



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. 341.—VOL. VII.]

LONDON, OCTOBER 13, 1876.

[DOUBLE SHEET—PRICE 1d.]

**THE SPIRITUAL PHENOMENA EXPLAINED BY THE
 KNOWN LAWS OF NATURE.**

A LECTURE DELIVERED BY J. BURNS AT THE MECHANICS' INSTITUTE, DEVONPORT, DECEMBER 16, 1873, AND ELSEWHERE.

I witnessed the spiritual phenomena for the first time about twenty years ago, in the house of Mr. James Smith, of Kingston-upon-Thames. When the young ladies sat round the table and placed their hands lightly on the top of it, movements of the table would take place, first of a character rather slight and undecided, but when the sitting was prolonged, under favourable conditions, the movements of the table were very energetic, and indicated a purpose on the part of the motive power. I have seen the table rush about the room, one or more of the circle following it rapidly, with their hands lightly touching it. It occasionally made an attempt to mount on to the top of a larger table which stood in the parlour where the sittings were held, but its chief desire seemed to be to chase Mr. Smith about in his own house.

Mr. Smith was a sincere, truth-loving man of the free-thought school, and an unwearied philanthropist. His materialistic philosophy would not permit of a spiritual interpretation to the remarkable phenomena which so frequently occurred before his eyes, and in the presence of his own family. To challenge his serious investigation of the nature of these manifestations seemed to be the object of the power producing them. He was playfully indifferent to the experiments except as a physical result, and yet there appeared to be a stratum of belief in his arguments which the table was eager to elicit, and it was when he sat near by, professing to neglect the manifestations, or gave expression to an opinion to explain them away, that the table would fly at him like a thing of life, wedge him, if possible, into a corner, and pushing violently against him, hold him prisoner. This peculiar animus on the part of the table impressed me more than any other phase of the manifestations; but all of us failed to comprehend the grand import intended to be conveyed to our minds by these remarkable performances, and it was not till years afterwards that we grew in mental stature to their true appreciation. As regards Mr. Smith, suffice it to say that he became deeply interested in the Movement in after years, became convinced of the glorious truths of spiritual existence, and his body received the interment due to him as a Spiritualist who devoted his life's best energies to the discovery of truth and the progress of mankind.

I was then a young man fresh from my home in the North, and was associated with Mr. Smith in the Temperance Movement. We were the active promoters of the local Temperance Society. I had been brought up in the Presbyterian Church; knew the Bible by heart; also catechisms, psalms, hymns, and all the appliances known to Scottish orthodoxy; yet I never in my heart believed the dogmatic teachings thus conveyed. My father had gone abroad into the fields of knowledge, and embraced habits of teetotalism and vegetarianism, which I also had adopted. He was likewise conversant with phrenology and mesmerism, and with the bigoted was regarded as a deist, or something mysteriously horrid. I was neither the one nor the other; I had an insatiable desire for knowledge; loved truth supremely, so much so, that I could not prevail upon myself to regard it as cooped up in the forms of orthodoxy. My whole leisure time was devoted to the study of science and the diffusion of moral doctrines in the form of temperance and personal purity. I held the questions of theology and

spiritual life entirely in abeyance for the time, concentrating my energies on work which was close to my hand. It was in this frame of mind that I beheld the manifestations to which I allude, and, strange to say, I saw nothing remarkable in them. I regarded them in a cold and utilitarian manner. If the table could turn round, and help the guests to bread-and-butter at tea, I fancied there might be found some good in it. I was at that stage which the *Times* newspaper exhibited a few years later, when it expressed its appreciation of spiritual manifestations, in the probability of their being able to blacken boots, put your hat on the peg, or grind coffee. As to the causes of these phenomena, regarded by some as "wonderful," I reasoned thus:—When I walk abroad in a light breeze, tree-leaves, pieces of paper, and other such objects are whirled along by the unseen action of the atmosphere. I can only behold this result under favourable conditions. These conditions I know, and hence I do not wonder at the effect produced. The movement of the table is also occasioned by an unseen force, the conditions of which I do not understand. But why should I wonder, gape, and talk extravagantly because of my ignorance? If I knew why it was that the table moved, it might be as simple as the rustling of leaves in the light summer zephyr. It is not the fact, but my ignorance, then, that is the subject of bewilderment; and I was unwilling to afford myself such a cheap pleasure.

The spiritual message not meeting with a spiritual reception, it was not cultivated, or it pined in the uncongenial atmosphere. We were also busy with other work, and so the grander truth rusted not, being kept in abeyance till the time of our mental enlargement.

A few years afterwards, when I was in the employment of Mr. Tweedie, temperance publisher, I had entrusted to my management the publication of Mr. Fowler's works on phrenology and the importation of the American editions of Messrs. Fowler and Wells; I had also made the personal acquaintance of these eminent teachers. Amongst other works in their catalogue were the twelve lectures of Dr. Dods on "Electrical Psychology," a new edition of which I have just edited and published. Well do I remember the day on which I first dipped into this eloquent work of genius. I had occasion to go on business from the Strand to Bailliere's, in Regent Street, and on my way I perused nearly half of the volume. How I reached my destination is to me a mystery, as I saw nothing but the brilliant thoughts of the writer. This work was to me what it has been to countless thousands: it opened up to my mind the philosophy of spiritual existence and influences, and revealed the Grand Universe, unseen by the eye which alone can take cognizance of external phenomena.

Shortly after this, some country correspondent ordered the *Herald of Progress*, edited by Andrew Jackson Davis, and other works by that inspired prophet of truth. The titles attracted me. I looked within and found what my mind had been years waiting for. The philosophy convinced me most firmly in the reality of Spiritualism, and, without having seen a manifestation which I regarded at the time as spiritual, I believed in them all. I regarded the spiritual phenomena not only as a possibility but as a necessity, and all the "wonders" that the past fifteen years have brought forth have come to my mind, not to astonish me, but in confirmation of spiritual truth that I imbibed at that period.

My experience since that time has further informed me that Spiritualism may be studied by very different methods. The man with a negative, physical temperament and large perceptive organs will delight in the phenomena, each of which is to him

a new revelation of fact, which he piles up with miserly care, adding seance to seance, and manifestation to manifestation, as a virtuoso would objects of interest to his collection. If he is endowed with a proportionate share of spiritual intuition, he will in time wade through the deep waters of phenomena to the bright shores of spiritual truth; but many of this class of "investigators" [they are never anything else than that], never attain to Spiritualism at all. I know men, gentlemen of position and of education, members of the London clubs, who have been over twenty years hunting mediums, attending seances, reading books and periodicals, at the cost of untold sums of money, and yet they are no nearer Spiritualism than when they began. Their minds are perplexed with a crowd of facts which they have not brains to understand—that is all. Generally speaking, a large proportion of Spiritualists have gained access to the fold by the gate of phenomena, and accordingly these are possessed of an order of intellect which enables them to understand what they see.

The opposite type of mind to the one just described is the positive, active-minded rationalist, in whom the mental temperaments predominate, and whose reflective organs are more prominent than are his perceptions. He can see the truth as presented in thought when he fails to gather it from phenomena. These minds must have the idea vividly portrayed within them before they can recognise its external representation. Give them an insight into the principles of Spiritualism and then they can appreciate the phenomena and see their true relationships. When fully convinced they hold on to the last and desire to scale to the highest point of eminence in the treatment of the subject.

A third class are those in whom these two mental characteristics are intimately blended, accompanied by favourable temperament. These can either penetrate from the external shell of facts to the inner domain of principles, or they can grasp the principle and see the bearing of the facts it may be years in advance of these being presented to their observation.

May I sketch a fourth class—those who are neither eminent in the possession of perceptive ability or of reason? Of course Spiritualism is nothing to them. "What is the use of it?" say they. It does not furnish the means of sensuous delight, and therefore they have no faculty to appreciate it.

The greatest of men may pass through these four stages, and, indeed, they do so in a certain degree. Swedenborg was a materialistic scientist, and not at all insensible to the pleasures of life till he was fifty years of age, when he was "born again," and lived in the character of a spiritual seer till he was of advanced age. Spiritualism has in degree wrought the same wonderful transformation on millions, and thus it is an important element in man's true religious education, preparing him gradually for that life of the spirit which alone shall constitute his personal riches when the body, and all that appertains thereto, is to him no more.

These observations and reflections, the fruits of many years' experience and study, have taught me that one single set of agencies will not make all men Spiritualists. I have, therefore, along with the advocacy of seances and phenomena, worked unceasingly for the popularisation of our literature, and in doing so I well know that universal benefit has been conferred on the progress of our movement. All honour to those clear-sighted and liberal-minded friends who have stood by me, and enabled me to be made an instrument of so much use to the advancement of truth.

In furtherance of this work of appealing to the truth-loving intellect, I have bethought me that it would be well to give utterance to a popular lecture on "Spiritualism explained by the Known Laws of Nature,"—take up the phenomena singly or in groups, and endeavour to convince the Reason of their possibility when, perhaps, the eyes would disregard them as illusions. Much of the opposition of scientific men is due to a superstition entertained by them that the phenomena are impossible because contradicted by natural law. These men are logical so far. They suppose that they are acquainted with the laws of nature, and as these, to their reading, do not provide for the occurrence of spiritual phenomena, therefore they argue that said phenomena, of a necessity, do not occur. I take similar ground, but argue thus. All phenomena are a part of nature, and must needs occur within her domain; therefore their evolution, whether they be denominated physical or spiritual, must take place in accordance with nature's laws. My task, therefore, is this, whether the reality of the phenomena be granted or denied: I will endeavour to show that they are quite as possible as any other phenomena with which we are acquainted, and that, indeed, they are of a kind with the facts in nature daily experienced by us.

[The demands upon our space will only permit of the introduction being given this week. The lecture itself must be postponed till another time.]

THE HOLMES'S IN PHILADELPHIA.

MATERIALIZATION OF "WASHINGTON," "JOHN KING," AND OTHER SPIRITS.

Dr. Kennedy, on his way to southern Europe from the United States, passed through London, and while in town, wrote for publication the following article. The writer is a man whose keen intelligence and unflinching honesty render his testimony of the utmost value. What says Mr. Serjeant Cox to this testimony? He sent us a note discrediting the Holmes's phenomena which we have not yet dealt with. It appeared in a contemporary. We repeat it: the learned Serjeant did recognise his "Uncle, Robert Cox," at the seance of the Holmes's.

At the advent of Spiritualism in the United States we had many

exposures. At first the Church and the spirits seemed to walk side by side; from 1852 to 1857 things worked quite smooth. In 1857 the Church took the alarm at the way in which the spirits taught the fatherhood of God and the brotherhood of man, and from that date commenced a spiritual war between the Church and the spirits—the Church maintaining that man is bad, and the spirits maintaining with equal logic that man is good; and somehow the idea has wonderfully gained ground in our churches that man is not so bad as he used to be; but as there are men of nervous minds and short sight in all conditions of life we must expect them in our churches from time to time. Those men have caused much annoyance in the spiritual ranks by their pretended exposures. The first exposure was of Mrs. Tappan when she was Cora Hatch; a gentleman in the audience gave her for a subject, to lecture on it, one of the most difficult problems in Conic Sections. Cora failed in placing the sections mathematically correct; the meeting broke up in a general row, and Spiritualism was pronounced dead! dead!! dead!!! and past all hope of bringing it to life; but, like every other exposure we have had from that day to this, it comes out with more and more splendour.

Your readers will recollect the grand explosion in Philadelphia some two years ago, when the Holmes's were accused of what the Indians call playing double. The Holmes's at this time were having wonderful success in their materialisation seances, and the wonderful sights seen were the subject of every-day conversation, and yet, at that period, they only had "John King," and "Sweet Katie King."

The Christian Association took the alarm and decided the thing must be put down, and enlisted on their side a broken-down ballet-dancer, who, by a plausible story that she had been acting the "Katie King," had so imposed on Robert Dale Owen and Dr. Child that they both published a card stating that they had withdrawn all confidence from Mr. and Mrs. Holmes. The Philadelphia papers now came out with the most flaming exposures and the most absurd explanations of how the thing was done; the exposure was taken up by all the newspapers in the United States, and it was stated that Robert Dale Owen had renounced Spiritualism. Old spiritual veterans stood amazed and wondered what it all meant; the pressure was so great on Mr. and Mrs. Holmes that they both got sick, and Spiritualism died a second death, and the Church was to have a rest.

In a few months the Holmes's regained their health and renewed their seances, and our beautiful spirit-bird was found perched on high without a feather being disturbed. Three weeks ago to-night, I called on the Holmes's, and found they were to have a materialisation seance under test-circumstances, to which I was kindly invited. The company were—Mr. Tyser, an old Spiritualist; Mr. Bradford, a sceptic; and myself. The cabinet was larger than usual, being about 10ft. by 6ft.; inside of the cabinet was a wire cage with a door opening into the audience-room, the cage was made of strong wire firmly set in the floor, it was about 5ft. high and 4ft. square, with a camp-stool inside, on which Mr. Holmes was to sit. Mr. Bradford, an honest sceptic, as he called himself, made a thorough search; he pounded the wall to find a hollow place, examined the floor with equal care, examined the window-fastenings, then got a chair and struck his cane against the ceiling; at last he declared himself satisfied that nothing but a spirit could get through there that night. Mr. Holmes now went into the cage from the audience-room and closed the door. Mr. Bradford entered the cabinet again to satisfy himself that Mr. Holmes could not leave the cage. Mrs. Holmes took a seat near the cabinet door. In a few minutes a spirit was seen at the door, whom Mrs. Holmes said was "Bishop Polk," of Tennessee; he was dressed in full canonicals. Bishop Polk in his youth had a military education, and at the beginning of our rebellion left the Bible and took the sword, and was appointed a major-general. This night he could not speak, but Mrs. Holmes told us he often said prayers. He moved his arms as if giving us his episcopal benediction, and then retired. Mr. Bradford again entered the cabinet, but found no one but Mr. Holmes sitting in the cage. In a few minutes a figure appeared at the door, which any child ten years old in the United States would recognise as the well-known face and figure of "Washington." There is something wonderfully impressive in all pictures of Washington; whether it is a sixpenny lithograph or the most elaborate painting by Stuart, the effect is the same, it is always the calm dignified face of Washington. Now imagine to yourself "Washington" in proper person appearing before you. For a few minutes we were "lost in wonder, love, and praise." I have seen more materialisations than my companion, and was the first to break silence and welcome the father of our country, in this centennial year of our independence, to our humble but pure-hearted seance. He was dressed in a black velvet coat, with ruffles around the wrist, a buff vest, dark knee-breeches with buckles, black silk stockings, shoes fastened with buckles; his head and face were as natural as those of any human being. I was more bold than my companions, and got up and shook hands with him; he then raised both hands and laid them on my head, and invoked the blessings of Heaven upon me; he afterwards passed to my friends and audibly said "God bless you all," and then retired inside the cabinet. Mr. Bradford again went in and made a thorough search, and found only Mr. Holmes; he then said he was satisfied. Two lady spirits next appeared, but neither of them could speak. "Maria," one of my own guardian spirits also came, but she could not speak. I shook hands with her, and she retired.

The renowned "John King" now made his appearance. I shook hands with "John," and a most awful grip he gave; it made my fingers tingle for some minutes. "John" gave us quite a philosophical lecture on materialisation. His voice was clear and distinct, and he went into the subject more thoroughly than anything I had ever heard, explaining the causes of success and failure. He shook hands with me a second time and wished me a good voyage across the Atlantic.

The following night there was a public seance, at which sixty men and women attended. We had nearly the same manifestations.

The pretended exposure of the Holmes's has given a wonderful impulse to Spiritualism in Philadelphia; therefore I consider the prosecution of Dr. Slade a most fortunate event; it will add thousands of thoughtful men to the ranks of Spiritualism. I have sat with Dr. Slade many times, and I consider him a truthful, straightforward, honest man, and one of the best of our test-mediums, and I have no doubt he will come out of the furnace like gold seven times refined.—Yours,

DONALD KENNEDY.

A CAVE OF MYSTERY AT MERTHYR.

The *Western Mail*, Cardiff, of October 5, contains a long article with the above title, signed "Cattwg," and describing a seance with Mr. Willie Eglinton. It is the first time that the phenomena have been so favourably noticed in the paper, so that "Cattwg" may be regarded as a high authority with the editorial mind. We abridge the article considerably.

I scanned the audience as they mustered. They were all well known, men of position and respectability, carefully selected, I could see. "Aye," said a Spiritualist near me, softly rubbing his hands, "we shall have a treat to-night. This is a company." I will not name names, but there were many men there who exercise an important influence in local affairs, and in whose honesty as well as shrewdness and intellect in every day life no one can doubt. "Well," thought I, "if these men are gulled, the man to do it must be clever."

First, then, in order if deception were intended, to checkmate it, in this very small room we examined cupboards and pasted paper on them. Marking the paper, we locked the door, and the key was taken possession of by a well-known gentleman, and over the parting of the door other slips were placed, and adroitly marked. Thus, from the outside world we were hermetically sealed.

We sat down, having elected a chairman, pledged to follow certain conditions, one of which—and the most important—was, not to let go hands, see what we would, and then the gas was put out, and a dread silence and a darkness as of Egypt settled down.

I was placed on the left of the medium, and before the gas was lowered he linked my little finger in his, and so kept it to the end. On the other side he was secured in a similar way by the publisher of a well-known newspaper of South Wales, and thus we were satisfied that the medium was powerless to conjure or deceive.

You will take note that in the small room, the key of which was in the chairman's pocket, fourteen sat, including the medium, and that we were so closely packed that movement of anyone was difficult, and the slightest attempt, had there been a stranger present, would have been communicated to all. There we sat for a time in silence and with no result, but after a while some pleasing hymns were sung, and in about half an hour from the commencement a deep bass voice, from the ceiling apparently, said, "Good evening, gentlemen, I am glad to see you." I think it is a peculiarity of ventriloquial power that the voice produced is like Punch's squeak, or a falsetto, or even reedy, but never organ-like, such as this was. We all saluted the invisible speaker, but were diverted from him by a quaint squeaking sort of voice which we were told was that of "Joey." He was a merry sprite; not content with joking, he proceeded to demonstration. The medium was turning forcibly up ceiling-wards, and we had hard work to keep finger-bold; then the chairs were violently taken away—not only from beneath him, but from beneath two or three other sitters. This paved the way to a babel of sound, two musical boxes were started by unseen influence, and stopped midway; played slowly or swiftly as the sitters wished; hard thumps were given by a tambourine; heads were brushed; the publisher was pinched until he roared again, and bells rang with impish violence until the clatter was almost unendurable.

