

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

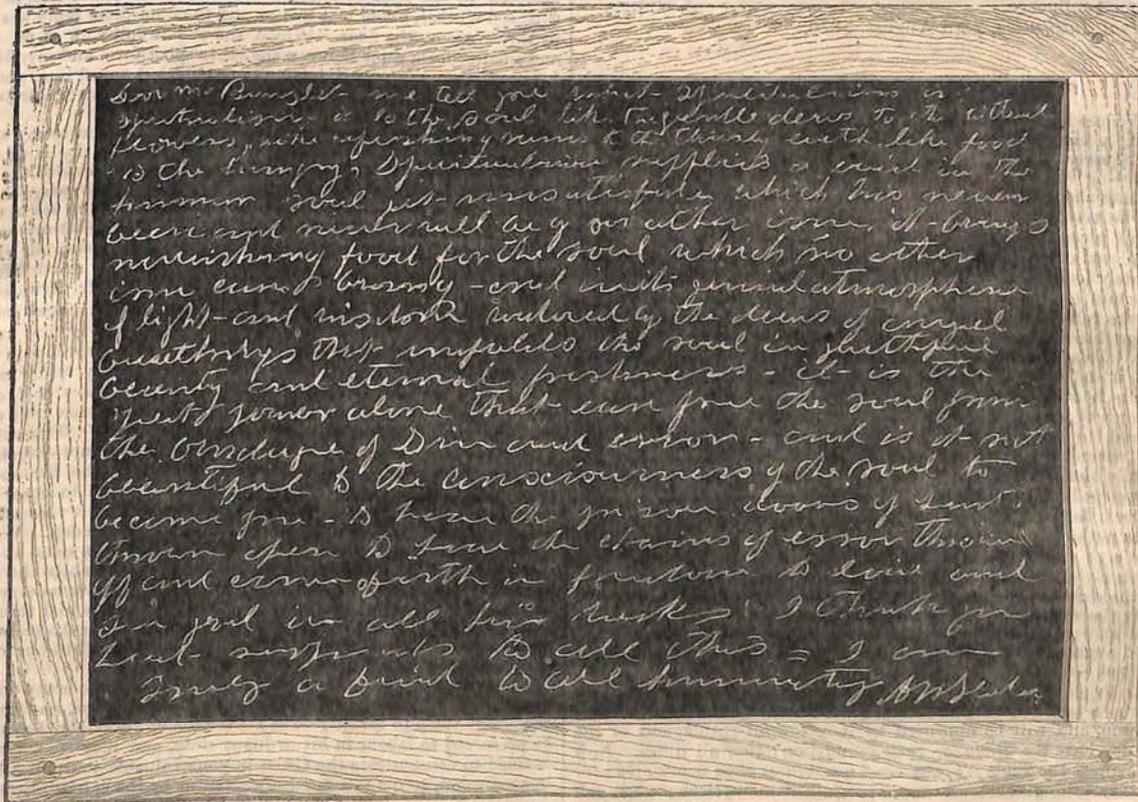
[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 334.—VOL. VII.]

LONDON, AUGUST 25, 1876.

[DOUBLE SHEET—PRICE 1d.]

## DR. SLADE'S MEDIUMSHIP.



FAC-SIMILE OF DIRECT SPIRIT-WRITING.

This Engraving is an accurate representation of a Slate covered with writing, done by spirit-power at a seance by Dr. Slade. The size of the Slate is  $11\frac{3}{4}$  inches by  $8\frac{3}{4}$  inches, but the scale has been reduced by means of Photography, so that the above copy is in detail exactly like the original. A copy of the writing, and a full account of the seance at which it was obtained, was given in last week's MEDIUM.

Further observations, and a report of another seance, appear in the next page.

## DR. SLADE'S SPIRITUAL GIFTS.

The production of the fac-simile of direct spirit-writing on the slate was so difficult of accomplishment, and took so much time, that it could not possibly be got ready till after the MEDIUM for last week had gone to press. This I regretted, as it would have been more complete to have given it with the descriptive letter. Those who read this week's MEDIUM will either have seen last one or may easily procure it, as it is yet on sale. In that letter I stated that the seance was given in full gas-light, soon after eight o'clock in the evening; that the slate was cleaned with a sponge, and afterwards placed on the table before me with a bit of slate-pencil under it. I then laid my arm on the slate, and heard the writing going on underneath. The transcription I gave last week, and it need not be here repeated. After the slate-writing we had a materialised spirit-form, in light, which whispered a sentence, and we had splendid spirit-lights, all of which I fully described last week.

Dr. Slade called at the Spiritual Institution a few days ago, and afforded me other and pleasing phases of his mediumship. He was suddenly entranced while stating that he observed a spirit near the piano. Under control, he went and took his seat at the instrument, and performed an operatic piece with fine execution and great beauty of finish. He resumed his seat, still in the trance, when the spirit told me that he had been a Scotchman, Robert Campbell by name. He lived before my time. His assumption of the Scotch accent was partially successful.

When the control passed off, Dr. Slade and I resumed our conversation; but this was again cut short by another control, who marched the medium off to the piano, and sang, in a rich bass voice, a song, accompanying the same in a skilful manner on the instrument. Dr. Slade's voice, under influence, is remarkable for the lowness and musical clearness of the bass notes. The spirit seemed desirous that he should cultivate these gifts more.

After this second entrancement passed off, Dr. Slade assured me that he knew nothing of music practically, and could not use the piano, but that he had performed and sung many times under spirit-influence.

We understand that Dr. Slade has been before the public for eighteen years as a medium, having been used for a long time by medical spirits, to prescribe for and heal the sick. I hope to have the favour of his services soon, to give an address at Doughty Hall, under spirit-influence.

*Spiritual Institution, 23rd August, 1876.*

## A SEANCE WITH DR. SLADE.

On Wednesday, August 16th, 1876, I attended, accompanied by a friend, a seance given by Dr. Slade, at No. 8, Bedford Place, Russell Square.

Our sitting was held in a plainly furnished drawing-room, in broad daylight, at about 3.30 p.m. Dr. Slade sat at the table sideways, with his feet to the right; my friend sat next to him, on his right; while I took my place facing the medium, on the opposite side of the table. We all placed our hands together, in the centre of the table, and almost immediately loud blows were heard, seeming to come alternately upon the floor and the table. While this was going on, both the medium's hands were fully visible with ours upon the table. The knocks ceased. I then produced a small slate which I had brought with me for the purpose. This Dr. Slade laid upon the top of the table, putting between it and the table a very small piece of slate pencil. He then placed one hand lightly upon it. In a few moments I could distinctly hear sounds of writing upon the slate; on turning it up a short message was found to have been written in clear, legible characters. This occurred several times; in each case my friend's elbow rested upon the slate while the writing was going on. While we were thus sitting a hand grasped my knee firmly. Dr. Slade then moved across the room to procure a larger slate; this we examined, to satisfy ourselves that there was nothing written upon it. The slate was then placed under the table with a small piece of slate pencil upon it, Dr. Slade holding it with his right hand and my friend with his left. My friend said that he kept the slate as close as possible to the table, but that the pressure caused by the writing seemed to force it downwards. The result of this was, that shortly a distinct sound of rapid writing was heard upon the slate, and a message, of which the following is a copy, was found to have been written:—

"Dear Friends,—It is an undeniable fact that man is more willing to receive the mysterious than to receive plain teaching, that appeals to his own reason, and will be approved by it. Now all theologians of the present day have the Bible for their foundation; they all differ. Now as they express the Bible it is the most mysterious book man's eyes ever beheld—everything there set down is clothed in mystery; when you look at it from this standpoint: Christ told the multitudes that he came to establish a new law, that he came to fulfil a mighty mission, but how few that follow his teaching, or follow his laws of love. Spiritualism comes and brings its own proof, as this letter is proof of the presence of  
"A. W. SLADE."

This message covered the whole side of the slate which had been next to the table. The lines were close together and extremely evenly kept. We were conversing with Dr. Slater, more or less, all the time the writing continued, and I noticed that whenever I loosed his hand the writing ceased—when I again held it—it continued.

I was anxious to have a few words written upon my slate while I alone held it, which I might preserve to show to my friends. Dr. Slade requested me to move near him, so I changed places with my friend and held the slate with my left hand, close under the table. The medium first made a few passes down my left arm with his right hand, then placed it so that all our five hands met in the centre of the table, the only one which was invisible being my left, which was holding the slate. In this position, and while my foot was upon the medium's left foot, his other to be plainly seen, I heard and felt the pencil writing, and on

looking, found upon my slate, which had been held by my own hand alone, "Good bye, God bless you. 'Allie.'"

Previously to changing my seat I had had a pocket-handkerchief upon my knee. On looking round when the slate-writing had finished, I observed that it was on the floor at some distance from the table, on the opposite side to that upon which the medium was sitting, and that it was tied up into a tight knot.

Before the seance concluded, and upon our raising our hands several times suddenly from the table, it was lifted up to a height of several inches from the floor.

I note down these facts as they occurred before me in broad daylight, under conditions absolutely precluding the possibility of deception.—  
Yours faithfully,  
FLORENCE JEFFREY.

## SPIRIT-FRIENDS RECOGNISED IN THE LIGHT AT TORQUAY—MEDIUM, MR. WILLIE EGLINTON.

To the Editor.—Sir,—As both you and your readers have heard so much of the wonderful manifestations occurring through the mediumship of Dr. Slade, I think I cannot do better than supplement them with a short report of a seance with Mr. Eglinton, which took place one day last week in Torquay. Mr. Eglinton, who has been our guest for some days past, has given us an opportunity of witnessing some of the so-called spirit-manifestations through him. Myself and friends were very bitter against Spiritualism previous to Mr. Eglinton's visit here, and it was only owing to my father being a Spiritualist of some twenty years' standing that his presence was tolerated in our house. However, suffice it to say that I was most bitter against the subject, and I leave your readers to judge whether I still continue so.

I attended two or three seances at some friend's houses, and was greatly impressed with the extraordinary phenomena, but still I did not feel thoroughly satisfied until I had a seance at our own house. The seance on the evening in question was composed of my father (Spiritualist), brother, friend, and self (not Spiritualists). We sat round a small table, joining hands, and the light was turned down low. Almost immediately, we heard loud raps all over the room, in answer to questions put by us. Mr. Eglinton by this time became unconconscious, (or in a trance state). We had not sat about five minutes before we heard "Joey" speaking in the direct voice, but as yet, to my mind, this is a doubtful manifestation, which I must investigate further before believing. Not that I cast any doubts upon the voice, but whether he speaks through Mr. Eglinton or not I cannot as yet determine. Following the voice, we were suddenly startled and not a little amazed by seeing a shadowy form pass between Mr. Eglinton and myself. My father, fancying by the appearance and features of the spirit that it was his deceased mother, asked if it was so, and the immediate reply was "Yes," by three raps on the floor. Whilst she was in full view of us, another and smaller form came between the other spirit-form and myself, whom I immediately recognised by questions, which I asked him, and which I afterwards saw was a brother, whom I had lost twelve or thirteen years ago.

Now, Sir, seeing these two forms with Mr. Eglinton by my side, and his hands being held also, were most convincing to my mind, for the conditions under which Mr. Eglinton sat utterly precluded the idea of any trickery or conjuring on his part. To see and recognise two of my dearest relatives, whom I had thought never again to see in this life, was naturally touching to me, and I honestly affirm that my scepticism at this point entirely vanished. The forms faded from our view, and all was quietness for some few minutes. We were startled from our lethargy by hearing the noble and manly voice of Mr. Eglinton's chief guide "Ernest." He took up the tube and spoke in a most impressive manner through it, coming round to each of us, and giving us an excellent address and splendid advice as to our future conduct in this life. It was indeed a study when the tube turned to my father and said, "You have laboured earnestly at this Cause for years past, and have suffered martyrdom not only from your friends, but even your children, but how great shall be your reward in your next life." This was simply a passage from his speech. "Joey," whom I must not forget, kept us alive by his witticisms, and heartily glad we were, too, for our spirits were really sinking to zero, and his presence served to cheer us wonderfully. He went to a side-table and brought me a vase of flowers, which had been presented to Mr. Eglinton during the day. We plainly saw hands touching us in every direction, and I am quite at a loss to enumerate all the manifestations which occurred while the gas was alight on this particular evening. Mr. Eglinton gave us every opportunity for testing any one particular manifestation, and I think it my duty to publicly thank him for his forbearance and patience when in a house full of total unbelievers, where he was subjected to our continual annoyance and satire upon the subject.

I trust that this will afford food for reflection to the many unbelievers in this, to me, now beautiful science as well as religion, and that it will encourage them to investigate as I have done. May Mr. Eglinton long be preserved to labour in his arduous duty, and may you, Sir, long be enabled to demonstrate the Cause in your valuable journal. Allow me, in conclusion, to quote a few lines given us by the spirit "Ernest":—

"It is a glorious belief  
That ever around our head,  
Are floating on angels' wings,  
The spirits of the dead."

—Yours truly,  
Abbey Road, Torquay.

E. J. GLYNN.

P.S.—I am glad to state that Mr. Eglinton is working in the right direction to convince people, for he gives away a book or pamphlet to every investigator, and which comes out of his own pocket. Cannot some of your readers furnish him with books for gratuitous distribution.

PLYMOUTH.—"Willie Eglinton," says a correspondent, "has done some good towards a further spread of Spiritualism. He set the ball rolling again, and now that he has left us we are having another paper war. I have never lost an occasion for putting in my little say whenever I could get the chance. There is a vast change come over the opinions of the people of those towns since you were down this way last. One of our papers has given two very good scraps respecting the doings of Dr. Slade."

## DR. MONCK'S WORK.

We have had a proof of report prepared for the *Malvern News*, intimating that Dr. Monck was at that fashionable watering-place on Sunday, and gave a most successful seance, at which direct writing was obtained in the light. He has also had successful seances in Birmingham during the past week. He has sat regularly in strong light, and his seances are reported to have been attended by the *élite* of local society.

The following notes of the principal phenomena have reached us:—Two pencils at once have risen on the table and written messages, while the Doctor sat away from the table with his hands over his head. Electric lights have shot out from under the table, for the time eclipsing the strong light of the gas. A lady drew the drawer of the table partly out, put her hand in it, and a materialised hand formed inside, and grasped hers. Heavy people have sat on the table, when they have been lifted a good height from the floor. Materialised forms have risen above the level of the table, and been distinctly recognised. Mr. Adeshead was present at one seance, and clearly identified his mother, stroked her hair, and kissed her face. Hands have plainly shown above the table, taken bells off and rang them, in view of all. A baby's hand and arm rose in this way, was seen to grasp the bell with its tiny fingers, and ring it in sight of all for several minutes. Four people were allowed to touch and kiss the hand and arm. Repeatedly a folded slate has been placed on a sitter's head, and a spirit-hand been seen above it, and writing has been given thus on all four sides of the slate.

