



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. 342.—VOL. VII.]

LONDON, OCTOBER 20, 1876.

[DOUBLE SHEET—PRICE 1d.]

THE PHYSIOLOGY OF SPIRITUALISM.

AN ORATION DELIVERED IN THE TRANCE, UNDER SPIRIT-INFLUENCE, BY J. J. MORSE AT DOUGHTY HALL, BEDFORD ROW, ON SUNDAY EVENING, OCT. 8, 1876.

It is always a difficult matter for any system, especially if it be a new one, to gain a correct hearing on the part of those to whom it is presented. This correct hearing so necessary for all new truth is denied it at the world's hands, mainly because of the world's ignorance, credulity, and bigotry. The truths that appeal to the consciousness of humanity in one age—when they are first presented, for instance,—only do so with a minor degree of the force with which they will appeal to the same humanity or its successors in coming times; and in the subsequent periods the truths that were beforetime considered as matters perhaps of amusement more than anything else, dawn with all the beauty and grandeur of an absolute reality, claiming the attention and consideration of all classes of the community, and are more or less obeyed by those to whom they are spoken. This, in short, is the history and career of nearly every system of philosophy or presentation of truth that the world has received at any period. In short, it is the history, as exemplified by its traditions, of the rise and growth of the popular faith of this land; and as regards the growth and progress of Modern Spiritualism, precisely similar experiences are transpiring. Spiritualism appeals to the ears of the world to-day, and receives decidedly, on the part of the great majority of mankind, an incorrect hearing. The consequence is, its truths, the vital principles that it should inculcate and bring before the notice of the people, are not thought of, not even grasped in their most fragmentary aspect, and Spiritualism, to the great majority of the world, seems but a mere collection of disconnected matters, strange and marvellous, but not meriting any very serious consideration, just a mere partial consideration, and then they are disposed of and passed on to that realm of wonders and myths popularly labelled superstition. The time will come when these same matters will be received with humble reverence. Mankind will look up to and cherish them, holding them as dear and precious things that it must guard and watch with all the care and energy of its nature, not watch from the aggressions of opposing forces, not watch lest they should be run away with by those who would steal the truths, but watched lest humanity degenerate back to its old sensuous conditions and become in consequence unfit guardians of the celestial truths that have been handed down to it.

Modern Spiritualism, then, repeats the lesson of the ages. Will it be out of place if we ask you to follow us this evening while we consider the physiology of Spiritualism, to the end, perhaps, that we may be able, if not to draw, to point to, sundry useful lessons which we shall ask you to carefully consider for yourselves elsewhere. It is not always in the bustle and turmoil of a public meeting—it is not always in large assemblies, that the truth speaks deepest and keenest to the hearts or souls of men; but it is in the quiet, sweet, solemn hour of night, the mystic boundary line between the dead day and the coming morrow, when all nature is hushed in sleep, and silence wraps the activities of life around; then the soul, cutting itself free from the cares and bustle of life, soars away into its own inner nature and thinks of the truths that have tapped against its windows here perhaps; it opens the sash; the little bird enters and carols its sweet song of the celestial truth to the inner consciousness of the being; and the soul perceives the mighty majesty of that which was at first but a faint glimmering

of what was to come: and then in that sweet mystic hour the soul is filled with a flood of light, and happy indeed is that man or woman, royal indeed is the nature, that, when the day dawns—when the coming morrow is here with all its lusty life and strength—can then go back in the chambers of its memory to the sweet intercourse its soul had with the truth, and rise superior to life and custom, and let the soul's inner voice express itself in action in the face of all the world. That courage is a heritage that one may be well proud of; it is a grandeur, a royalty belonging to the nature that outstrips all the petty considerations of the royalties and distinctions of human life.

The physiology of Spiritualism is after all a very simple question; for, in regard to most matters of this kind there are more than one series of universal laws that operate, and all movements more or less have similar characteristics in their general aspects. Of course in their details, times, and circumstances, the culture and disposition of the people always modify, and have to be considered; but in the broad and general features of the matter, history has paralleled the progress of Modern Spiritualism more times than once.

But first of all, perhaps, we shall be asked what we conceive Modern Spiritualism to be? The definition that we should give to it may best appear in the remarks that are about to follow.

Broadly speaking, Spiritualism starts from the simple fact that the so-called dead do communicate with the inhabitants of this world, thus proving they are neither dead nor sleeping, but are sentient beings in another order of existence. From that one single position we start then, and follow on in orderly sequence the developments and experience that the Movement must present as its progress is unfolded.

We shall claim that the first aspect that would be presented in the physiology of Spiritualism would be the one that we should denominate sensuous. By that expression we do not mean sensual. We simply refer to the external phenomena appealing to the faculties of wonder and sublimity in human nature—the excitation of all those desires for the marvels and wonders which the ignorant and uncultured spiritually are so prone to exhibit. But why sensuous? For this simple reason, that when people forget the reality of spiritual truth, when the bright celestial presence is all bedimmed and beclouded by the increments of materiality, the soul is lost sight of, physical or sensuous images alone appeal to the judgment, and a sign or token is demanded on the part of the people, because, forsooth, they are not refined or spiritual enough to perceive the bright reality that is underneath or is prefigured and forshadowed either by the sign or token; hence, sensuous of necessity, because—and we are sorry to say it sounds more like condemnation than anything else—because people of the world have forgotten the value of spirituality and become immersed in those sensuous and physical proceedings which dull the senses of the soul and cloud up the avenues of man's intuitional nature. Hence it is that Modern Spiritualism must appeal to humanity through its physical phenomena. It hath been said, and said truly, that the hammer and chisel of spiritualistic fact have done more to chip off the hard shell of man's materiality than any other tools that have been used in the history of the present century; and perhaps many of those here before us to-night in their own experience may substantiate the justness alike of the illustrations and statements that we have made; but, alas! when we come to consider this matter a little deeper, the mere externalisation of the mind in its phenomenal aspect leads us to other considerations which, while

we are sorry to find existent as facts in the world, we are at the same time obliged to consider, trusting that their lessons, being obvious, will be laid to heart by all who hear them.

The Spiritual philosophy appealing to a materialistically inclined age or people, must of necessity express itself in such signs or symbols as a materialistic age and people can appreciate; and hence the departed, so-called—for in reality they are often with you and hovering about you—take such methods as, in their own judgment, are best capable of effecting the result they desire to bring about. We often hear it remarked, and sometimes we are very conscious of the folly of the remark, that "If the spirits would only do thus and so, why, the world would be convinced in a moment, and I should be satisfied;" virtually saying, "I am Sir Oracle, and when I speak let every dog be dumb." But, we ask you confidently this simple question: "If you were upon the spirit-side of life as it is called, and if you had a certain result to obtain from that spiritual side to convince some person that you were in contact with upon the material side, you surveying the processes, you being acquainted with the *modus operandi* to be used,—would you not be the best judge of how to proceed in the matter? and how unwise, then, is it when, in egotism or assumption, or perhaps in sheer carelessness sometimes and want of thought, men say, "If spirits would do thus and so, the world would be convinced, and I should be satisfied." We upon our side certainly must understand the conditions and circumstances that we are momentarily in contact with, better than those who have never entered that condition, nay, still worse, who deny the existence of the circumstances and conditions we speak of.

But there are those who accept this sensuous or external phase of Modern Spiritualism, and who claim that in this department it hath fulfilled its mission and accomplished its powers. Now, in dealing with this physiology of the matter, I take this portion that we are now speaking of—the sensuous portion—as being really the trunk of the Movement, containing the vital apparatus. We have no intention of stigmatising, in any remote or direct sense, this department of the Movement as being low or degrading. It is eminently necessary, and everything that is necessary is useful, and therefore noble in the eyes of the true thinker. We claim that the vital apparatus is found in this lower department, for in this trunk, as we will call it, there are all the circumstances, and all the facts, and all the realities, that are subsequently to be moulded and developed into the full and perfect form of the complete Modern Spiritualism. Without this vital apparatus, without its parts and portions, without its circles, without its mediums, without its inspirations, without its visions, without its trances, without its raps, without its tilts, without its all and many and varied wonders, the superstructure we shall try to build could have no existence, or at best, if reared, it would have a very unsubstantial foundation indeed. Thus, after all, this first department is eminently useful in the great work that is to be accomplished. The mistake that we are about to deal with, and into which so many have fallen, is to make this first storey the complete superstructure. You think that when we deal and have to do with the physical, the demonstrative signs of Modern Spiritualism, the white-robed angel of Truth has accomplished all that she had to do for humanity, and that you have only to believe that tables are tilted by spirits—you have only to receive as a fact that spirits do rap upon tables, carry ponderable bodies, and perform a variety of wonders, to become a full-blown Spiritualist, and to be undergoing the process of intellectual and spiritual advancement. It is a great mistake, and a grievous one too. And might we not point out here that the value of this first development of our subject has two separate and distinct branches? It has a third value, which, perhaps, we are not inclined to credit it with, as many would; but the two great important values that we perceive connected with it are these: it opens up marvellously and most wonderfully those intricate and subtle problems of the material universe; for when Science has traced out the scale of life from an igneous mass through solid granite, up through all the forms of life, and away again into the ethers of interstellar space, what has she done? Only sounded one depth in the Divine harmonies of life; and when she loses life, where her fingers are so coarse and clumsy that she cannot catch hold of the wondrous ethers that she thinks, and knows, and argues to exist, there the eye of the soul follows—aye, and the grasp of the Spiritualist takes hold of the finer thread that rises from the ethers of life across the mystic boundary of imponderable forces, stands face to face with the greater realities beyond, and demonstrates the certainty of the so-called intangible order of life, the spiritual world.

Here, then, pause for one moment, and ask yourselves if the vista that is opened up by this connection, by the facts of the physical phenomena of Spiritualism, is not something tremendous, and far exceeding in wonder and in beauty all the problems that physical science hath ever dealt with, whether it be in regard to the laws of light or the subtler vibrations of electric and magnetic forces. Why, here you come face to face with conditions that can be modified and ruled, to a great extent, in their elementary order, by the mind of the individual almost direct, while in the case of science, you are daily and hourly in contact with conditions and forces that set you at defiance and defeat all the energies of your minds. Why? Because, perhaps, after all, you have not viewed the matter with the eye of the spirit, but have dealt rather with the material laws and facts produced by them than with the spiritual realities that underlie this visible universe of yours. This opens up a very stupendous problem—that is, that man is possessed of other powers and senses, and hath another part to him than is usually supposed to be the case. It shows as clearly as can be,

if you take certain branches of the subject, that there are recondite powers in human nature which gain expression under certain exceptional circumstances. In other words, it shows that man has a spiritual nature, while here in this world as well as when he has left it. Two such important considerations as these, growing from the first development of Modern Spiritualism, would alone be sufficient to consecrate it with a use and beauty that none could deny; but when we add to these the happy hearts, the enlightened souls, the glowing prayers of thankfulness, the aspirations of constellated joy that have rolled forth from the myriad hearts that have had their loved ones brought from over the yawning abyss of death, whom they had thought to be lost and gone for ever; when we add these to those other two, surely there is a halo of humanity conferred upon the subject, which robs it of its cold, materialistic scientific aspect, elevates it into the warm glow of spiritual use and beauty, and makes it, when rightly understood, a blessing and a beauty to the world.

Then the other matter to which we attach least importance, but which by some is estimated as being very great and glorious, is this:—It is said that these sensuous demonstrations of Modern Spiritualism convert mankind to a knowledge of immortality, and thus cheer the world, lift humanity, and inspire it for its life and conduct here. Shall we be wrong in calling that sophistry? We would almost be inclined to call it miserable sophistry; for, if man's pure purposes of his inner heart, if the divinest motives of his inner soul are not his own counsellors and consolators, if they are not sufficient to urge him through this life, and if he wants to look forward to a brighter one as a reward for his goodness in this,—that man's nature requires overhauling, that man's inner being requires a little re-construction, that man's mechanism requires a little oil applied to its bearings. You should trust in the Infinite Divinity and power mirrored in your own nature. At best life is but brief, and ere long the problem will be solved for you one and all. You will all stand upon the shores of that bright hereafter, and take heed, having had that bright hereafter brought to you consciously and objectively in this life, if you have made no better use of life since you received the knowledge, then the Infinite Justice will exact the full penalties which it demands from you, and the knowledge of immortality conferred upon you through the agency of Spiritualism will not be considered as a sufficient answer or extenuation of any remissness upon your part. Then shall we see that the value we place upon these sensuous demonstrations of Spiritualism is at once high and exalted, is at once ennobling to those who receive them. We are inclined to the opinion that they who look upon Spiritualism in that light, and appreciating it as we have placed it before you in its lowest aspect, must think better of the system of Spiritualism, and perhaps learn to curb their expressions when they are dealing with those who profess and call themselves Spiritualists; but still, there is a darker side to this picture. There it no light without its shade, it has been said; there is no joy without its alloy of sorrow; and perhaps this light that we have tried to shed upon the matter may not be without its darker shade or misuse on the part of those who would decree what the spirit-world should bring and would carve out the channels in life through which Spiritualism should run. If you who deal with Modern Spiritualism as a science in this department lift it out of vulgar grasp, if you take it away from the thoughtless, the ignorant, the credulous, the superstitious, and make it into a glorious science, what are you doing? You are benefiting the world; you are adding to the store of human knowledge, we quite grant you; but is there anything to be said about the method whereby the knowledge is obtained? You would agree with us that a rough-and-ready method of determining the dynamics of heat would not be so efficient and instructive as a more subtle and refined method that could explain the subtler laws that the rougher method could never grasp. If, then, you take a rough-and-ready scientific method of dealing with this subject of Spiritualism, and refuse to give it any brighter light, any glorious blush of use and beauty, but deal with it coldly and intellectually, and cut it up as you would a dead body, and burn it as you would that body if you wanted to resolve it; then you are extracting the life of Spiritualism, and you have only the dead husk to experiment on; you are in a dissecting-room, and operating upon the unconscious clay. Make Spiritualism a science in that respect, give it no vital soul under its realities, and then the whole thing dies, and sensuous Spiritualism serves no other object than to minister to the gratification of egotistical experimentalists who want to know, like the little boy with the bellows, where the wind comes from; and when they have cut up the apparatus they find no wind there, and they will probably go back to the dead husks and old faiths, and be content with them because they have missed the method, and therefore lost the road whereby they would have gained the grand Temple of Truth to which the experiences of Spiritualism in its first aspect will lead every spiritually-minded investigator.