A sample of "Joey's" puns, of which many were smart and new, may as well be given. A reference was made to "time." "You have no time in your world," said a visitor. "No," said "Joey," "none, nor mint." "If you had," we rejoined, "you would fail to mention it." "Yes," said "Joey," "and with lamentation." The fullest display having been given to the physical seance, the audience retired for five minutes, and preparations were then made for the materialisation seance. We were at length to be brought face to face with the dead!

Very little change was made in the room. Instead of forming a circle we now all sat in rows, the table in front, and a narrow slip of a few feet in length at the end was curtained off for the medium. The room was again rigorously examined, the door secured, and the medium searched. Then again the gas was put out, and the second part, as before, was opened with singing. We had to wait some time for an appearance. "Joey" punned and joked, and the visitors sang, but still there were no signs and at first when they did appear they were faint. At length on the ceiling there was the reflection of a light. How it had got there was a mystery. Silently the light had stolen into the darkened room and there it was. It was not the light of candle, or gas, or from magic lantern, or phosphorus. A dull light without radiance, strangely weird. Presently the light, which seemed like a ball held in a hand, came out in front—of indistinct features—and close by my ears, in a hushed whisper, I heard something say, "Do you see me?" Then the light faltered, and the vision disappeared.

I drew a long breath, and waited for the next revelation. The light paled and faltered, then grew strong again and disappeared. We continued to sing at intervals, when the curtain was again withdrawn, and the vision of a Turk appeared. It was certainly six feet in height, had the turban and usual dress, and wore a long black beard. My impression of the face was that it was that of a corpse, a deadly, ghastly white, but others imagined it swarthy. It came out in front and bowed low, its eyes leaden, without animation, and retired, but in a moment the form seemed literally to walk through a table and part of a sofa, and came within a few inches of one of the sitters. He was never more astounded. It was not that of a form bending over a table to look curiously into his eyes, but of one who had walked through it, as he expressed it, and the face stood upright and near his own. Again it retired, and after an interval the gas was put on, and by its light the audience saw not only the medium or slight young man, but hand in hand, and close by him—the Turk! "Angels and ministers of grace defend us!" Both upright forms, one with the hue of life, the other with the tinge of death, each standing in the room with the door locked, with no place for concealment, no apparatus, no means of disguise, no lamp. This did not close the seance. Another familiar, a lady spirit we were told, known as "Daisy," would try and materialise herself, and presently a girl-like form, enclosed in snowy drapery, but her features vague and undefined, came from behind—came close to one of the audience and spoke in a half-whispered feminine voice, and shook hands! I asked to be favoured also with a shake of the hand, but other friends had the preference. The table still proved no hindrance, and two

visitors were favoured with a shake of the hand and a faintly-uttered "God bless you."

The vision of the night disappeared. "Water!" cried "Joey" from behind the curtain, "the medium is fainting," and simultaneously with the cry a glass of water from the table glided away without a hand, and a deep gurgling showed that it was being drunk.

All these later incidents occurred with a slight gas-jet burning, and then finished the seance. The gas was next put on at the full, and after a series of heavy breathings, and requests in the plausible voice of the medium for "Joey" to be quiet, the medium stood forth. He had been in a deep trance, he said, and knew nothing of what had taken place. He was pale, and seemingly exhausted, as if the vital powers had been taken out of him. So we left him, feeling that sleep was a necessity; but the landlord of the house, a thoroughly trustworthy man, says that sound sleep is a rarity. The "familiar" haunts him, they pull his clothes about at night and search his pockets; and while in a deep sleep one night this week the landlord himself was the spectator of watch, money, and other things being pushed in impish glee under the door.

As I promised, I make no comment, take no side here either of belief or scepticism. My duty is simply to narrate the evidences brought plainly before thirteen spectators, and then leave the subject to the reflection of the reader. But this I must add, that, these supernatural appearances established, the slate-pencil business of Dr. Slade sinks into insignificance.

PHENOMENA IN THE LIGHT.—DR. MONCK MEDIUM.

Dr. Monck gave a seance a short time ago in Nottingham to a party of gentlemen connected with the press. There were ten persons present; long reports appeared in the local papers. We quote from the *Journal*. The seance took place in gas-light. After describing preliminaries the report proceeds:—

"Almost immediately afterwards some of the seven complained that they felt something pulling at their trousers, and at the tablecloth, not one of the ten having, however, moved in the slightest degree. Presently Dr. Monck began to shiver and look white in the face, and the next moment something resembling a full-sized hand began to rise on the vacant side of the table about a half-a-yard from the doctor, who was sitting unmoved with folded arms. We stretched over the table as far as we could to see it. The form, though perfectly shaped, was dim and unsubstantial, but the doctor said it was the hand of a spirit materialising itself. In a short time it appeared again, and the doctor taking up a bell placed it in the hand, and instantly the bell began to ring, and was thrown upon the floor. We sang again for a long time, after which we heard a rap which, according to Dr. Monck, indicated the presence of another spirit. A small bell was given to me, and being told to put it under the table I did so, but nothing happened, so I brought it back again. It was then handed to my neighbour, the sub-editor of a local paper. He put it under the table, and in a moment told us it had been taken away from him. We heard it knock about and in different places on the floor. My friend then put his hand under the table, and the bell was placed in his hand again. I kept my eyes upon the surrounding scene, and am sure not one of the ten had moved from his place, the Doctor remaining in the same position with his hands upon the top."

Having described some other phenomena, the report proceeds:—

"One of the slates, which lay on the table, was taken up and handed to one of the seven, a determined unbeliever, who took it in his hand and examined it to see that there was nothing written upon it. The light was now sufficient to enable us to see each other very well, but to make sure respecting the slate, it was rubbed, held up to the gas, and found to be quite clean. A small pencil was laid upon it and afterwards handed to me. I was told to take the slate by the hand at one corner and put it under the top of the table. I did so, and instantly something like a hand seized it, and for a minute we had a pull together as to which should have it. At length I had to give way but the slate did not fall. Directly afterwards we heard the sound of writing. I looked round to see if anybody had secretly slipped under, but not one had shifted in the least. Being told to put down my hand again, in I should think about half a minute, I complied, and the slate was handed back, so I put it on the table again. On examination, it was found to be covered with a clear, regular, beautiful calligraphy, of which the following is an extract:—'Truth is assailable, but invincible; attack it and it will conquer you; despise it and it will confound you; intelligently receive it and it cannot fail to ennoble you.' There was another slate—an unfolding one—lying on the table, and Dr. Monck taking hold of one end and the gentleman of the house the other, held it under the table. Being asked to mention a word, an unbeliever said 'Transubstantiation.' The slate was brought up in about a quarter of a minute, and that word, written rather illegibly, was found upon it."

We give another extract:—

"The light was now very clear, the gas having been turned about half way on. We kept a close watch upon the bell, but saw no movement, the only attraction being the rapid succession of raps. Dr. Monck sat folding his arms and occasionally shivering. At length the bell began to move, and at length, after an apparent struggle with something which, however, we could not see, it turned round, and then rose from the table about half or three-quarters of an inch, so that I and my left-hand friend were able to see the space beneath. The bell then went down again very steadily, and began to oscillate very rapidly and ring. Then Dr. Monck threw a handkerchief over it, and took his hands away again, the result being that the bell began to dance and ring more rapidly. The handkerchief was then taken away, and the dancing and ringing continued, but not with so much violence. This was really most puzzling, for we all saw the bell, and when the dancing ceased we took it in our hands, examined it, and were told we might take it away if we chose. My friend, the sub-editor of the paper mentioned above, said he would bring it away, but whether he did I cannot say. A chair was then placed with the back against the end of the table. Dr. Monck put one of his legs on a chair close to him, and the other leg against the gentleman of the house; I suppose it was to show that he could not make free use of them. In a few seconds the chair rose gradually until the seat had reached the height of about a yard, and then it fell most heavily backwards on the table. The chair was then put back again, and in an instant was knocked away, falling against the wall, a distance of about two yards."

QUARTERLY CONFERENCE OF THE NORTH OF ENGLAND CONFERENCE COMMITTEE.

SPECIALY REPORTED FOR THE "MEDIUM AND DAYBREAK"

By J. J. MORSE.

On Sunday last, October 1, the Quarterly Conference of the North of England Conference Committee was held in the hall of the Newcastle Association of Inquirers into Spiritualism, Weir's Court, Newcastle-on-Tyne.

The committee's call convening the meeting had appeared in the columns of the MEDIUM for the past three weeks, and the business of the Conference was stated in the notice calling it.

On reaching the hall, your reporter was at once conscious of the fact of a complete metamorphosis in its condition. It was as complete as if a magician's wand had effected the change. The old dingy paperings on the walls and ceilings, the unsightly and dangerous wooden canopy surmounting the platform, the inconveniently-disposed gas-fittings, and the almost questionable cleanliness of the past had all disappeared. In their places the walls were covered with a delicate grey-figured papering topped with an ornamental cornice, the ceiling was whitened and done in sections, three in number, marked by chocolate ornamentation, as also were the sloping sides of the roof. In the place of the old unsightly canopy was a light beading surmounting a series of fancy panelling, edged with gilt beading, which are now at the back of the platform. From the centres of the several divisions of the ceiling hang appropriate gas-fittings, a nice dark-hued paper runs round the hall some four feet in height from the floor, and the whole hall seems instinct with cleanliness. Indeed, so great is the advancement over the former state, that now, so far as ornamentation is concerned, the Newcastle Society's Hall is second to none used by the Spiritualists in England. Of course the alterations, &c., could not be carried out for nothing, and several gentlemen in the town have contributed towards the cost, one gentleman to the extent of three guineas. Mr. Fenwick Pickup, the secretary of the Newcastle Society, himself a master builder and decorator, has conducted the restoration, and his ability is fully borne out by the results produced, while his generosity in the matter of charges is such as to give the Society much cause to thank him most heartily.

A trifle after the time appointed, the Conference was called to order, and Mr. J. Hare was elected to the chairmanship.

Mr. Hare, after a few general remarks, said: This is a Conference in harmony with the spiritualistic movements. He thought we must not be downhearted if we heard of assertions of fraud against any of our mediums. No doubt it was unpleasant to many, but it should teach us the lesson of not depending for our belief on any one class of the manifestations. In fact, we should turn more of our attention to the higher phases of the Movement. Spiritualism aims at bringing down the kingdom of God on earth. If we keep ourselves singly to the truth we shall conquer in the end and overcome the evils that surround us. We have only to be faithful to that inner spiritual guidance that comes, and then we shall possess and learn to express charity always. Let us strive to usher in the time when all should realise the necessity of one purpose and one interest uniting us. He trusted the deliberations of the Conference would be pleasant and profitable. He would now call upon the treasurer to give them his report.

Mr. H. A. Kersey, treasurer, in presenting his report, remarked that it was a very small one. The figures were: Expenditure, £1 4s. 2d.; Cash received to Guarantee Fund, 12s.; Balance due, 12s. 2d.

It was voted that the sum due be paid out of the guarantee fund, the treasurer to call in the same.

The Treasurer remarked that the account had been audited by Messrs. Mould and Robson and certified as correct. Viewed in the light of what the Executive had been able to do—hold one meeting during their first quarter—some might ask what had been done for the £1 4s. 2s.? He begged to remind them that had the other four meetings been held that were arranged for, the cost would have been but little more. In their efforts to hold the intended meetings the expenses had been entailed. The amount was a mere trifle, and he hoped that next quarter would improve matters.

Mr. Nicholson moved, and Mr. Hall seconded the adoption of the report, which was carried unanimously.

The Chairman then called on the secretary for his report.

Mr. Morse's report was then read by himself, from which we make the following extracts:—

NORTH OF ENGLAND CONFERENCE COMMITTEE. SECRETARY'S REPORT FROM THE EXECUTIVE.

Friends and Co-Workers,—

Our first quarter having expired, it is my duty to lay before you an account of the efforts that have been made by your Executive; so that the Conference may understand the position it now stands in.

To this end, a brief retrospect is necessary. You will all, doubtless, remember that a General Conference of the Spiritualists of this district assembled here on Sunday, June 11th, and that meeting formally declared itself as the "North of England Conference Committee." One result of that meeting was, that eighteen towns voted themselves into the aforesaid committee, and the aggregate representatives elected numbered fifty-six. It being found impracticable to conclude the business on the date mentioned, the Conference was adjourned until June 2, and on that day the concluding meeting was held. At this meeting our earnest friend Mr. H. A. Kersey was appointed hon. treasurer, and myself was invited to act as hon. secretary, a position I accepted, and still hold, under protest. The Conference proper was then closed; and the Conference Committee then held its first session. I quote the report appearing in the MEDIUM AND DAYBREAK, of July 7th, of the meeting of the Committee:—

"On the Committee of the North of England Conference assembling, Mr. J. Mould was unanimously voted to the chair.

"Mr. Wilde then moved the election of an Executive Committee from the body of the General Committee. Mr. Robson seconded the motion, and on being put to the meeting it was carried.

"The nominations and elections were then proceeded with, and the following were elected to serve on the Executive:—Messrs. Robinson, Hapcott, Mould, Haydock, Kay, Robson, Wilde, Fawcitt, Petty, Martin, Gautrey, Gibson, Hunter, Nicholson, Airy, and Rhodes.

"The Chairman then called on the Secretary for some remarks.

"Mr. Morse said he was quite of opinion with the Editor of the MEDIUM that the district, as at present constituted, was far too large to be worked successfully at present, and he suggested that it be divided into sub-districts, each acting as a local centre, in harmony with a general centre. He conceived a plan of concerted action must be marked out. The question of funds would have to be met. They might make a levy on the Spiritualists of the district, or assess the members of the General Committee for losses they might meet, or collections could be taken at the recurring Conferences, all of which matters the Executive must proceed to consider as soon as practicable. As this meeting would have to be adjourned, he would draw up a plan and submit it to them at their next meeting.

"Mr. Robson quite agreed with the ideas of the last speaker, and, in consequence, would proceed to action on the first part of Mr. Morse's statement; he therefore moved, 'That the head-quarters of the North of England Central Spiritualists' Committee be in Newcastle-on-Tyne, and the sub-centres be established in Bishop Auckland, Darlington, Chester-le-Street, and Choppington.' Mr. Haydock seconded the motion, which was adopted.

"It was then resolved to adjourn the meeting until Wednesday, at 7 p.m."

Since then there have been three meetings of the Executive Committee on the following dates: July 5th, August 6th, and September 3rd; and the following resolutions, thirteen in number, were passed:—

JULY 5TH, 1876.

1. Mr. Mould was voted to the chair.
2. That the head-quarters of this Committee be in Newcastle-on-Tyne. That the following places be sub-centres: Chester-le-Street, Darlington, Bishop Auckland, and Choppington. And that the following towns be connected with the various local centres: Chester-le-Street division—Chester-le-Street, Ouston, Coxhoe, Washington, Wardley, and Pelton. Darlington division—Darlington and Stockton. Bishop Auckland, division—Bishop Auckland. Choppington division—Choppington, Morpeth and Seghill. To the Newcastle division—Newcastle, North and South Shields, Gateshead, Sunderland, Walker, Dipton, and Hexham.
3. That in order to assist this Committee in its efforts to promote the progress of Spiritualism, by the holding of meetings in the various towns included in the districts represented by the General Committee, elected at the late Conference in Newcastle-on-Tyne, a guarantee fund of not less than £100 be formed. The secretary be empowered to print and issue the necessary circulars.
4. Committee adjourned until August 6th.

AUGUST 6TH, 1876.

5. Mr. Mould was voted to the chair.
6. Mr. D. Richmond, of Darlington, was elected a member of the Executive Committee.
7. A deputation, consisting of Messrs. Mould and Rhodes, appointed to attend the meeting of the Chester-le-Street Conference Committee on Wednesday, August 16th.
8. That meetings be held in Darlington, Bishop Auckland, and South Shields. The speakers be Messrs. Lambelle, Morse, and Westgarth; also, that a meeting be held at Choppington, Mr. T. Brown to be the speaker. That this constitute our first quarter's work, and the secretary is instructed to carry it out.
9. Committee adjourned until September 3rd.

SEPTEMBER 3RD, 1876.

10. Mr. W. Hunter voted to the chair.
 11. That our next quarterly Conference be held in the Freemasons' Hall, Newcastle-on-Tyne, on Sunday, October 1st, and that it consist of two meetings. The morning one at 10.30 to receive the reports of the treasurer and secretary, to consider and adopt them. In the afternoon at 2.30 to re-elect the General and Executive Committees, whose terms of office then expire. A public tea at 1s. per head, to be provided at 4.30 p.m. These meetings to be held subject to arrangements with the Newcastle Association of Inquirers into Spiritualism.
 12. That the Executive meet on that date at 9.30 a.m.
 13. Messrs. Mould and Robson appointed as auditors.
- Your Secretary regrets to report that the attempt of the Executive Committee to carry out the purpose of the resolution No. 8 have completely failed. In accordance with that resolution your Secretary visited Mr. Lambelle and made the necessary arrangements for his visiting Darlington, and apprised Mr. Richmond, the corresponding secretary for that town, of the same. Matters seemed satisfactory until your Secretary received a letter from Mr. Richmond, dated August 25th, announcing that the Darlington friends declined to receive Mr. Lambelle at present. Consequently Mr. Lambelle's engagement was immediately cancelled.

It was found impossible to secure a suitable hall in South Shields, so that meeting was abandoned.

Your Secretary wrote to Mr. Wilson, senior, of Ugham, near Morpeth, concerning arrangements for the meeting at Choppington, but has never received any reply; but, as Mr. Brown was unable to take up the call, being south, the meeting was deferred.

Concerning the Bishop Auckland meeting, your Secretary was in correspondence with the friends prior to this Conference existing, but he intimated his willingness to place his visit to that town in the hands of this Committee if the Bishop Auckland friends would consent. Your Secretary wrote to them to that effect, but, owing to an error, the letter was mis-directed and did not reach its destination. Had it reached our friends, it would have no doubt received their careful consideration, but at the time it ought to have been in their hands they wrote to your Secretary deferring the visit until later in the year, their letter to him to that effect reaching your Secretary about the time his mis-directed letter to them was returned to him by the Dead Letter Office. You now have before you the reasons why your Executive has been unable to conduct the meetings it laid out for the first quarter's work."