Many important conversions have been made to the Truth, and the Cause cannot fail to look up in Birmingham in consequence of these seances. Dr. Monck proceeds to Derby on Saturday, and thence to Manchester on Monday, where he will remain for the week. He will hold nightly seances at eight o'clock, at his rooms, 81, Bury New Road. Those who purpose attending them should apply for tickets immediately. He will receive patients during the day; and, as he is in full power, the Doctor goes from Manchester to Keighley, and will work Leeds and surrounding localities for a week or two. Friends will do well to make a note of this, and prepare for seances beforehand, so as to utilise the limited time at the Doctor's disposal.

## N. B. STARR, THE ARTIST, AT BASTIAN AND TAYLOR'S SEANCE.

(From the *Religio-Philosophical Journal*, July 29, 1876.)

I regretted that I was not able to see you the second time when I was in Chicago. I had to leave the next morning, and so I missed the pleasure of a second visit. I visited, however, the world-renowned mediums, Bastian and Taylor; and as I promised the friends in Sturgis to write an account of what I saw and heard, I proceed to do so. I shall be as concise as possible, consistent with the exact truth. The morning after I saw you, I visited the mediums for the purpose of securing a seat for the evening seance. I found their doors locked, and no one about. Adjoining their rooms I saw the sign, "Mrs. Weeks, No. 24." I knocked at the door, and was admitted by a lady, who proved to be a clairvoyant medium. I introduced myself. She had heard of me, and was very glad to see me. We entered into conversation on various subjects, when suddenly she said, "There is a plain old Quaker lady standing by you; she says she is your mother; that if you will visit Bastian and Taylor to-night she will show herself to you." Now I have a distinct recollection of how my mother appeared when in the flesh, and the lady's description of her was so accurate that I at once recognised the truth of her description. Accordingly at night I found myself seated in the seance room. Suffice to say that everything is so straightforward and open, that any person not a captious sceptic, ever thinks of fraud; besides, the well-earned reputation of these mediums for truth and veracity is sufficient to preclude the idea of any chicanery whatever. There were, I suppose, about twenty or thirty persons present; and after sitting a few minutes and singing "Tramp, tramp, tramp, the boys are marching," the black curtain that hangs before the window of the cabinet moved to one side, and the face of an old lady appeared to the view of the audience. She called for N. B. Starr. I went to the window; the curtain again moved, and there stood the living, breathing mother of my childhood. Oh! it was most wonderful: there was the plain Quaker cap, with the straggling gray hairs escaping from beneath the lawn kerchief crossed over her breast. Yes, there she stood, the darling mother that loved me all through my wayward childhood, as only a mother can love; who nursed me in infancy, and prayed for me with her latest breath; and now, reaching out her hand to mine, drew my face to hers, and,—oh! wonderful,—said in an audible voice, "Nathan, thee will be with us before long," and then dissolved to my sight and sense. Was ever such manifestation vouchsafed to mortal? I am sure, if I had weak nerves, I should have fainted. There were others that came to the cabinet, and were recognised, afterwards; but as I am making this letter too long, I will close by saying that all who go to Bastian and Taylor's seances should endeavour to avoid all inharmonious and captiousness about what seats they occupy, or during the dark circle be trying experiments on their own account; such conditions destroy the effectiveness of the manifestations.

N. B. STARR.

Port Huron, Mich.

SPIRITUALISM AND THE PRESS.—To the Editor of the *Kensington News*.—Sir,—I do not know whether the writer of your first leading article last week is unaware of the truth or is purposely darkening knowledge. The spiritualistic crusade is directed against the *savants*, as well as the scribblers of London; and no less a potentate than Dr. Carpenter was, last week, persuaded to visit Dr. Slade. He was content with saying that certainly what he saw constituted "a nut to crack." Mr. Serjeant Cox also visited the guinea medium, and declared the exhibition one that psychology must solve. That means, I presume, that it is still soluble by his psychic force theory without the necessary intervention of spirits.—Yours obediently, IGNORAMUS, *Kensington*.

We have also received a single page extracted from a certain spiritualistic journal; but while approving of rigid economy under most circumstances, we must decline noticing the *Bijecta membra* of a newspaper. The *Medium* reaches us regularly every week, without the previous operation of happy dispatch having been performed upon it.—*Kensington News*.

## SPIRITUALISM AS AN AID TO RELIGION.

A Discourse by Mr. J. BURNS, of the Spiritual Institution, London, delivered at Rochdale, on Sunday evening, August 6th, after the Fifth Quarterly Conference of Lancashire Spiritualists.

Read—Revelation xxi. 1-7.

What is the meaning of the words, "I saw a new heaven and a new earth?" The new heaven is a new religion, and the new earth is a new science. Why do we put the new religion before the new science? Because science is human and is mundane; and everything of the kind has to exist first in spirit; and before there is any new wave of intellectual development amongst mankind, or any race of mankind, there is, in the first place, a new revelation, or a grand religious stirring up, which gives rise to a new form of religious administration. There have been many heavens and there have been many earths, but when the new heaven comes, it brings a new earth with it. And behold "there was no more sea,"—that is to say, the doubts and vagueness of conception and the difficulties of comprehension pass away from the human mind when the "new Jerusalem" has come "down from God out of heaven," and when the new earth has been instituted amongst men.

It is said that Spiritualism is entirely adverse to religion. When people read the announcement upon placards calling this meeting, and find the subject is "Spiritualism as an Aid to Religion," they will say, How can Spiritualism be an aid to religion when it lays aside all the formalities and dogmas recognised by the religious world as essential to and expressive of religion? They forget that the new heaven and the new earth have come down from God, and the old order of things—"the first heaven and the first earth"—have to pass away. And if it be asked why that should be, surely no better reason could be advanced than the irreligion and blind science that at present prevail. It would be because of the ignorance of man's nature and destiny, of the temptations, of the crime, of the suffering, of the want, that at present afflict civilisation; it would be because of the spiritual darkness that reigns even in the highest places of religion,—because of the fact that mankind are not at present satisfied as to what religion is, and endeavour to persuade themselves that she is not. And if the word of prophecy just read was applicable at any period of the world's history, it is so now; and if the prophecy is to be fulfilled—if men are to have a new heaven and a new earth—new religious ideas and better social conditions, the present time is undoubtedly ripe for such a consummation.

Our religious friends seem to suppose by the logic of their preaching, that the present religious views have existed from all eternity, and are to continue without change for ever. They modify this, we grant, to some extent, by speaking of a previous dispensation—the Mosaic—which preceded the Christian, usually regarded as the second dispensation. A principle is here admitted, which rejects the finality of religious ideas, but, on the contrary, suggests remodifications, which change is further foreshadowed by the expected second coming of Christ—a third dispensation. Those who are well informed as to primitive mythology and the origin of religious ideas, know very well that there have been not two, but many, dispensations. Where do we derive our ideas of these dispensations from? From the Scriptures of the Jewish people or religion, which have come down to us as a religious heritage, and the influence of which is fast being lost on modern civilisation, showing that a new heaven and a new earth are at hand, or mankind must learn how to get on without them. It is true, as regards the Jewish religion, that the Christian may be the second dispensation, but not as regards the religious history of mankind as a whole. We find that the Jewish dispensation and the Christian dispensation are purely local, derived from others which have existed away in the dim past, in Asia and Africa, and possibly in other parts of the world, in times of which chronology can give no account. We need not go beyond the Bible to prove this point, as there are a number of dispensations recorded therein.

It is agreed by thoughtful commentators that the story of Adam and Eve represents a religious dispensation—a spiritual outpouring that came into the souls of the primitive men, and led them for the first time to recognise themselves as children of God. There may have been races of men living for millions of years on the earth before they could be called distinctly human, in an intellectual and spiritual sense—before they could recognise that they had a soul, and that God was over them as a spiritual father. That light must have come, in the first instance, to some human being as the breath of a new life, transforming "man of the dust of the ground" into "a living soul," opening out to him a new path in life, and teaching him higher duties.

But before we can understand these things, we must endeavour to master the form of expression in which they are conveyed to us. When we read in spiritual records of the past, especially those which have had their origin in the glowing language of the Orient, we must remember that spiritual and moral ideas were expressed symbolically. This was necessary, because the language used to convey ideas of physical things was afterwards adapted to the expression of spiritual ideas as a higher form of thought—an upper series shadowed forth in the same verbal clothing. The metaphysical mind could perceive the inner meaning and understood the secrets of the dispensation, while the great herd outside had only a borrowed light—saw the symbol, but did not comprehend its higher significance. It is the same with Spiritualism at the present day. Those who have been Spiritualists for many years have a very different conception of its

meaning from those outside the spirit-circle. Thus, if historians were to record in books the conditions and objects of Spiritualism at the present day, they could not do so truthfully, unless they were Spiritualists themselves. That is the reason why there is such a jumble in the history of the past dispensations, and that truth and fable, spirit and letter, fact and symbol are so inextricably confounded. They may have been written by people who did not know the real secrets, or purposely concealed them from all but their own order. These writings, thousands of years afterwards, were translated by peoples who were not only ignorant of the spiritual secrets, but who misunderstood the symbols, and who did not even render plain language truthfully, because of their ignorance of the ancient languages, manners, and customs. The human intellect, like the growth of childhood, also changes with the advance of time, until the original meaning is no longer tenable, as it will not contain the higher truth that new dispensations bestow. This is the reason why new wine cannot be put into old bottles. Those who belong to the old heaven and the old earth do not understand these simple matters, but strive to found creeds upon historical statements which they do not understand.

It is well at all times, when speaking of spiritual matters, to recognise words in the universal and spiritual sense, not as attached simply to the incidents narrated, but as expressing a spiritual, and therefore a universal, truth. Let us take, as an example, the temptation of Eve, and the fall of our first parents, so called. The serpent tempted Eve, and brought down the light of the Adamic dispensation to the prevailing darkness characteristic of the serpent state. The serpent was simply a symbol to represent the low, grovelling condition of man at that time, or some former religion of an undeveloped nature, of which the serpent formed an external feature. How did the serpent tempt Eve? Just as he is seeking to tempt you. This myth can be no guide to us if we regard it as children would a fairy tale of a serpent going to a woman, and talking with her, thereby tempting her to take an apple from a tree, which she was ordered not to touch, and eat it. Such a story affords no guide to man's soul nor light to his mind. But if you look at it as the lower order of things—the first heaven and the first earth—trying to beguile the higher—the new Jerusalem—and bring it down to the base and effete condition of that which was formerly, you have something to warn you and instruct you. Look at the Spiritualism of Jesus and the apostles—look at the teachings of the Gospel, and see if you can find them reproduced or perpetuated in the churches of to-day. The serpent of paganism, superstition, and ecclesiasticism has brought down the Spiritualism of Jesus to its own grovelling depths. Our first lesson is to see that we do not in like manner allow Spiritualism to be degraded to the level of worldliness, which on all hands assails it in the form of worn-out creeds and societarian conventionalities. Thus it is that the serpent beguiles men from the higher estate of innocence and purity which has been bestowed on them, that state which makes man feel that God is his father, and the light of spiritual truth his guide through life and into eternity, and tempts him with the flimsy toys of his babyhood, destroying his Eden of spiritual peace, and embroiling him anew in the empty contentions of the ignorant world without.

To return to our consideration of the Bible as an evidence of progress in religious ideas, some regard the patriarchs as representatives of dispensations which preceded the Jewish, and are related thereto semi-historically in the early portion of the record. Enoch is regarded as one of these, but very extraordinary circumstances creep into his history. He was 365 years old, just the number of days in the year, which has caused it to be suspected that Enoch is a symbol of the solar year. "And Enoch walked with God"—that is, his career followed the course of the sun; "and he was not, for God took him." And so it is with every year at its close—it is not, but where has it gone to? This figure, so expressive, has been stupidly regarded by spiritual religionists as indicating that a man of mundane constitution was translated to a sphere in which mundane elements can find no place. After that, is there not a call for "a new heaven and a new earth?"

The Enoch dispensation may have been astronomical in its ultimatum, as the Adamic one was natural, tilling the ground and giving names to beasts; and in the concise symbolism of the record it may imply a world-wide wave of intellectual development extended over thousands of years. Noah comes next, and his exploits are just as incomprehensible as the flying heavenwards of Enoch. He was as a comforter, the reward of "work and toil," and lived in days of great wickedness, in which giants were produced by the marriage of the sons of God with the daughters of men. The sons of God (the sun), clouds—*Nephilim*, airy giants—descending on earth, destroyed the produce of the year, and prevailed for five winter months, till the sun-god again resolved to curse the earth no more. In Noah, then, we have an industrial dispensation, founded upon astronomical knowledge, enabling man to provide against the inclemencies of the seasons. It is not at all necessary to suppose that these early dispensations were spiritual in their ultimatum. Though governed by spiritual influx, they might result only in giving man greater power over his natural conditions, preparing him for the advent of a truly spiritual dispensation.

Abraham and Moses might be in like manner interpreted if we had time at our disposal. We find, quite to our surprise, the Mosaic system entirely lost sight of in the succeeding books of Judges and Samuel, and it is certain that the Mosaic code, so called, was an after-thought, the work of Bible-makers, who drew largely and heterogeneously from preceding systems. You would not suppose from reading them that there was any connection between what

is recorded in Samuel and that written in the Pentateuch, and neither is there; the chronological order is, without doubt, a baseless assumption. It is said that the law got lost, and that Ezra was put into a trance, and wore out a whole corps of shorthand writers in reproducing it, another myth, which the old scribes in the spirit-world must laugh heartily at us bacon-fed Britons for accepting as literal truth.

Let us look at the state of things in Judges and Samuel, for now we begin to get glimpses of the spiritual. Samuel the prophet was a common test-medium, who received a fee for his services. There was no ecclesiastical system very apparent, but religion seemed to be administered by mediumship in the family, or by the "word of God" being given to each individual as was his necessity; the men of God, prophets or seers, being used on special occasions. These gifted individuals were not the nominees of kings or Churches, but were the servants of the spirit-world. The men of Israel were their own prophets at that time. David, with his political Spiritualism and patronage, and Solomon, with his "Free Love" and associations of Spiritualists of the period, played havoc with the simple truth, and necessitated a series of minor dispensations enunciated by the prophets which followed, and Jesus finally came and set up a dispensation different from all the others.

Peculiar features are common to all of these great movements. The leaders resolutely opposed that which at the time existed, and laboured to establish the new. They drew their information from spiritual sources, and not from the Bibles or records of the time. They were regarded as infidels, and the children of the Devil. They had no creed, formality, or theology, but, knowing that organisations differed, they left every man to think for himself. They came in the power of the spirit, not of the external intellect, and appealed to spiritual facts and phenomena. They urged a natural morality, the standard of which they found within man, in whom was heaven, the throne of God. Here alone was "light to light every man that cometh into the world" to be found. No prophet, Jesus, or apostle, ever came into his vineyard with a Bible under his arm, borrowed from all the myths and paganisms, and replete with thousands of literal errors. Their Bible did not require the assistance of the most learned men to correct and retranslate it. Their Bible was the eternal word of spiritual truth, as it is written in the constitution of man's spiritual nature. Thus we are able to surmise what aid Spiritualism may be to religion.

(To be continued.)

#### ODIC PHOTOGRAPHY.

The following extracts from a pamphlet by Reichenbach, published in Berlin in 1862, are quoted here for the purpose of assisting anyone who may be disposed to repeat the experiments.

