



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

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Editorial Rambles.

SPIRITUALISM—TOBACCO-SMOKE.

One of our first excursions in search of the Spiritual was from Bradford to Huddersfield about twelve years ago, the purpose of our journey being to attend a lecture by Mr. Roger Houghton. The exemplary arrangements of the Lancashire and Yorkshire Railway were displayed in the usual manner on the occasion, and we were enabled to reach the hall just as the doors were being closed after the lecture had been concluded. We asked if there was not a lecture on Spiritualism in the hall that evening; the answer was, "Yes, but it is over." On making further inquiries we were directed where to find the Spiritualists. Well do we remember our timid and awestricken approach to the *sanctum sanctorum* of celestial science in the metropolis of Shoddydom. As we groped our way upstairs, our olfactory nerves were much exercised by the pungent stench of tobacco-smoke which extended itself outwards to greet us on our approach. Entering the room, we saw in the haze of incandescent tobacco the lower extremities of several gentlemen, and as we got more accustomed to the gloom that pervaded the apartment we discovered that gentlemen were attached to these lower extremities, and that they were with philosophical gravity sucking long clay pipes, which burnt offering was the cause of the obstructive phenomena which had assailed various of our senses.

We thought this evening sacrifice to the demon of sensuality a curious commentary on the glorious advantages supposed to be derived from the lofty teachings of Spiritualism. That we were disgusted at such an exhibition of inconsistency we need not state, and we thought we might have spent our time better than in that journey to Huddersfield.

On another occasion we were in the town and had to unearth a leading Spiritualist from a similar smoking den in a "temperance" hotel, in which he was surrounded by a troupe of sneering, caviling, coffee-pot politicians, who considered it due to their intellect to spend their evenings in the consumption of tobacco and aqueous beverages.

Again we visited Huddersfield and we then gave two lectures in the Wellington Hall. Other speakers have been in the town. In addition to these means an excellent library was once in operation. There were some useful mediums and hundreds of Spiritualists in the place, and once or twice a few gentlemen subscribed to the Spiritual Institution. Indeed, there was no place in England which gave better promise of a spiritual harvest than Huddersfield; but we ask, where to-day are the sheaves of gathered grain? They are not to be found. The leading and "experienced" Spiritualists attended more to the evolution of tobacco-smoke than the development of phenomena; they had a more abiding appetite for potations than for spiritual truth and behold the result:—Sensuality has overcome Spirituality, and of the good work that was once in operation not a vestige is to be seen. The state of the Cause in Huddersfield of late has been a disgrace to the local Spiritualists, and the lesson to be learned is that Spiritualists must live Spiritualism, as well as preach it, if they would save themselves from disgrace and their Cause from decay.

A VISIT TO DR. MONCK IN JAIL.

We again visited Huddersfield on Saturday last that we might call on Dr. Monck, who is at present in custody at the borough police jail on an unproved charge under the Vagrant Act. The

chief constable readily granted us admission, and we found our friend in a large room with rude tables and benches, and not in his cell in the yard. This freedom is supposed to be a stretch of condescension to a gentleman who is detained to suit the time and convenience of the prosecution to "get up the case," and against whom there has not yet been the slightest crime established. Dr. Monck, through his solicitor, acknowledged this "kindness" before the magistrate, which we think proves that the Doctor is a very grateful man, to be so gushing over such questionable mercies. We were sorry to see what serious inroads the unfortunate gentleman's recent sufferings are making upon his health of mind as well as body. He looks haggard and unrested, he is altogether out of tone, and like a person who has been for days and nights in succession under the influence of distracting nervous excitement. His manner is painfully altered, the mind does not dwell consecutively on any subject, but wanders, as if unable to follow the point with which he starts. We never saw a man so changed in such a short time, and unless relief comes soon something very unpleasant may occur. Our hearts bled within us at the picture of soul-suffering that the unfortunate creature before us presented, and we are sure that if his many wealthy friends had been present with us they would have completed his bail, even if it had been four times as heavy. He had nothing particular to say to us, nor we to him, our attention being principally absorbed by the loquacious and egotistical functionary who is at the same time the Doctor's prosecutor and jailor. From what this person said to us, as well as from his published remarks before the Court, he thinks it is his mission to explode Spiritualism, unless it has a kernel that he at present knows not of. We were obliged to tell him that it was not the function of either magistrates or policemen to give an opinion on Spiritualism, except in so far as regards their own limited mental area. He proceeded to sentence Dr. Slade, and by implication our unfortunate friend, and lastly had the impudence to tell our representative that he and Dr. Monck had better retire from Spiritualism altogether as soon as circumstances would permit them to do so. Mr. Burns replied, "You have no business to make such a remark. Dr. Monck is, unfortunately, in your custody, and you may presume to take liberties with him; but I am not a prisoner, or under charge in any way whatever. I am here as a gentleman, and you have no right to treat me in any other way than what is due to a gentleman, my being a Spiritualist notwithstanding. It is well known that my work in Spiritualism is of the most disinterested and unselfish kind, and if I am to listen to such remarks, I must report them where they cannot hurt the case of Dr. Monck and cannot be much credit to yourself." This speech took the constable's breath away. He frowned, but thought better of his conduct, and calmed down quite smooth, eating his words into very small pieces, and after a time bethought himself to refer to a letter from Mr. Burns to Dr. Monck, in which the writer said that his trials and sufferings in the Cause were at times so great, that he had often made the resolve to leave it for some purely secular form of action. Mr. Burns replied that he was glad to acknowledge that all that was true. His work was one of pure philanthropy, and though the burden had been unbearable, it had nothing to do with matters such as placed Dr. Monck in difficulties, and that the two cases had no right to be named together as they had been. Mr. Burns accepted the explanation, at the same time, thought the comment had been altogether out of place. The constable left, and Mr. Burns was again in conversation with Dr. Monck when the former

returned and interposed his conversation. Dr. Monck made a remark which he asked Mr. Burns to record in the MEDIUM. The policeman said he must ask Mr. Burns to promise not to report any conversation with Dr. Monck or he must order him to leave. Mr. Burns said he thought the policeman had no jurisdiction over his conduct when out of doors, that he would be responsible for his writing in the MEDIUM without making any promise there. Dr. Monck was arguing as to what he meant, when Mr. Burns said, "As I have seen you, Doctor, and have nothing particular to say, I need not remain any longer to hear this discussion, and so will bid you good-day," at the same time shaking hands with the Doctor. The constable again demanded the promise referred to, but Mr. Burns refused to give it. He did not come there to ask favours of any kind, but to see Dr. Monck. "Did you not ask a favour of me in being permitted to see him?" thundered the policeman. "None in the least. The fact that I am here shows that I have a right to be here," replied Mr. Burns. The police constable said something about being obeyed "in his own house." Mr. Burns said it was not his own house, but the property of the public. "Well, I will order you out!" shouted the constable. Mr. Burns was now on towards the door. He said, "Too late, I have been going some time. Good bye, Doctor. Keep up your dignity, and do not demean yourself to a pack of policemen." The great man nearly boiled over. He came to the door that looked down the steps into the yard along which Mr. Burns was slowly walking towards the outer door, and in a towering rage impotently clenched his fist, threatening to turn Mr. Burns out. The last words of the retreating visitor were, "You can't have the pleasure this time. You know better than lay a finger on me." And so there is one Spiritualist who is not fit for a police jail.

Other visitors have had to defend themselves from similar treatment, which shows the kind of bantering and tantalising atmosphere that surges round the Doctor, and which is most painful to a sensitive medium. A great number of people have visited Dr. Monck, including some "females," as the constabulary phrases it. Mr. Oxley, of Manchester, has been assiduous and kind. Dr. Brown and Mr. Burrell, of Burnley, have acted in a most praiseworthy manner, and Mr. Hough, of Oldham, with others whose names need not appear here, have visited the unfortunate medium.

The *Huddersfield Examiner*, the organ of the prosecution, and which was warmly recommended to us by the chief constable as affording a fine account of the case, enters into the minutest particulars with that servile gusto so characteristic of those who are eager to magnify atoms to suit the requirements of prejudiced eyes. The penny-a-liner's art in making out a big thing to enhance the important services rendered in undertaking it is stretched almost to the point of snapping asunder. Dr. Monck is described as turning sharply round to the right, "twiddling" his eye-glass, and even the arrivals of the hangers-on at police courts is recorded with the minuteness of a royal procession. "The prisoner's appearance and the scene in court" occupies about a column. The business done in court was simply "application for a remand," which was thus contended against by Mr. W. Armitage, Dr. Monck's solicitor, who appears to be a gentleman of earnestness and ability. We give a few extracts from Mr. Armitage's speeches in court:—

Mr. Armitage: I certainly do object to it. I consider the proposal is a most unfair one. It is simply following up a great deal of the treatment which Dr. Monck has received since he came to Huddersfield. First of all, his goods were ransacked by a person who had no authority to touch them; his boxes were broke open, and the man was treated as if he were a felon, and had stolen something, when, in fact, he was merely in possession of property which was his own. He was most inhospitably treated by Mr. Heppleston, the man who now prefers the charge against him; he was, in fact, at his house as Mr. Heppleston's guest, and treated as a friend, or professedly treated as a friend, whilst, at the same time, this Heppleston was nourishing feelings of the most objectionable kind towards him, for he invited Mr. Lodge to see whether he could not be tricked and could not be caught for some fancied imposture. Now, the whole thing certainly is of a most inhospitable character, and it reflects very little credit upon the hospitality of Huddersfield. Surely the Huddersfield people are more worthy than to invite persons to their houses and then treat them in such a scandalous fashion. Well, these proceedings were not taken until Dr. Monck had obtained a search warrant, and recovered through the instrumentality of the police those very goods which have been—I can only say feloniously—taken from him. Now that shows the spirit which has actuated this procedure. On the last occasion when Dr. Monck was here, I contended, and I shall be prepared to contend now, that there was not the slightest case under this Act against Dr. Monck. I submit that there is no case whatever of any kind under this Act. Well, time was asked for on the last occasion, partly on account of some municipal matters that would probably interfere with its being dealt with on the following Wednesday. It certainly seemed to me a long time to have the case remanded till Friday; well, after that long time has elapsed it is very unfair that Dr. Monck should be remanded still further, because the chief constable has explained to you that practically this is a case of imprisonment for Dr. Monck without bail. For although he is prepared to produce bail for any reasonable amount—reasonable amount I say—still when gentlemen who come here for the purpose of bailing him out are told, "Well, it is no use, because he will be handed over to the police at Keighley," they naturally hesitate to give bail, and the result is Dr. Monck is to remain here, and await his trial for a time which is most unreasonable, and it certainly is most unfair to him. Your worship will see the altered appearance he presents, and that his confinement has had a most prejudicial effect upon his health; and it is not fair to a man that he should be kept in custody longer than the time necessary for his trial. Now he has already been kept in custody longer than was necessary. Although his imprisonment has been tempered with kindness and consideration, it has had a most prejudi-

