I find that to get these people together will involve a considerable outlay in advertising. To bring such a scheme home to the kind of people it is best suited for, seems to be a very slow process, especially when times are prosperous in England. When distress prevails all such promising openings for emigration will be once more encouraged. About ten families, including military men, clergymen, engineers, &c., have applied to me in consequence of my pamphlet, and have promised to go out, but I do not think it worth while moving in the matter until fifty names are registered.

To establish an independent colony of the kind suggested necessitates the purchase of a large estate of ten or twenty thousand acres—that is to say if the land is to be bought cheap; if the land is to be irrigated (which seems to be a *sine qua non* in California), it would be impossible to get any land for less than £5 an acre. When once purchased and settled upon it will *ipso facto* be doubled in value, and will rapidly increase from thenceforth. It is abundantly clear that as an investment alone, the result must be highly remunerative; indeed, at the present time, when money is a drug in the English market, and cannot be profitably employed, the purchase, subdivision, and settlement of landed estates in California or elsewhere, offers as sure and profitable an investment as it is possible to find. The land in California is limited, but the demand for it (owing to its peculiar advantages) will be unlimited, hence in a few years it is certain to double and treble in value with the return of the seasons.

The scheme proposed by me endeavours to combine some of the advantages of the co-operative system with the independence of a shareholder in an ordinary joint-stock company. As to communism, I do not believe it would survive many years' experience in the present state of society.

Having fully explained my ideas in the pamphlet in question, I need not take up your time by further particulars. The first step is for persons interested to come forward and say how much money they are prepared to subscribe to a joint-stock company for buying a suitable estate, and building houses on it in readiness for the colonists. I have had considerable correspondence with experienced Englishmen in California, who know exactly where the best land is to be had, and are competent to aid in carrying out such a scheme. At the same time, I would advise such a company to select a trustworthy member of their own body to go out first, and report. Until the capital is forthcoming, nothing is likely to be done. With the sinews of war everything is possible, without them nothing.—Yours truly, FREDERICK A. BINNEY.

24, St. Ann's Square, Manchester, August 5th.

MR. BROWN'S MOVEMENTS.—Dear Editor,—Will you please state that I am on my way south. I will be at Selby till about Saturday; at Rochdale on Sunday 13th, and following week, at Manchester about the 20th, and some days following. Friends in Lancashire will please write me in care of Mr. Sutcliffe, 21, Elliot Street, Rochdale. I have been obliged to pass several places on my way of time, but will try to visit them on my return homewards, if friends will apply in time. I will make further arrangements for continuing my journey south.—T. Brown, Malton, August 8th.

SPIRITUALISTS' PIC-NIC AT NEWCASTLE-ON-TYNE.

SPECIALLY REPORTED FOR THE "MEDIUM AND DAYBREAK"
BY J. J. MORSE.

On reaching the good old town of Newcastle-on-Tyne on Saturday evening last, your reporter was soon aware of some exceptional circumstance exciting the attention of the brethren. Opening the pages of the MEDIUM AND DAYBREAK he espied a neat pink circular nestling among its creamy pages—a rose among lilies—and on perusing its contents, he was instructed as to the matter that has excited much pleasurable comment and happy expectancy among the friends for the past few weeks. It was neither more nor less than "a pic-nic, to be held in the grounds of W. R. Armstrong, Esq., at High Cross Lodge, Elswick Lane, on Monday, August 7th, 1876." The circular referred to set out "that visitors would find flowers and fruits, vines and views, substantial fare and ample entertainment," all of which promises were abundantly realised. The grounds of High Cross Lodge are most pleasantly situated on the sloping and verdant banks of the Tyne Valley, affording a view westward as far as Blaydon, while southward stretches the fertile Team Valley. Standing high on the north bank of the Tyne Valley, the view is charming, and well repays the visitor's contemplation.

Reaching the grounds a little after three in the afternoon, your reporter soon found that the hopes of a good gathering the Committee had entertained would not be disappointed. Knots and groups of friends dotted the walks, or stood conversing under the trees, while some were busy inspecting nature's products growing in the open air, others were exploring the greenhouses and vineries, where human art, supplementing nature's powers, had succeeded in developing flowers and fruits to wonderful perfection. A tall flagstaff reared in the centre of the grounds supported flags of various nations, and their bright hues lent a varied charm to a scene already bright and festive. A miniature paddle-boat floated on a small lake, and afforded much amusement to the children, who from time to time navigated it around the mimic sea, while swings under the leafy trees afforded exercise and fun to others. Among the friends from a distance Mr. D. Richmond of Darlington, was noticed, and the cordial greetings he continually received served to show how a common bond unites all Spiritualists. Strolling round, chatting here and there, and receiving many a kindly greeting, our time soon passed. Suddenly a sound of wheels was heard, and the photographic van of Mr. D. L. Mendelson drove into our midst, for our host had arranged to have our party photographed. After not a little fun, we were satisfactorily grouped, and several plates were taken.