After referring to his single experiment in 1844 as unsatisfactory, he says he was induced by the great advances made in photography to endeavour to obtain the direct and positive proof of the existence of od-light, by its action on the photographic plate.

"In order to do this effectually, it was necessary that I should have a place which could be absolutely darkened. Professor Gustavus Rose had the kindness to accommodate me with two rooms in the University in Berlin, which I so arranged as to be absolutely impervious to light."

After describing some preliminary experiments, he says:—"A large rock crystal, five inches thick, was placed in the dark room, so that its negative pole was turned upwards. All around this were grouped smaller crystals of all kinds, so placed that their negative poles were all turned towards the negative pole of the large crystal, thus forming a pyramid, their united odic power being concentrated in the point of the large crystal. A photographic plate was placed horizontally above this point, and left for fifteen minutes. When this was taken out and developed with sulphate of iron, it was found to be of a general brown tint, of such a character that Herr Günther, who was present, declared it to be identical with the result of the action of diffused daylight. Thus an image was obtained by light in absolute darkness.

"Experiment 6.—In order to control this result, it was repeated, with the only difference that a sheet of pasteboard, in which the figure of a cross was cut out, was laid on the photographic plate. When, after being exposed for fifteen minutes the plate was developed, a dark brown cross quickly appeared on it, the other part remaining unacted on. With the addition of pyro-gallic acid the brown became still darker.

"Experiment 7.—A sheet of pasteboard with other figures, round and square, cut out in it, in addition to the cross, was placed in the same manner on the plate, and subjected to the emanation from the crystals for fifteen minutes. On the plate were found strong brown figures of the parts cut out.

"Experiment 8.—Under the same conditions a plate was subjected to the influence of the crystals during two minutes. The result was a clear but less strong image of the cross, &c."

Experiment 9.—This is a repetition, merely substituting oil-silk for pasteboard.

"The experiments prove the following deductions:—

"1. That the point of a crystal, distant half an inch from the plate, produces in fifteen minutes an image of the same kind exactly as that afforded by daylight in a few seconds.

"2. That the same operation takes place through cuttings in a pasteboard placed on the plate.

"3. That the same result, only fainter, is obtained in two minutes.

"4. That perforated covers of various materials permit the same result to take place."

"It is now necessary to inquire into the purpose of this discovery. I have many times in my writings shown that light emanates from other bodies as well as from crystals, and that it is perfectly in accordance with that from crystals, and has been summed up by me under the name of od-light. To these belong, first of all, the magnet, from the poles of which, under certain conditions, a light emanates which is visible in darkness. If this is identical with the light spoken of under the name of od-light, then it must, of course, possess the same properties, and will act on the sensitised plate."

"Experiment 10.—In order to investigate this, a horse-shoe magnet was now employed in place of the crystal. It was about four inches in length, and half-an-inch in the opening. Being placed upright, with the poles uppermost, a sensitised plate covered with a stencil-plate of cardboard, as before, was placed over it. After fifteen minutes it was developed, and showed an astonishingly well-defined dark-brown image of the cross; and thus was obtained the first photographic image by the agency of magnetic od-light."

"Experiment 11.—A third kind of od-polaric substance is the organic body, both of plants and animals, the emanation of light from them being abundantly seen by sensitives, *i.e.*,—by those who profess this sensibility of perception. The difficulty of testing this agency on photographic plates I endeavoured to overcome in the following manner:—A glass rod, which I knew by my earlier experiments to be a good conductor of od, was fixed horizontally in a small box, the end inside the box, being about an inch and a-half distant from the centre of the sensitised plate, covered with the stencilled figure of the cross. All being prepared, five persons were admitted into the dark room, myself among the number, who placed the points of the fingers of their five right hands on the portion of the glass rod, about one foot and a-half in length, which was external to the box. In this manner the emanations from the hands were collected and conducted by the glass rod, from the end of which they were emitted on to the photographic plate. In this position they remained without interruption for seven minutes and a-half. On the development of the plate, a faint figure of the cross, of a uniform brown tint, was revealed. Thus, a photographic image was obtained from the odic emanation of the human body."

As the translation of the pamphlet will be published shortly, it is unnecessary to quote all the experiments to the 17th, and the Baron's summary of the results will be sufficient for the present purpose:—

"Let us now collect the results gained, and briefly summarise them. Let a photographic plate be exposed, during fifteen minutes, to the direct influence of od-light, and there is formed on it an image of the same quality as would result from the operation of daylight under like circumstances. These results have been obtained by me in Berlin from—

- a.—The walls and ceiling of an ordinary dwelling-room.
- b.—The points of crystals.
- c.—The poles of magnets.
- d.—Organic bodies, especially fingers.
- e.—Chemical action.
- f.—Friction.
- g.—Sound.
- h.—Amorphous masses of metal.
- i.—Solid bodies, such as common salt, powdered.
- k.—The focus of a lens.

"There are many other sources of odic light, which is seen by sensitive persons as a faint shining appearance, that acts on the sensitised plate, and therefore shows itself, on one hand, by means of so-called physiological, and on the other hand by direct physical, facts, to be none other than true light."

Entering, then, upon a series of experiments, as to distance and time, the Baron says:—

"From these experiments it is clear that, under the given circumstances, the distance of half an inch, and an exposure of fifteen minutes, are the most favourable conditions for obtaining the od-photographic image."

I have now given as much as, or more than, relates to the few experiments I have repeated, but enough to show that it is not a difficult matter to go over some of them, the primary conditions being absolute darkness. This is easily ensured by the use of the dark box described by me in the *MEDIUM* for April 7, 1876, into which I do not allow daylight to enter at any time, and as the experiments can be made at night, the interference of daylight can be effectually prevented.

HENRY COLEMAN.

Brighton.

#### THE LUMINOUS BIRDS AND TOADS OF NATAL.

We clip the following from our Australian contemporary the *Maryborough and Donolly Advertiser*. The luminous appendages of certain forms in nature have a fresh interest when considered in relation to the luminosities so often observed in seances. It would appear that the spirits can manufacture by their art this luminous matter, which in some modified form, it may be, exists in various departments of nature:—

Natal, South Africa, appears to be a remarkable place for luminous animals and plants. A correspondent of the *Natal Colonist* sends a lengthy communication to that journal upon this subject, in which he accounts for the luminosity of the cranes, herons, and toads by conjecturing that they eat luminous worms, and are besmeared with their juices. Even the soil is sometimes aglow, as the writer mentions in his preliminary remarks that "One of the most correct observers and of the most extensively read of our naturalists in the colony informed me some time ago that he once saw the whole country in the neighbourhood of Newcastle in a state of luminosity. It was a dark and moist

night; on looking out behind the wagon in which he was travelling the footprints of the oxen and the track of the wheels were all lighted up with a phosphorescent light, or at least one having that appearance. He appeared to be of opinion that it was due to the growth of some low organism which under certain conditions of moisture and heat might rapidly develop." This in a soil much mixed with decaying timber, might readily be, as the parasitical fungi which feed upon rotten wood are often luminous. But the luminous worms (apparently of a kind quite different from the ordinary glow-worm) are still more remarkable. They are from three inches to a foot in length, as described by the writer, and emit a light, when touched, similar to that from white-hot iron. If taken into the hand they leave a luminous shine in patches upon it, as they do also when crawling upon the ground or through grass:—in this they resemble certain luminous fish; and the shining matter emits its light most freely when moistened—another point of resemblance to the fish.

The luminosity of the cranes, herons, toads, &c.,—a matter causing some superstitious feeling among the ignorant—is now readily explained upon the hypothesis that they eat these luminous worms, and become besmeared with their shining juices. In fact the writer had some evidence tending directly to confirm his theory, as a toad was caught with a worm in its mouth which in wriggling about besmeared his body with fire patches, the light of which remained for some time. The fact also that these toads and birds are not always luminous, goes still further to prove that it is an after-dinner radiance—a light borrowed from their worm-food—which is seen upon them, and not an inherent brightness.

#### DR. MACK'S HEALING POWER.

We are asked to supplement the statement made by Mr. Burns last week as to the treatment of his son by Dr. Mack. An essential point was omitted, *viz.*: the sensations of the patient while under treatment. During the time Dr. Mack had one hand on the boy's head and the other to the soles of his feet, he felt a tremor through his body like the thrill produced by the application of electricity from an ordinary medical coil and battery. As this peculiar sensation went on, the nerves were quieted down, and a condition of comfort ensued. Dr. Mack says that his prostration after this process was the result of his breaking the circuit established through the boy's body.

In his work on Spiritualism and the Phenomena of Health and Disease, Dr. Ashburner points out the altered condition of the atoms composing the body during illness. Every person who is ailing knows from experience how uncomfortable the body feels. The processes of life are all more or less vitiated or imperfectly performed. Body and mind are alike irritable, and a sensation prevails that the atoms of the body are in a state of antagonism to each other. Hence the philosophy of cure by the laying on of hands. The magnetic power of the operator entering the organism sets all these discordant matters right and straight, and that there is a sensation or action in the nervous system at the time is not to be wondered at. All patients do not experience this tremulous sensation during treatment, though they may be benefited nevertheless. The sensitives alone—about seventy-five per cent. of the aggregate of patients—have this experience, while the remaining fourth, being positive, have no such sensation.

#### CHRONIC CASES TREATED BY DR. MACK.

To the Editor.—Sir,—Having received signal benefit from Dr. Mack's treatment, I think it due to him and the public generally to add my testimony to that of other invalids who, like myself, have been restored to health by the extraordinary power with which he is endowed. My illness commenced three years ago from repeated bronchial attacks, which left me in a very debilitated condition; and having tried all the drugs of the ordinary school of medicine with no substantial relief, and daily becoming more exhausted, I happened to hear of Dr. Mack and his magnetised paper, of which I made use during his recent visit to Scotland, and from which I obtained great relief. On his return, I placed myself under daily treatment for three weeks, and am now feeling stronger and better than I have done for years. Hoping that other sufferers may avail themselves of this mode of cure (and which simply consists in holding the Doctor's hands for a short space of time) and be convinced from experience that it is the only reliable one, and free from the unpleasant necessity of taking nauseous drugs—I remain, Sir, yours truly,  
62, Hereford Road. C. J.

This lady is known to us. She is willing to answer any questions which may arise out of her testimony, but prefers to withhold her name from the public prints.

A lady, a reader of the *MEDIUM*, at present resident in Italy, regards Dr. Mack's cures as far superior to the reported miracles of the "Vierge de Lourdes," to which the Italians flock. Speaking of her own case, she says, writing to Dr. Mack:—

Last year your magnetised papers (sent to Italy by post) were of the greatest use to me. My illness is humid asthma, and I have had but slight attacks comparatively since I applied them. You sent them to me twice in the autumn of last year and in last December or January.

This lady, whom we have known for some years, is of very delicate constitution and advanced in life. Though her complete restoration cannot be expected, it is gratifying to know that her sufferings can be thus mitigated. Magnetised paper is much preferable to drugs for giving relief in chronic cases.

NOTTINGHAM.—Mr. Jevons is promoting the Cause by the publication of a virulent correspondence in his newspaper. One intelligent correspondent has convicted Dr. Monck's musical album of mendacity. It chimed out a perverberating response by repeating "pa" in the enlarged form of "party." (See Mr. Adshhead's letter in the *MEDIUM*, August 4th.) Well, why not subject the intelligent but demoralised instrument to some form of moral discipline or corporeal punishment, and not rate Dr. Monck and Spiritualism. These could have sought to do with the chiming of the musical box. It all lies between that lit's joker and the spirits—or what?

## THE ENDOWMENT OF SPIRITUALISM.

Dear Burns,—I am not one of the fractious dozen; indeed, it is a myth of your own; neither am I on the Executive Committee of the Newcastle Society, but I sympathise with both. That is the position of many good-hearted Spiritualists; and I think Newcastle has some ground of complaint against you, as you do not give it credit for common business tact. I counsel you in future to say nothing if you cannot say everything kind of the efforts of the workers here. After all, it might have been wiser if you had pursued the same course as to the cash department—that is, get the money before spending it. There is not one here who will not give you praise for your energy and perseverance. You are peculiarly adapted for a certain course, and must fulfil your destiny. Others are differently constituted, and must fulfil theirs. I cannot understand a phrenologist and a Spiritualist finding fault with others for acting out their organisation; but everything is mystery, and we must all strive to do our best, and practise the utmost charity to each other.

The names of the sitters at the circle I report to you this week are:—Messrs. Petty, T. P. Barkas, Mould, Hare, W. H. Petty, Lee, Fenwick; Mrs. Mould, Mrs. Hare.—Ever yours,  
J. HARE.

15, Chester Crescent, Newcastle-on-Tyne, August 20.

[We thank Mr. Hare for his kind letter. There are hundreds who think swords and daggers in private, and, circulating these weapons behind backs, they do much to assassinate truth and personal character, without the smallest chance of a return on behalf of justice. Mr. Hare writes boldly what he thinks without animus of any kind, which affords us sincere pleasure, for we wrote about the Newcastle movement in a similar spirit, and not with desire to find fault or be unpleasant in any respect. But we would not be surprised if we were wrongly construed in our sincere motive by some; as arguments which point at conduct too often wound approbateness and fail to reach the reasoning faculties to which they were directed.

It is true that our candid expression of what we believed to be necessary comments on a topic of general interest, viz., the best method of organisation, about which so little is known, was met by some Newcastle folks in the way we described last week. Private correspondence intimated it and the week's sale confirmed it. No one can be forced to take a paper that does not please them. At the same time the cause of disaffection is either worthy or unworthy. We claim for an editor free speech, as for anyone else, and regard the treatment of the "disaffected" as unworthy, and fraught with the most dangerous consequences. It means that "hump" and persecution are to supersede kindly reason and a desire to win the truth.

And we "sympathise with both." Have we not done our share for the scheme as much, perhaps, as any other person connected with it, in affording space for the statement of its aims and copies for local circulation? It is our intense sympathy therewith that opens our mouth respecting it. We claim our right to speak, and there seems to be some little difficulty, even on Mr. Hare's part, to grant it, unless we are disposed to agree with everything and unquestioningly serve the Committee rather than what we believe to be true. We give the Newcastle movement credit for too much "business tact," and it has been the turning of spiritual matters into a respectable and paying "trade" that has made a curse of God's best blessing from the beginning of history. Can any one deny it? Every item of knowledge that religious history affords us proves it; and how does the "business-tact" apology affect the most sacred feelings of the true spiritual worker, who has not merely donated £5 to a prospective work, but has taken his life in his hand and offered it up at the service of God and his country when there was no money obtainable to shield him from the bitter sacrifice? What does he think of the genteel "slap in the face" when he is reminded of his folly in daring to serve God without the full permission of Mammon? That is the unkindest hit of all. The highest sacrifice that a man can make,—his own self, not the dross of the mines—is placed second to that worldly-wise emolument which accrues from the crumbs collected under well-planned tables. But the personal wound is not the deepest and most dangerous. The true spiritual worker has no selfish fear, and hence he speaks and acts without trammel. The "business-tact" system strikes a deeper wound; it gives the lie to the well-known means whereby the world has been spiritualised, saved. Were the prophets of old, men of "business tact"? Was Jesus a man of "business tact"? Were the apostles men of "business tact"? Were the martyrs and probazers of light and freedom at the stake, on the cross, and before wild beasts men of "business tact"? If these men had been men of the world—of "business tact"—they would have died like well-fed cattle, and mankind would never have taken the trouble to record their existence. Spiritual heroism and "business tact" are diametrically opposed to each other. The hope of the spiritual man is in the prevalence of spiritual truth by the employment of spiritual means; not the collection of money and the return of profits, the certainty of salaries, the comforts of life or its continuance. He rushes into the current of ignorance, worldly pride, and superstition, to save men, and he asks not how it will fare with him—whether he will lose his position on the brink, or if there is a comfortable suit of clothes in waiting for him when he returns. No, the spiritual worker is not afraid of poverty, it is his best recommendation. He is not afraid of debt, for no one will trust him, and he well knows that he is doing a work for humanity that worldly goods cannot pay for. He is not afraid of his health, nor of the pains and terrors of death; and such is the only kind of a spiritual worker that succeeds in his mission, is regarded as genuine, or is remembered by posterity.