cial effect upon his health, and it is for that he should not be detained longer than is necessary for his trial, and, as I stated to you before, a longer time has already elapsed than is necessary, because the original remand was extended to Friday on the ground, as I have stated, of these municipal matters. Now, what is the case that Dr. Monck has to answer? Mr. Hilton has nothing to do with Keighley, nor has he anything to do with looking over those papers, nor have those papers anything to do with this case; the question is whether, on a certain occasion—the 23rd October—he did, by certain devices, impose upon two of Her Majesty's subjects? I say that he did not do anything of the kind, and that if he did do anything of the kind the proof must be of the simplest possible character—it must be in the hands of the parties—the six, eight, or a dozen parties who were round that table. There has been a full opportunity given to the parties to come here and tell your worships what did occur, but instead of coming here and meeting this man with the charge of being a rogue and vagabond, and giving evidence and trying to convict him, they have not done so, and they want to get another remand. They know full well—they know as well as I do—that their case must break down, and it is from vindictive feelings which have been engendered in the way I have told you—a continuation of that sort of treatment which induced Mr. Heppleston to invite his guest and invite somebody to trick him—that this case has been brought up. They know that they have no case against Dr. Monck, and yet they want to keep him in prison in order that he may suffer for some alleged delinquency—something they may fancy in their own minds, but which they are wholly unable to prove. I do submit that the time that has elapsed was most unnecessary time to give him to have been prepared to prove his case, and if he were not now prepared to prove his case, then it was only justice that this man should be discharged. I have told you that you need have no fear, no misgivings on that account, because Mr. Hilton has informed you that if he be discharged here he will then be handed over to the police authorities of Keighley. Goodness, gracious! let him be so discharged, and dealt with wherever he could go, and be dealt with speedily. Let the man have a trial if he has done anything wrong. What charge there is elsewhere it is not for me to determine; if there is any charge which can be substantiated let it be substantiated, but don't keep him here practically deprived of bail, suffering imprisonment without trial. Don't do that, do justice to the man, and if the case is not brought here and thoroughly pressed here, evidence being given which is conclusive to your worships' minds, certainly the man is entitled to his discharge, and I hope your worships will grant it. Mr. Lodge wrote to the papers giving a history, an *ex parte* history, of the case before it came before your worships; and if this is not an irregular proceeding, and if it is not contrary to all principles, to all right principles of justice, then all I can say is I don't understand what is.

Mr. Hilton, chief constable: Mr. Lodge, when he wrote that letter, did not know that proceedings were going to be taken, and these proceedings have not been taken by Mr. Lodge or Mr. Heppleston; they are taken by myself, as representing the public of this town.

Mr. Armitage: Mr. Lodge says in his letter that he will come before the magistrates, and therefore he must have contemplated some proceedings. The whole thing is most irregular; but it does reflect great credit upon one of the editors of a newspaper in this town that he thought the matter was so exceedingly unfair that he declined to publish that letter—Mr. Harper, I may say.

The magistrates then consulted, and the Mayor then said: Mr. Hilton, would it be possible for you to get this case up by next Wednesday?

Mr. Hilton: Mr. Lodge has to be in London, and he will be unable to get back before Thursday night.

Mr. Armitage: Dr. Monck's liberty is of more consequence than Mr. Lodge's commercial travelling.

Mr. Hilton: It is not a matter of commercial travelling. It is a matter which he has put off this week to assist me, and he can't possibly get back.

The Mayor: We think it is a most important matter, and ought not to be gone into until we are fully prepared. I know myself that Mr. Hilton has been very much occupied during the past week, and as you must know, with regard to the election; and we have decided to remand the case until next Friday (to-day), as it can't possibly be done by Wednesday, and as regards bail, we decided that his be fixed at £250, but that his sureties be increased to £200 each.

Such is from the report before us, and we give it without comment, leaving every reader to form his own conclusions.

On leaving the jail, we looked up Arthur Street and saw the window out of which Dr. Monck lowered himself with a sheet. It is that of a room apparently over a kitchen built against the side of the house and towards rising ground, so that it is not at all high, and might be dropped from into the back yard without the use of a sheet.

A. PHYSIOLOGIST AND PHRENOLOGIST.

In the evening we went on to Halifax and called on Mr. R. B. D. Wells, who is giving a course of his popular lectures at the Mechanics' Hall. He is the most popular lecturer on these subjects in the field at present, and commands large audiences at Halifax and other places which he visits yearly in succession with increasing success. He had a miscellaneous entertainment going on. He first examined publicly upwards of a dozen heads, giving in some cases valuable hints as to health. He then exhibited the use of the chest-expander, and we gave a series of dumb-bell exercises. Mr. Wells then brought out his hydropathic apparatus, and gave illustrations of the best method of applying bandages and other means for the treatment of diseases. He closed the evening by selling a quantity of books, a very large stock of which he always has on hand. His lectures on the sexual question, marriage, &c., are attended by crowded audiences, and he gives valuable advice to his hearers. Such a man must do a deal of good. He gives advice and treatment to the diseased during the day, and effects many gratifying cures.

We found it too late to proceed to Oldham on Saturday night, and rested till the first train on Sunday morning. At

Todmorden junction we met Dr. Brown and Mr. Burrell, of Burnley, on their way to the Conference. At Rochdale, Mr. Parsons, Mr. Sutcliffe, Mrs. Hanson, and a number of ladies and gentlemen, were waiting for the train. Altogether we made quite a party. On reaching the Temperance Hall, Oldham, we found a few friends who had been in advance of us, but the morning meeting was not largely attended.

THE SIXTH QUARTERLY CONFERENCE OF THE LANCASHIRE SPIRITUALISTS AT OLDHAM.

Mr. W. Johnson, of Hyde, was voted to the chair, and Mr. Parsons, of Rochdale, general secretary, was called upon to read a report of the quarter's work, which showed a deficiency of £4 13s. 8½d. The work of the quarter has been reported from time to time in these columns, so that it need not be repeated now.

The Chairman spoke highly of Mrs. Butterfield's services at New Mills, both in the hall and at a private meeting. A great number had to be turned away on the Sunday.

Mr. Hartley, who had attended the meetings, spoke in the same strain.

Dr. Brown and Mr. Burrell desired to pay for the printing of bills for Mr. Morse's lecture at Burnley to aid in covering the loss.

Mr. Parsons said as Dr. Brown was a subscriber to the Guarantee Fund it would be unfair to double tax him.

The election of representatives was then introduced. The Chairman thought each circle, society, and district should nominate a representative to the Conference Committee, which would ensure a large constituency, and enable the necessary funds to be better obtained. The collection of arrears in Conference kept some away who would otherwise be present. He spoke of the work being done at Ashton, and said, notwithstanding personal antagonisms, he would go to Ashton and speak as readily as anywhere else.

THE QUESTION OF A PRESIDENT.

Mr. Burns referred to a statement by Mr. Avery in the MEDIUM as to the good work being done at Ashton. Mr. Avery had a pre-arrangement with Mrs. Butterfield to speak at Ashton that day, or he would have been at the Conference—at least he understood him so—and that he expressed sympathy with the Conference work. Mr. Burns proceeded to show that the Conference system, which had begun so auspiciously, was in a declining state. The first idea had exhausted itself, and fresh plans had not been adopted. It was a gathering of disorganised elements without a head to think new thoughts and devise fresh arrangements. To do so was no one's business, and hence it was left undone. He had felt that the secretary's pen was in bondage, as it were, and had no commission to express itself otherwise. The enthusiasm and wisdom of the gentleman who held it might have found more vent in the MEDIUM in discussing the work of the Committee. Publicity and talk about plans and results was the life of a movement, and the MEDIUM had in its editorial department opened the door for such a discussion, but it had not been taken advantage of. For this he did not blame any one, he simply pointed out the fact. He thought it was the fault of the plan of combination, which did not permit of sufficient freedom of individuality. The life of Spiritualism depends on the mediumship or inspiration of those fitted to be so used by the spirit-world. There were those who had inspirations which fitted them to direct a movement, and such a person ought to be its president or head, to act as a kind of brain relating the members to the sphere of thought in the spirit-world and directing their operations. Such a man was Mr. Johnson, their president that morning, and why should he not be their president at other times. He would suggest as a first step that the Conference elect Mr. Johnson as president. He had in the first place inaugurated the movement, and continued to sustain it with fresh life. This faculty on his part they ought to recognise, and utilise, and place him in a position where it could be profitably exercised. He would not be their master, but the servant of all, performing duties peculiar to his abilities, and which would be duly considered and regulated in their application, by the executive of which he would be the chairman. At present the Conference movement was so incoherent that it was not capable of attracting new elements of strength to itself. He compared such a movement to a spool on which thread had to be wound. But the Conference spool was a few disconnected chips of wood without a central core; hence it could not revolve on its own axis, nor was it capable of inviting the thread to coil on to it. In short, he said, the movement required a superior or directing officer and a programme, neither of which it had at the present time. We must recognise the importance of the individual, and appreciate his merits in such a way as to turn them to the best account. They should also define their work, which he considered to be the opening up of Spiritualism in new places, and the sustaining of the work in those districts in which the local power was weak. With such a statement printed on a bit of paper, with the names of the men who were expected to carry it out, the commencement of a solid structure might be begun, and Spiritualists would know what they had to do, and whom they had to work with. He thought local committees should not be interfered with, but allowed to do their own work and look after their own interests. Individuals might be members of these local bodies and yet assist with work or funds the Conference operations, and to sustain the resources of the Movement, circles, societies, and others might hold seances or meetings quarterly, the collections to go to the missionary work of the Conference, which, with the guarantee fund, would keep all going on prosperously.

These and other remarks made by Mr. Burns at various times were well received, and were in some points re-echoed by other speakers.

The Chairman read a resolution proposing that each district or society appoint a representative to meet in Manchester on the first Sunday in December. These would elect an Executive, which would in turn appoint a Council of five to carry out the plans of the Conference. This Council could meet at less expense than the whole Executive. He proposed that the Executive stand as it is in the meantime.

Mr. Salisbury, who was auditing the accounts and did not hear the early portion of Mr. Burns's remarks, put some questions, which were answered to his satisfaction, and he supported the resolution that had been read. No doubt they wanted rousing up, but if letters discussing the affairs of the Conference Committee were sent to the MEDIUM, would Mr. Burns insert them without payment?

Mr. Burns said that from the beginning of the movement, upwards of a year ago, very much space had been devoted in the MEDIUM to the affairs of the Lancashire Conference Committee. A number of letters had been inserted—all that had been sent, even one too much—the announcement of a meeting at Blackburn, which got in by mistake. The announcements had appeared from week to week, and last Conference the balance-sheet was given, occupying a whole page, and which, being tabular matter, cost very much more in printing than ordinary communications. All that had been done, and as Mr. Salisbury was an auditor, he knew best whether charges had been made on the part of the MEDIUM.

The Chairman regarded the MEDIUM as their organ and devoted to the interests of the work.

Mr. Salisbury recommended a more liberal treatment of mediums.

Mr. Best thought the Conferences had done a deal of good with very little money, and thought they ought to make up the balance immediately. He supported the suggestion of electing Mr. Johnson as President.

Mr. Quarumby was much pleased with the ideas that had been thrown out that morning. They required a central mind, like the sun in the planetary system, round which they could revolve, and from whom they could derive life and heat as an organisation. Mr. Johnson he regarded as the man for such a position.