Still this matter is, perhaps, loosely and poorly conceived in the minds of a great many people; for, limiting it solely to the phenomenal aspect, is there not rather a poor compliment paid to those intelligences that produce the phenomena? We ask you, in all consideration now, whether you would always agree to occupy the position of a hod-carrier in life, always carrying bricks up for someone else to use? And is not that verily what they do with us of the spirit-world? Are we not continually carrying fact and fact and fact to the great building that is growing on man's intellectual egotism? And we are of no moment, of no consideration; we are mere machines, perhaps only ciphers, in man's estimation, in producing these phenomena. There is no vital truth from that we

have learned in our better life, no grand glimpse of spiritual principles that we may have obtained in consequence of our exaltation. Oh, no; we only move their chairs and tables, and produce raps and get strange phenomena under the most distressing of absolute tests and conditions, which are usually exceedingly unsatisfactory afterwards. We are only ciphers in the battle. Why, we tell you, friends, it is perhaps well for humanity's sake that the temper of the spirit-world is wiser, and calmer, and truer than is the temper of this lower world of yours, or perhaps more resentment might be manifested by those on our side of life whose mind is less developed and regulated. If you simply take Spiritualism in its phenomenal aspects, and fail to grip the principles that are behind these phenomena, then you miss the whole interest and purpose of Spiritualism. We cannot call you Spiritualists; we cannot claim you as advancing one step in the great order of life; for any person may observe strange phenomena, and experience the results of those phenomena, but if he fail to grip the principle that lies behind the production, what benefit is the observation of the phenomena to him? We claim that one reason why Spiritualism does not make such wondrous strides among the great bodies of the people is, that too many are contented with the external presentation, too few require the principles that lie behind them. If there was the same energy or determination in the latter case that there is in the former, Spiritualism would be a very whirlwind that no system could stand against, but which would demolish error in every condition of life.

This leads us then to another consideration, for, as we have often averred, and still state frankly, if the inhabitants of our order of life, the spirit-world, only came back to tilt your tables, to knock your chairs about, they had perhaps better have stayed where they were; it would have been better, perhaps, if the veil had never been lifted in this generation; but being sentient beings, having rational existence, and quick with all the feelings of love, impulses of a truer, a better order of existence, do you suppose, good friends that we should content ourselves with just bumping your heads, so to speak with a few odd facts, having no other purpose in life behind them? Rather should we not strive to lift you up to a better life, to give you a clearer understanding of existence, and make you feel that life is something better than pounds, shillings, and pence,—that man has a soul, a glorious destiny before him, is an inheritor of eternity as a child of God? If we have not impulses of that kind behind our labours, then this thing will come to naught; it will be of man, and "of the earth earthy;" but if our impulse and purpose be quick with all the inspirations of a living and holy truth to lift your hearts upwards and unfold your life to a better order, then, indeed, Spiritualism from our point of view will bless you. It is true that in this department, certainly, we are dependent upon the conditions of the physical circle, upon the existence of mediums as appropriate instruments for the introduction of our ideas and thoughts into this human sphere of yours; hence in leaving this first section of our subject, let us impress upon you with all the earnestness and power we possess, always, under every circumstance, to take your mediums in hand and develop them in the light of the highest attainable psychological knowledge and in the best experience you may be acquainted with; then, surrounding them with all proper conditions, ordering their lives and careers as if they were responsible beings for themselves, but useful agents on your behalf, you shall have a better order of mediumship, you shall have a higher class of development, and the spirit-world may not find so many obstacles when it attempts to communicate with you in the higher orders and degrees of knowledge.

The next matter we dwell on is the intellectual aspect of Spiritualism: first sensuous, then intellectual; as the body's life is first vegetative or nutritive, then thoughtful, intellectual perhaps. And hence we may ask ourselves a question:—Has Spiritualism fairly left the sensuous plane, and has it emerged upon the intellectual? We shall be inclined to say, No, not fully; for had Spiritualism fully emerged upon the intellectual plane—had its people fully grasped the logical character of its truths, and seen the wondrous connection and unity between every department that it deals with—so many wild, and fearful, and wonderful, and in many instances vicious theories would not have swept across its fair surface with the baleful breath of the simoom. Had Spiritualists intellectually grasped the vital truths of the Movement, much that the Movement regrets to-day would never have had an existence; but then that would be just about as idle as to expect that a child newly born would develop all the faculties of a Bacon. Years must intervene in the child's case ere the final result shall be attained, if ever; and in connection with this Movement, years must intervene before it lifts itself up above petty considerations of personal vanity, into the serene atmosphere of the contemplation of the truths and problems which the other orders of manifestations express and demonstrate.

In this department we shall be told that the spirit-world is perhaps a very poor judge. We have heard it asserted that if trance-mediums were only better educated, if they only had a little more acquaintance with philosophy, logic, and all the rest of the routine of the schools, the spiritual world would be able to give humanity a great deal better information. Now, we put it to you, friends: grant that your trance-mediums were educated according to the method of the schools of your earth, would we not be able in consequence to give you ideas and information in exactly the same way as that adopted by investigators among school-men, and in doing so should not we be ministering to the vanity of this world of yours and its professors, and bringing our world down to the circumstances and conditions of this life of yours?

Look at it from another point of view. Either our principles are of a higher development—that is, more extended than the truths you possess—or they are not. If they are no higher than yours, if they have no deeper reach or any wider compass than your truths have, then you could do very well without us; but if they are higher and wider in their compass and in their reach, then it seems to us that they will require some more expanded method than the method the world presents for our acceptance, and instead of coming down to the regulation pattern, which the professors of learning in this world have deemed the only legitimate method whereby man should receive its knowledge, they may, perhaps, come even to teach these self-same professors. It would be very lamentable, we grant, so far as their own approbateness is concerned; but still if it is true—lamentable or not—the world will have to put up with it, for the truth will triumph over every obstacle.

To proceed: Intellectually speaking, Spiritualism presents, we think, appearances that are the highest and grandest evolutions of philosophic thought that the world is acquainted with to-day; and when we bear in mind that those grand and glorious sentiments or problems have been enunciated, in repeated instances, through persons whose intellectual development or calibre, whose powers of mind and breadth of philosophy, have been of most meagre character,—why, then we fail to see the objection urged against the movement, that these mediums should be better educated in the methods of the world, and we should prefer to say that you might confidently let the methods of the world take care of themselves. But if you wish mediums to be better instruments for us from the psychological point of view, strive to educate them in the things that are spiritual, and in every sentiment and attribute that constitutes the divinity of human nature. That development is of far greater value to us, and of infinitely more use to the individual, than the dull and too often stultifying influences that come from the methods of education (save the mark!) of this world of yours. But, intellectually, Spiritualism will, of necessity, develop a philosophy. And what is a philosophy? A great many people attach a deal of importance to this word. Philosophy is neither more nor less than the placing in orderly relationship the sum of experiences gained through previous observation, and in the endeavour to reduce it to a certain system we might almost call it a creed, for the acceptance and better understanding of those who desire to receive it. Placing it, then, on this ground, we say Spiritualism of necessity presents the very circumstances that we have dealt with, and has, of itself, a certain philosophy. It is not so much our purpose to deal with that philosophy just now as it is to criticise it in some very important particulars. But why is it that Spiritualism is intellectual next in its development? For a certain reason we shall have to point out ere we close.

Suppose a thoughtful and intelligent man, after investigating the facts of Spiritualism, becomes convinced of their reality, and accepts the most important fact that they are produced by spiritual beings, he necessarily inquires—What for? where do they point to? and instinctively he rises beyond that which has satisfied his doubts, solved his perplexities, and cheered his heart, into the serene atmosphere, where he may look with the eye of intellect upon the strange conformation of this peculiar creature that has come across the path. But when we make this philosophy of Spiritualism hard and fast—when we draw certain definite lines around it, and enclose it on four sides, with top and bottom, and hermetically seal the cube, are we not falling into precisely the same error that other systems have fallen into? Are we not making the water to suit the vessel? Are we not corking it up, when, by our efforts, we have filled it, and setting our sign-manual on the top of it, and saying, "There is the word of God, and you must accept it; this is the philosophy of Spiritualism, and if you do not believe it and accept it just as we interpret it, well, something like excommunication will probably take place." Bad—emphatically and undeniably bad; for Spiritualism—that is to say, its philosophy—can never be complete. Why? Spiritualism in its philosophy is the science of existence; existence is eternal. Man's life is co-equal with eternity, and when that is outrun, and man has learned everything, and mastered God as well, the philosophy of Spiritualism will be complete, not till then.

Still, it will be said that the soul hungers and thirsts for some sweet place where it may lie and rest. Indeed, there may be some souls—there are many, we are sorry to say—who are incapable of sustained effort on their own account, and who lean upon the shoulders of others stronger than themselves. We can only hope they will grow stronger so that they may need no leaning-post in the future. We can only hope they will learn that the only resting place the soul can have (aye, there are two) is upon itself, and the great overlying presence and sustaining cushion—shall we call it—of God's eternal and immutable truth. He who is sustained buoyant upon the sea of God's truth or the vitality of his own soul, will never sink or succumb to any cross or difficulty he may meet. Why not, then (we may be asked again), have some definite idea or code laid down, that we can subscribe to, and accept, as being an interpretation of Spiritualism? We have no objection to your laying down a certain series of principles, to your taking up a certain creed, or to your wrapping yourself in the shirt of Nessus, if you are prepared to take all the consequences; we have not the least difficulty about this matter, or delicacy either. If you like to build up a creed, if you like to formulate a certain stated system or code, do so; only at the same time be prepared to take all the consequences that will grow out of it; and if in the coming time it should not flatter your present expectation, if it should fall to pieces by reason of its own cumbersomeness, do not blame us but

rather blame your own shortsightedness that could not see a simple fact, patent to every spiritually-minded man—that God's truth is homogeneous and you cannot organise it.

If you want to build a philosophy of Spiritualism, and crib, cabin, and confine it, do so: if you kill the Movement and rob yourself of the spiritual manna falling hourly and daily around you, that is your affair, not ours. It is our study—and we do it cheerfully—to point out to you the possible dangers that may arise, and to warn you against them; but if after our friendly warning you are headstrong and wilful, all we can say is that the headstrong and wilful profit better by experience than they do by precept.

Intellectually, though, is there nothing in Spiritualism to gratify your desires? Why, yes: there is not one single phenomenon in Spiritualism, there is not one single problem that it deals with, there is not one single statement made to you by the communicating spirits when they return, that is not sufficient food for a life-time's thought,—that you could not reason out, and work, and understand, and unravel, and probe into, for all the little life that you possess in this world; and even then you may be as far off complete consummation as when you started; for truth is so infinite in its extent, and it reaches up to such illimitable distances, that finite man is incapable of following the thread to its ultimate conclusion. Spiritualism has built up many beautiful theories; it has fine-spun the threads of philosophy into such a motley garment that it is difficult to find out what is really meant. You have re-incarnation on the one hand and non-re-incarnation on the other, and the folly is at once evident of attempting to make a cut-and-dried system of Spiritualism, which will simply result in disaster and failure. But Spiritualism intellectually can deal with that which is below the intellect; and that which is below the intellect is the sensuous department of the phenomena; the intellect can probe it, can analyse it and bring forth in orderly array the laws and conditions requisite for the production—shall we say the evolution—of spiritual phenomena.

Still again, intellect can master also that which is beneath it personally. The individual can understand that body through which the intellect works, and that intellect, taking up two problems side by side, realising always that there is the spiritual counterpart behind the man, can be made the means of exalting people here in this physical plane to such a height of health and grandeur as was never before conceived. For what says Spiritualism? Man is an immortal being; man here in this world demonstrates his immortality by his actions through the physical organism; it is essential, therefore, that he should know how to control, direct, and use the powers and attributes of the organisation he possesses, so that he may reap their benefits instead of suffering under the fearful curses they can entail when allowed to run riot or when they become misdirected. In this department, then, of Spiritualism, dealing with the life of man in this world in regard to its higher and lower branches, as an education intellectually, will be one of the best and greatest powers the world has ever received. To know that there are four sides to a square, or three to a triangle, or that so many figures bring a certain result, or that different countries occupy a certain space on the surface of the globe, is not education, it is a mere acquaintance with external facts and phenomena; but that deeper knowledge which Spiritualism points to, which teaches you how to master self and rise superior to every obstacle that you may meet, is the best and truest education that man in this world can ever receive.

The philosophy of Spiritualism, then, is the precursor of something else. As the sensuous department led on to the supposition of the existence of one beyond it, so does this intellectual department point to another and a third. The existence of a trunk without the other portions or members of the body would be practically useless; the existence of those members without the thinking or brain portion of the being would also be useless; and the existence of this same brain with its powers of thought, unless there was something greater and grander beyond it than you could conceive of at the moment, would be itself a mere waste of power and force on nature's part. If, when the body passed away, our forces would be dissipated, there would be an end of our individual existence; though other forms might take up the tale, and sing the song anew, and perhaps better, that particular individuality would be lost for ever, and that sweet privilege of personal identity upon which you pride yourselves so much and set so high a value would be swept out of being, and you, the great *you*, that is so sweet and holy to your own thought, would be sunk in dark and never-ending night.

The third department, then, is the spirituality of Spiritualism. Has the Movement reached the spiritual plane? Let yourselves answer; it is not for us to do it. Let each one's heart answer whether he or she has reached the spiritual plane. That answer will be the best evidence that we could give you. But why is the spiritual last? Why, as well expect to have the full ear in the corn at the very instant of the bursting of the blade through the soil, as expect to find Spiritualism spiritual in the very first of its appearances. Has it not appeared to a material age, as we have pointed out? Does not the age demand a sign and symbol? Are not these mere external phenomenal matters that deal with the senses of humanity? And how can humanity, prizing only the mere external conditions of life, be expected to give expression in its life and conduct to spirituality, to the ideas of the spirit of existence? You cannot expect it. The proposition involves far more than can be sustained by the premise that we start with. Spiritual last. Aye! and when that era dawns, the Movement will, indeed, have become godly and noble. The sensuous demonstra-

tions of Spiritualism, as you now understand them, will have been all labeled and docketed, and placed away in the pigeon-holes of the great archives of existence. There will be the indubitable facts that have transpired in the past, and which, if you like then to descend to the conditions in which those were necessary, can be reproduced; but for the then present purposes they would be useless, not required for men and women. Let them elevate themselves to a grander and nobler height of life, wherein the spirit will be the dominant factor in every individual's life, and spiritual truth will be the law that will govern the nations of the earth. You have heard it said this evening how hard it is for the rich man to enter into the kingdom of Heaven. The seer and prophet that spoke these words has been enfolded in the embrace of the spirit-life now for hundreds of years. The truth was old when he uttered it; the truth is young even to-day. Old it may be as humanity itself, but young it is as God's eternal truth. Riches will not buy spiritual truth; human emoluments will not fit their possessor to enter into the holy of holies hereafter. Those riches and emoluments that will entitle man to that entrance must be loyalty to the principle of life under every circumstance and condition—must be obedience to God's eternal ministry, as expressed in nature and in truth. He may be poor in this world, beggared, trodden down in the dust and mire of the feet of those that pass him by continually; he may be scoffed at and frowned at, but there comes a time in the inevitable order of life when the economies of being are adjusted, when comprehension shines all glorious around him, and he feels that in loyalty to his own conscience as king, he has been loyal to the greater king, God, and truth everywhere. Spirituality is of so fine a nature, so beauteous in its complexion, so ravishing to the true prophetic seer, that the vulgar multitudes cannot comprehend it, and turn away from it as something they cannot have to do with. Hence we must not be harsh upon the people of the world to-day because of their mis-education. The world you must take as you find it, even as we must work with it as it is. To start with it as we would have it be, to deal with it as you should like to see it, will be utterly false, and will involve us in failure and disaster. Take humanity as it is, with all its imperfections and virtues, prune down those imperfections by the introduction of better thoughts and higher lives, cultivate those beauties and perfections by all that is true, and pure, and spiritual; and thus, by good, cast out evil; by kindness, kill enmity; by virtue, kill vice; by truth and beauty, kill falsehood and error; and then humanity, going by slow degrees towards the spiritual and true, will take hold of the spirituality of life; and Spiritualists, tiding over the waves of the sensuous phase and the intellectual phase, will find themselves pressed on upon the wave of spirituality; they will find that they ride upon the crest of the glorious tidal wave in the very sight and under the sun of God's eternal truth, that shall shine upon their brows and inspire them with its life and beauty. Then shall Modern Spiritualism prove that it was not confined to the rapping of tables or turning of chairs in little back parlours. They were necessary objects in the first inception; they were experiences to be passed through before better and greater ones could come; but having served their day and object, nature and purpose—having been understood by all who had experienced them—they gave place to better and holier forms, which gradually led on and lifted Spiritualists from Spiritualists into human beings. And if Spiritualism succeeds in making humanity human, it will have accomplished more than any other system we are acquainted with.