The report then gives a careful *resumé* of the opinions and criticisms, ditorial and otherwise, appearing in the MEDIUM on various occasions concerning the action and existence of the Conference Committee. Treating of the statement that a dozen people had ceased to take this paper because of the criticism appearing in it upon the Committee, and which action is editorially commented upon in the MEDIUM for Aug. 18

the report says:—"I leave it for you to consider if the North of England Conference Committee and the Newcastle men referred to are identical. The Conference Committee is elected by and belongs to the district—not the Newcastle Society nor the Newcastle Spiritualists, least of all the dozen people mentioned. It must be noted that the North of England Conference Committee is quite distinct from the Newcastle Association of Inquirers into Spiritualism, though we must bear in mind that it is owing to the fraternal courtesy of the latter body that we met here last time, and do so again now, free of all cost for rent, gas, &c. The movement belongs to the eighteen towns that created it, and to their fifty-six representatives or delegates."

The report then quotes a statement made in a leading article in this paper on August 4, where, speaking of the action of the Conference Committee concerning its Guarantee Fund, the Editor remarks:—"Such a scheme, piloted by a professional lecturer, looks more commercial than spiritual in its physiognomy." It further referred to a letter sent by Mr. J. T. Rhodes concerning the foregoing remark, which letter was printed in these columns on August 11, to which the Editor remarked, "The remarks alluded to by Mr. Rhodes had no reference to Mr. Morse personally. That he should be Secretary of a Conference Committee may be quite legitimate, but if there be room for an opinion on the subject, we should offer it as ours that a layman is preferable for all such offices."

The report went on to say, "Your Secretary is of opinion with our critic that if a layman would take his office it would be best. Your Secretary entirely disagrees with the system that allows speakers to throw their weight and influence into associations by holding offices under them, and as long as he remains your Secretary he emphatically declines to accept any calls to speak under your arrangements, for professional lecturers, in all such matters ought to be, like Cæsar's wife, above suspicion, and he has no inclination to have it hinted that the North of England Conference Committee is a good thing for Morse. If being a professional lecturer, while acting as your Secretary, is a reproach to you as a Conference, I am willing to resign my office at once and cease to act in that capacity."

"Your Secretary's report is now complete. If it is your wish he relinquish his office, he is prepared to do so. If not, he will remain true to his trust, but only on the condition mentioned previously. I desire no favour at your hands. I have no end to gain. I am no 'political wire-puller' or 'place-seeker,' but an honest servant of the angels to the extent of my capacity. It is well that the various statements concerning this Conference have been made, as they will prove of value to us, teaching us what to avoid. In closing, allow me to thank the Executive for the assistance I have received at their hands."

Mr. Morse resumed his seat amid applause.

The Chairman considered the report both excellent and exhaustive. He advised them to sustain the Guarantee Fund. It now remained for them to consider the adoption of this report.

Mr. Nicholson, in a long speech, moved that the Secretary's report be adopted. He thought they ought to re-appoint Mr. Morse as Secretary. He had served them well. He considered the report a complete answer to all the imputations cast on the Committee.

Mr. J. Mould seconded the motion that the report be adopted. He urged them to re-appoint Mr. Morse as Secretary. No doubt Mr. Morse felt his position, but he must rise above it. From the tenour of the report, he thought we ought to unite more closely than before during the coming quarter. The working expenses could not be much.

Mr. H. A. Kersey said that Newcastle originated this movement for the purpose of co-operating with the Spiritualists of the district. He felt that it was quite as well to spend money within the district as to send it all out of it. He failed to see the justice of the statements made concerning the Guarantee Fund. He thought it would be best to appoint another gentleman as Secretary, as perhaps if they re-appointed Mr. Morse, some might think they wanted to establish an ecclesiasticism.

Mr. Nicholson said that they should avoid centralisation; there was plenty of work to be done.

After a few more remarks from Mr. Mould, the report was put to the vote and unanimously adopted.

The Conference then adjourned for dinner.

AFTERNOON MEETING.

A considerable increase in the attendance was visible in the afternoon meeting, friends from a distance having arrived.

Mr. J. Mould was elected Chairman, and, in opening the meeting, said that their first business was to attend to the re-election of the Conference Committee. The old Committee now retired from office, and it was their duty to appoint its successor.

It was resolved by the Conference that the old Committee, with certain additions, be re-appointed to serve for the ensuing quarter. The following is the amended list:—

Coxhoe: Mr. and Mrs. Lawson.
Hexham: Mr. Martin.
Dipton: Mr. J. Beattie.
Morpeth: Mr. J. Wilson, sen., J. Rousby.
Walker: Mr. Elliott.
Stockton: Mr. Crisp.
Wardley: Mr. J. Hopper, Mr. M. Stephenson.
Ouston: Mr. J. Batie, Mr. R. Stephenson, Mr. Maughin.
Chester-le-Street: Mr. R. Ramsey, Mr. W. H. Robinson, Mr. W. Gautrey, Mr. Jones, Mr. Graham, Mr. Heel, Mr. Steward, Mr. Dodds, Mr. Hapcott, Mr. Bryson.
Bishop Auckland: Messrs. T. P. Fawcett, J. Gibson, F. Everitt, N. Kilburn, T. Brown, W. Lobely.
Newcastle-on-Tyne: Messrs. J. Mould, J. Miller, J. Nicholson, W. Armstrong, J. Haydock, — Kay, W. C. Robson, E. Martin, Petty, Mowbray, Walton, Pickup, Wood.
Gateshead: Messrs. W. Hunter, J. Hall, Fenton, Small, Westgarth, M. S. Ancrum.
Seghill: Messrs. G. Forster, Nicholson.
Washington: Mr. Wilson, jun., Mr. O. Thornton.
South Shields: Mr. W. H. Lambelle, Mr. F. M. Burnside, Mr. Robertson.
North Shields: Mr. Robson.
Sunderland: Mr. Rutherford, Mr. V. Pinkney, Mr. Vincent, Mr. Airey.

The old Executive was also re-appointed with certain additions. Subjoined is a list of the Executive Committee for the next quarter:—

Newcastle-on-Tyne: Messrs. Mould, Haydock, Kay, Robson, Petty, Martin, Pickup, and Nicholson.

Sunderland: Mr. Airey.

Wardley: Mr. J. Hopper.

Mr. F. Pickup proposed the re-election of Mr. H. A. Kersey as Treasurer, and Mr. W. C. Robson, seconded it. It was carried unanimously.

Mr. Nicholson then moved, "That Mr. Morse be re-appointed Secretary;" Mr. Pickup seconded it.

Mr. Morse reminded them of the only terms he would hold the office under. If elected, the Conference lost his services as a speaker; if not elected, he could then speak for them. A long discussion here ensued over the secretaryship; the general opinion being that Mr. Morse ought to be elected, and that he ought to reconsider his determination; to all of which Mr. Morse firmly but courteously replied that he could not reconsider his position; he would not allow himself to be open to the reproach that he had any selfish motive in this matter; and, as his position has already been criticised, he thought it best to bow to it, as, after all, it was perhaps the best course; therefore, to close the discussion, he begged leave to resign his office; for he had already been informed that he had prostituted himself in the service he had rendered by attending to the requirements of the Guarantee Fund.

Mr. Gnat moved: "The best thanks of this Conference be given to Mr. Morse for his services, and that we unwillingly accept his resignation as secretary in order to secure his services as a speaker." Mr. Kersey seconded it, and on being put to the meeting it was cordially and enthusiastically passed. Thus ends Mr. Morse's connection with the North of England Conference Committee.

Mr. Morse made a suitable reply, evidently much moved by the hearty sympathy expressed.

It was then resolved: "That the next Conference be held on the first Sunday, in January 1877, the place to be determined by the Executive."

It was then moved by Mr. Mould and seconded by Mr. Morse, that Mr. R. Mowbray, of Newcastle, be appointed secretary. On being put to the vote it was adopted. The usual vote of thanks concluded the business, and the Conference was then closed in due form.

At a little before five o'clock a goodly company sat down to a capital tea, to which all appeared to do ample justice. Messrs. Kersey, Haydock, Mould, and Misses Coltman, Fairlamb, and Nichol rendering valuable service in this direction.

EVENING MEETING.

Some considerable time prior to the hour of opening the evening service, seven o'clock, the hall was well filled, and at time of commencing standing room could not be obtained. The improved appearance of the hall elicited most favourable comments on all sides. At seven o'clock Mr. Nicholson took the chair, supported by Messrs. Hunter, Martin, and Mould, the latter gentleman acting as precentor. A selection was read from Wallace's "Miracles and Modern Spiritualism," and the usual hymns from the "Spiritual Lyre" were sung; at the close of which, the spirit-guides of Mr. Morse proceeded to deliver their address, the subject of which was, "The Greater Human!" At the close the chairman characterised it as being full of spirituality, pure thought, and noble ideas. The large audience slowly dispersed, as if unwilling to leave, and ere long silence and darkness closed around the hall wherein the late meetings had been held.

THE BOLTON SPIRITUALIST ASSOCIATION.

Dear Mr. Burns.—Twelve months ago a few scattered Spiritualists of Bolton met at the house of a friend, to take into consideration the advisability of seeking out a room wherein they could meet and worship God according to the dictates of their own reasoning. Suitable premises being obtained, the first meeting was held on the first Sunday in October, 1875. Just after the formation of our society, the second quarterly conference of the Lancashire Spiritualists was held in Bolton, and being such a successful one it created a great amount of inquiry, and did much towards furthering the progress of Spiritualism in the town. From that time until now we have been working steadily on, making slow but sure progress, although we have had much opposition to encounter. Here, as elsewhere, to be a Spiritualist is to be a follower of his "Satanic Majesty," and I am sorry to say, there are those amongst us who pretend to be Spiritualists, but do not like being designated followers of Satan. We have in Bolton, people that would be of great service to the Cause, had they the courage to shake off the shackles that bind them, and think and act for themselves. Courage and valour are now-a-days rarely to be met with, and before Spiritualism will be able to make much progress, we shall have to see a little more of these qualities exercised.

On Sunday week, we held our anniversary, when a numerous company sat down to a substantial repast. After tea a meeting was held, presided over by our friend and fellow-worker Mr. David Cordingley. Being a staunch and firm believer in Spiritualism, he is ever ready to take up his pen in its defence, as the last few months so fully testify. Having had a great amount of practical experience during the past three years, he knows well that the truths of Spiritualism are too grand to allow its opponents to have all their own way. Appropriate addresses were delivered by various speakers—notably, one by Mr. Rayner, on "Children's Lyceums." It is highly necessary that this work should be entered into on a much larger scale than it is at present, if the rising generation are to be taught something that will be of benefit to them, instead of the mystified doctrines of Orthodoxy so prevalent in our Sunday-schools.

Mr. Ormerod (under spirit-control) delivered a practical and telling address on Spiritualism generally, congratulating his hearers on the noble cause they had espoused, and urging them to persevere in the glorious work which they seemed to have so much at heart. The guides of this medium do not devote the whole of their time to teaching a knowledge of that land to which we are all hastening, but they place before their hearers the fact, that Spiritualism teaches that man must love his fellow-man while here, and that no man has a right to accumulate wealth while Lazarus is lying at the gate. The past and present condition of humanity are subjects they generally deal with, and the

manner in which they are handled convinces the listener that the speaker is one of knowledge and ability, far exceeding the talents of the medium.

We had also a beautiful address from the guides of Miss Greenhalgh, describing the beauties of the summer-land, and the numerous company of departed friends who were watching over us, and participating in our enjoyment. In every sentence that flows from the lips of this inspired one, the bereaved can find consolation and joy. The mother sad at heart for the loss of her child; the widow weeping over the remains of her departed husband; orphan children mourning the loss of their parents: all can find relief for their troubled souls in the beautiful and sublime addresses that are delivered through the mediumship of this gifted lady.

Other addresses were delivered by Messrs. Schofield, Crosskey of West-houghton, Rigby of Wigan, and Howard of Bury, all appropriate to the occasion. Miss Cross gave a recitation, so also did Miss Ward of Leigh, with great credit to themselves. We had to separate before we had half exhausted our programme, as the time was getting far advanced, and our friends that had come from a distance had to leave. We brought a profitable evening to a close by singing a hymn from the "Spiritual Lyre" and a short prayer from Miss Greenhalgh. Hoping, Mr. Editor, you will oblige me by inserting this in your valuable paper,—I remain, yours, &c.,

THOMAS PARKINSON, Secretary.

HELP TO MR. WOOD.

During our hurried trip to Yorkshire last week we met a young lady who lives near Mr. Wood. Her report was to the effect that he was as yet far from being well. We have an impression that if he could be placed for a few weeks at a hydropathic establishment, where he could have the advantage of the warm system of treatment, it would be of great use to him. The following gentlemen receive subscriptions on his behalf:—

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

E. J. Schofield, 14, Bottom-o'-th'-Moor, Oldham.

E. Greenlees, 7, William Street, Rochdale.

Dyson Elliott, Tweedale Street, Rochdale.

Mr. Wood's address is, 3, Swain Terrace, Mount Pleasant, Commercial Road, Halifax.

PROF. NEWMAN ON THE COMPULSORY VACCINATION ACT.

The following extract from a private letter was cited by Mr. S. Pride, on behalf of his brother, who was summoned and fined for the third time for non-vaccination, at the Liverpool Court of County Magistrates, on Saturday last.

"The paragraph from the Liverpool newspaper simply shows into what cruel and stupid Paganism the Press is drifting. According to their theory, if a law be smuggled through Parliament to bid us worship the image of the Queen and burn incense to a heathen god, we are to be accounted perverse, and deserving no pity if punished for disobedience. The law is a usurpation of unjust power, as well as in itself a monument of drivelling stupidity. Alas, only countless martyrdoms will enlighten an overworked Parliament.

"In ancient patriotic poems, men are exhorted in a noble war of defence to expose themselves to wounds and death for their wives and children. This war against the stupid wickedness of bad and fraudulently enacted law is carried on emphatically for the saving of children from poisoned blood; and parents who would think it their duty to defend their children from an assassin's knife at the risk of their own lives, ought not to shrink from any legal penalties to save them from a poisoned lancet.—Yours truly,

"Weston-super-Mare, Sept. 14th, 1876.

"To Mr. Samuel Pride."

"F. W. NEWMAN.

LIFE.—A SPIRIT COMMUNICATION.

The origin of human life is a light resembling a sunbeam, which descends from the Highest Power to the embryo. It is at first very dim, but grows more bright and tangible as the child attains perfection, the colour varies, as the mother is influenced, for good or evil; it shapes gradually round the child's form, extending to two inches, sometimes more, making a complete halo, and extending from the tips of the fingers the same width as round the body. This is the soul; and the reason we are not cognisant of our young existence is, that this light, or soul, is undeveloped; but as we mix with the world's magnetism it becomes neutralized, and from hearing we think, and from thinking speak, until the soul attains its permanent width, viz., eight inches beyond the body for an ordinary person, but it is much wider and brighter round those who are highly educated, or are born high-minded. The soul of persons who knowingly act evil, and are continually injuring others, becomes dim; those of cramped ideas have a narrow soul. It is this light, or soul, which influences what is termed the "brain;" neither could exist on this earth without the other. When the body is indisposed, the soul changes to a vivid hue, almost matching the rays of the sun. The body on the contrary, is enveloped in a dark cloud, which becomes darker as the disease gains power. If the person recovers, the cloud gradually disperses, and the soul regains its natural colour; if the flesh dies, the soul gathers together, forming a cloud, which for a time envelops the dead body, then, gradually shaping, floats slowly away in exact similitude of the body it once surrounded. The time taken for this process averages from two hours to three days, according to the disposition of the individual. This migration of a soul into another sphere is attended by spirits and friends of the deceased, who protect it from evil influences, and educate it according to its development on this earth, and thus commences life in spirit-land.

I shall be happy to answer any questions that may be asked, concerning this communication.

"ISABELLA."

Mr. ROBSON, medium, will hold a seance for trance and test-communications, at 70, Mark Lane, City, on Sunday next, October 15th. Time, 7 p.m. prompt. Admission, 6d. each person.

MALTON.—A grand demonstration has been held on the return of a townsman from a week's incarceration for non-compliance with the vaccination edict. In reply to our correspondent, we state that Miss Leigh Hunt's Lecture on Vaccination will be supplied at 3s. per dozen, carriage extra.

"DR. SLADE'S PERFORMANCES."

(To the Editor of the "Daily Telegraph.")

Sir,—Permit me to point out that your correspondent "Lex," writing in your issue of Sept. 23, makes an unwarrantable use of my name in reference to the American "medium" Slade. I have nowhere used the words he attributes to me, having carefully abstained from expressing any opinion as to the genuineness of these particular phenomena now under discussion. Looseness and inaccuracy of quotation, and ignorance of the phenomena he criticises, are not the best qualifications for a correspondent who writes about justice. He should, at least, be just himself.

Will you allow me to take this opportunity of repeating in your columns a request I have made elsewhere? I am seeking for facts that may or may not establish the direct action of one mind upon another without the intervention of the ordinary channels of communication. Numerous cases have come before me that go far to show some such obscure action does really take place. It would be of the highest interest to be able to establish this question, but to do so will require a large amount of well-sifted evidence. I shall be glad, therefore, if any of your readers can give me trustworthy cases that have occurred in their own experience of an apparent transference of ideas or feelings. As associated with the subject, I shall be also glad to find whether there is any good evidence or not of occasional perception without the use of the senses—the temporary possession of a sort of sixth sense. I am well aware that the keen "muscular sense" and the exaltation of the ordinary senses that exist in these morbid conditions is a danger that must be guarded against. But whether careful and widespread inquiry will prove that every case of "thought-reading" or of supersensuous perception can be referred to already known physiological laws or not remains to be seen. Many eminent friends agree with me in thinking the inquiry should, at any rate, be made. Now that the public interest is excited on psychological questions seems a fitting occasion for bringing forward a matter that needs investigation.—I am, Sir, yours obediently,

Royal College of Science, Dublin, Sept. 26.

W. F. BARRETT.

MR. WOOD'S CASE.—Mr. W. Hesketh is laudably busy on behalf of Mr. Wood. He was announced to give a service at Bury on Sunday last, and on Sunday next he will be at Ashton-under-Lyne. Mr. Wood desires to return public thanks for what he received from a former meeting at Ashton. Mr. Hesketh's address is 23, Sowerby Street, Moss Side, Manchester.

