

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

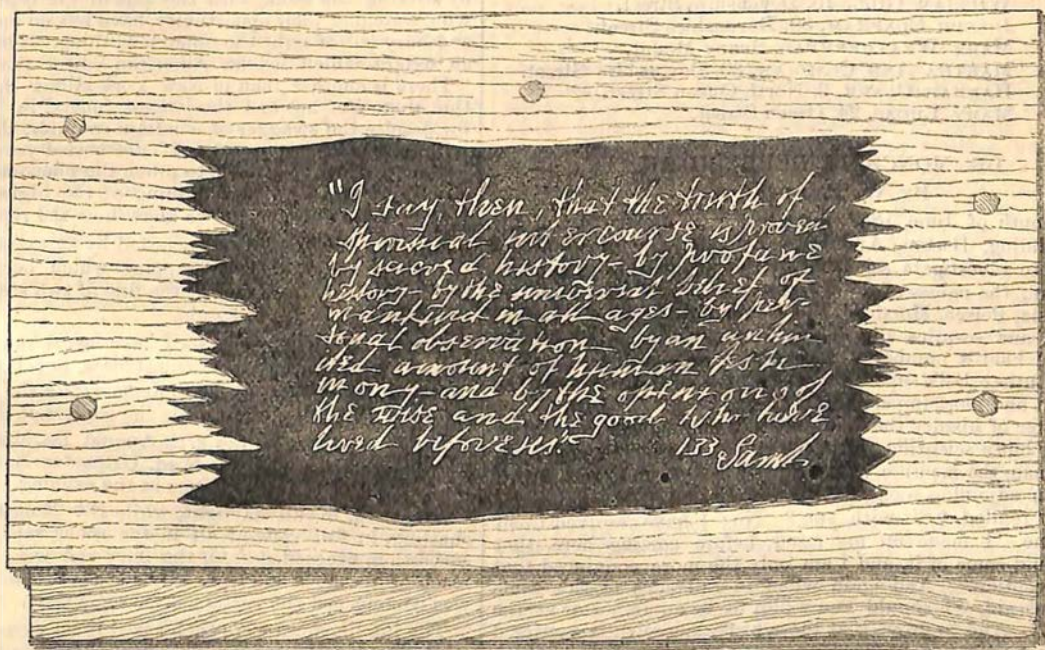
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## DR. MONCK'S MEDIUMSHIP.



Size of Slate,  $7\frac{3}{4}$  in. by  $5\frac{1}{2}$  in., reduced by Photography.

### DIRECT SPIRIT-WRITING DONE ON A SLATE WHILE A BOARD WAS NAILED OVER THE SURFACE OF IT.

IN the above diagram the board (the lid of a cigar-box) is cut away to show the writing underneath, but the position of the board on the slate is accurately represented. The whole of the surface of the slate was covered, but not all of the frame on one side. The initials of the sitters, as described in the certificate on the next page, are written with ink on the frame of slate, but on the other side to that on which the board was nailed. We do not think it necessary to give a fac-simile of that side also. The conditions under which this writing was obtained, with the names of the witnesses, are fully stated on the next page.



# DIRECT WRITING ON A SLATE WITH A BOARD NAILED OVER ITS SURFACE.

(To the Editor of THE MEDIUM AND DAYBREAK.)

We, the undersigned, have just sat at a seance held at 39, Devonshire Street, Keighley; Dr. Monck was the medium. By raps we were directed to procure a hammer and tacks, and Mr. J. Clapham supplied both. Mr. Greenwood Lonsdale then moistened, and with his handkerchief thoroughly cleaned and dried both sides of a common deal-framed slate. Six of the company wrote their initials in ink on the frame. The slate was then held before a full jet of gaslight, so that all in the room could distinctly see that both sides were absolutely blank. Directions were next given by the spirit-raps to nail a piece of board on to the slate, and the board was nailed down, five tacks being driven to their heads so as to secure it to the frame of the slate, which lay on the table in view of all the whole time till this was done. Mr. G. Lonsdale then placed his hands on the boarded top of the slate so as to cover the entire surface. The gas was turned out for a brief time, and on being re-lit the raps said, "What shall I write?" A book lay on the table and this Mr. J. Clapham opened at a venture at page 133. We asked for a quotation to be written from that page. The gas was burning and was put on at full. We then all distinctly heard the sound of rapid writing for a few seconds on the covered slate.

As soon as this ceased Mr. Lonsdale removed his hands, which up to that moment had not been moved from the time the board had been nailed on. The board was now forced off in view of us all, and we found on the surface of the slate beneath it ten parallel lines of very fine, distinct writing between inverted commas. At the foot was the following, "page 133.—'SAMUEL.'" The figures 133 were found to be the number of the page in the book which Mr. Clapham had opened at a venture, and the contents of the slate were found to be an exact quotation from that particular page. Mr. Gill rubbed out the word "page" on the slate, to see if it was ordinary slate-pencil writing, and found it to be so. The first six of the undersigned witnesses then examined and identified their initials on the frame of the slate:—

GREENWOOD LONSDALE, 35, Devonshire Street.  
LIZZIE WEATHERHEAD, Sunny Mount.  
ROBINSON LONSDALE, Heber Street.  
JOHN CLARK, 2, North Queen Street.  
WILLIAM GILL, 15, Devonshire Street.  
JOSEPH CLAPHAM, 39, Devonshire Street.  
MARY WEATHERHEAD, Sunny Mount.  
MARTHA ANN CLAPHAM, 39, Devonshire Street.  
HANNAH CLARK, 2, North Queen Street.  
MARY LUCAS, 24, Green Street.

## DR. MONCK IN DERBYSHIRE.

By W. P. ADSHEAD.

In the month of June, 1857, there met in an upper room of the Albion Building, Boston, America, a committee whose professed object was to investigate scientifically the phenomena of Modern Spiritualism; the names of the persons who formed the committee were Agassiz, Peirce, Horsford, and Gould, Professors of Harvard University, and sceptics all. There were present at the seances which were held a number of well-known Spiritualists, together with Dr. Luther Bell, superintendent of the McLean Asylum, an independent and most impartial investigator.

It is matter of history that the scientists approached the subject in anything but a scientific spirit, for at one of the seances, when G. A. Redman, the medium, asked Professor Agassiz to retire with him into an adjoining room, for the purpose of sitting alone, the great *savant* replied, "Sit with you? No; I have resolved to sit with no one. I made up my mind, before coming here, that nothing would come of it, and I am only the more convinced that it is all deception." And again when, in reference to this same medium, he said, "I should know him to be an impostor at the first glance." And to prove that these professed scientists entered upon their investigation in utter ignorance of the conditions which govern the manifestations, note the following:—When Professor Peirce inquired if the Spiritualists could not ask the spirits whether they would come and manifest at the trial, "Yes," was the answer "we can ask." "And," said he, "can you not get an answer?" "Probably," we said, "their reply will be 'We will try.'" "Can't they tell certainly?" he asked. We said, "Can Mr. Gould now promise certainly that he will examine some particular star in the heavens to-morrow evening at nine o'clock, while he knows not whether clouds will then obscure it?" "No," said Mr. Peirce; "he can promise only to point the telescope." "Very good," was our answer; "the spirits can promise only to try, and can at the time of the trial perform only then what conditions will permit." And this little bit of history has been repeating itself ever since,—prejudice and ignorance sitting in judgment on mediums and phenomena, and returning verdicts in which neither honour, justice, nor truth had any part.

In connection with this investigation, amongst the mediums engaged were Miss Kate Fox (now Mrs. Jencken) and her sister, Mrs. Brown. In their presence the earliest phase of the phenomena—that which made Hydesville so famous—obtained in a manner and to an extent which could not be gainsayed,—spirit-raps being both numerous and loud enough to be heard in an adjoining room, and that, notwithstanding the medium had been subjected by the professors to every conceivable test as far as position and attitude were concerned.

In the end, an actual occurrence of raps had to be conceded by the professors, but, as if indignant that it should even be suggested that anything could occur on this mundane plane which lay beyond his ken, and which his skill could not explain, Agassiz exclaimed "Before the investigation is over, we will explain to you how they may be produced;" adding, "I will make my methods available to the eye, so that the very means shall be seen, and flash upon the mind at once;"—big words, which, if fulfilled, would ring the knell of Spiritualism; but from that hour to the present, although nearly twenty years have passed away, that promise has not been redeemed.

In consequence of the nonfulfilment of that promise, Dr. Luther Bell, the gentleman named above, wrote to the *Boston Traveller* on August 15th of the same year. In his letter he says, "No investigation has ever extracted the secret of making one rap, so that one could do it himself, or show others how to bring it about. The best imitated raps of the ungifted are as untrue to the character of the genuine ones, under the ears of the experienced observer, as are the miserable foul-odoured burnings of matches and phosphorus without a point of identity with the delicate, ethereal, inimitable odic or spirit-lights, so readily witnessed by any who will devote themselves fully and fairly to the research during an adequate period of time. In view of this undoubted fact, that the mode of making the raps is yet among the undiscovered facts, I, in common with a host of our fellow citizens, have waited with some impatience for a report of the committee of the Cambridge *savants*, which might throw some light upon at least the first and humblest of the spiritual phenomena, the little tickings upon the table."

The recent crude, ill managed attempt to demonstrate that it was wholly fraudulent, will, in the opinion of the writer, confirm hundreds in their belief. If the Cambridge philosophers cannot fathom, they will say, the trifling secret of the raps, the greater miracles must require supernatural power, and then he adds, "People yet demand to know how the raps are made."

This page from the history of an earlier time, most distinctly and truthfully states the case as between Spiritualism and the majority of its opponents to-day. For, along the whole line, from the time when the above committee met, until the other day in London, when a scientist more impulsive than wise, in a public place, offered as an explanation of the spirit-rap the bare and unsupported statement that a distinguished medium had produced it by striking the table with the side of his boot, have stood men, who, watching their opportunity, have left no means untried to kill and bury out of sight the obnoxious thing. This has been done to an extent which led an American editor the other day to say, "There is another man in New York killing Spiritualism; verily, that there *ism* has had the longest funeral in history." Even so, for despite the swagger of a certain conjurer, the obnoxious thing will neither be "stamped out" nor buried yet; for so completely has every effort been made to prove the phenomena of Spiritualism imposture failed—to say nothing of the higher manifestations—that "people still demand to know how the raps are made."

The foregoing has been suggested by an extraordinary display of the phenomenon of spirit-rapping which occurred through the mediumship of Dr. Monck at the first of two seances given by him, of which I have yet to speak.

During the last three years I have heard hundreds of spirit-raps under a great variety of circumstances, but I think never on any occasion when it was easier to demonstrate the fact that the manifestation occurred quite outside the control of the medium.

In the afternoon of the 27th August Dr. Monck and six friends met at the house of Mrs. Ford, Uttoxeter New Road, Derby, for the purpose of having a seance in the evening.

After tea, in full daylight, while Dr. Monck stood on the floor, chatting in full view of all in the room, raps, loud and in rapid succession, proceeded from the floor and from objects beyond the reach of his hands and legs. By means of these raps a conversation was commenced and sustained for some time.

The intelligences were then asked if they could rap on the table while Dr. Monck stood on the floor. The reply was peculiar, for, with a quickness of movement which startled us, the medium was lifted on to the table, on which he stood erect.

On being asked how he got there, he replied, "I don't know; of one thing I am certain, I made no effort to place myself here." He then asked me to lay a hand on each of his boots. I did so, and instantly felt sharp taps under each hand.

I fancy I hear someone saying, "Then you have the toe-joint theory in beautiful operation." Not so, for, raising his left foot from the table, the medium asked me to put my hand on the table, he placing his foot on my hand. Then occurred some of the best and most unequivocal rapping I have ever heard, for while the whole of the medium's person was in full view, the table, immediately under my hand, appeared to be struck as if by a tiny hammer; so sharp, loud, and well defined were the taps, the whole force of the vibration was received on the palm of my hand, not the slightest sensation of any kind being felt on the back, on which the medium's foot rested.

I then at Dr. Monck's request left the room; he closed the door after me, requesting me to place my ear against one of its panels; I did so, and heard the same unmistakable sounds, and this while Dr. Monck stood perfectly motionless on the other side of the door, as those in the room testified. Then asking me, on re-entering the room, to stand perfectly straight and still, he placed his foot flat on my back, requesting my brother to place his hand on the lower part of my chest. This was done, when my brother experienced the



same kind of sensation which I did when my hand was placed on the table under Dr. Monck's foot.

In view of such an experience, how absurd and worthless are all the non-spiritual theories which have hitherto been offered as solutions of the mystery, and as a rule, how unfitted for the work have been the men who have offered them, quite as much so as the man who, unable to grasp the most elementary lessons in mathematics, should attempt to write a treatise on "Newton's Principia;" nay more so, for all such have yet to learn that round about and above them is a spiritual atmosphere into which they have not soared, and that beyond their material findings, lies a divine and spiritual Cosmos, of whose order, laws, and grandeur, they have not the most remote conception: "The people still demand to know how the raps are made."

We afterwards sat in circle, and, under good conditions, had a repetition of phenomena which I have before described, with this qualification, that at this seance, as at most of the others given by Dr. Monck which I have attended, there were connected with the details of each distinct kind of phenomena, features which gave to the investigation all the freshness and interest of a first experiment; notably was this the case with "direct writing" and "the movement of objects without human contact." But I must press on to speak of that which, during my three years' experience as an investigator, I had not yet had an opportunity of witnessing, viz., the "phenomenon of blood-writing on the arm."

It occurred thus: "Samuel," having control of Dr. Monck, turned to me, and speaking of my first wife, who is in the spirit-world, said, "Willie, 'Sarah' is here." This intelligence was most agreeable to me, and I at once concluded that she would communicate by writing directly, either on the slate or paper; instead of which, the medium, turning up his coat and shirt-sleeves as far as they would go, asked us to examine his naked arm. We did so, and found the skin as clear and bright as a baby's, without a mark or stain of any kind upon it. He held his uncovered arm extended in full gaslight for about two minutes, when we all saw, forming in the faintest outline, two letters, which soon became plainer; the blood-red shade deepened until "S. A.," the initials of my wife's name, were as distinctly visible on the arm as though they had been traced there with brush and paint.

Dr. Monck then rubbed his hand smartly over the letters without producing the slightest effect. Still holding his arm extended and uncovered, we watched the letters grow fainter and fainter until they had altogether disappeared, leaving the skin as clear and bright as when we first examined it.

When our scientific opponents have told us how the raps are made, we will invite them to examine this fresh wonder, and ask them to tell us how it is done.

The conjurers tried their hand, and continued to triumph in their exposure of the "trick," until Dr. Sexton pricked the caricature and spoiled their game. (See Spirit Mediums and Conjurers.)