As our friend says all are not constituted to do this work, nor even to acknowledge its merits, and hence they must carry their shopkeeping tact into the Temple of the Holy One. That course, inevitable as it is, will never stop the mouth of the phrenologically-constituted one, who sees the folly and danger of all this. Jesus not only made a sacrifice of himself, but he whipped the shopkeepers out of the Temple. It is our organic privilege to discuss the work of Spiritualism in the way we do, and we do it in all charity; it cannot be from "business tact," seeing that we lose subscribers by it. The matter is no mystery to us, Spiritualism can rise no higher than the vessels which contain it. All sorts of people are so-called Spiritualists. Some there are who work alone for spiritual purposes; these produce glorious results. There are others who see this, and being men of "business tact"—not sowers of the

seed, but the gleaners of golden sheaves—follow after and take advantage of work that has been done, to encompass it with an imitation of the old hedges and ditches which the spiritual workers had trodden down. In the first place men not only with empty pockets, but in debt, stirred society to its core. The sword of the spirit was their weapon. The business men who follow require a deal of money, and instead of stirring up, rather tread the soil down; their Spiritualism in time becomes exceedingly costly, and the very opposite of what it purports to be. It is found, after a few centuries or less, not to be Spiritualism at all, but a Sunday trade union, and the pennyless, imprudent fool of a spiritual worker has to come amongst men again and kick into dust the idols of the men of "business tact," expose the hollowness of their luxurious and expensive ceremonial, and institute a new spiritual order of things.

In a word, let us say that the Spiritualism which takes its inspiration from a balance in hand is a rogue and an impostor. He is worldliness in the guise of an angel; he has deluded mankind from the beginning. Did you ever read, good friends, about Worldly Wiseman in Bunyan's "Pilgrim's Progress"? Our hope and faith must not be in gold, the aura or essence of the mundane world, but in spiritual light and guidance, the divine element of a higher world. We may be embarrassed, we may suffer in body, we may die prematurely, but in keeping that heavenly light in our eye we are really doing the best thing for ourselves and for humanity.

As a consequence of these organic diversities, there will soon be many splits and schisms in Spiritualism. In different sections of the country combinations will be formed on the golden basis. These will struggle with each other for the handling of the finances and the exercise of dominion. The loyal group of spiritual workers will be persecuted and misrepresented by them all, but an unpopular, impecunious, world-defying element will remain firm, the witness of a higher life on this probationary plane.

We hope our good friend Mr. Hare and other Newcastle brethren will take no offence at these words. They are not our own. We are not individually responsible for much that we are forced to say—much that raises a barrier between ourselves and valued friends, according to the flesh. Nor are our Newcastle friends to blame. They are also the subject of spiritual influence. Certain men, and the favourites of certain forms of policy, carry with them a sphere which is the adumbration of an order of spirit-life. Some change of that kind has been gradually approaching Newcastle of late, and its power will no doubt reach a climax, and, like a successful eruption of measles, leave the infant movement in better health, and with purer blood.

Meantime, the agents of the Newcastle Central Fund are hawking its favours among the mining population of Team Valley, and have appointed a meeting at Darlington, where meetings have already existed for years. "Paymasters" in Spiritualism are utterly bad. Those who cannot work have no business to collect funds, and if those who have money are wise, they had better bestow their surplus on the needy workers, who, with bleeding hands, are endeavouring to maintain their position in the strife.

Who knows anything about organisation? Shall we offer a prize for the best thoughts thereon, to be expressed in a short essay?—Ed. M.]

## A MEMORABLE SEANCE.

## FULFILMENT OF A PREDICTION BY A SPIRIT.

Dear Mr. Burns.—To those who have attended the seances of Mrs. Petty it has long been known that her controlling spirit "Emma Myers" (called "Emma" in all the reports that have appeared in print) would, during 1876, give a final parting seance, whereat she would materialise while her medium was in sight of all the sitters, render the medium conscious, so as to salute her with a kiss and "good bye," walk round to all the circle giving each the same greeting, and then disappear, but still continuing to take control of her medium for intellectual communications, although never again appearing in material form through her instrumentality. This meeting was finally fixed three weeks ago, for Tuesday the 15th inst., at eight o'clock, and there were present about ten sitters.

The gathering was most punctual, and Mr. Petty commenced by giving out a hymn, which was sung by the company. He then offered an invocation that God would grant that His blessing might rest on the circle and on the individual spirit whom we expected to appear in our midst, that harmony might pervade our minds, and that we might become spiritually inclined, and in our hearts seek for the truth and give glory to the holy and ever present God.

Soon after the curtains of the cabinet began to move, the medium lying on the sofa outside; in full view—the cabinet being empty. The curtains parted, and lo! a bright and youthful form stood in view. The light was very strong and it retired—rapping to lower the same a little. Ten minutes or more passed, during which, the form appeared and disappeared repeatedly, and eventually came out into the centre of the circle. Now although this was nothing new to many of the sitters, yet it was so thrilling and uncommon, that all were, more or less, excited, some to tears, some to excess of joy; and others felt their hearts burn within them to utter thoughts too big for words.

The beautiful damsel, apparently about twenty-three, slightly veiled, draped in pure white, first approached W. H. Petty (who sat next to his mother), touched his hand and then shook hands with Mrs. Hare, kissing her very gracefully and naturally. This same greeting was extended to all the circle during the evening, and some of the sitters presented flowers, which were taken and acknowledged with a bow. The form was now apparently obliged to retire into the cabinet, and while there another prayer was uttered by one of the sitters. "O Thou who art the Everlasting One, we feel to thank thee for being in the presence of thy mysterious and wonderful works, and we ask that thou wilt graciously give us to know and understand them more and more, to the end that we may become more like unto thee, and that we may worship thee with the spirit and with the understanding also. Our hearts have reverted to thy wondrous laws, whereby in the secret chambers of the earth thou art changing the baser metals into fine gold, by a chemistry which we can never fathom, and we know that by a spiritual alchemy thou canst alike transmute our spirits into harmony with thee; and even our bodies thou canst transfigure, so that they may be fashioned like

unto thy glorious body—according to the working whereby thou art able even to subdue all things to thyself. And for the bright being appearing in our midst on this occasion we ask thy blessing, and we reverently thank thee for this wondrous display of thy power, and we crave that the more we know, the better, the humbler, the purer, we may become."

"Emma" appeared again and again, walked round the circle, sat in the vacant chair, and reached forth her robe to be looked at and handled. It was while "Emma" was sitting in the chair that the writer requested to address a few words to her nearly as follows:—

"It is but due to the gentle being before us that we render her our thanks, not only for the wonderful manifestation now given, but for her efforts in the past. And I, for one, feel that nothing could evidence those thanks so well as that we should here pledge ourselves to cherish a feeling of sympathy for the medium through whom we have received such manifestations; and throughout all her future career, I trust we shall one and all extend our sympathy, and thus show our appreciation of the marvellous facts given to us—worth to me more than gold, and of more value than any other earthly teaching that has come to me during my whole life. And we ask that the intelligence which has mysteriously moulded the form now sitting in our midst will, on some auspicious occasion ere long, enlighten us as to the manner in which a spirit can appear to our mortal vision. Thankful for what has already been given, we are ever craving more knowledge and more light."

To this address there was no response, saying that the form slightly bowed, and then rose and went into the cabinet, apparently wearied, but only to appear again and again, so that she was in full view for more than an hour during the evening. I have reason to know that the minutest details of this scene will be recorded by Mr. T. P. Barks, so that I shall not enter into them further than to add that "Emma" was varied in size and stature from time to time, and that she possessed all the life functions of a human structure.

In conclusion, I feel how imperfect has been my sketch; and now that I am about to put down my pen, I must reiterate a conviction that I have before ventured to announce, that eventually we shall meet and recognise our fathers and mothers and our bosom friends from this fairy world, ignored as it is by science, but affirmed by the noblest Being that ever animated the dust of earth, affirmed by all his worthiest disciples in all ages and re-affirmed by us who have thus seen and felt and tasted of the realities of a spiritual world. I know not what use Spiritualism may be to others, but to me it is the advent of an open communion with a holier and more exalted race: the removal of the veil which has hitherto hidden the fact that the gods walk amongst men; and this unfoldment will gradually widen until Christ our King shall appear "with ten thousand of his saints." This is the goal to which we aspire—distant the day may be—but rising from the present wondrous phenomena to the meeting and recognition of our dearly-loved ones gone before, we shall advance to the great fruition when our voices shall unite with angelic hosts giving praises to the Prince of Immortality, and the burden of our song shall be, as of yore, "Glory to God in the highest, and on earth peace, good will toward men;" and the glory of the refrain, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." All hail to the coming time, and to the coming man!—Dear Mr. Editor, yours truly,

15, Chester Crescent, Newcastle-on-Tyne.

JOHN HARR.

MATERIALIZED SPIRITS PARTAKE OF FOOD.

To the Editor.—Sir,—Noticing an account of a most wonderful seance, through the mediumship of Mr. W. H. Petty, at which the spirit materialised and partook of tea, hot tea-cakes, &c., I beg to say that eight or ten years ago I used to have similar manifestations, only ours were in the dark circle, through the mediumship of my nephew, W. E. Turketine, then a lad of twelve or thirteen years of age. At these meetings our spirit-friends used to partake of solid food (biscuits principally and fruit), and oftentimes wine or water; and at which sittings they always told us "that these things would take place in the light, but not just yet." For several years they always had a Christmas party, to which they told us who were to be invited, and also what we had to provide for their entertainment, Mrs. C— always making a nice plum pudding for the occasion, which they used to slice up and hand round to the sitters. Then we had cake, biscuits, apples, oranges, almonds and raisins, and a bottle of champagne, the cork of which they would unwind and draw by means of the screw, and pour out the same in the glasses for the company, as well as they could have done it in the light. After they had partaken sufficiently of the good things provided—and we could well hear them eating—they would then go to the piano and play and sing from one-and-a-half to two hours, and on one occasion over three hours. On one occasion my friend, Mr. T. Slater, brought several flageolets for our spirit-friends to select one from; and being a very cold night, prior to closing the seance, my spirit-son said, "Father, will you fetch me a jug of hot water?" "Yes, dear," I replied, and went out for that purpose. On my return, I put it on the table; they then got the gin decanter out of the cupboard and mixed a glass of very nice gin-and-water, and handed it to Mr. Slater, telling him it would do him good, as he was going out in the cold. We then drank it between us, when they said we had better take a little more, and mixed another glass, precisely as before. They then thanked Mr. Slater for giving them the flageolet: it was a very nice one, indeed. I forgot to say they tried each instrument before they decided which to have, and sometimes two at a time; and they requested Mr. Slater to play one, while they played another, changing them, and trying all round. They then said they liked one of the number best. "May we have this one, Mr. Slater?" Mr. Slater answering, "Yes, dear, if you please." They then thanked him again, played "God save the Queen," bade us good night, and all was over. Several of my friends who used to sit with us are still in our neighbourhood, and can testify to the truth of the above statement.—I am, Sir, yours respectfully,

Kingston-on-Thames, June 21, 1876.

W. J. CHAMPERNOWNE.

[Mrs. Berry also had experiences of a similar kind. See her book, lately published.—Ed. M.]

Mr. HERRN desires to announce a developing circle at his house, 3, Rockmead Road, South Hackney, on Monday evenings, at eight o'clock; admission free.

A MESSAGE TO MR. BURNS FROM ONE WHO HAS BEEN LONG IN THE SPIRIT-LAND.

(Transmitted by a Correspondent in Ireland.)

"I observe your work and your labour, and I know that you are sincere in the Spiritual Cause. You are not grasping for yourself, nor looking for your own profit, as many in the Cause do.

"I wish to advise you on three matters, perhaps more.

"Do not have anything to do with the Balham mystery, which your contemporary has taken up for profit. It is a matter that should be dropped, as it comes of evil, and is surrounded by evil. It is calculated to injure the cause of Spiritualism, instead of being beneficial to it.

"Do not publish the sermons and lectures of persons who repudiate the existence of the GREAT CREATOR, for there is one God, whom we must alone worship, and he will not give his glory to another. We must not worship the spirits and the messengers, for they are his ministers and servants, and they have no power but what cometh from Him, and what is given them by his will.

"Many who believe in Spiritualism worship the spirits and forget the Great God. Christ commanded his followers not to worship him, but God only. All good cometh from him, and He can turn the darkness into light, and the poverty into riches; but those who ignore his power and his existence cannot receive his help. There is too much chaff among the wheat of Spiritualism; there is too much seeking after tests and wonders. Those spirits who give tests and wonders, who show themselves in their earthly garments, who show their faces distorted by the agonies of death, are those who are still wandering about this world, who cling to earth and its affections, who have not yet gained their spiritual body, nor found the upward path to their place.

"Put away from your circles the hunters of scientific phenomena, for Spiritualism is not given to advance the cause of science, but to advance the cause of morality, and to overthrow the kingdom of evil.

"Those who tie up mediums in sacks, and bind them with cords, are not worthy of spiritual enlightenment, and no mediums should submit to such tests. There was no such thing as this among the apostles and prophets, and it only happened in the case of Samson, to his own undoing.

"Mediums should not use their spiritual gift in order to earn their bread, neither should their bread depend upon it. If no one believed in Spiritualism, they could not earn their bread thereby; and let them act in this matter as if it were not. The lamp of truth was given to them to light those that are in darkness and error and know not the path; they have no right to make light and truth inaccessible to any by their greed of money. Christ did not charge for his Sermon on the Mount, nor for any of the words of wisdom that dropped from his lips. He gave them without money and without price. The mediums of the present day will soon be like the ministers of the old gospel, thinking more of the loaves and fishes of earth than everlasting righteousness.

"I give you this advice because I know you are not like these. I know you are in earnest in your work; you stand greatly alone, and those that should assist you expend their gains on themselves.

"I need not tell my name, but I am one that lived on the earth long before your time, one who was persecuted and hunted for his opinions, but one who gave the knowledge with which Heaven had invested him for the benefit of those who were ignorant."

THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

We are desired by Mr. J. N. T. Martheze to announce the following subscriptions, which he has received:—

£ s. d.		£ s. d.	
Mr. Charles Blackburn	20 0 0	Mr. J. N. T. Martheze	25 0 0
Sir Charles Isham	1 1 0	Mr. W. H. Harrison	1 0 0
Mrs. Barry	2 2 0	Miss Ponder	1 1 0
Mr. H. Collen	1 0 0	Mr. P. R. Harrison	3 3 0

The following sums have been received at the Spiritual Institution:—

Miss Jane Jennings	0 5 0	Mrs. Col. Boyd	0 10 0
Mr. W. Jennison	1 0 0	Mrs. E. F. Eddy, of Boston	0 10 0
Mr. Burns's Lecture at Doughty Hall	2 4 5	Col. P. Greck	1 1 0
N. V.	0 5 0	Mr. Beckett	0 2 0

FROM THE "LIVERPOOL MERCURY," AUGUST 18TH, 1876.—Her Majesty is at Edinburgh. The Prince of Wales is sporting on the beach at Trouville, which will probably be very fashionable this season. The Duke of Edinburgh is on the high seas. The Princess Louise has been a great deal in town, and has spent an immense time in the investigation of Spiritualism, wherein she is more than half inclined to believe.—London Correspondent.

ROCHDALE.—MR. BROWN'S SEANCES.—I have to report two very successful meetings held at my house on Monday and Tuesday evenings; medium, Mr. Brown, Howden-le-Wear. There was a crowded meeting on Monday evening. A very good address was delivered, after which some few spirit-friends were correctly described. Nearly all the sitters were very sceptical, and wanted to "see something." My wife was induced to give a private sitting afterwards for manifestations. We had a good and satisfactory sitting, and all were much pleased. On Tuesday evening a very good address was given, and nearly all were satisfied with the descriptions of spirit-friends given so accurately. All the sitters were Spiritualists. After the meeting we had a very satisfactory sitting; medium, a little girl, Sarah Jane Jones.—THOMAS SALISBURY, Sudden, Rochdale.

### 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 25, 1876.

### A LIBERAL SPIRITUAL POLICY.

The secretary of the Leicester Spiritualists, Mr. Cattell, writes, expressing thanks for a parcel of the MEDIUM given by a friend from London, and stating that thereby they would be able to make themselves a little more known to the public. He says the news-agent has noticed a falling off in the sale of the MEDIUM since its price was made 1d., and recommends it to be raised to 1½d. or 2d., so as to make it more remunerative.

We cannot feel persuaded that the falling off of the sale in Leicester has been on account of the reduction in price, for, on the whole, the circulation has been very much increased by the change. This is a fact of an encouraging kind, as this last six months have been the most adverse for Spiritualism that we ever experienced, which has no doubt very much interfered with the increasing sale of our literature. Being in a position to judge, we are glad to state that the reduction of the price of the MEDIUM to a penny has been an incalculable boon to Spiritualism, particularly during these six months, when the more ostensible agencies of the Cause have been somewhat at a low ebb. Our paper is not only a source of information to Spiritualists, but it is the chief engine of diffusion amongst the public, and its penny price and more extended exhibition has very much increased its popularity, and consequent usefulness, as a silent yet ever active missionary.

From our first faltering footsteps in the work of Spiritualism we have steadily adhered to one line of policy, which has kept us in the front rank and crowned all our efforts with success of a spiritual kind. That policy always has been in answer to the question: What course will be the best for Spiritualism? This pregnant sentence is our earnest, never-ceasing prayer. God and his angels in the spiritual realms hear only such petitions and never fail to answer them; that is the secret of our success; we counsel with the spirit and are never left to perish, and we have a faith, firm and sure, that we never shall be.

It is possible that our enterprises to some look foolhardy and eminently unbusinesslike, but the wisest machinations of business calculators avail naught in spiritual matters. The wisdom of our course is proved by its adaptability to the end sought and its pleasant fruits.

To us it would be a sacrilege to stop on the threshold and ask, By which means shall I make the most money? This would change the faith in the spirit to the hope for gain. The difference is as distinct as light is from darkness. We do not mean that the utmost economy is not enforced in all our arrangements. While we carry out to the utmost our supreme desire to promote Spiritualism, we at the same time do it in the most economical manner.

In response to our ever-present resolution to do the best for Spiritualism, there came, a year ago, the impression to publish the MEDIUM at a penny. We obeyed, and do not regret the step. It has been somewhat of a loss, but much of that is met by reporting expenses saved, an enlarged circulation, and general good done. Further, we ask no more aid than was extended to us when the price was 50 per cent. more. By the reduction, over £500 annually is saved to the readers, which is equivalent to the help afforded to the Spiritual Institution. We, in the spirit of brotherhood, say to our readers, We do the best we can for you, do the best you can for us. If half of the £500 was returned to us in aid, and the

paper left at its present price, we would be as well off as if it sold at 1½d.; the readers would save ½d. per week, as the balance is lost in trade discounts. Our plan is sound and far-seeing, but all of our readers may not permit themselves to master its merits. As it is, the loss incurred in reducing the MEDIUM could not have been spent to better advantage in the promotion of Spiritualism.

It may be that we have saved to Spiritualists hundreds of pounds in other directions. There is constantly hanging about a host of adventurers, who, on the slightest pretext, consider plans for launching another paper. One such did "Pine-on-a-year" on the plea that there was room for a penny paper. That concern inflicted severe losses on many Spiritualists, and possibly wasted more funds than the whole income of the Spiritual Institution for one year; and what has been gained thereby? Besides having to put up with a large measure of impertinence and misrepresentation, we lost several pounds in goods which the gushing benefactor of mankind has not yet paid us for.

Our aim has been to serve the Cause and the brethren working therein to the best of our ability, and we have expected the same kind of treatment from them. The interests in this Movement are too precarious to stand being divided up. From our point of view, we know that we have acted wisely in respect to the MEDIUM, and we earnestly crave the kindest offices of our many friends to second us in our sincere efforts. If all the Spiritualists took the MEDIUM and did what they could to extend its circulation, the circulation might soon be four times as great, and the profits, even at 1d., sufficient to float, free of all other aid, the huge work of the Spiritual Institution.

With astonishment we have learnt that some friends of the Cause have even withdrawn their support from us because we seemed to spend means in rendering Spiritualism more popular. To our mind, that appears to be the very argument for our existence, and consequent need of support.

There is not enough of religious faith amongst Spiritualists. They talk and act as if the spirit-world were not, and that God were a mere cipher, Mammon being the left-hand qualifying figure rendering Him of the slightest value.

#### OUR SEANCE WITH DR. MONCK.

During his short stay in London we had a seance with Dr. Monck, at which phenomena occurred in the light of the most extraordinary and satisfactory kind we ever witnessed. We have a report in preparation, but the crowded state of our columns would not permit its appearance this week.

#### OUR LAST WEEK'S NUMBER

Has been the means of introducing Spiritualism to hundreds of fresh inquirers. The friends of the Cause have done duty nobly in giving it loyal circulation. We have yet a small stock left, and they would tell best on the attention if distributed before the incidents narrated become stale. This week's Number should be circulated in company with that of last week.

This Number is nearly as extraordinary, as to the matter of its contents, as the last, and we have in store a similar service of good things for next week. We were not mistaken in saying, a few weeks ago, that a fresh outpouring of spirit-power was imminent. Spiritualists cannot do better than take advantage of the current while it flows, and spread the good news abroad with due alacrity.

#### MRS. BURKE AT DOUGHTY HALL.

On Sunday next Mrs. Burke has kindly consented to give one of twelve hieroglyphical sketches, which she has in preparation. It will be remembered that her past services at Doughty Hall were much appreciated. Service at 7 o'clock. Doughty Hall, 14, Bedford Row, Holborn.

#### NEWCASTLE SPIRITUALISTS' SOCIETY.

On Sunday last Mr. Lambelle, of South Shields, read before the members of this Society a lengthy address on "Mythology," written by him under spirit-influence. The address was an able one, and whoever was the author was very well up on the subject. Mr. Robertson, of Dunstan, was in the chair.

MR. WILLIE EGLINTON still dates from 7, Cary Parade, Torquay. He hopes to be in London in a week or so.

ASHTON-UNDER-LYNE.—On Sunday, August 27th, Thomas Brown, of Howden-le-Wear, will deliver two lectures in the hall of the British Workmen. Afternoon, 2.30; evening, 6.30.

BLACKPOOL.—The spiritual colony of this Lancashire watering place is on the increase. Mr. Walker, the pioneer, is soon followed by Mr. and Mrs. Butterfield, who have taken a house near to Mr. Walker, and in two weeks will be prepared to receive visitors. Mrs. Butterfield will still continue her platform work in the district on Sundays.

AN EXTRA-MARVELLOUS SEANCE PROMISED BY "SAMUEL WHEELER."—Dr. Monck's guide, "Samuel," has, we are informed, promised to materialise a form and allow it to be freely seen, touched, and handled by members of Mr. Adashead's circle at Derby in the light. At the same moment the medium is to be as freely seen and examined at the other end of the room. The form is then to write a letter, play the instruments on the table, shake hands with each sitter, and do a number of other things to prove that it is an actual substantial materialisation. Already, we are told, forms have been seen at the same time as Dr. Monck, and recognised at this circle. We are also promised an account of how, unexpectedly, at the dinner-table of a well-known gentleman, while he and Dr. Monck were busily engaged discussing the viands before them, in the broad mid-day light, a spirit-form twice rose some distance above the level of the table, and was recognised each time.

## MR. BURNS'S LETTER OF LAST WEEK.

I have to acknowledge with sincere thanks several kindly responses to my letter which appeared in this place last week. Though these contributions are not for my own use, yet I have to suffer most grievously for the want of them, and I am as grateful as if I were receiving a personal emolument. There is no money subscribed for the progress of mankind that produces more copious fruits than the small amount used by the Spiritual Institution, and I do not feel that it is any sacrifice of self-respect to advocate its claims and allow myself to be the instrument of its administration.

If some combination of individuals planned out an expansive scheme of work like that set forth on the last page of the MEDIUM, they would calculate on a vast sum annually to carry it out. The promise to do only a shadow of such work has been made by others at the estimate of hundreds of pounds annually, and where is the result shown? But in the Spiritual Institution there is a realised fact—a fact much more solid and important than any statement could adequately convey. The Spiritual Institution has been doing a work for years—it does not merely promise to do so—and it has only had from £500 to £600 annually from the public to do it with.

I again thank helpers who have come forward during the week, and still solicit further co-operation during the forthcoming week. Some may be able to give their annual mite to the Institution. Those who have done so already, and have the will to aid in the publishing department, may deposit a few pounds in the fund on a strictly business footing, to be taken out in books, subscriptions to periodicals, or as may be required. This is the dry season as to business, and while I stop at home and work when many others play, I shall take it kind to be favoured with a little brotherly help, which I am prepared to reciprocate to the full when the season turns.

J. BURNS.

Spiritual Institution, 15, Southampton Row, W.C., Aug. 24th.

## DR. MACK AND MR. BURNS IN LANCASHIRE.

On Friday evening, Sept. 1, Mr. Burns will lecture on "Spiritualism" at the Mechanic's Institution, Burnley. (See advertisement-page 542.) He will be accompanied by Dr. Mack, who will heal the sick on Saturday at some place not yet appointed, but he may be heard of at Dr. Brown's, 40, Standish Street. On Sunday Dr. Mack will heal in public at Burnley, or elsewhere as arrangements can be made, and Mr. Burns is willing to lecture on Sunday and Monday evening somewhere in the district, if convenient.

Dr. Mack will do all in his power to meet the requirements of patients in the Lancashire district during his brief tour. He will return to town early in the following week. During their tour Dr. Mack and Mr. Burns desire to do all the good they can, and regret they have to give such short notice.

## MATERIALIZATIONS AT MARK LANE.

We have received from Mr. John D. Giles, 18, Culloden Street, Brunswick Road, Bromley, E., an account of a seance with Mr. W. Lawrence, medium, which took place at Mark Lane, on Sunday evening last. Some friends of ours also attended the seance; and, as there were about twenty persons present, they had not an opportunity of making themselves sure as to the exact nature of the phenomena; yet, at the same time, there was nothing to excite suspicions. After trance-speaking and a dark seance, the medium went into the cabinet for materialisations. A spirit-form appeared eight or ten times; and here we quote Mr. Giles's testimony, which appears to have been thoroughly satisfactory to himself. After shaking hands with a gentleman, the form returned to the cabinet; and, "coming out again," says Mr. Giles, "shook hands with me, or, as I should rather say, laid his hand upon mine three times, which gave me ample opportunity of seeing the colour of the hand. I myself am very dark, but the hand was very much darker than mine. The hand was also soft and pliable. After the seance was closed, I asked to look at the medium's hand; it was larger than mine. The hand that was laid upon mine was much smaller than mine. The medium's hand is quite as hard as mine; the spirit's hand was quite soft." We think we have quoted quite enough to show that Mr. Lawrence's mediumship is worthy of investigation. It will be seen that he gives seances at Limehouse. See our advertisement columns.

We have received a circular from Mrs. Mary C. Hume-Rothery calling attention to the imprisonment of "the seven faithful Keighley guardians" in York Gaol, for refusing to enforce the Vaccination Acts. When the police went to apprehend them the people rescued their protectors from the clutch of a tyrannical law, but the seven guardians gave themselves up at Leeds afterwards. The circular makes a strenuous call for a "guarantee and defence fund." Subscriptions may be forwarded to William Smith, 11, North Queen Street, Keighley. The steady adherence of all true men will soon break the back of this hateful tyranny, founded on medical superstition, and followed by the slaughter of unnumbered innocents.

SHILDON.—We, the Spiritualists of Shildon and the surrounding district, have taken the Co-operative Hall, Old Shildon, for Sunday services. We have a private meeting on Sunday afternoons at two o'clock, and a public meeting at six o'clock, p.m. We think this step will do a great amount of good. We have had very favourable meetings these last three Sundays. The principal medium is Mr. James Dunn. We wish some of the other mediums in the district would come and give us some help, seeing the other mediums we have are not fully developed to stand before the public. We have to thank Mr. Burns for the bountiful gift of a thousand copies of the MEDIUM AND DAYBREAK for distribution at our meetings. We must not forget the good old maxim, "that one good turn deserves another," and I hope it will be in our power to recompense Mr. Burns for the great and philanthropic efforts he is making to spread this great truth throughout the length and breadth of our land.—JOHN MESSFORTH, 38, Hildyard Terrace, New Shildon, August 21.

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## THE PROGRESSIVE COLLEGE, GRASMERE.

We are glad to find that increased attention is being accorded to this worthy institution. An illustrated prospectus has been issued, bearing the names of ladies and gentlemen who approve of the College. This prospectus gives full information. Mr. Burns intends entrusting to Mr. Harrison's care one of his sons at the commencement of the forthcoming Term on September 1st. We will be happy to send a copy of the prospectus to any who may make application.

## THE SALE OF LITERATURE IN THE LANCASHIRE DISTRICT AND ELSEWHERE.

The letter of Mr. Hartley on the £500 Guarantee Fund refers to the inability of the committee to establish depôts for the sale of literature at the meetings because of the small amount of support which has been accorded to the guarantee fund.