Now let us make the application to this physiology that we have developed. Let us deal with it in a broader aspect still. Let us cast down the barrier called Spiritualism, let us throw aside the term Spiritualist, and let us look at humanity at large; for after all, humanity must be lifted by spiritual truth; and therefore better say humanity than Spiritualist, better say the truth for all people than Spiritualism. To-day, we grant you, the distinction is necessary and requisite. We are speaking now of the coming time, when you will be able to throw aside names and titles and stand pledged disciples and sworn soldiers under the flag of God's eternal truth.

Look back to the history of the world. The further you go back in recorded history, the deeper you dive into those oral traditions that have been handed down from father to son for generations; the further you go back from what is called civilisation, the more immediately you come in contact with man in his lower or first state of life. Then you find the order of force, the era of might obtains, and there, too, you find counterparts in your own experience to-day, in the reverence and hearty respect paid to sensuous impressions received from nature and her circumstances. Man lives over-awed by the objective results that are produced,—dismayed or pleased, as the case may be, by the phenomenal presentations that are involved. He lives in the sensuous world, in the external life. He makes the best use of that life he can: he does as wisely as his development will allow him; and strange indeed must it be to the thinker when he hears that those forerunners of human races, those pioneers of present civilisation, were all heathen nations. They did their best according to their development, and if God wants more we do not want that God. They grow from their tribal and wandering states, they form a nation; that nation passes from its rude, rough state of might, and strength, and domination, and goes through intellectual developments, and gradually fines itself down—becomes civilised as the olden times would have it; it passes through its era of luxury and beauty, and gradually and surely declines. As it leaves the laws of nature and obeys the inclinations of humanity, its physical inclinations rest; but as it masters them, like the men of Sparta in olden time, and rises superior to them, it presents itself,

and keeps that juvenescence that is the heritage that every true man should possess through life.

The first dawn of the world's development always takes place upon the sensuous plan, and is characterised by the domination of force, while at a step further the intellect begins to unfold itself, laws are formed, arts and sciences cultivated, not always for the purpose of benefiting the great masses of the people, but for upholding the present systems of government—too often systems of oppression and tyranny. By-and-by there comes a dawning of the spirituality of life in the nation, and the two principles—that of the spirit and that of the intellect—are very often at war with each other; the consequence is that there is mutual clashing, and disintegration sets in: the nation dwindles and pines, as it is said in the old Book of all that forget God. The history of the world, then, is summed up thus: First, sensuous or physical; next, intellectual—it is enjoying that age now—it is making the best use of it that it can. The time is to come when the world is to be truly spiritual in purpose and in motive; then the three golden ages of the earth will have been completed; the trinity will have been developed; the triangle will then begin to take upon itself the oval; the completed circle will engirdle the perfected humanity; and God's eternal truth, unfolded in this world, will shine as a blazing sun because of the perfect purity of every human being in the world. Thus the physiology of Spiritualism is paralleled by the physiology of the world's progress. Truths, then, are always at union one with each other, each with all. There is a sameness and unity underlying all truth that must not be lost sight of.

And now we have to draw a few practical conclusions ere we close. Spiritualism sums up its advantage in two directions: first, that direction which is completed in the demonstration of immortality to those who live in the world to-day and who doubt the fact; of course to all who do not doubt the fact of immortality, Spiritualism in that respect is valueless. But on the other hand it brings down to your knowledge the great cardinal fact that you are spiritual beings here in this world, and that you are making the foundation of a future destiny while here. It is, then, spiritually, intellectually, and physically, an educational movement, or it is nothing. Does not the world require education in those several departments? How much of spirituality does it exhibit in its conduct? What is the intellectual status of the people in every condition of society in all countries to-day? Is it great, and grand, and noble, or is not too often obscured with national and local prejudices? And what is the physical condition of humanity? So disreputable that we dare not mention it. Why, there are thousands and thousands labouring in the world to-day, disseminating physiological truth; one is here before you. A greater mission, perhaps, could not be conceived. The unfoldment of physiological truth that is in the hands of those who understand its merits and principles, will bless the world when they grasp the glorious fact that in very truth a pure body does mean a sound mind and a healthy soul.

And then you remember that physiologically, intellectually, and spiritually, Spiritualism for the Spiritualist is an educational movement. After that we ask, and challenge without fear of contradiction, any prejudiced and unbiassed mind, as Spiritualism lays claim to the great distinction of being an educational movement in their directions, whether it is not precisely the very thing the world requires, and whether it is not to be welcomed with open arms by every true philanthropist, and genuine reformer and earnestly aspiring spiritually-minded man and woman?

The angels bow to you often and often; they whisper their sweet words of welcome to your souls, and bring you many a token of their sweet presence; and they ask you as the only return you shall make to them that you shall feel that Spiritualism is to bless you, is to make you better and wiser than you were. They ask you to support every agency involved in the existence of Spiritualism, so that you may become better, and wiser, and happier. They ask you to remember that every phase of spiritual phenomena, no matter how trivial, is useful. They ask you to remember that every phase of mediumship, no matter how seemingly strange and informal, has a certain function, possibly to reveal misunderstood laws and circumstances of the psychological life and nervous life. They ask you to remember that every book and every pamphlet containing recorded experiences of investigators, of thought of a thinker, is worthy of your consideration. They ask you to reject no agent, they ask you to throw aside no method, they ask you to ignore no thought that may be presented, because of its strangeness or its seeming inconsistency; but to give careful heed and attention to every man's utterance, to the presence of every thought, to every experience presented, for it may often prove the key that unlocks a hitherto insoluble problem. Therefore, we claim that every agent and every agency involved in the existence of Spiritualism as an educational movement—not as a mere drawing-room pastime, but as an educational movement for blessing humanity—should receive the cordial and hearty sympathy and support of every Spiritualist that has intelligence to understand the issues and their value involved in this great Movement.

If you will do this you will arise from the merely sensuous condition; you will intellectually perceive the value of that order and state, and still be searching with the eye of the mind for greater continents still. When the great sea of Spirituality opens before you, you will launch your barque upon the crystal wave, your sails filled with the glorious blasts of inspiration, and you will be wafted over the boundless waters. Capes, continents, islands, countries, will appear before you continuously, and you will gather experiences from them. God's sun will ever shine upon you; its golden

light will tinge the rippling waters as you sail. Your thoughts will become realities, your minds become living temples of purity, and your souls glorious worlds of life and love wherein you may live and hold converse with your friends; you will revel in the glorious truths of the physiology of Spiritualism, and you will find that existence means something more than a conning over of what you have previously learned: that life is broad, that thoughts are grand and glorious, that a man who feels the divinity of God within himself has a kingdom of his own. May you all feel this, and may you in all things, in all motives, in all purposes, and in all conduct, prove yourselves worthy and noble students of the physiology of what we claim to be the grandest development of the intellectual and spiritual activities of humanity that the world up to the present time has ever received at the hands of God.

#### EXTRAORDINARY INSTANCES OF SLATE-WRITING, &c.— DR. MONCK, MEDIUM.

To the Editor.—Dear Sir,—Dr. Monck's visit to Keighley, of which I wrote you last week, has left a deep and favourable impression on the minds of the community, and developed a spirit of serious and earnest inquiry among thoughtful men of all classes. Those who attended the seances, including some of the leading men of the town, were all persons of character and influence.

Of course various theories are held as accounting for the phenomena; and not a few have been compelled to accept the spiritual hypothesis, the unanimous conviction being that the subject has been much misrepresented in garbled newspaper reports, and that it is worthy of serious investigation. The Doctor's mediumship being of an elevated kind, and free from those unrefined and trivial elements that repel new investigators, his seances have successfully appealed to the taste as well as judgment of inquirers, thus securing for Spiritualism that respect which is its due.

At my earnest request, the Doctor consented to revisit us for three further seances. He accordingly sat at Keighley on Saturday, Sunday, and Monday evenings, Oct. 7, 8, and 9. Each seance differed from the other, and from every one that we had previously had with this Protean medium. He did not enter the room till the investigators had assembled and carefully examined it, and every article therein, including the piano. We had perfect hail-showers of phenomena in rapid succession. The piano played for several minutes without contact. While the bass notes were sounding a sceptic asked for the treble to sound, and it was done in a moment. The lid was closed and a good light shining the whole time; while the last note was yet sounding, the medium stood some nine feet from the instrument, and requested us to go and examine it, which we did as thoroughly as we had done just before this phenomenon. A slate was now cleaned by a sceptic; it was marked for identification, and this same sceptic held it with some pencil under the table. We heard the sound of rapid writing, and in about five seconds the slate was covered with exceedingly small writing. On a repetition of the experiment with another slate, "Samuel" took control, and said, "Shall I break the slate? if so, into how many pieces?" I said, "Break it into six pieces." We then heard the slate dashed against the table, then the sound of writing, and on the sceptic who held the slate bringing it up, we found it broken into six pieces without being broken out of the frame. A pencil had been drawn along the edge of each fragment, and the pieces were numbered with the figures 1 to 6, and opposite each figure was a communication. Now, apart from (1) the writing being done—and that, too, (2) in a hand quite distinct from the medium's—(3) in about three seconds of time, (4) in a good light, (5) without contact with the medium, (6) on a slate that could not have been prepared chemically or otherwise; I say, apart from these six points, we have another marvel, perhaps greater than all the rest, viz., a force was exercised sufficient to break the slate, and an intelligence manifested in breaking it into exactly six pieces, at my request. If one hundred slates were placed before any man, in a convenient position, and in a good light, I cannot perceive that, with any amount of practice, he could break one out of the hundred into exactly the number of fragments demanded. And yet this was done in a moment, and under the table where no person in the body could see the slate.

Here is another new phenomenon. We saw a hand rise in the air, away from the table, and within a few inches of my daughter. It was of a flesh-colour, and yet strangely luminous (the light appearing to proceed from itself), and so bright that the luminosity was clearly seen by those sitting farthest from it (six feet), although the gas was burning all the time. The fingers first separated, so that they were wide apart, after which they closed on the palm, and opened again several times. It took a bell from the table, and we all saw both hand and bell, while the latter was ringing. The hand next grasped my daughter's apron, and forcibly removed it, carrying it to a lady at the other end of the table. The Doctor held a tambourine away from the table, and six inches above it, so as to be seen by all; and the hand was seen by everyone to rise up and play a tattoo on it. The movement of the fingers was wonderfully distinct. The Doctor now held the fairy-bells in the same position, and we all saw the hand rise and the fingers bend as they caught each string and loudly sounded it. At our request these fingers pulled and sounded different strings, then two or three at a time, and finally swept the whole of the strings several times, now softly and then powerfully.

A bell was placed inside a box and the lid closed. The bell then rose and rang. A musical box was now placed inside, and the box-lid replaced. The musical box played, stopped, and replied to our questions. A lead pencil and some paper were put inside the box, the lid closed, and in an instant we heard the sound of writing; and on removing the lid, we saw the pencil standing nearly upright. It gradually fell back on the bottom of the box. We found the paper full of writing. I had a very large, heavy musical box in the room, at a distance of six feet from the Doctor; and I expressed a wish that "Samuel" would play this. Immediately it began to play, and for some time continued to play or stop, as requested. It also answered questions, by sounding one or three notes, and gave us communications. I noticed that the box was nearly run down, and asked "Samuel" to wind it up again. This he did several times, and all of us heard the loud, snapping sound pro-

duced by rapidly winding it up in the usual way. During the time (about ten minutes) occupied by these singular phenomena, Dr. Monck was entranced, and sat at the table some six feet away from the box, where he remained until, at "Samuel's" request, I had carefully examined the box, about which I found nothing to account for what we had witnessed. During the whole experiment the gas was alight, and all could plainly see the musical box.

At our third sitting a slate was cleaned and initialed by a non-Spiritualist. A lady held it, with some pencil, under the table. An unseen power removed it from her hand, and we all heard the sound of writing. The slate was then placed in the hand of another lady, and was found to have on one side several lines of good writing in strictly parallel lines. The non-Spiritualist who had marked it declared that he recognised the initial on it as the one he had made shortly before. This is not the first time by several that we have had writing at these seances on marked slates as well as on marked paper, about the identity of which, therefore, there could be no doubt. The fairy-bells were sounded and a bell raised and rang without contact. A small musical box was placed inside a cedar box, which had not the slightest opening to it through which even a needle could enter, and the Doctor drew back so that his whole body could be seen by me, no part of it being in contact with the table. We then watched the musical box while it played, stopped, and communicated as usual. We then again examined the cedar box and the table where it had rested, which was of deal, three quarters of an inch thick, and presented a solid, even surface. After this we had some interesting phenomena with the slate. The non-Spiritualists in succession several times held one end of the slate under the table while the Doctor held the other end, and each pulled at either end to make sure that both were holding the slate firmly the whole time. Each time writing was produced on the slate. Once several lines were given the whole length of the slate, and lines were drawn on the other side from one end to the other. This effectually disposed of the theory that attributes to the medium the ability to hold and pull the slate with two fingers and write with the other two, the slate being far too long to admit of the fingers reaching anything like that distance at their utmost stretch. Besides, the Doctor allowed three of his fingers to be tied down to the palm of his hand, so that they could not move, leaving only his forefinger and thumb at liberty, with which it is evident he could not both hold the slate and write on it at the same time. During this experiment the gentlemen who in succession held the other end of the slate felt a materialised hand place the pencil between their fingers, and then not only touch their hands above and below, but strongly pinch their fingers, pull the wristband, and, finally, the four fingers and thumb of the hand were felt to clutch their legs (several inches from the slate) so violently that they cried out. An open watch was then placed on the slate, and was immediately closed. Another watch was instantly wound in the hearing of us all. The same occurred with the musical box when placed on the slate. After writing was produced, the fingers of a hand were seen coming from under the table and rising towards its top surface. This hand was at least one foot and a-half from the slate and the medium's hand. It threw the pencil on to the top of the table, fully four feet, and then disappeared. The concluding manifestation was the piano playing with the lid down, while the medium's hands were held over his head as he sat out of contact with the instrument.

I have only given you just a glimpse of the marvels, ever new and astounding, that I have seen during the past three days. I am not exaggerating when I say I could fill a whole number of the MEDIUM with a sober relation of all the fresh phenomena I have seen through Dr. Monck's mediumship. We do not need to sit at a seance in order to witness these marvels; by the fire-side, at the meal-table, and in all manner of unlikely places they follow him. If we sit or stand in my parlour, or in a house never before seen by the Doctor, the raps are heard under the carpet, proceeding apparently from within the very wood of the floor, on the walls and other places, while every inch of the medium's body is in full view close to us, and in broad daylight. Yesterday we called on a friend, and almost as soon as we entered the room the spirits began to communicate by means of loud raps under the floor, and in a few minutes a member of the family hurried into the apartment in alarm, exclaiming that in the next room (where the Doctor had not been), a "plate full of edibles had risen several times without being touched;" but I will not occupy more of your valuable space at present; I can only say I am highly gratified with having met this exceptionally-gifted medium. I have been for years seeking for proof of the physical phenomena and I did not realise it till I saw the Doctor, and the first half hour at his seance brought me not only proof but absolute demonstration.

