

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

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DR. MONCK IN DERBYSHIRE.

By W. P. ADSHEAD.

My last report of the seances given by Dr. Monck in this neighbourhood concluded with a description of one given at the residence of Mrs. Ford, Uttoxeter New Road, Derby, on the evening of Sunday, June 25th. On the following Thursday, at the earnest solicitation of Mr. G. Lee and other friends, another seance was held in a room in the public hall, Ripley, which in all respects was quite as satisfactory as the one previously given. There were ten gentlemen present, of whose conduct during the entire seance I cannot speak too highly, they were evidently honest, earnest men, anxious to get at the truth. Five or six of them had never witnessed phenomena of any description, and as a matter of course were somewhat sceptical as to what could be done, and how it was done; two of the number I think, were a little more so than the rest.

A portion of the phenomena occurring in the light, could not be disputed; the point of difference between the Spiritualist and sceptic was as to the cause which produced the phenomena; for instance, when Dr. Monck laid his hand upon the musical album, it began to play; everyone present was quite convinced that it was not a trick, that the music was not produced by an undiscovered mechanical appliance, but all present were not equally satisfied that an outside intelligent power was at work. One gentleman who had the courage of his opinions—without, perhaps, going as far as the sceptic who said, "Spirits is the last thing I'll give in to,"—remarked, while the medium's hand rested on the album, "Oh, I see! it is electricity which produces the music," upon which Dr. Monck removed his hand, and drew back, leaving the album in the middle of the table, quite removed from contact with anyone present. The music began as before, and, at Dr. Monck's request, ceased; it also played fast or slow continuously, or otherwise as desired, in addition to which, questions were answered by the requisite number of notes being sounded. When asked to apply his electricity theory to the facts under the altered conditions, the gentleman was dumb; and I am of opinion that everyone must stand dumb before the facts of Spiritualism, who would seek to account for them on any other theory than the spiritual.

After the light was put out the manifestations were exceedingly powerful, the hand-bells, fairy bells, and musical album were taken off the table, and rung, and played while being carried round the room, and that while all hands were joined. A violin, brought by a gentleman to the seance, was played upon, while, as usual, materialised hands were busy patting some of the sitters. In short, the manifestations, which continued for about three hours, were so numerous, varied, and powerful, there was no escape from the conviction that actors from the beyond had been on the scene, directing a power greater than our own, by an intelligence more extensive and refined than any we can lay claim to.

On the afternoon of Tuesday, July 4, a private seance was arranged, to suit the convenience of Sir — and Lady —. It was held at the residence of Mrs. Ford. Punctually at 2.30, the time fixed, the baronet and her ladyship arrived, when the circle was at once formed.

Eight persons besides Dr. Monck sat round a large square table. Although sitting in the afternoon was a departure from our usual arrangement, it was soon felt that the conditions were perfectly harmonious. We sat in the light for some time without anything occurring. At Dr. Monck's suggestion the gas was lowered and then put out. Presently an article on the table was heard to move, then

a tube was taken up and someone struck with it; after which a bell was rung.

It being manifest that considerable power was now present, the gas was again lighted. We sat chatting, the baronet favouring us with a portion of his experiences as an investigator, one item of which was that he sat at six consecutive seances with a well-known London medium without obtaining a single manifestation. Enough I should fancy to satisfy a dozen Tyndalls and Carpenters, but not so Sir —, for after his repeated failures to obtain the demonstration he longed for, he came to the seance that day as full of interest as though he had never sat before; and well was he rewarded, for while the gas was still lighted, Dr. Monck, borrowing a handkerchief, threw it over a hand-bell, then placing one finger on the top of the handle, it rose from the table and was rung. To prove that he did not do it by the exercise of a force which we could not detect, the medium asked Sir — to place his finger on the top of the handle. He did so, when the bell rose and rang as before. A sheet of note-paper, examined by all to see that it was free from marks of all kinds, was then, with a pencil, laid on the table, and a handkerchief was thrown over them. In a few minutes the handkerchief began to move, then the pencil rose from the table, as on a former occasion, without human contact, and describing some very peculiar movements it fell again.

On removing the handkerchief we found on the paper a sketch which we could easily interpret in the light of a conversation which had obtained a few minutes before. It had been stated that at several of Dr. Monck's seances, amongst other phenomena, beautiful lights had been seen, some appearing as stars, one as a cross, and another as a crown. The intelligences who drew the sketch doubtless took advantage of our conversation to prove that the drawing had been done subsequent to the conversation, and could not therefore have been previously prepared, for on the paper we found a circle representing a crown, a cross inside the crown, while stars were placed all round. I remarked that "Perhaps Sir — would like to take possession of the paper?" "I should, very much indeed," he replied; "this will set many of my friends longing."

The light was again put out, and all hands joined, when the manifestations usually obtained in the dark were given in profusion and with great power.

The fairy bells were played upon with great sweetness, two hand-bells were lifted from the table and vigorously rung, while the musical album was carried round the room playing the while.

"Samuel," who was controlling Dr. Monck, asked Lady —, who sat on my right, if she would like one of the bells placed in her hand. Her ladyship replied she "should, very much." "Then," said "Samuel," "allow Mr. Adshead to take hold of your wrist while you pass your hand under the table." This was done, when immediately a bell was placed in her ladyship's hand. This to her was most convincing, as every hand in the circle was fast at the time.

Addressing my brother, "Samuel," said, "George, where are your spectacles?" "In my pocket," replied my brother. "No, they are not; they are on my medium's nose," rejoined "Samuel." Then, addressing the baronet, who sat on Dr. Monck's left hand, he said, "Sir —, disjoin your hand for a moment, and remove the spectacles from my medium's nose." This was done; nimble fingers must have put them there.

"I feel a hand touching me on the knee," said Sir —, and so did others, for our good friends from the other side made each sitter in turn sensibly aware of their nearness and sympathy, by

gentle touches on different parts of the person, while "Samuel" acted as their mouthpiece, conveying from them to those still in the form affectionate greetings, which caused all to feel that, though unconsecrated by man, the place was indeed a Bethel, and for the soul's highest use the communion sacred and inspiring.

The seance was eminently satisfactory, indeed it could hardly be otherwise, for the conditions supplied by the sitters were of the best kind. On the part of the lady and gentleman most interested, the spirit manifested was worthy of all imitation, for it was quite evident that the simple purpose for which they came to the seance was, if possible, to know the truth—to prove for themselves whether or not the claims advanced on behalf of Spiritualism rested on evidence as forcible and conclusive as that which guides us in the decisions of daily life; and I am happy to say that to them the demonstration was complete.

"Did it occur in the dark?" is the question very frequently put to me when I have been recounting to friends some of the wonderful seances I have attended. When I replied in the affirmative, the immediate response has been, "I thought so, it was a trick, clever certainly, but a trick nevertheless; at all events, how do you know you were not imposed on?" Now, although I have taken part in a large number of dark seances, in which the test conditions were such that I was absolutely certain that the manifestations which occurred could not possibly have been produced either by the medium or any human being in the circle, I have always felt that in stating my experience to a sceptic, I have done so at a disadvantage, inasmuch as the facts spoken of have not been cognised by one of the most important of the senses.

It is the condition of darkness which has enabled conjurers under the patronage of the Church, Science, and the Press, to conduct their assault on Spiritualism with such manifest profit to themselves, although it is a fact which cannot be disputed that any well developed medium will readily submit to conditions which no conjurer in the world would for a moment dream of acceding to. Every effort therefore, made either by spirits, mediums, or investigators, towards the production of phenomena in the light is a step in the right direction, and should be gratefully welcomed.

For some time past Dr. Slade, the excellent American medium who is at present on a visit to this country, has been working under these improved conditions, and our thanks are due to Mr. Massey, M. A. (Oxon), and Dr. Wyld for their reports, giving us the results of his mediumship as witnessed by them, and for the forcible appeals which they make to scientists and others, to embrace the opportunity thus offered of investigating the facts of Spiritualism under conditions in which the chances of deception are absolutely ruled out.

I have not been privileged to have a sitting with Dr. Slade, and if I ever should be thus favoured I shall be quite prepared to find that the best points of his mediumship are paralleled by phenomena which are constantly occurring in the presence of Dr. Monck, whose power to obtain them in the light has for some time past been developing in an extraordinary manner—an example of which I am about to speak of.

In last week's issue of the *Spiritualist*, No. 206, appeared a letter from Dr. Wyld, in which, after giving two or three reasons which render dark seances unsatisfactory, he suggests what he calls two simple experiments, either of which, successfully performed, would be sufficient to establish the verity of Spiritualism. The first of these, and the one with which at present I am concerned, I will give in his own words. "Let a box be properly taped, and the tapes knotted and sealed at each crossing; let it contain a small hand-bell, also a piece of writing-paper, with the signatures of the investigators thereon for identification, and a short bit of lead-pencil. If the bell can in those circumstances be rung, or if a few words can be written on the paper while it is locked up, it is clear we have a proof of Spiritualism which cannot be gainsayed by any sceptic, however illustrious he may be." On reading the above, I quite agreed with Dr. Wyld that such phenomena, obtained under such conditions, would be proof irresistible, and longed to see the experiment tried.

In the afternoon of Friday, August 4th, I met Dr. Monck in Derby. I asked him if he had seen Dr. Wyld's letter. He said he had not, I described to him the test. "I have tried the experiment successfully several times," he replied. Dr. Monck was then controlled for two or three minutes by "Samuel," who said, in answer to my inquiry, that "if we would arrange for a seance in the evening he would do his best to repeat the experiment." We decided to do so, and met at the residence of Mrs. Ford. There were present Dr. Monck, Mrs. Ford, my brother, his wife, and myself.

In order that what occurred at the seance may be perfectly understood, it is necessary that I should here state, that a day or two previously Dr. Monck received a letter from a gentleman in London in which was enclosed a sealed packet, on the outside of which was written, "Not to be opened; 9 questions to be submitted to our guides for answers." This packet Dr. Monck handed to my brother, asking him to keep it in his possession until answers to the questions could be formally requested.

A wooden box, with loose cover and string, were supplied by my brother; a sheet of note-paper, envelope, pencil, wax, hammer and nails, together with two small hand-bells, were supplied by Mrs. Ford, so that not one of the articles which were to be used in the experiment about to be tried had previously been in the possession of Dr. Monck. The box was passed round for

examination, and all agreed that it was most suitable for the purpose.

Dr. Monck then tore a piece from one corner of the sheet of note-paper, and gave me the piece, which I put in my pocket. The paper was then passed round for inspection, and it was found to be blank, not having a mark of any kind upon it. We all saw Dr. Monck fold it up, and place it in the envelope, which he fastened up. The envelope was then initialed by each person present, and placed by me in the box with the two hand-bells and a pencil. In addition to cording and sealing I had suggested that the lid of the box should be nailed down; this was accordingly done, each one driving in a nail, and all being quite satisfied that without any other fastening the contents were perfectly secure. However, in order to make assurance doubly sure, with a piece of cord that had not a break or knot in it, I tied the box, standing up to do so, in order to get greater purchase; in fact, so great was the strain on the cord, it could not be moved a quarter of an inch in any direction, and the edges of the box and lid were deeply indented by the operation. I tied the cord in several knots, leaving the ends about two inches long. The knots and the ends of the string I well covered with sealing wax, asking for a seal with which to impress it. As there was not one at hand, nothing remained but for two of the friends, acting on the suggestion of the moment, to remove the rings from their fingers, and with these I stamped the wax. This I think will dispose of the theory that the seals might be broken and re-sealed, to say nothing of the further difficulty involved, that of re-sealing without a light.

After sitting a short time in the light, sounds, as of the bells being moved, were heard to proceed from the box. We then saw it gently oscillate, and rise at one end about an inch from the table; then all was quiet. Nothing further occurring for some time, Dr. Monck, requesting us to place our hands upon the box, to assure ourselves it would not be interfered with in any way, asked us to put out the light, as it would increase the power. This was done, and in a few minutes "Samuel" took control of his medium. After a little conversation about the character of the seance, he was asked if he thought he could execute a piece of writing under the severe conditions which then obtained; he replied, "he thought he could" saying, "What shall I write?" My brother remembering at the moment the sealed packet he had in his possession, said, "Be good enough to answer the questions contained in the sealed packet I have in my pocket."

Presently we heard the pencil at work, and in a very short time the task was accomplished. We were told to light up, and open the box. Before opening the box we examined it, and found the cord and the impressions of the rings on the wax perfect, and after cutting the cord, it was with great difficulty I could draw the nails and remove the lid. I took out the envelope, and found it to be the same I had placed there, as it bore the initials spoken of, I opened it, and took out the sheet of note-paper, and immediately proceeded to fit in the piece torn from the corner, and which I had not parted with. The fit was perfect, for on the edges of the tear there were a projection and a corresponding indentation which placed it beyond all dispute that the pieces belonged to each other. On one page of the note paper had been written with a pencil the following with two or three other words, which for obvious reasons have been omitted.

Aug. 4, 76. Derby.

Dear _____,

1. I think a change is probable; circumstances are often the policemen, peremptorily saying, "Move on."
2. _____ St. may be the one. Imitate me, and "please yourself."
3. If necessary we will impress you.
4. Town is the place for him.
5. No; lodge with a stranger.
6. Do I want you to burn your fingers? Haven't you had quite enough of manufacturing?
7. In neither department, but please yourself _____.
8. Don't leave London.
9. Yes, ask a few more questions; our advice is gratuitous.

SAMUEL, M. A. A., &c.

I now requested my brother to open the sealed packet, which he did in the presence of all. Inside was found a sheet of paper, on which was written the following in ink:—

My dear Spirit-Friends,—Feeling, as I do, the fact of your ability to advise your earth-friends, I ask your advice to the following questions to the best of your ability:—

- No. 1. Do you think a change in my habitation is imminent?
2. Do you think the house in _____ Street will be the one?
3. If not, can you impress me in which direction to go?
4. Do you think _____ will remain in town?
5. If so, do you wish me to go with him to lodge?
6. Would you advise me to commence manufacturing again?
7. If so, in which department; in the _____, or _____?
8. If either above, would you advise London or country?
9. If my spirit-friends have any further advice to offer, please do so on any subject concerning my welfare, as I wish to seek their guidance in all my steps.

The above questions are submitted by _____.

I think it will be conceded that the writing taken from the box supplied most appropriate answers to the questions on the paper taken from the sealed packet, but the problem to be solved is, how the answers came there. I have minutely detailed the facts as they occurred, and think the solution lies on the surface; but I will anticipate the possible suggestion, that by some means or other the medium had obtained a knowledge of the questions, and had previously written out the answers on a paper which he managed to

introduce into the envelope, after the sheet of note-paper supplied by Mrs. Ford had been examined, and before the envelope was initialed, by observing that in addition to the difficulty which such a suggestion must encounter in the fact that the piece of paper which I retained was torn from a blank sheet and exactly fitted into the one on which the answers were written, there is the further difficulty of saying how, under the circumstances, any human being could have known what subject would be selected for the test-writing; for my brother solemnly affirms, that not until after the box was securely fastened, and "Samuel" had asked what he should write about, did it occur to him to request that answers might be given to the questions enclosed in the packet which he had in his pocket. So that this portion of the phenomena, considered by Dr. Wyld decisive as to the truth of Spiritualism, was obtained under conditions even more severe than those he had suggested, for, in addition to being corded and sealed, the lid of the box was fastened down with nails. With respect to the other portion of the phenomena included in Dr. Wyld's decisive test, I have to say, that, on the completion of the writing-test, one of the hand-bells was placed in the box, which was again fastened as before, with nails, cord, and wax. As the clapper hung a little lower than the bottom edge of the bell, it was necessary, for the production of a clear distinct note, that the bell be suspended—lifted quite off the bottom of the box. This was done, and by means of these clear, distinct notes, many questions were answered, and the message, "I watch over you, my beloved," was conveyed to Mrs. Ford from one whom, she is well assured, is ever near her, the message being preceded by an imitation, or rather repetition, of his well-known and very peculiar long, involved rap.