Before the seance closed we had an example of spirit-power which set at defiance our poor conventional notions of security. While the gas was turned down, "Samuel" asked my brother to hold out his hand; this was done, when there was placed in it a biscuit; then followed a general distribution of the article. On being asked where they came from, "Samuel" replied, "I have taken them out of the sideboard cupboard." "How can that be?" asked Mrs. Ford, "seeing the cupboard is locked, and I have the key in my pocket." "That does not signify" replied "Samuel," "I have taken them from that place." On the light being turned up, Mrs. Ford unlocked the cupboard, and on examination found that a bag of biscuits which she had placed there, and from which one had not previously been taken, had been opened, and a number taken out, and those we had received proved, on comparison, to be the missing ones.

While this was being done, Dr. Monck sat about five feet from, and Mrs. G. H. Adshead immediately in front of and close to, the sideboard, so that admission to it could not have been obtained without her being aware of the fact.

This also awaits explanation!

On the evening of the 27th of September I attended another and my last seance with Dr. Monck. It was held, as before, at the residence of our friend Mrs. Ford.

In addition to the medium there were five friends present, amongst them being Mr. W. Oxley of Manchester. It gave me great pleasure to meet Mr. Oxley on this occasion. I soon felt that his presence contributed largely to the production of a spiritual and most harmonious atmosphere. Our circle, though small, was a very happy one; there appeared to be eliminated from it every element of a disturbing character, so that although the medium was not in his usual form, the phenomena obtained, evidenced an intelligent power at work of no ordinary kind.

We did not sit round a conjurer's, but a good, honest, substantial dining-table—one that would not permit a medium to take liberties either with the legs of sitters or chairs. This fact makes it difficult to account on any other than the spiritual theory for the extraordinary movements of a chair which stood at my right hand, and about four feet from Dr. Monck.

While I had it in full view, the chair moved towards, and (seat forward) under the table, until the top of the back was forced to a very considerable inclination, at which it remained for some time without falling; it then moved back until it was quite clear of the table, when Dr. Monck asked me to lift it from the floor that we might assure ourselves there was no appliance attached which would account for the movement.

We were perfectly satisfied that neither elastic bands, horsehair,

or gossamer wire had been brought into requisition, and we were equally certain that, seated as he was, Dr. Monck, with his legs, could not have done what was done.

But this was placed beyond all doubt by the next movement, which was certainly very extraordinary, for throwing itself on its back, and being so placed that I could see its entire length, save six inches at the top, which was under the table, the legs rose and fell with a steady, well regulated motion, attaining a height of about fifteen inches, the top of the chair, which did not leave the floor, appearing to be the point of leverage, from which the movement sprang.

That the movement was produced by mechanism was out of the question, and the medium could not have done it without going on to his knees upon the floor, if even then, for let anyone who would like to test the matter, and correctly estimate the amount of force required, place a stout mahogany chair on its back on the floor, and then without the top of the back leaving the floor, move the lower portion, comprising the seat and legs, up and down half a dozen times to a height of fifteen inches, with the hands grasping the chair within a distance of six inches from the top.

I have tried to do it, and failed; at my request, a strong young man made the experiment, and succeeded, but could not do it three times in succession, saying that "it required a lot o' muscle to do it." This movement therefore, be it remembered, so difficult for a human pair of hands to perform, was executed in full gaslight, while Dr. Monck sat motionless on his seat.

This also demands an explanation which will cover all the facts, for such an occurrence, under such conditions, sets at defiance the utmost theorising resources of a certain fussy professor, who cannot see into the realm of causes an inch beyond a medium's hands or legs.

(To be continued.)

#### NOTES FROM A WORKER'S DIARY.

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

The last time I addressed your readers in this manner was in your issue of June 2nd, of this present year. And although since then what is called the "dull season"—or misscalled, I should think, for no season is dull to those who know how to use brain or soul—has obtained, the time has not been devoid of event or interest in the experience of your correspondent.

I am desirous, then, of your allowing me the privilege of addressing your readers, so that I may discharge a duty, and perhaps confer a pleasure to some, by chronicling what follows.

In the early part of the year I was in receipt of an invitation to address some meetings, under spirit-control, in the island of Jersey; accordingly, on the evening of the 26th of May, I left the Waterloo terminus for Jersey, via Southampton. A pleasant sea trip of ten and a-half hours completed my journey, and on landing I was received by my friend Mr. J. De Carteret, under whose guidance I was subsequently made acquainted with the many beauties of that most charming island. The quaint town of St. Helier's, the States House, the Bays—notably St. Aubin's, and St. Brelard's—the glorious leafy lanes, the Castle,—all need an ability far greater than mine to do justice to them. They must be seen to be appreciated. And yet with all these beauties of nature around them, the masses of the people are as conservative and bigoted as can well be. Tradition, and clerical influence, appear to rule on all sides. Even Good-Templary is looked upon as a heresy—as my friend and host discovered on joining and introducing it into his parish, St. Peter's. The series of meetings arranged for numbered five in all; one, the first, being a social meeting—held on Sunday afternoon in the Good Templars' Lodge, at St. Peter's. A bountiful tea was provided, a large company partaking of it. After tea a public meeting was held, and a pleasant and profitable time was spent. On the Monday night a regular public meeting was held in the same place, the attendance, and results, being alike satisfactory. On Tuesday evening, May 30th, the first of a series of three meetings was held in the Prince of Wales Assembly Rooms, St. Heliers, the capital of the island. These meetings were the first on Spiritualism ever held in the town; indeed my controls were the first public speakers on the matter in either Jersey, Guernsey, or Alderney. Our audience on the Tuesday night was not of a great magnitude, but was eminently intelligent in appearance. The two audiences, on the succeeding evenings, increased in numbers, and were much interested in the spiritual philosophy, as brought before them. Lieut.-Colonel W. Fawcett most ably presided, as indeed he could not act otherwise, being alike a scholar and a gentleman. The papers gave tolerably fair reports, and the subject was thus laid before the entire population of the island: a result that will be of some value to you sir, as it means an increase in the number of the MEDIUM AND DAYBREAK in Jersey, where I found it was an old visitor among the Spiritualists, on my arrival. A magnificent sail of about twelve hours brought me to Southampton again, and I reached home near upon midnight, tired out, but well pleased with my trip. I look back upon it, and the friends I made in Jersey, as a memory green and pleasant.

On the Sunday following, June 4th, I was at Doughty Hall, my controls speaking upon "The Two Religions," I was told, with acceptance. On the Saturday next, June 10th, I left London, accompanied by Mrs. Morse and our daughter Florence—who by the way has just completed her fifth year. They have been my travelling companions the entire summer, and have been most cordially received by all my friends. Leaving King's Cross Station at 10.35 a.m. we reached Newcastle-on-Tyne at 5.30 p.m., and in due course found ourselves domiciled with Mr. W. C. Robson, with whom we spent the week—himself and lady extending true hearty northern hospitality to us. On Sunday, June 11th, the Conference of the North of England Spiritualists was held, in the Spiritualists' Hall, the attendance being excellent. Our evening lecture meeting was crowded to excess; and our Monday night meeting was also well attended. Your readers will remember the reports, furnished by your correspondent, so there is no need to speak further of the



meetings just mentioned. From Newcastle-on-Tyne your correspondent next proceeded to Chester-le-Street, where on Sunday, June 18th, two excellent and crowded meetings were held in the Co-operative Hall; Mr. Wilson, Sen., a local preacher among the Methodists, presiding. On the Monday evening another meeting was held in the Good Templars' Hall, and on Wednesday evening a social meeting was held in the same place. On the Tuesday we visited Ouston, a colliery village, some two miles from Chester-le-Street. Through the kindness of two of the friends who held office in the colliery, I was enabled to take a trip into the bowels of the earth. I spent nearly two hours in the mine, and bowed a piece of coal as a trophy, which I have at home now. We had a pleasant little meeting in the evening, which I contributed as a return for their kindness. On Thursday evening we held a meeting in the West Pelton Co-operative Stores, which were densely crowded. It was a complete success. I am under many obligations to the friends in the district, especially Mr. W. H. Robinson, the Batie family, and several others. While in Chester-le-Street we visited Lumley Castle; the old Church, well worth seeing; Lambton Park; and made also a flying visit to Durham where we inspected its ancient Cathedral.

I left for Halifax, where on Sunday our regular meetings were held in the old County Court Rooms; attendance good, considering the heat, and the event passed off pleasantly. The following Sunday found us again in Newcastle-on-Tyne, where the regular course of three lectures—two on Sunday, and one on Monday—were again given. On the following Sunday I redeemed a promise made to the Lancashire Conference Committee, of two services in aid of their funds. Arriving in Rochdale I was met by those energetic workers, Messrs. Sutcliffe and Parsons; our greetings were warm and cordial. The committee have their meetings in a very nice hall, quite new, in a quiet part of the town. The services were fairly attended, and the spiritual results much better than the financial, a slight loss being incurred. I gave my services free, except rail fare. Monday evening, July 10th, I had left Rochdale far behind me, and once more found myself in Glasgow, under the hospitable roof of Brother Bowman. Mrs. Bowman cordially received us, and did all in her power to render our stay pleasant, in which she thoroughly succeeded. We remained in the city for a couple of days, during which I met Dr. Mack, and obtained the materials for a report of the Doctor's good work in Glasgow, and which appeared in the MEDIUM AND DAYBREAK for Friday, July 21st. On the third day of our stay we proceeded to the Bowmans sea-side house, at Gourrock, a few miles below Greenock, and on one of the prettiest parts of the river Clyde's shores.—Kirk, Dunoon, Inellan, and the entrance to two beautiful lochs, with a towering back-ground of noble hills, being visible from our windows, across the broad sweep of the Clyde. Mrs. Bowman accompanied us, and her kindness and genial presence contributed much to our pleasures. Mr. and Mrs. Bowman are both thoughtful students of the spiritual philosophy, and also of human nature; kind of heart, and clear of head, they are both right worthy folk. I had, while there, a very pleasant sail in the yacht "Kestrel" owned by Mr. R. Bell, a friend of our hosts; we sailed round the gigantic rocks; truly "the breeze was fair and the bark rode well" on that occasion. A few days in Glasgow, and our twelve days' visit came to an end. We bid our worthy hostess and host adieu, with regret, and ere the night fell I was again in Halifax. Our meetings were successful, and afforded pleasure to us all. On the following day, Monday, July 24th, we reached Wolverhampton, and came to rest under the roof of friend T. M. Simkiss. The weather was delightful, and in consequence, the garden party, held on the next day, Tuesday, was in every way a success. Several friends from Birmingham were present, among them being our old friends the Hills, and the Sunderlands. "Tien," and the "Strolling Player," each controlled and severally, and jointly pleased the company. Mrs. Simkiss is the mother of six fine children, several of whom exhibit very decided musical abilities. Our little daughter found them most entertaining companions: how pleasant it is to witness the ease and freedom with which children associate. Would that we "children of a larger growth" could do the same? On Thursday evening, July 27th, a public meeting was held in the Agricultural Hall, the subject being "Spiritualism in its relation to the Intellect and Feelings." The attendance was intelligent and select. The lecture was highly praised. Our very pleasant stay at last terminated, and we left our hospitable friends, turning our faces towards Manchester, where we arrived in due course. On the Sunday afternoon and evening of July 30th, we had two capital audiences in the Temperance Hall, Grosvenor Street. The meetings were pleasant and successful. The subject of the afternoon's lecture was selected by the chairman, Mr. W. Oxley, just before the proceedings commenced. Our good friends Messrs. Fitton and Dabry are still to the fore and doing good service for the Cause. In the evening Brother Johnson, of Hyde, was present, and his guides closed the services with an appropriate and eloquent benediction.

The next day we left for Ilkley, Yorkshire; it is about fourteen miles from Leeds; the town is composed chiefly of hydropathic establishments, chief among which are the "Wells House," "Trout Beck," "The Craiglunds," and within easy distance the renowned "Ben Rhydding." The purpose of our visit to this far-famed health retreat was for a week's rest. The heat and the work had begun to tell upon my health, and nature demanded rest. The preachers of the new gospel are not, as a rule, rich in this world's goods—the writer is no exception; so the luxury of a rest in a first-class hydropathic establishment could not have been thought of. However, a generous friend of mine, living in the county of Lancashire—whose name I may not mention, though his heart is nothing near so hard as his name—extended an invitation to us three to visit Ilkley, and stay with him at the Craiglunds. We accepted it with gratitude. Pure air, the most delicious water I ever drank, plain but excellent fare, taste and elegance everywhere—in fact everything that makes you feel at home, and hasten recovery if ill, or restore strength if worn out, was present. Why will people rush off to sea-side resorts, pay high prices for stuffy rooms, become the prey of extortion in all forms, wear themselves out, and insanely call it pleasure, when, if they would but seek some place of the kind I am naming, they would find inconvenience reduced to a minimum, and extortion unknown? Among the guests at the establishment were Mrs. Ernestine L. Rose and her husband. The lady is a celebrated free-thought advocate. We had some pleasant talks concerning various matters. The time passed swiftly, as it always does if pleasant, and excepting one

incident, which might have broken my unlucky neck, all went well. I had climbed a rock named the "Calf," and a kind of unwritten law binds the climber to descend by springing from a natural seat about half-way down. My centre of gravity became unbalanced too soon, and I fell heavily, spraining my right wrist severely. However it is well now.

Regretfully I left Craiglunds, and once again visited Newcastle. This time our usual order of service was relieved by a pleasant pic-nic at High Cross Lodge, on the Monday, August 7th; it was well attended, and in all ways was a complete success. Once more upon the move, our destination Ossett; and once again I was among our earnest friends, among whom are the Hallgaths, the brothers Kitson, the Swifts, and friend Oliffe. Our visit was in all respects enjoyable, and our host and hostess—Mr. and Mrs. Hallgath, bestowed upon us the utmost kindness. While in Ossett I took a run down to Batley Carr to see our friends there; it was their meeting-night, so I volunteered my services at once. We had a very pleasant time. Through the kindness of Mrs. Summers, Saltburn-by-the-Sea, we spent a charming ten days' stay at that delightfully cosy watering place. Rambling on the sands, bathing in the sea, and catching Mother Nature's inspirations as they were wafted over the mighty deep, are not the most unhappy methods of spending the time occasionally. We had a meeting or two, and on departing, our hearts were heavy at leaving friends so kind and true. Mr. Appleby, Mr. J. Summers, and Mr. Horne, are still as active as ever. The progress of Spiritualism in Saltburn is mainly due to their disinterested and zealous efforts. From Saltburn to Newcastle, and thence on to Liverpool, where I occupied the platform on Sunday, September 10th. I found Meyerbeer Hall clean; well-lighted, and seated with chairs, and in all respects a far superior meeting-place to the old Islington Rooms; but many old faces I used to see were not visible! Dr. Hitchman presided, and the afternoon service was well-attended, the hall being three parts full. In the evening every inch of space was occupied, standing-room being unobtainable. A gentleman was so delighted that at the close he intimated to the committee that he would provide all the funds for my next visit. A certain friend of Spiritualism had done so, in regard to the visit above recorded,—instances of liberality I think the Liverpool Psychological Society ought to feel proud of, and grateful for.