Mr. Kershaw thought so many representatives from a town were not required. Few and good workers made the best arrangement. The representatives should be called on to participate in the proceedings of the quarter.

The resolution appointing a Supplementary Conference at Manchester on the first Sunday in December was then carried unanimously.

THE QUESTION OF MONEY.

It was stated that the guarantee fund would bring in £5 12s. during the quarter, as only £112 5s., in place of £500 as asked for, had been subscribed. Its purpose was to guarantee the Executive from loss in conducting their operations, and supersede the necessity of collecting such heavy levies from the representatives when they met in conference. One fourth had been subscribed in Hyde, and there was only one subscriber in Oldham. Circulars had been sent out, but they had proved inoperative. It was recommended that members of Conference then present use personal efforts to augment the guarantee fund. A number of gentlemen went forward and placed various sums of money on the table, and a number of names was added to the subscribers to the fund. The question of money was well received.

Mr. Salisbury, an auditor, moved that the balance-sheet be passed by the Conference. This was seconded by Mr. C. White, late of the Marylebone Association. Mr. Barlow said the accounts had been neatly and accurately kept. The motion was carried.

THE ELECTION OF PRESIDENT.

Mr. Singleton proposed that Mr. W. Johnson, of Hyde, be elected president of the Lancashire District Conference Committee.

Mr. Salisbury thought that the president should be elected for twelve months.

Mr. Barlow considered a shorter term advisable, in which Mr. Johnson concurred.

Mr. Burns said the president should be allowed sufficient tenure of office to see one crop off the ground. Like a farmer he sowed his plans as seed. Now was the spring-time of spiritual labour, and it would require the next twelve months for them to fructify. For his part he would not accept the post of president with less than a twelvemonth's tenure of office.

Mr. Quarumby seconded the resolution that Mr. Johnson be elected president for twelve months.

While this motion was before the chair it was vacated by Mr. Johnson, and the position was assumed by Mr. Parsons, who put the resolution to the meeting, and it was carried with acclamation.

Mr. Johnson, in acknowledging the confidence that had been placed in him, said the office was not of his seeking, as it was against his views. He was a medium, but as he worked for his living he had no compunction at taking such an office. In many respects he had acted as president hitherto, as he had been often called on to advise with the Executive.

The result of the morning's Conference took us by surprise. It had not been breathed by anyone that a president would be proposed. Mr. Burns, during the morning session, said the idea had come upon him suddenly while speaking, and that he had had no communications with Mr. Johnson during the quarter, except in reference to the subject of his lecture for that evening, which was given, that it might be put on the placards, the printing of which Mr. Johnson superintended.

There was a powerful spiritual influence in the room, which seemed to direct the deliberations of the Conference and guide all present in harmony.

THE AFTERNOON SESSION.

Mr. Johnson having to speak in Manchester, the chair was ably occupied by Mr. Salisbury. Reports of progress were first in order. When we entered the room Mr. D. Cordingley was commencing

Mrs. Butterfield's mediumship, and conveyed to the Conference Committee the thanks of the Bolton friends for the benefits conferred on the Cause locally by Mrs. Butterfield's meetings at Harwood Lee.

Mr. Sykes said he would again pay the cost of the hall if meetings were held at Glossop.

Dr. Brown reported from Burnley. He said Dr. Monck was the first public medium who visited them, and he did a deal of good, causing much publicity to the facts in the newspapers. The effects of Mr. Burns's lectures in the Mechanics' Hall would never die out. The good effect of Mr. Burns's visit in the minds of the people had been great. He used to sell one dozen of the MEDIUM weekly, now he required several. Mr. Morse's lecture was also a success in reality. Foolish questions received wise answers. Before Mr. Burns's visit it was thought they could not get a room for Spiritualism in the town, now they could get several. Spiritualism is progressing in Burnley. The speaker concluded by a few hearty remarks in support of Dr. Monck.

Mr. Smith commented on the opposition and apathy at Stockport.

Mr. Hartley spoke hopefully from the private seances he had held with eminent local investigators, and the results of which were at the time recorded in the MEDIUM. He would follow it up Sunday after Sunday.

Mr. Drinkwater, who had lived at New Mills nearly all his life, regarded it as a most orthodox place, yet he thought Spiritualism would progress, the local workers being men of the right stamp.

Mr. Hesketh spoke of the promising state of the Cause at Ashton.

Mr. Taft reported the progress of events in the same town, and of the response which he had given to Mr. Avery's invitation, and the gratifying results. He called attention to the wide field for labour presented by Dukinfield, Ashton, and Stalybridge, and Mr. Avery would not refuse assistance.

Mr. Quarmby spoke of the progress of the Cause in Oldham. He thought it was in the right hands. He spoke highly of Mr. Allen Hough's mediumship. He thought Oldham would yet take an important stand in this Movement, as some of its inhabitants had in others.

Mr. C. White spoke of the satisfactory nature of the meetings at Salford. He invited the visits of lecturers for Sundays; they could lecture at Salford in the afternoon, and at Broughton in the evening.

Mr. Kershaw thought Oldham stood in the front rank, and that all towns should endeavour to be as independent as possible. The work at Upper Mill was well spoken of. He called attention to the presence of Mr. Wood in the meeting after an illness of thirteen weeks. He had been the means of saving one life by his healing power in that neighbourhood.

Mr. Bottomley represented Shaw. He had sat with about 200 sceptics, and visited clergymen and others, and distributed all the literature he could get hold of. He recommended individual effort.

Mr. Sutcliffe urged united action for the better protection and use of mediums and the best means of holding meetings. He would like to see more of the doings of provincial trance mediums reported in the MEDIUM. He thought the committee should aid in that respect, as it might be impossible for Mr. Burns to obtain the reports. He thought mediums should be careful not to have aught about them or conduct themselves in such a way as to compromise their friends and the Cause. He objected to any appearance of fortune-telling.

Mr. Cordingley said his confidence in Spiritualism was not at all shaken, yet it was annoying to have to listen to suspicious reports, and mediums ought to have no suspicious appearances about them.

The Chairman said Rochdale was making great progress; their mediums gave beautiful addresses, and there were many Spiritualists in the town. Mrs. Butterfield's meetings in private houses were crowded. He was proud to say that in the little village in which he lived meetings were held in almost every house.

Mr. Burns said he was glad to hear of a more intellectual form of Spiritualism being demanded by several of the speakers, and he would be glad to hear more of the trance-utterances of local mediums. He utilised all that came his way, but he regretted to say that the literary ability of some of the reporters was such that it took more inspiration to know what they meant than it did to give the speech in the first instance. The way in which provincial Spiritualists often treated the MEDIUM—and the Lancashire Committee was no exception—was to make free use of it for the announcement of their business, but without remembering to send a line to say how the meetings came off. All they did was to serve their own ends without asking whether money or information was wanted, this he thought was neither honest nor honourable. He was an humble individual, but the spirit-world had made him the instrument to effect a work which all the other Spiritualists put together could not do for themselves. His whole aim had been to institute a permanent and intellectual Spiritualism; this did not, however, explain away the use of the physical manifestations. Unless these were kept in view, the whole matter would become a cloud of vague and misty doctrine, like that taught in the churches. He contended that direct writing, like that which Dr. Monck or Dr. Slade obtained was intellectual, and a demonstration of spiritual truth which no process of intellection could supplant. He had reported physical phenomena, it is true, but the bulk of these were provincial, being from Derbyshire and Keighley, but writers like Mr. Adshad were men of ability and culture, and could throw a high charm and valuable instruction around the theme. All the speaker's work had been, he said, in an intellectual direction. He had created a literature contributed to by the first scientific men of the day, and had given the Spiritualists an organ, all of which work was the truly intellectual section

of the Movement. Take the Spiritual Institution with its literature out of the field, and what would there be but a hole-in-a-corner work, with nothing substantial or permanent to mark it. Even the Lancashire Committee owed much of its grandeur to the publicity which he had given it. He could look them all square in the face and say that no man amongst them had done so much for the Lancashire Movement as he had done. He had given it material, time, brain work, and space, and he would ask them what they had done in return for all this co-operation. If they wanted to promote intellectual Spiritualism, let them take part in the method of issuing works as conducted by the Spiritual Institution. He asked them to put down each at least £1 and get the value in books at cost price, which might be sold in a short time to neighbours and inquirers, and they would have their money all returned and do a deal of good. If they approved of intellectual Spiritualism, that was how to show it. They had endeavoured to found a fund, part of which was to go for literature. It had not succeeded as yet, but if each individual would on his own account co-operate with the Spiritual Institution Publishing Fund, it would be accomplished without further delay. His work had not been a selfish one; he was more like an agent than a proprietor, and his sole aim was to place the first-class works in the hands of all, at as low a price as possible. Many Spiritualists did not appreciate this, and remained quite ignorant, without a single book in their possession, and instead of being encouraged, he was subjected to severe privation from the want of support. They made a great fuss about their trance speeches, but take the best of them and the essence of it all was much more eligibly stated in works by much more eminent minds and mediums than they could command. They ought to get into the habit of reading and of study, and he thought if a small sum was devoted weekly to a book-club, every house might soon have a fine selection of instructive and standard works at a cheap rate.

Mr. Smith proposed the following resolution:—

1. That this Conference desires to express its sympathy with our friend and brother Dr. Monck in his severe trial, and to proclaim its full confidence in his honesty and integrity as a medium.

Mr. Smith had seen the most striking evidences of Dr. Monck's mediumship. On one occasion a father had recognised the materialisation of his own child, which had passed away some time before. He warmly recommended that a fund should be formed for the defence of Dr. Monck.

The Chairman observed that he had received sufficient tests to show that Dr. Monck was a genuine medium.

Dr. Brown seconded the resolution, and said nothing was found on Dr. Monck's person, or in use by him. They were all upstairs in his boxes. No man would permit being searched by a man who was not searched in the first instance, as the would-be searcher might pretend to find an object in the pocket of the medium, which he had put there in the act of searching. He had as great confidence in Dr. Monck as ever, and said no conjurer could pretend to do the things which occurred in his presence. Dr. Brown spoke very warmly on the subject, and his remarks were received with applause.

Mr. Burrell related that he once sat with Dr. Monck at Dr. Brown's. Mr. Burrell put one foot on one of Dr. Monck's feet, and held one of his hands with one hand of his (the speaker's). Another gentleman in a similar manner held the other hand and foot of Dr. Monck. Mr. Burrell then with his free hand placed a slate on the table. A human hand or spirit-hand was then seen to gather itself together and form on the slate, and in a few minutes it filled the slate with writing before their eyes.

Mr. Fitton thought substantial aid should be afforded Dr. Monck for his defence.

The resolution was passed without a dissentient voice.

Subscriptions were invited, and Dr. Brown, 40, Standish Street, Burnley, was appointed receiver of subscriptions.

Mr. Burns proposed "That the sympathy of this meeting be given to Mr. Wood, who has suffered from an illness of thirteen weeks' duration." People were opposed to a medium being paid. Mr. Wood had worked for nothing, and now was starving and suffering from sickness, as the reward of his self-denial. He was glad to see Mr. Wood on foot again. From his altered appearance it was plain that he had suffered much, and was far from being well now. He had done very much for Spiritualism, in healing in tests, and in teaching, and merited the warm assistance of all true Spiritualists.