I feel, sir, that we ought to surround our mediums with a tranquil, loving atmosphere, devoid of suspicion and mistrust; only thus, can powerful phenomena be freely and satisfactorily obtained. This is a time of great trial for mediums; and persecutors watch for their halting at every corner. Let Spiritualists therefore be very tender of the reputation of mediums, and not play into the hands of our enemies by injudicious or unkindly treatment of them. They are the very backbone of our Cause and deserve our helpful sympathy at this time of relentless persecution.—Yours faithfully,

JOSEPH CLAPHAM.

Keighley, Oct. 9.

#### MR. BULLOCK CARRIED BY SPIRITS FROM ISLINGTON TO CLAPTON!

Mr. Burns.—Dear Sir,—Blasphemy! Humbug! Delusion! Such exclamations as these will doubtless express the sentiments entertained, in regard to the above startling announcement, by the three classes of persons severally represented by the terms bigotry, prejudice, and ignorance, the majority of whom know about as much of their own spiritual existence or the immortality of their own souls as the writer of this does of the personal antecedents of "the man in the moon;" for, if some of them believe in the existence of the soul at all, it is in some misty, vague, and indefinite way, which amounts to a practical denial of such an entity; whilst others have a dreamy notion that the soul of man at death is somehow or other absorbed by Deity, and retained in some indefinite form and state until the Day of Judgment, or that it goes straight up to heaven, where its eternal occupation is to sing psalms and carry palm branches, or sink down into endless perdition, never again to behold the light.

Nor do any of this illustrious trio seem to have the least idea that spirit is the great factor of all life, organic and inorganic, and that although God, the great spirit, only has absolute creative power, yet that disembodied human spirits possess, according to their knowledge and experience of spirit-life, an amount of creative energy that, at least, renders them capable of controlling and directing the material elements in obedience to the will of the universal architect; and thus in wisdom power, and goodness, working out His great designs.

They seem entirely to ignore the fact of which Paul so forcibly reminds us, that there is a spiritual body; not that there may be or will be, but that there is now; that every man and woman possesses this spiritual body as well as a natural body, and consequently they miss the inference to which it naturally points, that, as spirit cannot die, it must have some form of expression after it leaves the natural body, and being ignorant of this they cannot conceive it possible that these same disembodied spirits, who must of course have some useful occupation to employ their time, can, out of the aura surrounding human bodies, in combination with a subtle force, for which science has not yet discovered a name, make the semblance of a man or woman, sufficiently tangible and life-like, not only to be recognised as the counterpart of that which once lived, and loved, and planned, and wrought among us, but can also render them capable of breathing, speaking, and even of eating and drinking in our presence. And if anyone were sufficiently bold to tell them that spirits can, and have done all this; that the fact has been tested and proved in a thousand instances; that they can moreover produce brilliant lights, move inanimate bodies, such as chairs, tables, and sofas, from one place to another; cause uneducated persons to speak fluently in languages they have never learned; that they can control men, women, and even little children to heal the diseases of their fellow-creatures, and do a thousand things that I have not time or space even to allude to now,—they would seriously and affectionately advise him to take a single ticket for Colney Hatch, and leave his money for them to take care of.

Now, Sir, leaving this obstructive trio to make the best use they can of the time allotted them ere the "march of intellect" compels them to "move on," I would address myself to the task of laying before your intelligent readers, with your kind permission, as briefly and as concisely as I can, the particulars of the above—even to the initiated—rather remarkable occurrence, leaving them to determine as best they may the truthfulness or falsity of the record.

On the evening of Tuesday, the 3rd of October, after our usual seance, at a little after nine o'clock, eighteen persons more or less believers in Spiritualism, sat down to what we term a materialisation seance under the following conditions. The room and cabinet having been examined, the outer or street-door was locked, and the door of the room in which we were assembled was bolted on the inside. The medium was then examined, and securely handcuffed with his hands behind him, and the key of the handcuffs given in charge of a gentleman who is a comparative stranger to us. We next placed the medium in a large black bag, which was fastened by the strings being drawn tightly around his neck and tied in a fast knot, and left him in the cabinet alone, the gas being left burning. And here let it be specially noted that the only door by which ingress or egress was possible, was bolted on the inside, as before stated, and that the only windows in the room consisted of a row of small frames at the top forming a kind of skylight to which shutters were attached, and being so high as to require rather a long ladder to reach.

Under these conditions we sat for materialisations, and had been seated but a few minutes when we were told by the controlling spirit to put the light entirely out. This we did, previously joining all hands, for the assurance of strangers as well as for our own security. No sooner was this done than greater power than usual was manifested in the ringing of bells, playing of the guitar, fanning with fans, and the various other concomitants of a physical seance. We now saw a faint light near the cabinet, which, increasing in size and brilliancy, moved from one place to another, revealing to one or two persons the materialised figure of the spirit "Daniel Watts." The spirit "Lily" then came behind me, as I was seated with my back towards, but near the cabinet, and whispered in my ear, "Sing something, Mr. Starnes." We then commenced singing "Over there,"—I beg pardon, Sir, we were not over there at all; we were over here, but we were singing "Over there." I am afraid, Sir, you will be getting into a fog over this, not being so much used to these things as we are at 19, Church Street, Islington, but I really cannot stay to make the matter plain to you now. I must refer you to Mr. Maskelyne; he will "show you how it is done" on the slate. Well, we commenced singing, when "Lily" came to me again, and whispered, "Mr. Starnes, we are going to have such a jolly lark." I said, "Well, what are you going to do?" She replied, "Such a game, only don't say a word about it. We are going to take the medium to Mr. Davies's, but be sure you don't say a word to anyone about it. Go on singing; sing the marching song." Whilst singing we heard a bustling, rushing noise, and one gentleman felt the touch of what seemed to him a female figure gliding past him.

The room was now intensely dark, and, as we could neither see nor hear anything, I kept the company engaged in singing for about twenty minutes, when Mrs. Pickering, a clairvoyant lady, observed, "There are no spirits in the cabinet, nor do I believe the medium is there; I think they have taken him away." I replied, "They have taken him away; they have taken him to Mr. Davies's, wherever that is; I don't know myself." We then sang our usual Doxology, and lighted the gas, and on examining the cabinet found that the medium had departed—handcuffs, bag, and all.

I at once ascertained that none of the sitters had let go hands, that the doors were locked and bolted as we left them, and that the shutters had not been removed from the skylight. Several persons then searched the cupboards, and found no outlet, nor, in fact, could there be any, for they, as well as the wall against which the cabinet rested, were contiguous to the wall of a house at the back, and there is no yard to Mr. Bullock's house, so that the possibility of the medium being removed from the room by human agency, unobserved by all persons present, is entirely destroyed.

Having ascertained of Mr. Bullock, sen. (who was in the circle all the time) that Mr. Davies lived at Alexander Villa, No. 41, London Road, Clapton, we arranged that four of our number should accompany

him there in search of the missing medium. It being a lovely moonlight night, we walked to Clapton, when, on gaining the end of Shackwell Lane, in the Stoke Newington Road, we met him, accompanied by Mr. Davies and friends, who were on their way to Islington, to see him safe home.

We went back with them, and found Mrs. Davies and the children in a little consternation, of course, at such an unusual occurrence; but we did not observe anything very remarkable in their manner or conversation; they seemed, all of them, to "have their hair on," nor did they seem to exhibit any very fully-developed symptoms of aberration of mind. Doubtless the family, being all more or less mediumistic, and having by experience and observation become accustomed to strange phenomena in connexion with the beautiful science of Spiritualism, did not perceive in this particular manifestation of it anything calculated to unstring their nerves or frighten their senses from their usual propriety. Having exchanged congratulations, we left with the truant medium, arranging with Mr. Davies for him to send you the particulars of the medium's unexpected and supernatural visit.

I beg to refer you to the list (at the foot of this article) of the names and addresses of some of the persons referred to, and who are desirous of certifying to the accuracy of my statement. I would also point you to two or three circumstances in connection with this remarkable phenomenon which are worthy of the critical consideration of your most sceptical readers:—

1. No person let go of his neighbour's hand during the seance.
2. After the seance the doors and windows were found as we left them.
3. We handcuffed the medium BEHIND, Mr. Davies found him handcuffed in FRONT; the key of the handcuffs was in the pocket of a gentleman at our circle. When I met the medium one handcuff was hanging from the wrist still attached to the other.
4. He had no hat or umbrella when taken away, he had both when we met him.

Now Sir, in view of the foregoing statement, taken in connection with that of Mr. Davies on the same subject, the facts referred to in which are attested by a score of witnesses of ordinary intelligence, and taking into consideration that these statements have reference to only one of many thousands of occurrences equally startling, and to the uninitiated equally mysterious, that have transpired in connection with the misunderstood and abused subject of Spiritualism: what is the duty of those who profess to lead public opinion in matters of science at the present day? Is it not to fully investigate this matter in the most careful and unprejudiced manner, so that the question of supernatural agency, as far as they are capable of understanding it, may be at once and for ever set at rest? Are respectable, intelligent, and God-fearing men and women to be for ever dubbed as liars, or lunatics, because these inflated big-wigs, having built up certain theories of their own, wherefrom they have excluded spirit, soul, and even the Deity itself; are afraid to investigate the truths of Spiritualism, lest their own Babel of cards should fall about their ears? The facts are to hand, and of recent occurrence; whilst those who can testify to them are within a radius of three miles, so that there would be but little difficulty in analysing them. The public should insist on this being done.

And now, Sir, in conclusion, one word to my fellow comrades in this spiritual struggle. Remember that we wage no carnal warfare—the right to judge of truth according to his light is man's prerogative; of this we would not rob him or be robbed ourselves, but we are arrayed against the three arch enemies of mankind—bigotry, prejudice, and ignorance; we are enlisted under the same all-glorious banner, the banner of truth—led by the same invincible captain, the captain of our salvation; and though our march, like those of old, may be through fire and blood, through hate, and scorn, and ridicule, and contempt, and those of our household be our bitterest foes,

The King whose burnish'd arms we wear  
Will look in favour down;  
And they the martyr's cross who bear,  
Shall wear the martyr's crown!

I am, dear Sir, yours truly, G. STARNES.  
22, Sparsholt Road, Crouch Hill, N., Oct. 16.

We the undersigned do hereby testify that the above is a substantially correct statement of the facts in connection with the above remarkable seance, at which we were all present:—G. Deloiz, 30, Southampton St., Pentonville; Florence Deloiz, 30, Southampton Street, Pentonville; H. Cleghorn, 70, Stoke Newington Road; S. Pickering, 69, Myddleton Street, Clerkenwell; Alfred Hedges, 30, Southampton Street, Pentonville; John Swindin, 34, Paneras Rd.; Alice Swindin; 34, Paneras Rd.; John Lightfoot, 19, Peace Cottages, Tunbridge Street; Ann Lightfoot, 19, Peace Cottages, Tunbridge St.; Ellen Delley, 141, Barnsbury Road; I. W. Rea, 66, Aldred Street, Kennington; J. Watmore, 101, Shepherdess Walk; Edward Bullock, 19, Church Street, Islington; G. W. Davids, 1, Ashdown Street, Queen's Crescent, Kentish Town.

P.S.—Mr. Deloiz, above described, was the gentleman who had possession of the key of the handcuffs.

To the Editor.—Dear Sir,—We have been so accustomed for some time to witness very extraordinary manifestations in our investigation of Spiritualism, that our astonishment has somewhat abated. I suppose for the same reason that we cease to wonder at the sunshine giving to the earth such beneficent influences, such life-stirring energies, such exquisite beauty, and delicious blessings to us especially, as human beings, their very repetition being the chief cause of the dull excitement of our curiosity, and the blunted perception of their grand yet mysterious significance; but with all our experience we were in no way prepared to witness, unmoved, such a profoundly mysterious manifestation as occurred at our family circle in our own house, on the night of the 3rd inst. It is with much diffidence I write, knowing the estimation one must naturally be held in by the general public, who ventures so far outside popular experience and prejudice to record, however truthfully and earnestly, his experience of the incomprehensible facts of Spiritualism; I, however, feel it my duty to do so for the love of truth, which must ultimately be a blessing to all mankind.

We were holding our usual Tuesday seance, Mrs. Davies, I, four of our children, and two intimate friends—Mrs. E. Haws and Mr. W. Haxby. We had the door and window locked and securely fastened and commenced our sitting. We were getting unusually small results, just a few

spirit-lights about the room, a few raps, a little table-moving, and some direct talking in the way of instructions. We were thinking our spirit-friends were unable or unwilling to favour us with our usual amount of pleasant intercourse. They asked us to sing. All our hands were joined, at least all but myself; I was requested to play. While we were singing quietly we had just a few acknowledgments of their presence to encourage and keep us in harmony, I suppose, while they were preparing the great event of the evening. You will understand this was a dark seance, but none the less reliable, especially when you have the seance held in your own home, with only your own children, and, at this time, two additional friends equally known to you. You have a full knowledge of all conditions, which excludes all suspicions, and I think this mode of investigating this (to me, all-important) question, which gives to us the fullest proof of our immortality, is the best possible way. I think any circle seriously and earnestly seeking the truth would, with patience, succeed in finding what would become their highest knowledge and greatest consolation.

We had been sitting, I think, three quarters of an hour when we perceived a few spirit-lights descend from the ceiling, and with them a heavy weight came on the table. I thought one of the sitters had been lifted on it, but was informed all were in their places still holding hands. I stopped playing, placed my hand on the table, and found what felt to me a full-grown human being. I asked if I should light up? Was told, "Not for a few minutes." When the person on the table was controlled and told us "not to be afraid, it is I," I at once recognised the voice as that of Mr. E. Bullock, jun., whom I knew well, but had not seen within two months. It is easy for you to imagine we were all much surprised to find him there, as he did not form one of the circle, and all ingress and egress were cut off by locks and fastenings. We were requested to light up; we did so, and lifted him off the table on to his feet, still unconscious, with handcuffs on his hands and a bag with him. I looked at the time-piece and found it 9.40, I should say that then he had been with us five minutes; he was without his hat. Soon after he was on his feet the control left him. When he came to himself he was rather frightened, thinking as he told us, someone had broken into the cabinet and had taken hold of him, but he soon found he was with friends, and much surprised, wondering how he came there. I examined the door and window, and found all fastenings perfectly secured.

He told us he was holding a seance at their hall, 19, Church Street, Islington, which is situated two and a half miles from our house in London Road, Clapton. After his consciousness had returned and we had got over the first effects of our astonishment, he wanted our spiritual friends to do something for him while he was in his normal state. They told us to put out the light, and by request within two minutes brought an umbrella from Church Street and dropped it on to the carpet; we lit up and found it there; I again found all fastenings secure. They also brought him his hat. Now I thought we had better go back with him as his friends who were holding the seance there and who had (as they afterwards told me) handcuffed him, put him in a bag, and tied it round his neck, would feel anxious about him when they found him absent; but there was a difficulty, he was still handcuffed and some sceptical gentleman at the hall had the key. We tried to pull them off but could not. We were again told to extinguish the light. We did so, and in less than a minute he was at liberty; so we started. When we arrived at Newington Road we met five gentlemen coming to look for him, as they had missed him and had been informed that he was taken off to our house, where they were coming to look for him.