On Sunday, September 17th, my guides delivered two addresses in the Miners' Hall, Wigan. The meetings were held under the auspices of the Lancashire Committee. On each occasion the hall was crowded. The utmost order prevailed, and the results were all that could be desired. These were the first lectures on the subject ever delivered in the town. The two local papers contained copious reports, in fair and impartial language. The *Observer* of September 23rd said of the address, "It is only fair to say, it was of a masterly character;" and the *Examiner* remarks, "Without following Mr. Morse in detail, we must acknowledge the address from beginning to end was as consecutive and well arranged as a prize essay, and unimpeachable as a literary production." At the close of the evening meeting, I was interviewed by the editor of the *Examiner*, and in his report of the occasion he thus concludes: "The interview lasted about an hour, and Mr. Morse created a favourable impression upon his visitors by his candid and unassuming conduct." If all editors were equally as candid and gentlemanly as the one of the *Examiner*, there would be a great falling off in the quantity of abuse Spiritualism receives at the hands of the Press.

On Wednesday, Sept. 20, a meeting was held at Burnley. The hall was fairly attended, and the address listened to with breathless attention. Our good friend Dr. Brown spoke of it in the highest terms. He promised to send your readers a notice of it.

Once again to Halifax, and from thence to Newcastle-on-Tyne, where on Sunday, October 1, the Quarterly Conference of the North of England Conference Committee was held, with what result your readers are aware; and on Tuesday, the 3rd instant, I again rested under my own roof-tree, whither my wife had preceded me about four days.

On Sunday last I met yourself and my many friends at Doughty Hall. It was a gratifying sight to see the Spiritualists turn out so well to your meetings, and it was also pleasant to find one's-self welcomed back by a hall full of familiar faces.

Since the end of May I have taken an active part in fifty-two public meetings, my controls have taught the gospel of Spiritualism to upwards of ten thousand people in that time, and I have journeyed to-and-fro over two thousand miles. Such an amount of labour for the Cause during one summer speaks well for the vitality of Spiritualism. I do not count the pecuniary result, for that is not so great as some imagine by any means, but I feel proud to be the servant of guides whose services for the Cause are so much sought after. Long may they deem me fit for their office, and whatever beides, success or poverty, I will strive to do my part for "Humanity and the Truth."

Wishing you and your readers all success, and thanking all for their kindness, I now close. May our labours prosper and bring their due fruition, and may we all ever be, as I trust I am, at the post of duty when our services are needed by our friends the angels.

Warwick Cottage, Old Ford Road, Bow, London, E.

#### MISS WOOD'S SEANCES AT DARLINGTON.

To the Editor.—Dear Sir,—Miss Wood's engagement with the friends here to give seances for four consecutive weeks has been accomplished, and we desire to give you a brief account for the edification of your readers, and for the future interest of the most willing, obliging, and devoted medium, who shrinks from no humane or rational test for the satisfaction of those whom she serves as sitters at her seances.

She has sat sixteen times for us. At some of those meetings our own sisters or other relative very near and dear—as a deceased wife—have palpably stood before us in a subdued light in full materialised form, whom we might touch or kiss and commune with; one of whom (sister of the writer) deliberately received pencil and paper, and adjusting a chair in the midst of the company, knelt upon the floor and wrote a message to the writer of this, in full view of the entire company who could distinctly hear the friction of the pencil in motion. I have not the message to hand or I would here give it. Many of the seances were so good and so wonderful that I could not justly describe them. I will note one seance in the fourth week; it was on Thursday evening. Miss Wood's controls—"Pocha" and "Benny" materialised. When ready, "Pocha" came out first, dressed in the long robe suitable for "Benny," who is rather above the middle height, and as "Pocha" is very short,



like a little girl of five years, the dress was immensely large for her; hence she shuffled her feet along, and the robe trailed a yard behind her as she moved across the room. She rapped us with the tube, and standing close by my knees she made room for her feet and danced merrily; her feet were heard to beat time on the floor; and while she stood, the medium, who was made fast by means of tape, needle, and thread, sewed to her neck and the mattress on which she lay, was caused to move and articulate something, which proved that the medium was inside the recess or cabinet.

In a very short time after "Pocha" had retired, "Benny" appeared in the same bright raiment, which he well filled. He crossed the room before the sitters, and tried the lid of the piano which was locked, he then recrossed to the writer, who held the key to the chiffonier in which the piano key was kept; he signified his wish to have the piano opened; I arose for the purpose of getting the key, and he at once handed me across the floor by my shoulders as though I were a small boy. I got the piano opened, and in the audible voice he told me to hasten to my seat, and by the same physical process he helped me back to my seat. He then proceeded to the piano with the tube in his hand, which he freely used upon the heads of those who sat near; he began to thump the instrument, and went on to play snatches of a number of familiar tunes for the space of about twenty minutes; meanwhile, in response to remarks which were passed by those who sat near, touching his playing, he frequently turned round and soundly rapped them with the paste-board tube. This was the most convincing, forcible, literal, and tangible seance of the series. There seemed to be no reserve or fear on the part of the spirits, who seemed to do their utmost, yet it was evident they did not do so without a great effort, and (may be) suffering also. Not a single sitter was able to ask for a greater demonstration of the immortal presence! The audible voice, the physiological contact of hand to hand, and physical force in many ways of a good-sized brawny Scotchman; the music played in sight of all, the jocular freedom and repartee with the sitters; the bold and lithesome step about the room, and on retiring into the cabinet; and the not less wonderful girl appearance called "Pocha," with dark skin, and merry dance—make it a seance neither to be disputed nor forgotten for ever, by those who have had the great privilege of being present. The test-condition of the medium at the immediate close of the seance, was the same as at the commencement of the seance.

Many things have occurred during these seances which would greatly interest the philosophic mind, and also the physiologist or scientist. I will give one instance only, and that on the word or witness of two of the sitters. A female spirit, sister of one of them, was materialised in full to all appearance, but, in full view of all the sitters, her person became greatly elongated, so that she could with ease tap on the ceiling of the room ten feet high. During this process, the two sitters referred to, by means of their peculiar position relative to the light, the one could distinctly see nothing but drapery (as composing the body-part of the figure), and the other saw the elongated spine and boney system supporting the upper part of the body, which was again reduced in stature and re-entered the cabinet. This spirit was solid and tangible at the commencement, and kissed and caressed the brother referred to. I here leave this case as a subject for thought. It was witnessed by babes, as it were, in the philosophy and knowledge of the power of the universe.

I would like to report one other phase of these sixteen wonderful seances—that is, the physical seances, so called.

Miss Wood is a most excellent physical medium. We have had some first-class seances of this kind when they were most suitable in view of the conditions, or of the inexperience of some of the sitters, whom the spirits did not wish to frighten, and to whom they judged they could do more good by means of the physical. They were given under test-conditions.

In one of our seances the materialised spirit-guide "Pocha" played delicately on a mouth-organ, and then took it away, and three weeks afterwards, when it was returned, she was also materialised, she brought it out of the cabinet with her, playing on it, or blowing it, and thus it was restored to the owner. Great search was made for it, but it could not be found till returned by the hand of "Pocha."

At another seance a purse was taken, by consent, of course, from the pocket of one of the sitters, with the promise that it would be returned before the end of the seances to be given at Darlington, and at the closing and complimentary seance given by Miss Wood the contents were restored, namely—two half-crowns, one shilling, one sixpence, four pennies, and one halfpenny, the exact number and kind of coin contained in the purse. This was just three weeks after the time it was taken, but the purse had been discovered by someone and returned, minus the money, during the interim. There is no mistake in this, because the money was returned by the spirit "Benny," and jingled and carried about over our heads, and counted many times, and placed on the table whilst the medium was entranced and sitting in the circle, her hands being held by the writer of this and by a lady sitter on the other side of her, and all the company securely kept each other's hands. We also had the ring-test several times during these seances whilst firmly grasping the hand of Miss Wood when in the trance condition.

But I should not do justice if, closing this report, I did not call attention to the most indescribable seance ever witnessed by myself or by anyone who was present. It took place on Sunday evening last (the 15th inst.), and was the last of the series arranged for on behalf of the friends here. The medium sat with us in the circle around the table, one of her hands being held by the writer and the other by another sitter. The power was soon got up, as they say, and we were saluted by audible voices. The balls and the tube were soon in motion; hands and arms, and apparently whole persons, of several spirits at the same time were soon materialised, but, it being dark, they were felt only, except by the clairvoyant. Well, many of us were nipped through our thick clothing immensely (if you will allow the term as descriptive), and all were equally well flagellated about their heads and persons with the tube, and were handled very freely by spirit-hands. Shoes, both of male and female sitters, were pulled off by hands; legs and feet were freely handled beneath the table, and in an instant, above the table, all round would be rapidly hit with the tube. All this, intermixed with the audible voice playfully scolding us, and interspersed with spirit-lights, for the space of about two hours, with fifty other doings which I have not mentioned,

gave all present such thorough satisfaction, that every one was ready to cry out, "Hold, enough." And thus the most abundantly wonderful of our series of seances closed, amidst the most hearty approbation of all present.

Miss Wood went on her way to visit the good folks of Keighley, where our excellent brother Dr. Monck has been doing such good work lately, and may they have as good success and as many blessings as we have had, is our only wish and desire. Allow me now to close this very inadequate report of the series of great, solemn, and important meetings, by which the Darlington friends have been blessed, by the mediumship of Miss Wood.—On behalf of the friends, I remain yours truly in this glorious work,  
D. RICHMOND.

18, Chapel Street, Darlington, Oct. 22.

## PSYCHOLOGICAL PHENOMENA.

ORIGINAL RESEARCHES IN PSYCHOLOGY. By T. P. BARKAS, F.G.S., Newcastle-on-Tyne. An Address delivered to the Newcastle Psychological Society, on Monday Evening, October 23rd, 1876. Price 3d. Published by Fred. Pitman, Paternoster Row, London; E. J. Blake, 49, Grainger Street, Newcastle-on-Tyne; and sold by all Booksellers.

We have received a copy of this pamphlet, which opens as follows:—

At the present time, great interest is being taken in the investigation of the alleged phenomena of Modern Spiritualism.

Professor Barrett's paper, read to the Members of the British Association in Glasgow during the present year, and the discussion which followed, combined with the prosecution of Dr. Slade by Mr. Lankester and Dr. Donkin, have served to direct the attention, not of the general public merely, but of many men of science, to the consideration of the occult phenomena that are said to occur at seances. It is not my intention to review the proceedings of the British Association, nor do I propose to refer to the prosecution of Dr. Slade, but I desire to place before you a record of a series of psychological phenomena, which, I believe, are unparalleled in the entire range of psychological investigation.

*Introductory.*—Knowledge in every department of nature is cumulative. The enlightened portion of mankind may be broadly divided into two classes—discoverers and disseminators.

The discoverers are original men, of analytical and practical minds, who restlessly investigate the mysteries of nature.

The disseminators are those who have the faculty for popularising newly-discovered facts and phenomena, by presenting them in a clear and comprehensible form to the mass of mankind.

The facts and phenomena that present themselves to the human mind for investigation are practically limitless, and our knowledge of physical and psychological phenomena is ever on the increase.

From the most remote ages, or at least from the earliest historical periods, men in natural capacity for art, science, and literature, appear to have not much, if at all, improved, but their acquired knowledge has ever been on the increase.

Much that in the early days of Greece and Rome was recognised as knowledge, was, in reality, little more than learned ignorance, the result of accepting the apparent as the real. Whilst the dialecticians of antiquity trained and strengthened the mind for the eventual comprehension of the riddles which nature is everywhere and always propounding to the students of her mysteries, they did but little towards the immediate interpretations of those mysteries. Not in metaphysics merely could the Gordian knot neither be cut nor opened, but from the time of Thales and Aristotle, until a quite recent century, even in pure physics, the early notions of the peripatetics maintained their ground uninjured and almost unchallenged, until the period of Galileo and his learned *confrères*. In the region of physics, there has been much progress since the days of Galileo and Copernicus, Newton and Bacon, but in no period of the history of the world has scientific progress been so rapid as in the present century. In psychology, however, the schools of learning are but little further advanced than were the philosophers of the Aristotelian and Alexandrian schools.

Insignificant as is the acquired knowledge of the world when compared with the to-be-known, it nevertheless requires the longest life, the most devoted industry, and the highest natural capabilities to acquire a mere fragment of the knowledge already accumulated; and hence, the learned world is being rapidly divided into sections of specialists, consisting of men who are abreast of the acquired knowledge in their specific departments, and who, in other departments, possess a mere smattering of the accumulated knowledge of the world. This state of partial knowledge of the known will increase with the process of accumulation, and well-informed men will be all those who, in addition to well-disciplined minds, have a general knowledge of many subjects, and a special knowledge of one or more.

It appears impossible that any man within the limited period of terrestrial life, can gather within his own mind the present acquired knowledge of the world. We cannot acquire a complete knowledge of the known, and it appears certain that we cannot, either in this world or in the next, acquire an exhaustive knowledge of the, at present, unknown. This all cultured, critical, observing, and industrious man may do: they may enrich our present stores of knowledge by original research and patient investigation, and they may avoid the common *a priori* error of affirming what is and what is not possible, apart from experimental research.

The field of pure physics is open to all inquirers, and is occupied by many of the profoundest investigators of the age.

Psychology, which, in this material age, has been recognised as barren of valuable results, has been to a large extent neglected.

I propose this evening to direct your attention to researches in the region of psychology, such as I think for importance have not been excelled, and probably have never been equalled by any previous investigations.

*First Seance.*—In the year 1875, I was informed of a lady through whose mediumship written communications of a somewhat remarkable character had been received, but my previous experience of written communications, together with the fact that I was busily engaged in the investigation of the phenomena of materialisation, led me not to pay so



much attention to the information respecting the mediumship of the lady as it deserved.

Towards the middle of 1875 the lady's mediumship took a new form, and instead of essays and answers to questions, she developed into an excellent drawing and clairvoyant medium. At that time, I had to a large extent satisfied myself as to the genuineness of what is termed materialisation, and being interested in the drawing phenomena, I wrote to the lady asking permission to attend her seances. She at once kindly invited me to attend her circles.

The seances were held on the Monday evening of each week, and on the evening of Monday, July 19th, 1875, I attended my first seance under her mediumship.

During the evening, I sat as a spectator of the phenomena that took place, without interfering in any way with the mode of conducting the seance.

*Who are the Controls?*—I ascertained that the lady was subject to several controls, and that the leading controls gave the names of John Harrison, Walter Tracy, Humnur Stafford, Ninia, and Felicia Owen.

I have had the privilege of reading and copying the records of the seances which had been held previously to the time of my becoming a member of the circle; and from those records, together with the information that I subsequently obtained, I ascertained according to the statements of the controls that John Harrison was a well-educated country gentleman; that Walter Tracy was an American student and Federal soldier; that Humnur Stafford was an American, who had devoted several years to the study of the physical sciences in a German University, and departed this life in America, in 1864; that Ninia was a little Spanish girl who was burnt in the great fire in Santiago; and that Felicia Owen was a young lady who had died at an early age whilst an inmate of a convent.