"SPIRIT-PUPPETS AND THEIR PULLERS" heads more than a column of drivel in a recent edition of the *Echo*. The "puppets" are of the writer's own manufacture, and he it is who pulls them. That he is a fool for so doing he confesses in his concluding words, when he expresses his opinion that it is "waste of labour to attempt to convince them by the forces of either logic of law or even of common sense." Possibly the writer was attempting some other method, viz., pulling "spirit-puppets." One of these is a man who went to a circle, and received a communication from Bucephalus—a horse of ancient times—that he was much interested in education. Thereupon the puppet-puller laughs, and supposes that the rogue of a medium thought Bucephalus was the name of some eminent scholar. Were we puppet-pullers we could dance the figure to a different tune, and reply that when a horse deigns to address an ass, some little shade of sarcasm may be expected in the remark. Was the allusion to education not a severe retort at the ignorance of the querent, who, in attempting to ridicule Spiritualism, received a reproof which he has not probably had wit enough to perceive? It is likely that the whole story is a falsehood, but that does not stay the energies of those rogues who retail lies at so much a line, if popular ignorance and prejudice will swallow down their miserable calumnies. This puppet-puller regards a belief in God, and "higher and nobler influences," as "some of the minor doctrines of Spiritualism." His article shows that they must be matters of very "minor" importance to him. He thinks mediums make rich by their services, and there he makes another mistake, for there are probably not two mediums in all England who make even a respectable living at their profession. Writers and publishers who vend questionable statements for gain ought to exercise prudence in characterising the conduct of other persons.

THE PETTYS AT DARLINGTON.—We have received much correspondence in reference to the seances first reported by Mr. Richmond and then by Mr. Crisp who gave another version of the story. Mrs. Petty in a letter thus replies to Mr. Crisp: "He states that the hand that touched him was unquestionably the hand of Mrs. Petty. I wonder how Mr. Crisp knew that, seeing he never touched my hands before I went into the cabinet, nor after I came out. The next statement is, that the form had on the same lace as I had. Now the fact is, I had no lace about my neck; so much for Mr. Crisp's judgment. The next thing is, that when I was obliged to leave the room for a short time, it was suggested some one should accompany me to someone's house. Such a suggestion was never made to me. There was no necessity for me to leave one house and to go into another. The next suggestion, that I should be searched, he says was spoken in an audible voice in the morning. I should like to know who heard it, for I did not; and as for me violating the conditions, it is a great untruth, for the seance was ended and the medium was out of the cabinet, and was disentangled, to which all can testify if required, and, of course, "John King" did not appear again. He also states that I handed the things into the cabinet. Now the fact is, that a gentleman belonging to Darlington sat close to me all the time of the seance, and, to make all sure, he watched my hands all the time, and he publicly announced to all present that my hands never moved but just to wipe my face." Another communication alludes to the great heat, which was an unfavourable condition. Mrs. Petty was seriously unwell, and has since had a premature visitation, which has nearly cost her her life. Where there is not complete demonstration of fraud, it is surely best to say nothing of it, for it is easy to get up a case if suspicions are permitted to interpret appearances. At the same time, unsatisfactory seances should not be reported as substantiating the phenomena, although the discussion of them may be useful in calling attention to proper conditions and conduct at the circle. When a person goes to a circle to expose, he had better stop away. He invariably finds a mare's nest.

THE DR. SLADE NUMBER OF THE "MEDIUM."

A Veteran Spiritualist known to all in the Movement for more than twenty years says:—

"These Numbers [the British Association and Dr. Slade Numbers] are I think most creditable productions, most useful to the Cause generally, and to the proper understanding of Dr. Slade's case in particular."

TO THE FRIENDS OF SPIRITUALISM.

The issue of the MEDIUM of Friday, October 6, was devoted entirely to an account of the Mediumship of Dr. SLADE, and other Articles interesting and instructive to Investigators. The special Articles on—

The Difference between Conjuring and Mediumship,

The Illogical Position of Prejudiced Minds,

What Causes the Phenomena,

Dr. Slade and His Accusers;

and, indeed, the whole of the contents, are a timely and powerful argument against the false assumption the newspapers are endeavouring to thrust upon the public, to the effect that the phenomena of Spiritualism are wholly the work of trickery.

The DR. SLADE NUMBER has been so favourably received that a Second Edition, much larger than the First, had to be worked off on Friday, and a Third Edition will be ready on Thursday, with the ordinary edition of this week.

A copy has been sent to nearly every Editor in Great Britain, for which purpose a Special Fund was contributed by leading Spiritualists.

The Lancashire Conference Committee took 500 copies, many private Spiritualists took 100 copies each, and those who took dozens were very many indeed. Though much has been done, it is only a fraction of what might be accomplished. Every Spiritualist should make it a point to circulate at least one dozen copies.

I will send 13 Copies for 1s. Post free, or 100 per Rail for 6s., Carriage extra.

Handbills and Contents Placards may be had in any quantity. Friends will oblige by getting these placed with their Newsagents. The DR. SLADE NUMBER sells readily in the shops and leads to permanent agencies for the sale of the MEDIUM.

The DR. SLADE NUMBER may be had promptly in any quantity through the Newsagents.

By the energetic circulation of this remarkable Publication a great work may be done for Spiritualism at the present time.

Your personal aid and influence are respectfully solicited.

JAMES BURNS.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW,
LONDON, W.C.

October 10, 1876.

SALFORD.—On Sunday next, October 15, Mr. C. White, late of London, will give an address in the Ordsal Temperance Hall, at 2.30.—
GEO. DAWSON.

A MEDIUM in the North of England writes, under date September 14: "Yesterday morning I perceived quite a confusion in the spiritual atmosphere spreading over England and bordering on America. There will be wonderful changes in the spiritual ranks soon, but partly opposition. You are to stand firm by your post and be calm." This remark, addressed to Mr. Burns in a letter from Mr. Fawcett, was intended for publication on the day it was received, but it has been overlooked. Its import was not understood at the time, but it most pointedly refers to the prosecution of Dr. Slade. It was on the morning of September 15 that Mr. Lankester grasped the slate and commenced his opposition.

MISS FOWLER IN SCOTLAND.—Mr. Editor,—I beg you to spare me a small portion of your valuable space, to report the presence of Miss Lottie Fowler in our town of Glasgow. After the able manner in which this lady's extraordinary mediumistic qualities have been set forth, it would be useless for me to occupy your space for that purpose. I will only call attention to her movements before leaving for America. She has been made most comfortable by Mr. Leary, at the Blythswood Hotel, 248, Argyle Street. After to-morrow, Tuesday, Oct. 10th, she will be found at Middleton's Temperance Hotel, Cockburn Street, Edinburgh, for a few days, and from thence to Liverpool. Those who have had the pleasure of sitting with her express the highest satisfaction, myself among the rest.—Very truly yours, JAMES BOWMAN, Oct. 9.

MISS LONGBOTTOM AT CHESTER-LE-STREET.

Miss H. Longbottom, of Halifax, will deliver trance orations in this district: two at the Co-operative Hall, Chester-le-Street, on Sunday, October 15th, at 2 and 6.30 p.m.; subjects—afternoon, "Who shall roll us away the Stone?" evening, "Man a little lower than the Angels." Mr. James Wilson in the chair. A tea will be provided for the accommodation of visitors. An oration will be delivered at the Freemason's Old Hall, Weir's Court, Newgate Street, Newcastle-on-Tyne, on Wednesday, October 18th, at 7.30 p.m.; subject—"Who does it all, and how is it done?" On Sunday, October 22nd, at 3 and 7 p.m.; subjects—afternoon, "Salvation according to Spiritualism;" evening, "God the same yesterday, to-day, and for ever." On Sunday, 22nd, a tea will be provided as a welcome to Miss Longbottom, and also to celebrate the opening of the hall after being re-decorated. Admission to all the above services is free. A collection will be taken to defray expenses. Tea, one shilling each. A cordial invitation to everyone. All Spiritualists are requested to unite in giving this gifted medium a hearty welcome to the district.

NEWCASTLE-ON-TYNE.—The annual meeting of this society will be held in their hall on Monday, Oct. 16th, at 7 p.m., when the secretary's and treasurer's reports for the past year will be presented, and officers elected for ensuing year. The retiring officers will provide a tea, gratis, to the members who have paid up their subscriptions for the past year. Visitors are welcome, tea 1s. each.

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.

	per annum	£ s. d.
One copy, post free, weekly, 1½d. ...	0 6 7	
Two copies " " 3d. ...	0 13 2	
Three " " 4d. ...	0 17 7	
Four " " 5½d. ...	1 4 2	
Five " " 6½d. ...	1 8 7	
Six " " 8d. ...	1 15 2	
Seven " " 9d. ...	1 19 7	
Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 6d. each per year.		

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 13, 1876.

THE SPIRITUAL SYSTEM v. THE CONVENTIONAL SYSTEM.

We have just passed through the most unproductive quarter of the year, as far as the results of public work on behalf of Spiritualism are concerned. The various committees have been almost idle. Holiday time should have its gifts for all, executives and honorary secretaries included. At the same time, we must remark that this rule also has its exceptions. We have been enabled to do more for Spiritualism in our peculiar sphere these three months just ended than we effected during the previous part of the year. The phenomena of Spiritualism have also been on the increase in power and quantity, and thus, while the general army has been resting, the spirits and their immediate servants have been more than usually busy. The moral is, that we must not depend too much on committees, organisations, and human schemes, but keep our ear open to the ripples from the spirit-shore, and when favouring breezes blow, allow our bark to be wafted triumphantly into the port of success.

The progress of Spiritualism does not depend on the caprices of mankind, their funds, their arrangements, or abilities. It finds its instruments and it uses them. It has methods of its own, and these always succeed. Not one of them is regarded by the mundane mind as favourable till experience has shown that it leads to victory. The lesson is accepted slowly. The most practical demonstration does not suffice, but again and again spiritual methods are abandoned for fossilised schemes that belong to an altogether different order of things. All this is of use. It exhibits the futility of man-made projects, and the superlative wisdom of the spirit-world in working this movement.

All the complex methods of promoting the Cause which have been tried in this country or elsewhere are illustrations of these statements. Our national associations and speculations in organisation have burst like the most airy bubbles. Their motive is Empire—to rule; the genius of this world. Idleness and tyranny are their aims; not to suffer, that the needful may be ministered to. The true spiritual worker is the servant of all and the master of none.

Without any organised effort other than every man did the work with which he was inspired, Spiritualism has come to its present pitch. Not satisfied with that, new plans are adopted, and they fail. We have to thank the "Conference Committee" at Newcastle for the latest illustration. The many columns of space that we have devoted to its "operations" of empty talk would be worse than wasted did not the history of the affair set forth its futility, and warn all friends of the Cause to avoid a similar course. The conferences—the bringing together of local workers—was good as long as it was not used as a lever to aid imperial centralisation; but it has cost much in individual expenses, loss of time, and the prodigal encroachment on our too limited and precious space. If all Spiritualists would commence to form Conference Committees, and report them in the papers, the Movement as a spiritual work would be extinct in another six months. It would be "all cry and no wool." The best men would be absorbed in fruitless details, attention would be distracted, and the even tenour of individual action interfered with.

Let us look at it. So many towns are said to be "represented." We say that not one town has been represented. In most instances

the names have been put down in the absence of the persons to whom they belong; it is a list on paper, as dead as the Athanasian Creed. These names do not "represent" the towns, but the clique who nominated them. We protest against this supposed representative system, even in the form of a sham, which is its safest condition of development. In Spiritualism every man must "represent" himself, and pause ere he essays to represent anyone else. A few representative people think and act for society in other matters, but it is a new feature in Spiritualism.

The "shop" system involved does not depend on the fact that a paid lecturer is its officer, but because a third party, a middle-man, comes between the producer and his customer. If the Choppington folk require Mr. Brown, they know where to find him, and the interested parties can suit their mutual convenience without an official coming in, reducing the sacred office of the apostle to a marketable article by asking him, What is your price? when can I have you? Mr. Lambelle can also find his way to Darlington without the interference of a wearisome course of correspondence, which at last ends in abortion.

As to the loss of sale of the MEDIUM caused by our former remarks we say plainly that our sale at once fell off one dozen copies or 10 per cent., and that we had letters of warning from those who best knew what was passing in the minds of certain individuals. It was never stated by us that the Conference Committee had acted thus, but there is no mistaking the fact that we were persecuted for doing our duty in speaking what we believed to be true. Even the report which we publish to-day scarcely succeeds in understanding us, or in appreciating our services in this matter. We have never said a word in disparagement of any member of this Committee; we know them to be earnest men who believe that they are doing their duty. As we, from our position, are forced to be the principle participants in their schemes, we take our right of free speech, and have, in conclusion, to remark that the facts of their career sustain us entirely in the views we have advanced.

On the other side of the picture, look at the success which has attended the operations of the Newcastle Society; by attending to the legitimate interests of its own work it has succeeded admirably. Then further south we have the Team Valley friends, who have effected very much more than the big Conference Committee. Yet a more favourable illustration we have at Shildon. The friends there have scarcely been visited by a stranger. They have developed their own mediums, have native trance-speakers who have faced the crowds in the open air, and without any of the red-tape of officialism to guide them in their course, they have done a work second to none in Britain.

SLADE NUMBER NEWSPAPER FUND.

The "Slade Number" of the MEDIUM has been sent to 1,700 editors. The following sums have been received towards paying the cost:—

	£ s. d.		£ s. d.
Mr. J. Rutherford ...	1 1 0	Mrs. Waterhouse...	0 5 0
Mr. T. Grant ...	1 0 0	F. Tennyson, Esq. ...	0 5 0
M. J. Wason... ..	1 0 0	Mrs. Stone ...	0 3 0
Mr. Charles Blackburn	1 0 0	Mr. Wootton ...	0 2 6
C. P.	1 0 0	Rev. W. A. A. ...	0 2 6
Alaistar	0 10 0	Dr. A. Johnston ...	0 2 6
Ballytheliath ...	0 10 0	T. P. Smythe, Esq. ...	0 2 6
Mr. W. P. Adshad ...	0 10 0	N.	0 2 6
Mr. C. J. Hook ...	0 5 0	Mrs. Friehold ...	0 2 0
A. F.	0 5 0	Mr. Thomas Jones ...	0 1 0
Mrs. Campbell ...	0 5 0		

MISS CHANDOS LEIGH HUNT'S LECTURE.

Miss Leigh Hunt gave a lecture on Healing Magnetism at the Spiritual Institution on Friday evening last, for the benefit of the Bulgarians. The attendance was much better than could have been expected, considering so little notice had been given to the public, and this fact shows the growing desire for a knowledge of this science, which is spreading everywhere. The lecture was, as is usual with all Miss Leigh Hunt does, clear, instructive, and practical. There can be no mistaking what she means, and that she knows what she is talking about,—so unlike the specious probability-mongers of pretended healers yelet medical men—no two of whom can ever agree about any mode of healing. According to the Science adopted by Miss Leigh Hunt, it would appear that no two men will be able to disagree when once this system becomes universal, as she pointed out in the first part of her lecture. From the manner in which Miss Leigh Hunt grapples with Magnetism in all its phases, it is clear that she has allowed nothing that has been known and published by others to escape her, and every branch of it she has reduced under definite and fixed laws; in fact she alone has made it a science, and the clean method she has of illustrating the laws of healing passes must have so struck and impressed everyone present who listened to her and observed the practical illustrations given, that it was impossible not to feel that they received an amount of novel and true knowledge that could not be got elsewhere, as her close application and extended experience, combined with a ready and natural adaptability at grasping and systematising difficult problems on psychology, gives her a vast advantage over all others in the same track of practical science.—Communicated.

We regret to learn that Mr. T. P. Fawcett cannot accept any engagements at present on account of the state of his health. Those friends desiring his services as a medium will please receive this announcement as answer to their applications.

MISS CHANDOS LEIGH HUNT'S Lecture on Vaccination will be ready about the end of next week. It is having important additions made to it as it passes through the press. The subscribers—and they are numerous—will have to exercise patience for a few days longer.

MR. MORSE AT DOUGHTY HALL.

On Sunday evening Doughty Hall was crowded to the doors, many having to stand all the time. Mr. Burns conducted the service, and briefly introduced Mr. Morse, who delivered an address upwards of one hour in duration. It was listened to with deep interest. The whole was reported verbatim, and it will appear in the next issue of the MEDIUM. Those who require an extra quantity should give their orders early in the week.

TRANCE DISCOURSES AT DOUGHTY HALL.

On Sunday week Mr. W. Wallace gave a very interesting address in the trance, which has been highly spoken of by those who heard it.

On Sunday next Mr. E. W. Wallis, trance-medium, will speak under spirit-influence. Mr. Wallis is a young man of great promise, and no doubt those who attend will have no cause to regret it.

Mr. Robson, who has now returned from Wales, will speak in the trance on the Sunday following. His former appearance gave great satisfaction.

Mr. Morse will be in London again during December, and will be heard at Doughty Hall.

Doughty Hall, 14, Bedford Row, Holborn. Service commences at 7 o'clock.

DR. MACK AND MR. BURNS AT PLYMOUTH.

On Sunday, Oct. 15, at 3 o'clock, Dr. Mack will heal publicly at St. James's Hall, Plymouth. Mr. Burns will address the meeting. In the evening at 6.30, Mr. Burns will deliver a discourse on "Spiritualism as an aid to Religion." A collection at the close of each service, to defray expenses.

On Monday, Oct. 16, Mr. Burns will review and lecture on certain letters that have recently appeared in the local papers on Spiritualism.

On Tuesday, Oct. 17, Mr. Burns will exhibit, by means of the lime-light, and describe, a variety of spiritual phenomena, including spirit-photographs, writings, direct drawings, materialised forms, also the portraits of prominent mediums and Spiritualists.

Doors open on Monday and Tuesday evenings at 7.30, to commence at 8 o'clock. Admission, 3d., 6d., and 1s.

Dr. Mack will heal in private during his stay in Plymouth.

THE SLADE PROSECUTION.

(To the Editor of the *Daily News*.)