In the meantime, the committee of arrangements had been busy boiling kettles, setting tables, and preparing the edibles. At last, "Tea" is announced, and its consumption commenced—our room's floor, a level, velvety croquet-ground; the walls, graceful trees; our ceiling, heaven's purple dome. Considerably over 100 sat down to tea, and a better tea, with finer food, could not have been provided. The management of the commissariat department is deserving of all praise.

Tea over, again we chatted, some relating their experiences at recent seances, others giving their views upon various questions of the spiritual philosophy, and discussing the position and prospects of the Cause, locally and generally, all enjoying themselves and evincing the greatest good humour. A little after seven, there was a general move towards the speaker's stand, improvised in a little grove of trees. Mr. Robson was elected chairman, and the meeting was opened by singing the "Sweet By-and-by" by those present. Mr. Morse then offered some remarks in favour of pic-nics for Spiritualists, as a means of bringing people in contact with each other, rubbing the angles off, and breaking down the clanism so often met with. He trusted that meeting would prove the nucleus of a larger one next year. Another hymn, "There are angels hovering round," was sung, and the speaker of the evening, spirit "Tien-Sien-Tie," proceeded to deliver his address on the subject announced, "Life's Four Seasons: their Uses and Lessons," which, I am informed, was highly appreciated by all those who heard it. High on the hills, with cheeks fanned by heaven's breezes, is the place for trance-speaking. Thoughts are keen, and besides are not overstrained, for Mother Nature's life is all around us.

At the lecture, votes of thanks were accorded to the various ladies and gentlemen that had done the most work incidental to the gathering; a very hearty vote was also given to the owner of the grounds for his generosity in placing them at the disposal of the pic-nickers, which elicited from him a few remarks of the most earnest and practical character. It still wanting about an hour to parting time, that interval was seized upon for the good old English game of kiss-in-the-ring, a pastime that evidently afforded unlimited amusement.

At a little after nine the party left the grounds, after, to all appearances, having most heartily enjoyed themselves. Once again we had a respite from the toils of mortal life, we had gone out into God's country, and had our souls gladdened by the charms of nature. We had for the time cast "dull care" away, and forgotten feuds and foes, bickerings and jealousies. Our spirits had shone in our eyes, and our motives had been as true as our words were kind. Looking back upon that happy afternoon and evening, may we feel in the future, as we did then, that it was for our good we had been there. May the lessons of those sweet hours fill us with love and charity, then happy indeed will be the issues of the Spiritualist pic-nic at Newcastle-on-Tyne.

On Sunday August 6, the spirit-guides of Mr. Morse delivered two excellent addresses in the Freemasons' Hall to attentive audiences. The evening one, "The Workshops of God," was reported, and will probably be printed soon.

On Sunday next, Mr. J. T. Rhodes will read a paper at seven p.m. in the above mentioned hall.

SHEFFIELD.—Mr. Steer has sent us copies of *The Independent* containing reports of seances with Mr. Bullock on Saturday and Monday evenings. The phenomena were satisfactory but not powerful. On Sunday afternoon there was another seance, and in the evening Mrs. Bullock spoke on, "Is Spiritualism in accordance with the will of God?"—chosen by the audience. Mr. Steer regards this address as the best he ever heard. It is reported that Mr. Bullock was not in good health, which was against the results. He sits too much, and does not sufficiently observe conditions, but allow his sittings to be too much crowded.

MEYERBEER HALL, HARDMAN STREET, LIVERPOOL.