These are the statements those controls give of themselves, but I have not yet made such inquiries as to justify me in stating that their statements respecting themselves are correct.

*Individuality of the Controls.*—Each of these controls maintains a strict and sharply defined individuality, in fact their mental characteristics are as marked and distinct as are the characteristics of as many typical people, such as we meet from day to day. Their ideas, modes of expression, and mental idiosyncracies, are in all their communications clearly defined, and without being informed who the communicators are, I could easily select their communications, from differences in modes of thought, styles of composition, and caligraphical peculiarities.

John Harrison has all the characteristics of a well-educated ordinary Englishman; Walter Tracy has the peculiarities of a rattling young intelligent American; Humnur Stafford those of a highly trained, very refined, and unusually well-informed scientist; Ninia those of an impulsive, simple-minded, southern child; and Felicia Owen those of a refined, sensitive, poetical, and religious English Roman Catholic maiden. It is not by one communication, nor by a very limited number of communications, that I am able to assert my ability to individualise the communicants. I have in my possession hundreds, probably thousands, of communications from those various controls, and throughout the whole the utmost harmony prevails as regards individuality.

Not only have I communications from controls whose names I have recorded but there are also several other communications from friends and companions of our other world communicators, who occasionally address us through the instrumentality of our lady medium. These intelligences who are only occasionally present at the seances, or at all events who do not announce their presence, are numerous. One is a medical man who gives the name of Willis, and is as well informed in anatomy and physiology as are ordinary professors at our universities; another gives the name of Dr. Aaron, and professes to have been a disciple of the Alexandrian School of the Sixth Century; another control gives the name of Luther; another professes to be Nero; another, a lady, who gives the name of Katrina Schrouder, she writes in mixed German and Russ; besides other occasional visitors.

Mr. Barkas refers to his proposal to publish the communications he received in a large volume, the prospectus of which we published in these columns some time ago. He cannot at present state when the work will be ready. He then proceeds to describe the mode of conducting the seances:—

Before proceeding to describe the phenomena that took place at the seances, and the replies given to some of the questions I asked, it may be desirable to place before you a description of a typical seance, so that you may know the conditions under which the communications were received.

The seances were held in the residence of the medium, the sitters were generally seven in number, they sat in chairs round an oblong deal table about 3½ feet long and 2 feet broad, which was without a cover. The medium sat at one end of the table, Mr. Armstrong sat on her left, I sat on her right, and the other sitters sat round the table. A candlestick and lighted candle stood on the table, and a fire burned with ordinary brightness within the fire-grate.

I provided MS. books, crown folio size, and at the commencement of each seance, I wrote on one page of the MS. book the date of the seance, the names and order of the sitters, and any remarks about the weather or amount of light, I thought proper to make. All my writing on the MS. book was in phonography, and when I wrote questions I read them aloud so that the medium might learn the drift of each question, although she could not be supposed to understand its precise meaning, because of its technicality.

At the commencement of the sittings, we placed the MS. book before the medium, our hands being in contact with each other on the surface of the table. We extinguished the candle, leaving the room lighted by the ruddy glow of the fire, there being sufficient light to see each other and objects perfectly. When we had sat thus for about two minutes, the hand of the medium began slowly to tremble, she then took up a pencil and sat with the pencil pointing to the MS. book. In the course of another minute the hand began to write, and a communication of welcome was generally written, such, for example, as "I am glad to meet you this evening, and shall be happy to answer any questions."

We, after this invitation, proceeded to ask questions, generally on scientific subjects, usually restricting them to one department of science at each sitting. The subjects embraced frictional electricity, magnetism,

galvanism, light, heat, acoustics, music, the laws of harmonics, the structure and functions of the eye, the structure and functions of the ear, the brain and nervous system, the conditions of the future life, and the philosophy of what are termed spiritual manifestations.

To the questions, on all these subjects, we received able answers—such answers, in fact, as could only be given by a person or by persons familiarly acquainted with the subjects.

When an answer to a question was written, the candle was re-lighted, and the answer read aloud; another question was then put, and answered with great readiness and rapidity; and this questioning and answering rapidly proceeded during the entire sitting, which generally occupied two-and-a-half hours.

At the close of each sitting, I brought away with me the MS. book and copied the proceedings *verbatim*, so that a duplicate *verbatim* copy of the entire records is now in my possession, and both the original and the copy may be seen by any representative lady or gentleman.

In order to give a general idea of the nature of the several questions asked, I shall select two or three questions and answers from various seances, embracing different subjects. They will enable you to judge of the relevancy of the answers, and the ability of the controls.

As some of my audience may be under the impression that questions, such as I asked the controls of the medium, are comparatively easily answered, and that alleged psychological phenomena are really the shams which Mr. Lankester and Dr. Donkin appear to believe them, I am quite prepared to rest the issue of the difficulty of answering the questions, on the answer that these impulsive young men would give to them under similar conditions; and I shall be very much surprised if these two gentlemen, professors in London universities, and members of learned professions, answer the questions one-half as well as they were answered by the controls of this very moderately educated lady medium.

The remainder of the publication is occupied with selections from the questions answered by the spirits, and which Mr. Barkas read to the meeting. The series embraces questions on Harmonics, Vital Acoustics, Interference, Harmony, The Future Life, Optics, Music, The Organ, The Eye, Colour and Optics, Electricity, Heat, Sound, The Brain, &c., &c. For the answers afforded on these important topics we must refer the reader to the publication now before us. The expressions recorded under the head of "The Future Life" are very interesting, and worth the price of the whole tract.

#### REMARKABLE EXPERIENCES IN A FAMILY CIRCLE.

My dear Mr. Burns,—In accordance with the promise I gave you, I now relate a little of my experience. I was brought up in the orthodox faith; my juvenile days were made miserable because I believed that God would burn me alive eternally if I did not love him, that my good deeds were of no use, and that probably I was predestined to hell, from all and to all eternity. I could not love that Being, though I tried as hard as I could. In 1836 I saw a bookseller named Cogswell placed in the stocks for two hours on a bitter cold day in the Abbey Churchyard, Bath, for selling infidel books. My natural depravity impelled me to buy and read those books, viz., Voltaire's "Philosophical Dictionary," Cobbett's "Legacy to Parsons," Cobbett's "History of the Reformation," &c. I read, and not only imbibed a hatred for priests, monks, and religion generally, but I promulgated my infidel views whenever I had a chance, and settled down as a confirmed materialist.

This lasted until about three years ago, when my boys reported that a table and an iron tea-tray would move if they touched them. I tried if a wooden bowl would move, when Harry suddenly wrote, "Put any weight you please in that bowl and I will lift it.—JOHN KING." We put in 14 lbs. of iron weights, and the bowl rose about 18 inches in the air as soon as the boys touched it. About this time Dr. Mack visited us and did some wonderful things. Harry found the same things would happen with him, and we got direct messages, trance-speaking, drawing, and writing. The following will show the general style of the messages:—

"Dear Lizzie—You, I hope, will one day join us, and Mr. Snell also. Do not grieve about death, it will be a pleasure to you, as it was to me. We are all waiting for you when you are ready to join us.—Your affectionate, loving uncle, WILLIAM LISLE."

This is a sample of the style of perhaps a hundred messages from dead friends and relations. Sometimes the spirits would perform the most astounding things apparently to amuse the children. I have seen a pencil write on a piece of paper enclosed in an inverted tumbler; a watch has been found inside the tumbler (the watch belonged to a friend who was present); biscuits have been placed in it and removed again; biscuits have been gnawed in it, as if a dog was doing it, the tumbler all the while inverted and held down on Harry's hand by other persons; money has fallen on the table, also fruit, flowers, &c., apparently from the ceiling. This has repeatedly occurred when friends were present. "Henry Dalston" (a spirit) was introduced by "John King," and is frequently with us. He says he sailed with "John King" in the "Great Harry" in Elizabeth's reign, and fought against the Armada. He is a good draftsman, and one day I asked him if he could help me paint a picture. He replied that he could and would. Found he did so, and that he could get on well without me, so I put the picture behind glass in a frame, pasted brown paper all over the back, and hung it up about three months ago. It has slowly progressed nearly every day since. You will remember my asking Dr. Mack to place his hands on it, and how he jumped and started back directly he did so, when you were at our house last week; I found a lot of dark brown smudges on it next morning.—Faithfully yours, EDWARD SNELL.

Culver Park, Saltash, Oct. 22.

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

MR. J. T. MARKLY, of Peterborough, contributions from whose pen have frequently appeared in our columns, is about to respond to the earnest request of his many friends and publish a small volume containing a choice selection from his poetical works. The title chosen is "Stray Thoughts on Many Themes," and the price 1s. 6d. per copy. Publisher, Mr. W. H. Pentney, Bridge Street, Peterborough.



### TRANCE-ADDRESSES AT DOUGHTY HALL.

For three succeeding Sundays there has been given a fine series of spiritual services at Doughty Hall. First there was Mr. Morse, whose excellent oration we printed last week, and which has been corrected by his guides and is being stereotyped to form a part of the forthcoming volume entitled "Leaves from My Life," by J. J. Morse. On Mr. Morse's previous appearance at Doughty Hall we had occasion to criticise somewhat the tone of the discourse then delivered. The one recently reported by us is of quite a different quality—spiritual, elevating, and re-echoes the demand for a spiritual Spiritualism which has of late been made in these columns from different quarters.

On Sunday week Mr. E. W. Wallis addressed a very good meeting, and his guides gave full satisfaction. We are glad to be able to speak encouragingly of this rising young medium. We pride ourselves on being useful to these opening buds of promise, and in looking over the career of the most useful instruments of the spirit-world at work amongst us we can trace fostering aid extended to them by the Spiritual Institution and its agencies, which, amongst other things, is a "College of Mediums." Mr. Wallis's discourse on Sunday week was on "The Different Schools of Modern Thought and their Relation to the Necessities of the Human Mind." The various orthodox dogmas were first presented, to be followed by the doctrines of materialism, when it was in conclusion made to appear that the facts and philosophy of Spiritualism could alone meet the demands of the soul of man in its present condition of development.

On Sunday last Mr. J. G. Robson was the speaker. The service was conducted by Mr. Burns. The attendance was good, including a sprinkling of strangers. After an invocation, the control interposed some remarks on Mr. Cogman, and then proceeded with a discourse on "An Inquiry into the Realm of the Unseen, and the Condition of Man after Death." The subject was presented under three heads: 1. By whom should the inquiry be undertaken? 2. With what motives? 3. With what results? It was made to appear that all thinking men and women—those who have the power of distinguishing right from wrong, truth from error—should undertake the study of Spiritualism. Their motives should be pure and holy, and their spirits in harmony with the spirit-world and their surroundings. If this inquiry were undertaken after due consideration and in a proper spirit, great results would follow, which were glowingly portrayed. The results of the inquiry would be to throw more light on man's nature and enable him to free himself from the false conditions in which he now labours—to give new views of individual responsibility and the relations of man to man. Hundreds of years of earnest labour must be devoted to the work, but it must succeed, and then a time of harmony and goodwill would prevail on earth. A perfect conception of the life after death would be afforded, and man, being in harmony with his conditions here and his destiny hereafter, would progress in unison with the spirit-world. It was pointed out that till man on earth casts off the shackles of sensuality and lives for spiritual purposes, the spirit-world cannot advance, but being in sympathy with him, must keep him down, while he in turn keeps it to his own level. The walls of separation were now being broken down, the spirit of man was in the act of asserting its sway, and soon the age of progress would set in for man as a mortal and as a spirit.

The lecture was long and eloquently delivered. Mr. Robson has made rapid strides in development since he first appeared at Doughty Hall a few weeks ago. We rejoice at the accession which is being made to our platform power in London through his advent into a more public form of work.

### MR. WALLIS'S SEANCES AT THE SPIRITUAL INSTITUTION.

On Friday evening last Mr. E. W. Wallis held the first of a series of weekly seances at the Spiritual Institution. As the notice had been short the attendance was not large. The first control desired to speak on any subject selected by the circle; but as no one offered any suggestion, the spirit proceeded with an interesting discourse, in the course of which he said: Spiritualism not only excites the imagination, but it appeals to man's senses, whereby he learns of external objects; his reflective faculties, whereby man deduces principles from his experiences, are also called into exercise, by which he goes deeper into a knowledge of the laws of nature. All that the spiritual man can possess is contained in his ideas, which may be the result of many thoughts. All that surrounds man is a crystallisation of his thoughts and ideas. The man who lives in the midst of discord can scarcely be expected to be morally consistent. The more control a man has over his organisation, the more perfect will be the manifestation of his intelligence. The real aim of every man's life should be the acquirement of ideas, which he should be careful to sift from error. The mass of the people appear walking in darkness, and looking down to earth as if to pick up sixpences from the gutter. Man's thoughts should be spiritual, looking up to the sun of truth, ready to pluck the fruit that awaits his gathering, and not depend on finding that which another may have lost by the way. Man's life and its trials are to teach him that he must live in all things in harmony with universal law. Spirits cannot communicate their thoughts if given unfavourable conditions, any more than a man can act normally through a diseased organisation. Spiritualism demonstrates that the spiritual existence hereafter is a natural one, man's indisputable birthright, and not purchased for him by the merits of another.

Another control, "Lighthouse," gave a very truthful diagnosis of the mediumistic peculiarities of some of the sitters, who were entire strangers, and some spirit-friends were also described.

A Test.—Mr. H. Parker, of Bristol, informs us that he was conversing with some friends, when he related the circumstance of the spirit of a man who had lived near Taunton manifesting at a seance. He was gruff, yet jovial, and when asked by a sitter if he believed in spirits when alive, he replied, "Aye, I just did; but I was always more fond of one than the others, and that one was whiskey." One of the gentlemen to whom Mr. Parker related this circumstance came from Taunton, and desired to know the farmer's name. After some effort Mr. Parker recollected that it was Musgrave. In surprise his hearer said he knew him well, and that the characteristics reported as having been exhibited by the spirit were true of the farmer, when on earth, to the letter.

### THE "DR. SLADE NUMBER" TO THE NEWSPAPERS.

Our contemporaries, to the number of 2,000, have received a copy of the "Slade Number" of the MEDIUM, and the result is that many thousands of people have heard of Spiritualism, for the first time through the quotations that have been made therefrom. Some papers give extracts, others comments, many of which are highly favourable. The *Lydney Observer* says:—"There is evidently more truth in Spiritualism than in much of so-called science of the present day." The value of this distribution of copies is not to be estimated by the extracts which appear in the papers to which they are sent. It is possible that the "Slade Number" has been read to some extent by several thousands of persons engaged in writing for the press, and the information thus derived may bear rich fruit in the future.