Sir,—I regret that the manner in which my name was brought forward in the cross-examination of Professor Ray Lankester at Bow Street yesterday renders it necessary for me to trouble you with a few words of personal explanation. As Professor Ray Lankester admitted, he inserted my name in the summonses which he took out against Dr. Slade without any authority from me; and since he left me in entire ignorance of his having done so, my first knowledge that I had been made a party to the proceeding was derived from the police report of October 2. Some days previously, however, in reply to a request made by Professor Ray Lankester that I would appear at Bow Street in support of his summons, I not only declined to do so (on the ground of other engagements), but expressed my disapproval of the whole proceeding, as almost certain to do more harm than good. As Dr. Slade had not only not received money from me (as he was charged with having done), but had accepted my challenge to a trial of his powers at my own house, and with my own table, chairs, and slates, I considered it due to him as well as to myself, that I should let him know that the use made of my name in the Bow Street proceeding was not only unauthorised by me, but was contrary to my expressed wish. I regret that Professor Ray Lankester, having placed my name on the charge-sheet without any authority from me, should not have caused its removal as soon as he learned my disapproval of the proceeding; and that when my letter to Dr. Slade was shown to him in court, he did not explain that this referred to a letter he had received from me after he had taken out the summonses, but before the case came on.—I remain, Sir, your obedient servant,

WILLIAM B. CARPENTER.

56, Regent's Park Road, October 11.

Mr. Munton writes to us:—"The conversation as to depositing the defendant's table with the court officials has been variously reported, owing to the noise and confusion making it difficult at the moment for anybody to hear. It was the complainant's solicitor who first offered to defray the cost of a substituted table, and I at once acceded; but when I remarked that it would probably do equally well if I undertook to produce the table when wanted (stating that as it was known that a table was invariably used on the occasion of the manifestations under discussion, it practically involved a suspension of sittings till another one was procured), somebody called out that it was a trick table, and I instantly answered that it was a mere question of value. I most assuredly named no price—indeed I had no personal knowledge whatever of the value—but I believe some bystander did. It is perhaps obvious that no lawyer would voluntarily produce a table, and object to its examination; but this is the complexion accidental circumstances have erroneously given to the controversy."—*Daily News*, Oct. 12.

Mr. BULLOCK has been carried two miles by spirit-power under test-conditions. We will give full particulars next week.

Mr. BROWN is at Selby, care of Mr. Clarkson, Thorp Road. He goes on to Darlington soon. Address care of Mrs. W. Dixon, Victoria Place, Eastbourne.

We have had glowing accounts of Dr. Monck's work at Keighley. A report appears in another column. We will give further particulars next week. Dr. Monck is somewhat exhausted, and may give himself a few days' rest.

Contents of the "Medium" for this week.

	Page		Page
Spiritual Phenomena Explained by the Known Laws of Nature	641	Dr. Slade's Mediumship	649
The Holmes's in Philadelphia	642	Wonderful Phenomena through Dr. Monck	650
A Cave of Mystery at Merthyr	643	The Slade Prosecution	650
Phenomena in the Light	643	Seances at Limehouse	651
North of England Conference Committee	644	Remarkable Test-Mediumship	652
The Bolton Spiritualist Association	645	Farewell at Sowerby Bridge	652
Help to Mr. Wood	646	Spiritualism in Cardiff	652
Prof. Newman on Vaccination	646	Lancashire District Spiritualists' Committee	653
The Spiritual System v. the Conventional System	648	Mr. Morse's Appointments	653
Slade Number Newspaper Fund	648	Hull Spiritual Institution	653
Miss Chandos Leigh Hunt's Lecture	648	Seances and Meetings during the Week	653
Mr. Morse at Doughty Hall	649	Advertisements	654-656

MR. HENRY SIDGWICK wishes us to state that the use of his name by Professor Lankester, in the legal proceedings against Dr. Slade, was entirely unauthorised. He has no connection with those proceedings.

DR. SLADE'S MEDIUMSHIP.

Sitters who have witnessed phenomena in Dr. Slade's presence within these two weeks speak highly of the manifestations they have observed to take place. All testimony is to the effect that he is in excellent power.

We give an abridged report of the proceedings at Bow Street on Tuesday. The daily papers have occupied much space with full details, but we extract the essence. It is rather amusing reading, and shows how much work the spiritual scientist has yet before him. The only way to make progress in this valley of ignorance is to exhibit in full light the facts of mediumship, which are at present utterly unknown to a large proportion of the community.

THE effects of Dr. Slade's prosecution have been most marked on the progress of Spiritualism. We receive showers of letters asking for information on the subject. The publicity which the case has afforded the Cause, and the peculiar character of the accusations advanced, have done much to convince thinking men that there is something in it after all. Were it not for Dr. Slade's feelings, we would desire the discussion to be kept up as long as possible.

It is not fair that Dr. Slade and Mr. Simmons should have to stand the expenses of the present prosecution. The Cause is reaping the benefit, and its friends should pay the costs. The loss of time and annoyance is ample burden to fall on the shoulders of our visitors. A Defence Fund has been formed: it is hoped that it will be well supported, and that the committee will promptly reimburse the defendants in any expenses they may have incurred. The money could not be better spent in any other manner for the promotion of the Cause.

NUMEROUS correspondents ask for our opinion on the Slade prosecution. This we are not at liberty to give, nor would it be of any value. To take an unfavourable view of the case would be to decide against Dr. Slade—a conclusion at present unwarrantable. Nothing has yet been said on behalf of the accused. We see no reason why we should alter the firm and confident attitude which we have maintained since Dr. Slade came amongst us. To try a case per newspaper is illegal, hence we do not utter a word of that kind. Our advice to all is: follow our example, deluge the anxious public mind with the facts of mediumship, by putting into everybody's hand the Slade Number of the MEDIUM.

PHOTOGRAPHS OF DR. SLADE AND MR. SIMMONS.

There has been published a series of new copyright photographs of Dr. Slade and Mr. Simmons in the first style of the art by Mr. A. L. Henderson, King William Street, Photographer to the Queen. Dr. Slade appears in five positions, and Mr. Simmons in two, all of them fine and truthful portraits. The profits go to the "Defence Fund," which has been instituted to afford legal aid to persecuted mediums. The photographs are sold by J. Burns. Price, 1s. each.

MARYLEBONE ASSOCIATION OF INQUIRERS.

QUEBEC HALL, 20, GREAT QUEBEC STREET, MARYLEBONE ROAD.

At the committee meeting of the above Association, held in their hall on Thursday, the 5th inst., it was proposed, "That at the next quarterly meeting of the Association, to be held on Sunday, November 26th, a Conference of Metropolitan Societies be convened, for the purpose of co-operation and expressing fraternal greetings." In order that the proceedings may be conducted in a systematic manner, a meeting will be held on Thursday, the 19th inst., at the above hall, at 7 p.m., for 8. All Spiritualists interested are cordially invited to be present; those unable to do so, by kindly communicating with the secretaries, their opinions will be put before the meeting.

October 5.

W. O. DRAKE, } Hon. Secs.
G. F. TILBY, }

DR. MACK will leave London on Saturday, and return not sooner than Wednesday of next week. During the time of his absence he will heal in public and private at Plymouth.

ROCHDALE.—On Sunday, Oct. 8th, we had two good meetings; medium, Mr. John Blackburn, of Halifax. On Sunday, Oct. 22nd, we shall have two meetings; medium, Mrs. Butterfield, of Blackpool, at 2.30 and 6.30.—Dyson Elliott, Trafalgar House, Tweedale St., Rochdale.

WONDERFUL PHENOMENA THROUGH DR. MONCK.

To the Editor.—Dear Sir,—Dr. Monck has paid us his long-promised visit, and we have had a number of light seances with him of such an extraordinary character that none of the adjectives with which I am acquainted will enable me to adequately express our admiration of his remarkable gifts. I have seen most of the best phenomena known to Spiritualists generally, but put them all together and I can honestly say that one sitting with Dr. Monck excels them all, not only as to the originality, distinctness, and rapidity of the phenomena, but also as regards the strict tests employed, and the utter powerlessness of the most hostile scepticism to explain them away. It appears to me that the Doctor's matured and many-sided mediumship is just what is wanted in many places where, as at Keighley, unbelievers are either investigators with sparse means of arriving at the truth, or else are non-investigators bitterly hostile to the whole thing. To the former, Dr. Monck's mediumship is like the key to a puzzling enigma, instantly making all plain and easy; while to the latter it is a complete "extinguisher," from which there is no escape. His seances have produced a sudden sensation in Keighley, and the fame of them has attracted investigators from several towns around. Frequently we find actual facts are over-coloured in reports of them, and I confess that the astonishing reports of the Doctor's seances given by the Messrs. Adshad and others struck me as possibly being of this sort, but now that I have seen them for myself, I not only endorse every statement in those reports, but venture to say that they do not equal our own astounding experiences with the Doctor.

Not to be tediously prolix, I will briefly mention some few of the more prominent phenomena. A heavy table, which none of us could lift, was repeatedly raised in the air while Dr. Monck's hands rested on it. The Doctor sat with two others (who held his hands) on a large, heavy sofa, and the whole rose from the floor.

Direct-writing has been quite common. I would call especial attention to the fact that the Doctor does not so much as touch either the slate or pencil, and sits with both his hands on the middle of the table. Generally a person known to all the sitters as a sceptic, but a stranger to the Doctor, is selected by the latter to pick up a slate, wet, rub, and thoroughly clean it, and when it is dry, hold it, with a piece of pencil, under the table. The moment this is done, the sceptic distinctly feels a fleshy hand touch his fingers and grasp the slate, and all hear the sound of rapid writing. As soon as this sound ceases, the slate is brought up to the light, and found to contain a long communication from "Samuel" in a handwriting totally unlike the Doctor's.

There is absolutely no room for deception, because—

1. A stranger to the Doctor who is a well-known sceptic, thoroughly cleans the slate.
2. While this person holds it, all in the circle inspect it, and pronounce it to be free from writing.
3. The sceptic holds it under the table at least four feet from the medium.
4. Instantly he feels, as well as hears, the pencil writing on the slate.
5. All the sitters hear the same sound.
6. No person in the flesh, except the before-mentioned "sceptic," touches the slate from the moment the latter cleans it till he holds it up to the light that all may see it is full of writing.
7. Dr. Monck's hands are on the table in full view and perfectly still the whole time.
8. The whole of the sitting is in a good clear light.
9. We sit in a room belonging to one of us, which we enter and search some time before the Doctor arrives.
10. I must not omit to add that the Doctor has permitted me to thoroughly search his clothes, both immediately before and after the sitting.
11. And, finally, the communication on the slate has sometimes been a direct reference to what we had just been singing, or a test-communication from a deceased relative of some person at the seance.

I wonder if this would satisfy the captious "scientists"? I think not, for *à-la-Lanckester* they seem to have made a covenant with their eyes that they will not see a spiritual truth, and with their tongues not to admit it.

The piano in my parlour has frequently played without contact, when the Doctor has been holding a seance. He closes the lid, sits on a chair in front of it, with every part of his body in full view. He then holds his hands over his head, and the piano notes are loudly and rapidly sounded. We ask questions, and are answered by a note sounding once or thrice, for "no" and "yes." The gas burns clearly, and the Doctor opens the piano lid, thus exposing the keys to view. Several of us are allowed to place our hands on the keys, and we feel them rise and fall as they move, and are sounded by the invisible operator. On removing our hands, we see the keys fall and rise. While the medium's hands were held above his head, three luminous spirit-hands were seen to touch the key-board and produce the musical sounds. At one light seance, the Doctor sat with his back to the piano, and at some distance from it, and we had results similar to the above. The moment the sounds ceased, I was allowed to carefully examine the piano in full light. Bells have risen from the table and rang, a musical box has played and stopped and conversed with us by means of the usual signals. Fairies have had the wires repeatedly pulled and loudly sounded, and a multitude of phenomena without contact have been witnessed at these seances. The materialised hands were truly wonderful; they rose up in full view, grasped our garments, and sometimes clasped the hands of some of us held above the top of the table. They have taken bells from the table and rang them before our eyes. We have seen the fingers of these hands close and open, and the very nails have been distinctly visible. All the time, remember, the medium's hands were in full view. A sceptic suggested that he might have mechanical or other appliances hidden about his legs. The Doctor one night set this feeble doubt at rest by insisting on my searching him. I did so thoroughly, and am satisfied that even a pin could not have escaped me. After this we had materialised hands and arms rising and carrying away the bells, one of which weighs over four pounds, and is nearly a foot high. A multiplicity of phenomena rapidly ensued, and the seance was the best we had with the Doctor. A lovely human form rose above the edge of the table, and all saw its beautifully-regular features and blue eyes as it bowed to us. It was dressed in a robe of glittering whiteness, un-

usually beautiful. The whole gradually dissolved before our eyes. The Doctor now sat sideways, put one leg on a chair where all could see it, and made one of us tread heavily on his other foot. A chair which stood over eight feet from him (fully out of the reach of his feet, even had they been free) now rose, and came on to the table and off again several times. It was done with wonderful ease. The chair then quietly turned over and stood with its four legs uppermost. It floated on to the table and off once more. Bells and a musical box were placed in a strong deal box, the lid was closed, and while Dr. Monck sat away, so as to prevent contact, the bells rose and rang inside the box, and the musical box played, stopped, and answered questions. The fairy-bells meanwhile frequently sounded an accompaniment, which was weirdly beautiful.

I have not told you one quarter of the wonders we saw. New phenomena were produced at every sitting, and no two seances were alike. There was a remarkable freshness about each. The Doctor's visit will long be remembered. It has accomplished an important work for the local interests of the Cause, and if his numerous prior engagements did not compel him to leave us, he might remain here busily employed for some time. We hope he may be able to repeat his visit before long.

Yours faithfully,

JOSEPH CLAPHAM.

THE PROSECUTION OF DR. SLADE.

The inquiry was resumed at Bow Street on Tuesday before Mr. Flowers. The court was again excessively crowded, and many were disappointed in not gaining admittance. The cross-examination of Mr. Lanckester by Mr. Munton was proceeded with. In reply to questions, the witness stated his "belief" as to how the writing was done, but on which side of the slate while in position he could not say. He thought the writing might be done on the top surface of the slate when held close to the table by having a piece of slate-pencil inserted in the under surface of the table, against which the slate could be moved, or the writing could be done by a long holder inserted above the slate. Acts performed by sleight of hand could not be seen, yet he saw the tendons of Dr. Slade's wrist, while the thumb was grasping the top of the table, move, which Mr. Munton pointed out could not be sleight of hand; but he also thought that Dr. Slade might write on the slate while he was balancing it on his knee before putting it in position close to the table-top. He did not see Dr. Slade writing, but he "saw the doing of it," and heard scratching. "I conjectured that he was writing from what I heard and saw." The longest message took three or four seconds to write. Mr. Lanckester was touched on his right leg when he sat on Dr. Slade's right, with the corner of the table between them, so that the left knee of Mr. Lanckester and the right knee of Dr. Slade met at right angles. (See diagram in Dr. Slade Number.) The table was without a frame, Mr. Lanckester continued, made expressly for Slade. He would be surprised to hear that it had a very deep frame. He attached moment to the fact, for it allowed greater freedom to hands and legs under the table. The table was then brought into court amid much amusement, and placed on the bench. It seemed an ordinary oak "Pembroke" table, with "flaps," which, when extended, made it about 4 ft. square. The frame seemed to be of the usual kind, covering the legs to the depth of about 4 in. A foot-rule was produced by Mr. Bohn, the publisher, one of the bondsmen. Mr. Lanckester examined the table closely, and could not swear it was not the table he saw at Dr. Slade's. The flap gave him the impression that there was no frame to it. [For description of table see MEDIUM, No. 330, p. 473.] The table was examined, and the flap was seen to be supported by a wooden bar moving on a pivot from the frame, instead of the ordinary triangle or bracket. Mr. Lanckester thought this arrangement would facilitate the movement of Dr. Slade's legs to touch him.

Mr. Maskelyne said the table was an uncommon one, and had been made expressly on purpose. Mr. Lanckester wrote on a slate so that Dr. Slade could not see it, handed it to him writing downwards. Did not see Dr. Slade move his arm, as if turning the slate to read the writing, but he believed he did so, and wrote the reply. Mr. Munton thought he was not called upon to show that the writing was done by supernatural agency. Mr. Flowers thought he was.

Mr. Munton: If the defendant saw the writing of the deceased Mrs. Slade, I don't know that I am bound to show that it was her writing. The defendant believed it and that is enough for me.

Mr. Flowers: The question is simply, did the defendant fraudulently induce people to come by pretending to do a thing which he did not. I do not wish to say too much on the matter, for this matter may be called almost a new religion, and I do not want to hurt the feelings of anyone who believes in it.

Respecting the occasion on which Mr. Lanckester snatched away the slate from under the table, and out of which circumstance this case arose, the following questions were put and answered:—

Mr. Munton: Did you hold the slate?—I met it as he placed it in position at the corner of the table, and snatched it away.

Was that not, according to your evidence, after it had been there the fraction of a second?—As it came to the corner of the table I met it and snatched it away.

That was not after it was assumed that writing had commenced?—No. I mean it was in the position where he ordinarily places it, and that it had not been there the fraction of a second.

I ask you whether the slate was not in position for some space of time before you thrust out your hand and seized it?—It depends on the construction of the words "in position." He merely put the slate in position, and I put out my hand and withdrew it.

When you said the slate was in position a fraction of a second, did you mean to say that it was in position at all?—I meant to say that it was in the position at which he ordinarily placed the slate.

It had not been brought up to the table?—He had not squeezed it against the table.

Will you pledge yourself that the slate was not absolutely in contact with the wood of the table, though not squeezed against it?—Assuredly the slate was not, though part of the frame of the slate might have touched the table.

Well now, if you are to distinguish between the frame and the slate—will you pledge yourself that the slate was not against the table before

you seized it?—I say the frame of the slate did touch it, in all probability.

Do you know, or have you heard, that inquirers into this subject of slate-writing have publicly and privately certified that long messages occur in a very short space of time?—I have heard so. I also know it is commonly asserted by persons who have inquired into this subject that Dr. Slade changes the slate, and thus produces long messages.

Mr. Flowers: Do you admit, Mr. Munton, that there was no writing or message on the slate before it touched the table?

Mr. Munton: No I do not admit that. (Laughter.) It may be that writing was produced.

Mr. Flowers: The course of your cross-examination would seem to indicate that the slate was perfectly clean when it went under the table, but that in the short time which elapsed before it was seized a message was produced by the spirits, who, of course, can do a great deal when they do come. (Laughter.) I should like to know whether this is the case for the defendant. I should like to know whether I am going to try that issue. (Laughter.)