Our very able and zealous friend Dr. William Hitchman was the lecturer on Sunday last, to attentive audiences, both in the afternoon and evening. The afternoon's discourse was upon "Spiritualism as a Necessity," the subject being finely handled by the eloquent Doctor. He showed how religion and Spiritualism had existed in some form or other at every period of the world's history, and in every land of which we possess any record. From this fact he argued that there must exist in man a religious faculty belonging by nature to his very constitution. The various systems of faith at present around us were so many methods of meeting the demands of this faculty, the popular system of belief called "Orthodox" being but one amongst the rest. But this latter does not meet all the requirements of the case, for, owing to the growth of intelligence in late years, the intellect, as well as the emotions, demands to be satisfied; and experience shows that the scientific mind remains in many instances not contented, but quite the reverse, with the spiritual food commonly doled out from our churches. The cravings of heart and intellect being natural, they must find a proper satisfaction in nature. The voice of nature is the voice of God. We are thus brought face to face with the facts of Spiritualism, and, from the grounds of his wide observation of all the various systems of religion, the lecturer declared that in Modern Spiritualism, and in that alone, could he recognise the grand desideratum.

In the evening the Doctor addressed an enthusiastic audience on the question, "What is Salvation?" The following were the concluding sentences to a discourse characterised throughout by a sustained flow of noble eloquence. "Verily; even though a crown of thorns, the scourge, the dungeon, or the cross, be the temporal reward of struggling virtue, to do what is right, and forsake the wrong, is, of itself, salvation from sin, and fellowship with God. Salvation is to be born again, yea, in the newness of a blessed and immortal life; it is to grow day by day from moral childhood, to the rank and stature of spiritual manhood; and whatever helps to reveal the love of God—whatever helps to rekindle our dying love for each other—that, in my view, is a means of salvation; and wherever men and women are amending their lives, and becoming more and more a blessing and a happiness to those around them, forgiving and being forgiven, there, assuredly, is the Almighty and most merciful Father at work, by means of his 'ministering spirits,' saving their lives from destruction, and crowning them with those diadems of love and mercy that shall shine as stars in the spiritual firmament. There, as they shine, his blessed ones shall sing for ever, as did the Hebrew bard in my text: 'Of God cometh my salvation.'"

The afternoon service was commenced with a short reading by Mr. S. Pride. These Sunday meetings show every sign of a growing popularity with the people of Liverpool, and they cannot fail to be effective and of much good; and whatever helps to reveal the truth of God, or awaken our moral sense of duty to each other, that in my view is a means of salvation; and wherever Spiritualists or materialists are now amending their lives, and becoming a source of blessing and happiness to those around them, forgiving and being forgiven, there, assuredly, is the parent of Nature at work by means of His ministering angels, saving their souls from destruction, and crowning their spirits with those diadems of love and mercy that shall shine as stars in the firmament of Heaven, for ever and ever.

MRS. BUTTERFIELD AT ROCHDALE.

To the Editor.—Dear Sir,—On Sunday, July 30, Mrs. Butterfield gave two excellent addresses at the Hall, Regent Street, to respectable and appreciative audiences. The plain and outspoken control of "Dr. Campbell" cut deep, and caused some of our Methodist friends, who were present, to smart, and who made themselves conspicuous during the discourse by mock applause, laughter, and sneers, especially one of them, who seemed to be their leader. Perhaps he was one of the very elect. They were intent on causing a little stir, but were not gratified in that respect. This person said Spiritualism was worse than infidelity. He wanted to interrupt our meeting by asking questions just then, but did not accept an offer made to appoint a week-night to discuss the question, and they left us, saying, "not that they would 'tell mamma,' but that they would write to *The Observer*." We were in hopes that they would write, but as yet they have neither done so nor accepted our offer.

We found the most beautiful and valuable controls through Mrs. Butterfield at the circle where we had instruction and information on vital points that it is not possible to obtain at meetings. On Sunday, August 13, Mr. Brown, of Howden-le-Wear, will speak at the hall.—Yours faithfully,
T. LANGLEY.

26, Vavasour Street, Rochdale, August 8.

THE DEBATE AT LEIGH.

Mr. Editor.—Dear Sir,—Thinking some of your readers would be anxious to know the issue of the debate which took place here last week between Mr. J. W. Mahoney, of Birmingham, and the person known as the "Ex-medium," I have pleasure in communicating to you the result, which may be summed up on our part in one word—"success." Doubtless our prejudiced, ignorant, bigoted, unreasonable opponents will also claim a victory, but I would commend to their notice the fact that by far the greater number of the intelligent people who attended this said debate, put our opponent down as an unprincipled humbug, totally without argument. Suffice it, that while there is not one single Spiritualist in Leigh but that is well satisfied with the result, many of our bitterest opponents have openly expressed themselves extremely dissatisfied and thoroughly disgusted with their champion.