I can assure you we were all equally surprised at the interchange of our night's experience. They all came home with me to see the conditions of the room and the circle. I think I had better leave all information respecting the Islington circle to Mr. Starnes, who will be in a much better position to do so than myself, he having witnessed all the facts. You will be able to arrive at the time taken to accomplish this mysterious and wonderful journey. All whose names are in this report can testify to the truth in every particular. I am not quite certain that the publication of this very extraordinary experience is at all advisable. I am afraid the world at large is in no way prepared to receive it, yet it may be of interest to those who are bold enough to call themselves Spiritualists; but I leave it to your better judgment to do as you like with it. I can only say in conclusion, it is substantially true.

JOHN DAVIES.

Alexander Villa, 41, London Road, Clapton, October, 1876.

#### APPRECIATION OF THE SPIRITUAL INSTITUTION.

The following letter, though addressed to the managing representative, is not accepted by him as a personal testimony, but as a recognition of the value of the service rendered by the Spiritual Institution, which is an instrumentality by which spiritual principles have the means of manifesting themselves amongst mankind. We thank our kind Merthyr friends, and only wish there were more like them; then the work would not grind so deeply into one's suffering nerves as it has done hitherto. The 12s. has been placed into the funds of the Spiritual Institution.

"Mr. Burns.—Dear Sir,—I have been requested by the members of the circle meeting at Mr. William Poole's, 7, Cross Thomas Street, to write to you on their behalf, thanking you for your able and fearless advocacy of the principles of true Spiritualism, and trusting that you will long be spared in health and strength to spread the glorious light in many a spot now darkened by the gloomy night of prejudice and ignorance of truth. Dear sir, on their behalf I beg to enclose you P. O. O. for 12s., which they wish you to accept as a small token of their admiration and appreciation, and in the hope that they, by so doing, may in some degree forward the spread of our glorious Cause.

"Wishing you all the success that can possibly attend your labours, and that the richest blessing of the one true God may ever attend you, I am, dear sir, yours fraternally,

"WALTER LLOYD.

"16, Temperance Street, Merthyr, Oct. 11."

THE "Occasional Circular" of the Anti-Compulsory Vaccination League has been developed into a regular monthly periodical, entitled the *National Anti-Compulsory Vaccination Reporter*, price 14d. It is published by Mrs. Mary C. Hume-Rothery, who is also editor, Merton Lodge, Cheltenham. The question which it advocates teems with interest at the present time.

### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 20, 1876.

### CONFERENCE COMMITTEE ORGANISATION.

Our conferences fall off in interest, and the committees appointed do not effect the useful results they once did. One of the causes of this decline has been evident to us for some time. When the conferences were first called they were general gatherings of district Spiritualists. There was at that time no difference between conference and non-conference folk. Lately that distinction has become in some quarters increasingly evident, and the conference committee-men and the local workers have become divided into separate classes. As a result the conference is considered to be peculiarly the business of committee-men, whereas those who are not conference representatives fancy they have no call to attend. For this unhealthy symptom the managers of conferences are somewhat to blame. The business has been too much restricted to the bare work of the committee, and other workers in the district have not been placed on an equal footing. To make a conference truly "district" in character, it ought to include all Spiritualists in the district without reference to their belongings, otherwise the committee in time elects itself, rather than by the district Spiritualists, and it becomes a mere clique, with narrow traditions and a restricted form of action.

Of course the executive ought to report their work during the quarter, but so should all other workers who care to come forward, and the executive should take steps to bring the best servants of the Cause forward, and honour them with a prominent position in the proceedings. Unless this is looked to, our conference compact will become a closed body, and, indeed a sect, to all intents and purposes. An entire reconstruction should take place at every conference, with the new experiences, ideas, and inspirations of the hour organised into a new body for useful work in the coming quarter.

By adopting this form of management, district organisation may be increasingly useful, and band all together in one brotherhood, otherwise it will end in a dwindling schism.

#### MR. ROBSON AT DOUGHTY HALL.

On Sunday evening, Mr. Robson will discourse at Doughty Hall in the trance and under spirit-influence. To commence at 7 o'clock. Doughty Hall, 14, Bedford Row, Holborn.

#### AN EXAMPLE TO OTHERS.

Mr. F. Cowper, 388, Edgware Road, has sold upwards of 150 copies of the Slade Number of the MEDIUM. He is a poulterer and buttermilk, and has one of the most elegant corner shops in London. He keeps a stock of the MEDIUM on hand, exhibits it and the contents bill in his windows, and finds the public eager to purchase the Slade Number and read for themselves. His trade is not broken thereby either. If all Spiritualists would act in this manner the Cause would go ahead with irresistible force.

We have now sent 2,000 copies of the "Dr. Slade Number" of the MEDIUM to editors, and have been gratified by seeing quotations therefrom in some of the leading journals. To cover our expenditure under this head we require about 35s., to make up which we shall be glad to receive subscriptions from kind friends. Mr. J. Carson, Edinburgh, has sent 21s. towards this object.

### DR. SLADE'S MEDIUMSHIP.

It will be gratifying for our readers to know that Dr. Slade continues to give most satisfactory seances. Visitors are treated to such tests as satisfy the difficulties which may arise in the mind in each case. We have had sitters call in and fairly astonish us with the interesting details of their interviews with Dr. Slade, who not only gives abundant proof of his honesty, but of the genuineness of the phenomena as a form of spiritual work. This is done spontaneously by the spirits giving valuable tests—writing names unknown to Dr. Slade, and imparting information known to the communicating spirit alone. As this war of the phenomena proceeds, the form of manifestation becomes more spiritual and defies the shilly-shallying man-made policy which would reduce the whole affair to a question of natural forces. The spirits will "force" conviction of their existence in their own way as they have done thousands of times before, and soon we hope to hear of important disclosures from the inner realm which will be a pean of triumph for the truth as it emerges from the barriers which vainly endeavour to impede its progress.

### DIAGRAM OF DR. MONCK'S PHENOMENA NEXT WEEK.

When certain foolish persons in London and elsewhere are endeavouring to attain to an unenviable notoriety by "exposing" mediums, it is gratifying to observe that Dr. Monck's mediumship is doing good service in sustaining confidence. The report which we give on another page is to be followed next week with an important document from Yorkshire, testifying to extraordinary phenomena under the severest tests. We have had a slate forwarded to us which was written on while a piece of board was nailed on to the frame covering the surface on which the writing was produced. Now is the time for Spiritualists to take their stand for the truth of mediumship, and not adopt the groundless calumnies of a set of semi-idiot, who have not intellect to perceive the truth, nor moral principle to prevent them from injuring, by their venomous tongues, those against whom they can prove nothing. An evil imagination can invent a host of incriminating difficulties. It is for all honest people to turn a deaf ear to such suggestions, or cry them down in a shout of virtuous indignation. Mediums who stand forward to demonstrate the truth at such a time as this demand our moral support, while their persecutors are alone worthy of execration, or, what is perhaps more galling to them, silent contempt.

### THE "DR. SLADE NUMBER" OF THE MEDIUM.

The popularity of this famous publication increases as it becomes better known. The Third Edition is now on sale, and we shall issue a Fourth Edition next week. We hope the friends of Spiritualism will do all they can to secure it an extended circulation. It has done more to excite inquiry than anything we have issued since the appearance of the "John King Number," three years ago, and of which 50,000 were sold.

All Spiritualists should keep a stock of the "Slade Number" on hand for immediate use, as the tendency to read it is irresistible. Persons might be employed to sell it from door to door; it should be on sale at all meetings; and friends should put some on sale at their newsvendor's. We have a fine illustrated contents placard and handbills for circulation. We send 13 copies post free for 1s., or 100 per rail for 6s., carriage extra. Resolve to do something.

### PROGRESSIVE LITERATURE PUBLICATION FUND.

#### IMPORTANT NOTICE.

In consequence of the amount of matter to be printed in the forthcoming book entitled "Leaves from my Life," by J. J. Morse, and the expense incidental upon the printing of the two photographs that are to accompany it, it is found necessary to slightly increase the original price. The price will be to subscribers 1s. 6d. per post-free copy, and after the list is closed 2s. per copy, carriage extra. We expect to have all the matter in the printer's hands shortly, and the book will then be put to press forthwith. Though it has been found necessary to increase the price, the book will be worth more than the money asked for it.

### A NEW SEANCE AT THE SPIRITUAL INSTITUTION.

Mr. E. W. Wallis, trance-medium, has made arrangements to commence a weekly seance on Friday evenings at the Spiritual Institution, 15, Southampton Row. The exercises will consist of trance-speaking, the answering of questions, and the description of spirit-friends, as circumstances may indicate. The admission will be 1s.; time 8 o'clock. The first seance will be given this evening.

### TEST-MESSAGES THROUGH DR. SLADE'S MEDIUMSHIP.

Dear Mr. Burns.—I have much pleasure in writing to you relative to Dr. Slade and his mediumship. I have already had two sittings with him, and in both instances obtained wonderful results. The slate, which I always took care to see free from writing, was put under the table without anyone being near it, nay, once even left on the top of my head, and when it was taken up and examined in each case there was a message on it from some spirit-friend. Sometimes the message was from "Mary Stuart," and at other times from other spirit-friends. I may here mention that I have two brothers in spirit-life, the one called Joseph Selby Ferguson, and the other Richard George Ferguson. Well, I was so fortunate as to get letters from them both, signed by their autographs, which fact greatly amazed me. I saw and felt spirit-hands touch me, and in one instance even heard a spirit-voice.—Believe me, yours fraternally,  
J. CLARK FERGUSON.

8, Upper Bedford Place, October 13.

## DR. MONCK'S WORK IN THE NORTH.

We hear that the Doctor has been busily engaged the past few days at Halifax, where his services have given every satisfaction. Correspondents inform us that he has been subjected to the most severe tests, and that splendid manifestations have been witnessed under conditions that leave absolutely no ground for conjuring and kindred theories. At some seances, after a spirit-hand, arm, foot, leg, and full materialised form were seen above the edge of the table, the company have been allowed to look (in some cases even to go) beneath the table in full gaslight. Direct writing has also been obtained on a slate having a board nailed securely over its face, and when, from first to last, the Doctor had not touched it. This has been got, not only when held by an investigator (who did not let go his hold on it) under the table, but likewise on the upper surface of the table when the gaslight was turned full on. There have been other equally remarkable phenomena while the Doctor sat with his legs and his whole body exposed to view. He lectured with great acceptance at Halifax on Sunday, and afterwards publicly healed a large number of sick folk. He has been invited to repeat his visit, and at an early date proposes doing so, and holding seances at Bradford and adjacent towns. His address for a few days will be—No. 40, Standish Street, Burnley, Lancashire.

## DR. MONCK AT HALIFAX.

To the Editor.—Dear Sir,—Dr. Monck has been with us for several days, and his seances in the light have fully sustained the high eulogiums passed upon them from time to time in the MEDIUM. We have witnessed some different phenomena at each seance, and the whole have been to us utterly unexplainable on the ordinary theories of legerdemain. The test conditions have been of the most stringent and complete character, leaving nothing to be desired. The Doctor keeps his hands under our eyes on the table in a fair light. We have also particularly noticed that we have been touched and grasped, and our garments strongly pulled in a direction and at such a distance from the medium that it was absolutely impossible these things could have been done by his feet. The musical box was played, stopped, and answered questions when on the table away from his hands; and this, with movements of bodies without contact, and similar phenomena, have occurred on the solid tops of mahogany tables in which there was no suspicion of crack or crevice. Direct writing has been obtained on slates that we have cleaned and held till the writing appeared. Test communications concerning strictly private family matters have been given in an equally satisfactory manner. The mediumship of Dr. Monck will bear any amount of critical investigation. He also lectured for us on Sunday last, and his services were much appreciated.—Yours faithfully,

Halifax, October 17th.

HENRY AMBLER.

DR. SLADE has received the assurance from the Hon. Alexander Akasof, who, with Prince Wittgenstein and others, had engaged him to visit St. Petersburg early in November next, to submit his powers to scientific examination by a committee of university gentlemen in Russia, that they are quite prepared to wait till affairs in London enable him to carry out their original arrangements, and will be willing to receive him whatever time that may be.

THE HAUNTED HOUSE AT BRISTOL.—Correspondents inform us that the house described by Mr. Montague in No. 337 is now empty and that the "British Workman" has been moved next door. The disturbances were much abated by the sittings as narrated by Mr. Montague. Mr. H. F. Parker thinks the evil was aggravated by the holding of religious meetings three times a week in the house while it was inhabited last. The Spiritualists intend making another effort to disenchant the place.

A GHOST STORY.—A respectable citizen of Limerick vouches for the truth of a statement of which the following is the substance:—A few evenings ago a lady and gentleman, evidently strangers, came to the door of a cottage on the Royal Canal, about half a mile from the city, and asked who lived in the two large houses adjoining known as "the haunted houses," and situated in an enclosed orchard. The inmates replied that no one had lived in the houses for the last twenty or thirty years, nor could anyone be got to do so. The gentleman replied that there must be some mistake, as he and the lady along with him had observed a young lady passing from one window to another for some time. Her style of dress indicated that she lived in the house; but their wonder was how any respectable person could reside in such a ruinous and deserted tenement. The gentleman invited the cottagers to come with him and his companions to the front of the houses, but when they arrived the lady had vanished. The lady and gentleman alluded to were afterwards ascertained to be strangers on a visit to Limerick. The circumstance has created a great deal of talk in the locality, and in the city, and the residents believe that the strangers saw a veritable "ghost."—*Irish Times*.

"MAN AS AN IMMORTAL AND SPIRITUAL BEING," was Mr. Frost's subject last evening. He said that man has a soul, a mind, and two bodies—a natural body and a spiritual body. The soul is the inmost, the holy of holies, of man's nature, the first entrance and habitation of the Lord with him, and what is going on there he is unconscious of for it is beyond his comprehension. All that we know about the soul is from revelation. The soul remains in its integrity with all men, good or bad, to eternity. Hence the Lord is inmost present with all, and governs all his creatures. "All souls are mine, saith the Lord." Animals do not have this inmost soul and so are not immortal; for by virtue of his soul man can love and have faith in God, and so become united with the Eternal One, become a branch of the true vine, which is to live for ever. All men have this capacity to love God, and so all are immortal. The mind is man's will and understanding, that which loves and thinks. Will and understanding have their centre in the head and from thence enter into all parts of the body so completely that what a man wills or thinks, that the body instantly does and speaks. Man's spiritual body is in the human form, has a head, feet, hands, and all the internal and external organs and viscera. The natural body is but the clothing of the spiritual body. The natural body is organised because the spiritual body is organised; and when man's natural body is laid aside at death, the man himself in his spiritual body continues to live in the spiritual world.—*Salem (U.S.) Register*, Oct. 2.

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## Editorial Rambles.