And now came the crowning part of the experiment, which I think exceeded in completeness that spoken of by Dr. Wyld in the account of his seance with Dr. Slade, when he says:—

Dr. Slade then held with one hand an accordion hanging in the air, and before my eyes, the instrument rose and fell, playing correctly "The Last Rose of Summer";—

For here, before our eyes, in a well secured box, while the gas was turned on to the full, while Dr. Monck, having drawn back from the table, sat with his hands clasped on his head, and while we sang the hymn commencing—

"We are marching along, singing as we go,"

the bell in the box, in clear musical notes, rang out an accompaniment, and continued so to do, until the hymn was finished. The result was most satisfactory, our anticipations were more than realised, indeed, I question very much whether in the presence of any other medium living, a more perfect demonstration could be obtained; and if in connection with the experiment anything was left to be desired, it was, that the phenomena had been witnessed by a large number of sceptical scientists, who yet, in spite of their scepticism, would have had the candour to admit the force of the test, and the honesty to acknowledge that the facts point to a power at work amongst us, upon which they had not reckoned, when searching for the causes which underlie the wonderful phenomena amid which we dwell.

Then followed in the light, a series of movements by a heavy mahogany chair, which, for duration, expenditure of power, and manifest intelligence, surpassed anything which I had previously seen or read of.

"A chair leapt into the air," are the words used by Dr. Wyld to describe a portion of the phenomena witnessed by him in the presence of Dr. Slade. Eight times in succession, did the chair I speak of leap from the floor on to the middle of the dining-table, and that, while it was so placed in relation to Dr. Monck and the others in the circle, that, had they been offered a thousand pounds to produce the manifestation as they sat, it could not have been done. After each leap, the chair gently left the table, and was deposited on the floor as quietly as if the work had been done by a pair of human hands. It then slid across the room, after which, with a flying bound, it dashed under the table until it was stopped in its progress by the back coming in contact with the edge of the table; drawing itself out again, and poising on two legs, it leaned forward at an angle far more than sufficient to destroy its balance unless supported, and thus remained for some time, a sight wonderful to behold; it then threw itself on its back, slid under the table, and going to each sitter in turn, placed a leg in the hand of each, producing by its peculiar motion, the sensation of hand-shaking. Then, rising on its legs, when we sang the hymn commencing—

"I shine in the light of God,"

keeping most correct time, it accompanied us. This, in my opinion, is a far more startling manifestation than an accordion playing a tune while held by the hand of the medium, for here, "before our very eyes," in full gaslight, was a heavy chair, far removed from the medium and every person in the room, and without any visible kind of aid, executing a movement which required not only great power, but great intelligence. After which, just as if the chair had been a stick in the hand of a man, did it strike itself against the edge of the table, now softly, then more vigorously, and at times so much so, that Dr. Monck had to request either that the blows would cease or be delivered more softly, as he was afraid the table would be injured, but he was assured by raps given in the same way that such would not be the case. In like manner a number of questions were answered, and by means of the alphabet messages delivered, the whole being crowned by a repetition of the peculiar, long, and involved rap of which I have before spoken.

Had Professor Hammond been present at the seance of which I have been speaking, I am of opinion he would have been compelled, as far as his professional reputation is concerned, to execute the "happy dispatch;" for in presence of such phenomena, given under such conditions, he, and those who like him, ignorantly and impudently talk of "delusion and imposture," will be made to feel that as far as a knowledge of the true science of life is concerned, they are mere ciphers, and that they have yet to acquaint themselves with the most rudimental of the laws on which the great universe of God is built.

Derby House, Belper, August 14.

A MOST ASTOUNDING AND PERFECT SEANCE.

MATERIALISATION EXTRAORDINARY IN GOOD DAYLIGHT—THE SPIRIT PARTAKES OF A SUBSTANTIAL REPAST OF WELL-BUTTERED TEACAKES, TEA, MILK, AND SUGAR, WITH HIS GUESTS SPECIALLY INVITED. HE (THE SPIRIT) ALSO BOUNTIFULLY EXTENDING, SAID GOOD THINGS TO ALL THE SITTERS (ELEVEN IN NUMBER), WHOSE NAMES ARE HEREUNTO ATTACHED IN SOLEMN ATTESTATION OF THE TRUTH OF THE FOLLOWING RECORD.

Mr. Editor,—I shall offer no excuse or apology for writing and forwarding to you this report, which I was requested to do by the spirit whilst sitting with us at the tea-table, in full materialisation, in good daylight. I will also add, that I report the following seance by authority of all the witnesses to the same. I will be as brief as my subject will allow me, of course omitting much that was done and said, but will give you the principal features of this most solemn and momentous seance, which extended over the lengthy period of three hours and twenty minutes.

At the house of Mr. Petty, No. 6, Suffolk Street, Scotswood Road, Newcastle-on-Tyne, on Sunday evening, August 6th, 1876, the following most remarkable and perfect seance took place. Eight of the witnesses were present and joined in pleasant conversation some time before half-past six, the exact time to open the seance. A corner of the room had been cut off by a wire extending across it, on which two curtains, made of some dark fabric, were arranged to move by means of rings. The sides of the corner were of solid masonry, the ceiling and the floor were unbroken, and composed of ordinary plaster and wood, and the medium, Mr. W. Petty, reclined upon the floor when in this unfurnished corner, which was called "the cabinet." The time having fully arrived, Mr. Petty the elder opened the seance by an earnest supplication. The first part of the seance was devoted to what is termed the physical. A table, musical instruments, a bell, and a pasteboard, tube, were placed in the cabinet, and the medium sat outside with the company. After singing a while, the instruments and the bells were made use of and floated inside and outside the cabinet, where there was sufficient strength of light to enable the company to see them float and to receive them, as it were, from the hands of nobody. In a few moments more, we were invited to step up to the curtains and pass one hand into the cabinet, when a spirit-hand laid hold of it, giving it a terrible grip and shake, which made one suspect that our friend and brother "John King" was the welcome offender and culprit in the case, and so it turned out to be. The next moment he had the tube to his mouth, and addressed us in the audible voice, giving instructions to have a recess and admit the other sitters who were outside, they having arrived too late for the opening portion of the seance, which had occupied about fifteen minutes. He also instructed us to sit for "materialisation" and to prepare the tea, which he would partake of with us; and after inviting Mr. Orville Pitcher, Mr. D. Richmond (your reporter), and Mr. John Hare to sit with him at the table, which is a small square (or parallelogram) with four legs, he ceased speaking, and immediately all hands were at work. The outsiders were let in, and soon the table was set near the centre opening of the curtains, with chair for our celestial host and visitor to sit on; and soon the table was adorned with tablecloth, teacups and saucers, sugar and milk vessels with contents, a fine lot of well-buttered teacakes, warm and ready for use, a large Britannia-metal teapot, with fragrant contents, and spoons withal to sweeten the same. These were in readiness, and were supplied by the generous attention of Mrs. Petty and family. And now our most beloved brother Mr. John Hare was moved upon by a divine influence to offer up a most delightful petition to the Giver of all Good, and to ask a blessing.

A little sweet singing was next in order, and, in the fluidic element of its delightful cadence, the curtains seemed to open, as if by silent magic, and there stood our celestial brother "John King," dressed for the occasion, and instantly all was silence. The spirit bowed a reception, and the solemn yet joyous greeting burst forth from every heart and lip. The spirit took his chair and, adjusting it, sat down, and soon began to be talkative as well as the company at table, and invited them to begin, not forgetting to set the example. Of course, we all were guilty (more or less) of bad manners, in watching our host to see if he partook of these substantial and earthly things. And when we had all finished one cupful, with due complement of teacake, our friend the spirit seized the teapot in the usual way, and poured out to each a second cup, inviting all to proceed, then handing round the plate of cake, which, as a matter of course, we all seemed to eagerly accept of; he did not forget himself, and then he extended the cake and the tea to all in the room by special notice. Whilst engaged with our second cup, my right-hand friend, Mr. Pitcher, queried, and said, "John, do you dematerialise your tea and cake as you take it, or are you completely or fully materialised?" To which he answered

"I am fully materialised." Then it was observed, "It will be dissipated when the form is dematerialised." When the tea-party had ended, the table was soon cleared away, the spirit remaining materialised all the while. And now, lest any reader should think we had been all this while in the dark, and therefore might easily be deceived, I must explain that all this was done in daylight; the materialisation and the tea-party was in good daylight, so that the light of the lamp, which remained lighted, was quite overpowered. I must also record that before closing the tea-party the spirit asked that someone would offer up thanks. After a pause, Brother Pitcher responded, and made some very appropriate remarks, with which every one seemed heartily to unite. When the table had been taken away, the door was still wide open. On inquiry, the spirit said he could stand the light, and he walked about in it, and said, "Give more light. Men say they want more light now-a-days. Let us have more light, Mr. Petty." And Mr. Petty gave all the light that could stream into the room by the door and the hall window, and the spirit walked about in triumph.

He, the spirit, asked Mr. Pitcher to play some tunes which he named on the fiddle. He also took the instrument and played, and sang, and smiled, and laughed (in good daylight all the while). He now informed us it would soon be time for him to go, that other two who had never been materialised might try to do so; said he would help them to do so; that one was a Chinaman, who would have a long moustache on, and the second would have a dark goatee on the end of his chin. The door was partially closed by "John's" direction to aid the next spirit to appear. "John" entered the cabinet, after explaining that he would appear again and bring his medium out with him, that the company might see them both at the same time. "John" now retired, saying, "Sing something till we can collect more power." We now looked at our watches, and all agreed that "John King" had been with us about forty-five minutes.

In a few minutes, whilst the company sang, the spirit appeared at the central opening—a veritable Chinaman, with clean chin, and long, dark moustache, a turban or head-dress all white, with flowing white raiment to the knees, with white sleeves, and a lower, loose garment to the floor; he wore Chinese shoes, which were heard to squeak as he walked the floor. He bowed gracefully, and saluted the company; and, seeming to gain a little strength, he stepped forward, and, grasping the hand of each sitter, he kissed it, and kissed the little girls and boys on the cheek. He asked for more light, and the door was opened right back, as it had been at the request of "John King." The spirit asked us to sit back as far as ever we could, so that he would have room to walk about. He was not so tall as "John;" he gave his name, said that he had been wholly engaged in the tea trade when in the mortal body, and that he would bring the tea—his own tea—to his tea-party. He laughed and smiled, and spoke in his native tongue and in English. He walked about and sang a little, and asked for the fiddle, which Mr. Pitcher handed to him, and he played two or three Chinese tunes in good time, and handed back the fiddle and the bow. He moved the chair and sat on it, and rising, he said it was about time for him to return; that the other spirit who was waiting might come. So, passing round the company again, he grasped each one solemnly and affectionately by the hand, kissing it, and gracefully bowing, he retired into the cabinet. On looking at our watches, it was agreed that he had been with us, in good daylight, between twenty minutes and half an hour.

Again we resorted to a little harmony, and in a few minutes with the door open, letting in the declining daylight, our third celestial brother stood before us in materialised form, without head-cover except his own abundant dark hair, and, with a clean shave and dark goatee, he looked quite handsome, and bowed very respectfully to the company. In a short time he talked with us, gave his name, and said he was an Englishman, and on being asked if he passed away in the States, he said, "Guess I did." He seemed less in stature than the Chinaman. He retired in about a quarter of an hour, bidding us good night and bowing gracefully.

The next spirit to materialise was a female (no female in the cabinet). This female was sister to Mr. Pitcher. She responded to him faintly when he spoke, but nodded freely, and seemed much pleased with her visit. She could not bear so much light as the previous visitors. After saying "Good night," she retired, gracefully bowing to the company.

And now it remains for me to record, what all investigators will esteem the great event of the evening. In a short time "John" appeared and said we were not to close, "The most important is yet to come, I intend to bring out my medium so that all may see both at the same time." When he was ready, he appeared at the opening and arranged the company, so that I might see minutely, and be able to report accurately, that which was about to take place. A little singing was now indulged in, and soon the magical opening of the curtain took place. At first, it seemed as though the medium and the spirit (from my standpoint) were seen through the curtain, but in an instant it was held aside by the hand of the spirit, and both stood in view of all the company, and all burst forth in praise, adoration, and thanks to the Giver of all Good for extending to mortals, by his ministering spirits, such grand demonstrations of the immortal existence. Thus they stood full half a minute, during which time I observed and particularly noted, that "John" was five inches less than the medium, whereas, on his appearing whilst the medium was laid in the cabinet, he was five or six inches taller than the medium; thus, the power required to raise and bring forth the medium seemed to reduce the size of the spirit. While the curtain was thus held aside I could see that there was no one in the cabinet. The spirit, and the medium

who was in the trance, now drew back into the cabinet, but only to again appear the next moment at the middle opening of the curtain in clear view of all in the room; and again they retired, in like manner to appear at the third opening, and after being fully viewed and spoken to by the company they again retired and crossed the cabinet to the opening where they first appeared, and there they stood in full view, certainly not more than three feet from me; and after a brief period, the spirit began to get less, and on the attention of the company being called to this fact, the spirit rapidly grew less and less until within about six inches of the floor, when the head seemed to be dissipated, as though it had been a portion of white steam disappearing in the cooling atmosphere. The appearing of the two, and their perambulations from opening to opening of the curtain, would occupy fully ten minutes, and the dematerialisation of the spirit, "John King," about half a minute. The medium remained standing erect in the trance condition, and was waked up in about half a minute, and walked away in perfect order, and joined with the company.

And thus ended the most remarkable and momentous seance ever witnessed by anyone present at the same. This last part of the seance was all witnessed in good lamplight, and was concluded in solemn thought and reverence, and in heartfelt joy and thankfulness, which seemed to thrill through every one who was present, for many were the mutual congratulations and expressions of joy at having met with each other at the pentecostal and glorious communion in which we had been bathed with heavenly simplicity and love, during the long period of three hours and twenty minutes. It was indeed, Mr. Editor, a season of truth and reality never to be forgotten so long as mortal life continues.

The chair used by the spirit-visitors in full view, without any visible instrumentality, tipped up and dashed to the floor. And afterwards at the supper-table the table rocked with the supper thereon, and raps were given in answer to questions; and then, to modify the matter and save the fluid from waste, we held our hands under the table, and spirit-hands greeted us—both tiny and strong ones. I daresay I have left untold many things of interest and of moment, but I feel acquitted, and my report, which I undertook to give on behalf of the invisible and the visible brotherhood of immortal beings, may now be concluded.

I hereunto append the names of sitters, which I copy from their own signatures:—Messrs. William Lee, John Hare, William S. Robertson, Orville Pitcher, Joseph Petty, Joseph Robertson, Jun.; Mesdames Mary Robertson, Elizabeth Petty, Fanny Petty, Isabella Robertson. Medium, W. H. Petty.—I remain, yours fraternally,
18, Chapel Street, Darlington. D. RICHMOND.

MATERIALISATIONS WITH DR. SLADE.

On Friday evening last Mrs. Burns and myself, by invitation, had a second seance with Dr. Slade at his rooms, 8, Upper Bedford Place, Russell Square. The Home for Spiritualists is now thoroughly furnished, and in full working order. We found the Doctor and his friends in the drawing-room, and, after a few minutes' conversation, he asked us to retire with him to the room behind, which is entirely disconnected with the drawing-room, and in which he holds his seances. The window was shuttered, but ample light was diffused from the chandelier in the middle of the room. The room is not overcrowded with furniture—a good feature in a seance-room. The ash table which I before described was in the centre, and to its structure and condition at the time the medium called our attention by turning it up.

Our sitting was of an entirely different character from that described by me two weeks ago, showing the great versatility of Dr. Slade's mediumship. Physical manifestations, in the common acceptance of the term, were quite absent: a much higher grade was accordingly produced. After a few signals conveyed in sounds, Dr. Slade carefully cleaned a slate with a sponge, and, biting a small crumb from a slate-pencil, put it under the slate on the table, and requested me to place my arm over it. I did so, and we all joined hands on the top of the table. Immediately we heard the sound of writing, first at one side of the slate and then gradually towards the other side, after reaching which the writing ceased and a tapping sound was heard, to indicate that the message was complete. During the time this writing was going on Mrs. Burns was much influenced, and she felt a number of hands under the table. Dr. Slade repeatedly saw a form close to her head, which she also saw; it was her father. On the slate being lifted it was covered with writing, a *fac-simile* of which will be given next week. We give a copy of it in letterpress, correcting one or two grammatical errors.