Mr. Munton: I understand the contention to be that the writing occurred on this occasion between the time when Dr. Slade commenced to move the slate towards the table and the time when it was snatched away from him by Dr. Lankester. The question which the Court has really to decide is whether this is an imposture or not.

Mr. Flowers: That is the point; that is the proper way to put it.

Mr. Lankester said he could swear that he did not use the name of any person mentioned in the summons without his express consent.

Mr. Massey then cross-examined Mr. Lankester, who said there was nothing in the letter of Simmons beyond making the appointment to see Slade. Simmons made no attempt, during conversation, to extract information from him. He made no attempt to get round him. Simmons said Lankester would in six months time regret writing to the papers on the matter, which the latter interpreted to mean that it might lead to trouble, and that Slade might continue to defraud the public. It was represented to witness that the performance was due to spiritual agency. This representation was not made to him by Slade or Simmons. Putting aside the hypothesis of trickery, he did not consider the subject of these phenomena worthy of investigation.

Mr. Munton: You say you were not at all prejudiced?—Prejudiced is an uncertain word. I formed the hypothesis that spirit-rapping was done by conjuring, and I went to test it. I cannot say that I was prejudiced. I have arrived at no conclusion, having had no opportunity of testing the matter.

Then you rather went to detect what you considered to be a conjurer's trick than to investigate what might possibly be the result of an unknown force?—You may take it in that way.

Throughout that seance you were on a sharp look out for any indication?—Yes.

As regards one of the messages, you said that Mr. Slade slowly and deliberately placed the slate on the table?—Yes.

It was not on the first message?—No.

Did you observe the way in which Mr. Slade placed the slate on the table after the first message?—I could not say what he did with the slate. It was on the table, and brought to my view, but I do not know whether he turned it or not.

Would you say there was no sleight of hand in placing the slate upon the table?—I would not say that, because it would be a dangerous thing to say that a conjurer was not using sleight of hand at any particular time. You can only state your impression. Of course you may sometimes detect him; but when he is successful you cannot expect to know anything about it.

I would ask you if you are aware that invitations had been extensively addressed to scientific men to investigate these phenomena?—I have not; but I have heard since that a large sum of money has been given by a gentleman of Manchester to Mr. Slade for the purpose of giving seances to journalists, with the object of puffing the performance.

You don't suggest that the gentleman who did that was not a sincere believer?—No.

Then do you think puffing is a right expression to use towards people who are sincere?—No, I don't think it involves that.

Are you aware that the invitation has been extensively acted upon?—I have heard that some accepted it, and some did not.

Do you think that invitation is the conduct of a stupid conjurer, to invite men the best able to detect him?

Mr. G. Lewis: That is a question of argument, it is obvious.

Professor Lankester: I think it is the conduct of an impostor to invite people least able to detect him.

Mr. Massey: You don't suggest that Dr. Slade and Simmons were in the habit of inviting anybody?—Indeed!

You don't suggest they invited you?—No.

Then I don't think I can make any more of you.

Re-examined by Mr. Lewis: I paid my money in consequence of the statement that the phenomena were produced by spiritual agency. I should not have paid my sovereign if Slade had previously informed me that it was produced by conjuring. I used the names of no one in the summons as prosecutors, though I mentioned as being amongst the defrauded the names of some of those who I knew had visited Slade.

Mr. Lewis examined Mr. Maskelyne, who said he was not born a conjurer; he did not inherit it. He had not been at a seance at defendant's. He had glanced at the table, and thought it a very convenient table for the business. Thought the table had been altered since it was last used. It required something more than the leaf of the table to support the slate; that something had undergone modifications. Thought the bar which supported the flap seemed to have been recently altered. It enabled the slate to be supported. Slates were very useful to conjurers. Ten or twelve years ago he had done a little slate-writing. Witness wrote on the slate with a bit of pencil attached to a kind of thimble on his finger, and which he said could be pulled up the arm by elastic.

Mr. Munton did not think the evidence worth cross-examination. Mr. Massey asked: Suppose I brought you a slate from a shop, and never let it go out of my sight, and that you put your hands upon it and I mine upon it, and that you found it covered with writing, what would you say to that?—It is very well to be told a thing of that kind, but I should say a medium would not do that.

If I sat with you or Dr. Slade and the slate became covered with

writing—a slate just brought from any shop, what would you say?—That it is a great pity that Mr. Slade does not always do that. (Laughter.)

Would you say that such a thing would be impossible to be produced by your art?—I say I could not do it as you describe it without any physical interference.

Do you believe any mortal man could do it?—I believe that a man who believed that he saw a thing would be labouring under a deception.

Dr. Donkin's examination was commenced, when the hearing was adjourned till this day week at 11 o'clock. The table was retained in court as part evidence.

SEANCES AT LIMEHOUSE.

Dear Mr. Burns.—On Sunday evening, October 1st, we the undersigned, with upwards of twenty others, formed the circle at 4A, Northey Street, Limehouse, Messrs. Lawrence and Chandler, mediums; and as we saw no account of it in the last issue of the *MEDIUM* we think you ought at least to know of it. Mr. Lawrence was first controlled, through whom, "Paul of Tarsus" gave us an interesting account of his youth, his education, his persecution of the followers of Jesus, and afterwards of his conversion by spirit-power and subsequent preaching the very truths he had once so blindly tried to stifle. Mr. Chandler next gave an excellent and encouraging address, but the name of the control we did not learn. The next part of the seance was conducted in darkness, during which we were favoured with touches and caresses from spirit-hands. Musical instruments, bell, tambourine, &c., floated and played to our singing, and in which we were occasionally assisted by direct spirit-voices; we sat conditionally with all hands joined. As the singing was changed from one kind of time to another, so different groups of spirits were seen, clairvoyantly, to come and enjoy it with us; reminding us of how we are ever attended by the spirit-world in all our doings, and how we can cultivate aspirationally the assistance and sympathy of those of the different spheres, the possibility of our works will attract. Beautiful displays of spirit-lights continually attended us also. We next sat for materialisation; the sitters were placed by the presiding spirit "Tonto," in the shape of a horse-shoe open towards the cabinet, which was simply the recess of the bay window with a curtain across the front, and the table in our centre. Mr. Lawrence entered the cabinet under control, and after singing part of a hymn, all hands joined, a form pushed aside the curtain, and after doing so three times and again withdrawing to gain power, advanced boldly out to the table with a firm step and manly deportment. It was an Arab in Arabian costume, and fully five inches taller than the medium. At first we could scarcely keep ourselves passive, and we noticed the effect it had on our Arabian visitor, for, while "Tonto" was advising us from inside the cabinet to keep harmonious, and we were rather agitated, the form shrank and dwindled down to not more than three feet in height, and the hands that at first were palpable as any of the sitters, became quite transparent, and as we regained composure so the spirit-form grew up to his full stature and solidity. He then took a seat with us at the table, and with a pencil borrowed from a sitter, on a sheet of paper previously initialed, drew the portrait of a spirit that was seen clairvoyantly in the room, wrote messages for several sitters, allowed an inspection of his robes, shook hands with several, and retired. Our pen cannot sufficiently express the admirable conduct of the mediums, for they invited every scrutiny and caution. Hoping this unworthy scribble will not trouble your already belaboured patience too much, and wishing you God-speed in our glorious Cause.—We remain fraternally yours,

D. J. JORDAN,

Claremont Cottages, Loddiges Road, Hackney,

FREDERICK COWAN,

4, Locton Street, Old Ford, Bow.

October 10th,

Mrs. FARROW, Pudsey Low Town, near Bradford, is described to us as a remarkable medium. It is said she has the power to release earth-bound spirits such as haunt houses.

Mrs. PETTY has informed us that there is a charge from New Delaval to the effect that a set of whiskers was found on her son when he gave a seance there recently. The Pettys deny having any knowledge of the affair.

H. NEWBURY.—Miss Leigh Hunt's Lecture on Vaccination is not ready yet. Great care has been bestowed on it, so that its publication has been somewhat delayed. You may have the back numbers of *Human Nature* for this year for 6d. each, post free.

Mr. C. ILLINGWORTH, Bingley, says he walks to Keighley every Sunday for the *MEDIUM*, but he stops to hear the spirits speak through the local mediums, which affords him both pleasure and instruction. We would be glad if our constant reader would get a newsgent in Bingley, to show a contents bill of the *MEDIUM* weekly, and sell the paper.

THERE is some dissatisfaction in South London with a report of one of Mr. Herne's seances by Mr. Clarke, in which the name of Mr. Ramble was used. Of course, we cannot decide who is right in the matter. We think the opposing parties had better follow their own individual experiences, unless they can exercise faith in each other.

ERRATA.—To the Editor.—Dear Sir,—Reverting to my letter which appears in your paper of to-day (Sept. 29), headed "Dr. Slade's Performances," I notice the following typographical errors, and, as they alter the sense of my communication, perhaps you will be good enough to allow the corrections to appear in your next issue:—Para. 2, for "band," read *brand*; for "impostors," read *imposture*. Para. 3.—The word *thus* is omitted between "cannot" and "produce." Para. 10, for "magnetisms," read *imaginings*.—I am, dear Sir, your obedient servant, E. PARKINSON ASHTON, *Hops Villa, Briston Road, S.W.*, Sept. 29.

LECTURES ON MESMERISM.—Last week a series of experimental lectures was given in the People's Hall, Holbeck, Leeds, by Mrs. W. H. Chadwick. Although there is a strong feeling of opposition against the science in this part, the meetings were well attended, and the deepest interest taken by the audiences. The lady commenced a series of lectures at the Temperance Hall, Armley, on Monday, and crowded audiences have been present. She will next visit Guisley, after which she will be for a week at Keighley Temperance Hall. The lady is assisted by her husband, Mr. W. H. Chadwick, brother of Mr. Sheldon Chadwick, the poet.

REMARKABLE TEST MEDIUMSHIP.

Dear Mr. Burns,—Will you kindly permit me, through your valuable paper, to submit a short account of a private seance I had this morning in my own house with the medium Mr. Brown, of Howden-le-Wear, for the edification of Spiritualists generally and investigators in particular?

Mr. Brown's mediumship is of a decidedly peculiar and astounding character, and I sincerely wish, for the benefit of the Cause, to impress upon your readers the high value of his spiritual gifts, as I feel sure, if judiciously applied, they will tend to very important results. They certainly have not as yet (owing, I presume, to the—shall I say want of appreciation, indifference, inconsideration, and brevity?—of previous correspondents) had that prominent position allotted to them which they most assuredly ought to occupy.

I first met with Mr. Brown on his former visit a few weeks ago: once on the occasion of a public address in Regent Hall, and once in a select, promiscuous company at a private seance. He was totally unacquainted with me till the close of my sitting with him this morning—not even knowing my name. The following narrative, therefore, is rendered all the more striking.

Mr. Brown took his seat in an arm-chair, and after a little conversation was soon entranced, while I was playing appropriate music for the occasion on the piano. "Brettimo," his control, graciously bade me good morning with a hearty shake of the hand, and immediately commenced to describe my spirit-relatives and friends with me, giving full descriptions with names—e.g., my uncle John, a grey-haired old man; my brother Levi, who died thirty years ago, at the age of six, before I was born, but had "grown up" now; my sister Eliza, who died a short time ago, and was awaited and welcomed in spirit-life by my brother; my cousin James; my grandfather William, who died at an advanced age; a little girl of tender years; and friends of the names of Matthew Windship and John Osloyr. He then, to my great astonishment, very graphically depicted my present hesitancy and the difficulties besetting my path, and actually described the characteristics of a lady in whom I am deeply interested, who resides in a quiet village, far away from the "iron horse," at a distance of twenty-two miles, giving her full name, and narrating her past and present position. As to my future, my heart glowed with fervent prayer and grateful thanks for the awful privilege of its divine revelation. He informed me that a great change would shortly take place, that I must attain "authority and prominence," and many other things which, for the avoidance of apparent egotism, I must refrain from relating. He then gave me very valuable assistance in two startling discoveries which I purpose disclosing to the world ere long, and explained the plan laid down by my spirit-guides for my future realisation and gratification. Last, but not least, he unravelled the mysteries—in fact, "Brettimo" said I was all mystery; he never had such mysterious problems to solve before—of the will of my deceased uncle afore-mentioned, showing that I had been greatly wronged, but that justice would have its course in the end. "Spirits," he said "never connive at the injustice of a friend." He then gave me much advice in the course I was to pursue for the restitution of the property, actually telling me where the real will was, who had it, in which house, and in what part of the house; where a copy was, and where a counterfeit copy was—being held, he said, by an executor, C—, giving full name, who resides at least a distance of ten miles from here.

As the seance was an hour and a half in duration, it would be impossible for me, in the form of a letter, to give minute particulars, even if of a public character. "Brettimo" expressed himself exceedingly pleased with my surroundings, which added to the success of the sitting, bestowed upon me great attention, patience, and good, general advice, and very kindly and gratuitously promised to come without his medium and assist my guides in the accomplishment of their great work.

As the power was used up, he bade me good-bye with God's blessing, remarking that another hour would not suffice to reveal to me the many things entrusted to him. I must, therefore, endeavour to arrange another interview with Mr. Brown—who, unfortunately, has left for Heckmondwike—at the earliest possible date. As to the past and present, I can verify every statement without exception; but as to the future, I must leave it. Whether it proves correct or not, I will inform you.

I cannot close this epistle without paying a very high compliment to Mr. Brown's honesty, uprightness, and integrity, which are apparent to all who have an ordinary judgment of character and *physique*. He cannot, I am sure, fail to elicit the admiration and sympathy of all who have at heart the grand and holy work of the alleviation of human wickedness, depravity, and suffering from the abyss and darkness of ignorance to the heights and bliss of heaven.—Believe me, Mr. Editor, yours very faithfully,

JOHN WHITELEY.

28, Red Cross Street, Rochdale, Sept. 16th.

P.S.—I shall not fail to remember him and you in a substantial manner when I enter upon my new habitation.

[On account of the peculiar nature of recent events, this letter has not hitherto found a place in our columns.—Ed. M.]

THE FAREWELL AT SOWERBY BRIDGE.

On Saturday evening, the Lyceum, at Sowerby Bridge, was the scene of a most successful tea and *soirée*. The company met to bid farewell and God-speed to Mr. Henry Lord and friends, who are about to proceed to Taranaki, New Zealand. Some of the visitors came a long distance, and, had the weather been fine, many more would have been present. A most bountiful tea was supplied, the provisions having been prepared by the devoted and kind-hearted ladies who take so much interest in the Cause of Spiritualism in the village. The tables were attended by young ladies, members of the Lyceum, and the gentlemen were busy assisting. It was a genial family party at which the good people who acted the part of hosts did all in their power to make their guests at home and do honour to the friends about to leave them. There were several services of tea before all could be accommodated, but the ample platform and other spare places afforded convenience for those who had to wait, and the time was pleasantly utilised by friendly conversation. Tea was over shortly after six o'clock, when Mr. Burns, of London, who visited Yorkshire expressly for the purpose, took the chair

and a monster programme was entered upon which lasted till after ten o'clock.

Between the parts the Chairman called upon Mr. W. Swain to address the meeting. That gentleman, in a felicitous speech, dwelt largely upon the many merits of Mr. Lord, whom they were about to lose, and presented to him the combined well-wishes of all present. Mr. Hedley Garforth, who had years ago co-operated with Mr. Lord in the Cause, spoke in a similar strain. Mr. Lord in return made a heartfelt speech, which was warmly received. This little episode was very pleasant to the meeting, after which the concert went on to the end. Halifax friends rendered efficient assistance; the choir sang a variety of glees, led by Mr. Samuel Hoyle. It was the best entertainment we have yet attended in Yorkshire. We regret that we have not space even to specify the names of those who did such excellent service. The children sang and recited almost faultlessly, and the elder performers exceeded their past efforts.

On Sunday morning the Lyceum met at 10.30. The exercises were the most pleasing we ever participated in; an influence truly heavenly filled the neat little hall. During the morning Mr. Burns gave an address. In the afternoon a good attendance listened to Mr. Burns's lecture on the "Temperaments." Mr. A. D. Wilson presided. Gentlemen on the platform were freely used as illustrations of the various types of organisation. The lecturer was most attentively received. In the evening there was quite a full meeting to hear Mr. Burns's lecture on "Spiritualism Explained by the Known Laws of Nature." Mr. W. Swain presided. The lecture was long, but evidently gave much satisfaction.

A social tea-party was given between the lectures in the afternoon.

Mr. Lord and his friends will sail from London next week. Our friends in the faith in New Zealand should give them a cordial reception. Mr. Lord is a genuine man as a Spiritualist, a man of business, and as a neighbour, and no one will be disappointed in relying upon his integrity and well-known abilities.

After so many hours of platform work, our London friend was on the rails homeward at a six o'clock on Monday morning.

SPIRITUALISM IN CARDIFF.

To the Editor.—Dear Sir,—Will you kindly permit me a small space in your valuable paper to record, on behalf of the Cardiff Spiritualists, our appreciation of Mr. Robson's mediumship. We have had the pleasure of that gentleman's society for the past three weeks, during which time we have been entertained with a series of meetings of a most intelligent, instructive, and comprehensive character. The addresses were delivered to large and enlightened audiences, and several new members have been added to the Cause. Likewise, the "tests" given by "Falling Water," Mr. Robson's control, are well worthy of mention, as they were very convincing.

Mr. Robson has accomplished a good and useful mission in Cardiff, and I sincerely hope the work which has been commenced under such favourable auspices will be more energetically followed up in the future than it has hitherto been. There is a wide field for cultivation here, from which an abundant harvest might be procured, and we therefore sadly require the continual services of mediums possessing powers of an advanced type, such as those exhibited by Mr. Robson.

There is now a spirit of inquiry awakened in the minds of several parties, to whom the phenomena were previously unknown. We therefore hope Mr. Robson will, ere long, visit us again, for the purpose of still further promoting this good work. Thanking you in advance, Mr. Editor, for your kindness,—I remain, yours faithfully,

R. DALY.

Osborne Villa, Cowbridge Road, Cardiff.