## SPIRITUALISM IN SOUTH DEVON.

It is now five years since we first lectured on Spiritualism before the Mechanics' Institute, Devonport. The lecture was appointed by the committee as one of their usual course; the attendance was good, and the interest very great. Two years afterwards another lecture was given, over which there was much contention, and the meeting concluded in a demonstration of opposition, which, according to the local press, exhibited the folly of a reverend gentleman, a medical gentleman, and others. Spiritualism was declared to have the best of it. The reverend gentleman gave a lecture in reply in Plymouth, which was a remarkable display of ignorance and misrepresentation. Mr. Wilson of Clapham delivered a powerful lecture on behalf of Spiritualism, which produced a good impression, and is spoken well of to this day. Dr. Monck's seances produced a deep impression, and caused important additions to be made to the number of local Spiritualists. His mediumship is very highly spoken of. Lately Mr. Willie Eglinton paid the district a visit, and his mediumship afforded to a considerable number a satisfactory demonstration of spirit-power.

On the occasion of our last visit three years ago we had Sunday meetings at St. James's Hall, Plymouth, in addition to the lecture at Devonport, but the attendance was not so large as on Sunday last. In the afternoon Dr. Mack healed in public. St. James's Hall was crowded, except in some part of the gallery. There would be upwards of 1000 persons present, mostly respectable and thoughtful, though there was a proportion of curiosity-hunters who would have been better elsewhere. After reading a chapter, and an address from Mr. Burns, patients were invited to come on to the platform for treatment. The selection of cases was the least favourable that we have ever seen presented for public treatment, and therefore the healing power was not uniformly successful.

1. The first case was that of a young man named Muten, who lives at 12, Marlborough Street, Plymouth. He has suffered from heart disease for sixteen or seventeen years. When three years old the doctors said he could not live, but he has held on, yet was quite unable to support himself, and life has been a burden to him. When he came on the platform he was very nervous and flushed, but after treatment he was much calmer, and declared to the audience that he felt greatly relieved. Next day he came to the Doctor's rooms, and had another treatment. He had slept well during the night, which he had not done for six months. When he got up he felt stronger than usual, and could proceed to dress himself instead of sitting to rest during the process; he could walk up-hill without the usual difficulty of the heart. After the second treatment he was full of hope and vigour, and was evidently very much benefited.

2. A lady rather advanced in life, of a spare temperament, said she was extremely nervous, and suffered from a twitching of the left eye. Under treatment she became partly cataleptic, but when restored said she felt better. The paralytic action of the muscles of the face was almost imperceptible. In the evening she said she was benefited, and next day she called for treatment; said she had slept well, which was not usual with her, and that she was better in spirits.

3. A little girl three years and nine months old was carried on to the platform in her father's arms. She had never exercised the power of speech, could not stand or use her limbs, and the left hand she had never used. It was stiff at the elbow and wrist, and fingers were somewhat folded down. As the Doctor proceeded with the treatment, the child was enabled to open the defective hand. The stiffened joints became relaxed, and she spread her fingers out, which she never had done before. The father carried her down into the hall with the little hand and fingers extended, so that all could see the change that had been effected. Mr. Councillor Luke came upon the platform and stated that he would give Dr. Mack credit in the public papers if he cured the child, and he would give him an opportunity to do so. It was his grandchild, and had been brought from Brixham on the previous day to meet Dr. Mack. He declared that the child could open its hand, but before treatment it was unable to do so.

4. Mr. G. Jamison, 32, Hampton Street, Plymouth, had been nearly blind for four years. He could not perceive much difference from the treatment.

5. A youth, so deaf that he could not answer one question put to him, seemed to hear with the one ear after treatment, but his behaviour was so peculiar that no satisfaction could be obtained from him.

6. A woman of a gross temperament had weak and swelled knees and wrists, with pain in the shoulder. The Doctor said he

could not give the case sufficient time, but the pain in the shoulder was relieved.

7. A young woman with a running abscess in the side had been given up by the doctors after much treatment. Dr. Mack told her to attend next day. She did so. After he had held her hands a short time he was seized with a painful sensation in the stomach. He retched violently, and had to go out into the fresh air. The blood was in a very bad condition, and he could not proceed with the case further at that time.

8. A gentleman suffering from liver complaint, palpitation of the heart, and indigestion, of fifteen years' standing, with pain in the side, was benefited. The pain was removed. He came for further treatment next day, and said he had received advantage from what had been done for him.

9. A gentleman, whose knee had been contracted for thirty-two years, as the result of erysipelas, was not benefited.

10. A young man, weak and pale with consumption, was strengthened a little. He could walk with a firmer step.

11. An old lady with chronic neuralgia was somewhat benefited.

12. A gentleman with considerable pain in the back, and heart disease, was thoroughly relieved.

These cases occupied a considerable time, and many of the least interested left the hall. The more thoughtful were deeply impressed with the successful cases.

In the evening a large audience assembled and listened patiently to Mr. Burns's lecture on "Spiritualism as an Aid to Religion." A large number of boys were admitted, who very much annoyed both lecturer and audience. When a man travels over two hundred miles to give a lecture, local friends should do something to secure the best conditions for rendering the services effective.

The interest shown by the audiences was very great; there was evident anxiety to know the truth. The "Dr. Slade Number" of the MEDIUM sold freely.

A continuous downfall of rain, sufficient to flood the streets in some places, prevented a large audience from assembling on Monday evening. The subject—a reply to a newspaper discussion—was perhaps not a particularly inviting theme. The fact remains that the attendance was small, but deeply interested, and valuable information was imparted on the subject of Spiritualism, meeting the chief objections raised in the newspapers.

On Tuesday evening the exhibition of spiritual phenomena thrown on the screen by the lime-light was given. The weather was again unfavourable, but it cleared up just before the meeting, and the attendance was select and encouragingly numerous. Many highly respectable persons were present. The idea of darkness may have been an inviting consideration to some of the descendants of Nicodemus. The oxy-calcium light was supplied and worked by a gentleman from Mr. Heath's, optician to the Admiralty, and right well did he show the pictures. Five dozen views were in all thrown on the screen, and there was not one failure amongst them. The remarks offered in describing them touched on nearly every form of mediumship, and the explanations were listened to with deep attention. Portraits of Mr. Simmons and Dr. Slade were shown, and they were well received; there seems to be almost no prejudice against Dr. Slade. The lecturer spoke strongly on the dastardly conduct of the newspaper men, who made hideous pictures of our American visitors, and prejudiced them on grounds quite unwarrantable.

This illustrated lecture was by far the best of the series, and at the close a number of entire strangers came forward and expressed their satisfaction. There were many inquiries for the address of Mr. Hudson, spirit-photographer, showing that his spirit-photographs had made a favourable impression. We would be glad to make arrangements to give a great number of these exhibitions. They are calculated to do more for Spiritualism than months of talking alone could do.

Our meetings were highly successful in every sense except in the matter of attendance on Monday evening. Over 2,000 people have been addressed, and a most favourable impression has been made. As only one paid meeting was fairly attended, the expenses were not met by the receipts by a long way. Had the meetings been better worked, the result in this respect might have been more favourable; but where the promoters are business men overwhelmed with their own affairs and not up to the business, the best management cannot be expected. The guarantors will be a little out of pocket, while we have lost our labour and five days' precious time. But it is not lost. The money and effort could not have been better spent for the promotion of the truth, and in this case, as in many others, the Spiritual Institution is the chief contributor, by finding the efficient spiritual element which is the essential ingredient.

There was quite a rage for the Dr. Slade Number of the MEDIUM. 500 copies were sold, and the Sunday audiences—the most miscellaneous of the series—purchased the paper eagerly. No saucy questions arose out of the case at the subsequent meetings, but all was respect and satisfaction on that score, showing that where reliable information exists there is perfect confidence in the facts of Dr. Slade's mediumship.

The Cause is in a very different position to what it was three years ago, but there is still much room for improvement. The friends are slightly too shamefaced and apologetic, and no doubt would be glad to see the Cause prosper if they were not made to appear in it or called upon to put down too much money. If Spiritualists were only generous, whole-souled, and hearty, they would shake society to its core. If we work to succeed, and be worthy of our high vocation as the servants of the spirit-world,

we must not be afraid to speak, act, work, and even pay, for the privilege of doing so for Spiritualism.

We went over into Cornwall, and called on Mr. Snell, at Culver Park, and had a pleasant hour with his interesting family. The feats of domestic mediumship, of which we heard, were truly wonderful. Mr. Snell is an artist, and a picture which he sketched in is being finished by the spirits. It is framed and glazed, and hung on the wall, so that no hand can touch it, and yet it is worked on from day to day. We hope to receive a report from Mr. Snell at his kind convenience; it will interest our readers.

On the kind invitation of a gentleman whose acquaintance we first made at the Darlington Convention—Mr. George Armitage,—we made a trip into the rural district between Tavistock and Launceston. We found spiritual influences producing practical fruit in that sequestered region. As we passed through Tavistock we took into the carriage with us a gentleman who has received mechanical inventions of great value. He has discovered the perpetual motion, and a clock propelled thereby has been going for two years without any attention. Here is a field for capital and energy. This wonderful achievement awaits the man with the purse to send it forth on its mission to enrich the world.

Dr. Mack treated a vast number of people on Monday, chiefly God's poor and suffering ones. On Tuesday he was also busy till he left for London, shortly after mid-day. As we were not present on that morning, we did not see the operations performed, but in the evening, we are informed by the friends of patients, that a youth had been cured in a remarkable manner. His mother had been commanded by her spirit-guides to take him from Ivy Bridge to Plymouth that morning to meet Dr. Mack. She did so. The lad had a kick from a horse some time ago, which left him lame, notwithstanding the best efforts of medical skill. He entered the Doctor's presence on crutches, but while the latter was manipulating the joint, a cracking sound was heard, and the lad walked across the room. The parties who mentioned the fact in the evening were very enthusiastic over it, but if we have mis-stated any particulars, we shall be glad to publish a correct account of the case.

What a wearisome amount of packing up there is after a course of lectures terminating with an exhibition! It was into the morning before we were able to retire, and after a few hours' disturbed slumber we were again on the road before seven o'clock, and reached home by three in the afternoon to a somewhat late breakfast. There must be something extraordinary in Spiritualism to make a man work so hard for it. Think of that, for other inducements are not always forthcoming.

#### RECOGNISED MATERIALISATIONS AT MERTHYR TYDFIL.

MEDIUM, MR. WILLIE EGLINTON.

To the Editor.—Dear Sir,—It was originally my intention to give you and your readers a running account of the series of seances held here recently by the above well-known medium, but I find that it has been so ably done by our anonymous friend "Cattwg," and others, in your paper and in our own local papers, that it is quite unnecessary for me to again go over ground that has been so well trodden. I shall confine myself to an account of the most remarkable seance that occurred, and of which no report has been given. It was held on Sunday evening, Oct. 1st, and commenced with physical manifestations in the dark. I need not describe the physical manifestations which take place through Mr. Eglinton's mediumship, they being well known, but will just mention one startling and good test which occurred during the dark seance. Mr. Eglinton was suddenly taken into the air, and presently some of the sitters exclaimed that he was on their heads or shoulders, and was made light or heavy as desired, and also floated horizontally, to show he had no support. In a short time we were told to prepare for materialisations. This was done by placing the medium in a room, and then hanging a black curtain across the open door to form a cabinet. We then took our seats as directed in an outer room, at a distance of 13 ft. from the cabinet; and when the room had been lighted all was ready.

We had not to wait long, for in a very short time a form appeared at the opening, and was recognised as being that of the "Turk," in height about six feet, and in build he seemed to have been a very powerful man. There was a remarkable peculiarity about this form, for it had only one arm, to which it often directed our attention by making downward strokes with the other arm, apparently illustrating to us that he had lost his arm by a sword cut. His appearance seemed to be that of a man who had been accustomed to a great deal of homage, for he was cool and reserved in his bearing towards us. He came close to us and gazed at each, so that all could plainly see his face and body, and some were favoured with being touched. He then retired towards the cabinet, and we saw him de-materialise himself, gradually sinking, as it were, into the floor, until only his head and beard were to be seen. These likewise disappeared, again to re-appear, for in a short time we saw a form gradually rise up from the floor, and there again was the veritable "Turk." He then bowed himself from our view into the cabinet, and we parted company with "Abdullah."

"Joey" next came, and right glad we were to welcome him, for it proved a very pleasant transition from grave to gay. He first requested us to notice the peculiarities of his dress, which we did, and found it different in every respect from any spirit-drapery we had yet seen. He then lifted the table, which had been placed in front of us, and which was rather weighty, for amongst other things that were on the table were two musical boxes, weighing respectively 10 lb. and 22½ lb., and in moving the table he showed he had great muscular strength. After "Joey" had found his mouth-organ, he said he would show us how he did the manifestations in the dark seances. First he played a few airs on his favourite organ, and then showed us how he floated the musical box, when some one suggested that perhaps he could float the larger box, which weighs 22½ lb. "I'll try," said "Joey," and

away went the box, "Joey" whirling it around with a speed that spread considerable alarm amongst the sitters for fear of an accident. "I do it with one hand," said "Joey," at the same time showing us the other, the box still going round in the air. At last "Joey" replaced the box on the table, and we gave a sigh of relief at finding his experiment had passed off without an accident. "Joey" then came close to us, and humouredly slapped a gentleman's face, but knelt to the ladies, one being courageous enough to ask him to kiss her, which delicate task "Joey" accomplished with all the gallantry of a polished courtier. He next took a glass of water from the table and brought it to me, placing it to my lips, at the same time saying, "Drink, Mr. Docton." This I did. "Now then," said "Joey," "see me have a drink," and he did, taking a good, hearty draught. As writing materials were at hand, we asked "Joey" if he could write us a letter. "Of course I can," was his answer, and he commenced to do so, but he soon came to grief, for he broke the point of his pencil. "What will you do now, 'Joey'?" we asked, "Why, sharpen it, to be sure," was his instant rejoinder. He returned to the cabinet, and we heard a noise as of a pocket being rifled. He again appeared with a penknife, and coolly proceeded to sharpen his pencil, at the same time remarking that he had got the knife from Mr. Eglinton's pocket. He wrote us a short letter, whilst in full view of us all, encouraging you, Sir, in your arduous duties. "You have not seen my little 'sprite,' have you?" remarked "Joey." "No," we told him. "I'll fetch him out then," said "Joey." He returned to the cabinet for that purpose, and in a little while "Joey's" voice was heard ordering him to come out, for he was very shy. At last they came, and "Joey" ordered him to dance for us, which he did; and there were the two spirit-forms within arm's reach of the sitters at the same time, and this fact I want your readers to particularly notice. At this point "Joey" and his "sprite" made their exit. "Joey" had been in our presence more than half an hour.

The next form to appear was "Daisy," a little girl with a dark complexion. She came up to the sitters and took a lady's hand in hers, and then affectionately kissed it, at the same time favouring us with her affectionate but child-like conversation.