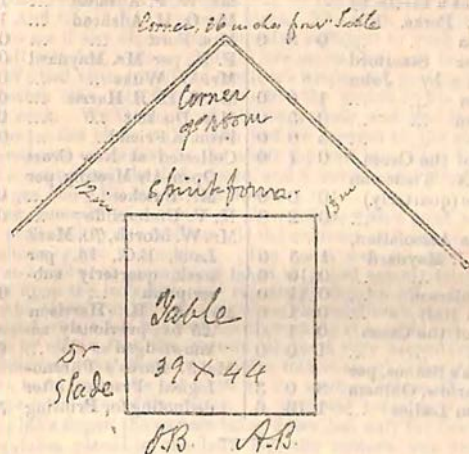
DEAR MR. BURNS,—

Let me tell you what Spiritualism is. Spiritualism is to the soul like the gentle dew to the withered flowers, like refreshing rains to the thirsty earth, like food to the hungry. Spiritualism supplies a void in the human soul yet unsatisfied, which has never been and never will be by any other "ism"; it brings nourishing food for the soul, which no other "ism" can bring, and in its genial atmosphere of light and wisdom, watered by the dews of angel-breathings, that unfolds the soul in youthful beauty and eternal freshness, it is the spirit-power alone that ever frees the soul from the bondage of sin and error; and is it not beautiful to the consciousness of the soul to become free, to have the prison-doors of hearts thrown open, to have the chains of error thrown off, and come forth in freedom, to love and see God in all His works? I think your heart responds to all this.—I am, truly, a friend to all humanity,
A. W. SLADE.

I regret that I did not time the spirit during the writing of this message. I found afterwards that it took a rapid writer seven minutes to copy it as I read it from the slate. On the conclusion of the message I referred to my watch, and found that it was only

sixteen minutes from the time we knocked at the street-door, so that our entrance and going up stairs, conversation in the drawing-room, preliminaries, and the writing of the message, had only occupied the short space of sixteen minutes. Not long to wait to "get up the power."

We did not read the message at the time, but Dr. Slade placed it on a side table, and we proceeded with the seance. A materialisation was expected, arrangements for which were made by Dr. Slade placing his seance-table three feet from the corner of the room, and turning down the gas-burner on the opposite side of the chandelier, so that the shadow thereof fell on the corner of the room just over the table. The light was sufficient to read the watch by with some difficulty. We took our seats at the table, with our backs to the light and our faces towards the corner of the room. The arrangements may be seen at a glance from the following diagram:—



Mrs. Burns sat towards the right, I sat at her left, and Dr. Slade close to my left hand, but round the corner of the table. Dr. Slade and Mrs. Burns were much affected by the influence, which shook them considerably. Soon I observed a shaft of vapoury white material shoot up about two feet in the corner of the room, distant from my face six and a half feet. This form was conical, about three inches broad at the base, and pointed at the top. Immediately that had disappeared, a white, amorphous substance was seen beyond the table, as close to the floor as the position of that article of furniture would permit us to observe, which as it moved about, gradually rising, assumed the form of a female head and bust, and came forwards near the table. It then disappeared for an instant, and again stood up, as any human being would, behind the table. We had now a very good opportunity of making observations. I did not see the features so distinctly as did Dr. Slade and Mrs. Burns. To me the features were somewhat confused, or ran into each other. My companions being clairvoyant, seemed to see psychical forms more definitely than I could. The figure was that of a graceful, slender young lady, with large dark eyes, finely arched eyebrows, and prominent, well-formed, but delicate nose; the mouth and chin were small and fine; the hair was in curls, and hung down on each side. On the head was some white substance which looked like tulle, or rather a white halo about two inches in diameter. The shoulders were sloping, and the bust, seen to the waist, finely moulded; one hand, which covered her breast and moved gently, was small and exquisite in shape. Take it in all, it was the ideal of a beautiful female form, and as "spiritual" as it is possible to conceive humanity to be in mortal form. The grace, calmness, and dignity of the form, added to its outline and delicate complexion, impressed the beholder with a superiority which is not to be found amongst human beings. In this respect the figure differed from every other materialisation I have yet beheld. Frequently these forms have partaken more of the infirmities of mortality than of the super-excellence of what we conceive the spiritual life may exhibit, and materialisations have frequently been observed of coarse texture and repulsive in expression. The opposite was true of this beautiful image, which seemed to be scarcely solid, and yet I could not see the pattern of the wall-paper through it.

At its last appearance the spirit leaned forward, over the table somewhat, till it was little more than two feet from our faces. It then whispered some words, which I failed to catch, but Mrs. Burns heard the words, "Phoebe" and "love." Dr. Slade heard the whole message. He recognised the spirit, who was his sister and the mother of a young lady in the drawing-room, who is accordingly Dr. Slade's niece. He called our attention to the relationship while the form was in view, and we perceived a great likeness between them. Before disappearing the spirit bowed gracefully, and sank down towards the corner of the room, the dark hair and eyes melting into the white substance as the figure receded from our sight.

Dr. Slade asked whether the spirits had any further instructions, and for that purpose held a slate under the table, which was loudly tapped on and violently wrrenched from his grasp. He immediately joined his hands to ours on the top of the table, and his feet and legs were from under it. While thus sitting the slate appeared at the further end of the table, and was thrown with

considerable force on to the table. Hands were seen holding the slate and throwing it on to the table. Again the slate was held under the table, but Dr. Slade started back at lights, accompanied by a cracking explosion, which shot out into the corner in various directions like the limbs of a star. A series of these luminosities was observed differing in character; the last one spread out into a sheet, which filled the entire space between the table and the corner of the room. It was of a rich colour, almost indescribable, but might be termed bluish purple mixed with white. It reminded me of a miniature transformation scene. This sheet of light had well defined edges, as if cut with a sharp instrument. The most curious feature about it was that it did not diffuse any light into the space beyond that which it occupied; the same may be said of the squibs or shooting lights which, though intensely brilliant, did not tend in the least to lighten up the corner of the room. This I have observed in other instances to be a distinguishing feature of certain kinds of spirit-lights. To test the point Dr. Slade went to the other side of the room, took a match, returned and ignited it on the under surface of the table-top. The effect produced thereby was as opposite to that of the spirit-luminosity as it is possible to conceive. The match did not give off a solid body of light, but its rays blended with the light of the room, increasing that quite sensibly, but failing to impress the eye with an intensely luminous centre.

In conclusion, the Doctor was controlled to give a short address. The spirit repeated the communication uttered by the spirit-form, which was a message of love through "Phoebe" from "Claude" to Agnes, alluding to Dr. Slade's niece. The spirit further counselled us to remain firm in the work in which we were engaged—stand to the front in advocating the claims of this blessed truth, and the crown would be bright for all that had been suffered. It was a truth that was calculated to make men and women better—live a holier and nobler life. It was indeed the spiritual remedy required, if carried out in the sense in which it was given. A wave of thought was now coming over the people, which would place Spiritualism on a broader footing, and enable it to rise to a higher standard. "Be of good cheer. Do not think you are not supported by spirit-friends; much of your help comes from that side. You will succeed, and overcome all your difficulties." So the message concluded. J. BURNS.

Spiritual Institution. Aug. 14th, 1876.

DR. MACK AS A FAMILY PHYSICIAN.

I have just had an experience of Dr. Mack's healing power, which puts the spiritual system of practice before me in a new light. Usually, treatment is observed on strangers who come to the doctor's rooms, or in chronic cases, the phenomena attending which are oftentimes quite unknown to all concerned except the patient himself. The case I am about to describe is of quite a different order, and brings the claims of the healing power forward with a force of conviction which no number of outside cases could supply.

Our boys, anxious to learn how to swim, attended a public swimming-bath several times, and the youngest, a rather delicate, sensitive lad, with a large brain, seemed to have remained in the water too long, and in a few days began to show symptoms of an approaching illness. He became feverish, lost his appetite, and his face exhibited a pale and careworn appearance; his hearing also became very much impaired. Dr. Mack treated his ears and did them good, but the disease had not then reached its height. The boy complained of a pain in his right side when he breathed, and the fever increased. In a short time, more than half round the body, over the right lung front and back, came out a strong inflammation, covered with blisters full of water. While this was coming out, and before the boy was laid up, Dr. Mack relieved the ears. We continued to treat him with wet bandages, wet sheet packs, baths, and all forms of hydropathic treatment which our experience suggested as likely to reduce the fever and bring out the inflammation. For two nights he was in considerable distress, and slept but little. On the Saturday night and Sunday night which followed, he never slept at all; the fever was high, and there were signs of delirium. The boy during that time called incessantly for Dr. Mack, but desiring to rely as much as possible on our efforts, we did not trouble the Doctor by calling him in.

On the Monday morning following Dr. Mack called in, as he usually does every day. The boy was in bed in a high fever, and in a very irritable, excited state, not having slept satisfactorily for nearly a week, during which time he had taken but little food. The Doctor, in the first place, put his left hand on the child's head, and the right in a basin of water. After a while he put the left on the head and the right hand to the patient's feet. Having done so for some time, Dr. Mack staggered back, and fell on the other boy's bed, to the alarm of Mrs. Burns. His face was pale, he appeared in great distress of body, and, regaining the power of speech, complained of a severe pain at the bottom of the right lung—the seat of the boy's ailment. His healing guides soon took control of him, and used his hands to demagnetise himself. In a minute or two he was as well as ever, and left the room. The patient had some food, which he ate with relish and slept the most part of the day, the fever being completely abated. A wet bandage to the inflamed body was all the treatment afterwards applied. The blisters gradually disappeared, and the inflammation caused no more trouble, though it did not disappear suddenly, but continued to remain as an evidence that the disease was coming out by the surface, though not attended longer with pain or danger.

I understand the disease is called "shingles," and when it covers

too much of the body, it is attended with serious consequences. However that may be, Dr. Mack reduced an alarming and unmanageable fever in a few minutes, and thereby wrought the essentials of a satisfactory cure.

I have wondered whether the boy caught any infectious influence from the water of a public bath in which all sorts of persons, and some with not over fair exteriors, were disporting themselves. I am of opinion that sensitive and mediumistic persons will take on diseases from conditions which those of a more gross temperament might enter with impunity.

J. BURNS.

15, Southampton Row, London, August 16, 1876.

PROVINCIAL HELPERS TO THE SPIRITUAL INSTITUTION.

We make special acknowledgment of the kindness of the Oldham friends in sustaining Mr. Allen Hough in giving his recent trance-address and seance for the benefit of the Spiritual Institution. Mr. Hough gave his time and mediumship; the friends contributed the meeting-place and admission fees, whereby we realised £3 0s. 3d. This was not a contribution from the Society. When we visited the Oldham friends on Easter Monday we gave it as our opinion that it is not a healthy method of procedure for corporate bodies of any kind to subsidise public organs or public institutions. It leads to corruption, and the advocacy of organisations, to the neglect and detriment of individual rights and sovereignty. The helpful gift from Oldham is, however, not from the Society, but from individuals actuated by personal conviction of the wisdom of the steps they have taken in aiding the Spiritual Institution.

There are other towns for which we do more service than for Oldham, and yet the friends in these places do not "go and do likewise." The work of Liverpool, Manchester, Birmingham, Newcastle, Bolton, and many other local movements, is continuously ventilated in the MEDIUM, and yet there is not a response, in the shape of aid, to sustain the work. True organisation is simply reciprocal justice, which signifies that if a service is done the means to sustain the agency should be secured by those who participate in its benefits.

If some good friend in each place would take upon himself the duties of representative of the Spiritual Institution, and look after our interests as we do those of the locality, then many a little help would come to us that we are now deprived of, and many more of our brother Spiritualists would have the pleasure of sustaining the movement in its largest form of manifestation.

There are some who behind our backs somewhat calumniate us for asking the friends of the Movement generally to take each a slight part in our work. They think we are always in need of money, and their ignorance of public life and requirements prevent them from understanding why. What would these short-sighted and not over generous friends say if we turned the tables and said the friends of Spiritualism are continually requiring our services, and why should we be harassed with Spiritualism more than they? The response no doubt will be, Well, let it alone; no one told you to establish a Spiritual Institution and organ of the Cause. This reply is that of worldly selfishness, not of Spirituality. The Institution and organ have been established. They have been found to meet a widespread requirement, of which all do not scruple to avail themselves; and we think instead of being harassed, overworked, and done to death, we ought to have our expenses met and receive sympathy from all, rather than a grinding, hard-mouthed calumny, because we can't become rich and independent by doing a work for thankless people. Dear friends, that has not been our system. At the behests of a higher principle than our selfish need, we launched a work for the good of others. That work has been a grand success, and is becoming more so daily. It costs much money, and entails untold labour, and we ask our brothers who approve of the work, and are engaged therein, to be actuated by the same spirit of beneficence as has projected our work, and do their share of help therein. Think over it kindly, and every man and woman who aspires to love the right and the good will agree with us, and act accordingly.

MALTON.—On Sunday, the 6th inst., and two following days, the friends here had again the opportunity of listening to addresses delivered by Mr. Thomas Brown, under the inspiration of his guide, "Brettino." The subjects treated were handled in his usually masterly manner, and gave great satisfaction. Mr. Brown is also being developed as a clairvoyant medium, of which he gave good proofs by successfully describing several departed friends. I understand he is on a tour to the south, and feel assured that wherever his services are obtained, he will not fail to please and instruct.—"G. R." Malton, August 11.

ONE of our most distinguished savants, who has taken a prominent part in the controversy against Spiritualism, was induced—possibly by his unconscious cerebration—to visit Dr. Slade, the American medium now in London. In order to guard against trickery he took with him his own folding slate, and having placed a fragment of pencil inside, held it along with the medium. Immediately a scratching was heard within, and on opening the slate a message was found written. A hand also appeared in full light, and the furniture in the room moved actively about under similar conditions. The philosopher left, confessing that here was "a nut to crack." Under the circumstances he could scarcely say less. I look forward with interest to his own more detailed account of the visit.—*Liverpool Daily Post*.

A YEAR'S INVESTIGATION.—To the Editor.—Dear Sir,—On the 4th of July I sent a letter to your paper, asking some of my Spiritualist friends of my district for an invitation to some of their circles, in order that I might investigate the phenomena of Spiritualism. Now, I have no fault to find with the invitations that I have had, and I am still anxious to investigate Spiritualism; and I am thinking at the end of this year, with your permission to say through the MEDIUM whether I am for Spiritualism or against it, from my experience with the Spiritualist friends. Now, some might say that I am long-winded in claiming 1877 before I come to any conclusion upon the phenomena of Spiritualism, but I am one who likes to take my time in investigating anything, and not come to a conclusion in haste.—I am, yours, &c., WM. FANCOTT, *Time Valley, Dukinfield, July 31.*

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

Received in addition to the list published in the MEDIUM for July 21st.

| £ | s. | d. | £ | s. | d. |
|---------------------------|----|----|---------------|-------------------------|----|
| Collected by Mr. Hugill | | | Mr. J. Carson | 1 | 1 |
| of Stockton | 0 | 11 | 0 | Collected by Mr. G. N. | |
| From a Friend | 1 | 0 | 0 | Clark | — |
| Mr. Jesse Ascough | 1 | 0 | 0 | J. Jones | 2 |
| Mr. Pearce | 0 | 2 | 0 | F. Summers | 2 |
| J. K. | 0 | 10 | 0 | P. Pearson | 2 |
| A Friend of the Cause | 0 | 1 | 0 | Horne | 1 |
| "Widow's Mite" | 0 | 10 | 0 | G. N. Clark | 2 |
| Mr. J. G. Stormont | 0 | 10 | 0 | | |
| "Nemo" | 0 | 2 | 6 | L., per Mr. R. Linton | 0 |
| Mr. Mark Fooks | 0 | 10 | 0 | One Interested in the | |
| Mr. H. | 0 | 10 | 0 | Movement | 0 |
| Per Miss C. Garbett | 0 | 10 | 6 | Miss Pawley | 1 |
| Collected at a Circle, by | | | | Mr. W. P. Adshad | 1 |
| Mr. W. Perks, Bir- | | | | Mr. G. H. Adshad | 1 |
| mingham | 0 | 8 | 0 | Mrs. Ford | 0 |
| From the Stamford | | | | F. R., per Mr. Maynard | 0 |
| Friends, by John | | | | Mr. W. Wilks | 0 |
| Reedman | 1 | 0 | 0 | Mr. J. H. B. Harris | 0 |
| Mr. Hopton | 0 | 5 | 0 | Mrs. Duckett | 0 |
| Ann Rose | 5 | 0 | 0 | From a Friend | 0 |
| A Friend of the Cause | 0 | 1 | 0 | Collected at New Cross | |
| Mr. J. N. Tiedeman | | | | Open-Air Meeting, per | |
| Martheze (quarterly) | 10 | 0 | 0 | Mr. Butcher | 0 |
| Mr. Kelly | 0 | 2 | 0 | H. V. Undercliffe | 0 |
| Marylebone Association, | | | | Mr. W. Morris, 70, Mark | |
| per Mr. J. Maynard | 1 | 5 | 0 | Lane, E.C., 1d. per | |
| "Chip" | 0 | 10 | 6 | week, quarterly sub- | |
| Dr. W. Anderson | 0 | 11 | 0 | scription | 0 |
| Mr. Enoch Holt | 0 | 1 | 6 | Mr. P. R. Harrison | |
| A Friend of the Cause | 0 | 1 | 0 | £5 5s., previously ac- | |
| Mrs. Boyd | 1 | 0 | 0 | knowledge as £5 | 0 |
| Mr. Hough's Seance, per | | | | Mr. J. Burns's Phreno- | |
| J. H. Barlow, Oldham | 3 | 0 | 3 | logical Practice, after | |
| Nottingham Ladies | 1 | 16 | 6 | deducting for Printing | 5 |

ORGANISATION.