We thank our kind friends who have so freely aided us in doing this good work. We have received from W. H. sufficient to meet the balance. We wish there were a few generous and wealthy people in Spiritualism like what are to be met with in the churches, and who would place at our disposal a few thousand pounds to distribute information on this important question.

The illustrated newspapers have acted most unwarrantably in picturing Dr. Slade and Mr. Simmons in the most doleful and disreputable figures, whereas the prosecution is made to look sapient and saintly. Our excellent portrait of Dr. Slade exposes this lie so flagrantly uttered, and also tells the story of true mediumship as opposed to the vagaries with which police-court prosecutors delight to adorn the victims of their profession.

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

This special publication has met with the best reception which has been accorded to any similar work since our first acquaintance with Spiritualism. Signor Damiani, writing from Naples, orders a parcel of copies, and says, "Let me add, by way of supplementary balm, that this 'Slade Number' could not have been written with more judgment to obtain the desired effect." A veteran Spiritualist, known to all in the Movement for more than twenty years, says:—"These numbers (the 'British Association' and 'Dr. Slade Numbers') are, I think, most creditable productions, most useful to the Cause generally, and to the proper understanding of Dr. Slade's case in particular."

The friends of the Cause in general highly approve of this number, which they evince by sending continually for packets of it. Mrs. Tyndall, of Birmingham, with others, has one hundred after another, with illustrated placards and hand-bills, and finds sale for them at the newsvendors. Spiritualism can be best promoted by earnest working, and the present crisis presents an opportunity for work which is seldom afforded. We send thirteen 'Slade Numbers' post free for 1s., or 100 per rail for 6s. The carriage is generally about 1s. on such a parcel.

### THE SIXTH QUARTERLY CONFERENCE OF THE LANCASHIRE DISTRICT SPIRITUALISTS,

TO BE HELD AT OLDHAM FIRST SUNDAY IN NOV. (THE 5TH).

Dear Mr. Burns,—At the suggestion of a good friend and supporter of our important movement, I venture to send a few lines for insertion in the MEDIUM, for the purpose principally of keeping before the minds of our friends the above meetings so near at hand. Spiritualism seems at the present time almost, as it were, on its trial, seeing the attitude of some sections of the community towards it. I have no fear for the ultimate of Spiritualism, which, like all other great truths, has had to encounter much opposition. Let us, as its supporters, not impede its progress by any supineness or indifference on our part, but keep shoulder to shoulder at the present juncture, maintaining an unbroken phalanx to the attack of our adversaries, having the consolation of knowing that more are they that are with us than all that are against us. I trust our friends will muster in good force, and that we may have a first-class meeting.—Yours very truly, CHARLES PARSONS, Gen. Sec.

Hume Street Mill, Rochdale, October 21, 1876.

MRS. HARTLEY.—We do not at all approve of chopping off the spirit's hand with the view of testing its genuineness. Materialisation is a lesson too far in advance for those who would propose such a course.

PLYMOUTH.—Mr. Mutton, the young man who was treated by Dr. Mack on the platform at Plymouth, as reported by us last week, in writing for some magnetised paper, says: "I am pleased to say that my heart has never been so well as it has been since your treatment. The good effects which I feel encourage me in the hope that I may after all know what health is." This is more than all the doctors in Plymouth have been able to do for the last fifteen years, during which this young man has been their hopeless patient. The "healing power" is the grandest of all remedies, when it gets a fair chance. Just think what good results would ensue if Dr. Mack had fifteen years to work on a patient.

HOUSE REPAIRS.—Frequently householders are at a loss to know where to apply when they require any trifling repairs about the house promptly and neatly done. We have much pleasure in recommending a brother Spiritualist who has done all sorts of repairs at the Spiritual Institution for the last few years. His card reads as follows:—"W. Priebe, plumber, painter, and glazier, 10, Devonshire Street, Queen Square, W.C. Work done in all branches of the building trade. Drains laid on an improved ventilating principle." His wife is the Mrs. Priebe who advertises seances for clairvoyance and whose mediumship has been favourably spoken of in these columns. Mr. Priebe does his work honestly and intelligently, and as he has suffered somewhat on account of his adhesion to Spiritualism we gladly use our influence to secure him fresh patrons.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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

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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 27, 1876.

### "THE WORK OF THE SPIRITUALIST, AND HOW TO DO IT."

This will be the title of Mr. Burns's lecture at Oldham on November 5th, on the occasion of the Sixth Quarterly Conference of Lancashire Spiritualists. He hopes it will be a general gathering of all faithful workers in the district, who will come with warm Lancashire hearts charged with noble good-will to all mankind and self-sacrifice for the truth. This is the opening of the winter campaign. The "armistice" has ceased with the autumn weather, and now that the gloom of winter comes over the land, the light of spiritual truth must be made to shine and dispel the shades of ancient error. Come, brothers and sisters, one and all to Oldham, and let us have a glorious day's conference with one another and with our spirit-friends,—those messengers of the Most High, who at the command of Deity come to urge us to the service of God and of humanity. If we only knew the nature of our high office, and the hosts of those clad in bright array that would lead us on to glorious conquests, we would to a man forget our foibles and difficulties, and rush into the arena as the highest blessing we could confer on our souls.

The Oldham friends are amongst the most earnest in the district, and will do all they can for the comfort of visitors. We hope they will get up a good, hearty meeting in the evening. At recent Conferences the visitors have been jaded with the day's work, and have presented most unfavourable conditions to the speaker. We hope there will be some fresh blood infused into the work at Oldham. The Bolton friends acknowledge the benefits which the Conference held at their hall conferred on them last winter, and we trust Oldham will win a similar reward, for long has it desired to be the scene of a district Conference.

### THE PRICE AND CIRCULATION OF THE MEDIUM.

One year ago we were busily occupied in discussing the propriety of lowering the price of the MEDIUM from 1½d. to 1d. per copy. There was an overwhelming vote in favour of the reduction, which accordingly became law at the commencement of the present year. The change was attended by a generous enthusiasm on the part of many of our readers; many took extra copies and used their influence to have the MEDIUM offered publicly for sale at shops of newsvendors. As a general result the paper has been put on a much sounder footing, the circulation has been increased, and the knowledge of the Cause very much promoted. All this has been achieved in the face of grave difficulties. Take it on the whole, 1876 has been the most unfavourable year for Spiritualism that we have ever experienced; slander has levelled its poisonous shafts against it, and more recently it has been deemed worthy of persecution. In addition to these special obstacles, the state of trade has militated against its spread. Friends of the Cause have in some instances given their spare cash to the Turk with the view of obtaining more interest than any honest men ought to expect, and the Turk has served them right by paying them in their own coin. The general depression has leaned on all more or less heavily, and so Spiritualism, being a kind of luxury, has had to be cut off in preference to those habits which minister to the delectation of the sensual appetites. Yet, notwithstanding all of these impediments, the MEDIUM has steadily gained ground and kept the Cause in the

front when most of the army was in the rear. The reduction was a wise step and has been of immense advantage to the welfare of Spiritualism.

By reducing the MEDIUM in price to one penny, we have deprived ourselves of something more than £250 of income during the year, but we have put £500 into the pockets of our customers. If this sum was returned to us in another form we would be better off, and so would the Cause; but this adjustment of the ways and means has not taken place. If every one of our readers would remit us 2s. between now and the end of the year, then the good would have been accomplished and we would have a considerably larger sum to work with than if we had kept up the price, as a great proportion of it is lost in trade discounts and commission. Unless we could double our circulation, we are weekly losers by the MEDIUM at 1d. The question, then, remains—Are our readers prepared to make a grand and universal effort, each to find another reader by Christmas, or must we by force extract a larger sum from them by raising the price? It is in our hands to fix our price as we please, for we can command the market, but our purpose is to act in such a way as will be most favourable to Spiritualism; and if our position will be an incentive to our friends to work, we shall with pleasure give up all privileges in our power. This we have done from the beginning, hence our work has been an unmixed blessing to the Cause, without being tinged in the slightest degree with selfishness.

The winter is now on us, and the season for active work presents itself. We cannot suffer another year as we have done this one. The condition of the physical system will not permit of the hard lines that we have had to travel these ten months. We know that our difficulties have been a lever to elevate the Cause, by calling forth the best energies of our many friends on our behalf; and now we summon all forces to our aid, well knowing that if they second our efforts to maintain a universal penny organ, Spiritualism will be most successfully promoted thereby.

### DR. SLADE'S SEANCES.

Although the table which Dr. Slade had made for his seances when he came to London has been taken possession of by the Court, the success of his mediumship has in no way been interfered with. The slate-writing and other phenomena are obtained at any table, but all public mediums who have to give satisfaction to strangers and sceptics endeavour in their arrangements to eliminate all grounds of suspicion, hence a table of simple construction is preferable to those that are more cumbersome and intricate in their parts. Tables at Mrs. Burke's appear to have a lively time of it, as we hear that one walked downstairs the other day with but little inducement from the finger-points that touched it. Dr. Slade is holding frequent seances, and gives great satisfaction to those who sit with him. The demand for experimental information on Spiritualism is very great at the present time, and the house where Dr. Slade resides, at No. 8, Upper Bedford Place, is frequently visited by those in search of knowledge. If there were a hundred equally available mediums in London, they would all find abundant patronage at the present time.

### PORTRAITS OF DR. SLADE AND MR. SIMMONS.

Mr. A. L. Henderson, of King William Street, has produced a series of carte-de-visite portraits of these gentlemen in the first style of the art. Of Dr. Slade there are five varieties: three-quarter face vignette; another, large head, with a peculiar treatment of the light on hair and features; and three full-length portraits. The vignette and the full lengths give a fine idea of the man. Mr. Simmons appears in two positions, head and bust. They are all fine pictures, and contradict the horrid smudges which have been given in certain pictorial newspapers. The price is one shilling each, and the profits go to the fund for the defence of persecuted Spiritualists. They are on sale at 15, Southampton Row, W.C.

### DR. CARPENTER'S INVESTIGATIONS OF SPIRITUALISM.

In our Slade Number we stated that Mrs. Margaret Fox Kane, one of the first family of mediums, and who married Dr. Kane, the celebrated Arctic explorer, has come to London. We are glad to learn that Dr. Carpenter has arranged to hold three or four sittings with Mrs. M. F. Kane with a view of testing the reality of the phenomena of Spiritualism. The first seance is to be held on Saturday next. Mrs. Kane the sister of Kate Fox, now Mrs. Jencken, is considered the most reliable and powerful medium of the United States; the manifestations in her presence and that of her sister have been submitted to every conceivable test, by committees which had been formed in New York, Washington, Philadelphia, and other great cities of the Union, and in which Horace Greeley, Professor Hare, N. P. Willis, Judge Edmonds, and a host of other eminent men, took part.

It is now hoped her powers will not fail this celebrated lady, and that she will be able to convince even the hard-to-be-convinced Dr. Carpenter.

The report of the Newcastle Society, printed elsewhere, is the most gratifying that we have seen for a long time. The Tyneside friends appear to have the most perfect and successful work in operation anywhere in England. We say to all, "Go and do likewise."

We hear that Mr. E. W. Wallis, the well-known and rising medium, will take up the work in the east of London, which Mr. Cogman founded and carried on so successfully for many years. It is one of the most important stations for the spiritual work in this country, and all due to the self-denying efforts of one old man without friends or patronage, but blessed with inspiration.



## A COPY OF THE MEDIUM IN EVERY HOUSEHOLD IN THE LAND.

During these six years we and our readers have distributed gratuitously several hundred thousand copies of the MEDIUM. Many of our readers give away one or more copies weekly, and some who do not keep the back numbers give away their copy as soon as it is read. We print a quantity weekly for gratuitous distribution, and have done so from the beginning. More of our papers have been thus bestowed on the public than the entire circulation of any other paper devoted to the Cause in this country. To this work, so persistently carried on for years, the rapid spread of Spiritualism since the year 1871 is due. The existence of the MEDIUM, and the generous manner in which it has been used for the promotion of the Cause, has been the chief means of promoting Spiritualism amongst us, and has done more than all the money and expensive plans that have been tried, which often cause vexation and disappointment.

We are so well satisfied with the good results of this work, that we are anxious to carry it on more vigorously than ever. It is our wish to have a copy of the MEDIUM placed in every family in the land as speedily as possible. Of course, when we say every family, we mean all who are sufficiently intelligent to be able to profit by the perusal of the paper bestowed on them. There are plenty of such to occupy our attention for a few years without throwing the means of instruction away on those who cannot make a proper use of it. There are many thousands of well-meaning and truth-loving people who have never received any reliable information on Spiritualism, and are not aware that its literature exists. To these a copy of the MEDIUM would be a revelation, and be received with welcome interest.

To begin this work on a larger and more systematic scale, we have to state that we do not require money, but workers. We have 50,000 copies of the MEDIUM ready to send out immediately. All we want is the aid of reliable and judicious missionaries to distribute them, and who will pay carriage on the parcels sent to them. On these terms, if we are satisfied with the applicant, we will send on a goodly parcel of papers. We desire to be informed as to the number that can be used, how they will be used, and such other information as will assure us that the copies will not be wasted. There is a strong desire on the part of the public at present to know something of Spiritualism, and the MEDIUM would be received eagerly at this time. Who will respond to these practical remarks?

## TO THE MANAGERS OF PUBLIC MEETINGS.

The "Slade Number" of the MEDIUM should be on sale at every meeting for the advocacy of Spiritualism. At Plymouth there was sold at our Sunday meetings nearly 500 copies. The proper method of procedure is for some one to take a handful of the papers and offer them for sale to the audience as they assemble. While people sit waiting for the commencement of a meeting time hangs heavily on their hands, and they eagerly purchase a paper to beguile away the tedious moments. The fact that the paper is on sale should also be announced by the chairman, and earnest friends of the Cause should be urged to clear out the remaining stock, if any, at the close of the meeting. In this way an average of 100 copies might be sold at each meeting, and the circulation of these papers would cost nothing, and yet would double the good done by holding the meeting. A post-card to us will at all times secure a parcel by the next train, as they can be sent at a cheap rate as periodicals by all passenger trains.

## MISS LOTTIE FOWLER IN LIVERPOOL.

Miss Fowler has arrived at Wall's Hotel, Islington, Liverpool. She is in good health and clairvoyant power, and will exercise her gift for a few days previous to her departure for America. She only sits with one person at a time, fee one guinea. She gives a long seance which is well worth the money. Miss Fowler has many friends in Liverpool, and no doubt she will be much patronised during her stay.

## A HINT TO WORKERS.

The "British Association Number" of the MEDIUM is yet on sale and may be obtained, price 1s. per dozen, post free. It has had a great run and done a deal of good to the Cause. We have on hand a small stock of the MEDIUM for the last six weeks, containing matter of much value. No work would produce such good results at the same expenditure of labour and money as the unceasing circulation of these excellent issues of the MEDIUM. A dozen copies of any numbers post free for 1s.