Mr. Kershaw seconded the proposition, and remarked that Mr. Wood was far from being well and suffered much pain.

The Chairman added his testimony as to Mr. Wood's value as a medium from experience derived from sitting with him.

The resolution was carried unanimously and a considerable subscription was made on the spot.

The afternoon was now far advanced, and the Conference had to separate, though there were other matters to introduce.

In the evening Mr. Burns lectured to a large and intelligent audience on "The Work of the Spiritualist, and How to do it." Mr. Kershaw presided. We may give an outline of the matter on another occasion. He warmly recommended Mr. Harrison's College at Grasmere as a part of the work of Spiritualism.

Mr. Allen Hough had a seance after the lecture, at which a large number sat down. A previous engagement prevented our being present. We understand the phenomena were of a powerful and convincing character. Mr. Chadwick is doing excellent work in administering Mr. Hough's mediumship in a judicious manner. He is assailed with applications for sittings by gentlemen in the district.

On Monday evening, Mr. Burns gave a lecture on "Love, Courtship, and Marriage," to a large and appreciative audience, after which Mr. Allen Hough gave a seance at Mr. Chadwick's to a few friends. The seance was late, but the manifestations were

good. We all sat under strict test-conditions. Mr. Burns's cap was brought from the side of the room and placed on his head. The mouth-organ was blown by the spirits, and the banjo and violin played and carried over and under the table; a great variety of manifestations were produced in a gentle and pleasing manner. "John King" was supposed to be present, and, at midnight, made twelve heavy blows on the table with a wooden mallet. Mr. Hough was controlled by his guides and spoke in an interesting manner.

Private seances for development are being held, and both as a healer and physical medium Mr. Hough is making progress.

THE GUARANTEE FUND OF THE LANCASHIRE DISTRICT SPIRITUALISTS.

To the Editor.—Sir,—I wish again to call the attention of your readers and Spiritualists in general, and all friends who have the sympathy and desire for propagating and spreading the grand and great truth of spirit-communion, to join in helping forward the objects of the "Guarantee Fund," in subscribing one, two, three, or five shillings per quarter. The Conference held at Oldham on Sunday last, the 5th inst., brought a dozen more subscribers. The guaranteed amount is now £138. 15s. and by the close of the year, by individual effort on the part of the members of the Lancashire Committee, and by a personal canvass of their brother Spiritualists, the amount ought and should be raised to half the original amount of £500, to enable the committee to fully carry out the first prospectus, viz: the diffusion of spiritual literature, which is an indispensable element in propagating new truths, at all meetings and lectures. Lectures without literature are similar to sowing seed, and leaving it broadcast over the soil; few would take root and the harvest would be a failure; but if well covered, as lectures ought to be with literature, then the seed has every condition to bring forth a sevenfold harvest. Then the plan of action is for every Lancashire Spiritualist and friend throughout the country to help the committee in this object by subscribing, if only in the Wesleyan style by 1s. per quarter; it would place them in the position to fully carry out their desires and intentions. By request of the committee I shall again send out to all known Spiritualists and friends, a "Guarantee Fund" circular, stating on its front sheet the object of the Fund, and on the second sheet the guarantee form, to be filled up with name and address of the guarantor and the amount promised per quarter. I hope this will meet with a liberal response, and the Spiritualists who have money and cannot or will not work, give to those who will work when they have the money. I should be glad to send a few circulars to any Spiritualist who would interest himself in endeavouring to get subscribers, if he would forward his address to me.—I am, Sir, yours faithfully,

Mottram Road, Hyde, Nov. 6, 1876. JOHN HARTLEY, Secretary.

TO THE SPIRITUALISTS OF LANCASHIRE.

Sir,—A period in the history of the Spiritual Movement seems to have arrived when it is necessary, for the better diffusion of the truths of Spiritualism, that all lovers of the truths therein embodied, unite together in the formation of some greater organisation than has hitherto existed. The formation of the Lancashire District Conference Committee has already done much to spread the glorious truth of spirit-communion, but we feel that a greater and more successful work might be carried out by a closer union of the various and combined forces of the county. In order to bring this about and to draw the various societies, associations, and circles together, the following resolutions were passed at the Sixth Quarterly Conference of Lancashire Spiritualists held at Oldham, Nov. 5th, 1876.

1. "That instead of this Conference as heretofore electing representatives for the various towns and members to compose its Executive, that each society, association, and circle of Spiritualists elect their own representatives, and from the said representatives, appoint one as a member of the Executive."

2. "That a Conference of such Executive Members, and all friends and representatives who wish to attend, be held in Manchester, on Sunday, the 3rd of December, 1876, to elect from the General Executive, appointed by the various societies, associations, and circles, five of their number to act,—a working council to arrange for meetings, and to give instructions to the various representatives, for the further carrying out of the work."

Believing this to be a step towards the general union of the Spiritualists in the county and adjoining districts, we earnestly solicit the co-operation of all, and urge upon societies and all connected with the Movement to at once appoint their representatives and forward their names and addresses to the general secretary, Mr. Charles Parsons, Hume Street Mill, Rochdale. We would suggest a form somewhat similar to the following be forwarded:—

(Form.)

To the Secretary of the Lancashire District Conference,—

The following are the representatives appointed by the town of.....

Name.....

Address.....

*.....

Spiritualists residing in districts where no society or circle has been formed, are also invited to co-operate with us by sending their names, and thus we shall be enabled to assist them in planting Spiritualism in their locality.—We remain, your obedient servants,

WM. JOHNSON, President,
CHAS. PARSONS, Secretary.

A LETTER received from Mr. C. Parsons, says:—"At the Executive last evening in Manchester, it was resolved that the committee endeavour to carry out the second part of the Guarantee Fund proposition or prospectus in the diffusion of literature, and in furtherance of that object that a purchase of fifty copies of Mr. Crooke's work and fifty copies of that of Mr. Wallace be made immediately."

* The name marked thus is the member of the Executive.

DR. MONCK'S MEDIUMSHIP.

I read Mr. Adshead's articles on Dr. Monck, and most willingly corroborate the truth of the reports as I was present at two of the seances in Derby. Notwithstanding the apparent folly of having the so-called conjuring appliances in his boxes, yet I do not for a moment believe they were ever used, except for the purpose the Doctor says, viz., to show to his friends or others how the conjurers imitate genuine phenomena. I was not aware that he had them in his possession, and have seen the boxes many times, the large bath box I have frequently seen, but it was always strapped up and stowed away, the other box was generally in his sitting room, and no attempt ever made to ensure secrecy, in fact I have gone to it several times to get letters out, and have helped him to sort them, to straighten the contents, &c.

Much has been said, and more will be said about these boxes, &c., and the part they are supposed to play in the seances, and as these circumstances may be calculated to throw discredit on the veracity of my reports, which have appeared from time to time in the *Spiritualist*, I feel it necessary to add a few details which will prove that all due precaution was used to prevent fraud or trickery.

On the occasion of the appearance of the three figures referred to in my last report of Dr. Monck's visit to Manchester, it so happened that he was very unwell, and I proposed to go with him to take a Turkish Bath. This was in the afternoon, and the seance was to be held at 8 p.m. I saw him undress and assisted him in redressing, and thus far verify there was nothing concealed in his clothes. It was half an hour behind time when we arrived at his lodgings, and we found the guests assembled and waiting, we walked straight up into the room, without calling in the Doctor's bed-room; and after partaking of tea, the table was cleared, and I myself prepared the table by covering it up and placing it in the centre of the room. We then locked the room door, leaving the key inside, and Dr. Monck took his seat at the table along with ourselves. From that seat he never rose till the seance was over. On this occasion we had the appearance of various-sized hands, and three figures about three feet high, two female and one male (infants in appearance), quite distinct. The two female figures were clothed in white, with floral crowns on their heads, and the male was of olive complexion, with a dress of golden shade; one of the females appearing with closed eyes, I spoke, when she opened her eyes, and we discovered they were a brilliant blue. (This proves we had a good light, otherwise we could not have seen the colour). We had also the slate-writing, and Dr. Monck never touched the slate at all, but I held it in my own hands under the table, and it was only out of my hands for about thirty seconds—a hand taking it from me, and returning it placed the pencil under my thumb. The slate was a small book-slate, and closed at the time I held it under the table. We all saw there was no writing on it before.

All this proves that there was no opportunity for deception or trickery, even if such had been attempted, and shows that we were always on our guard to ensure proper conditions, so that if our evidence can be accepted as testimony, then the genuineness of Dr. Monck's mediumship cannot be questioned, at least, so far as we are concerned.

I note that a good deal is made of a small musical box, which, because it had no case, is assumed to be a trick box, but there is a history about this box, and I give it as follows:—The last visit but one to Manchester, I advised the Doctor to get a small musical box, as sometimes we were short of singing power, and I told him where to go and buy one. He purchased one for 15s. The second or third night it was broken by the spirits, and I got it mended (the Doctor was at the time a guest of mine), and brought it from town. After tea we were both standing near the fire in my library and I gave the box to Dr. Monck; he took it and was just on the point of looking at it, when it fairly exploded in his hands. What was strange, the works were entire in his hands, and the case was broken up into seven pieces which I picked up from the floor, and endeavouring to put them together, I found they were so split and fractured that it could not be repaired. I was so annoyed that I said I would not be at any more expense, as for some reason or other the friends must have a spite against it. The case never was mended, and it was always used afterwards minus the case.

Such is the history and real truth concerning this unfortunate musical box, and this shows how unjust it is to draw inferences from unusual appearances, without knowing the truth.—I am, yours truly,

Higher Broughton, Manchester, Nov. 4th.

WM. OXLEY.

DR MONCK'S CASE.

Dr. Brown and Mr. Burrell again visited Dr. Monck on Tuesday. We sent to Huddersfield 250 of last week's *MEDIUM* and 250 of the week before, making 500 in all, containing valuable testimony in favour of Dr. Monck. These Mr. Burrell carefully distributed in the town. The Mayor got a copy. The people received them with very good feeling. The hearing of Dr. Monck's case comes on again to-day. Letters for him should be addressed to W. Armitage, Esq., his solicitor, Lord Street, Huddersfield. All letters sent to the jail are opened by the constable.

We hope all possible assistance will be rendered to Dr. Monck by his many friends. What is wanted is money to aid in his defence, which should be remitted to Dr. Brown, 40, Standish Street, Burnley, Lancashire, who is making laudable endeavours to be useful in this matter.

MR. C. REIMERS visited Dr. Monck on Wednesday, and found him cheerful, and in hopes as to the result of his case. As we receive the letter on the point of going to press, we cannot make any extracts.

SPIRITUAL PHENOMENA AND METEORS.

To the Editor.—Dear Sir,—I beg to call attention to the approaching nights of 14th and 15th November, being those remarkable for falling stars, as particularly favourable for spirit-manifestations of all kinds, if clear from fog and rain. It would be highly interesting if our regular circles would report to you any special results occurring on those occasions; and I would suggest that inquiries should be made from spirits as to the cause of this, or obtain any relative information. The scientific department of our subject is well worth studying; and the approaching opportunity may obtain something which may cause many a rising star among ourselves, even though we may at intervals have a falling one.