Mr. A. K. Gulline, Dewsbury, approves of our views on Society-making, as expressed in comments on the Newcastle Movement. Spiritualism, he says, must take some external form. The question is, what will that form be? Will it be in imitation of effete systems, governed by the wealthy class, and having a Sunday routine of hymns, prayers, and preaching? He regards the report of Mr. Kershaw that there are 2000 Spiritualists in Oldham as highly encouraging, and that the doctrine and its many practical lessons should shed around men an atmosphere of beauty, purity, and joy. There our correspondent has hit the mark. Spiritualism must be known for its effect on individual lives. A Spiritualist is, in the highest sense of the term, a man or woman, and, in striving to be such to the fullest measure of his capacity is he really and truly a Spiritualist. Whenever Spiritualists cut themselves off from the great human family, and set up a spiritualistic in contradistinction to a human definition of themselves, then are they sectarians, and on the road to ruin. The human body is the only "organisation" that the Creator has given to the human spirit, and does it require any other? Interrogate nature, and we are rightly led; but let us fall into the hands of society conventionalities, and we are assuredly on the road to error.

As an instance of this we have to report that we have lost a dozen subscribers in Newcastle since we expressed our views on Society-making versus Spiritualism. This conduct on the part of our Newcastle friends cannot be called Spiritualism. It is the very height of bigotry and persecution. We have said something that precious dozen don't like. Are we right or wrong? This they do not ask. They don't like it. They won't listen to it. Our mouth must be shut, and what is worse, our interests must suffer. Remember, Newcastle friends, that it is from those who differ from you, that you are likely to learn most. You are going before the world as teachers of Spiritualism. You will differ from those whom you invite to listen to you. How would you like them to treat you as you have treated us? If we were a local Spiritualist, and sat in your Conference, would you in like manner shut us up and next day transfer your custom to some other shop, because we had an opinion contrary to yours? You have acted thus already, and now that the matter is placed before you, we hope, for your own sakes and that of Spiritualism, you will think better of it, and rectify your conduct. Carry this reprehensible idea out, form a society sufficiently powerful, and there would be an end of free speech, and a cruel tyranny would reign over fields of blood.

If we have said aught that is to your mind untrue, "Come, let us reason together," and try to rise above those narrow feuds and petty persecutions which we had thought were the exclusive tactics of the most obscure sectarians.

Newcastle men, we have served you faithfully. Even if we had been your paid organ you could not have had freer space or more attention. But we are not your servant or slave, we are your brother and equal, and in speaking our best for the good of the family, we expect brotherly treatment from all who desire to be considered worthy members of the family. As it is, we are thoroughly independent and can never be deterred from our duty by the threat of loss of custom. We have also done more work in the Newcastle Committee's district than any man in it, and years before most of the present Spiritualists knew aught of the subject. These are facts. We therefore have a particular interest in the district which we will not be easily deterred from acting upon.

MRS. MAKDUGALL GREGORY has left town for Hampshire, and for the present her work for Spiritualism in London is suspended. At the close of such a busy season repose must be welcome and salutary. There are many well-paid public functionaries who do not toil so hard and conscientiously as does this devoted lady.

LIST OF PRICES FOR BOOK CLUBS.

We have prepared a list of prices for book-agents, and book clubs, which may be had on application. We have resolved to supply books, on the most favourable terms, so that a poor man may obtain a copy at the same rate that a wholesale dealer would buy a hundred.

SEANCE WITH ONE OF THE BAMFORD BOYS.

Dear Mr. Editor,—At the request of a few friends I send an account of a seance with one of the Bamford Boys, in Bradford, July 26. Commencing operations, we placed a table-cover over a table, and seated ourselves round one side, the gas being lighted, but rather low. The boy took a seat at the table, and holding an accordion in one hand, placed it under the table. A simple tune was played while the instrument was thus held; the lad had his other hand on the top of the table. The company then individually took hold of the accordion with the lad, to guard against trickery, and each felt a very heavy pressure upon the instrument (much too heavy to be caused by the lad) which seemed determined to wrench itself out of the grasp of the experimenters. And this it did in several cases. The cloth was often lifted up by us, to see if any object was concealed sufficient to work the trick. We were all satisfied, neither medium nor mortal had any hand in the matter. We tied tapes round the medium's wrists, and putting him into a black cotton sack, feet first, we stitched the mouth to his coat, and round his neck. We then placed him on a chair and tied his hands, by the tape to the chair rails. His feet we secured to the chair legs, and his head was made fast to the chair top rail by a tape round the neck. We considered the lad secure, and a curtain was drawn before him; the gas being lit, but turned down.

And now commenced a series of phenomena, which most assuredly were not produced by the medium: if the evidence of fourteen adults is of any authority on the subject. The room was searched, the lad watched, and sufficient precautions taken to guard against trickery. A bell placed upon the lad's knee was repeatedly thrown off. A little toy was seen (the curtain up) moving about on the medium's lap. This toy being covered with a felt hat was heard cracking at a rapid rate (the hat being seen by all, in fact, the curtain played a very secondary part in the performance, many times being quite unnecessary). Several of the party felt a hand under the hat while on the medium's knee, the medium being in the open gaze of the party. A ring was transferred from the knee to the lad's finger, the curtain being down, but only for five seconds. Of two watches placed in the lad's lap, the writer's was untouched, the other transferred to the pocket of the lad's waistcoat. The writer then placed his watch-chain (steel) on the medium's knee, and it was thrown to the ground, while the gold chain of another person was carried through the sack, and attached to the watch and waistcoat button-hole, in about five seconds. One of the party, wishing to be behind the screen, saw a guitar lifted to the lad's head, and also had it placed into his own hand from off the floor. An album belonging to the host was placed on the medium's knee, and in the view of all was seen to open and shut the back and leaves repeatedly. And to mention one more phenomenon, the aforementioned hat was lifted off the knee to the head (the curtain down) in a very few seconds. All this time the medium was awake, was repeatedly touched by the party, was talking to different people in the room, and giving every facility to test the honesty of the evening's entertainment. Everyone was satisfied; and if anyone questions the ability of about fourteen men and women to guard against trickery, when they have their own choice of safeguards, I shall say that he may be very clever, but his egotism is a great deal bigger than his cleverness; I do not think a better medium for straightforward tests—and cheap—can be had. The lad is very timid, and objects as much as possible to the dark.—I remain, yours sincerely,

J. CLAYTON.

286, Wakefield Road, Bradford. August 14.

MRS. BULLOCK'S HALL, ISLINGTON.

Dear Mr. Burns,—Will you kindly permit me, through the MEDIUM, to acknowledge a large parcel of books and copies of the MEDIUM from some unknown but kind friend. I may also say, that for some time past we have regularly received by post the *Spiritualist*, the MEDIUM, the *National Reformer*, and the *Index*, an American paper. We return our best thanks to our friends for their kindness. We shall have some to lend, some to give away. We hope to make good use of them, and are always glad to be the means of circulating good literature.—I remain, yours truly,

EMILY BULLOCK.

19, Church Street, Islington. August 14.

MR. THOMAS S. PARKER, St. Helen's, Auckland, acknowledges, with thanks, a large parcel of books from Mr. John Scott, Belfast.

CUMNOCK.—A reader of books from the Progressive Library has had the use of various works on Mesmerism. He says: "I can mesmerise now. I have had the pleasure of curing several people of tooth-ache and headache." Much more good might be done in this way if due attention were given to the subject.

SPIRITUALISM IN LIVERPOOL.—On Tuesday evening, Aug. 15, a large gathering of the friends of Mr. George Browne, the excellent secretary of the Liverpool Psychological Society, took place at his new Institution for Inquirers into Spiritualism, at 63, Newlands Street, Breck Road. Dr. William Hitchman was voted to the chair. The large room was inconveniently crowded with novel countenances, who were amply rewarded in seeing physical phenomena, that promise great and useful results. Miss Cotgreave also delivered a pleasing trance address; and the public will find welcome, each Tuesday evening at 8, in future.

SHEFFIELD.—The local *Independent* of the 10th instant, gives a long report of Mr. E. Bullock's visit. The select seance held on Tuesday morning seems to have been quite a success, and similar to others of the kind which we have described. The reporter, to set himself right with his readers assumes that Spiritualism is an "American invention," that Mr. Bullock is "very clever," and that no spirits are necessary, for the professors of legerdemain can do it all. All well-informed people know that no professor of sleight-of-hand will submit to the tests imposed on Mr. Bullock and other mediums; so that while we thank the reporter for his faithful account of what took place, we must reject his opinion of the truth of which he fails to make any demonstration.

A BUST OF A. J. DAVIS.

The proposal has reached us that a bust of A. J. Davis be brought out at this time. We commend the idea to the friends in America. The first step would be to have an artistic model, which will be at the same time a truthful likeness. Having acquired this, the bust could be made in Parian at the Staffordshire Potteries. Such an article would sell well, and be a source of emolument to the Testimonial Fund. Will some artist make a present of a fit model of Mr. Davis?

"DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY."

Mrs. Davis's able essay has given more pleasure to our readers than ought that we have published for some time. We are publishing an edition of it in neat tract form, at the following rates:—

Single copies, one penny each; two or more copies, post free.

Ninepence per dozen, post free.

Five shillings per 100, carriage extra.

£2 per thousand, carriage extra.

Parties ordering a quantity, may have their announcements printed on the cover. Orders should be sent in at once, to prevent delay.

"INTUITION" IN BOOK FORM.

We have done up the numbers of the MEDIUM from the beginning of the year to the completion of "Intuition" in a handsome wrapper, and it is full of attractive and valuable information on Spiritualism. It is just the work to place on the table of a reading-room, or any such place where inquiring minds congregate. The price is—

For a single copy, 2s. 6d., post free.

Three copies, 5s., carriage extra.

Seven copies, 10s., carriage extra.

Fifteen copies, £1, carriage extra.

SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Present address Bishop's Stortford, Herts; on a tour in the Eastern Counties. Normal speaker and practical experimentalist.

BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.

BLAND, J. L., 15, Walker's Place, Sykes Street, Hull. Healing medium.

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

CRIST, W., Greatham, West Hartlepool. Normal.

DUNN, J., New Shildon. Trance.

FAWCITT, T. P., 10, Hexham Street, Bishop Auckland. Trance.

HARPER, R., Soho Hill, Birmingham. Normal.

HENLY, T. L., 5, St. James's Terrace, St. James's Sq., Notting Hill, W. Normal.

HUGH, ALLEN, 80, Beaver Street, Oldham. Healing medium.

MAHONY, J. W., 1, Cambrian Place, Anglesa Street, Lozells, Birmingham. Normal.

MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.

NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.

QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.

ROBINSON, J. G., 35, Edmund Place, Aldersgate Street, E.C. Trance.

TINDALL, FREDERICK, 30, Wyndham Street, W. Trance.

WALLIS, E. W., 18, Spencer Street, Goswell Road, E.C. Trance.

WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley.

Inspirational.

WOOD, EDWARD, 3, Swaine Terrace, Commercial Road, Halifax. Trance

and Healing.

Other names that may be sent in will be added to this list.

The *Kensington News* has a humorous article on the mediumship of Dr. Slade and the effort being made to convert the London Press thereby.

PHONOGRAPHY OR PHONETIC SHORTHAND.—Evening Instruction given in the above art, by J. J. Clephan (certificated teacher), 28, Silver Street, Stockton-on-Tees. Terms, &c., on application.

WIGAN.—Mr. J. W. Mahony is engaged in a three nights' discussion on Spiritualism with Mr. Ashurst (of Wigan). The debate will take place in the public hall, Wigan, on Monday, Tuesday, and Wednesday, August 21, 22, 23, the chief object being to open the question in that place. The debate between Mr. Mahony and G. W. Foote, of London, is unavoidably postponed, on account of the ill-health of Mr. Foote.

NEW DELAVAL.—Messrs. John and George Smith have been doing good service in combating the notions of an open-air speaker who was weighing Spiritualism in the Bible balance, and, of course, making it light-weight. The efforts of the brothers in reply were so successful as to win for them a hearty vote of thanks from the audience. On a second evening the lecturer was completely silenced.

HALIFAX.—Mr. A. D. Wilson's lecture before the secularists, on Sunday last, is reported in brief by Mr. R. Ashworth. The lecturer gave account of the facts derived from scientific sources, and showed that there must be an intelligence behind them. His chief opponent dealt in questions quite apart from the subject, and failed to grapple with the facts advanced.

MR. J. CLARK FERGUSON informs us that he has improved in clairvoyance, and now can easily recognise the presence of spirits. His guide, "Wild Flower" and "Mary Stuart," are frequently with him. Sailing down the Firth of Solway, near to the Kirkcudbright shore, whence Mary embarked for England, he was desirous of surveying the spot, and, turning round, beheld the spirit "Mary Stuart." She appeared of gigantic proportions, and she afterwards told him that she thus impressed him to imply the truthfulness of her professions, and to make him believe in her.

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 news-vendors, 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 18, 1876.

THE LANCASHIRE CONFERENCE.

We have now attended four District Conferences of the Lancashire Spiritualists. The first and most successful was at Bolton nine months ago. The idea was new then, and Dr. Mack was present, and proved decidedly an element of attraction. The succeeding meeting, at Hyde, was poor, the place being rather inaccessible. The Manchester meeting in May was a success; but the one at Rochdale was only tolerably so. It attracted some new elements, and led to the opening up of work in Rosendale, from which we expect good results. Some think it would be better to have all the Conferences in Manchester, as it is the most convenient place. It is probable that the picnic on the Saturday militated against the attendance on Sunday, as some would find it inconvenient to be away two days together. The value of a Conference is not altogether determined by the number which attend it, for the report extends its influence to great distances.

To some extent, the Sunday's work was a failure. There was an element of disintegration evident, which produced a coldness and divided feeling. There was not that warm cohesive inspiration which has been experienced at former times, and the effort to speak in public was rather laborious.

There was a palpable oversight in not having the work of the Conference properly considered and prepared before the meetings commenced. The executive, or a distinct committee selected from the general representatives, should be detailed for that work—the most important of any. The most of the time is lost for want of fitting resolutions to be brought before the meetings, and men get up to talk without the slightest object in view.

As it was the conclusion of the year, there ought to have been read a carefully prepared statement of the year's operations in all its points, with the many lessons of experience to be derived therefrom. The discussion of this report of an annual character would have elicited practical views as to the best methods to be used, and the means to be avoided. Indeed, the secretarial or corresponding representatives of the various districts should be instructed to prepare individual statements, to be reported to Conference. We are pleased to see that Mr. Parsons has inaugurated his term of office with designating these local secretaries in the list printed in our Conference report; and we hope our suggestion will be kept in mind during the quarter, and acted upon at the Oldham Conference three months hence. It would be a fine ambition for these local scribes to strive to put forward the greatest number of talents as the fruits of their three months' stewardship. An annual report such as we suggest would, perhaps, be more seasonable in November than now.