## FURIOUS ONSLAUGHT ON MEDIUMS.

A party of men visited Mr. Lawrence's seance on Friday and created a disturbance. The seances will be suspended for a time. Dr. Monck has fallen into the hands of savages at Huddersfield. He had to flee for his life, after which his assailants retained his goods and money. We hear that his things have been returned. We hope Spiritualists will on all occasions when they hear of such dastardly acts give their sympathy to the medium.

## SPECIAL SEANCE SERVICE AT DOUGHTY HALL.

On Sunday evening Mr. Wallis, Mr. Robson, and other mediums will speak under spirit-influence at Doughty Hall on the transition of Mr. Cogman. Mr. Burns will preside. A collection will be made at the close by Mrs. Maltby in aid of Mrs. Cogman. To commence at 7 o'clock; Doughty Hall, 14, Bedford Row, Holborn.

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## IMPORTANT TO CONJURERS—WAKE UP!

Those delicious innocents the conjurers and wise expositors of Spiritualism "know how it is done," don't they? They tell us so, and we are bound to believe them seeing that they are so utterly unselfish in the matter. It has never entered their dear little unworldly minds—of course not, they could not think of such a thing—to open shop *à la medium*, and take in the golden guineas they so much covet—no, beg pardon—they don't like money at all. They, no doubt, can do without money, and think mediums can do so likewise. In this matter also they possibly "know how to do it."

Now here is a new idea for the conjurers, but we address a selfish conjurer—one who likes money, if there are any such; but if there are no selfish, greedy, money-grubbing conjurers we do not want to deprave them, and if they will come forward and plead saintliness we will excuse them for declining our suggestion. But to return to that important point, we ask any really greedy, money-loving conjurer who "knows how it is done" to do it. Do it, my dear sir, and beat these sordid mediums out of the market. Well, we never had such a high opinion of conjurers before! It is no doubt their extreme modesty and benevolence which has restrained them from going into the mediumistic market, "doing it," "doing" Spiritualists, pocketing the coin, and leaving the mediums "high and dry" a total wreck in their own harbour.

We tremble while we pen these wicked thoughts. What will the Spiritualists do? What will the mediums say? What shall become of us? We know. These unselfish, benevolent conjurers will most certainly act upon our suggestion; but they will not pocket one farthing of the fees. No; they will magnanimously resolve to hand them over to the editor of the MEDIUM, that he may retire for ever, having wielded once and for all the giant arm which has dealt the death-blow to these rascally mediums.

Our plan recommends itself to managers in preference to the toilsome method of hiring expensive halls and covering London with posters in yellow and green to the great detriment of the eyesight of her Majesty's subjects. By our plan there is no expense—no risk. The mediums who are supposed to be so lucratively engaged, toil not nor spin in these directions, and yet they are the envy of the whole tribe of meek and long-suffering conjurers.

We commend our remarks to the opponents of Spiritualism. The preachers, professors, doctors, and dunces, who, when they desire to be famous, fight an invisible windmill in attempting to see a medium's hands "where no hands should be," as the old song has it, may adopt a quick march to victory and renown by putting their conjurer *confrères* (these eminent aids to law, science, simplicity, and the gospel) into first-floor parlours, and stealthily making it known through the *Pneumatic Tube*, or other organs of the spirits, that guineas will be received from all who desire to see "how it is done."

And lastly it would be some small satisfaction to our contemporaries with conjurist leanings to know that they had not been making fools of themselves by blowing a trumpet when there was no man to follow at the call. Seriously we are solicitous for the reputation and fate of our conjurist contemporaries; and seeing that we have made it snug for ourselves in revealing to the world the way "to do" the mediums, our next thought is one of generous anxiety for our contemporaries in London and the provinces, and possibly in the moon.

## THE HAPPY EVENING AT DOUGHTY HALL.

There are continual inquiries as to when this event will come off. We think it ought to take place soon, and so do others from the interest that is manifested in the matter. To bring the arrangements to a practical bearing, we hereby call a public meeting of friends to form a committee of management at the Spiritual Institution, 15, Southampton Row, on Tuesday evening next at eight o'clock.

## SPIRITUALISTS' DEFENCE FUND.

Equity requires that this fund be at once augmented by promptly sending donations to any of the members of the Spiritualists' Defence Fund Committee, as under:—

ALEXANDER CALDER, 1, Hereford Square, S.W.

J. ENMORE JONES, Enmore Park, S.E.

GEORGE WYLD, 12, Great Cumberland Place, W.

HALIFAX.—We had Mr. J. J. Morse here on Sunday last, through whose mediumship we had two excellent lectures—the one in the evening especially, it was a gem. The subject was, "Spiritualism, its relationship to Superstition, Science, and Religion." We had a large audience, and all appeared to be very much interested in the discourse.



## MR. R. COGMAN AS A SPIRITUAL WORKER.

Our first acquaintance with Mr. Cogman was about sixteen years ago, when he visited the establishment at which we were engaged to purchase works on mesmerism. He was then a fresh and hearty man and worked at his trade as a carpenter. He was interested in psychological subjects and devoted much time to mesmerism and phrenology. Some time afterwards his daughter was developed as a most remarkable medium, but it was long before Mr. Cogman would give in to the idea of spirits having aught to do with the phenomena. He was a very positive man, and never gave up his opinion till it became quite untenable. Ultimately he became the subject of spirit-influence himself, and he who had been a powerful psychologist, in turn became the negative agent, and passed into the unconscious trance, to be used by spirits as he had been in the habit of operating on his fellow-mortals.

It was about the time of this transition that we first met with Mr. Cogman in the work of Spiritualism. Long before that time he had kept an open house for seances, and instructed countless numbers in the truths of the phenomena. He had great developing power, and mediums sprang up under the influence of his magnetism. Mr. Morse and Mr. Herne were operated upon by spirits at Mr. Cogman's circle at the earliest dawn of their mediumship. His method of working was peculiar. He loved the retirement of his own house rather than the promiscuous arena of a public society. We remember the inauguration of the East London Society of Spiritualists,—the first effort towards the establishing of the modern organisations through which Spiritualism has for the last few years expressed itself in the metropolis. We were, much against our will, elected president of the pioneer society, which was soon followed by the St. John's Society, Clerkenwell. Mr. Cogman kept aloof from these movements except to work in the latter as a speaker when opportunity offered. As a medium, and acting in accord with the spirits, he felt that the institutional system was far more advantageous to the Cause than the society form of work. Mr. Cogman's house was at all times a spiritual temple,—always clean and tidy, and fit for the reception of the most fastidious. For many years Mr. and Mrs. Cogman have made their home into a public institution, worn out carpets, burned gas and fuel, and have not taken sufficient in offerings and contributions to pay the most trifling expenses. They were not people either to make a noise of their poverty, or to tell of the good they did, and no mortal knows how much the worthy couple have had to suffer, or how much good they have done.

Soon after his development Mr. Cogman became a most impressive speaker when in the trance-state. He had a fine nervous organisation and a well-developed brain, and spirits found therein organic conditions to present in ever-varying freshness spiritual truths of a high quality. His guides were quaint to an amusing degree, and outspoken and candid to a fault; but these were not their most eminent peculiarities. Ancient spirits controlled him and spoke of spiritual things in a modification of the mystic language of past ages. To the crude-minded listener these addresses might be words, and words only; but to the intuitive mind which had been cultured in the school of spiritual thought, there was a charm and instruction about these discourses which could not be described. We remember his last appearance at Doughty Hall and the sublime definition of spiritual life and spiritual work which the guides set forth; not work in the evolution of sensuous phenomena or the discussion of intellectual principles alone, but that spiritual work which purifies and elevates the innermost nature of man and brings him into sweet and holy communion with the Divine Mind.

These high services were not thrown away even in the east end of London. Mr. Cogman had to move a few years ago to a larger house, in which was a small hall favourable for the exercise of his speaking powers. Soon the little place, always clean and inviting, became too small, and for the last two years it was a constant thought to devise how the area of sitting space could be extended. Mr. Cogman had serious thoughts of moving to another part of London. His little hall was always crowded inconveniently with a highly intelligent audience, who, if they could not pay much, almost worshipped their teacher. The contribution box, made with Mr. Cogman's own hands, was fitted near to the door, and when opened once a quarter was found to contain scarcely enough to pay the rent of the room. Additional aid came from Spiritualists in other parts of London; and quarterly a tea-meeting was held, which was always well attended and produced a small surplus to meet current expenses.

In addition to the Sunday meetings for trance-speaking Mr. Cogman had a developing circle, which he carried on for a long time on an evening during the week, but all of his meetings were really developing circles. In Mr. Cogman's house the spirit had free course without any restrictive formality, and mediums sprang-up around him like children in a prolific household. On one evening in the week a lecture was given for many months. We attended and gave the inaugural lecture of that course, which was published in *Human Nature*. Other lecturers also attended, but after some time the weight of the work had to devolve on the willing shoulders of Mr. Cogman.

Classes for phrenology, mesmerism, and psychology were also held. Mr. Cogman was an expert medical galvanist, and a powerful healer by the laying on of hands. He has cured many obstinate cases, and imparted to many others the knowledge of how to heal. He had rare power over all the psychological ailments of mediums; obsessions or abnormal controls were speedily reduced by him when under the control of his wise and powerful guides. In these departments he has saved many precious lives and relieved the study of our subject from much that would have reflected unfavourably upon it. In short, Mr. Cogman's home became the East London Spiritual Institution, and he acted as its high priest, healer, and teacher. By a rare combination of intellect, ingenuity, and intuition, Mr. Cogman could discourse on science, teach the psychological arts, operate, or be operated on. He was naturally a Professor of Modern Spiritual Science, and a man of such use, and willingness to be useful, as is a blessing to any district which is so fortunate as to contain him as an inhabitant.

Mr. Cogman held a developing circle for some time at the Spiritual Institution, and he was in the habit of attending seances and visiting patients in various parts of London. It was on his way to Mrs. Burke's on Friday, Oct. 6, that we last saw him. He came into this office trim, and neat as any old gentleman could possibly be; his suit of black fault-

less and his venerable countenance and snowy beard expressing a high ideal of intelligence and personal purity. No one would have thought that the fine old man, so calm and dignified, was in real want—unable to provide for the necessities of life, simple as they were—for Mr. Cogman was a practical teetotaler and vegetarian, and a few pence per week sustained him. His excellent wife with her needle added to the family store, and had it not been for the expense incurred in keeping an open institution, which was of so much value to Spiritualism in the district, the fate of the worthy couple might not have been so severe.

On his way home from Mrs. Burke's, Mr. Cogman caught cold. There was no animal power in the attenuated system to sustain the shock. A fever ensued, the throat became inflamed, and a speedy illness terminated in the transition to spirit-life, on the morning of Friday October 20, 1876. For some time Mr. Cogman had intimated that he felt as if he would have a fever, and from time to time words would drop from him while entranced, that a change was before him. He seemed to labour under some presentiment, which he did not divulge, and in his peculiar manner turned off the inquiry that would intrude into the sanctuary of his bosom. A day or two before his departure, his guide was seen by him frequently, and the day before the change, the words came from him that on the morrow he must bid farewell to the earthly form. He was 76 years of age.

The funeral took place on Tuesday, at Manor Park cemetery. Ten Spiritualists met at the grave; Mrs. and Miss Bull, Mr. Maynard, Mr. Jennison, Mr. Wallis, Mr. Burns, and two ladies and two gentlemen unknown to us. The usual service was performed, but no word or act was attempted by the Spiritualists at the grave further than that Mr. Jennison threw a small bouquet of flowers in upon the coffin.

Later in the evening we received the following note from Mr. Morse, who had hastily come to London on account of the dangerous state of his little girl, who is now happily in a fair way to recover.

Mr. Morse says:—

"Dear Burns.—After writing to you this morning, I made my way to see, as I supposed, our brother Cogman. Judge of my surprise, then, on reaching the house, to find he had left us, and was now with those for whom he has laboured so well. I was in complete ignorance of the change, as no intimation had reached me. Finding that aid was needed, I left my mite, 5s.; I wish it could have been £500. I arrived about an hour after the funeral had left, so was deprived even of the melancholy satisfaction of paying a final token of my respect for our good friend.

"Just eight years have rolled by since I had my first lesson in mediumship and Spiritualism, and they came to me, under the roof of our brother, now ascended. Ah, what a blessing have they been to me! I have learned more through mediumship and Spiritualism than I can ever express, and I have contracted a debt of gratitude to our departed brother that I can never hope to repay. I owe much, and offer him and his this feeble token of my thanks. He was ever zealous, kind, and wise. Spiritualism has been aided by him, for he was an ardent worker. Mediums, myself among them, have been cheered by his kindly heart; and the Spiritualists will miss a zealous friend.

"I trust they will do all they can to lighten the burden of those left behind. As I left the house, feeling it almost a desecration to intrude on sorrow I could not alleviate, tears stole down my face, and a fervent 'God and the angels bless thee, Cogman,' rose from my soul.

"As I am so widely known, and as I first found the light of our glorious truth at Mr. Cogman's, I desire to express publicly my tribute of respect, so that my friends may know their servant is not forgetful of the aid he received at the hands of our dear brother now departed. I feel much, but can write no more.

"J. J. MORSE."

The Spiritualists will hold a special service at Doughty Hall on Sunday evening, in commemoration of Mr. Cogman, when a collection will be made on behalf of the widow, who by her industry and fidelity, has for years made it possible for her aged husband to devote himself to the work of Spiritualism, and give its friends a neat and comfortable place to meet in.

Last week we published a note from Mrs. Maltby soliciting assistance for Mr. Cogman during his illness. That lady, who has been a true and constant friend for many years, has not relaxed her interest, but during the week has been busy soliciting aid at this crisis. We have received from her the following letter, which we gladly publish:—

"Sir,—Mr. R. Cogman, of 15, St. Peter's Road, Mile End, was released from the toils and sufferings of earth-life on Friday last, at 2 o'clock, a.m. His unceasing and invaluable work for Spiritualism has been well known for many years; he worked for the cause without money and without price. Some twenty years ago he was an unbeliever, like many others, and probably would have remained so had it not been for the fact that one of his children was a powerful medium, a girl of about fifteen or sixteen years of age. He had through her mediumship most wonderful manifestations; a large dining-room table would be raised ten to twelve inches from the ground with only placing her hands on it; and not only these manifestations, the spirit would control and put her in trance, and would teach her father, and explain things to him that he would never have known had it not been for his kind spirit-friends.

"When he was convinced of the truth of Spiritualism he used all his power for the benefit of humanity. He had great healing power, and made wonderful cures. He afterwards became a trance lecturer, and continued up to the time of his illness. Now that he has left this earth, we hope friends will still continue to send subscriptions for the benefit of Mrs. Cogman, that she may be able to pay any little debt that has been contracted by his illness, who has done all that has lain in her power to help Mr. Cogman in his earnest endeavours. Friends that wish to contribute can send stamps or post-office orders to my address.

"41, Marylebone Road, N.W."

"AGNES MALTBY."