To our mind, there does not seem any necessity for the committee to undertake this work of depôts for literature; and if they did, the effort would not succeed very well. If they had £50 to spare and spent it in a stock of books, these would be apportioned to agents in the various districts, who would sell them as they could. We have tried this plan for years past, and have found it to be a failure. We have many applications to send out goods on sale, and have acceded to the request much too often. We could soon send out £1000 worth of goods, but the difficulty would be to get any returns. When a man is entrusted with the disposal of other people's property, he is naturally less assiduous in the matter than if he had laid out his own capital in the enterprise, and he is either indifferent to the success of the scheme, or finds it inconvenient to refund the amount realised.

Those who are attracted to this book-selling business are often persons of broken fortunes, who are, like Noah's dove, looking for a resting-place for the "sole of their foot," and grasp at any floating straw which promises them temporary support. They are eager to be made the custodians of other people's wares, and when the cash is wanted, it has been dissipated in private channels.

We speak thus from experience. Once we regarded every such enthusiastic spiritualistic propagandist as absolutely honest and trustworthy. We freely consigned our publications to their keeping. They sold them readily, but we have received but little of the money. No doubt our action in this matter has been of great value to the Cause in the more extended distribution of information, but it has cost us several hundred pounds, and has been a matter of missionary enterprise rather than business. If we had all our outstanding debts of that sort paid at this season of the year, it would be a source of great accommodation to us.

We give the Lancashire friends the benefit of our experience, and warn them against difficulties of a similar nature. The system which we have thus tested is bad on the face of it, and another must be looked for.

That better plan we have also found. It has been in successful operation for some time in Liverpool, Manchester, and other places. Mr. Chapman, of Liverpool, has the credit of doing good work in this department. He expended a few pounds in stocking a book-stall, and thus set the concern afloat. The sales became a permanent business, which still works its way on the basis first laid by Mr. Chapman.

In Manchester a similar stall exists, managed at present, as in Liverpool, by a gentleman of the name of Brown.

At Shildon, Mr. James Dunn, the trance-medium, has proved a valuable book-agent. It cannot be said that he lives in a district propitious for the disposal of this literature, and yet he has had somewhere about £20 worth net since the beginning of this year. A young man, a friend of his, is at present on a visit to London. We asked this youth how it was that Mr. Dunn got rid of so many books? The reply was: "I took six copies of a cheap book and sold them. Another took six copies and did the same, and I have had several of the larger books for my own use." In this way the knowledge of Spiritualism is being quietly dispensed in the Shildon district. Our youthful visitor tells us that the open-air meetings held there this summer and addressed by Mr. Dunn and others have been well attended and produced a very deep impression.

Here, then, a few working-men, backed by spirit-power, in a district where to be a Spiritualist is the occasion of much personal annoyance, amounting in some cases to loss of work and ejection from dwellings, have done a good work without any fund or committee whatever. The inference plainly is that it is best to sustain the personal efforts of some individual who feels called to the work of book-selling, and is, therefore, adapted to render it a success.

The suggestion we would offer to the Lancashire friends and our co-workers in other places, is to look out for some industrious and trustworthy individual, and patronise his trade in the sale of books. It is easy for a man to get credit in the way of stock, but his hard-ship is to find customers to relieve him of his goods. The best step, then, is to go to your newly-fledged book-agent, put a sum of money into his hand—say £1—and ask him to supply the amount in books during the next three months. The book-agent will soon get a stock and go on most prosperously in the disposal of it. By each Spiritualist acting for the spread of literature in the way described at Shildon, the book-agent will find many customers, and become a most useful agency for the spread of Spiritualism. A man possessed of capital, influence, and business capacity may secure a stock and push his own way independent of much patronage, which, by his energy, he is sure to find for himself. By such an agent supplying books on the hire system and taking weekly payments, a large business might be done, even in the poorest districts.

The book-club is the next step. The Lancashire friends may effect their purpose in respect to literature in this way without any fund whatever. A book-club being formed in each district, many would become induced to deposit therein, and the weekly allowance for instructive literature would become a habit, and the trade in knowledge would compete with that in tobacco and alcoholics. The Executive of the Conference Committee might aid in the local work, by having down from London a box of books monthly, to be shared by the clubs in the district, which would reduce the cost of freight to a minimum.

The Lancashire friends can aid this work of literature perhaps best by the men of means and responsibility in their various districts setting up in trade some man they can rely on, by advancing him capital and giving him custom. For all cash sales we allow substantial discount, and our wholesale allowance is very liberal indeed. The price-list is now ready, and may be obtained on application.

And yet a district committee like that of Lancashire requires a fund for literature for purely missionary purposes: to purchase a large number of any timely periodical to distribute at their meetings, or to secure at lowest cost an edition or reprint of any article or tract suitable for the purpose.

During the year, the Spiritual Institution has been a fund of literature for many places. The Lancashire district has had several thousand publications; the Shildon friends have not been neglected; and wherever workers could be found, the means of employment in this department have been unfailingly supplied by us.

If there was a fund in the provinces to purchase literature, it would be a desirable arrangement for us. We would regret, however, to see any step taken which would result in embarrassment and disappointment. The more the work is divided, and the less a committee have to do with workers, the better. Diffusion, not centralisation, is the word in all departments of Spiritualism.

#### NOTES AND NOTIONS.

(CONTRIBUTED.)

Perhaps it will not be uninteresting to your readers to follow me in an effort I am making to unravel (if it be possible) the meaning of certain passages in Scripture which, from time immemorial have had a strange import—so strange, indeed, as to justify Byron in founding his tragedy "Heaven and Earth" thereon. Turning to the 5th chapter of the Book of Genesis, we have there recorded the brief biography of a remarkable—I may say, a very remarkable—man. One Jared, when 162 years of age, begat Enoch, who became, at 65, the paternal parent of Methuselah, the oldest being who ever existed. It is not with Methuselah we have to do, but Enoch, who, it appears, lived on this earth exactly 365 years—the number of years corresponding with the number of days which go to form the solar year. "And Enoch walked with God, and was not, for God took him." This is rather an indefinite expression, but it is generally assumed by theologians that Enoch did not die a natural death, but that he was removed much in the same manner as Elijah from his terrestrial abode. The very scanty information we gain of this singular being is now, however, by the light of later events rather amplified. If the reader will turn to the General Epistle of Jude, in the New Testament, at the 14th verse, he will there find that Jude makes direct allusion to Enoch—"the seventh from Adam"—and declares that Enoch prophesied, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." It is clear, then, that Jude, the brother of the apostle James, must have had some authority for his quotation, and from what has now transpired, it would seem that Enoch was the first author—and, indeed, the early verses in the 6th chapter of Genesis appear to be but an abstract of the book he penned. Dr. Lawrence, Bishop of Cashel, having found a copy of the Book of Enoch in the Ethiopic tongue, has translated it into English, and thus we are enabled to contrast the verses of Genesis, which have puzzled Byron and others, with Enoch's account. Enoch's prophecies are distributed over many chapters, but the 7th and 8th more particularly relate to the subject in hand—namely, as to the existence of giants on the earth, the offspring of the immortals. I will quote the two accounts, in order that your readers may be better able to compare them:—

GENESIS, chap. vi., verses 1 to 5: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great," &c. [The flood followed.]

Before passing on to quote from the Book of Enoch, let me just observe that certain clerical friends of mine have endeavoured to explain away the above by saying the "sons of God" were simply "good and holy men," who had the misfortune to ally themselves with "the daughters of unrighteousness." I cannot conceive, however, that intermarriages of this kind would have the result of producing a race of beings so entirely abnormal and distinct from all others. I will not debate the point, however, but pass on to the next authority:—

Book of Enoch, chap. vii. and viii.: "It happened, after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful. And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children. Then their leader Samyaza said to them, I fear that you may perhaps be indisposed to the performance of this enterprise, and that I alone shall suffer for so grievous a crime. But they answered and said unto him; We all swear, and bind ourselves by mutual execrations, that we will not change our intentions, but execute our undertaking. Then they all swore together, and all bound themselves by mutual execrations. These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibee, Tamiel, Ramuel, Danel, Azkeel, Sarakyal, Ertael, Turel, Yomyael, Azazyel, Assael, Armaers, Batraal, Anane, Samsaveel. These were the prefects of the 200 angels, and the remainder were all with them. Then they took wives, each choosing for himself, whom they began to approach, and with whom they cohabited, teaching them sorcery, incantations, and the dividing of roots and trees. And the women conceiving brought forth giants, whose stature was each 300 cubits; these devoured all which the labour of men produced, until it became impossible to feed them, when they turned themselves against men in order to devour them, and began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood. Then the earth reproved the unrighteous. Moreover, Azazyel taught men to make swords, knives, shields, breast-plates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paints, and the beautifying of the eyebrows, the use of stones of every valuable and select kind, and all sorts of dyes, so the world became altered; impiety increased, fornication multiplied, and they transgressed and corrupted all their ways. Amazarak taught all the sorcerers and dividers of roots, Armaers taught the solution of sorcery, Barkayal taught the observation of the stars, Akibee taught signs, Tamiel taught astronomy, and Asaradel taught the motion of the moon; and men being destroyed cried out to Heaven," &c. [In due time the flood.]

Here, then, we have the two accounts: the one by Moses, the other by Enoch. That there was a Book of Enoch is clear, because Jude quotes in his 14th verse almost word for word from Enoch, chap. ii., v. 1. Looking at the whole subject, it seems to me that Moses (if Moses be the author of the Pentateuch) must have had access to the writings of Enoch, and, in extracting therefrom, was rather doubtful about these early giants, and toned the statement down to the narrowest limits. The moral of all this seems to be that the inroads of these heavenly visitants, though accompanied by a good deal of knowledge, also resulted in a large amount of evil, and that, even in heaven, rebellion and civil war are not a very uncommon thing. Though writing rather fully on this subject, your readers must not think that I accept these statements as to giants without a considerable grain of salt. I confess that the whole story of the procreation of man from a single pair, the marriage of angels and women, the flood, the age of Methuselah, and even the existence of Enoch himself, is extremely doubtful—indeed, I am rather inclined to accept those delicious fables of my youth, "Jack and the Beanstalk" and "Jack the Giant Killer," than some of the extravagant statements of so-called "Holy Writ." A pretty extensive dabbling with scientific lore has altered my views too thoroughly to permit anything to pass unproved. But this is foreign to the question. There are thousands who do believe the Bible, "every word of it." For their delectation is added these missing chapters from the Book of Enoch, which go to show that if the Bible be true, spirit interference with the mundane events began very early indeed, and had much to do in the lifting up of mankind from his grovelling condition to a higher state of civilisation. It would appear, indeed, that before Azazyel taught men to make knives, our ancestors were mere savages, but little, if anything, removed from the Digger Indian or the Bushman of South Africa. For what he did, despite the wickedness he wrought, he has my very best thanks. COSMOS.

#### SPIRITUALISM IN TORQUAY.

Mr. Editor.—Dear Sir,—I feel assured that if you can possibly favour me by inserting the following truthful statement concerning a very interesting seance held at a lady's house in this town on the 18th inst., it will afford them much pleasure (I mean those who are convinced of the truth of Spiritualism) to find that it reaches us here in a very convincing form of manifestations.

Having had the privilege to be one of the nine sitters present on the occasion—Mr. W. Eglinton, of London, being the medium, and included in that number—I can relate with accuracy the variety of phenomena which took place. The light having been put out, we soon felt the table moved and shaken in a peculiar way by "Joe." "Daisy" spoke a few words, and very soon afterwards "Joe," who spoke to all present, calling them by name, and giving to each a little bit of advice.

We had then very beautifully-executed tunes on the mouth-organ, the most striking being the "Marseillaise," perhaps a compliment to myself, as I am a native of Paris. The lady in whose house we were gathered having expressed the desire to have a tune played on the mouth-organ, the name of which she could not hit upon, "Joe" immediately proceeded to play "Yankee Doodle," which proved to be the air required. Fingers were laid freely on all of us, and it is almost impossible to describe the continuity and abundance of these small details. We had, as usual, the musical box wound up and played, but a most masterly piece was given by "Joe," being a combination of both instruments. A gentleman who had brought with him a few sweets, in view, I presume, of offering a sweet pastime to the ladies, having laid them, before joining hands, on the table, "Joe" soon turned them out wholesale, scattered them all over the table, and crammed his medium with them till we heard him say he was nearly choked; others were equally favoured, but not so profusely. "Joe" then proposed to answer questions by the musical box, according to the usual signals, which was done in a very satisfactory manner. I could say more on this part of the manifestations, but I fear I might trespass on your time and space and leave out others of greater importance.

"Ernest" then took the control, and, calling each one by name, he in turn addressed us very earnestly in respect of what we all should do in furtherance of the Cause in our town and neighbourhood, the spreading of the truth, the formation of different circles, &c.

"Samuel," the spirit-guide of Dr. Monck, took the control next, and spoke very much in the same strain. It is one of the main reasons which have induced me to give you a detailed account of this seance that I was called by name and directed to write to your paper on this subject. Having made the promise, I hasten to acquit myself. This is the first time I have made acquaintance with "Samuel;" the voice struck me as being one of an elderly man, lisping as if teeth were missing, and the cheeks rendered hollow thereby. It appeared to my mind as well as my hearing to emanate from a kind-hearted, earnest, simple, and unpretending being. I should like to see, Mr. Editor, my impression, if correct, confirmed by a small remark in your paper. Perhaps some who have heard "Samuel" speak may corroborate my statement. We were directed to break hands and light up, and "Joe" took the control and raised the large, round table at which we sat several times, and in the full light, fully one foot from the ground; loud knockings were profusely given by him under the flooring in different parts of the room. The medium then stood on glass tumblers, and having desired me to place my feet against these, the knocks came several times in a loud manner under my feet. The crowning part of this stage of the manifestations was the feat "Joe" accomplished of uplifting a gentleman—the heaviest of all present—with the table while he sat on it.

We were directed next to subdue the light, and a piece of black fabric having been hung on a small cord across a corner of the room, in front of the window, we sat ourselves in a horse-shoe form in front of this improvised cabinet, perfectly able to see ourselves clearly and every object far and near. (Here I may as well mention that the room is very small, and that we were consequently sitting very close to the drapery, the medium being seated inside on an easy chair.)

Soon a form of a peculiar rich white, with drapery and hood, not tall, rather timidly opened the middle of the curtain, and said, "Good evening; I 'Daisy.'" After a few more words with us, the spirit-form disappeared, followed by "Joe," also draped in white. We said, "Is it you, Joe?"—Reply, "Yes." "Can you see us?"—"Well, certainly I can." Then followed a good deal of conversation on the part of "Joe," in his usual good-natured way. Next we heard the voice of "Samuel," who spoke many kind words to all, but did not materialise.

Several forms afterwards appeared in quick succession, but were not recognised. A little child raised the curtain timidly at one corner, showed itself, was invited to come forward, but appeared too timid to do so.

One form rose on the table, which had been placed in front of the cabinet to give us space. As I stated before, the room was so small.