The afternoon meeting was utterly lost. The same talk offered had been for the most part fired off before, and it fell as flat as the negro's second-hand gunpowder. There was no enthusiasm, and no attempt to consolidate or promote the work of the Conference. Egotism, not organisation, was the prevailing spirit of the meeting.

The grand idea of a Conference should be to interest everyone who attends in the work before it,—to recount victories, pourtray the causes of defeat, and stimulate to noble deeds for the future. Suggestive minds and willing hands should have little tasks set them in the form of resolutions or topics to bring before the Conference and dilate thereon from their familiar standpoints.

The newspaper correspondence, which has done more for the Cause these three months than a hundred pounds spent in any possible way, was never touched upon. The distribution of literature was not mentioned. The merits and defects of various kinds of speakers were undiscussed; and the best method of conducting meetings was all but overlooked. The guarantee fund was likewise kept a secret, and upon the whole there was a positive dislike for real Conference business.

This state of things will not always remain. Perhaps things were as well to be left as stated for the present. The future is fraught with unlimited opportunities, of which we hope we shall have the pleasure of reporting the happy results.

There are solid advantages to be derived from moving the Conference from place to place. It will be seen to effect a good which the "Central" plan could never accomplish. At least it is a good to us, and so we speak from experience. We like the Rochdale people and thank the Conference for taking us among them—a consummation which we have for years looked forward to.

We heard good reports of the valuable work being done by our various speakers. Mr. Morse is a great favourite and grows in popularity; he will require to be ubiquitous during the coming winter. Mrs. Butterfield is spoken of very highly; she is improving in health, development, and power of expression on the platform. Miss Longbottom is regarded as another Mrs. Tappan, and is universally beloved for her own sake. Our honest and inspired friend Mr. Thomas Brown is regarded in the highest light, and finds access to the first families, where his mediumship is duly prized. Mr. E. Wood has been suffering from ill-health, but is none the less busy, and is well regarded by his friends. He spoke at Rochdale twice on Sunday. There is a split in the camp there. With that we have nothing to do; both parties use our columns with equal freedom for their announcements, and we think it would have been graceful on the part of the Trafalgar-House friends, if they had adjourned their evening meeting in deference to our lecture, and not have acted in antagonism to us who have allowed them so much scope in our columns.

The other local mediums were spoken of as increasingly useful, and in Lancashire more than anywhere else, are the claims of local workers appreciated and their efforts sustained.

There is necessarily a limit to the usefulness of the conference committee system. It has a sphere of action, but if regarded beyond that it must become a source of weakness and disintegration. It is dangerous as any other power if used for purposes of dominion or authority. It must be a humble servant to help, and only where it is wanted—and be the willing instrument of spiritual ideas as they arise; otherwise it may do harm rather than good. In place of taking the work out of the hands of local Spiritualists, it should place more therein, and leave them as much as possible to help themselves. This the Lancashire friends do, and Bolton, though not represented at Rochdale, was highly spoken of in that it had so well attended to its own business.

A conference is on many accounts good in itself, apart from the work done under its auspices. There is, however, always present the tendency to recede from the spiritual, and become absorbed in the more human side of the work. Too much of this deflection leads to personalities, unprofitable disputes, and waste of time in dry details, which if indulged in would soon swallow up the attention of the best men, without their having any time left to give to the work of Spiritualism proper.

These symptoms we read from the pulse of conferences in general, and like a faithful friend we utter our views suggestively to all who take an interest in this great movement.

MR. ROBSON AT DOUGHTY HALL.

On Sunday evening Mr. Robson will occupy the platform at Doughty Hall, and his spirit-guides will address the meeting while their medium is in the trance-state. We have heard very interesting accounts of late of the high quality of Mr. Robson's spirit-teachings. He will be sustained by a band of friends who are interested in his mediumship. We hope there will be a good audience. To commence at seven o'clock. 14, Bedford Row, Holborn.

THIS NUMBER OF THE MEDIUM.

We think our present issue contains a collection of the most extraordinary facts ever published in one week in the whole history of Spiritualism. Were they not so well authenticated, the statements advanced could not possibly be accepted, even by experienced Spiritualists, transcending as they do the usual run of phenomena. Implicit reliance may be placed in the veracity of the writers.

DR. MACK'S NEW ADDRESS.

We hope sufferers have not overlooked the fact that Dr. Mack has taken up his abode at 8, Upper Bedford Place, Russell Square, at the same house where Dr. Slade resides.

DR. MONCK'S WORK.

During the middle of the week, Dr. Monck paid a flying visit to London. Time would not permit him to accept all the engagements which were offered to him. He looks very well after the hard work he had in Derbyshire. He has gone to Birmingham: address—Waverley New Hotel, High Street, where he will remain to the middle of next week; after which he will proceed to Manchester: address—81, Bury New Road. Towards the end of next week he expects to be again in Derby prior to a working tour in Keighly, Leeds, &c.

MR. BURNS'S HEALTH AND WORK.

I have been made the recipient of so many kind inquiries respecting the state of my health that I deem it advisable to make public acknowledgment of the same, and state facts. About three weeks ago I had a visit from a warm friend in the form of a severe attack of fever. The wet-sheet pack and very hot water to head and feet helped this ambassador of health to do his work, and next day I was enabled to spend twelve hours over my writing-table. Since that crisis I have been regaining strength; the painful sensitiveness of the nervous system is much abated, and local pains have dispersed themselves. My visit to Rochdale did not break me down again, but, on the contrary, rather helped me, and I have been able to undertake my work and face difficulties with renewed vigour.

Much has been said about my having a holiday, and, in addition to the gift of a kind friend, which has been already acknowledged, I have received from Mrs. Colonel Boyd the sum of £1, with the kindly injunction that it is for my own personal benefit, and not to go into the insatiable maw of the Spiritual Institution. I also had an invitation to visit Southend, which I was not able to accept, and that is the nearest shadow to a holiday that I have had, or expect to have, this year; indeed, my greatest pleasure is to work for the spread of Spiritualism, and it is painful for me to have to go away for a day even; and it is to work that I leave home at any time. My ill-health has been a matter of concern to me, because it did not permit me to perform the many duties that devolve upon me, for my life is consecrated to this work, and existence under any other circumstances would be intolerable.

I cannot think of leaving home even for a week. I have no money to spend abroad. I have no one to work for me at home, and my affairs require constant assiduity and management to keep them right. The words of pain and sorrow that I have uttered this summer were wrung from me for the sake of this Cause solely, otherwise I would rather have died unknown. The demand thus made has brought in many kindly little responses, in the shape of help to the Spiritual Institution. Of these, a list is furnished this week. The Institution still owes me £30 in arrears of its usual revenue, and with other responsibilities hanging over me, the dull season, and bad condition of trade, render my position at the season of holiday relaxation anything but enviable.

Between this and the 4th of September, I have to find a very large sum of money to meet my engagements, undertaken that the truth may be more widely diffused. How I am to manage to get through it all is not at present clear, but I am impressed to ask my friends to help me—

First, by individual contributions to the Spiritual Institution from such as have not yet aided that work this year.

Secondly, by cash orders for literature for home use or circulation. If I have to stop at work while others play, I hope they will think of me and give me a turn.

Thirdly, by depositing a small sum of money in the Publishing Fund for the winter's works now in progress. Twenty deposits of £5 each would be £100, and if the same goodwill and activity were manifested by friends in this Cause as in some others, that sum might soon be deposited through the instrumentality of one individual. The Publishing Fund is nearly exhausted at present, as all the books deposited for are close upon ready.

I feel that I have suffered enough this summer for one year. I cannot help myself by leaving off. That would be a cowardly trick, and lose all. My only method of procedure is to induce others to take part in the fight. I have just got a little respite, and I am loth to sacrifice myself again by worry and care in addition to hard work, when it can be so well obviated by a little co-operation. It will be quite safe for any one to go into this matter. No one ever lost a penny by me, nor will they. This is a public work; nay, more, it is the work of an epoch sowing seeds the fruits of which will appear in the eternities, and I should be utterly unselfish if I did not invite all to come in and partake of the feast that is to be. I shall be glad of the prompt assistance of all friends, and hope I am not speaking idly to the winds. J. BURNS.

J. BURNS ON ANDREW JACKSON DAVIS.

On Sunday evening Mr. Burns spoke at Doughty Hall on the author of the "Harmonial Philosophy." There was a good audience, considering the season of the year. The particulars advanced were listened to for an hour and a half with breathless attention. The lecturer found the theme so rich with instructive matter that he did not hurry over it, but promised to return to it at an early date. At the close of the address the period of boyhood had only been sketched. The report will appear in an early issue of the MEDIUM. The lecturer spoke of the celebrated American in the most affectionate terms, and with enthusiasm recommended the testimonial now being collected in his behalf. The offerings at the close were appropriated to the Testimonial Fund. The amount was encouraging. Those who could not be present may yet forward their help to Mr. Burns, to be added to the collection.

Mr. T. Brown will be in Manchester next week. Friends in the district will please address to Care of Mr. Fitton, 34, Walnut Street, Cheetham, Manchester.

Mr. Burns's lecture at Rochdale, "Spiritualism as an Aid to Religion," is unavoidably postponed for want of space. We are anxious to oblige outside contributors and correspondents as far as possible, and therefore defer Mr. Burns's discourse. Several other valuable papers stand over.

Contents of the "Medium" for this week.

| | Page | | Page |
|---------------------------------------|------|------------------------------------|---------|
| Dr. Monck in Derbyshire | 513 | Mediumship and Science | 521 |
| A Most Astounding and Perfect | 513 | Is Spiritualism of the Devil? | 522 |
| Seance | 515 | Experimental Seances at Quebec | 523 |
| Materialisations with Dr. Slade | 516 | Hall | 523 |
| Dr. Mack as a Family Physician | 517 | Open-Air Meeting at New Cross | 524 |
| Provincial Helpers to the Spiritual | 518 | Spiritualism in Peckham | 524 |
| Institution | 518 | Anniversary Meetings at Ossett | 524 |
| Subscriptions to the Spiritual Insti- | 518 | Lancashire District Spiritualists' | 524 |
| tution | 518 | Committee | 526 |
| Organisation | 518 | Mr. Morse's Appointments | 526 |
| Seance with one of the Bamford | 519 | Dr. Sexton's Engagements | 526 |
| Boys | 519 | Newcastle Spiritualists' Society | 526 |
| Spiritual Workers | 519 | North of England Conference Com- | 526 |
| The Lancashire Conference | 520 | mittee | 526 |
| Mr. Burns's Health and Work | 521 | Seances and Meetings during the | 526 |
| Mr. J. Burns on Andrew Jackson | 521 | Week | 526 |
| Davis | 521 | Advertisements | 526-528 |

THE PROGRESSIVE COLLEGE, GRASMERE.

Mr. Harrison, of the Progressive College, is now staying at East Bergholt Lodge, near Colchester, where letters may be addressed. He will be happy to call, prior to his return to Grasmere, on any families in London or the South of England, who are interested in progressive education.

A gentleman, who has his two sons under Mr. Harrison's tuition, writing to us on the subject, thus speaks of the Principal of the Progressive College:—"I am confident, that if he were better known among Spiritualists there would be a great accession to the number of pupils at Grasmere." As Mr. Harrison is at present in the South, he could make an engagement to meet a few friends at the Spiritual Institution if required.

MEDIUMSHIP AND SCIENCE.

By "M. A. (Oxon)."

I am glad that my comments on the mediumship of Dr. Slade have been the means of eliciting the remarkable narrative of facts which Mr. Adshead sent to last week's MEDIUM. It was far from my desire to unduly exalt any medium, or to decry any other. My paper was a record of personal experience, and if I had had the good fortune to share Mr. Adshead's experience with Dr. Monck, it would have been a pleasure to me to testify to it, as I did with Dr. Slade. We want all the mediums we can get, and I, for one, welcome with thankfulness the development of every new channel whereby the truth may be brought home to men. I should be delighted to hear of fifty such mediums as Dr. Monck or Dr. Slade whose power should be sufficiently developed to enable them to face the ordeal of a scientific testing. I am anxious to get that over, in order that we may once and for all time have laid the foundations, and can proceed with the building of the spiritual temple.

Those foundations must be securely laid on the basis of proven phenomena—phenomena which have gone through the same process as those of chemistry, and have come to be accepted as recognised facts. In the present day, none but leaders of scientific opinion can lay those foundations securely. In saying this, I am by no means indifferent to the truth which I have many times before maintained—that any man with eyes in his head and the power to use them, is a fair witness to a recurring fact, as good as though he should write F.R.S. and twenty other letters after his name. No doubt he is, but people will not think so. And what we want is, not to convince simple and honest people who have no prejudices, and therefore will readily accept truth, but to force on unwilling and prejudiced men facts which will revolutionise their science, and cause them to throw overboard many very cherished opinions. These are the leaders of thought whom we want to reach. Their attitude is essentially one of dogmatic prejudice, and, in order to assail it successfully, we must borrow our weapons from their own armoury. We must submit our facts and phenomena to the same process of observation as other established scientific facts have gone through, each in its turn. We must be prepared to accept the stern methods of scientific analysis, in order that we may once and for all place our facts in the museum of science, accredited, tabulated, and proven. Only by this means can we be saved the wearisome repetition of evidence which has become familiar to us, the reiterated answering of objections which we know by heart, the constant production of arguments which are to us as the demonstration of a mathematical problem. All who take any prominent part in the Movement must know how absolutely true it is that valuable time is wasted and many tempers irretrievably ruined in answering futile questions about the very alphabet of Spiritualism. I have been worried during the past four years, by letter and by word of mouth, till I do very seriously mean what I have just written. I have answered thousands of letters—literally, thousands—most of them (in the strict etymological sense of the word) impertinent, i.e., asking irrelevant questions or propounding silly objections to the fact that twice two are four; some impertinent in the ordinary acceptation of the term, most dealing with matters that a less busy man ought to have been troubled with, but a considerable number containing questions and stating problems which I found pleasure and profit in discussing. I have had still greater demands on the very little spare time I have, by questioners who are equally ignorant of the facts and certain of the fallacies of Spiritualism. These are the greatest trials of all, and it is for their behoof, no less than for the benefit of earnest seekers after truth, that I am anxious to have the phenomenal facts of Spiritualism established on a scientific basis that shall command assent. I want to be able to refer people who ask me elementary questions about Spiritualism to a

source similar to that to which I should refer inquirers about photography or optics.

This is my reason for desiring that mediums should cultivate the power of producing a few simple phenomena at will, and under any reasonable conditions. Hence it is my wish to force scientific men of eminence to recognise such phenomena and probe them with the most rigid scientific analysis. But, side by side with all this, I earnestly hope that no pains will be spared to maintain circles in which the spirits who come may be permitted to act as they see best. It is in such circles that the spirits often learn their power. They are the laboratories in which experiments are gradually perfected before they are fit to produce before a severely critical audience. And (what to me is of far more moment) they are the places where, unhampered by conditions prescribed by men, the higher intelligences come and give that spiritual food which is valued only by those whom it feeds, whose spiritual health requires it, and who find in it a sustenance for which they look in vain among the mouldering bones of effete and fast-vanishing faiths.

There is room for all, and I should much regret that I should even seem to ignore a fact which is so present to my mind.

IS SPIRITUALISM OF THE DEVIL?

An extemporaneous address, delivered, in reply, by WILLIAM HITCHMAN, M.D., in Meyerbeer Hall, Liverpool, August 13, 1876.