The next form to appear was that of a lady. She announced herself as being "Mrs. Eglinton," the mother of the medium, and in soft but impressive accents she thanked my wife for the care and kindness she had shown to her son. With a "God bless you" she wished us adieu, and retired to the cabinet; and it was then we experienced the beauty of spirit-communion, for we heard the mother invoking in solemn prayer heaven's choicest blessing and guidance over her (then) entranced son. The next form to appear was that of a man at least 5 ft. 10 in. in height, and of a very powerful build. He came towards us with a quick and heavy step, so heavy that the floor shook with his tread. "Why; this is Captain Harding; we knew him well," was the instantaneous and mutual expression of all the sitters, to which exclamation he gave his assent by three loud raps with his knuckles on the table. He gave a hearty shake of the hand to one of the company, and then left us. Directly he had reached the cabinet he sang out, in a voice like thunder, "Eight bells, Docton," addressing my brother. This materialisation was a very remarkable one, for it was beautifully complete, tall, powerful, majestic in appearance, its features distinct and life-like, and consequently was instantly recognised, and, as a test, was satisfactory, for the somewhat stale insinuations of the sceptics that materialisations are only "make-ups" of the medium will avail nothing in this case. Mr. Eglinton being scarcely 5 ft. 7 in. in height, it would be somewhat difficult for him to increase his height at least three inches, and even when that is done he must borrow a face and head off some one before he could have been recognised in a good light the instant he emerged from the cabinet as Captain Harding, a man whom myself and others of the company had known for years. On October 8th, 1875, this same Captain promised, by means of direct writing, that he would manifest himself; and again a few months ago one of the sitters at this circle was visiting London, and at one of Mr. C. E. Williams's seances this same Captain said he would materialise himself, providing a suitable medium could be found, and from the above account your readers may see how he kept his promise, and what they even may expect if they will only give their spirit-friends the necessary conditions.

Another treat was yet in store for us, "Joey" announcing that "Earnest" would materialise himself, and show the medium at the same time. This he did very distinctly three times, and whilst we were gazing on the spirit-form and the entranced medium (both in the middle of the room), "Earnest" in deep and impressive words thanked us, and invoked God's blessing to rest upon us. "Joey" then said that there would be no more materialisations that night, and in bidding us adieu he said that their joy knew no bounds, that language failed to adequately describe their unutterable joy and gladness in thus being able to so successfully manifest themselves to us that night. Need I say how fully our hearts re-echoed his words in so far as we being the happy recipients of their labour and love. The parties present at the seance were the following, and all certify to the correctness of this report:—Mrs. Docton, Miss A. Roach, Mr. W. E. Docton, Mr. E. G. Sadler, Mr. E. E. Jones, Mr. Willie Eglinton.—Faithfully yours,

2, High Street, Merthyr Tydfil.

J. T. Docton.

P.S.—There is a great work to be done here if we can only get the mediums to do it. The local papers look favourably upon it, and I have no doubt time will bring them round to our side.

#### NOTES OF A RECENT VISIT TO GLASGOW.

Who that has made inquiry into the most recent developments of those still imperfectly-understood sciences—mesmerism and psychology—will not have heard of the name of David Duguid, of Glasgow, of whom it is stated that he is able to paint pictures in the dark? It need scarcely be said that among the various things of interest to be seen on the occasion of our visit to the western capital of Scotland the almost miraculous performances of Mr. Duguid occupied a distinctive place in our note-book. Who is David Duguid? He is a photographer, or rather a photographic assistant of Mr. James Bowman, of Jamaica Street. What his special gifts are will be revealed in the course of this article.

As the result of the friendly services of Mr. Bowman, we, together with several friends whose names will hereafter be given, were privi-

leged by having an interview with Mr. Duguid in order to witness a display of his marvellous powers. We found him to be a man in the prime of life, of a singularly bashful and retiring disposition, his head exhibiting an almost abnormal degree of development in what phrenologists style the intellectual regions.

The reader must imagine, then, a small party of persons seated round a room limited in extent, in the centre of which was a table, the hour being eight o'clock in the evening. On this table was placed a box of oil colours, in tubes, a palette, brushes, and a few *carte-de-visite* mounts which had been coated with collodion for the purpose of preventing oil colours from being absorbed or running. This, we think—for on this point we quote from memory—had been a previous suggestion either of Mr. A. L. Henderson (of London) or of someone competent to give practical advice on such a matter; but its importance will be seen in the sequel.

A mount was removed from a few that had been placed in a case so as to be easily reached, and, on the suggestion of Mr. George Mason (of Union Street), a small piece was torn from the corner and placed in our keeping. This was for the purpose of identifying the card at a future time. We, however, adopted a different method of securing such identification. When collodion is poured upon an enameled, coloured card, it invariably runs in certain streaks. The nature and position of the streaks on the card in question we noted very carefully, so as to be able to recognise it among others. Mr. Duguid, after sitting still for a few minutes—during which time an active conversation on anthropology, the Servian war, the weather, and other congenial topics was carried on—appeared to fall into a quiet sleep, which Mr. Bowman said was a state of trance. The light was now extinguished, and during the period of obscurity Mrs. Mason, by request, sang in a most charming style a favourite Scotch song, the conversation previous to this musical episode being carried on as before. After a brief period the light was turned on, and the card that had been marked and noted in the manner indicated was found to have had painted upon it, in oil colours, a lovely little sketch of a river or lake scene—a castle or fort, with trees on the right bank, a jutting bank on the left, mountains in the distance, and a steamer proceeding down the river. The painting was contained within a well-defined space marked by a pencil. It is now in our editorial office, and may be seen by any who choose to call for the purpose. It has already, we may state, been seen and intently examined by several artists, who state that there is a certain "style" about the picture indicating that its producer is a clever artist. But this was not all; for on a second card, now in the possession of Mr. Johnston, of Glasgow (who was present, and whose name in connection with the introduction of the Lambertype process in Scotland is not unknown), was also painted, the image in this case being quite circular. Two other "manifestations" followed in pencil—one being a landscape sketch (retained by Mrs. Mason), the other an extract from "Paradise Lost," which may be seen at our office.

When the light was again turned on, Mr. Duguid appeared as before, viz., quite insensible. By what means were these paintings and drawings produced? We offer no opinion whatever. But of one thing there is no doubt—they were produced in the dark. Messrs. Downey (of Newcastle) and Mr. J. G. Tunny (of Edinburgh) were present on the second evening when these remarkable occurrences took place. To these gentlemen Mr. A. L. Henderson explained that he had on a prior occasion seen Mr. Duguid at work with his eyes closed, and he (Mr. Henderson) not only interposed an opaque sheet of paper between the painter's eyes and his work without causing any change, the painting being proceeded with as before, but that he had suddenly turned down the gas when the painter, palette and brushes in hand, was approaching the easel to commence work, as suddenly turning up the light after a few minutes, only to discover that the artist had been all the while proceeding with his work as if nothing had happened. It should here be recorded to the honour of Mr. Bowman and of Mr. H. Nisbet, who seemed to possess a friendly influence over Mr. Duguid, that everything they could do to facilitate the investigation of this strange matter by members of the British Association was done.

If it be asked, How is it done? we answer simply that we do not know. We have made free use of the names of persons present on both evenings, and we refer those desirous of ascertaining more than we have here detailed to one or other of those gentlemen, who, we feel assured, will blame us for *under-stating* what took place. These phenomena must prove an interesting subject for investigation by the curious in matters anthropological. We have omitted to state that Mr. Duguid's hands were firmly tied throughout this "dark seance."—*The British Journal of Photography*, Oct. 6.

#### THE SLADE PROSECUTION.

Last week we reprinted a letter by Dr. Carpenter from the *Daily News*. In reply thereto, Professor Ray Lankester inserted a letter in the same paper, the import which may be learned from the following rejoinder:—

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

Sir,—I greatly regret that Professor Ray Lankester should have rendered it necessary for me again to address you, for the purpose of disproving the assertion you have permitted him to make, that the letter of mine which was placed in his hands last Tuesday in the Bow Street police-court contained "a statement which was absolutely untrue"—namely, that "my name had been inserted in the summons 'contrary to my expressed wish.'" If, instead of making this charge on his own impression of the import of my letter, Professor Ray Lankester had obtained a copy of it, and had asked me (as a friend) for a private explanation of its meaning, he would have found that he had entirely misconceived it.

What the meaning of my letter really was will be better understood by the readers of the following concise statement of its antecedents, which I do not think that Professor Ray Lankester can gainsay in a single particular:—

1. In originally taking out his summons against Dr. Slade, Professor Ray Lankester cited me as one of several persons from whom Dr. Slade had obtained money under fraudulent pretences. For this citation he had no authority from me whatever. I have never said, either publicly

or privately, that Dr. Slade had so obtained money from me, such not being the fact; and had I been aware that my name had been thus used, I should at once have peremptorily insisted upon its withdrawal.

2. After the summons had been taken out, but some days before the case came into court, Professor Ray Lankester received from me, in reply to his request that I should appear at Bow Street in support of his summons, an expression of disapproval of the whole proceeding.

3. Notwithstanding that I had thus expressed my disapproval, and that it had been in Professor Ray Lankester's power to instruct his solicitor, in opening his case, publicly to withdraw my name from it, and to disavow my connection with the proceeding, I found myself, to my great surprise, paraded before the world in the police reports of October 2, in a manner which at once led both approvers and disapprovers of the prosecution to suppose me to be a promoter of it.

4. Having occasion to write to Dr. Slade on the next day with reference to an appointment he had proposed for the meeting at my house, I added the following paragraph: "The matter having been since brought before the public in a different way—to which I desire you to understand that I am not a party—my name having been introduced, not only without, but against my consent—I think it better to wait the result before taking any further action."

It will, I think, be now obvious that when I affirmed that my name had been introduced into the public proceedings, not only without, but against my consent, I stated what was strictly true. And it will be further obvious that in applying my words to what was a mere preliminary to those proceedings (even though in the technical sense a part of them), in citing as my *ipsissima verba* what was only his own impression of them, and in charging me upon that supposed citation with having stated what was "absolutely untrue," Professor Ray Lankester has done me a serious injustice. For this the only atonement I desire from him is a frank and immediate withdrawal of the last paragraph of the letter which appeared in your paper this morning.—I am, Sir, your obedient servant,

WILLIAM B. CARPENTER.

Athenæum Club, Oct. 13.

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

Sir,—A telegram received by me from Dr. Carpenter this morning leads me to suppose that he may write to you, offering the same explanation of his letter produced by Mr. Munton in Bow Street as that which he has thus offered to me. Should he do so, will you be so good as to publish this letter—but not otherwise.

1. The only "proceeding at the Bow Street police-court" in which Dr. Carpenter's name had been mentioned by me or anyone connected with the Slade prosecution previous to the production of Dr. Carpenter's letter by Mr. Munton, was the filling up of the summonses.

2. I have before me the only communication of any sort (except today's telegram) which I have received from Dr. Carpenter on this subject. It is dated Gramere, Sept. 29. In it there is no complaint whatever as to the use of his name without permission, nor does he express any desire in the matter of any kind. The only remark which can be construed into an expression of dissent refers to the general policy of prosecution; it is, "I am not at all sure that you are well-advised in bringing Slade before the police-court." I am not at liberty to publish Dr. Carpenter's letter in full (on account of the pending prosecution), but am ready to submit it to the perusal of a qualified peace-maker.

It is clear that Dr. Carpenter has been labouring under a failure of memory in supposing that he ever expressed a wish to me on this subject, or that I acted contrary to such expressed wish. It is time for him to admit this. He has to retract two erroneous statements in the letter produced at Bow Street, which he has repeated in your issue of the 12th. The first is that the Bow Street proceedings in which his name occurs,—namely, the summonses—could in any way be influenced by a letter written to me on the 25th of September. The second is that the letter written by him to me contained an expression of his wish in the matter. Dr. Carpenter owes the public as well as myself an apology for his inaccuracy.—Faithfully yours,

E. RAY LANKESTER.

"Daily News" Office, Bouverie Street, London, Oct. 14.

#### THE CHRISTIAN LIFE AND SPIRIT-COMMUNICATIONS.

The following paragraph relating to Spiritualism appeared, on the 16th ult., in the *Christian Life*, a new Unitarian journal of rising reputation, and which is conducted in a liberal and charitable spirit:—

"One of the most damaging arguments against Spiritualism has been the odd, meaningless, and ungrammatical messages reported to the public. They could not believe such words were from the other world."

In reply to the above paragraph the *Christian Life* contained, on the 30th ult., the following letter, addressed to its editor:—

"Sir,—In your issue of the 16th inst., a paragraph appeared relating to Spiritualism, which I think is calculated to convey a wrong impression to the minds of those of your readers who are unacquainted with the so-called spiritual phenomena. As a Spiritualist, and subscriber to your valuable paper, I respectfully ask you to insert the following remarks:—The paragraph in question states, 'One of the most damaging arguments against Spiritualism has been the odd, meaningless, and ungrammatical messages reported to the public.' This I quite admit; but at the same time think it is capable of explanation from the Spiritualists' point of view. Spiritualists think that men enter at death another state of being in the same mental and spiritual condition in which they quit their earthly one. Consequently the spirit-world is composed of persons in various degrees of ignorance and enlightenment, as is this world. If therefore, an ignorant and ungrammatical spirit communicates, his ignorance and want of grammatical knowledge is necessarily manifest in his communication. But should an 'odd, meaningless, and ungrammatical' message come, purporting to be from an intelligent spirit, which is entirely unworthy of the mind which is said to have produced it, although it may be one of the most 'damaging arguments against Spiritualism' in the estimation of those unacquainted with its phenomena, yet it is not so in the eyes of the Spiritualist, who has carefully observed them, and reached his conclusions by deductions therefrom.

"This latter point is difficult to explain in a letter, inasmuch, as to do so fully, might entail too great a demand upon your space, but it may be

thus briefly illustrated or hinted at. If you heard instrumental music played by a great musician unworthy of his well-known capabilities, it would not necessarily follow that it was not *his mind* that produced it. It might be accounted for by the fact that the *medium* used by him to express his musical ideas, namely, the instrument on which he played, was imperfect. Again, if you were shown a photograph unworthy of the reputation of some eminent artist, it would not be necessarily correct to draw the inference that *his mind* had not directed the operation, and that *his hand* had not manipulated the apparatus by which it was produced. The imperfections of the said photograph might be the result of the want of those necessary conditions which alone ensure perfect success, and over which the photographer has not always control.

"SPIRITUALIST."

#### ANDREW JACKSON DAVIS TESTIMONIAL FUND.

(ENGLISH COMMITTEE.)

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Honorary Treasurer: J. N. T. Martheze, Esq., 20, Palmeira Square, Brighton. Honorary Secretary: Mr. Thomas Blyton, 72, Navarino Road, Dalston, London, E.

#### LIST OF CONTRIBUTORS TO SEPTEMBER 26, 1876.

	£	s.	d.		£	s.	d.
C. B., per Benjamin Coleman, Esq. (forwarded direct to Mr. Green)	50	0	0	Sir Charles Isham, Bart.	1	1	0
J. N. T. Martheze, Esq.	25	0	0	Miss Ponder	1	1	0
Charles Blackburn, Esq.	20	0	0	S. C. Hall, Esq., F.S.A.	1	1	0
William Tebb, Esq.	10	10	0	W. R. T.	1	1	0
"Nicodemus"	10	10	0	R. Glendinning, Esq.	1	0	0
Thomas Grant, Esq.	10	10	0	John Lamont, Esq.	1	0	0
Countess of Caithness	10	10	0	H. Collen, Esq.	1	0	0
Alexander Calder, Esq.	5	0	0	Wm. H. Harrison, Esq.	1	0	0
P. R. Harrison, Esq.	3	3	0	A. C. Swinton, Esq.	1	0	0
Mrs. Catherine Barry	2	2	0	Miss Kinsbury	0	10	6
N. Fabyan Dawe, Esq.	2	2	0	Augustus Johnston, Esq.	0	10	6
James Bowman, Esq.	2	0	0	S. T.	0	10	0
				From a German	0	6	0

Further contributions are earnestly solicited. Remittances can be forwarded to J. N. T. Martheze, Esq., the hon. treasurer; or to Mr. Thomas Blyton, the hon. secretary, who will be happy to forward contribution lists on application.