J. MACDONNELL.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

We have somewhat neglected the claims of the Spiritual Institution of late, and as a consequence the contributions have been very few, leaving much to be done to complete the year's revenue. The sum already subscribed is only £334 8s. 6½d. during the ten months that have elapsed since this year came in, leaving £165 11s. 5½d. to be collected in the two months that yet remain of 1876.

Our friends will readily understand that such a year of depressed finances as the present one is the most unfavourable time to maintain expensive operations on a reduced income. Our private business, like other trades, has suffered from the general scarcity of money, hence we cannot sustain the public work from our own resources to the extent necessary. We have had an increased demand upon our time, energies, means, and gratis publications during the year, having to do more and more for Spiritualism as the months roll on, incurring increased liabilities and demanding greater resources. Our work is the main wheel of the Spiritual Movement, and as the strain on it is augmented the working force must be increased.

There is at the present time much to distract the attention of Spiritualists. They have so many claims upon them that the most important claim of all is liable to be overlooked. We freely give the use of our means to press home all claims, thus putting candidates before our constituency who gather up the cash which ought to flow into the work in which we are engaged. It is all very well to defend mediums, raise testimonials, and minister to the unfortunate, but from our point of view these are side issues: claims that ought not to be neglected but should never be undertaken at the expense of Spiritualism proper. The work of the Spiritual Institution is not a side issue, but the most vital part of the Movement and that which is the strong centre round which all the side issues rally.

When we enforce the claims of the Spiritual Institution, we thereby enforce the claims of all, and we hope all classes of Spiritualists, will excuse us for urging their attention to the heavy deficiency due to the funds of the Spiritual Institution, at the present time. We only ask £500 for the services which we render to the Cause during the year, which is but a small sum to each Spiritualist. We are ourselves the largest donor, and can with good grace, ask others to take part with us.

The Institution Week movement has been again suggested, by our kind friend Mr. Docton, and we fear it will take the proceeds of that collection along with the general subscriptions, to make up the minimum sum for which we ask. We shall be glad to receive the prompt assistance of all, to replenish that which we have expended for the public work of Spiritualism.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

£	s.	d.	£	s.	d.		
Mr. Thomas Bickerstaff,			Mr. J. Lamont...	1	0	0	
£1 1s.—previously ac-			Mr. Hocking ...	1	1	0	
knowledged as £1 ...	0	1	0	Mr. J. Sproul ...	0	5	0
Miss Pery ...	0	2	0	J. D., Id. per week ...	0	4	4
Mr. W. Richards ...	0	15	9	B. T. ...	0	10	0
Mr. Dawson ...	0	10	0	Monthly Subscriptions,			
Mr. Pearson ...	1	1	0	per Mr. Clarkson ...	0	2	0
Mrs. McMahon ...	0	3	6	Mr. Howard ...	1	1	0
Mr. F. W. Shearing ...	0	3	0	Mr. Lightfoot ...	0	7	0
Mr. Enoch Holt ...	0	2	0	Mr. J. Burne's Phreno-			
Sergt.-Major Bradish ...	0	10	0	logical Practice from			
Mr. Pierce ...	0	2	0	Aug. 15 to Sept. 30 ...	6	0	0
Madame Wolf ..	0	1	1	Amount previously ac-			
Collected by Mr. H. J.				knowledged...	118	19	0
Taylor, of Millern,							
from members paying				From July 1 to Sept. 30	137	7	2
1s. Id. per quarter ...	1	0	0	Amount Received for			
From Friends at Ouston				the Spiritual Insti-			
Colliery, per Mr. J.				tution from Jan. 1			
Lonsdale ...	0	10	0	to June 30 ...	197	1	4½
Signor G. Damiani ...	2	2	0				
Mite to Institution, Id.					£334	8	6½
per week ...	0	4	6				
Mr. Catling ...	0	10	0				

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.

NEW SHILDON.—The Spiritualists of Shildon and district are besieging the citadel of priestcraft and bigotry by exertions to spread the truth of Spiritualism and freedom. The Cause is making rapid strides here; the Co-operative Hall is occupied by us every Sunday. I should say last night there were over a thousand people of all grades and sects present, and on the whole they were very orderly and behaved themselves well and to their credit.—JOHN MENSFORTH, *St. John's Road, Shildon*, Nov. 6.

SPIRITUALISTS' DEFENCE FUND.

SUBSCRIPTION LIST.				£	s.	d.	
	£	s.	d.		£	s.	d.
G. C. Joad ...	30	0	0	A. Joy... ..	3	0	0
Miss Douglas ...	30	0	0	Captain James ...	2	2	0
Alexander Calder ...	10	10	0	J. Dixon ...	2	0	0
Charles Blackburn ...	10	10	0	Mrs. Lowe ...	2	0	0
Mrs. Weldon ...	10	10	0	Mr. Cranston ...	2	0	0
Martin Smith...	10	10	0	Dr. Cook ...	1	1	0
Sir Chas. Isham, Bart.,	10	0	0	G. K. ...	1	1	0
Miss H. ...	10	0	0	J. R. W. ...	1	1	0
J. N. T. Martheze ...	7	0	0	Mrs. Maltby ...	1	1	0
William Tebb ...	5	5	0	W. P. Adshead ...	1	1	0
Mrs. Gregory...	5	0	0	J. C. Ward ...	1	1	0
Mr. Douglas Bayley ...	5	0	0	M. Theobald ...	1	1	0
J. Enmore Jones ...	5	0	0	W. Theobald ...	1	1	0
George Wyld, M.D. ...	5	0	0	R. M. Theobald ...	1	1	0
Henry Wedgwood ...	5	0	0	Rev. J. Manners ...	1	0	0
T. E. Partridge ...	5	0	0	S. Parker ...	1	0	0
J. Bulteel ...	5	0	0	M. André ...	1	0	0
P. B. J. ...	5	0	0	Smaller Sums...	2	4	0
C. C. Massey ...	5	0	0				

Trusting that the magistrate at Bow Street would have dismissed the summons against Dr. Slade, the Committee held back from pressing for donations. Now, however, there is before the body of Spiritualists and psychics the great struggle of knowledge against ignorance. Galileo's fate is repeated. Galileo held a telescope, Slade a slate. Galileo, in the 17th century, was sentenced to imprisonment for proving the existence of unseen worlds floating around us. Slade, in the 19th century, is sentenced to imprisonment and "hard labour" for proving the existence of unseen ministering spirits, or of an ethereal force capable of use in various ways for the physical and mental good of man.

Dr. Slade, en route for St. Petersburg to have the phenomena occurring in his presence tested by the scientists of Russia, has been assailed by two young men, and the wrong done to him requires that we of Britain take our place and defend the wronged. Donations are received by the Honorary Treasurers.

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

Joint Treasurers { J. ENMORE JONES, Enmore Park, S.E.
GEORGE WYLD, M.D., Gt. Cumberland Place, W.

THE "DR. SLADE NUMBER."

As the further hearing of the Slade case will not come on till the second week in January, a fine opportunity presents itself of giving effective circulation to the "Slade Number." It should be on sale at all meetings, and be on hand on all occasions, to put into the hands of those who are open to receive the truth. While in Lancashire, a few days ago, we learned the history of more than one "Dr. Slade Number" which had travelled through several counties and been read by a number of families.

The sale of the Number is being pushed on at the booksellers' shops. Mr. H. J. Bell, 18, Providence Terrace, Earl's Court Road, writes for 100 copies to be sent to Mrs. Barker, 54, Pembroke Road, Kensington. He presents them to her to sell for her benefit, or give away such as do not find a sale. Mr. Bell says:—

"I wish several hundreds of your subscribers would do likewise, and thus help to lessen the dense ignorance that has been so very conspicuous during the Slade prosecution. I trust that every lukewarm Spiritualist will now rally round you, and do their best to prove that the glorious truths of Spiritualism are not to be snuffed out in a police court. I am only a working man, but you may rely upon doing myself the honour of contributing 5s. to the Slade Defence Fund. God bless you in your good work. This is the earnest prayer of hundreds—aye, thousands—who dare not openly avow themselves Spiritualists."

This is a Spiritualist of the right sort. He speaks well when he points out the dense ignorance that has been brought to the surface through the Slade case. Our work is to remove that ignorance, and replace it with knowledge, with which will come good feeling and brotherly love. All sorts of haters, persecutors, and slanderers are bad members of society, and it is dangerous to individual and social liberty that they remain so.

We will send 100 of the "Dr. Slade Number" for 6s., carriage extra, or 13 copies post free for 1s.

The advertiser wishes to correspond (in English) or interview anyone with a view to elucidate the subjects treated in the "Book of God." Also correspondence on Druidism in Welsh. Address E. R. Young, Llanelly.

19, CHURCH STREET, UPPER STREET, ISLINGTON.—On Tuesday evening, Oct. 31st, a gang of men assembled in front of Mrs. Bullock's Hall, and, led on by two principal leaders, they made a savage attack upon Mr. Bullock, who, having previously injured his right arm, was unable to defend himself, he narrowly escaping serious injury. They then broke into the hall breaking up everything they could lay hands on. The Spiritualists who were attacked in this cowardly manner offered no violence in return, but conducted themselves admirably.—E. BULLOCK.

OBITUARY.—One of the most steadfast and generous friends of the Spiritual Movement has been suddenly called to the higher life to receive the reward of her many virtues. On October 26th, after six days' illness, Mrs. Frushard, of Balham, passed from earth-life. Remembering the aversion of the deceased lady to black as a symbol of the transition to spirit-life, the family had the body placed in a white coffin, with white nails, and covered with a purple velvet pall, bordered with white and gold. The interment took place at Lower Norwood cemetery, near the Greek Chapel. The survivors (ladies) suffer much from the sudden bereavement, as the cause thereof was paralysis, following an apoplectic fit, and came quite unexpectedly.

PROSPECTUS.

PROGRESSIVE LITERATURE
PUBLICATION FUND.

For enabling Depositors to obtain any quantity of the
CHOICEST WORKS ON SPIRITUALISM AND PROGRESS
AT COST PRICE,
AND WITHOUT INCURRING ANY RISK OR LIABILITY.

Publishing Offices and Central Depot:
PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION
15, SOUTHAMPTON ROW, LONDON, W.C.

For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participator obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unmixed satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one-half.

I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.

2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will at all times be considered, as those works can alone be brought out for which capital is promptly deposited.

All communications should be addressed to Mr. J. BURNS, Managing Representative, 15, Southampton Row, London, W.C.

SALE OF THE MEDIUM AT ALL PUBLIC MEETINGS.

The Lancashire Committee have on hand a stock of "Slade Numbers," which they offer for sale at their meetings. If this plan were universally adopted, much more good would be effected. We make this offer: we will send 100 copies of the current number of the MEDIUM for sale at public meetings, at the charge of 5s. per 100. The carriage per rail will be, say 1s. So that if six dozen out of the hundred be sold, expenses will be paid, and there will be two dozen to use for other purposes.