This afternoon, friends, I will answer the question briefly, if imperfectly. The devil, or satan, of Hebrew and Christian records is, I think, an Asiatic conception, derived, conveyed, begged, borrowed, or stolen by the ancient Jews, amongst others, from the legends of the Persians; and these again did not originate or invent him, since Ahriman, or the God of Evil, has priority of existence etymologically in yet more distant annals. The precise time or manner in which this devilish idea arose is somewhat problematical, scientifically, but in the logic of facts, it can hardly be stated to have come into the world for the first time when Jehovah is said to have created the Jews some 6000 years ago, or as the Rev. Mr. Baxter, the editor of the *Christian Herald and Signs of our Times*, once put it: "From the creation of Adam to the millennium, which will take place A.D. 1872, there will have been 4128 years before the birth of Christ, and 1872 since his death and resurrection, at which period Louis Napoleon will have become the pre-ordained monarch of the world." (Vide "The Six Thousand Years; Traced in the Bible from the Creation of Adam to the Millennium in 1872.") So much for this sort of prophetic intuition worked out by a clergyman of the Church of England with full orthodox, scriptural, or theological detail, and by whom, or his agents, I am favoured with the assurance that "Spiritualism is of the devil." If it be true that the end justifies the means, we shall know how to estimate his knowledge of theology, Spiritualism, science, history, and the providence of God,—since no one needs to be assured of the fact that the millennium did not arrive in the year 1872, neither was the French emperor, Louis Napoleon, the monarch of mankind throughout the world at that particular date. And as for Spiritualism being of the devil, and the devil only, as stated by my clerical friends, let us, briefly inquire into the nature and value of this oft-reiterated diabolical notion, and ask ourselves, rationally or philosophically it may be,—I hope, religiously and not unwisely,—Who is the devil? or is it possible to demonstrate the objective personal existence of Satan? Really, as regards Modern Spiritualism, one has never done hearing of the prince of darkness and his infernal, diabolical, malicious, scientific exploits. Is he more powerful than God or Nature? What is the true solution of this question, so much urged upon us by theology and theologians. How did men first come either to believe or profess to believe in the existence of an almighty devil? If a wild, unscientific, ignorant notion, it was most assuredly not altogether an unnatural solution of a mysterious enigma—a tremendous, terribly profound, face-to-face difficulty—which everywhere, now and at all times, has presented itself to the consideration of each thoughtful mind from generation to generation. Men have seen, whether barbaric or civilised, in a comparative sense, that happiness is always mingled with misery, that the world is wanton in wickedness, full of cruelty, bloodshed, murder, pain, misery, disease, accident, and death. That every animal lives by the destruction of some other animal, even in the water he drinks; and that man cheats and destroys his fellow-man, and not unfrequently eats him also; in short, one may say of man himself what cannot be said with truth of any plant, mineral, or animal; he is the greatest destroyer, and most cruel of all living things. Yes,

"Of half the world, the butcher and the tomb!"

From age to age mankind have seen their fellow-beings perish from what seemed to them Might against Right—unjust wars, if not storms, pestilence, and famine; nay, the very earth itself has not unfrequently opened like a yawning, merciless fiend, and swallowed up whole cities of men, women, and children. Mountains have poured forth their awful cataraacts of raging fire, and consumed the whole neighbourhood. Vast avalanches have fallen from cloud-capped hills, clad in the garments of eternal snow, and crushed, without a moment's warning, every thing that lived or moved within its way. Oppressed with fear at all this seeming cruelty and injustice, the murders of nature, the anxious mind could hardly avoid the rising exclamation of the heart, Is God himself a devil? Or whence comes all this physical and moral evil? Alas! neither Jew, Christian, Mohammedan, Turk, nor Servian can answer it theologically. I urge that Modern Spiritualism, when interpreted by science, logic, and reason, fairly presents the best answer yet given to Europe, Asia, Africa, or America; albeit, the people of all nations have not fully received it. That is a small matter, comparatively, for when the world is ready to accept the truth as it really is in God and nature, without bigotry or prejudice, the reason of things will be made sufficiently manifest to all men. Examine the laws of universal existence, and you will find that local evil is general good. The physical sciences are growing, day by day, more and more spiritual in character. Heat and light, together with the phenomena of organic life, in man or matter, the planet Earth or the satellites of Jupiter, &c., are resolvable into forms of motion, and like human electricity and human magnetism, they

have their respective currents affecting each other at right angles to a common axis. For example, two parallel currents which move in the same direction, attract each other, and two parallel currents which move in opposite directions, repel each other. The grandest problems, I say, of spiritual atoms, are associated with the grandest problems of material atoms. The same laws in this respect apply to both—whether you examine a materialised spirit-form or disperse a solar beam; i.e., you see a spectrum, or image, as of something seen after your eyes are closed, and in the elongated figure of the seven prismatic colours formed, and formed only in a dark chamber, beyond each spectrum; I repeat, on either side, stretch other spectra which, as ordinary mortals you cannot see, and sensitives or clairvoyants alone can recognise by spiritual or ethereal means. This illustration but typifies many actions alike in the world of matter and the world of spirit. It is certain, in my opinion, that spirit itself is after all only the name of transcendental matter, in some of its moods and attributes. Humility alone befits the student of Spiritualism; and for the truth of God or nature, a man worthy the name of a man, and not something less than a man, will dare all things, and endure all things.

Now why have I made this incidental allusion to the study of Natural Philosophy? Because the orthodox pursuit of theological dogma must not lead men—whether clergymen, who profess to believe implicitly in ancient records, or not—to arrogate to themselves the right of denouncing the revelations of nature, as not due to God, but to the devil, and the devil only, and this notwithstanding their brightness and beauty, morally and physically. I protest that this sort of criticising new truth as the offspring only of satanic influence, and assuming the why and the wherefore of things spiritual contrary to their experience, is simply trying to place their pitifully-small intellects on a level with the Infinite Spirit of the universe, and there can only be one result, eventually, which is this—The Angel of Truth, whose name is also Veracity of Nature, will hereafter descend upon them, as a goddess of vengeance, and cast them aside as disarmed, helpless, and contemptible.

Reverting to the question of evil, and its theological personification as satan, or the devil, I may observe that the thinking minds, even of very rude and most distant ages, have appeared to feel that the existence of pain and suffering, disease and death, was a solemn and momentous fact, that demanded some kind of explanation, and they set themselves the task of finding such a solvent of the awful problem, as the light of their knowledge afforded. The conclusion they arrived at in the Magian theology was this—The world has two creators, namely, a good god and a bad god, called Oromasdes and Ahrimanes, and they are continually fighting for the mastery of mankind; that what the benevolent god makes, the evil god does his best, or his worst, to thwart or destroy continually. Many different kinds of people even to this day, claim to possess scriptures much older than those of the English Bible, or the authorised version of the Hebrew and Greek records. There seems to be no rational doubt that in very ancient times, Ethiopia extended east of the Red Sea, including all Southern Arabia as far as the banks of the Euphrates. Now these people were certainly black. They had a black Virgin Mary, and a black infant Saviour, who was eventually crucified, rose again, ascended through the clouds, after three days' burial in the heart of the earth, and they affirm that he will return again in triumph to save the human race from being devoured of the devil. Their literature, or hierology, points to the conclusion, that they had gone into Africa from India, founded Thebes, ruled over Egypt and Asia, had a devil and a god of their own, and the seat of their empire was ancient Sidon. Moreover, at Benares, in India, they have splendid astronomical and other scientific instruments, cut out of the solid rocks of mountains, and used for making philosophical observations, so exceedingly ancient, that the Brahmins of 1876 neither know their age nor their use, beyond the fact of "alleged" spirit-communion. There is a sacred cross, with angelic figures, a saviour crucified between thieves, and a serpent tempting a woman, also known, positively, to have existed in Syria long anterior to the publication of any orthodox satan or Bible, as known to popular theology. In the Hindoo trinity, moreover, there are three co-equal deities; there is god the creator, god the saviour, and god the destroyer, or devil. Life is personified, death is personified, evil is personified in various forms. Wisdom is represented as Minerva, War as Mars, Love as Cupid, Beauty as Venus, &c.; and over all the vast peninsula of India god and devil are the same deities, or in other words they are two principles in one personality. Withal, it is perfectly amazing how much even the devil of orthodox theology, that is now said by ministers of religion to be the sole author of Modern Spiritualism, has improved of late in his personal appearance, and comparatively-good disposition. His education and culture have manifestly been commensurate with the march of intellect and increasing civilisation of the present age. The devil that our ancestors believed in, if one may judge from his portraits, was a very mean, savage, uncouth, disgusting personage, vacillating in appearance between the ugly satyr of classic paganism and the orthodox dragon of the New Testament. In fact, in the cathedrals of the Continent, he is painted and sculptured as a very hairy, hideous, villainous-looking wretch; a most contemptible, degraded beast; in short, a consummate rascal, that one can only look upon with feelings of unmitigated disgust and abhorrence. This devil, in fact, has monstrously deformed legs, like a rickety, used-up, old goat, with the horns and tail of a bull, yet more or less of a besotted human face, that revelled in drunkenness and debauchery, without a single lucid interval. He is also depicted as a sort of burglar, coming down chimneys, up trap-doors, &c., whose chief delight, on these occasions, it is to rattle a rusty chain and belch out smoke and fire, for which departures from politeness and good-breeding he is represented, in some pictures, as being actively soused by priests with holy water. Altogether, he is a gross, vulgar, hideous sort of personage, that one marvels how the clergy, and persons of decent education, can so often refer to him as the sole author of Modern Spiritualism without some attempt at apology.

St. Dunstan, Archbishop of Canterbury, was tempted of the devil to kiss all the pretty girls of Somersetshire, and he is depicted, as a blacksmith, seizing the orthodox devil of theology by the nose, in consequence thereof, with a red-hot tong; and it is placed upon record, and attested by several ecclesiastical authorities, that Satan was then heard to roar for more than twenty miles away. Luther, moreover, flung an inkstand at his head in the Castle of Wartburg in Saxony, and the ink was recently pointed out to me, on the very spot, as still "quite fresh," and I can

testify that the devil he is said to have seen was not more refined than others of that date, as regards horns, hoofs, or tail! Everybody knows the Satan of Milton, the Mephistopheles or devil of Goethe, Byron's creation of Lucifer, and the many unpardonable liberties that the different fathers of the Church have taken with Satan—not to mention the mirth, fun, and pleasantry with which the devil has been treated by Burns, Southey, and Peter Pindar.

I could enlarge, if need were, upon this devil question; to the extent of a long course of lectures; but after all, the conclusion to which truth, justice, reason, and science point is this, viz.:—the idea of a devil in Hebrew, Christian, Persian, and all other sacred scriptures, in my view of spiritual philosophy, arose from a compound feeling in the human heart that was really made up of ignorance and fear, an idea that has been perpetuated by kingcraft and priestcraft, the greatest enemies to the onward progress of humanity with which angels or mortals have yet contended. But, alas, is it not both sad and surprising that educated members of a so-called National Church can yet be found in 1876 who profess to believe that the facts and phenomena called Spiritualism are due entirely to the devil? Nay, worse still, if possible, men there are bedecked with surplices, gowns, and lawn sleeves, and in the receipt of large annual fortunes, who urge from thousands of pulpits all the year round that there is no roseate dawn of a brighter and better day with which in this our age of materialism and blind faith, yes, dire superstition, God has graciously vouchsafed to man to bless and beautify his path, from matter to spirit, or time to eternity. Daybreak, it seems, must always be attributed by the people of this country to a personal devil. Our knowledge of a future life, it is said, is due only to a sort of theological jack-in-the-box with as many colours as the chameleon itself, a gigantic hideous old bogey, in short, a veritable living, brimstone, almighty devil, of whose analogue it was declared by Goethe, the German Shakespeare, that when the fiend, at length relenting, addressed the Father of Humanity, he prayed thus from pure unmitigated sense of shame:—

"O God, things are so bad on that planet Earth,
Men are so wretched with your ways to please 'em,
I really can't find it in my heart to tease 'em."

Despite all, my friends, you may depend upon it, the Goddess of Spiritualism is yet a spirit of powerful and majestic intellect, with a deathless loving heart of intense reality and heavenly beauty, whose wonderful reliance upon the will of God, in the veracity of nature, can never be subdued by the calumnies of priestcraft. An archangel is she whose interior brightness shall never be tarnished—no; neither by mortals nor devils.

EXPERIMENTAL SEANCES AT QUBBEC HALL, MARYLEBONE.

On Tuesday, the 1st inst., an interesting meeting was held in the above hall. Mr. Whitley, as chairman, very briefly explained the nature of the meeting, namely, to discuss the merits and demerits of certain phenomena observed at the four experimental seances lately held in this house with Mr. Bullock, jun., as medium. The chairman said he thought that if Mr. Drake read the minutes which were kept of the proceedings, a better idea would be obtained by strangers as to the business of the evening; he would therefore ask Mr. Drake to favour them with the account.

MINUTES OF SEANCES.

First Seance, Wednesday, July 5th.—Mr. Whitley, vice president, elected chairman for the series of sittings. The chairman invited the sitters to state what should be done to secure the medium so as to prevent the possibility of imposition; and it was then decided that a muslin curtain should be placed within the cabinet and made fast from top to bottom; this to be placed as close to the medium as possible, that if materialised hands were seen without the outer curtain, they could not be the medium's hands, unless they came through the muslin curtain, and of a necessity made a hole. All being made secure, the light was subdued to that extent that all could see quite plainly what was going on outside the cabinet. After a little singing, manifestations commenced: a mouth-organ was played within the curtain; and by sounds proceeding from the same instrument, questions were put and answers given by the alleged spirit, the guitar and other instruments sounded—all this being accomplished within a few minutes from the time the sitting commenced. Hands were now seen in front of the curtain, generally one at a time, but on two occasions two hands were seen at the same time; the hands were often grasped by some of the sitters, and a hearty shake followed, at times the whole length of arms were seen by some persons; while these manifestations were going on, sounds were heard from instruments within the curtain. The second part of the sitting.—The medium being released, and the circle re-arranged, with the medium sitting in the midst of the sitters, with his hands upon his knees, and himself visible to those that sat near him, with musical instruments about his feet, after a little singing, the instruments began to move about and give forth sounds. These manifestations lasted about fifteen minutes. The meeting was then brought to a close.

Second Seance, Wednesday, July 12th.—It was decided that the medium should place each of his arms in a muslin bag, these to be fastened to his coat-sleeves with a number of pins, and also to be tied with cords, by two gentlemen, and that the muslin curtain be used, as on the previous evening, but to be made more secure to the walls, this also being the request of the alleged spirit manifesting on the previous evening. This being arranged, the seance opened with a little singing. Manifestations commenced, as on the previous evening, with the musical instruments, which were supposed to have been accomplished by a spirit called "Lily," who often spoke in cheerful terms to the sitters through the mouth-organ. In about fifteen minutes from the time the seance commenced, hands were seen projecting from the cabinet, which were handled by the sitters; arms were seen frequently at full length by most present. The arms were mostly bare; they were sometimes large, and at other times small; sometimes pale, and at other times dark. After these manifestations had occurred, forms of faces were seen. The curtain being drawn back by some agency for the exhibition of faces, some persons stated that the first face was bare and the head bald; the second face was said by some to have a beard, and hair on the head. The next manifestation was almost a full spirit-form. This form appeared, I think, twice. This brought the first part of the seance to a

close. The medium being released, the conditions were found to be as at the commencement, with the exception of one tack, used for securing one corner of the curtain to the floor; some long nails were used to secure the curtain to the wall, but not driven in the whole way. The curtains were found to be at the head of the nails, a little apart from the wall. It was not thought necessary to drive the nails farther. The second part of the sitting being arranged, the medium's hands still in the muslin bags, and the bags nailed to the under-part of the chair, the light was extinguished. Nothing of any importance occurred, only slight movements of instruments on the floor. The seance here concluded; medium found exactly as placed.