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

	£	s.	d.		£	s.	d.
Miss Jane Jennings	0	5	0	Mrs. Col. Boyd	0	10	0
Mr. W. Jennison	1	0	0	Col. P. Greck	1	1	0
Mr. Burns's Lecture	2	4	5	Mr. Beckett	0	2	0
N. V.	0	5	0	Mr. R. Wortley	1	10	0
A Grateful One	1	0	0	J. F. C.	0	10	0
M. A. B.	0	10	0	Mr. D. Burgess	0	2	6
F. M.	0	2	6	Dr. Thomas Hayle	1	1	0
Mrs. E. F. Eddy, of Boston	0	10	0	Mr. D. Richmond	0	6	0

#### SPIRITUALISM IS GRADUALLY BEING RECOGNISED.

Dear Mr. Burns,—The time has arrived when almost every newspaper and periodical is doing our Cause service: some by exposing, as they think, Spiritualism, and others by noticing the subject in a manner by no means unfavourable. The two following extracts may not be uninteresting to many of your readers: The first is from a recent number of the *Christian World*, September 29th. An article relative to Dr. Slade, entitled, "Philosophers and Spiritualism," winds up as follows:—"But even if Slade can be shown ever so conclusively to be an impostor, we shall still object to the disposition, manifested by persons of some authority in scientific matters, to pool-pool and knock on the head all careful inquiry into those subjects of which Mr. Barrett took note in his paper before the British Association. Because Spiritualists have committed themselves to many absurdities, that is no reason why the phenomena to which they appeal should be scouted as unworthy of examination."

The second extract is from the *Bible Society's Monthly Reporter* for August last. The Rev. Francis N. Lett, the Society's agent at Buenos Ayres, writes to this effect: "Spiritualism has a great many votaries here. It forms quite a sect, and carries out a 'propaganda' of its opinions. The Spiritualists accept the Bible in their own way; but I do not think they have found out anything good or true which has not been derived from it. This movement may be regarded, I think, as an indication of the yearning there is for something better than Romanism—a more spiritual religion than that of mummeries and idols."

Such remarks as the above, and from papers which find their way to circles where the *Medium* and other organs devoted to Spiritualism are unknown, will no doubt be the means of awakening in the minds of many, a desire to investigate the matter, and thereby contribute much towards the spreading of the Cause.—Yours very truly,

Jersey, Oct. 10.

G. DE CARTERET.

BIRMINGHAM.—Mr. Mahony's private performance of Shakspeare's tragedy of "Hamlet," will take place on Tuesday, November 14th, at St. George's Hall, Upper Dean Street; appropriate costumes and effects. A pamphlet on "Hamlet" (written by Mr. Mahony) will be given away on that occasion. Curtain to rise at half past seven precisely.

"I HOLD another creed which no one ever taught me, and which I seldom mention, but in which I delight, and to which I cling; for it extends hope to all, it makes eternity a rest, a mighty home, not a terror and an abyss. Besides, with this creed I can so clearly distinguish between the criminal and his crime; I can so sincerely forgive the first while I abhor the last; with this creed revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low; I live in calm, looking to the end."—Charlotte Brontë.

## LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

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.

## CHESTER-LE-STREET DISTRICT COMMITTEE.

To the Editor.—Sir,—Our month's arrangements terminated on Sunday, October 8, at Fatfield.

Messrs. Robinson, Campbell, Thornton, Livingston, and Heal, trances-mediums, have given us good spiritual information. I believe some of these mediums, with a few more months' development, will be fit for the public platform, but others have got rather blighted while in the bud by coming in contact with unfavourable influences, and the sensitiveness of mediums tends to keep them back in their progress. I think in a short time they will become stronger, and ultimately bring forth good fruit.

Mr. William Pickford, trance-medium, delivered an oration at West Pelton. His guide, "Eli," gave his earth-life, followed by "Sir T. F. Buxton."

On Thursday night "Sir T. F. Buxton" resumed his subject on the "Past, Present, and Future Affairs in the East."

Mr. Wilson has done some good work, and has introduced Spiritualism into many families, and I think next month he will be able to do a great work and give us a report of his missionary labours.

The Committee have engaged Mr. Pickford to give four public orations. The following is next month's programme:—

West Pelton: Sunday, October 22, Mr. Wilson in the afternoon; Mr. Pickford in the evening.

Perkinsville: Sunday, October 29, Mr. Campbell in the afternoon; Mr. Laidler in the evening.

Fatfield: Sunday, November 5, Mr. Hardy in the afternoon; Mr. Batie in the evening.

Ouston: Sunday, November 12, Mr. Wilson in the afternoon; Mr. Wm. Pickford in the evening.

The meetings all commence at two and six o'clock respectively.

A voluntary contribution will be taken to defray expenses.

The next committee will meet at Mr. Hardy's on November 8.

Ouston, October 16. J. BATIE, JUN.

## HULL SPIRITUAL INSTITUTION.

Dear Sir,—On Monday, October 16, we were honoured by Mr. E. Bullock's presence as medium at a seance in the large room of the above Institution. We commenced with a dark seance, when the spirit 'Lily' controlled, and in her usual pleasing manner rang the bells, floating them around the room, occasionally beating the time with a tambourine, which was in the end burst by repeatedly knocking upon the head of one gentleman in the inner circle and left upon his head as a crown. Other powerful manifestations were produced, which terminated the seance in the dark by placing the medium and the chair upon the table.

The medium then entered the cabinet, when the spirit "Daniel Watts" controlled, produced his spirit-light, and came out of the cabinet, speaking to some of the sitters, shaking hands with them, kissing the ladies, and making himself pleasingly familiar to the whole of the company.

Paper and pencil being laid on the chimney-piece, the spirit-hand was stretched out of the cabinet and seen to write a message, which was afterwards read to the company, and remains in the Institution for the inspection of visitors. "Good-night" was freely used by the spirit to a number of the sitters singly, and to the rest collectively, which terminated the second seance. All present were highly satisfied with the evening's entertainment, which was the first of the kind in this institution.

Thirty-two persons were present, some of whom gave their names and paid their quarterly subscriptions to the Institution, having access to the seances and other meetings in connection therewith, also the use of the library, which is already established.

Mrs. Bullock gave a short address in the opening, bearing upon the benefit and usefulness of such an institution in Hull, and hoped that the friends of the Cause would rally round the standard of Spiritualism, and concentrate themselves in one body for the development of truth in its present progressive state throughout the length and breadth of the land.

We hope shortly to be able to lay before you particulars of programme of a tea-party and entertainment to inaugurate the Spiritual Institution in Hull.—Yours respectfully, JOHN L. BLAND.

2, Caroline Street, Hull.

KEIGHLEY.—On Sunday November 5th, Miss Ann Harrison, of Shipley, has kindly volunteered to occupy the platform, afternoon and evening, commencing at 2 and 5.30, when voluntary offertories will be made at the close in aid of the Lyceum funds.—J. TILLOTSON, Secretary.

OLDHAM.—We had Miss Longbottom for the opening of the winter season, for which we have taken the Temperance Hall, and she gave us two very interesting discourses (the subject being chosen by the audience), which seemed to give general satisfaction, so much so that we are trying to make arrangements with her for her services on Sunday, a month hence. She is undoubtedly a superior medium, her object being solely the spreading of the truth, and to do all the good she can for the Cause. Mr. Johnson, of Hyde, kindly promised us his services for the Sunday following, for which we are very much indebted to him, also to Mr. Jackson.—T. KERSHAW.

\* Corresponding Secretary.

## MR. MORSE'S APPOINTMENTS.

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. Old Freemasons' Hall, Newgate Street. Afternoon, at 2.30. Subject: "For What is Life?" Evening, at 7. Subject: "The Coming God." Monday, November 6th. Evening, at 7.30. Subject: "Crime: its Cause and Cure from the Standpoint of Spiritualism." Admission free. Regular monthly engagement.

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

GLASGOW.—Sunday, November 19th. Trongate Hall, 164, Trongate. Evening, at 7.

BIRMINGHAM.—Arrangements pending for December.

LONDON.—Sunday, December 24th and 31st. Doughty Hall, Bedford Row, W.C. Evening, at 7.

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.

## NEWCASTLE-ON-TYNE.

Mr. T. P. Barkas, F.G.S., will deliver a lecture in the hall of the above society, on Monday, October 23rd, at 7.30 p.m. Subject—"The British Association, Dr. Slade, and Original Researches in Psychology." Relevant questions invited.

An invitation to all. Admission free. Collection to defray expenses.

## POPULAR SCIENTIFIC LECTURES AT NEWCASTLE.

Mr. T. P. Barkas, F.G.S., announces that he proposes shortly to deliver a series of six popular scientific lectures in the Lecture Room, Nelson Street, Newcastle-on-Tyne, on Thursday evenings, at 7, for half-past 7 o'clock. The dates of the lectures will be announced when 400 tickets have been subscribed for.

The lectures will be of a popular and instructive kind, somewhat like the series of twelve delivered last winter by Mr. Barkas, in the same room, but the subjects, as may be seen by the programme, will be entirely different.

Lecture I.—"The Scientific Principles involved in raising the 'Vanguard,' and a Criticism of the Methods Proposed." The Mayor of Newcastle will preside.

Lecture II.—"Pneumatics; or, the Laws and Properties of Air and other Gases, with remarks on the Navigation of the Air." Thomas Forster, Esq., Sheriff of Newcastle, will preside.

Lecture III.—"The Structure and Functions of the Brain and Nervous System, Comparative and Human." Councillor H. W. Newton will preside.

Lecture IV.—"The Latest News from the Stars." Councillor J. O. Scott will preside.

Lecture V.—"Heat: its History and Philosophy." Councillor W. Stewart will preside.

Lecture VI.—"Heat: its Modern Applications." Alderman Gregson will preside.

These lectures, which will be illustrated by diagrams and models, will occupy about one hour each, and, at the conclusion of each lecture, relevant questions will be answered. Admission by ticket, to be had of Mr. Barkas, Art Gallery, and Mr. Blake, 49, Grainger Street:—Front seats, 2s. 6d. the course; unreserved seats, 1s. 6d. the course.

Mr. Barkas is desirous of having, as far as practicable, the same audience each evening, as the lectures will, to some extent, be consecutive. As the room will only seat about 800 persons, immediate application for tickets is requested to prevent disappointment. Should there be any available space for casual visitors to any lecture, the admission will be, for each lecture: Reserved seats, 1s.; unreserved seats, 6d.

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

On Tuesday, the 10th inst., Mr. F. Wilson, the originator of the Comprehension philosophy, lectured at the above hall on "The Land Question." He explained in a very lucid manner how the land might become the property of the nation, instead of as present only a few big landowners. The system would not bring any loss to them, but it would be a boon to the labourer, it would prevent the rent being raised as soon as the labourer had made it valuable by his own industry, as the case stands under the present arrangements. Details are not given, owing to the lecturer stating that he had a pamphlet in preparation. The audience were unanimous as to the practical part, but rather dubious as to the possibility of attaining it.

G. F. TILLY.

## MR. COGMAN'S ILLNESS.

To the Editor.—Sir,—Will you kindly allow me a small space in your paper to make an appeal to our Spiritualist friends for assistance on behalf of our old co-worker Mr. Cogman, of 15, St. Peter's Road, Mile End, E., who has laboured so many years for the Cause of Spiritualism without asking for payment, who is now lying dangerously ill, and has no means wherewith to get necessities. All friends who would like to help our brother will kindly send stamps or P.O. Orders to 41, Marylebone Road, N.W.

MRS. AGNES MALTRY.

ROCHDALE.—On Sunday, October 22nd, Mrs. Butterfield, of Blackpool, will deliver two addresses at Mr. Dyson Elliott's, Tweedale Street. The afternoon service to commence at 2.30; evening 6.30. All friends are invited to attend.

DARLINGTON.—Mr. Thomas Brown, of Howden-le-Wear, will be staying, at the end of this week, at Mr. Dixon's, Victoria Place, Eastbourne, Darlington, where he will be happy to meet any of the Spiritualist friends. He is expecting to be in Sunderland in a few days, to give some addresses and to hold seances. All letters addressed to him should be sent to Mr. Henshall, Crow Tree Road, Sunderland.

## THE TURKISH ATROCITIES.—APPEAL TO SPIRITUALISTS.

## COMMITTEE.

Sir Charles Isham, Bart.  
Keningale Cook, Esq., LL.D.  
W. E. Corner, Esq.  
N. Fabyan Dawe, Esq.  
G. Desmond Fitzgerald, Esq.  
Mrs. Desmond Fitzgerald.

Colonel Greek, M.I.C.E.  
Algernon Joy, Esq., M.I.C.E.  
Miss Kislinsky.  
J. N. T. Martheze, Esq.  
Mrs. Michell.  
A. C. Swinton, Esq.

The following amounts have, up to the present, been either received or promised:—

	£	s.	d.		£	s.	d.
Collection at Doughty				Algernon Joy, Esq.,			
Hall, Sept. 24	12	13	6	M.I.C.E. ...	2	0	0
Sir Charles Isham, Bart.	10	0	0	Theo. Taunton, Esq.,	1	1	0
J. N. T. Martheze, Esq.	7	0	0	A. R. Wallace, Esq.,			
Col. Greck, M.I.C.E.	5	5	0	F.R.G.S. ...	1	0	0
C. Blackburn, Esq.	5	0	0	Proceeds of Miss Leigh			
Proceeds of Mrs. Olive's				Hunt's Lecture	0	16	0
Seance	2	16	0				
N. Fabyan Dawe, Esq.	2	2	0				
A. C. Swinton, Esq.	2	2	0				
					£51	15	6

Further donations are earnestly solicited, and should be sent at once to the undersigned, as the list must shortly be closed.

THEO. TAUNTON, Hon. Sec.

Raymond Lodge, Versailles Road, Anerley, S.E.

## AN EXCELLENT BOOK ON PHRENOLOGY.

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## 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

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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

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## WHERE ARE THE DEAD?

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

SUNDAY, OCT. 22, Mr. Robson at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, OCT. 25, Mr. Herne, at 8. Admission 2s. 6d.

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

FRIDAY, OCT. 27, Mr. E. W. Wallis, at 8, Trance. Admission 1s.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, OCT. 22, Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

TUESDAY, OCT. 24, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, OCT. 25, 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. 26, Daiston 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. 27, 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. Hocker 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, NORTHEY 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 7.30 for 8 p.m. Friday, for Physical and Materialisation, admission 1s., at 7.30 for 8 p.m.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 22, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

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

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

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 4 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 3.30 and 6.

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

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

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

OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.

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). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

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

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

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

TUESDAY, OCT. 24, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, OCT. 25, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.

THURSDAY, OCT. 26, 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.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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

FRIDAY, OCT. 27, SALFORD, Temperance Hall, Regent Road, at 8.

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