We send to-day 1500 copies of the MEDIUM for distribution by the Executive of the Lancashire Conference. Others are being supplied, and now that the public appetite is aroused, we ask all to co-operate with us, to feed it with the facts and teachings of Spiritualism. We are prepared to give for free circulation, many thousands of the MEDIUM, and ask for the assistance of worthy stewards to sow the seed. The MEDIUM should be sold at every public meeting, for which purpose it may be obtained at 5s. per 100.

ROCHDALE.—On Sunday, Nov. 12, Mr. Hesketh will give two services at Mr. Dyon Elliott's, 3, Lower Tweedale Street, at 2.30 and 6 o'clock. The collection will be for the benefit of Mr. Wood, of Halifax.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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

	per annum	£	s.	d.
One copy, post free, weekly, 1½d. ...		0	6	7
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Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. each per year.

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 10, 1876.

THE CULPABILITY OF SITTERS AND MEDIUMS.

To exhaust all the points that come within its scope, a long article might be written under this head; we can only refer to a few on the present occasion. Most observers regard the medium as wholly answerable for the manner in which he conducts himself in the spirit-circle. This conclusion we hold to be untenable.

A medium is frequently found to be a person who can read the thoughts of sitters, and unasked can respond to their desires. He can also read or express the thoughts of spirits, for he can give off facts and descriptions known only to the spirit whose name is associated therewith. To illustrate: a young lady was in company one evening when Mr. Towns was present. He gave a life-like description of an aged lady standing behind our young friend, who could not recognise the description, but on going home and relating the circumstance to her mother, she was convinced that it was the grandmother of the young lady who had thus been described. Dr. Monck in like manner will give on a single evening many facts of a similar kind, showing that he is accessible to mental and spiritual influences which do not belong to the minds of the sitters, but evidently emanate from persons who have gone to the spiritual state. We therefore regard the fact to be established that mediums are subject to influences originating from mortals and spirits.

Our next point is that the physical phenomena—on any theory, whether as tracing the action to the mind of the medium, sitters, or spirits—are produced by a thought-element which can, by operating upon physical matter and objects, give expression to an intelligent purpose. The medium is a necessary adjunct to the process, but he is only one of the factors. Some sitters supply a favourable, others an unfavourable, thought element. What is witnessed at Belper, Derby, Keighley, or London, in Dr. Monck's presence cannot be expected unconditionally with quite a different class of sitters. The medium cannot command the phenomena; he can only obtain that which conditions will permit. The results may be grand and fully convincing, or they may be weak, ambiguous, and obtained under conditions which do not permit of certainty as to their real nature. The malevolent, ignorant, and sceptical sitter of course regards all these facts as condemnatory of the favourable reports,—that the medium is a baseless pretender or an impudent impostor. Need we point out that these assumptions are not only false, but grave crimes against the truth and the reputation of the medium?

And now for our third point: place the sensitive medium, easily influenced by mental emanations or spiritual action—for they are in essence identical—in the midst of a circle of any kind, and he must in his conduct necessarily reflect the prevailing sentiment and moral quality of the circle of which he constitutes the vortex. He is a mesmeric subject operated on psychologically by the minds of those around him and the spirit-friends who are in sympathy with them. This is why we say, "Mediums, choose your company," for has not that ancient trance-medium Paul the apostle said, "Evil communications corrupt good manners" (1 Cor. xv. 33), prefixing to the statement the warning, "Be not deceived"? The medium himself becomes the victim of deception, and his "manners" are "corrupted" by those with whom he is for the time placed in "communication." A sly, unscrupulous Spiritualist listens to the slander that a certain medium is a trickster; he prevails on that medium to give him and his friends a sitting; he carefully tells

his friends that he suspects the medium, and poisons their mind respecting him; he is determined to earn a cheap fame by exposing the rogue. He searches for all those who are medium-haters—the successors of the witch-finder of olden times. He obtains the presence of the man with the mesmeric hobby, the conjurer and the disciple of the gospel of deception, the man with the doctrine of devils, the obtuse bigot, and the inflexible materialist; they all sit in circle. Somehow the poor victim of a medium feels uneasy; he is shy and guarded; his sensitive nerves feel the impact of the cruel influences that are ready to work his utter ruin. He disregards the apostolic injunction, chokes his intuitions which whisper to him to flee from the accursed den, and presently he is more reconciled. He begins to absorb the psychological poison, and those that he knew and felt to be his enemies he begins to regard as friends; he is anxious to oblige them. His approbateness and cautiousness are called into action; he makes great effort to make his scanty facts appear in a favourable light. Glimpses of distrust arouse cautiousness, and he looks apprehensive and suspicious in his conduct. The mesmerist, the conjurer, and the apostle of deception are whispering their "See, see this," and "See, see that," all around the circle, but their assassin's words are drowned in the volume of hypocritical applause with which they greet the manifestations; and the farce concluded—in which the medium has done nothing more blameworthy than to be present—he is charged as an impostor, is locked up, or is villified in the newspapers.

The above is a true picture which in various degrees of light and shade we have seen portrayed repeatedly. By adopting these tactics the best of mediums may be caught and convicted. They may be even made to do wrong unconsciously, by psychological or spiritual influences in sympathy with the vampires which surround them. In all such cases we hold the medium morally guiltless. He has committed an indiscretion in being led into bad company, and the inconvenience which ensues he must regard as a salutary process to teach him to be more careful in the future.

PUBLIC AND PROMISCUOUS SEANCES.

The evils which we pointed out at the beginning of the year, and have continuously referred to since then, have been recently bearing heavy fruits. We took this position—that the payment of money alone should not entitle a person to be regarded as fit and proper to sit with a medium for any form of spirit-manifestation. We do not object to a medium being employed or paid, if by a proper person. It is all very well for any medium to say, "I do not care who sits with me; I am open to all comers." As far as the bravery of the medium is concerned, this may be praiseworthy; but every medium knows that he cannot at any time command the phenomena, but that they depend upon conditions supplied by the sitters. If, then, the pretended investigator is personally incompatible with results, the sitting becomes a sham, however earnest and honest the medium may be.

We have resolved to act henceforth on the principles we have laid down under this head, and permit no person to sit in a seance under our auspices whom we consider unfit for such a position. All seances at the Spiritual Institution will only be open to representatives of the Spiritual Institution, who, by co-operation with the work, are entitled to be regarded as truthseekers. For a long series of years we have seen the abundant evil of promiscuous seances, the admission to which has been on a purely commercial basis. They have been, in our experience, unprofitable and unpleasant in every sense of those terms. The mediums have been injured in health and good name, besides which they have lost much money in granting re-admissions to genuine investigators whose time has been lost in attending seances interrupted by those persons who should on no account be admitted into a seance. The selection of sitters should be a matter of the first importance with all mediums and friends of the Cause. It is not the catchpenny cases of incidental sitters, who drop in from curiosity or malice, that are profitable to a medium. These are the worst enemies of mediums, whose best friends are the quiet truth-seeking investigators who know something of the matter, and know how to conduct themselves in order to gain more knowledge. The normal method of extending a knowledge of Spiritualism is by widening that circle represented by the neutral, well-disposed, social stratum which separates the friends of Spiritualism from its opponents. Every Spiritualist knows some such, who from confidence in him would give a considerate hearing to the demonstration of the facts. These favourably disposed persons are the proper candidates for the spirit-circle. It is quite improper to induce the attendance of such men as Professor Lankester, who regard the investigators of the phenomena as insane and the mediums as cheats. They have no desire to learn, and if placed in a position where they can do so, they will endeavour to give expression to the convictions and motives that actuate their minds. Even Dr. Slade, the most universal of all mediums in the manner in which he exercises his gifts, has fallen a victim to this method of admitting sitters, and it has been the bane of Spiritualism since we knew anything of it.

No medium is safe with a dishonest and malevolent sitter, and he who urges men to visit mediums without being satisfied of the visitor's candour, intelligence, and motives, is a traitor to the Cause and to the medium, whether he wear the aspect of friend or helper. We insist most strongly on these points, which have been the guiding rule of all intelligent mediums, even thousands of years before it was said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."—Matt. vii. 6.

A CHEAP SALE OF SPIRITUAL LITERATURE.

At the present time, when the question of Spiritualism is so universally discussed, and when the opinions of scientific men are being keenly canvassed, it is of vital importance that our standard literature be introduced as abundantly as possible. For that purpose, we offer this week on our last page a list of the most important works at very low prices to depositors in the Progressive Literature Publication Fund. Those who order single copies must pay full price. The plan to be adopted to secure the advantages we offer is to deposit from £1 to £5 or more in our Fund, and order such books as are required to be sent on when ready. Some of the works are at present in stock, particularly those of Mr. Wallace and Mr. Crookes, and may be obtained forthwith. By a few persons clubbing together they may avail themselves of our offer. There are many intelligent neighbours who would gladly purchase these works at the prices we quote if Spiritualists kept a small stock on hand, and introduced them when convenient. We should all be missionaries and teachers, and then the work of enlightenment would go on triumphantly.

MR. BURNS AT DOUGHTY HALL.

On Sunday, November 12th, Mr. Burns will speak at Doughty Hall, 14, Bedford Row, Holborn, on "The Work of the Spiritualist; and How to do it." To commence at 7 o'clock. Admission free.

THE HAPPY EVENING AT DOUGHTY HALL.

This pleasant occasion, planned to take place on Thursday, Nov. 23, will be so numerously attended that tickets should be applied for at once. They are now ready, price 2s.; double tickets, 3s. 6d. Mr. Morse and some country friends will be present. The programme being arranged is of a very superior description.

DR. SLADE'S MEDIUMSHIP.

It will gratify the readers of the MEDIUM to learn that Dr. Slade's mediumship is of a more extraordinary character than it has been hitherto. Sitters carry away slates written on in various languages. Some of our friends have a sitting in order that they may have a slate by them, to rebut the ignorance of their tantalising neighbours. As a consequence, Dr. Slade is busy, and is in excellent health and undiminished power. Every Spiritualist should have, framed and glazed, a Slade slate, as a permanent argument in favour of the truth. We took one with us on our recent Lancashire ramble, and it was regarded with high interest. By all means procure one of these wonderful slates.

INSTITUTION WEEK FOR 1876.

Dear Mr. Burns,—It is with some amount of surprise that up to the present time I have seen no mention made of the above matter, the more so, because if ever a united and bold effort was required on the part of Spiritualists to keep the Cause of Spiritualism afloat, it is in the present crisis. The spirit of persecution is abroad, and it has shown itself in the fierce and unrelenting prosecution of our public mediums. In point of fact, that branch of the public work of Spiritualism seems threatened with extermination. It behoves us, then, to strengthen the positions that may be considered unassailable, viz., the diffusion of spiritual literature. In this the claims of the Institution this year will come with redoubled force upon us. But there are other grounds of a more personal character to every reader of the MEDIUM why the appeal should be made this year, I allude to the reduction in price of the MEDIUM. Undoubtedly, the reduced price of a penny has, to some extent, made the paper more popular, and this alone, to my mind, is sufficient to justify the step so taken; but if there is, as was stated in last week's MEDIUM, a weekly loss of upwards of £5, it evidently will be but bare justice on the part of the readers to make up this amount by subscriptions, to Institution Week or otherwise. I with all earnestness would appeal to all Spiritualists to make a bold and determined effort in this matter, so as to enable those who direct the efforts of the Spiritual Institution to take every conceivable advantage of the present perturbed state of public opinion on Spiritualism.