Permit me, in conclusion, on the part of the Leigh Spiritualists, to return thanks through the medium of the MEDIUM to our good friend Mr. Mahoney, for his generous assistance, and the able manner in which he fought for Spiritualism.—I am, Sir, yours sincerely,
Brown Street, Leigh, Lancs. GEORGE F. FURNER.

FURNISHED APARTMENTS to Let, 26, Southampton Row, opposite the Spiritual Institution.

A YOUNG LADY desires to meet with a situation as companion to a lady or as nursery governess. Would not object to travel. For full particulars, write to X. Y., 15, Southampton Row, London, W.C.

MR. MORSE'S APPOINTMENTS.

OSSETT.—Saturday, August 12th. Spiritual Institution Anniversary Services. Tea at 4 p.m. Among the speakers will be Mrs. Butterfield, Mrs. Swift, Mrs. Robinson, and Messrs. Armitage, Wild, Crane, Clifton, and Morse. Sunday, August 13th. Public Meeting, at 6.30 p.m.; Mr. Morse, and others.

BISHOP AUCKLAND.—Sunday, August 20th.

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

HALIFAX.—Sunday, August 27th. Old County Court Rooms. Afternoon, at 2.30; evening, at 6.30. Regular Monthly Engagement.

NEWCASTLE-ON-TYNE.—Sunday, September 2nd.

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

NORTH OF ENGLAND CONFERENCE COMMITTEE.

A meeting of the Executive of the above Committee was held on Sunday last, August 6th, in the Freemasons' Hall, Newcastle-on-Tyne. Members present, Messrs. Miller, Martin, Wilde, Petty, Kay, Richmond, Rhodes, Kersey, Mould, and Morse. Mr. Mould was voted to the chair. The secretary read letters, from Mr. Gautrey, of Fenechouses, agreeing to act as corresponding secretary for Chester-le-Street; from Mr. J. Gibson, of Bishop Auckland, accepting the like position for that town; from Mr. R. Elliott, of Choppington, who regretted his inability to do so for that town; and from Mr. D. Richmond of Darlington, who assented to do so for his town. Mr. Richmond was then appointed to the Executive, after which, he remarked upon the working of the Conference Committee. He suggested a donation, or co-operative fund be formed, in addition to the guarantee fund, so that those who could subscribe only a small amount per week could do so. Local collectors to be appointed to take up offerings. It was resolved to do so. It was resolved that a deputation be appointed to attend the next committee meeting at Chester-le-Street. The Committee then resolved to hold meetings in Choppington, Darlington, Bishop Auckland, and South Shields during the present quarter. Particulars will be announced next week.

J. J. MORSE, Hon. Sec.

30, Tynemouth Road, Newcastle-on-Tyne.

CHESTER-LE-STREET DISTRICT CONFERENCE COMMITTEE.—The Committee are requested to meet at Ouston Pit on August 16.—JOSEPH BATHIE, Jun., Secretary.

ROCHDALE.—At the hall, Regent Street, Mr. Brown, medium, of Howden-le-Wear, will occupy the platform afternoon and evening, on Sunday, August 13.

The quarterly tea meeting will take place at 19, Church Street, Islington, on Sunday evening, August 13. Tea on table at 5 o'clock. Tickets 1s. each. A conference will be held at 7 o'clock. All are invited to attended.

MRS. HARDY IN ENGLAND.—From various sources the information has reached us that Mrs. Hardy expects to visit London again shortly. She will meet with a cordial reception, her mediumship on her last visit having given great satisfaction.

MISS CHANDOS ON VACCINATION.—The famous lecture on the above subject given by Miss Chandos at various places is about to be printed, a large number of copies having been already subscribed for. The price will be 2d. per copy. It is said to be the best summary of the question that has been offered as yet.

70, MARK LANE, FENCHURCH STREET, CITY.—On Sunday, August 13, there will be held a seance, divided into two parts, the first a dark seance, the second a materialisation seance. Mr. J. Lawrence will attend as medium. Other trances and physical mediums will be there to assist him. Each visitor will be expected to contribute 1s. towards defraying the expenses that we have incurred in providing chairs and other things that were required. 7.30 for 8 prompt.—J. CHANDLER.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—On Tuesday, the 15th, Mr. F. Wilson will lecture. On Tuesday, the 22nd, Mr. C. Hunt will open a discussion on "Pope's Essay on Man." On Sunday, the 27th inst. the second quarterly tea meeting of the association will be held. As the last was such a great success, the Secretaries beg to invite an early application for tickets, as the hall will only accommodate a limited number. No efforts will be spared to make the evening a perfectly enjoyable one.