Spiritualism severed Mr. Cogman almost entirely from his family associations, and left him in his old age dependent upon the slender mercies of a world which persecutes rather than pays spiritual workers. His widow not being his first wife is not the mother of the children, so that she is now quite alone in the world as far as her marriage is concerned, having no children of her own or relatives on that side. We hope under the circumstances that the many friends of the departed worker will be as generous as possible.



## THE PROSECUTION OF DR. SLADE.

The hearing of the charges against Dr. Slade and Mr. Simmons were resumed on Friday last at Bow Street police-court before Mr. Flowers. The court was crowded to excess, and the interest in the case and demand for admission were unabated. The table used by Dr. Slade in his seances was brought into court. Mr. Lewis proceeded with the examination of Dr. Donkin, during which the manner in which the slate-writing was obtained was described. Witness stated that previous to the slate being placed close to the under-top of the table it was out of sight, neither it nor Dr. Slade's right hand could be seen, but Dr. Slade's arm was seen to move as if writing, and a scratching sound as if writing was heard. Dr. Slade said to Professor Lankester that perhaps the spirits would write better if he held the slate with him. Professor Lankester put out his hand, and instantaneously snatched the slate away. He rose from his chair, held up the slate, and showed Slade and myself that there was writing on it already. He said, "I have watched you writing it each time; you are a gross scoundrel and impostor," or words somewhat of that nature. Slade made no reply, looked much agitated, and said it could all be explained. In the front room Simmons said that as witness was not satisfied he would not be required to pay; accordingly he paid nothing. He went with Mr. Lankester to corroborate his opinion, which was that it was done in the way described in his evidence. Though he had Mr. Lankester's opinion on the matter and was on the watch, he could not say for certain on which side of the slate the message was written. During cross-examination Dr. Donkin said the theory of the writing being done with a piece of slate-pencil under the nail of Dr. Slade's finger was his own hypothesis. He had not examined Dr. Slade's nails. The writing on the slate struck him as remarkable. His impression was that the writing came on the under surface of the slate. He believed Slade turned it over. He did not see it done, neither he nor Mr. Lankester were certain as to whether the first message appeared on the under surface of the slate. He thought it right to write to the papers, and make a statement when "it may" or "may not" be right. Slade was not continuously looking down while the last message was being produced. Witness could not pledge himself to the length of the interval of the slate disappearing, and Professor Lankester snatching it from Slade's hand. Slade did not make any remark as to the condition of the slate; he simply said, "Let us see whether the spirits will write." Before the slate disappeared, he showed us the slate with both sides apparently clean. I won't undertake to say that he made any remark as to the condition of the slate.

Mr. Massey, barrister-at-law, counsel for Mr. Simmons, was examined as a witness by Mr. Lewis. He said he had known the defendants since September 7, 1875, when he visited America for the purpose of investigating Spiritualism. He had visited them for seances at Upper Bedford Place. Including what he had given in America, he had paid £7 on his own behalf for seances, and £4 on behalf of others. He did not pay on every occasion. Dr. Slade frequently mentioned "Allie," his wife's spirit, and that she put the writing on the slate. On every occasion, since he first visited Dr. Slade, he had been satisfied that Dr. Slade had no hand in the production of what he witnessed. He did not believe the messages were written by Dr. Slade's own hand. Dr. Slade has pointed out lights in the room, but witness never saw any. He had seen a chair raised. He had received a message of thirty-five words, which covered one side of the slate.

Cross-examined by Mr. Munton, Mr. Massey said he had studied the subject for about two years and a half. He was led to it through reading "A Defence of Modern Spiritualism," by Mr. Wallace, in the *Fortnightly Review*. His first ideas of it were that it was the offspring of fraud and credulity. He thought he might follow the example of Mr. Wallace, and deemed it worthy of investigation. Had attended many seances, both light and dark. He had many suspicions at first, but afterwards found that errors arose from non-acquaintance with the subject, and inexperience. He had seen messages written with Slade forty or fifty times, the writing being on the upper surface of the slate, while it pressed the lower surface of the table, except when the slate was laid on the table. As to his experiences with Dr. Slade, Mr. Massey made the following explanation:—

The slate was on the table and a bit of pencil under it. Then writing was heard occasionally, without our hands being on the slate, which was then turned over, and a message was there. This occurred twice, with short messages under a dozen words. My first experience of Slade was at New York, and was very remarkable. I was rather struck, on the first visit, by the chair on which he sat moving to a considerable distance while he sat upon it. I then drew back my chair, and said I should like to have it moved, and it was moved two or three inches. On the second occasion of my visit, when I was sitting opposite Dr. Slade, a chair was flung down with considerable violence, and lay at a distance of five feet from the nearest point to Dr. Slade's person. There was a clear space between the table and the chair within my view throughout. I asked that that chair should be picked up and replaced by my side, and in a minute or two that was done, and I am prepared to swear that Dr. Slade had nothing to do with it. This was upon an October day in New York—in broad daylight.

Have you had any experience of writing on the slate?—Yes. On my first visit to Slade it occurred to me that it was his own slate, and that he might have prepared sympathetic ink. I therefore, on my return to New York, procured two slates on my way to Slade's. I went with a friend. I tied up the slates, with a small morsel of pencil between them, and told Slade that I desired writing to come upon the surface of one of the slates, which were then held up in the hands of Slade and my friend. They were held a little off the table, but distinctly on a level with and not under it. Immediately afterwards, and in full view, the slates were returned to me; they were untied, and on the surface of one of them there was a message. That message was in answer to a question of my own, and was, "He has some power, and can be influenced.—Allie."

In reply to further questions in cross-examination the witness said—When I have sat at the table with Slade he has sat invariably against the frame part of the table, and never against the flap. On two or three occasions he has sat with his face to the light. He sits in that position when he is asked to do so. Twice he has sat in that way with me, and good results were obtained. I have been touched under the table. I have had my coat pulled. I have had my legs touched with what

might have been a hand or might have been a foot. I have had my coat tugged on the side farthest away from Dr. Slade. That has happened when both of Slade's hands were on the table. I have seen the chair elevated, but I could not say that it was beyond the reach of Slade. I think Slade might by throwing back his body have reached the chair with his foot; if he had been a muscular man, might have kept it elevated with his foot; but if he leaned forward he could not do so, because there would be no fulcrum. I was much satisfied with the result of my investigations in New York, and on my return I joined what is rather magniloquently called the British National Association of Spiritualists. I have had eight or nine seances. I have not applied tests so as to ensure the result of my investigation in London because I had done so elsewhere. From the beginning to the end of my seances, I have had no reason to believe that the results produced were caused by imposture.

The examination of Mr. J. A. Clarke having been commenced, Mr. Munton raised objections, which necessitated the issue of a fresh summons, to the effect that defendants had conspired to defraud John Algernon Clarke, Walter Herries Pollock, Robert Hellis, Alexander Duffield, and Phoebe Lankester.

On Saturday the examination of Mr. J. A. Clarke was proceeded with, it having been interrupted on the previous day. He described his experience in sitting much in the usual way. During it he said Dr. Slade cleaned the slate with a sponge, and showed that it was clear of writing. Then he placed it under the table near to the corner. My hands were on the top of the table. He showed me the side of the slate, and I observed it was waving or moving. When he brought it up one side was nearly full of writing, and it was in a good female hand and signed "Allie." All the short messages were very badly written indeed. I said, "This is a lady's hand," and he replied, "Yes; the spirit of my deceased wife wrote it." I understood that to be his meaning. I then wrote a fictitious name on the slate, and had a message in a scrawly hand, "I am happy, and by your side.—M. W.," signed with the initials of the name he had given. The table and chair moved. Another day he went back and said he had only seen a conjuring trick, and wanted to be certain about it, and desired to sit on the floor. Mr. Simmons said it was necessary that all the persons present should sit round the table. Cross-examined by Mr. Munton. Witness could not say whether the message came on the top or under surface of the slate, but it was on the opposite side to that on which he wrote the name. He saw the slate coming up, but did not see it turned over. He had made trick things since he was a lad. He did not consider the table in court a trick table, but it was convenient for Dr. Slade's purpose, as the slate might be pushed against the spar that held up the leaf, and thus be supported. Mr. Lewis asked witness to move the bar that held up the leaf against the little block of wood that kept the bar from moving further round than at a right angle with the leaf. Witness did so, and Mr. Lewis said that was how the raps were produced. Witness said flaps of tables were usually supported by brackets. Mr. Munton said he could produce the maker, who would state that it was usual for him to make them with a bar. Witness had received half-a-dozen messages, and thought they might be produced in a number of other ways than by spirits. On the large slate there were 20 lines, or 160 words altogether, and his impression was that the slate was under the table long enough to allow anyone to write the message. He heard the sound of writing, saw the slate move, and watched the sinews of Slade's wrist; could detect trickery without seeing the process of each trick. The most striking, but not the sole evidence of trickery, was obtaining a message to a fictitious name. He expected to see positive evidence of supernatural or extra-natural agency. The result was conclusive of trickery. At other seances, in the dark and in the light, he had seen things he could not account for; when at Slade's there was no evidence of supernatural influences being at work. No attempt was made to gain information from him respecting his affairs or friends, nor any representation made as to the character of the agency by which the things were produced.

Richard Holt Hutton, member of the Senate of the University of London, and one of the two joint editors and proprietors of the *Spectator*, was examined by Mr. Lewis. He was also summoned for the defence. He had attended five times at Upper Bedford Place, and paid £5 in all to Simmons. Slade told him the phenomena were, in his opinion, due to spiritual agents present in the room. He said the spirit of his deceased wife was the chief agent in the matter, but other spirits also gave communications. Witness saw a good deal of writing produced on a slate, and there were motions of things in the room. A chair a great distance from the table was lifted and there were plenty of raps, though the raps made by the bar of the table in court were not like those he heard at Slade's. The spirits would not write on a locked slate as it gave rise to all sorts of tests when the usual form was deviated from.

Cross-examination by Mr. Munton: You took your own slate, I believe, to Slade on one occasion?—Yes; and I produce it now.

What occurred with it?—I had several messages, and two are remaining still. If you like to look at them you can, but they are difficult to read. (A double-hinged slate was handed to the solicitor.) The messages were produced when the slate was under the table. I saw the edge of the slate, and I heard the writing in each case. The slate did not go out of my sight. I may say that I was quite satisfied at the first two sittings; on the third and fourth I was doubtful; but on the fifth I was "re-converted," believing there was something or other that could not be produced by conjuring. With regard to the message "Not one word," there was no motion whatever of Slade's hand, and I could not conceive how it was written. On another occasion a great handbell, which was under the table, came out, raised itself, and went over the table, falling on the other side. From the position of Slade at the time I thought this inexplicable. Slade could easily have read the name I wrote on the slate if he could read writing upside down.

Cross-examined by Mr. Massey: Did you ever get a message on a slate which had never been removed from a table?—Yes; the slate seemed to be clean and dry, and a very long message came, of which I could hear the lines going up and down, and when the slate was exposed to the eye, the message appeared. I held the slate down myself, but Slade's hands were on the table at the time. I heard the writing throughout. I cannot say that his fingers were simulating the writing sound. He could not have scratched the top of the slate without my



observing it. Mr. Simmons has never attempted to extract information as to my affairs.

Walter Harries Pollock, barrister, was examined by Mr. Lewis, and gave particulars of his first visit to Dr. Slade. On a second occasion Dr. Slade claimed that the writing was done by spirits.

Cross-examined by Mr. Munton: He did not think the table in court was the same. He heard no noise of writing before the slate was placed against the table. The writing seemed to come on the surface of the slate next the table. Thought the writing was done by Slade while handling the slate under the table. Believed Slade changed the slate when a long message was given. Saw no other slates on the table, but he might have got the slate with the writing on it from some receptacle in the table or from his pocket. Watched Slade narrowly. Did not see his wrist move. Did not see him take a slate from his pocket. Did not hear any writing till the slate was placed in position.

Alexander James Duffield, analytical chemist, stated that he had visited Slade, and when cross-examined thus answered:—From the beginning to the end of your interview with Dr. Slade did you see anything indicative of trickery?—Not a bit. I simply thought it was a very extraordinary thing. Subsequently I heard from a friend that Slade showed his finger nails to prove that the writing was not done by means of a pencil held under the nail, and then I set myself to inquire. If Slade had not called the attention of a friend to the closeness of his finger nails, I should not have set myself to find out how the writing was done. I saw much that was consistent with its being produced by supernatural agency. A long piece of pencil was lying on the table. Slade put the slate under the table, and I suggested that the piece of pencil should be used. Slade took it, but when it was applied it was shot back on to the top of the table, he remarking, "You see they don't require it." There was certainly nothing to show that the messages might not have been produced by some strange spiritual agency. One message was written when the slate was on the table. I think three or four long messages were written on the slate successively. Slade cleaned the slate each time with his fingers and saliva. One message certainly was not less than seven or eight lines. It was writing that could be produced by a slate pencil. I was satisfied with my visit to this extent—that if there had not been a marked similarity between Slade's writing and that on the slate, I should, if I had gone into a desert, away from all newspapers and friends, have considered the writing very mysterious indeed. I have Slade's writing in a note requesting an appointment. I was not only satisfied but wonderfully struck. Was any message written on a slate without its being removed from your sight at all?—There was a slate on the table, and I heard the sound of writing either on the slate or the wall at the time when the slate covered a little piece of pencil. When the slate was raised there was the message. I have heard it said there are persons so peculiarly constituted that they can see things that others cannot. I have fancied I have seen lights when in the dark.

Re-examined by Mr. Lewis: I left the place as a believer, and am very sorry to have had my belief disturbed.

Mr. Lewis said he had only one more witness to examine.

Mr. Flowers said that, as at present advised, he would suggest that the evidences for the defence should be confined to the issue before them. He thought he should reject all evidence to prove that at other times and on other occasions Slade did and could do things that the mere observer could not explain except on the hypothesis of supernatural agency. He should also like the learned gentleman for the defence to read the Act of George II., with a view to see whether any man could, without offending against the statute, earn his living by calling up spirits, and whether that was not the same offence as if it was merely pretended that the thing was done.

Mr. Munton: If you limited the evidence in that way, it would be practically saying that no evidence should be given for the defence. I would call gentlemen of high respectability to show that the witnesses for the prosecution were mistaken.

After some further discussion on legal matters,

The inquiry was adjourned until Friday next (this day), the defendants being liberated on bail as before.

#### SUBSCRIPTIONS TO MR. WOOD'S FUND.

	£	s.	d.
Trafalgar House Friends	2	15	3
New Church Friends, per D. Elliott	1	0	3
The above has been remitted to Mr. Wood.			
Mr. J. Lamont, Liverpool, per D. Elliott	0	10	0
Oldham Friends	0	10	0

BYERS' GREEN.—A great change has taken place in the advancement of the Cause at this village. For upwards of a year the few friends sat alone, but now the development has been so favourably manifested that the meetings are opened to the public on Sunday evenings. The admission is by ticket, which must be obtained in advance, and there is a great desire on the part of the neighbours to listen to the trance addresses.