Third Seance, Wednesday, July 19th.—The chairman again invited the company to decide as to how the medium should be secured. First his hands were tied with a bootmaker's wax-cord, around the wrist and then secured to the legs of the chair which the medium sat upon; the coat was also sewn from top to bottom in front. The medium then took his place in the cabinet, musical instruments being placed close to his chair, also a wooden ring; this being done, the curtain was then drawn close and pinned. The sitting now commenced—time nine o'clock. At ten minutes past nine, a mouth-organ was heard to sound, but not so distinctly as on previous occasions; fifteen minutes after nine, fingers were seen just outside the curtain. At thirty minutes after nine, bells were rung outside the curtain. Paper was passed into the cabinet, and taken by a hand; writing was obtained, and then handed out; bells were also thrown about in the cabinet. At fifteen minutes to ten, questions were asked, and answers given through the mouth-organ. A concertina was then placed into the cabinet, and sounds obtained. A sitter observed that the concertina must have been used by both hands, to produce the sound. The medium at this time—it being twelve minutes after ten—stated that the ring was placed on his arm, but the spirit named "Lily," in placing it there, had broken the cord in the operation. Several manifestations were obtained of the same nature as before mentioned. The chairman then announced the meeting at a close. The curtains were then drawn back, cords examined; one cord bore the impression of being worn through by the rubbing of the cord on the sharp edge of the chair. This opinion was expressed by several of the sitters.

Fourth Seance, Wednesday, July 26th.—The chairman asked if it was necessary to alter the method of securing the medium; a little alteration was then suggested, to the effect that the medium's legs should be secured and made fast to the chair, as well as both hands; also elbows to be made fast to the back of the chair, this being done, sitting commenced—time nine o'clock. As soon as all was quiet, instruments were heard to sound slightly, mainly mouth-organ, tambourine, and bells. Four minutes after, instruments were apparently moving about inside the cabinet giving forth sounds—time ten minutes after nine—which continued for about six minutes, then all was silent till half-past nine. The curtain was then drawn back; cords were examined by the two gentlemen, who stated they had not been tampered with; the medium being in a state of perspiration also, his socks were very wet, through the perspiration of the legs. A second experiment was then tried, namely, the medium's hands to be tied, also elbows and legs, and to be placed in a muslin bag, tied fast around his neck, and placed in the cabinet. This being done, in a very short time instruments were heard to sound, and move about. In five minutes a part of a hand was seen, and was felt by some of the sitters. Two pieces of paper were passed into the cabinet, and writing obtained on both pieces. Five minutes to ten—several times parts of hands were seen, and touched, but shaking of hands was not allowed. Ten minutes past ten, instruments were heard to sound, as before stated. The chairman then pronounced the meeting at a close. Curtains were drawn back, and an examination took place by various persons, who stated that nothing had been tampered with. This closed the series of sittings with Mr. E. Bullock, jun., as medium.

W. O. DRAKE, Secretary.

The minutes finished, persons who were present at the seances were then invited to express their opinion of the phenomena observed.

Mr. Powell stated that he firmly believed that the phenomena were produced by Mr. Bullock himself, and not by spirits at all.

Mr. Dale said he had attended the four seances, and a great deal occurred that he could not understand, but he was convinced that Mr. Bullock could not have produced all he saw.

Mr. Mitchell thought the manifestations were not very satisfactory, and was of opinion that spirits ought to be able to shake hands with more than the usually favoured few.

Mr. Hunt attended only one seance, but did not observe anything on that evening that could be attributed to spirit-power.

Mr. Armsfield said the third seance was a failure, but at the fourth spirit-hands were seen and grasped, giving satisfaction to several persons who participated in the experience.

Some general discussion ensued, and certain statements having been made at one of the above seances reflecting on the integrity of Mr. and Mrs. Bullock, the parents of the medium, a general vote of confidence was accorded to them at the close, and arrangements are to be made for further experiments with the same medium at a future date, he having offered his services for that purpose.

[We publish this report, that the enlightened posterity, which we fondly hope will follow us, may know how spiritual phenomena were investigated in the city of London in this highly-favoured age. In the first place, the auditors were not a circle, but a society. On that point the basic principle of Spiritualism was infringed upon. Scientific men, attach the greatest importance to the means and method used in any inquiry. The constitution of the circle, as to numbers, arrangement, and fitness to be present, determines everything. It will be observed that the manifestations were more powerful at the early seances. The reason of this is that the race was, sitters against medium, and at every heat the sitters gained in self-assertive positiveness, and, being baffled to stop the "tricks" or phenomena by one method, they adopted others, till the medium almost collapsed with the nervous struggle to maintain his side of the fray, his stockings being drenched with perspiration. Perhaps the Marylebone members do not know that a psychological contest, aided by spirit-volition, may be going on, and the medium may have no conscious participation therein. That something of the kind was in operation, the muscular writhings of the medium, sufficient to cut a wax-end through on the ledge of the chair, is ample evidence. An extra effort on the part of the spirit was made at the last seance, and

hence the profuse perspiration and exhaustion. The phenomenal results at either of the seances appear to confirm the genuineness of the medium. Could any of the objectors have taken the medium's place, and produced the phenomena by trick, or could they produce anyone who would undertake the task? Notwithstanding this, the results, as far as conviction went, appear to have been less than nothing. Two speakers flatly contradict each other in the matter of opinion based on conviction. Another speaker was illogical enough to suppose that because the spirit-hand could not shake with everyone, that therefore it was not a genuine spirit-hand. The fourth speaker did not see any evidence of spirit-power—a remark rather inconclusive and beside the question of genuine mediumship. In conclusion, the medium's family were assailed, and had to be whitewashed by a complimentary resolution. These combined results surely show that the method of these seances was a gross mistake. We must now take into account the effect on the medium. His health is in a desperate condition; he has not a powerful constitution, and is young and undeveloped. These and other ordeals have reduced him to a very low state indeed, and a continuance of them would be murder, neither more nor less. If the medium were our son, or brother, we would see the whole of London in a darker state of spiritual blindness before we would allow him to be subjected to such a degrading and murderous process. The sacrifice is fruitless, and hence it is inexpedient. We do not denounce investigation, but rather that it should be intelligently conducted, with a view to the development of spirit-power, without reference to the exigencies of societies or the ignorance of persecuting test-mongers. We can never expect to win the golden egg by plucking the bird that is to lay it, but this is what investigators continually do. The man who delivers himself into the hands of such is scarcely entitled to be called wise. Let a medium keep himself in his own hands, develop his power according to the light and help which his own experience and the spirit-world afford him, and, having thus obtained satisfactory proof of spirit-power, make the sitter adhere to the requisite conditions or go without the favour of an interview. The way in which Mr. Bullock has permitted himself to be used of late has thrown back his development for months. The more tests that are used the more are required, as they repress spiritual development by taking the power of demonstration out of the hands of the spirits and putting it into those of the sitters. By a proper method of procedure the power becomes of such a kind that tests are altogether superfluous, as in the case of Dr. Slade and Dr. Monck, and then alone has the medium absolute power to satisfy all comers, even the most ignorant and prejudiced.—ED. M.]

OPEN-AIR MEETINGS AT NEW CROSS.

Dear Mr. Burns,—Herewith I beg to submit, for publication in your much-esteemed MEDIUM, a short statement of meetings held in the open-air at New Cross, South London. The friends who were present will please accept this intimation of the same. To be brief, we had our first gathering on Sunday, June 25, at 7.30 p.m., under the direction of the guides of Mr. Robson. On this occasion we had a discourse on "What is Paradise?" very effectively rendered. Then followed a discourse by the guides of Mr. Rouse—"The Inhabitants of the Solar Worlds," also very effectively rendered. Our next gathering was on Sunday, July 16, at which were present Mr. Wallis, Mr. Robson, Miss Eagar, Miss Young, and two other mediums, whose names I did not obtain, from each of whose controls we had some very excellent discourses, Miss Young's being very interesting from the fact of its being poetically rendered. Mr. Wallis was also very interesting and instructive. Our third and last gathering was on Sunday, August 6. Mr. Robson's guides gave a very interesting address on "What does Spiritualism Teach?" Questions were asked and satisfactorily answered. Altogether we have much cause to be thankful that ever this truth came among us, in this our mortal sphere, so that we may have the advantage of the light given us consequent on our knowledge of these things. It was suggested by several of the friends present that a slight amount be collected as an evidence of the pleasure felt and derived from these social gatherings; also to defray the expenses of the mediums, correspondence, &c. Therefore at the last gathering a collection was made, which amounted to 12s. 2½d.—5s. of which I have much pleasure in handing you, for the use and benefit of the Spiritual Institution. The remainder was given to Mr. Robson for disposal as he thought fit.

We hope to have another meeting soon, which will take place in the afternoon, probably winding up with a social tea, due notice of which will be made known to those friends interested, whose harmony and influence we hope to have. I have other communications to send you, concerning our Peckham and Greenwich circles, which must form the subject of another epistle. In the meantime I beg to subscribe myself,—Yours in search of Truth,

Fairlawn, New Cross, S. E.

J. A. BUTCHER.

SPIRITUALISM IN PECKHAM.

To the Editor.—Dear Sir,—Having attended several seances held at my house, No. 21, King Arthur Street, Peckham, by Mr. J. G. Robson, I wish to add my humble testimony as to the excellent controls who speak through him; they have given us some very instructive and soul-stirring addresses, and several persons have been led to investigate the matter of Spiritualism, and found it to be glorious truth. He has been able to give, through his Indian controls, many tests and descriptions of departed friends, that have been found correct. Mr. Robson holds his circle at the above address on Wednesday evenings, at eight o'clock, and has also held several Sunday meetings, and attended three open-air services at Peckham. I send this to you that it may encourage him to go on in the work, for I can see that he has done much good since he has laboured in Peckham.—I am, Sir, yours respectfully, D. B. EYCOFF.

21, King Arthur Street, Clifton Road, Peckham.

SPIRITUALISM IN SOUTH WALES.—A letter from Mr. E. M. Thomas, of Cardiff, expresses a desire to see Spiritualism make more rapid progress in Cardiff and other parts of South Wales, and suggests a Conference to bring the friends together. We had many friends in that part of the principality some years ago, and addressed meetings on the subject in various towns. If we can be of any service to our friends in that region, we hope they will not fail to let us know it. Their invitations will be responded to with pleasure.

A VISIT TO MISS FOWLER.

Dear Mr. Editor,—I had a sitting with that wonderful clairvoyant Miss Fowler the other day, and I shall be glad if you will kindly allow me a short space in your valuable paper in order to give my testimony to her undoubted gift of reading the most hidden secrets of the heart.

I must first inform you that I am not in the strictest sense of the word a "Spiritualist," and I therefore paid her a visit more out of curiosity than anything else, but her first words (after having passed into the trance) convinced me that her powers had not been exaggerated, and that I was indeed in the presence of a most wonderful medium, for she told me things known only to myself and to my God—family affairs almost forgotten—and names of friends long since passed away. I also received from the little spirit "Annie" some most excellent advice upon a subject which will in all probability be the turning point of my life. Everything relating to my past was strictly true; that predicted for the future of course remains to be proved; but this I must say, that this visit to the gifted medium has removed a most heavy load from my heart, has comforted and cheered me in my sorrow, and in looking forward to a brighter future, I am enabled to endure more patiently my somewhat sad and lonely life. Trusting you will kindly insert this,—I am, dear Mr. Editor, very truly yours,

K. ARTHUR.

London, August 14.

MRS. BURKE'S HEALING MEDIUMSHIP.

Dear Mr. Burns,—Will you permit me to correct a mistake which our good friend Mr. Linton has inadvertently made in his letter in your last week's issue, and which I am sure, in the interest of truth, he will forgive me for setting right.

Mr. Linton says, that after several interviews at the Spiritual Institution, Mrs. Burke received at the hands of Dr. Main the baptism of healing. Now Mr. Linton must quite have forgotten that this gift of healing had been bestowed upon me, some weeks prior to the visit of Dr. Main to this country, by the good Doctor and his colleagues, who through the mediumship of Mr. Slater, had brought about the marvellous cure of cancer in my side, for which and to whom I am most deeply grateful. It is, nevertheless, also quite true that Dr. Main, by the direction of his spirit-guides, gave me, as it were, a second baptism; and Mr. Linton, in his zeal, has either forgotten or confused the two events. Trusting that neither our spirit-friends nor our earthly ones will in any way feel aggrieved at this error,—I remain, yours, &c., A. C. BURKE.

ANNIVERSARY MEETINGS AT OSSETT.

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

The Association of Spiritualists, meeting in the Spiritual Institution, Queen Street, Ossett, celebrated their third anniversary, by holding a series of meetings in their hall, on Saturday and Sunday last, August 12 and 13. In response to the public call, issued through the columns of the MEDIUM AND DAYBREAK, a goodly number of local and district Spiritualists assembled, including a fair sprinkling from a distance. Readers of this paper will be well acquainted with the fact that the district surrounding Ossett, which includes Gawthorpe, Batley, Batley Carr, Dewsbury, and extends almost to Bradford, is one of the most active areas of Spiritualism north of the County of Lancashire. Ossett has been a sort of nursing-place and rallying-point for some years past, and has attained a local eminence in the good Cause that it has reason to be proud of. The town of Ossett is a brilliant example of the principle of diffusion, since, with a population of some 12,000, it reaches out on all sides, as can be gathered from the fact that the township has two stations, and is well served with trains from Leeds, Bradford, Dewsbury, Wakefield, Halifax, &c. Close by is the river Calder, and the scenery is composed of winding valleys and gently-undulating hill-sides, which team with the emblems of Ceres and Pomona, forming a view pleasing and grateful. Within an easy ride is Britton Park, the winding walks and leafy trees of which are placed at the services of picnic parties, by its owner, in the season for such festivities. Away in these quiet valleys, breathing in the pure air, and being browned under a scorching August sun, one forgets (and is glad to) the roaring Babylon that is one hundred and ninety miles away. Arriving on the Wednesday, your reporter was heartily received by Mr. Hallgath, whose energetic labours on behalf of Spiritualism are well-known hereabouts. Comfortably domiciled, inquiries were made concerning the coming meetings. The information elicited informed us that, on Saturday, at 4.30 p.m., a public tea would be provided; after which, at 7 p.m., a public meeting would be held. On Sunday it was intended to hold an experience meeting, at 10.30 a.m.; a conference at 2.30 p.m.; and a public meeting at 6 p.m.

On the Friday evening a select few gathered together at the institution, and your reporter's spirit-controls entertained and instructed the company present, among which we noticed Mr. and Mrs. J. Kison, Mr. G. Swift, Mr. Oliffe, and sundry other old friends and earnest Spiritualists.

THE TEA-MEETING.

On Saturday afternoon the friends commenced to congregate at an early hour, and by the time the tables were ready a goodly number had arrived. Leeds, Batley, Dewsbury, Morley, among the distant places, sent their visitors, while friends nearer home also mustered in good numbers. The accommodation being insufficient for us all to tea at once, two services had to be resorted to. Commend me to Yorkshire for tea-fights. The bread is home-made, the provisions are excellent, and the wonder is how they who promote them can give so much for the money. Tea, bread, plain and currant cakes, sponge, currant, and seed biscuits, preserves and ham sandwiches. If that is not enough for men, at one shilling, and ladies at ninepence, I fear me nothing would satisfy them. Tea over, the interval before the meeting was passed in chatting with each other, or by taking a brief stroll. As there is a nice grass plot in front of the hall and enclosed by walls, the opportunity for a social chat was all that could be desired, and afforded a pleasant change from the heated hall.

At a little after seven Mr. J. Armitage was unanimously called to the chair, and in a few brief and good-humoured sentences stated the object of the meeting. It was to enjoy themselves in a rational manner.

Mr. A. Kitson then sang with much feeling "Hail, sublime," followed by a few remarks from Mr. Oliffe; after which Mr. Lockwood rendered a spirited song. Mr. C. Hallgath then expressed the benefit Spiritualism had been to him; after which Mr. Dent favoured the company with a couple of humorous recitations.

Mr. Morse was then desired to say a few words. He remarked that his Spiritualism was his religion. He said it was the hardest and most exacting he had found, for it left no loop-hole of escape for the wrong-doer, but made him fear the consequences of his actions, which, in his opinion, was the highest justice. He urged them to direct the lower by higher faculties; to abjure all things that lowered the tone either of mind or morals; and to live them out in daily practice.

After a few remarks from the chairman, the "Strolling Player" entranced Mr. Morse and delivered himself of some of his wise and witty sayings, concluding his remarks with the "Tale of the ten-cakes," serving to point out that the truths of Spiritualism constituted the real bread wherewith to feed humanity.

The usual votes of thanks were then passed, and shortly after the meeting separated. It was a most enjoyable occasion, and afforded pleasure to the visitors, and satisfaction to the promoters.