RULES FOR THE SPIRIT-CIRCLE. By EMMA HARDINGE. 1d.
THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. By EMMA HARDINGE. 1d.
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WHAT SPIRITUALISM HAS TAUGHT. By WILLIAM HOWITT. 1d.
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Mr. Harrison will be in the South of England towards the end of the vacation, and can conduct pupils to the College on his return.

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No. 5.—THE CREED OF THE SPIRITS. The Ten Spiritual Commandments and the Ten Laws of Right, given through Emma Hardinge.

No. 6.—DR. SEXTON'S CONVERSION TO SPIRITUALISM.

No. 7.—FACTS CONCERNING SPIRITUALISM.

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

SUNDAY, AUG. 13, Mr. J. Burns at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, AUG. 16, Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, AUG. 17, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 13, Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

TUESDAY, AUG. 15, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, AUG. 16, 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, Somersfield Road, Finsbury Park. Collection at close.

THURSDAY, AUG. 17, 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. 18, 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.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

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. 13, KEIGHLEY, 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, Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 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.

HECKMONDWIKE, Services 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 3 and 7 p.m.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finsford Terrace, at 6 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 6.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. OSSETT Spiritual Institution, Ossett Green (near the G. N. E. 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. Stripes's, 41, Middle Street, at 6.30.

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

MONDAY, AUG. 14, BIRMINGHAM, Mr. Walter, 56, Ormond Street, New Town Row, Spiritualists only, at 8.

TUESDAY, AUG. 15, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, AUG. 16, BOWLING, Spiritualists' Meeting Room, 8 p.m. BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.

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

LEEDS, 2, Skinner Street, near the Wellington Baths.

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

THURSDAY, AUG. 17, 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.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.

FRIDAY, AUG. 18, SALFORD, Temperance Hall, Regent Road, at 8.

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



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TO SPIRITUALISTS.—Genteel Unfurnished APARTMENTS to be Let, 25, Ladywell Park, Lewisham, S.E. Drawing-room Floor, Bath-room, Extra Bedroom if required. Good Garden. House with grape-vine in front. Three minutes' walk from Ladywell Station on the South-Eastern Railway. Apply as above. Terms moderate.

HOME FOR SPIRITUALISTS, 8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C. MRS. BURKE will hold Seances at the above address every Friday Evening at 8 o'clock.—Mr. C. W. WALLIS, medium—for Trance Communications. Fee, 2s. 6d.

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Other seances are in process of arrangement.

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

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

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the house of investigator. Seances at 61, Lamb's Conduit Street, on Monday and Thursday evenings—strangers admitted only on producing a written introduction from a well-known Spiritualist, and Saturday evenings for Spiritualists only, at 8 o'clock each evening. Address as above.

** Mr. Williams is at present on the Continent.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America. Hours, 1 till 8. Terms, One Guinea.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

N.B.—Miss Fowler does not reply to Correspondence nor see Visitors on Sunday. She makes no appointment for seances.

SPIRITUAL HEALING.

A FREE SEANCE for the Cure of Diseases on Mondays at 11 a.m., at MRS. OLIVE'S, 15, Ainger Terrace, King Henry's Road, N.W., close to Chalk Farm Station. Medical Treatment by Clairvoyance and Spirit-Magnetism. Test Mediumship, Trance, Writing, Development, &c., as usual. Numerous Testimonials may be seen. Public Seances on Tuesdays, 7 p.m.; Fridays, 3 p.m. Admission 2s. 6d. At Home daily for Private Consultation. Terms for Visits on application.

90, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

MRS. WOODFORDE, TRANCE, HEALING, AND DEVELOPING MEDIUM, will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended.

NOTICE.—Physical Seances with a first-class medium, held on Thursday and Saturday evenings of each week. Admission by introduction; Fee, 5s. Arrangements may also be made for private Physical Seances.

MR. WILLIE EGLINTON, the PHYSICAL MEDIUM,
IS NOW ON HIS TOUR.

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 LEIGH HUNT Eradicates Consumption, Cancer, Insanity, Dipsomania, Nervous and Infantile Diseases. One Guinea per consultation, or for visit One Guinea (within three miles); postal treatment, Two Guineas per month. Mesmerism, Healing, Magnetism, &c., taught,—personally, Three Guineas, by post, One Guinea. Free consultations, between 10 and 11 a.m., Tuesdays and Fridays.—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.