T. B.—The exposure of Mrs. Hull, materialising medium, of Portland, Maine, as given in the *Echo* of October 21, copied from the *Boston Medical and Surgical Journal*, is so improbable that it is too much for a Spiritualist to believe, and must be left to slide its easy passage down the wide swallows of non-Spiritualists. Almost every story that comes from America respecting the exposure of mediums is a lie, and this one appears to be so on the face of it. We know nothing of Mrs. Hull, nor can we credit the supposition that a band of Americans could be found capable of being taken in for years by a woman who packed her waist with clothes, and when behind a screen exhibited them so admirably as to have the rags thus held forth to view recognised as deceased relatives. The story is not worth much when it only cost a halfpenny, the other contents of our dingy contemporary being thrown in gratis. It is possible that a medium, if dishonest enough to trick, may be caught in the act, and serve him right, but that a medium so-called could gain a reputation by trickery of the kind described we fearlessly deny. If, therefore, there be a grain of truth in the story, it is manifestly false in the colour which it gives to the supposition that all the woman's mediumship was due to the arts described.

#### LANCASHIRE DISTRICT COMMITTEE.

I have received notices of the meetings in the Bolton district: two at Bolton, on Sunday, October 15th; one at Harwood Lee, on Monday, October 16th; and one at Cockay Moor, on Tuesday evening, the 17th. The meetings were all well attended, and passed off well, with the exception of the one at Harwood Lee, which was rather rough. The services of Mrs. Butterfield were much appreciated with this exception. Our best thanks are due to Mr. Toothill and the other members of the Committee for their exertions in connection with the arrangements for the above meetings. CHARLES PARSONS, Gen. Sec.

R. M. (Malvern), T. Thelwall (Hull), and others, will receive attention next week.

MR. WILLIE EGLINTON leaves England to-morrow for Holland, Brussels, and Paris. All letters to be addressed to Mr. M. T. van Paasschen, Spui No. 25, The Hague, Holland.

ASHTON-UNDER-LYNE.—Mr. Avery informs us that the Spiritualists have secured the Odd Fellows' Hall for Sunday meetings, and that the services will be commenced there on Sunday next by Mr. W. Hesketh, who will speak at 2.30 and 6.30.

MANCHESTER.—On Sunday next, October 29th, Mr. J. J. Morse will deliver two discourses in the Temperance Hall, Grosvenor Street: afternoon, at 3 o'clock—subject, "The Way of Life;" evening, at 6.30—subject, "From Atom to Angel." Admission 6d. and 3d. each.—R. FITTON.

INSANITY is reported to be alarmingly on the increase in Norfolk and Monmouth, on the extreme east and west of England. That the malady is not due to Spiritualism is certain, as in these counties the movement has taken less hold than in almost any other district in England. Perhaps a little more Spiritualism would act as a corrective.

SPIRITUALISM A SCIENCE.—We see our phrenological friend Mr. Iver MacDonnell is about to favour the Freethinkers of 28, York Street, Walworth Road, on Tuesday evening next, with a lecture on the above subject. We hope friends in that district will be present to see fair play, although we have every confidence in the speaker being fully able to take care of himself.

SALFORD.—We had a very good meeting on Sunday last, at our room, Ordsall Temperance Hall, Regent Road, Salford. Mr. Hesketh gave a trance address. On Sunday next, the 29th inst., at 2.30, Mr. Edwin Hall will read a paper—subject: "What is the Intelligence?" Discussion invited. Any friends wishing to oblige us with a paper, or lecture, will please write me, GEORGE DAWSON, 31, Back Quay Street, Water Street, Manchester.

OSSETT LYCEUM.—A tea-meeting in connection with the Lyceum will be held in the Spiritual Institution, Queen Street, Ossett (near the Great Northern Station), on Saturday, November 4th; tea on the table at 4.30 p.m. Tickets: Adults, 9d.; ladies, 6d.; children, 3d. A cordial invitation is given to all. After tea, songs, recitations, &c. The evening will be made as entertaining as possible.—ALFRED KITSON, Secretary, *Gawthorpe*.

"HUSH, JANE! you think too much of the love of human beings; you are too impulsive, too vehement; the sovereign hand that created your frame, and put life into it, has provided you with other resources than your feeble self, or than creatures feeble as you. Besides this earth and besides the race of men, there is an invisible world, and a kingdom of spirits: that world is round us, for it is everywhere: and those spirits watch us, for they are commissioned to guard over us; and if we were dying with pain and shame, if scorn smote us on all sides, and hatred crushed us, angels see our tortures, recognise our innocence . . . and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress when life is so soon over and death is so certain an entrance to happiness—to glory."—Charlotte Brontë (in "Jane Eyre.")

A HINT.—To the Editor.—Sir,—Kindly allow me a small space in your columns, to relate our recent doings in Winchester, in reference to Spiritualism, which will, I think, show many of your readers who are in similar circumstances to ourselves, a wise course to pursue. Not being able to obtain anything very satisfactory in our own circle, although we have patiently followed up the subject during the past twelve months, we arranged with Mrs. Bullock, of Islington, for her son Frederick, a lad about fifteen years of age to spend a week or two with us; he stayed with us nearly three weeks, and the result is in every way satisfactory. The manifestations were of the usual physical kind, the lad being tied while they were produced; but the great advantage we derive is the increased development, or amount of power obtained, on the part of one or two of our friends, from contact with him; and I think I may say we are now in a fair way of becoming agents for producing those phenomena that so much astonish sincere investigators. I cannot but think, many of your readers may take the hint thrown out above, with great advantage to themselves, and am sure they will be thoroughly satisfied should they do so.—I am, Sir, yours truly, GEO. BARTER, Winchester, Oct. 23.

LIVERPOOL.—We learn that a good work is going on at Mr. Brown's, 63, Newland Street, Breck Road, Everton. A committee of working men manages the affair. A good day-school is established, with evening classes for adults, where mediums and others may have an opportunity of preparing themselves for the battle of life at a moderate cost. A library and reading-room are contemplated, but means will not permit of this at present. A children's Lyceum is also under consideration, and developing circles have been established. The meetings on Tuesday evenings have been conducted principally by a local medium, a lady whose controls are of a high order, and appear to produce quite a sensation in the neighbourhood, and attract large and respectable audiences, many of whom seem neither to have read or heard scarcely anything of Spiritualism. They, however, conduct themselves well, and appear exceedingly anxious for information; this the spirits seem to understand perfectly, and adapt their addresses to suit their capacity. One gentleman present on a recent occasion recognised the control, who has been some forty years in the spirit-world, having heard him frequently preach in Yorkshire, and he positively averred that there could be no mistaking the attitude and words.



## MISS LONGBOTTOM'S VISIT TO CHESTER-LE-STREET.

## ENTHUSIASTIC PROCEEDINGS.

On Sunday, October 15, this interesting lady occupied the platform of the Co-operative Hall, afternoon and evening, the place on each occasion being filled with a highly intelligent and enthusiastic audience, numbers of whom had walked miles to satisfy the cravings of their spiritual demands.

The subjects were: afternoon, "Who Shall Roll us Away the Stone?" evening, "Man a Little Lower than the Angels."

It would not be judicious to occupy your space with reporting details of the lectures, but simply observe that the former lecture was a symbolisation of the "Theological Stone," which the great creedal systems of past ages had created.

The evening lecture was a splendid contribution to the infinite grandeur and divine capabilities of the developed human spirit when pursuing an enlightened course of action, and by a logical analysis, demonstrated the fact from Nature that by God's law of development the lower human might eventually aspire to angelic attainment and rival even God himself. The audience were spell-bound with the wealth of beautiful thoughts, the overpowering splendour of the illustrations, and the grand, solemn, stately style of the philosophy which the gentle girl gave birth to. The God-presence even deluged the place, and many gave vent to their emotions by weeping, and expressed their regret that their spiritual sunshine had lingered so long, while others exclaimed, "If this be Spiritualism, why, it is the very thing the world is dying for want of."

Upwards of 100 visitors drank tea, which gave great satisfaction, saving the lack of two necessary elements, butter and milk, which, owing to some mistake, did not put in an appearance.

Several private meetings have been held also in the quiet family style, and the mental and spiritual idiosyncracies of friends were beautifully rendered, and spirit-friends also pictured with scientific accuracy. Miss Longbottom, to use a Northern expression, has been devoured with kindness, and acting as she did with the potency of a magnetic battery, seemed to draw all negatives into her magnetic sphere.

Miss Longbottom is a plain, unassuming lady, as gentle as a child. Her development is a blending of the nervo-intellectual type, frontal lobe of the brain broad, exalted in the coronal region, and her face is indicative of a quiet power, which, when under control, is not only radiant with a spiritual beauty, but controls her hearers irresistibly. Her visit here has done a power of good, and I trust that she will not be long in coming again to the "Auld Bishopric."

We are longing, we are longing,—  
Sister, visit us again;  
Loving memories round us thronging,  
Weave us in a golden chain.

—I am, dear Mr. Burns, in this glorious Movement, your brother,  
*Chester-le-Street.* Wm. H. ROBINSON.

## A MISSIONARY REPORT.

To my dear brothers and sisters in this grand work,—I feel that I would not do my duty if I did not give a little report of my experience this last month, as it is understood by many that my time is wholly taken up in this delightful work of God, for his glory and my brothers' good. To particularise would take up much space, hence I must curtail very greatly at present. This I may say, that the truth of Spiritualism is spreading on every side.

This last three weeks I have travelled many miles, both by rail and by road, but in every place I see Spiritualism making its way through the granite rock of our former delusions. Notwithstanding all the demagogism about demonism, our truth is trampling down its foes wherever it goes.

I may say I have seen very great numbers of our enemies lay down their weapons at our feet and own this work to be of God.

A sister medium just born into Spiritualism, who our dear friends from the other side can get a wonderful hold of, has become a great help in spreading the shining truth among many of our circles in this Chester-le-Street District.

We also paid a visit into Northumberland, where a great and grand evidence was given of the truth spoken by our dear Lord Jesus, who told us what works should be done by faith and prayer.

We had a seance at Longhurst, in the house of Mr. J. Lowes, who had a dear daughter lying sick of a fever. The first control said the next would bring the healing power. The second control came, so did the healing power, for as soon as the medium was taken to the bed and hands laid on, the fever left the young girl immediately, and she remains as well as ever she was. To God be all the glory.

With the same medium three very interesting seances of a materialisation character were held, and very wonderful things were witnessed. Numbers of outsiders have been made to think very deeply and say "We have seen strange things to-day." Many other useful things I could relate, but I am afraid I am taking up too much valuable space.

This medium has gone to her quiet home in the North, where Spiritualism is called demonism, there to fight for this truth. Her name is Mrs. E. Douglass, of Felton, who will be willing to let her controls use her for God's praise alone.

God is preparing mediums almost wherever I go, and people are crying, "When are you going to let us understand this wonderful thing called Spiritualism?" Soon the cry will be "Come and help us" on all sides; but I must lay down my pen and take the road for my God.

*Fatfield, Northumberland, Oct. 16.*

JAMES WILSON.

KEIGHLEY GUARDIANS' DEFENCE ASSOCIATION.—The committee of the above association are now prepared to offer for sale in one group the portraits of the seven Keighley Guardians lately imprisoned in York Castle, the proceeds of which will be devoted to the Defence Fund. The size of the picture, containing the seven portraits, and the prices, are as follows:—12in. by 10in., 4s. each; 8½in. by 6½in., 2s. 6d. each; cabinet, 12s. per doz.; carte-de-visite, 6s. per doz. All orders to be addressed to Mr. William Hanson, Hon. Sec., Bank Chambers, Church Street, Keighley.

## MR. MORSE'S APPOINTMENTS.

MANCHESTER.—Sunday, October 29th. Temperance Hall, Grosvenor Street. Afternoon, at 2.30. Subject: "The Way of Life." Evening, at 6.30. Subject: "From Atom to Angel." 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.

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

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The following lectures will be delivered in the above hall on Tuesday evenings at 8 o'clock; admission free; discussion invited:—  
Oct. 31.—Mr. C. J. Hunt—"My Christian Experiences."

Nov. 7.—A Trance Medium.

Nov. 14.—Mr. Joseph Ashman—"The System of Healing by Jesus analogous to Psychopathic Treatment in the Present Age."

On Friday evenings a public Discussion Class is held in this hall, at 8.30.

Oct. 27.—Mr. Henry E. Barn—"Is Spiritualism a Religion, a Science, or a Delusion?" (Adjourned Discussion of September 29th.)

Nov. 3.—Mr. Hancock—"The Bible."

Nov. 10.—Mr. W. O. Drake—"The Atonement." (Adjourned Discussion of September 22nd.)

Nov. 17.—Mr. F. Wilson—"Trinitarianism."

Any person of either sex, desirous of investigating Spiritualism, may become a member of this Association on payment of one shilling (the quarter's subscription) in advance. The advantages are a library of progressive literature on cognate subjects, seances, &c.

## 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, October 21.*

## CHESTER-LE-STREET DISTRICT COMMITTEE.

The following is next month's programme:—

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.

THE New Shildon and district Spiritualists are still holding their meetings in the Co-operative Hall, Old Shildon, with great success, on Sundays, before large audiences, and they seem to take well with it, and are very anxious to investigate. Last night we had a little boy controlled by his brother, who passed from earth a short time ago, the medium being only eight years old, and the controlling spirit being only five and a half, which made the thing grand and wonderful indeed to all present, and I think the people are now studious, being very orderly and quiet. Mr. James Dunn was also controlled by his Scotch guide, and gave a good address on "Heaven and Hell," with great satisfaction to all present, except to a bigot or two, who did not know what to ask for, and made fools of themselves and were a laughing-stock to the whole company.—JOHN MESSFORTH, *St. John's Road, New Shildon, October 23.*

KEIGHLEY.—On Sunday, November 5, Miss Ann Harrison, trance-medium of Shipley, is expected to take the platform of the Lyceum in the afternoon at 2, and evening at 5.30, when offertories will be made at the close of each service, in aid of the Lyceum funds. We have just closed a week's engagement with Miss Wood, of Newcastle, and I am happy to inform you, that we have had splendid materialisations and physical manifestations, such as it has never been my pleasure to witness since I became acquainted with the cause of Spiritualism. I am sorry that we could not have Miss Wood amongst us longer, but I hope the time will not be long, before we shall have the pleasure of having her company again. We had on Sunday night last, one of the nicest seances ever witnessed. We had the harmonium played by "Benny" while in the materialised form, and he took it right from the centre of the room inside the cabinet, and played it there again. The spirit "Pocha" is a witty and humorous little creature, and lovely to behold as well. She is making progress in speaking the English language, she has made many friends and acquaintances during her manifestations at Keighley, but I cannot find language to express my thoughts more on the subject at this time. I have been so delighted that I thank God that ever I have had the opportunity of realising such things in the cause of Spiritualism.—JOSEPH TILLOTSON, Secretary.







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



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

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

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

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