We had the good wishes, the kind word, and the parting "God bless you!" of them all, and were promised that if we sat again together, we would be able to recognise and converse with those we love. I regret to say, none of the spirit-forms were recognised by the sitters, but as this was the first seance held in Torquay at which materialisation has been obtained, I think we must follow the advice our friends always give us—that is, to be patient, rejoice, and have good courage. This is the first time I have witnessed the lifting of a table in full light with a heavy man seated on it, and I was also a perfect stranger to the materialisation phenomena. I have desired to be a witness to these wonderful marvels for a long time. One of our number, we have obtained the assurance of our spirit-friends, will become a good physical medium. She is a young lady I know well, as well as most of her relatives. I have sat at the same large table I have mentioned in this narrative, and we two only have been able to move the table in a very powerful manner. I personally am likely to develop as a direct writing medium, a form of mediumship I much covet. "Joe" promised to help me, I trust he will.

As I have a seance at my house on Tuesday next, I shall perhaps be able to send you particulars of it, if anything of interest occurs.—I remain, dear Sir, yours truly,

P. F. LEMAIRE.

36, Abbey Road, Torquay, August 19th.

P.S.—I enclose you the printed account of two seances held previous to this one, as described and detailed by a gentleman present on both occasions. I can testify to the correctness of this report, of which I am not the writer, but was witness to. The second seance was held at my own house.

[We quote from the report alluded to, which appeared in the *Torquay Times*, August 19th:—"Perhaps the most pleasing part of the performance was that upon the mouth-organ, as it appeared to float over the table and in various parts of the room playing in a really beautiful and artistic style 'Home, Sweet Home.' Several musicians were present, and declared it to be a thoroughly finished performance. During the sitting a few words were written in lead-pencil. Such is but a faint description of the first seance held in Torquay by Mr. Willie Eglinton. The second took place at the house of another gentleman and was very similar, except that the manifestations were of a more physical character. There were on this occasion no spirit-lights, and the tune 'Auld Lang Syne' was played upon a piano in the room at the back of the medium." Mr. Eglinton seems to be doing good work in a new region.—Ed. M.]

#### SPIRIT-PREMONITION AND GUIDANCE.

Dear Mr. Burns,—I have taken the liberty of sending you, for insertion in the *MEDIUM* if you can find space, the following narration of facts in connection with Spiritualism, which cannot fail to impress the most sceptical investigator that there is "something in it," as the saying goes. My wife and myself have been interested in this important subject about fifteen months, and, as the result of careful investigation, are convinced that Spiritualism is true, the many and perplexing theories by which scientific men attempt to explain it notwithstanding. About twelve months since a gentleman, with whom I was acquainted, and who had passed away some four months previously, communicated with us, and ever since has manifested the most sincere interest in and attachment to us, and has often given us, through my wife, who is a writing-medium, sound advice and counsel on many private matters. One evening in July last he told us we should have some money in a month's time that we did not then foresee, but would not give any further information then. On the evening of July 24 he asked my wife, by writing, if she hoped to get the money she lent so long ago, at which she was much astonished, for she admitted she had lent money to someone before we were married, and had never told anyone of it, not even myself, and she did not then know where they lived, so she could not account for our friend being cognisant of it, unless he had read her thoughts at times, which he said was the case. On my wife asking him if he thought she would get it again, he replied, "Most assuredly, if you do as I will direct you." On my wife expressing her anxiety to know his advice in the matter, he said, "Now, pay me particular attention. You must be able to give me up the day on Thursday next, or you may never get your money." On her asking him what he wanted her to give up the day for, he said, "To go away with me, and I will take you where they are; and on Thursday they will receive a sum of money, and I know that if you were on the spot you would obtain yours. They very often talk of your claim as being the very first. I have been watching for you. Don't fear; you will get your money, and they will welcome you and pay your expenses."

On the morning of the day named we arose early, and after breakfast asked if our friend was present, upon which he wrote, "Now, don't you be disappointed if I tell you that you must now even put it off," at which my wife (who was to go by herself, and had made herself ready) was a little disconcerted; but he wrote again, "Wait, and I will tell you directly," and on putting another question we found he was gone, but at the end of about ten minutes he wrote, suddenly, "Now then, trot along, and God speed you." Accordingly she started on this journey, about forty miles hence on the South Devon Railway, in pure faith and assurance of our friend's interest in our welfare, proved so often before. When arrived within a short distance of her destination, our friend wrote, "Get some light refreshments. I will impress you in all; act accordingly, will you? Be very cautious." Remarkable to relate, when she stepped on to the platform the very people she was looking for stood before her, waiting to take the same train to go on a few miles further, for the purpose of (as was subsequently proved) getting their money. On seeing my wife they gave her a hearty welcome, and took a ticket for her to go on with them; but, as they did not get their money that day, they much pressed her to take part then. My wife hesitated at first, and then felt suddenly impressed not to do so, and our friend afterwards told us he impressed her in the manner mentioned, as he said she might be certain of getting all. They, however, promised she should have it in a few days; and, as our friend had foretold, in addition to treating her very kindly, they insisted on paying her expenses. They were, however, much puzzled to know how my wife knew where they were living. On the evening of the sixth day after this, among other things, our friend wrote, "I have been to S——. Your money is on the road now." Accordingly post-time came round next morning, and my wife, who was on the tip-toe of expectation, was very much gratified and affected by receiving a letter, containing a post-office order for the full amount.

Dear Sir, I leave this plain statement of facts, as they occurred, to tell its own tale, hoping it may be the means of convincing many; and, craving your kind indulgence for this rather lengthy letter.—I am, dear Sir, yours faithfully,

"DEVONIAN."

Plymouth, August 15.

[A well-known Devonport Spiritualist certifies to the truth of the foregoing letter.—Ed. M.]

#### MISS CHANDOS'S LECTURES.

Mr. Burns.—Dear Sir,—Allow me, if your next issue has space, as a member of the medical profession, to express my great pleasure in reading Miss Chandos's very useful lecture in last week's *MEDIUM* on the "Uses of Organic Magnetism," &c. There is so much practical and experimental truth embodied in it, which my thirty years' practice confirms, that I hope the lady will be encouraged to use it, and those in the profession will be stimulated to test the facts taught by this lady.

It is not only a subject worthy the attention of the surgeon and the clergy, but the lawyer too, as by its aid justice can be advanced. But the ignorance of our senators allows the laws to be read from right to left, or left to right, and the ambiguity of their renderings is such that, aided by a knowledge of this science, truth may be secured, and unjust laws defeated.

Under the heading "For Legal Evidence," I was reminded of a case which took place at Bath some years ago. A man who disregarded the game-laws was brought up as a poacher, and the solicitor who defended him, equally with his client despised the game-laws; and being a powerful magnetiser called to the defence what convulsed the court and the judge, and liberated the accused. The gamekeeper gave his evidence, his tracing the prisoner as trespassing on his master's property with a gun under his arm, and a dog running along by his side. The solicitor for the defence took careful notes of all charges against his client, from which by recapitulation and questions a long speech was made, up to a certain stage, when he saw that by his earnest look and passes made by his gestures, he had the complete control of the bold and positive gamekeeper. He then gravely said, "You on oath declare before the gentlemen of the jury, that you saw the accused with the dog under his arm and the gun running along by his side?" "Yes," he replied. "Mark that, my lord and gentlemen of the jury." And asking the question again, he declared he saw the man, with the gun running along by his side; and the case was soon closed, with roars of laughter.

Many similar cases have come under my own manipulation. Under "Healing Magnetism," page 501, the lash is laid on the profession, the drinks, the shattered intellects, the ruined families, and premature deaths, with more truth than is pleasant to the guilty. It cannot fail doing good to those who heard it, or read it. The dose of medicine this lady has administered to us in the profession, who are not advancing with the times, is hot, rough, and bitter, while to others who are keeping step with the fast-trotting horse of the age, who have given up the routine of allowing others to think for us, and adopting the reforms in physic, dietetics, and mental light, such lectures are pleasing reliefs to our minds and must be received with a hearty welcome. No two subjects have given me equal delight for many years, as that given by the same lady on the "Vaccination Imposture," and this one on "Organic Magnetism." On the former subject I laboured with some effect twelve years ago, and have come to the conclusion that nothing can be done efficiently until the ladies of every rank throw themselves into good earnest, and at every persecution called prosecution, by hundreds through the magistrates' court in every town, show up the misdoings of the poisoned lancet, and groan down the sentences when fines are inflicted, and cease not to petition for its unconditional repeal.

As soon as Miss Chandos's lecture on this subject is out of the press, send me three dozen, please, and oblige—Yours sincerely,

THOMAS STOWELL, M.D.

Church Street Dispensary, Brighton, August 15.

#### MR. ROBSON AT DOUGHTY HALL.

Mr. Robson, the well-known trance-medium, delivered an address under spirit-influence at Doughty Hall on Sunday evening last to a large number of Spiritualists, many of whom had come long distances to hear him. Mr. Robson's position was rather a trying one, as he first officiated at the harmonium under influence, and at the termination of the singing of the last hymn, the control had to be changed, and he was led to the table to speak. The controlling spirit selected as his subject, "England: its Religious and Social Aspects." He sketched the history of our people from before the time of the Romans, and reviewed our social, moral, criminal, and religious state. The control concluded by saying, "We ask you to assist us in clearing away the clouds of darkness and ignorance which abound throughout the world, and help to bring in the sunlight of truth, which will set all things right." The lecture occupied over an hour, and was logically delivered, abounding with good matter of a high spiritual order. The South-London friends ably sustained Mr. Robson. A choir assisted in the singing. Mr. Butcher conducted the service with much ability, and a circle of friends enclosed the speaker from the audience.

Mr. Burns, who had during the course of the address been alluded to by the spirit as one of the hardest worked apostles in the spiritual vineyard, expressed, at the close, his warm admiration at the able way in which the subject had been handled, which was vigorously sustained to the end. The only drawback was the rapidity with which the utterances were given, as there was hardly a pause throughout. This probably will be overcome in course of time. He also warmly commended the conduct of the South-London friends, and cordially invited Mr. Robson and his assistants to visit Doughty Hall again.

Mr. Robson, in the normal state, said that it was his intention to devote himself entirely to the work, and it is to be hoped that he will meet with the success which he deserves, as he has been for many years a willing and superior instrument of the spirits in promulgating of the beautiful truths of the realities of a future life as a trance, test, and clairvoyant medium.

W.

#### MR. J. WILSON'S TOUR IN NORTHUMBERLAND.

Dear Mr. Burns,—I have been impressed before to give you some little report of my experience in spiritual work, having been greatly helped by your instructions, both when you were here, and also by your kind note to me since, and now, having returned home from a week's tour beginning at Windy Nook, near Gateshead, and through many places in Northumberland, where the seeds of this blessed truth—Spiritualism or spirit-teaching—are growing in every district, I think it is a favourable moment to fulfil my resolution.

Pelton, situated nearly thirty miles north of Newcastle,—and blessed with a very richly-developed medium in a sister named Douglass—Ugham, Longhurst, Widderington, and Morpeth,—all these places seem to be in earnest in the search after this grand and soul-reviving truth. Coming in by West Pelton, which seems to be going ahead in a wonderful way—many mediums there,—we had indeed a rich taste of the fruits of the better land, which we cannot now take time to describe.

On my way home, I called at Chester-le-Street by request. This last wind was in every sense to be reckoned among the best, for it wafted me onward to my home richly refreshed and blessed. During my week's travels I had mingled with nearly thirty mediums, all preparing for the better time on before. Each of these places seems looking forward to a glorious spiritual brightness, that is throwing its rays in delightful streams in every direction. I dare not attempt to offer any remarks in detail, but in a lump would say the fruit is dropping ripe from the tree, and is ready for the great family of God, without money and without price—sweeter than honey from the honey-comb. JAMES WILSON.

Fatfield, August 21.

#### THE ILLNESS OF MR. E. WOOD, MEDIUM.

We are convinced that all friends of Spiritualism in Lancashire and Yorkshire, if they have not received them, must have heard of the benefits, consolations, and advice which have been continually given for the last fifteen years, through the mediumship of the esteemed and much-respected medium, Mr. Edward Wood, of Halifax. Of all others, as far as our experience goes, and that of many others who have spoken on the matter, he is the most homely, and ready to inconvenience himself for the convenience of others. I have no doubt this eagerness on his part is the cause of the now reduced condition of his bodily health, and want of the necessary things of this world. He has been for many weeks past gradually sinking, and, although often advised by his friends, spiritual and material, to withdraw from the public service for a time, that his health might be recruited, as it is firmly believed that a little rest is all

that is required, he has been unable to do so, mostly on account of the demands of his large family, and partly because of his being continually sought by the afflicted and the weary of spirit. To use his own words, he "would sit for anybody as long as he could ceare in a cheer." But, alas, he is not able to do even this. For more than a week past he has been quite bedfast, and is no better yet. A number of friends are desirous of relieving him as much as they can from this deplorable condition, and the undersigned will be glad to receive any assistance the readers of the MEDIUM may be disposed to give.

We can assuredly state that this is a very deserving object.

J. H. BARLOW, 60, Union Street, Oldham.

ELI JAMES SCHOFIELD, 14, Bottom-o'-th'-Moor, Oldham.

C. GREENLEES, 7, William Street, Rochdale.

DYSON ELLIOTT, Chemist, &c., Tweedale Street, Rochdale.

#### QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

On Tuesday, the 15th inst., Mr. F. Wilson lectured at the above hall on "Symbolism in Numbers." Briefly touching the leading features of his two former lectures on "Colour" and "Form," he proceeded to show how the ancients used to count, by the dots similar to our dominoes, and this developed into our present system; for instance, two dots with a dash connecting them made our one, two dots with a loop and a dash gave us a two, and three dots with two loops made a three, as in present use. The one was of very little use until joined with another, making it dual, which was the secret of many men's success in public life. As an analogy, he said Moody would have been nothing without his Sankey. The lecture was very suggestive, and gave great satisfaction.

#### CASES OF HEALING.

Dear Mr. Editor,—On Wednesday evening, August 16, I was sitting at home with a few friends, when Dr. Monck and his friend accidentally called in; and while sitting beside me, the Doctor exclaimed, "You are suffering from a pain here, and here," pointing to his own throat and chest. I said, "I am, and have been for the last twenty-four hours." "I will remove it," said he; and, with a few passes, it was at once removed. Then, placing his fingers just below his heart, he said, "You have also a pain here." He then placed his fingers on the spot indicated, and, as if by magic, the pain from which I had been suffering for the last five or six months, vanished. Then, placing his hands over the region of his own kidneys, he said, "You have a tenderness here." He then placed his fingers over the part affected, and breathed on my head. The pain at once ceased, only leaving a slight weakness. The change in my countenance was apparent to all present, and on the Doctor leaving, I went to bed and slept for seven hours, which I had not done for several years.

I take this opportunity of publicly thanking the Doctor for his great kindness, and hope he will be long spared to benefit humanity.—I am, dear Sir, yours very truly,

M. A. RECORD.

80, Antill Road, Grove Road, North Bow, E., Aug. 22.