THE BULGARIAN SUFFERERS.—The elements of a discussion on this question have reached us. Mr. John Smith, New Delaval, points out that Britain has not been altogether spotless in Ireland, in India, and elsewhere. He believes in arbitration rather than war, and thinks the various Christian countries have been as harsh as the Mohammedans when cruelty was necessary to effect their purpose. Miss Ellen J. Pearce, Cornwall, implores her sister Spiritualists to sign the memorial to the Queen in behalf of sisters who have suffered so grievously in the East. We cite these correspondents as representative of the communications we have received, to show our respect for those who have favoured us with their views; at the same time we have to state that our space will not permit of a further discussion of rival views, though we will gladly record any steps which Spiritualists take in the matter.

MISS LONGBOTTOM AT BIRMINGHAM.—This remarkably interesting medium has just concluded a three weeks' sojourn at the "Hardware Village." Since the first advent of the Speirs here, fifteen years ago, many mediums have come and gone, leaving behind them sweet odours and happy memories. None, however, have left behind a more refreshing influence or more sunny memories than the above-named Yorkshire lassie. Her transparent simplicity of character and strongly affectionate nature have endeared her personally to all whom she came near; while her superior gift of rendering the broad and high thoughts of spirit men and women has charmed and delighted all who heard her. At the private houses of several of the "faithful," meetings have been held whereat there have been poured forth quantities of elevating and revolutionary thought of the highest type, while poems worthy of comparison with the best in the whole spiritual literature have been delivered, but, unhappily, not stereotyped, at the various meetings. The public *soirée* which concluded the series was entirely successful. The trance-address by Miss Longbottom (subject chosen by the audience) was one of the grandest we have ever had here, and delighted all present, including some few sceptics. At the close there was a small presentation to the lady who had so highly gratified and instructed us; this consisted of a purse containing the net proceeds of the *soirée* and several small articles, including a gold locket and a leather writing-case, the gifts of individual friends who had attended the private seances. One of the controls acknowledged the gifts and delivered a magnificent poem, which, with others, it were very desirable should be given to the world. The friends here will hail with joy a second visit from Miss Longbottom, promised early in the New Year.—R. HARPER.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

MEETING OF THE EXECUTIVE.

At Mr. Chiswell's, Manchester, September 21st, 1876, Mr. Salisbury in the chair, the following resolutions were passed:—

"That the Minutes of last meeting be confirmed."

"That two meetings be held at Cockey Moor as soon in October as can be arranged. Mrs. Butterfield medium."

"That it be left with the secretary, Mr. Parsons, to make the best arrangements with Mrs. Butterfield to give a series of lectures."

"That two meetings be held at New Mills last Sunday in October. Mrs. Butterfield medium."

"That two meetings be held at Blackburn second Sunday in November. Mrs. Butterfield medium."

"That two meetings be held at Glossop third Sunday in November. Mrs. Butterfield medium."

"That the engagements of the present Executive hold good for the ensuing quarter, in order that there may be no time lost in arranging for meetings at the commencement of quarter."

"That Mr. Salisbury and Mr. Barlow, of Oldham, be the auditors for present quarter."

Conference to be held at Oldham first Sunday in November (the 5th). Moved:—"That the afternoon be devoted to receiving of reports from the various delegates of each district, and for discussion thereon."

"That Mr. Burns be engaged to attend the Conference, and give a lecture in the evening."

The Oldham Committee will make all necessary arrangements for the Conference.

Committee of Management:—Mr. J. G. Smith, Mr. Taft, Mr. Drinkwater, Mr. Harrison, Mr. Joshua Wood.*

CHARLES PARSONS, Gen. Sec.

Hume Street Mill, Rochdale, September 25.

The Committee of the Lancashire District Conference of Spiritualists beg to inform the inhabitants of Bolton, Harwood, and Ainsworth that four addresses will be delivered by Mrs. Butterfield, of Blackpool. On Sunday, Oct. 15, 1876, in the Liberal Meeting Room, Duke Street, off St. George's Road, Bolton, two addresses will be delivered in the trance-state, in the afternoon at half-past two o'clock, and in the evening at half-past six o'clock. A collection will be made at the close of each address to defray expenses.

On Monday, Oct. 16, Mrs. Butterfield will give an address in the Walshe's Institute, Harwood Street. Subject to be chosen by the audience; after which questions may be asked relative to the subject. The Rev. E. Turland, of Ainsworth, has kindly consented to take the chair. Admission, front seats, 3d.; back seats, 2d. To commence at half-past 7 p.m.

Mrs. Butterfield will also deliver an address in the Presbyterian School-room, Ainsworth, on Tuesday, Oct. 17. Subject to be chosen by the audience; after which questions may be asked relative to the subject. The Rev. E. Turland will again take the chair. To commence at half-past 7 p.m. Admission, front seats, 3d.; back seats, 2d.

Committee for the above meetings:—Mr. Toothill,* Mr. Hargreaves,* Mr. Parkinson, Mr. Ashbury, Mr. Ormerod, Mr. Singleton, Mr. John Howard, Mr. Shepherd, and Mr. Holt.

MRS. BUTTERFIELD will give two trance-addresses at New Mills, on the 29th inst., in the New Shop Buildings, Meeting Room.

A LETTER on Vaccination to Mr. William Chambers, of Edinburgh, by Andrew Leighton, is about to be published.

MR. W. HESKETH, 23, Sowerby Street, Moss Side, offers to visit any Committee and give trance-addresses on Sundays. A new outpouring of the spirit has been the result in places he has visited, a few mediums have begun to show the power of the quickening spirit.

CARDIFF.—The meeting that was announced to take place on Oct. 4th has been postponed till Wednesday, Oct. 18th, to take into consideration the best means of carrying on Spiritualism in South Wales. The meeting will commence at 8 o'clock at Mr. Sadler's 157, Bute Road, when all Spiritualists are earnestly invited to attend.

MR. PERKS has announced a social gathering at his rooms, 312, Bridge Street West, Birmingham, on Sunday evening, October 15th. Tea will be provided at five o'clock, tickets 1s. each, after which there will be suitable music and a discussion of the means whereby a lecture denouncing the doctrine of immortality had better be treated.

WOLVERHAMPTON.—Three lectures will be given on Spiritualism, at the Exchange Rooms, on Monday, Tuesday, and Thursday, Oct. 23, 24, and 26, by Mr. J. W. Maboney. Admission, front seats 1s, second seats 6d, promenade free. Discussion is specially invited at the close of each lecture. Chair to be taken at eight o'clock.

MRS. TAPPAN'S LECTURES AT MRS. BULLOCK'S HALL, 19, Church Street, Islington.—The reading of these lectures, by Mr. Starnes on Sunday evenings before the seances, has greatly increased the attendance of strangers, and given much satisfaction to the subscribers generally. The subject of the lecture for next Sunday is, "The Need and Efficacy of Prayer."

BIRMINGHAM.—On Sunday, October 15 ("our Opening-day"), the autumn campaign will be commenced at the Athenaeum Hall with a tea-party at 5 p.m., committee meeting at 4 p.m., and lecture at 7 p.m. Mr. Harper will discourse upon "The History of the Movement," and all persons in sympathy therewith are invited to be present with their purses. Any speakers residing in Midland District are invited to correspond (with view to exchanges) with R. HARPER, Soho Hill.

ASHTON.—On Sunday last the people of Ashton had the pleasure of hearing two capital discourses through our friend Quarumby, both subjects chosen by the audience, who seemed completely spell-bound. Mr. W. Hesketh, of Manchester, will deliver two addresses in the "British Workman" on Sunday, October 15. Afternoon, 2.30; evening, 6.30. On Sunday, October 22, Mr. G. Bancroft, of Oldham, will address the audience at the same hours and in the same place.—WM. AVERY.

MR. MORSE'S APPOINTMENTS.

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

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

HALIFAX.—Sunday, October 22nd. Old County Court Rooms, Union Street. Afternoon, at 2.30; evening, at 6.30. Regular monthly engagement.

MANCHESTER.—Sunday, October 29th. Temperance Hall, Grosvenor Street. Afternoon, at 2.30; evening, at 6.30. Admission, 6d. and 3d. NEWCASTLE-ON-TYNE.—Sunday, November 5th. Regular monthly engagement.

LIVERPOOL.—Sunday, November 12th. Meyerbeer Hall, Hardman Street. Afternoon, at 3; evening, at 7.

GLASGOW.—Sunday, November 19th.

BIRMINGHAM.—Arrangements pending for December.

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.

HULL SPIRITUAL INSTITUTION.

Dear Mr. Editor,—I write to acquaint you with a treat we had last week at the above place, having had a visit from our dear brother in Spiritualism, Mr. W. H. Robinson, of Chester-le-Street, Durham. We held seances on Tuesday, Wednesday, and Thursday evenings, on each of which we received fine inspirational addresses from Mr. Robinson. We had also other controls, but wish particularly to draw your readers' attention to this special class of mediumship. Mr. Robinson is one of that kind of individuals who, when in company, is of a reserved character, and afraid of entering into subjects of which the public has such a diversity of opinions; but as soon as the spirit controls, he speaks out with the greatest volubility for half an hour at a stretch, and in language the most sublime and matter most descriptive, and I can assure you it was a rare treat to those who were present. On Wednesday evening he gave tests of a most conclusive character to five persons who were present, some of whom he had not seen till that night. On Thursday we had a flying visit from Mrs. Bullock, of London, who left us the same evening, but we are now in a position to inform you that we shall shortly have the honour of a seance with Mr. E. Bullock at this Institution, when Mrs. Bullock is expected also.—Yours fraternally,

2, Caroline Street, Hull.

JOHN L. BLAND.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

On Friday the 29th of September, Mr. Friehold read a paper at the above hall upon "Spiritualism: is it a Science, a Religion, or a Delusion?" The movement was traced from its commencement with the Fox family, dealing with the different stages up to the present time, reviewing the various modes of opposing our facts, and denouncing them as insufficient and devoid of common sense. Much warmth was manifested in the debate which followed. It was the largest audience that has as yet assembled in the hall; every available portion was occupied.

On Tuesday, the 3rd of October, Mr. Macdonnell gave a lecture before a large and intelligent audience; subject, "The Mental Nature of Man demonstrated by Phrenology." The lecturer dealt with the subject in a very complete manner; great satisfaction was manifested by the audience. In concluding his lecture, Mr. Macdonnell said the whole of the opposition that Phrenology had to contend with was very easily combated by the fact of the thing being done; Phrenology settles the question as to its being true or false; we do the thing, therefore it ceases to be questionable. The examinations, to the number, of four gave complete satisfaction. The audience were loud in their expressions of approval upon being informed that Mr. Macdonnell's services were voluntary, and the usual compliments passed.

CAPE OF GOOD HOPE.—Spiritualism is being discussed in the *Somerset and Bedford Courier*, published at Somerset East.

A FAMILY or select party of earnest investigators into the higher phenomena of Spiritualism could be introduced to a lady who is a trance-medium only partially developed, but who has been described by clairvoyants as possessing the necessary powers of a high order of trance-mediumship and clairvoyance, who would be willing to give a series of sittings either at her own residence in the S.W. of London, or at the houses of investigators. For further particulars enclose stamped directed envelope to C. S., care of J. Burns, 15, Southampton Row, London.

NEW SHILDON.—We, the Spiritualists of Shildon and district, have taken the Co-operative Hall, Old Shildon, for Sunday services: a private meeting in the afternoon, and a public one in the evening, commencing at a quarter past six. These meetings have been a great success. We have large and attentive audiences. Mr. James Dunn is the principal medium, and his controls give great satisfaction to all who are desirous to search for truth and knowledge. The people are beginning to think for themselves, instead of being beholden to priestcraft. We have been led astray by the blind leaders of the blind, but, thanks be to our benevolent Father for thus directing our steps in the right path, so that we may falter not by the way. We are getting our mediums more developed, so that we can send more of them to labour in the vineyard of the Lord.—JOHN MENSFORTH, St. John Road, New Shildon, Oct. 2nd.

R. B. D. WELLS has engaged to lecture in the following towns, during the Winter and Spring, 1876-77:—Halifax: Mechanics' Institute, Oct. 30th to Nov. 18th; Bradford: Mechanics' Institute, Nov. 20th to Dec. 2nd; Heckmondwike: Co-Operative Hall, Dec. 4th to Dec. 12th; Barnsley: Temperance Hall, Dec. 14th to Dec. 23rd; Hucknall Torkard, Nottingham: Jan. 8th to Jan. 13th; Nottingham: Exeter Hall, Jan. 15th to Feb. 3rd; Derby: Lecture Hall, Feb. 5th to Feb. 24th; Manchester: Town Hall, Hulme, Feb. 26th to March 14th; Warrington: Public Hall, March 15th to 28th. March 25th to June 1st: New engagement cards will be issued. From Oct. 18th to 30th, letters should be addressed to Mr. Wells (Mr. Morris), Market Place, Doncaster. The Christmas vacation is from Dec. 24th to Jan. 7th. Letters should be addressed to Mr. Wells, Pavilion Place, Scarborough. He may be in London during this period, but the letters will be forwarded. June 1st to Oct. 16th, 1877, Pavilion Place, Scarborough.

* Corresponding Secretary.

I, JOHN WALL—a Spiritualist,—Old Tower Yard, Hales St., Coventry, would thankfully receive from any friend any spiritual literature for free distribution among my friends and neighbours, such as the back numbers of the *MEDIUM*, the *Truthseeker*, or the *Banner of Light*. As I am now in my seventy-first year, my time in earth-life is short, and I wish to sow all the good seed I can get that I may reap a good harvest when I go to the Summer-land. And may God, the Great Spirit, prosper the good work.

AN EXCELLENT BOOK ON PHRENOLOGY. LECTURES ON MENTAL SCIENCE,

According to the Philosophy of PHRENOLOGY.

By Rev. G. S. WEAVER.

New Edition, with Supplementary Chapter by J. BURNS. 152 pp., with Illustrations in handsome cloth, 2s. 6d.

This work, the most eloquent that has ever been written on the subject, not only presents a comprehensive view of the Science, but its tone is so entertaining and elevating that it is the best to put into the hands of the young. An admirable gift book.

ANOTHER WORK ON OCCULT SPIRITISM, BY THE AUTHOR OF "ART MAGIC."

Mrs. EMMA HARDINGE BRITTEN begs to announce that she has been privileged to prepare for the press another Work by the Author of "ART MAGIC," entitled

"GHOST LAND:"

OR,
RESEARCHES INTO THE MYSTERIES OF OCCULT
SPIRITISM.

Illustrated in a series of Autobiographical Papers, with Extracts from the Records of

MAGICAL SEANCES, &c., &c.

TRANSLATED AND EDITED BY EMMA HARDINGE BRITTEN.

This magnificent and thrilling record of Spiritual Experiences was prepared for and commenced in the *Western Star* some four years ago. Since the suspension of that periodical—necessitated by the Boston fires—Mrs. Hardinge Britten has been repeatedly solicited to publish the admired and fascinating "GHOST LAND" papers in a connected series. The great demand for another book from the author of "ART MAGIC," the earnest desire of the subscribers to that celebrated work to know more about its Author, and the interest which exists at the present hour in philosophical and progressive views of Spiritualism, combine to induce the Editor to put forth the present highly instructive and wonderful volume, with the special view of meeting the above requirements.

This work is expected to be in the market in about six weeks; till that time Subscribers' names are being received at the rate of 12s. 6d. per copy, by

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

In the Press (price 4d.)

LECTURE ON VACCINATION,

BY MISS CHANDOS LEIGH HUNT.

CONTENTS.

Introduction—Public gullibility—The operation—Inoculation: its history, theory—Statistics to prove its divine origin—Tested upon six condemned criminals—Sudden discovery that it was creating all kinds of hereditary, organic, and other diseases, including small-pox, which it was intended to prevent—Inoculation made penal—Alleged discovery of vaccination by Jenner—His theory—Declares small-pox, cow-pox, swine-pox, &c., to be identical, and promises that vaccination must extirpate small-pox from these kingdoms—Is rewarded £30,000, on the faith of his promises—Views of Dr. Collins and others—Vaccination failures—Number of arm punctures increased from one to eight—Septennial, triennial, and annual revaccination—Cow-pox dies out—Alarm of the doctors—Manufacture of vaccine pus, by inoculating cows with the grease matter of consumptive horses—Small-pox in ancient times—Is the eruption a blessing or a curse?—Philosophy of small-pox—Unity of exanthematic diseases—The absurdity of making penal and compulsory the same operation—What pure lymph is—Vaccination or inoculation in some form absolutely necessary for creating a predisposition to small-pox eruption—Susceptibility and insusceptibility—Hereditary disease in every family—The present mortality—Vaccination disseminates organic and other diseases—Small-pox germs in every organism—Concentrated extract of animal and human diseases, immoral tendencies, drunkenness, &c., from vaccination—A doctor imprisoned for diseasing a child legally—Inability to discover the mildest from the most virulent matter—Poisoning by Act of Parliament—Sixty persons infected with loathsome diseases by Government lymph—No one punished for it—Mortification and amputation of over a dozen men's arms through one morning's operation—Erysipelas originated from vaccination—Excessive infant mortality through vaccination in 1863—Direct deaths from vaccination: Sir Culling Eardley, &c.—Mr. Selater-Booth's unsusceptibility and inability to comprehend the evils of vaccination, most of which are studiously kept back by the doctors—Various excuses for evil effects examined—Vaccinating a child with small-pox pus from a corpse—Nine times vaccinated—"Taking" and "not taking:" meaning of—The strongest and healthiest alone vaccinated—The sick have no physician—Injustice of the Act—Fraudulency of statistics thoroughly exposed—Dr. Keller's report—Mortality in Prussia—Compulsory vaccination abolished in Glarus, Switzerland—Five hundred unvaccinated children in Banbury—Lesson to be drawn from vaccination in India—Cows borrowed from the butcher inoculated and returned—Killed in their diseased state, and sold for food—Conclusion.

London: J. BURNS, 15, Southampton Row, Holborn.

A book for Inquirers.—Third Edition, with Appendix.

WHERE ARE THE DEAD?

OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

DR. DODS' GREAT WORK ON MESMERISM.

Now ready, in handsome illustrated cloth binding, two vols. in one; price 3s. 6d. (The original editions sell for 8s.)

The whole of Dods' celebrated Lectures, embracing Six Lectures on

THE PHILOSOPHY OF MESMERISM,

and Twelve Lectures on the

PHILOSOPHY OF ELECTRICAL PSYCHOLOGY,

including the Lecture, worth all the money, entitled

"THE SECRET REVEALED, SO THAT ALL MAY KNOW HOW TO EXPERIMENT WITHOUT AN INSTRUCTOR."