Away with all half-heartedness, false pride, or petty jealousies; let each one do his or her best according to their means; let individuals in each district constitute themselves for the time being collectors for the Institution; let every circle be canvassed for subscriptions, and any or every one be given a call who may be favourably disposed to our holy Cause; but let us not wait one for the other to move in this matter, or it may never be done. But by all means let it be done thoroughly and efficiently.—Faithfully yours,

J. T. DOCTOR.

2, High Street, Merthyr Tydvil.

SPIRITUALISTS' DEFENCE FUND.

Next week the appeal of the Executive Committee for funds will be ready for the press. The amount received up to this date is £200. A full list of the subscriptions will be published at the same time. About £1,000 will be required to engage efficient legal counsel.

THE HAGUE.—Mr. De Bourbon reports that Mr. Willie Eglington has arrived and has made a good impression. A circle of twelve ladies and gentlemen of position will meet him at seven seances. Mr. Piepers, of "Oromase," is chairman, and Mr. Riko, secretary. Mr. De Bourbon says it would be impossible for mediums to be treated in Holland as they are in England at the present time.

Mr. Brown will visit Choppington for a week, commencing Nov. 13. He may be addressed, care of Mr. David Hardy, Choppington, Colliery, near Morpeth, Northumberland. Mr. Brown desires his arrangements to be made in advance, as his health will not permit of extra seances coming upon him unexpectedly.

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RESULT OF THE SLADE TRIAL.

By "M.A. (Oxon.)."

The first act is complete, and Dr. Slade has been condemned in a penalty so utterly disproportionate to the alleged offence, even in the opinion of so influential and moderate a journal as the *Spectator*, that one feels the sting partly taken out of it by a conviction that such a sentence cannot be sustained on appeal. I am not going to enter into any detailed criticism of the evidence, nor to comment on the curiously vacillating conduct of the magistrate in admitting all sorts of irrelevant matter, and then narrowing the issue down to the statements of Messrs. Lankester and Donkin. If their words alone were to be taken as evidence, why, it may be wondered, should Mr. Massey, Mr. Wallace, Mr. Joad, Mr. Joy, and Dr. Wyld be heard? Why should that irrepressible conjurer be allowed to advertise his entertainment? Why was not Psycho put in evidence? Where was the Wizard of the North? And why was not Mr. Lankester's horoscope cast on the spot? All this would have amused the Court, and it is hard to see what more than that Mr. Maskelyne achieved, except a sensational advertisement of his performance, which ought to secure for Mr. Lankester a substantial acknowledgment of Maskelyne's undying esteem and regard.

Nor is it worth while to wonder why, once admitted, the sworn testimony of competent men that phenomena occurred with Slade in their presence in a way that absolutely could not be explained by the hypothesis of the prosecution, should not weigh against the statements of two men that they *thought, imagined, fancied, concluded*—by their own admission they did not *see*, and could not, therefore, *know*—that certain phenomena were produced fraudulently by the medium. To plain men it would seem a fair retort on a hypothetical conclusion, to demonstrate that on given occasions that hypothesis did not cover the facts. To the suspicions of Mr. Lankester, who knows nothing of the general subject, and therefore cannot apply the experience of others, it would seem a fair reply to adduce the experimental knowledge of (say) fifty other competent witnesses who have tried and tested over and over again what he has only casually "exposed." If Mr. Lankester states that writing on a slate held by Slade under the table was in a particular case fraudulently produced, *according to his judgment, though he did not see it so produced*, it would surely be a plain reply to say, "Appearances are deceitful, and have, in this case, deceived you. We will show you that the movement of the arm which you mistook for the motion caused by writing is due to another cause. We will produce evidence of writing on slates untouched by Slade, on slates lying on the table which he never touched at all, on others held by a sitter, and we will demonstrate that your hypothesis applies to none of (say) fifty cases, and therefore is presumably erroneous in the solitary one to which you apply it."

In his discretion the magistrate declined to take this view, as opening out too wide an issue; it would be trying the whole question of Spiritualism. Well, accepting that view, let it be distinctly understood that the question of *Spiritualism has not been tried at all*. What has been done is to take the testimony of two gentlemen respecting a particular interview with Slade and to decide *ex parte* on their statements; no one else was present except the medium, whose mouth is shut. If, therefore, any two persons chose to go to (say) Williams to-morrow, pay him a guinea for a seance, and go away and make any sworn allegation of imposture against him, he must be condemned, provided their story was coherent and did not break down on cross-examination. I do not suppose that such persons are to be found—at least I hope not; but I have some knowledge of the lengths to which bigoted hatred of a subject may carry men who mean to be fair; of the atmosphere of prepossessions it generates in their minds; of the mental obliquity which it develops. I believe in this very Slade case that the witnesses for the prosecution, honestly intending to convey exact impressions, have nevertheless been utterly mistaken, and have been the means of perpetrating a cruel injustice on an innocent man. And I believe there are many others who would think they were doing God service by stamping out a detestable delusion, and would by no means be inclined to look too nicely into the means by which such holy work might be accomplished. This is only to say in other words that there is a deal of human nature in the world, and that violent passion upsets the mental balance.

Spiritualism has not been tried at all. If it had been proposed (poor Mr. Flowers!) to enter on such a trial, it would have been necessary to clear Bow Street Court of other business for a year, and enter on a subject whose infinite ramifications Professor Lankester little suspects. Slate-writing is not the only phenomenon called spiritual. What, then, are the phenomena that belong to the same category? Dr. Slade is not the only medium. Who, then, are the others? Mr. Flowers, with great *naïveté*, asked if

there were any English mediums, and what phenomena occur in their presence. All mediums are not making a living by their mediumship, though they have a perfect right to do so if they please. Are there any private individuals then, who, without volition, and to no profitable purpose of gain, obtain these same phenomena? If there are, is this a new thing, or are there historic traces of it? Does it enter (for instance) into religious systems, as is alleged by Spiritualists? Did the philosophers of old know anything about it? and, if so, how does their experience agree with ours? This is the barest suggestion of the ten thousand questions that it would be necessary to solve in order to arrive at a fair estimate of the subject which Mr. Lankester "exposed." Any attempt to settle them would profitably occupy a fair-minded man for his lifetime, and he would then be forced to confess on his deathbed that his efforts had only touched the fringe of a great subject.

Though the issue of the appeal which will be prosecuted in January next cannot be anticipated and must not be prejudged, it may be permitted me to say a word about the present prosecution and its results. I notice a very decided growth of opinion among reasonable men in the direction of disapproval of the prosecution altogether. That Spiritualists should object to it is perhaps natural. I presume that the opinion of the dog on the vivisection table, if it could be ascertained, would be found to be favourable to the Act for the Abolition of Vivisection. But men of weight and influence, who know nothing and care less about Spiritualism, openly disavow Mr. Lankester's tactics.

Dr. Carpenter administered a wholesome snub to the hot-headed impetuosity which instigated the prosecution when he refused to sanction it, though his name appears on the summons. Other witnesses, whose names had been used without their permission, did the same, and perhaps Mr. Clarke (whose sympathies are bound up in the rival establishment of Maskelyne and Co.) and Mrs. Lankester (whose interest is obviously with her son) alone supported the rash process which older and sager judgment condemned alike in principle and practice. The article in the *Spectator* of November 4, on the "Sentence in the Slade Case," embodies an opinion which is prevalent among thinking men who act rather from consideration than from impulse. Spiritualists are apt to think the prosecution a *crime*; men who are not Spiritualists, and yet not Materialists only, consider it a *blunder*.

No doubt, from the point of view of Mr. Lankester, viz., the crushing of Spiritualism, it is a *blunder*, and we are so far thankful to him as to acknowledge that we owe him the largest and most successful advertisement that Spiritualism has ever obtained. It has been canvassed and discussed in countless social meetings where before it never penetrated. The newspapers have been flooded with it, and the evidence for the defence has made a profound impression. The clear-headed, precise knowledge with which it was given contrasted so favourably with the admitted ignorance of the witnesses for the prosecution (save and except Mr. Massey, whom, in a moment of imbecility, the prosecution ventured to call), and with the absurd exhibition of Maskelyne (which suggested nothing so much as a penny show in a travelling caravan at a fair), and with the still more ludicrous failure of Mr. Lewis to imitate the slate writing, that nothing but gratitude is due for the effective contrast so gratuitously presented. We at any rate cannot object on these grounds. Many a hundred converts will date their nascent convictions that there is "something in it" from the attempts of the Slade prosecution to demonstrate that *there is not*.

But though this is so, there are grounds on which I am disposed to be anything but thankful to Mr. Lankester, and they are precisely those grounds which ought to be common between us. I do not thank him for persecuting an innocent man; but he doubtless acts honestly, and I make him a present of that aspect of the question. If he thinks Slade a noxious impostor he has a right to crush him, though, even on his own showing, he has taken a very foolish way to do it.

But be this as it may, we ought to be agreed that to hamper and hinder the search for truth is not to deserve the gratitude of any man, but only his indignant blame. And this is what Professor Lankester has set himself to do in this prosecution. Professing to detest imposture, he has effectually promoted it and made its growth more rank; for he has done his best to relegate Spiritualism from publicity to seclusion, and to drive investigators to obscure places whither mediums will be banished, instead of striving to encourage open and full investigation. Professing to hate Spiritualism, he has given it an impetus which no other means could have furnished, and has done what he can to take it out of the hands of careful and responsible observers and adepts, and to let loose its unknown powers amongst the ignorant and the enthusiastic, where feeling will do duty for proof, and where imposture and delusion, fanaticism and folly will find a too congenial atmosphere. Professing to be a seeker after truth, he has shown too conclusively that, like so many others, his truth is that only which squares with his own preconceived ideas. Anything that militates against that crass Materialism which his school affects, anything that upsets that Nihilism which is so dear to a certain tone of thought, he fights against. For these things I owe him no thanks. He has embarked on an enterprise far more wide-reaching than he thinks, and the battle begun at Bow Street will not end there. Any attempt on the part of Materialism to stem the tide of thought which just now is flooding the world will be vain. Men in all departments of thought are waking from the sleep in which the world has long been plunged, and the craving for some higher knowledge of the higher nature in man will assuredly call down its

answer. Spiritualism, under some form or other (and the present writer, at least, desiderates a higher form than any that is touched by police-court prosecutions), will increase and flood with its advancing wave the whole line of modern thought. Professor Lankester flourishing a police-court summons to stay its course is as ludicrous a spectacle as Mrs. Partington with her mop fighting the Atlantic Ocean. The old lady should have confined her attention to puddles. Mr. Lankester might profitably do the same.

Nov. 4, 1876.

SPIRITUALISM AS A NATURAL FORCE.