THE SUNDAY MEETINGS

Were inaugurated by a meeting of the children for Lyceum purposes. The movement in that direction is but of recent date, Sunday being only the second occasion. If it is to succeed, it will be necessary to attend more to the suggestions offered in the "Lyceum Guide." Spelling-exercises, reading in concert, singing, and questions to draw out the scholars' information should all be considered. There is but little doubt, if the above suggested hints are acted upon, Ossett may ere long possess an active Children's Progressive Lyceum. It would be a good thing if some of the Sowerby Bridge friends could step over and help in the matter a little.

Shortly after half-past ten Mr. C. Hallgath, as chairman, proceeded to open the meeting by giving out Hymn No. 22 of the "Spiritual Lyre," which was heartily sung by those present. At its close, the chairman remarked that we were all organised more or less differently, and consequently the methods of expression would vary in almost every individual. Some Spiritualists liked a prayer after singing. He preferred to pray in silence. He was almost too full to speak, and as he felt so he would speak. He thought we should all act out our individuality; we ought not to give off thoughts only—we should strive to effect something as well. Spiritualism had been indeed a blessing to him. He had received lessons in physiology, phrenology, and psychology through it. He was a better man in himself because of it.

Mr. J. Conyer said he did not believe in long speeches, neither could he make them. All he would say was "Do unto others what ye would others should do unto you," and in his opinion that was the right thing. Do right, he said, and nothing could be better.

Mr. J. Oliffe, Ossett, felt grateful for a knowledge of Spiritualism. He found much in it that could bless and lift up humanity. The teachings of Spiritualism were beautiful; they could and did remove the doubts that afflict us. It certainly banished the fears of hell, for instance, —it destroys the idea of eternal damnation. Spiritualism taught him of a God all love, who was strictly impartial. He had been blessed mentally and physically, for on many questions concerning mind and body he was quite ignorant previous to becoming a Spiritualist. He had seen the wisdom of abstaining from tobacco, and was now almost an abstainer from alcohol, for Spiritualism taught him to keep the temple of the soul free from all filthiness.

Mr. Rhodes, Dewsbury, commenced by expressing his pleasure at the holding of experience-meetings. He first heard of Spiritualism through his brother at Morley. He told his brother that it was madness! He afterwards met Mr. Kitson, and was asked to give the matter a fair trial. As he desired to understand things he consented to do so. He heard one or two lectures on Spiritualism, held circles, and, finally, was convinced. When he was young he had been taught to believe all was true that the Church taught. He found that Spiritualism disagreed with his previous training. He was glad of it, as now he saw that it put men on an equality with each other and in the eyes of God. It had convinced him of the truth of temperance; he was now an abstainer alike from drink and smoking.

Mr. J. Dent, Dewsbury Moor, stated that, when quite a young man, he doubted the orthodox teachings, and had, in consequence of some awkward questions he put to the superintendent of the Sunday school, been requested to leave off coming either to the school or chapel. He then reverted to free-thought, and was quite active on its behalf, and was called for his pains an atheist! He only tried to live out the golden rule. Visiting Ossett, he by chance entered the Spiritualists' meeting. He thought they were a crack-brained lot. Came again, and was puzzled. Mrs. Swift, under spirit-control, read his life for ten years past. He had never seen her before that time. He found the teachings of Spiritualism coincided with his own convictions. He formed a circle at home, obtained movements, and ultimately his hand involuntarily wrote herbal prescriptions, matters he was quite unacquainted with. He was a Spiritualist now, completely.

Mr. Morse remarked that he was pleased to find that Spiritualism had been so practical in its effects on those who had spoken. It could now go out to the world that our Cause was on the side of individual reform. The examples illustrated that morning in the experiences they had listened to served to prove it. He hoped that the rule of temperance would be applied to all things, so that our lives might be happy and harmonious. After a few remarks from the chairman, the meeting terminated.

CONFERENCE MEETING.

A much larger number of friends were present at the afternoon conference than had attended in the morning. Friends from Morley, Wakefield, Dewsbury, and other outlying points had arrived by the noon trains, and at the time of meeting the hall was well filled. The fierce rays of an August sun were doing their best to turn the hall into an oven, and finally the heat became so intolerable that a general stampede occurred.

Mr. Wilde opened the meeting with Hymn No. 75 of the "Spiritual Lyre," after which he made an invocation, and at its conclusion.

Mr. E. Walker, of Batley, was elected as chairman. In taking the

position, he asked to be excused from then making a speech. He would wait until others had spoken. He was only a young man in Spiritualism, but he had met much opposition from friends and relatives. In Batley they were a little disorganised, but hoped soon to recover. He was a medium, and spirits controlled him. As it was an open conference, he trusted no one would want asking to speak.

The secretary of the Ossett Spiritual Institution, Mr. J. Hallgath, being absent, his brother, Mr. C. Hallgath, gave in the report. He said that was their third anniversary. The finances were in a prosperous condition. They had just paid their half-year's rent, and had a balance in hand. He trusted that the friends would unite closer than ever, and banish all inharmonious feelings. He would suggest that all who had books should bring them there, and form a public library. He also advised them to subscribe a sufficient sum so as to have a box of books from the Progressive Library.

Mr. Morse, who rose in response to a call from the meeting, remarked that the Conference ought to consider one or two matters of importance. He would advise them to establish a Lyceum for the children, as a means of advancing the Cause in the district and perpetuating our principles in our midst. He thought the library idea an excellent one. Great care should be exercised in loaning books, as it was useless to lend a man a book if he had no desire to read and understand it. He strongly advised them to avail themselves of the Book Club plan advanced by Mr. Burns. It would afford them an opportunity of obtaining high-class works on an easy plan of payment. He would suggest they meet in the winter months one night a week, not so much for promiscuous circle-holding as for friendly conversation, reading, and mutual advancement. In regard to meetings and a plan of action, he would leave those matters to others better able to speak upon the nature and requirements of the district than himself.

Mr. Wilde would advocate the forming of a plan for speakers, so that they could depend on having speakers regularly.

Mr. Lawton, after a few general remarks, suggested that the library should contain two or more copies of any one book that was adapted for general circulation.

Mr. J. Dent desired to come to something practical. He thought if a conference of local mediums was called, say that day month, in that hall, they might decide among themselves as to going to certain places, suiting their own convenience and inclination. They would thus be able to know which medium would be at such a place on such a day, and the mediums of the locality would be kept in active service.

Mr. Rhodes, Morley, thought the Conference was proceeding in a wrong direction. He thought the mediums should be allowed to decide where they would speak.

Mr. Wilde suggested that when the medium could not take up the entire time of a meeting, the chairman and local friends should do the rest.

Mr. J. Dent thought that Mr. Rhodes was quite wrong. The idea he had of this Conference was that it was to form a plan for interchanging speakers, and to, as he suggested, lay it before the Mediums' Conference, and let the mediums decide as to their working it, as to terms, dates, and other matters.

After a few remarks from Mr. Hallgath in support of Mr. Dent's statements,

Mr. Dent moved, "That a conference of local mediums be called to meet in this place on this day month, 10th September." After being seconded by Mr. Rhodes, it was adopted on the vote.

It was then resolved, "That Mr. C. Hallgath be the secretary, and that he write to the various mediums and invite them to the proposed conference."

Mr. Wilde proposed, and Mr. Dent seconded, that "Ossett, Gawthorpe, Dewsbury, Batley, Wakefield, Alverthorpe, and East Ardsley be places where speakers be invited to attend, and meetings be arranged for."

Mr. Lawton wanted to know if it was a mission that was being arranged for?

Mr. Dent said it was contemplated to make an exchange of speakers, so that a succession of speakers could be secured for, say a quarter.

Mr. Wilde remarked that it was not necessary to have a hall, a person's house or a field would answer equally well for a meeting-place.

After a general determination had been expressed from various speakers that where new ground was opened they would go in for the Cause and bear the burden among them, the motion of Mr. Wilde was put to the meeting and carried.

Here, the heat having become intolerable, the meeting suddenly melted out half its numbers.

It was finally arranged that the following gentlemen be appointed to receive the report of the Conference of Mediums, and to make such arrangements as they could for meetings for the quarter after the said conference:—Batley, Mr. Walker; Ossett, Mr. J. Oliffe; Gawthorpe, Mr. G. Swift; Dewsbury, Mr. Rhodes; Morley, Mr. Rhodes; Mr. C. Hallgath, secretary. The next Conference will be held on the second Sunday in November.

EVENING MEETING.

At six o'clock the evening meeting was called to order by the chairman, Mr. Wilde. The meeting was held on the grass-plot in front of the hall, the stone steps to the hall being used as the speakers' stand.

After the singing of a hymn, a few remarks from the chairman, the reading of one of Eliza Cooke's Poems, and another hymn, "Tien-Sien-Tie" entranced his medium, Mr. Morse, and delivered the evening lecture. The control took for his subject "The Two Devils" on which he delivered a forcible and practical oration, much to the interest, profit and instruction of all present.

This meeting over, the anniversary meetings were brought to a close. The friends slowly departed, and ere long the local residents were all that were left of the late goodly gathering.

In summing up his reflections, your reporter feels that Spiritualism is a vital fact to the blunt and honest Yorkshire folks. Making no pretence, having no one to patronise them, but trusting in the angels and the truth, they have done a work the value of which will be felt long after they have passed over the silver sea. Let them redouble their efforts in the future, and Spiritualism in this district will set an example to the country at large. Your reporter's labours among them were labours of love, and the influence of the Spirit blessed us all. Their

thoughts earnest and progressive, they admit of no half-hearted Spiritualism, but believe in the Truth to make all free, sturdily winning heaven by their own deeds, but refusing it as a favour. May the coming winter give evidence of their activity for our Cause.

On Sunday next the meeting at Ossett will be suspended, as the friends intend going to Batley to participate in the anniversary services to be held there on that day.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

The thanks of the Committee are due to Mr. Burns for a parcel of Conference MEDIUMS received by rail early on Friday morning. Our friend Brown, of Howden-le-Wear, occupied our platform at the Regent Street Hall on Sunday afternoon and evening, his very interesting controls giving two able discourses. He is engaged most part of the ensuing week in visiting private circles, developing mediums, describing spirit-friends, &c., filling up his time very efficiently in this important work.—With best wishes, I am, dear Mr. Burns, yours truly,
CHARLES PARSONS, General Secretary.

Rochdale, Hume Street Mill, August 15.

Next Sunday being what is called Rushbearing Sunday, a holiday time, and several friends expecting to be out of town, it is thought better to close the room for services on that day. The room will be opened again for services on the following Sunday, August 27. Due notice will be given.

MR. MORSE'S APPOINTMENTS.

BISHOP AUCKLAND.—Sunday, August 20th.

SALTBURN-BY-THE-SEA.—August 21st until end of the month.

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

NEWCASTLE-ON-TYNE.—Sunday, September 3rd. Old Freemasons' Hall, Weir's Court. Afternoon, at 3; evening, at 8. Monday, September 4th. Evening, at 7.30. Admission free. Regular Monthly Engagement.

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.

DR. SEXTON'S ENGAGEMENTS.

Dr. Sexton will lecture at Leigh on Monday and Tuesday the 28th and 29th inst.]

Societies in Lancashire and Yorkshire desirous of engaging the Doctor for this journey should communicate at once. Address Dr. Sexton, 75, Fleet Street, London, E.C.

NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES FOR AUGUST.

Sunday, August 6, at 3 p.m.—“The Mission of Spiritualism, its Nature and Value.” Mr. J. J. Morse. At 7 p.m.—“The Workshops of God.” Mr. J. J. Morse.

Monday, August 7, at 7 p.m.—“Life's four Seasons, their Uses and Lessons.” Mr. J. J. Morse.

Sunday, August 13, at 7 p.m.—“Green's Prize Essay.—The Probable Effect of Spiritualism.” Mr. J. T. Rhodes.

Sunday, August 20, at 7 p.m.—“Mythology.” Mr. W. H. Lambelle.

Sunday, August 27, at 7 p.m.—(Subject will be announced). Mr. H. A. Kersey.

Admission free. Collection at the close.

NORTH OF ENGLAND CONFERENCE COMMITTEE.

MEETINGS TO BE HELD.

DARLINGTON.—Sunday, September 3rd. The Spiritual Institution, Mount Street. Evening, at 6. Medium, Mr. W. H. Lambelle, of South Shields. Committee of arrangements, Mr. D. Richmond and friends.

SOUTH SHIELDS.—Committee, Messrs. Lambelle, Burnsides, and Robertson.

Particulars of other meetings will be announced as soon as arrangements are complete. J. J. MORSE, Hon. Sec.

30, Tynemouth Road, Newcastle-on-Tyne.

NEWCASTLE SPIRITUALISTS' SOCIETY.

On Sunday last, August 13, Mr. J. T. Rhodes—instead of a lecture—read Green's prize essay, “The Probable Effect of Spiritualism upon the Social, Moral, and Religious Condition of Society.” Mr. Kersey read, as a preliminary, Serjeant Cox's account of a sitting he had with Dr. Slade, and published in the *Spiritualist* of August 11. Mr. Hare presided; attendance thin. Weather very hot. Mr. W. H. Lambelle will deliver a lecture on “Mythology” on Sunday next.

EDWARD WATERWORTH acknowledges with thanks the receipt of a large parcel of books, carriage paid, from Mr. John Scott, Belfast.

The Oldham, Rochdale, and Ashton-under-Lyne Spiritualists held an out-door meeting, on Sunday August 13, at Bill's o' Jack's, Saddleworth. The proceedings opened with a hymn. Mr. Thomas Kershaw, of Oldham, occupied the chair, and addressed the meeting in a few appropriate remarks. Mr. Harrison was entranced and offered up a beautiful prayer. A quantity of literature was distributed. After the meeting, tea was partaken of, and the party walked over the hills to Uppermills, which they reached at 5.50. A public meeting was held in the Temperance Hall, which was crowded to excess. Mr. Wood, of Halifax, should have addressed the meeting, but was compelled to stay at home on account of ill-health. Mr. Harrison filled the vacancy, assisted by Messrs. Kershaw, Mills, Taylor, Avery, Tuff, Wood, and Schofield. The meeting was a success, and the speakers were invited to pay another visit. A collection was made, which amounted to £1 10s. 10d. After pleasant day the party returned home, well satisfied with their labour,

THE PROGRESSIVE COLLEGE, GRASMERE.

P. R. HARRISON, B.A., Principal.

The next term commences on Friday, Sept. 1st. Full particulars on application.

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.

N. O. 70, MARK LANE, E.C.—

A Seance for Physical and Materialisation will be held at the above address on Sunday next, August 20. Medium, Mr. J. Lawrance, assisted by other mediumistic power. Admission, 1s. (Benefit Seance.)

N. 4A, NORTHEY STREET, THREE COLT STREET, LIMEHOUSE (last of the four new houses with bay windows).—

Three Seances will be held weekly at the above address, viz.:—
August 22, Tuesday, Development for Trance and Physical.
August 25, Friday, Physical and Materialisation.
August 27, Sunday, Physical and Materialisation.
Mediums, Messrs. Lawrance and Chandler, assisted by other mediumistic power.

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

SUNDAY, AUG. 20, Mr. Robson at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, AUG. 23, Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, AUG. 24, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 20, Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

TUESDAY, AUG. 22, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, AUG. 23, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d.

H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s.

THURSDAY, AUG. 24, 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. 25, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

8, Upper Bedford Place. See advt.

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

MEETINGS FOR THE PRESENT QUARTER.

SUNDAY, Seance for the Investigation of the Phenomena called Spiritual. Doors open at 6.30, closed at 7 prompt; admission 6d. each, Subscribers free. TUESDAY, Light and Materialisation Seance; admission 2s. 6d. 8 o'clock. FRIDAY, Physical Seance; admission 6d., subscribers free. For further information address to Mrs. Bullock, 19, Church Street, Upper 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. 20, 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, Hockley, 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 8. Children's Lyceum at 10 a.m.

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

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

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold 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. R. Station). Service at 2.30 and 6 p.m. Local mediums.

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

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

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

MONDAY, AUG. 21, BIRMINGHAM, Mr. Walter, 56, Ormond Street, New Town Row. Spiritualists only, at 8.

TUESDAY, AUG. 22, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, AUG. 23, 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.

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