I, Godfrey Marsden, of St. Pancras Infirmary, have been deaf for more than twelve months; aged 75. Upon my application to Dr. Mack on the 2nd of August, 1876, he kindly relieved me. Upon my second application I felt thoroughly better. Can now hear ordinary conversation without any difficulty.

There are two cases I have had in hand lately, in which I have been very successful. In one case, the person was completely restored in two applications; and in the other, which was a very serious one of long standing—that of a man who had his spine hurt in a pit, and could not walk without a stick—was able to walk after the first time I saw him more than one mile without any stick at all, and after three applications he told me he was a great deal better and stronger altogether.

Sheriff Hill, near Gateshead-on-Tyne.

W. WESTGARTH.

BRIGHTON.—A valuable correspondence on Spiritualism is going on in the local papers. A "Spiritualist" shows that part of the New Testament was not deemed divine by the Church as late as the sixth century. The same writer regards "A. J. Davis as the greatest seer the race has yet produced."

SOVERBY BRIDGE.—On Sunday, August 27th, Mr. William Swain will speak in the Lyceum, in the evening only. On Sunday, September 3rd, Mr. Robert Harper, of Birmingham, will speak, morning at 10.30, and evening at 6 o'clock. In the afternoon the Lyceum will commence at 2.30. Collections will be made at the close of each service. On September 10th, Mr. A. D. Wilson, of Keighley, will speak, in the evening only; service to commence at 6.—T. THORP, Sec.

THANKS TO MR. JOHN SCOTT.—Mr. Willie Eglinton begs to return thanks for a large parcel of books received from Mr. John Scott, of Belfast. He will be happy to receive any books upon Spiritualism to distribute to investigators at his various seances.—Someone writing from Hyde Junction desires us to make a similar acknowledgment. The memorandum is not signed. Mr. Robert Hale, Choppington, sends a poetical contribution of thanks for a "large parcel of books." A correspondent asks whether he might send to Mr. Scott for a supply "on the usual terms." We think he might. Mr. Scott seems to take a pleasure in scattering his accumulations of literature, and it may possibly be regarded by him as a favour to receive requests for the same.

DR. TALMAGE is chiefly known to Spiritualists by Mr. Burns's celebrated reply to one of his sermons. He is greatly puffed by certain newspapers of a Christian complexion, who trade on his harangues. In America he is not so highly esteemed, by the world's people at least. The Hartford Courant heads an extract from one of his sermons thus:—"Do Witt Talmage Braying." A London paper thus answers a correspondent:—" [26658.]—American Bug.—An American paper gives the following as a cure:—'Read half a page of Dr. Talmage's Sermons to them, when, in less than three minutes, every bug will be seen going over the fence with a finger in each ear.'—Bug-Killer." Insects of all kinds, fearfully and wonderfully made as they are, stand in advance of humanity, in that sermon-matter does not trouble them—our contemporary's joke notwithstanding.

## LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

The Executive of this Committee met at the house of Mr. J. E. Smith, Oldham, August 17; Mr. Smith in the chair.

Resolved—That an offer be made to Mr. Allen Hough, and other physical mediums, to hold seances, under the auspices of the Lancashire Committee.

Resolved—That Mr. A. Hough be engaged to give one or more seances in Macclesfield.

Resolved—That Miss Longbottom be engaged for Manchester first Sunday she is at liberty, also a Sunday for New Mills; and if at an early date, that a pic-nic may be arranged for on the Saturday previous to the Sunday, at Hayfield.

Resolved—That two Meetings be held at Cockey Moor, near Bolton, first Sunday in September, Mrs. Butterfield to be medium.

Resolved—That Mr. Morse be engaged for Burnley second Sunday in September, if Dr. Brown can make the necessary arrangements; and that Mr. Morse be engaged for Wigan first Sunday he has at liberty.

Resolved—That Mrs. Butterfield be engaged for Leigh third Sunday in September.

Resolved—That a Meeting be held at Stockport last Sunday in September or first Sunday in October, Mrs. Butterfield medium.

These meetings are all contingent on arrangements being made in due time.

CHARLES PARSONS, General Secretary.

Rochdale, August 20.

## THE LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE GUARANTEE FUND.

This fund has now been in existence for three months. Although every exertion has been made to secure a good number of subscribers, it falls far short of the original amount, £500. A little over one-fifth has been subscribed, namely, £120. This will help the Lancashire Committee to the extent of £6 per quarter, which will be thankfully received at each quarterly conference, where the balance-sheet shows a debit of £10 or £12. With this amount subscribed it will be impossible to fully carry out the second part of the prospectus, as passed by the fourth quarterly Conference, held at Manchester, May, 1876,—that is, the establishment of book-stalls at all the meetings held under the direction of the Lancashire Committee. This idea may be partly carried out by a free distribution of "Seed-Corn" pamphlets, together with the periodicals of the Movement. So far only does it seem practicable. If more subscribers are obtained (which it is hoped there will be many more), these literature establishments at the meetings will probably receive a full share. The impetus that has of late been given to the phenomena of Spiritualism, should be taken advantage of by all workers in the Cause; it should be brought clearly and distinctly before the masses, that scientific philosophers are being "staggered" by the intelligent manifestations they witness with mediums in various parts of the country. These admissions cannot be too often brought forward at public or private meetings, for there is every indication that Spiritualism is now taking a step upwards, and the long years of rough pioneering are almost drawing to a close. It ought now to be the work of every true Spiritualist to "take up the sickle and gather in the harvest."

Hyde, August 15th, 1876.

JOHN HARTLEY, Sec.

## 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, Burnside, 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.

## CHESTER-LE-STREET DISTRICT CONFERENCE COMMITTEE.

The Committee met on Wednesday, August 16, at Mr. J. Batie's, and planned work for the coming month among ourselves, to develop mediums, drawing out their powers, &c. Normal speakers have volunteered to do their best by visiting each other to spread the truth. We trust that each will put his shoulder to the wheel, and aid us in this noble cause. The next Committee Meeting will be held at Mr. Graham's, Chester-le-Street, on September 13, it being the close of the first quarter. In the next quarter we expect to have better arrangements, and hope that our funds will allow us to obtain mediumship of different phases to visit the district. A deputation from the North of England Conference Committee waited on us, and was glad to find us on harmonious terms with them; but had little time to discuss the matter, we being rather in the dark by their issuing the circulars for the guarantee fund, and our Committee thought its views were drifting to something like Churchism. We are not going to be bound and fettered by creeds and dogmas; our object is liberty; and if we get to know each other better, and work in harmony with each other, no doubt there might be a lot of misunderstanding put right.

J. BATIE, Secretary.

Ouston Colliery.

P.S.—The Book Club will be left over until next meeting. It will begin with the quarter. If any information be wanted, inquire of the Committee. All who wish to join and co-operate to get literature, give your names to your delegates, or Mr. H. Laidler, Financial Secretary.

On Sunday next, the 27th instant, the quarterly tea-meeting of the Marylebone Association will take place at their hall. Members and friends are invited to make an effort to be present.

HULL.—A meeting will be held on Monday evening next, August 28, at eight o'clock, to take into consideration the best means to be adopted for the promotion, welfare, investigation, and general progress of Spiritualism. All parties interested in the Cause are earnestly and affectionately invited to attend. The meeting to be held at the house of J. L. Bland, 2, Caroline Street, Hull.

## MR. MORSE'S APPOINTMENTS.

SALTBURN-BY-THE-SEA.—Until September 1st.

HALIFAX.—Sunday, August 27th. Old County Court Rooms, Union Street. Afternoon, at 3; 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 7. Monday, September 4th. Evening, at 8. Admission free. Regular Monthly Engagement.

BURNLEY.—Sunday, Sept. 10. For the Lancashire Conference Committee.

WIGAN.—Sunday, Sept. 17. For the Lancashire Conference Committee.

LONDON.—Sunday, October 8th. Doughty Hall, Bedford Row, W.C. Evening, at 7.

BATLEY CARR.—Saturday, October 14th. Spiritualist Soiree. Sunday, October 15th. Spiritualists' Hall. Afternoon, 2.30; evening, 6.30.

Autumn and Winter Engagements.

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.

## MR. BROWN'S ENGAGEMENTS.

Friday, Aug. 25.—At the Temperance Hall, Ordsal Lane, Salford.

Sunday, Aug. 27.—At the "British Workman," Ashton-under-Lyne; Two Public Meetings.

Expects to be in Burnley in about a week.

Address at respective dates to care of Mr. Dawson, 31, Back Quay Street, Water Street, Manchester; Mr. Avery, 28, Bentinck Street, Ashton-under-Lyne.

Mr. Brown intends visiting London shortly, and will be glad to arrange with friends on the way.

## MRS. BURKE'S BOARDING-HOUSE.

To the Editor.—Dear Sir,—So much confusion and dissatisfaction having arisen from the adoption of the word "Home," as representing my boarding-house for Spiritualists, I have, with *extreme reluctance*, decided to drop the word. The "Home" will consequently, for the future, be known simply as "Mrs. Burke's Boarding-House for Spiritualists," 8, Upper Bedford Place, Russell Square, W.C.

I have been told that our expressive English word "home" is regarded, in the present case, as anything but a happy selection, for on the one hand it reminds a certain class of visitors of the various institutions under that name, viz., "Home for Incurables," "Home for Lost and Starving Dogs," &c., and on the other it lays me open to numerous applications from those really needing a *home*, or some other charitable institution, which it is easily understood, with all my willingness, I am quite unable to bestow.

I shall feel obliged if you will kindly insert this notice in the next issue of your paper.—Yours faithfully,

A. C. BURKE.

## MERTHYR BOOK CLUB.

The secretary, Mr. William Poole, 7, Cross Thomas Street, Merthyr Tydfil, thus writes:—"We received the books from you, and are very pleased with them. You would like to know how we conduct our club. Our circle is ten in number, and eight of them subscribe to the club sixpence a-week. We have a treasurer and secretary; and when we have enough in hand to have a good book we have a draw. Each subscriber has a number, and the number that is drawn gets what book he or she likes. We shall be glad of advice from those who know of a better plan. No doubt there are many in the town who would like to join our club. Let them know that they may do so, though not members of our circle.

"With regard to our circle, we sit three times a-week. We open with reading and prayer. The manifestations generally are intellectual, such as sermons and poems. The usual controls of the medium are five in number; one of them is a little Hindoo girl, who causes much happiness and harmony in the circle by her child-like manner and winning ways. This control materialised her tiny hand, and touched one of the sitters, of whom she is passionately fond. This is an elderly lady, and the little spirit calls her 'Granny.' She has given each of us a name. I am happy to give you another order. Send us 'Hafed, Prince of Persia.'"

GEORGE E. QUIRK after this long delay informs us that Mr. Furner was all wrong in reporting favourably of the recent debate at Leigh. Mr. Quirk's letter is so transparently an ex-mediumistic effusion that we regard it as a mendacious and vindictive symptom of thorough defeat. The non-Spiritualists of Leigh evidently have but a poor opinion of Spiritualists, but if they imagine us such fools as to publish such a letter as that now alluded to, we cannot say much for their common sense, and marvel little that Spiritualism is to them incomprehensible.

PRELIMINARY ANNOUNCEMENT.—A farewell *soiree*, on the occasion of Mr. Henry Lord and friends leaving England for New Zealand, will take place in the Lyceum, Sowerby Bridge, on Saturday, Sept. 30. Tea and entertainment, 1s. Tea on the table at 4 o'clock prompt. It is expected that the entertainment will be first-class; to consist of songs, glee, recitations, short speeches, &c. Several volunteers have already promised their services, besides a professional who has been engaged. Tickets are now ready, and will be forwarded for thirteen stamps. Further particulars will be announced in the MEDIUM. Mr. Lord will be glad to see as many of his friends as can make it convenient to be present.—TIMOTHY THORP, *Spiritualist Buildings, Sowerby Bridge*.

**MECHANICS' INSTITUTION, BURNLEY.**

ON FRIDAY EVENING, SEPT. 1ST, 1876,

**MR. J. BURNS, OF LONDON,**Editor of *Human Nature*: a Journal of Zoistic Science; also Editor of *THE MEDIUM AND DAYBREAK*; Popular Lecturer on Anthropology, &c., &c., &c., will deliver**A LECTURE ON SPIRITUALISM,**

Explained by the known Laws of Nature.

## SYLLABUS.

What do we mean by "Laws of Nature?"—The Testimony of Science on Spiritualism—The Phenomena called Spiritual, described and explained from Table-Tipping to tangible Spirit-forms—The Spiritualists and Spiritualism—What does it all mean?

The Lecturer will reply to the questions of Spiritualists and Non-Spiritualists at the close of the Lecture.

Doors opened at 7 o'clock; Chair to be taken at 8. Admission—Front Seats, 6d.; Second Seats, 3d.

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**LETTERS AND TRACTS ON SPIRITUALISM.** By JUDGE EDMONDS. Cloth, 2s.  
**SEERS OF THE AGES: Embracing Spiritualism Past and Present.** By J. M. PEEDLES. 8vo., cloth, 4s. 6d. 1869.  
**THE SPIRITUALIST: a Short Exposition of Psychology.** By D.F.G. Sq. 16mo., cloth, 2s. 6d., cost 6s. 1857.  
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SUNDAY, AUG. 27. Mrs. Burke at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, AUG. 30, Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, AUG. 31, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

**SEANCES AND MEETINGS IN LONDON DURING THE WEEK.**

SUNDAY, AUG. 27, Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

TUESDAY, AUG. 29, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, AUG. 30, 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. 31, 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, SEPT. 1, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

8, Upper Bedford Place. See advt.

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**SEANCES IN THE PROVINCES DURING THE WEEK.**

SUNDAY, AUG. 27, 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 2.30 and 6. Children's Lyceum at 10 a.m.

HECKMONDWIKE, 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 3 and 7 p.m.

LOUGHBOBO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finsfeld 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. Stripe's, 41, Middle Street, at 6.30.

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

MONDAY, AUG. 28, BIRMINGHAM, Mr. Walter, 56, Ormond Street, New Town Row' Spiritualists only, at 8.

TUESDAY, AUG. 29, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15

WEDNESDAY, AUG. 30, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.

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

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

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

THURSDAY, AUG. 31, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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

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

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

SPIRITUAL HEALING.

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

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

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

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

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

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

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

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

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

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

**MISS CHANDOS LEIGH HUNT** Eradicates Consumption, Cancer, Insanity, Dipsomania, Nervous and Infantile Diseases. One Guinea per consultation, or for visit One Guinea (within three miles); postal treatment, Two Guineas per month. Mesmerism, Healing, Magnetism, &c., taught,—personally, Three Guineas, by post, One Guinea. Free consultations, between 10 and 11 a.m., Tuesdays and Fridays.—Address, 17, Brunswick Square, W.C.

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

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

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

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

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

**THE WONDERS OF MESMERISM AND FASCINATION,**  
By **DR. MOSES RIGG**,  
Price 6d.

May be had of **H. TURN**, 33, Mount Pleasant, W.C., or will be sent by post for 7d. in stamps.

Address, 9, Granville Square, London, W.C.

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

# THE WORK OF THE SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.

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

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

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

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

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

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

## THE DEPARTMENT OF LITERATURE.

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

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

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

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

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

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

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

All communications should be addressed to

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