THE WORK OF THE SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.

BASIS -- The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.

This work was commenced fifteen years ago, and has given shape and organisation to the Movement of Spiritualism in this country. The whole of its complex and multifarious operations have been derived from Spiritual impressions; so that the SPIRITUAL INSTITUTION, in its history and influence, is one of the grandest manifestations of Spiritual power of this age.

It is practical in all its methods, and is free from sectarian or enthralling tendencies. Its basis is Spiritual, and therefore all-comprehensive—excluding none. It is entirely original in every department, and all its efforts have been rewarded with success. It commands the confidence and co-operation of the most eminent and devoted Spiritualists in this and other countries. It does a great work with but little means. The expenditure involved in necessary and purely public channels amounts to several hundred pounds per annum; and as a sufficiency has not been in any year contributed, the burden has fallen with overwhelming weight upon the Manager, whose health has been much undermined, to the danger of his life.

TO EVERY SPIRITUALIST.—In addition to the usual Annual Subscriptions, it has been determined that means be afforded for every Spiritualist to avail himself of the Spiritual Institution and contribute towards its support.

LOCAL REPRESENTATIVES are invited to co-operate and forward periodically Subscriptions of One Penny per week from those who are willing to devote that small sum. An Annual Subscription of One Shilling may be remitted through the Local Representative, from those who cannot afford one penny per week. The sympathy and aid of all are required, however small. The Spiritual Institution does a work for all, and for the universal truth; and it does not demand funds for something that is going to be done, but for that which has been done, and is being done daily.

ADVANTAGES.—Full value for all subscriptions is returned, in Books from the Progressive Library, which are sent for perusal to all parts of the country. (See Conditions.) Visitors in London may use the Reading-rooms, for rest or to meet friends, to read, or examine objects.

THE DEPARTMENT OF LITERATURE.

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 unnatural 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.

THE PROGRESSIVE LITERATURE PUBLICATION FUND.—(See Prospectus).—By paying any sum of money into that fund, the value will be returned to the depositor in works at cost price produced therewith. By this means upwards of 12,000 volumes have been disposed of within the last three years, and have exercised an incalculable influence on public opinion in favour of Spiritualism.

BOOK CLUBS.—Intelligent Spiritualists of limited means have regretted the difficulties which stand in the way of their becoming possessed of the standard literature. The issue of works in numbers is a wasteful and expensive method. In the place of this, Books Clubs are being formed all over the country, into which a few pence may be paid weekly, and by depositing these contributions in the Progressive Literature Publishing Fund, complete works of the highest class may be obtained at from a half to two-thirds of the price at which they are sold by the booksellers; and the greater the number of subscribers, the cheaper will the books be supplied.

BOOK AGENCIES.—Another method of circulating the literature is being put into operation. Agents in the various districts supply a work at the usual price, and collect the payment for it in weekly instalments. Another way is to supply a pound's-worth of books at a time, and call for a shilling per fortnight till the whole is paid. Notwithstanding the accommodation thus afforded, the price paid is not greater than that charged in the shops. Agents wanted in every district, who may make a good living. List of prices and conditions on application.

THE "MEDIUM AND DAYBREAK," published weekly, price One Penny, is one of the cheapest and most popular periodicals issued from London. It is the servant of the Cause in all things, and has been the means of making more Spiritualists than any other agency outside of the spirit-circle. Friends of the Cause may aid it much by inducing their newsgagents to supply the MEDIUM and exhibit the contents placard in the window. We shall be glad to receive the names and addresses of all such newsgagents, that a placard may be sent to them weekly. There is at present a heavy weekly loss incurred in publishing the MEDIUM; by extending its circulation the Cause is not only advanced, but the funds of the Spiritual Institution augmented. The MEDIUM might, by the combined efforts of Spiritualists, become the most influential organ of the press, as it is at present one of the most instructive.

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.

LITERATURE FOR DISTRIBUTION.—Of the MEDIUM hundreds of thousands have been circulated gratuitously, and no other publication exists better adapted for that purpose. It will be read when a tract would be disregarded. Every number contains a variety of matter suited to different minds. Surplus numbers may be obtained for distribution on application, and quantities of any issue are supplied at the bare cost of the paper. The Spiritual Institution yearly distributes a large quantity of other works and publications to inquirers and editors, and to distribute in those districts where they can be of use. Special donations are received towards the fund for sustaining this department.

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.