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

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

SUNDAY, OCT. 15, Mr. Wallis at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, OCT. 18, Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, OCT. 19, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

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

TUESDAY, OCT. 17, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, OCT. 18, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d. H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s. Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, OCT. 19, 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, OCT. 20, Mrs. Olive's Seance, 15, Ainger Terrace. See advt. 8, Upper Bedford Place.

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

SUNDAY, Seance for the Investigation of the Phenomena called Spiritual. Doors open at 6.30, closed at 7 prompt; admission 6d. each. Subscribers free. TUESDAY, Light and Materialisation Seance: Spiritualists only, 8 o'clock. FRIDAY, Physical Seance: subscribers only. For further information address to Mrs. Bullock, 19, Church Street, Upper Street, Islington.

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

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

No. 7, NORTHY STREET, CHURCH ROW, COMMERCIAL ROAD, E. (back of Limehouse Church).—Messrs. W. Lawrence and Chandler, with other mediums, hold Seances for Physical and Materialisation Phenomena on Sunday, admission 1s., at 7 for 7.30 p.m. Developing Circle, for Trance, Test, and Physical, on Tuesday, admission 1s., at 8 for 8.30 p.m. Friday, for Physical and Materialisation, admission 1s., at 8 for 8.30 p.m.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 15, 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 Wall 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.

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.

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

LIVERPOOL, Public Meetings at Meyerbeer Hall at 3 and 7 p.m.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold 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.

TUESDAY, OCT. 17, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, OCT. 18, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall 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, OCT. 19, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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

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

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

FRIDAY, OCT. 20, SALFORD, Temperance Hall, Regent Road, at 8.

THE PROGRESSIVE COLLEGE, GRASMERE.

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

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

THE BRITISH ASSOCIATION AT GLASGOW. See Reports of Discussion on "Mesmerism, Clairvoyance, and Spiritualism," Sept. 12, in which are mentioned various experiences in PLANCHETTE WRITING.



THE "STURMBERG" PLANCHETTE writes answers to your thoughts. Whether by "Spirit Agency" or not, everyone should judge for himself. Of most fancy dealers, or of J. STORMONT, 59, Constitution Hill, Birmingham. Full size, for four hands, 8s., 5s. 6d., or 4s. 4d.; second size, 2s. 9d.; third size, 1s. 9d., post free.

OLD MSS. AND BOOKS ON ALCHEMY AND MAGIC. A Gentleman has some rare works on the above subjects for sale. "The Discoverie of Witchcraft," by Reginald Scot, black letter, date 1584. Apply to A. B., care of Mr. Halse, 40, Addison Rd., Kensington, London.

A FRENCH LADY—a Spiritualist,—seeks an Engagement, as French Governess in a School or Family.—Address, MADAME W., 19, Theberton Street, Upper Street, Islington, London.

SOUTHPORT.—APARTMENTS.—Families will find every comfort on reasonable terms. Mrs. DAVIES, Fern Lea, 96, Sussex Road.

BLACKPOOL.—Visitors will find a Comfortable Home at Mrs. BUTTERFIELD'S, Medium, Lillian Cottage, Lord Street, North Shore. Easy terms.

TO LET.—A Small, Comfortable Room, Furnished or Unfurnished. Well suited for a single person.—a Spiritualist preferred. Terms moderate. Address—10, Devonshire Street, Queen Sq., London, W.C.

WANTED, by a Respectable Lad, aged 18—Total Abstainer—a Situation, either Indoor or Outdoor, where he could be generally useful. Address,—E., 12, Chester Terrace, Devonshire Road, Chiswick.

VENTRILOQUISM Taught, Personally or by Letter, in a few Lessons. Stamp for particulars. BOURNE, Ventriloquist, Hoxton, London. Join now for Christmas.

DR. JAMES MACK, MAGNETIC HEALER, 6, Southampton, Row, London.

DR. MACK begs to notify that upon receiving a description of the symptoms of any patient, he will return Magnetised Paper, with full instructions,—fee, Five Shillings. Renewal of Paper, Two Shillings and Sixpence a sheet. For consultation only, by letter,—fee, Two Shillings and Sixpence. At home daily from 9 till 1, and from 2 till 5. Consultations every morning free.
N.B.—Personal Treatment at office as per agreement.

JOHN L. BLAND, 2, Caroline Street, Hull, MAGNETIC and HEALING MEDIUM AT A DISTANCE. Send Particulars of Complaint and One Stamp for terms.

RULES FOR THE SPIRIT-CIRCLE. By EMMA HARDINGE. 1d.
THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. By EMMA HARDINGE. 1d.
THE PHILOSOPHY OF DEATH. By A. J. DAVIS. 2d.
MEDIUMS AND MEDIUMSHIP. By T. HAZARD. 2d.
WHAT SPIRITUALISM HAS TAUGHT. By WILLIAM HOWITT. 1d.
CONCERNING THE SPIRIT-WORLD. By J. J. MORSE. 1d.
SPIRITUALISM AS AN AID AND METHOD OF HUMAN PROGRESS. By J. J. MORSE. 1d.
A SCIENTIFIC VIEW OF MODERN SPIRITUALISM. By T. GRANT. 1d.
WHAT IS DEATH? By JUDGE EDMONDS. 1d.
THEODORE PARKER IN SPIRIT-LIFE. By DR. WILLIS. 1d.
SPIRIT-MEDIUMS AND CONJURERS. By DR. SEXTON. 2d.
GOD AND IMMORTALITY VIEWED IN THE LIGHT OF MODERN SPIRITUALISM. By DR. SEXTON. 6d.
SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS. By J. BURNS. A Reply to Dr. Talmage's "Religion of Ghosts." 2d.
THE SYMPATHY OF RELIGIONS. By T. W. HIGGINSON. 2d.
EXPERIENCES OF A SEPTUAGENARIAN. By J. JUDD. 1d.
CLAIRVOYANCE. By PROFESSOR DIDIER. 4d.
DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By MARY F. DAVIS. 1d.

"A SOWER WENT FORTH TO SOW."

SEND CORN: A Series of Tracts on Spiritualism. 4 pp.; 1s. per 100.

No. 1.—MATHEMATICAL SPIRITUALISM.

No. 2.—SPIRITUALISM AND THE GOSPEL OF JESUS. A parallel between the life and teachings of Jesus, and the principles of Spiritualism. By J. BURNS.

No. 3.—THE PRINCIPLES OF MODERN SPIRITUALISM. By A. E. NEWTON.

No. 4.—WHAT IS SPIRITUALISM? Explaining the philosophy of the phenomena, rules and conditions for the spirit-circle; and ample information for investigators desirous of obtaining the manifestations.

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

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

No. 7.—FACTS CONCERNING SPIRITUALISM.

London: JAMES BURNS, 15 Southampton Row, W.C.

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

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. Many Special Remedies prescribed through mediumship are used with great success.

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**, 17, Brunswick Sq., W.C., ✕ 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.

Send for "Treatise on Organic Magnetism" (post-free, 2½d.), containing full synopsis of instructions.

"An interesting and able pamphlet. . . . Only costs two-pence, and is exhaustive of the subject."—*Kensington News*, April 16, 1876.

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.

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

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

MESMERIC INSTITUTION for the CURE and ALLEVIATION OF DISEASES. PROFESSOR ADOLPHE DIDIER (thirty years established) attends Patients, and may be Consulted daily from 2 till 5.—10, Berkeley Gardens, Camden Hill, Kensington.

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

DR. MOSES RIGG,

TEACHER OF MESMERISM, &c., 9, GRANVILLE SQUARE, LONDON, W.C.

DR. RIGG is now on a tour through England.

MESMERIC INDEX, containing Programme, price 1d.

Terms for Instructions, which will enable anyone to become proficient as a Curative or Experimental Mesmerist, will be sent with a copy of the "Wonders of Mesmerism, &c." (which contains a list of Testimonials) on receipt of Sixpence in Stamps.

"Mesmeric Index," edited by Dr. Rigg, sent to any address on receipt of Three-halfpence in Stamps.

To Capitalists.—£1000 Wanted.

A MANUFACTURER, in full work, which can be very much extended with a little capital, desires to negotiate for the use of £1000 for a term of years, as may be agreed on. Steam machinery and valuable plant. Ample security given. This is a genuine concern, and one which is rarely to be met with.—Apply, by letter only, to A. B., 15, Southampton Row, London, W.C.

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

RECENT AND STANDARD WORKS ON SPIRITUALISM,

PUBLISHED AND SOLD BY J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

- MIRACLES AND MODERN SPIRITUALISM.** By ALFRED R. WALLACE, F.R.G.S., F.Z.S., Author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c. Cloth, 5s.; handsomely gilt, 7s. 6d. Embracing:
- I.—"AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS AGAINST MIRACLES."
 - II.—"THE SCIENTIFIC ASPECTS OF THE SUPERNATURAL," much enlarged, and with an Appendix of Personal Evidence.
 - III.—"A DEFENCE OF MODERN SPIRITUALISM," reprinted from the *Fortnightly Review*.
- RESEARCHES in the PHENOMENA of SPIRITUALISM.** By WILLIAM CROOKES, F.R.S., &c. 16 illustrations. Cloth, 5s.; or in 3 parts, 1s. each.
- I.—SPIRITUALISM VIEWED BY THE LIGHT OF MODERN SCIENCE, and EXPERIMENTAL INVESTIGATIONS IN PSYCHIC FORCE.
 - II.—PSYCHIC FORCE AND MODERN SPIRITUALISM: a Reply to the *Quarterly Review* and other critics.
 - III.—NOTES ON AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL DURING THE YEARS 1870-73.
- ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy.** By HUDSON TUTTLE. New Edition. 5s.
- RESEARCHES in MODERN SPIRITUALISM.** By M.A. (Oxon), appearing monthly in *Human Nature*, a journal of Zoistic Science and Popular Anthropology. 6d.
- ORATIONS through the Mediumship of Mrs. CORA L. V. TAPPAN; The New Science—Spiritual Ethics—containing upwards of 50 Orations and Poems.** 720 pages. Full gilt, with photograph, 10s. 6d.; handsome cloth, 7s. 6d.
- LETTERS AND TRACTS ON SPIRITUALISM.** By JUDGE EDMONDS. Memorial Edition, with Memoir and Passing Away of the Author; and Discourses by Theodore Parker and Judge Edmonds, through Mrs. TAPPAN. Cloth, 3s. 6d.
- EXPERIENCES in SPIRITUALISM: Records of Extraordinary Phenomena through the most Powerful Mediums, with Photograph of the Author.** By CATHERINE BERRY. 3s. 6d.
- HAFED, PRINCE OF PERSIA: HIS EARTH-LIFE AND SPIRIT-LIFE.** Trance Communications through D. DUGUN, by a Spirit who was a personal follower of Jesus. Illustrated with lithographs of Direct Spirit-Drawings and many examples of Direct Writing, 10s.
- WHERE ARE THE DEAD? or Spiritualism Explained.** By F. A. BINNEY. 3s.
- REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY.** 5s.
- THE SEERS OF THE AGES, or Spiritualism Past and Present.** By J. M. PEEBLES. 5s.
- SCIENTIFIC MATERIALISM EXAMINED AND REFUTED.** Being a Reply to the Address of Professor Tyndall delivered before the British Association in August, 1874. at Belfast. By GEORGE SEXTON, LL.D. Price 1s.; cloth, 2s. 6d.
- STARTLING FACTS in MODERN SPIRITUALISM.** By N. B. WOLFE, M.D. Illustrated with Portraits on Steel, Spirit-Writings, Diagrams, &c. 550 pp., toned paper, fine binding 12s.
- IDENTITY OF PRIMITIVE CHRISTIANITY & MODERN SPIRITUALISM.** By DR. CROWELL. 2 vols., 10s. each.
- INCIDENTS in MY LIFE.** By D. D. HOME. First series, 7s. 6d.; second series, 10s.
- CONCERNING SPIRITUALISM.** By GERALD MASSEY. 2s.
- SPIRITUALISM, its Facts and Phases.** By J. H. POWELL. 2s.
- SCOPTICISM AND SPIRITUALISM; or the Experiences of a Sceptic.** 1s. 6d.; cloth, 2s. 6d.
- OUTLINES of MODERN SPIRITUALISM.** By T. P. BARKAS. 1s. 6d.
- MODERN AMERICAN SPIRITUALISM: a Twenty Years' Record of the Communion between Earth and the World of Spirits.** By EMMA HARDINGE. 15s.; cheap edition, 10s.
- THE CLOCK STRUCK THREE; showing the Harmony between Christianity, Science, and Spiritualism.** By S. WATSON, D.D. 6s.
- THE HISTORY of THE SUPERNATURAL in ALL AGES and NATIONS.** By W. HOWITT. 2 vols., 18s.
- SUPERMUNDANE FACTS in THE LIFE OF THE** Rev. J. B. FERGUSON, D.D. 5s.
- PLANCHETTE: or, Despair of Science.** By EPES SARGENT. 6s.
- THE PROOF PALPABLE OF IMMORTALITY.** By EPES SARGENT. 5s.
- AROUND THE WORLD: or, Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" Countries.** By J. M. PEEBLES, 10s.
- JESUS: MYTH, MAN, OR GOD: or the Popular Theology and the Positive Religion Contrasted.** By J. M. PEEBLES. 1s. 6d.; cloth, 2s. 6d.
- THE CAREER OF RELIGIOUS IDEAS.** By H. TUTTLE. 2s. 6d.
- BIOGRAPHY of Mrs. J. H. CONANT, the World's Medium of the Nineteenth Century.** 7s. 6d.
- FLASHES of LIGHT FROM THE SPIRIT-LAND, through the Mediumship of Mrs. J. H. CONANT.** 7s. 6d.
- STRANGE VISITORS.** A series of Original Papers, embracing Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humour, Narrative, and Prophecy. By Eminent Spirits, dictated through a Clairvoyant. 6s.
- FOOTFALLS on the BOUNDARY of ANOTHER WORLD.** By R. D. OWEN. 7s. 6d.
- THE DEBATEABLE LAND BETWEEN THIS WORLD AND THE NEXT.** By R. D. OWEN. 7s. 6d.
- HINTS FOR THE EVIDENCES OF SPIRITUALISM.** By M.P. 2s. 6d.
- THE MENDAL; a Mode of Oriental Divination, disclosing remarkable revelations in Biology and Psychology; giving the true key to Spirit-Agency, and the nature of Apparitions, and the connection between Mesmerism and Spiritism. And in Part Second, "Materialism," the Source and Necessary Attendant on Social Disorganisation.** By EDWARD B. B. BARKER, Esq., a British Vice-Consul. 7s. 6d.
- PSYCHOPATHY, or THE TRUE HEALING ART.** By JOSEPH ASHMAN. With photograph of Author, by HUDSON, showing a halo of healing aura over his hands. Second Edit., cloth, 2s. 6d.
- WILL-ABILITY; or Mind and its Varied Conditions and Capacities.** By JOSEPH HANDS, M.R.C.S. 2s. 6d.
- NATURE'S REVELATIONS OF CHARACTER: or, Physiognomy Illustrated.** By J. SIMMS, M.D. A large and handsome volume, containing 270 engravings. 21s.
- LECTURES ON MENTAL SCIENCE.** By G. S. WEAVER. Reprint of a Popular and Eloquent American Treatise on Phrenology. Original Edition, 5s.; New Edition, 2s. 6d.
- ETHNOLOGY AND PHRENOLOGY AS AN AID TO THE HISTORIAN.** By J. W. JACKSON. 4s.
- MAN: Considered Physically, Morally, Intellectually and Spiritually.** By J. W. JACKSON. 5s.
- HESPERIA: an Epic of the Past and Future of America.** By Mrs. TAPPAN. 1 vol., cloth, 6s.
- WORKS BY THOMAS LAKE HARRIS.**
- Arcana of Christianity: 'an Unfolding of the Celestial Sense of the Divine Word. Part III.—The Apocalypse, Vol. I.—all published, 6s.
- The Breath of God with Man: an Essay on the Grounds and Evidences of Universal Religion. 8vo, cloth, 1s. 6d.
- The Great Republic: a Poem of the Sun. 8vo, hf. morocco, 6s.
- A Lyric of the Morning Land. Cap. 8vo, cloth, 2s.; paper, 1s. 6d.
- A Lyric of the Golden Age. Cloth, 8vo, gilt edges, 5s.
- Ditto Calif, neat, 7s. 6d.
- IPHIGENIA and other Poems.** By HENRY PRIDE. 3s.
- THE SPIRITUAL HARP and SPIRITUAL LYRE, in 1 vol.** The finest assortment of Spiritual Hymns ever published. 350 pages, 2s. 6d. Morocco, highly gilt and finished, for presents, 5s.
- DAWN: a Novel.** "It will gradually take rank very near to that singular novel 'Jane Eyre.'—*Banner of Light*. "Truly a most thrilling and wonderful book."—*Free Press*. 7s. 6d.
- NINE THOUSAND RECOGNISED SPIRIT-PHOTOGRAPHS** given gratis to the readers of *Human Nature*. The Photographic Series, containing six genuine Spirit-Photographs, with signed testimonies of the sitters and elaborate articles by M.A. (Oxon.), post free, 2s. 10d.
- HUMAN NATURE: A Monthly Record of Zoistic Science; high-class Magazine for Spiritualists.** 6d. monthly; 7s. yearly.
- SPIRIT-MEDIUMS AND CONJURERS.** An Explanation of the Tricks of all Conjurors who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjurors' so-called "Dark Seances"—How to Perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. The phenomena attending Spirit-Mediums are clearly defined and shown to be quite distinct from the tricks of Conjurors. 2d.; post free, 2½d.
- Now Publishing, in sixteen parts, 2s. 6d. each,
- ANACALYSIS: an Attempt to Draw Aside the Veil of the Saitic Isis; or, an Inquiry into the Origin of Languages, Nations, and Religions.** By GODFREY HIGGINS, Esq., F.S.A., F.R. Asiat. Soc., F.R. Ast. S. (late of Skel-low Grange, near Doncaster.) This magnificent work has always been scarce, but it is now out of print. Copies in two huge volumes have sold freely at prices ranging from five to fifteen guineas. It is now in course of publication in sixteen parts, price 2s. 6d. each, or in volumes, price £2 2s. the set.