How fond the opponents of Spiritualism are of parading "natural" forces. Are there any unnatural forces that necessitate such a persistent allusion to this distinction when it is not shown there is a difference? What is "nature" that qualifies their idea of "force," and what is force itself? They do not answer, but, like parrots, repeat words that to them are quite meaningless. Of course they imply that spirit is not "natural force." Well, what is it? Is it a force at all? If so, then it is supernatural or unnatural, or something quite foreign to their experience of nature. These "natural force" people have not made any acquaintance with the constitution of themselves as human beings. They do not perceive that they are themselves spirits and that spirit is the basic principle of their nature—of all nature, and that without it as the cause of all force, there could be no phenomena whatever, and the universe would not exist, nor would there be any sentient principle to behold it. Spirit is the most natural element in existence. It is the soul of nature, the very existence, that of which all things are an expression. No wonder that the scientists are baffled, and that the objectors to Spiritualism are met with insurmountable difficulties. They explain away spirit by attributing its functions to man! They are like the famous old toper who cared naught for water because he never tasted it—tea in the morning, and punch in the evening were his drinks. He would abolish water, but he forgot that it was the basis of his tea and of his grog. So the materialists expunge spirit and reduce man to a "natural force," but where it comes from they do not take the trouble to inquire.

A gentleman of this kind from Brisbane writes of his experiences to his brother, who publishes the discovery in the *Spectator*. The Brisbane philosopher writes:—

"I must tell you that I have had some rare manifestations from the 'spirits' since I came here. I inquired how you all were at home, and when I asked for you the table thumped as if it would break its legs. Mediums say this is a sign they are pleased to give the information. I do not believe in the theory at all, for I find the answers can be regulated by the will. The force, however, is there, without doubt; only those who first become aware of it ignorantly attribute it to spirits. I have had a table under my own hands, and left entirely to myself, after it had been influenced by the medium, which travelled with me all over the room and answered any questions I asked it. If you so wish it, the table gives expression (by tipping to the letters of the alphabet) to any idea you fix your mind on, and it is thus that persons have been led to attribute the manifestations to spirits. Questions have been asked relating to things known only to the questioner, and correct answers have been given when the questioner's mind is fixed (as it nearly always is) upon the right answer. Should the questioner fix his attention on a wrong answer, that wrong answer is given—*ergo*, the force is a real and natural force, the spirit theory a humbug."

This confession proves too much in many ways. In the first place it shows that the writer could control the movements of a table by his will. Perhaps he will tell us in his next letter what part of his "nature" his will is. Is it the muscular part, the vascular, the osseous, the nervous, or the cerebral? Let him decide on which department of his "nature," as he knows it, and we are prepared to ask him if he can demonstrate, by fact or argument, that the portion assigned can in any way be in contact with the table. His brain did not touch it, his nerves did not touch it, and bone and muscle cannot move a table except in the ordinary mechanical manner. The "will," which he says moved the table, is just that part of his "nature" which the Brisbane man knows naught about, further than that it is the mental individuality through which he expresses himself. He cannot show that it is a force, though it may be the director of forces. Spiritualists are certain that this "will" whatever it may be, survives physical dissolution, and can manifest itself even through a table—as the above writer says his will did while he was in the ordinary physical state. If so, then the "will," is not a "natural force" at all according to the vulgar conception, but a spiritual entity, which not only supersedes "natural" law, even in moving a table, as above described, but exists in its own proper state after the "natural" career of man has been concluded. Thus the foundation of Spiritualism is laid in the above experiment, that man has more in his "nature" than the materialist will admit, and that this "will," which is *plus* the physical man can move a table.

The Brisbane man unwarrantably assumes that his experiment puts out of court all other experiences that have accumulated in millions since the commencement of the Spiritual Movement. It is not those who "first become aware of it" that attribute the phenomena to spirits, but it is those who have had the most extended knowledge of the matter. The Brisbane man is the firstling. His knowledge of the thing is of the most limited character. He assumes that correct answers can only be obtained when the mind of the questioner knows the true answer and fixes his mind thereon. If there had been facts of no other class than that there would never have been such a movement as Spiritualism. The opposite of what the Brisbane man states is true, for spirits that have been entirely unknown to mediums and sitters have correctly described

themselves and numberless other facts which have been found true on investigation. By the very same process that the above writer arrived at the conclusion that his mind controlled the table do Spiritualists argue that spirits do so in many instances. The table in the foregoing case reciprocated to what was in the mind of the sitter, possibly by mere affirmatives and negatives. Had it volunteered an independent statement *not* in the mind of the sitter, and if that sitter, on due investigation, had discovered that the statement could emanate alone from a person in the spirit-world, then the irresistible conclusion would be that the "will" of said spirit controlled the table, and thereby made the statement in question.

The Brisbane man adopts a theory—a very old one, and known to every Spiritualist—to cover his paltry facts; and he unwarrantably—nay, dishonestly—seeks to make it do duty in all other cases which may exist, whether he knows of them or not. Thus illogically concluding, he calls the "spirit-theory a humbug." But his own theory is essentially a "spirit-theory," though he has not brains to see it; and as he puts it, it does not cover all the facts. The spirit-theory—that is, the explanation that spirits out of the body as well as spirits in the body can move the table, covers the whole ground, and is consistent in itself and with the facts, of whatever degree, whether caused by the "will" of the sitters or the will of the spirits; and how does our Brisbane man know that his will does not in itself influence spiritual beings, and either cause them to do what they would not will themselves to perform or frustrate them in the carrying-out of their purposes.

The Brisbane man is a fool, for he does not see the drift of his own argument. He is a "humbug," for he attempts to foist upon the public an inadequate theory. He dishonestly appropriates the position of others earned by a much more extended experience than his own, and take him mentally, morally, and as doing duty for a gentleman, he is far from being satisfactory.

THE LAW ON DR. SLADE'S CONVICTION.

To the Editor.—Dear Sir,—At the present time, when a vindictive prosecution of our mediums seems to have been systematically inaugurated, anything having a practical bearing on the legal aspect of the question becomes interesting. I enclose a clipping from one of our local papers (the *Bristol Mercury* of Saturday, November 4, 1876), which appears to me valuable as coming from one who stands high in his profession. If you think its publication may be of service at this crisis, kindly insert it in your next issue.—Yours faithfully, GEORGE TOMMY.
7, Unity Street, College Green, Bristol, November 6th.

"THE SLADE PROSECUTION.

(To the Editor of the *Bristol Mercury*.)

"Sir,—The judgment of the metropolitan magistrate, Mr. Flowers, as reported in your *Daily Post* of yesterday, and the leading article thereon contained in that paper of this day, induce me to ask you to publish the following observations, which are directed only to the facts as found by Mr. Flowers and the law as applicable thereto, without touching upon the question whether Spiritualism is, in itself, true or false:—

"The enactment under which alone Dr. Slade was charged and convicted is one of the clauses in the Vagrant Act, 5 George IV., cap 83, sec. 4, and it is (I quote from Stone's *Justices' Manual*, 18th edition, by Kennett, 1876, page 629)—'Every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of her Majesty's subjects,' is to be deemed a rogue and vagabond, and punished accordingly.

"It will be observed that the clause is divided into two parts, each of them being separate and distinct from the other. The first part consists of 'pretending or professing to tell fortunes,' and there it ends! I suppose no one will contend that Slade either pretended or professed 'to tell fortunes.' Indeed, Mr. Flowers gave that point up altogether, and founded his judgment solely on the second part of the clause, which applies merely to using any subtle craft, means, or device, by palmistry or otherwise, to deceive or defraud.

"There can be no doubt, and Mr. Flowers readily admitted, that the word 'otherwise' must be taken to mean something *else* of the same nature as palmistry.

"Now palmistry is, properly, the art of telling fortunes by means of the lines in the palm of the hand. It is divination, *prophesying* or *foreshadowing* events which are to occur in the future! Surely it cannot be seriously contended that the fact of Slade writing on a slate words which had no relation whatever to any future events, was something in the nature of palmistry! Mr. Flowers repeatedly called it a *trick*; and in your article it is more specifically and appositely designated *sleight of hand*. All tricks of that kind are done by sleight of hand. The charge against Slade was that he attempted by a dexterous manipulation of a slate with a piece of pencil to persuade certain persons that the writing on the slate was not done by him, when, in fact, it was, but he did not succeed! Surely it cannot be said that an unsuccessful attempt at sleight of hand is a greater offence than a successful one. Therefore, at the worst, it was no more than sleight of hand orlegerdemain.

"Of course, any *trick* or device of that kind, if really done to deceive or defraud, is an offence in itself. But the question is whether it be such an offence as comes within the particular clause of the Vagrant Act under which Slade has been tried and convicted? and, with all due deference and respect for Mr. Flowers's opinion, I apprehend, upon the authority of the following case, that it does not.

"M. Johnson, appellant v. Fermer, respondent, 33, J. P. 740 (Nov. 1869). The appellant had been convicted under the second part of the clause in question for deceiving people by a subtle trick or device, whereby he pretended to drop half-crowns and florins into a paper bag, and said 'You see they are there,' and he then sold the bag for a shilling; the coins which were in fact dropped into the bag being only halfpence. Upon a case stated for the opinion of the Court of Queen's Bench *Nathan*, for the appellant, contended that the conviction was

wrong; for that the offence must be *ejusdem generis* with palmistry, in order to render the person liable to the penalty. But palmistry was quite a different thing, being the pretence of reading one's fortune from the lines of the hand. This was at most a trick, and perhaps would have rendered the appellant liable to an indictment for false pretences; but it did not come within the words of the Vagrant Act.' Cockburn, C. J., said, 'I regret to say that your argument must prevail, and that this was not the kind of offence comprehended in the section of the Vagrant Act. The next time the appellant is caught, he should be indicted for obtaining money by false pretences.' Mellor, J., and Hannen, J., concurred. Judgment for the appellant.

"I am not aware that the above case was noticed on the trial, but it is difficult, if not impossible, to draw any substantial distinction between the sleight of hand or palmistry that was practised in that case, and that which is attributed to Slade in the case in question. It, therefore, would seem that according to the judgment in the Court of Queen's Bench, the act of which Slade was found guilty was *not* palmistry or anything *ejusdem generis*, within the meaning of the Vagrant Act, but at most only an attempt to obtain money under false pretences, and, consequently, the conviction is *not* 'according to law.'—Yours faithfully,
"Stoke Bishop, Nov. 2. "BROOKE SMITH."

EXPERIENCES IN THE MANAGEMENT OF SEANCES.

To the Editor.—Dear Sir,—You are of course aware we have had Mr. Willie Eglinton in this part of the world for a few days, and will not be surprised to hear the results have been eminently satisfactory. Mr. Morris of the *News* sends you a full report of the five seances we attended together, to which I fully subscribe, but would add that in addition to what you will there read, there were several private tests given to certain of the sitters unnecessary to detail—and particularly the opening and shutting of the book on the medium's knees in the light, mentioned in the Wednesday evening seance, was more perfect than I have hitherto witnessed.

My object in troubling you with this is to say something about the fifth seance, and the conditions under which the medium sat. Referring to the five seances reported in the *Malvern News*, I wish to say that, taking into consideration the nature of the circle, the wonder is that we had any manifestations at all worth reporting, and have formed a very strong opinion that it is unadvisable to admit inquirers or sceptics to dark circles or materialisations previous to their having at least read up something about the matter. In the case of these five seances now under consideration, the circle at the commencement was far from being a congenial one; the sitters had not too high an opinion of each other at the start; there was a strong opinion that there was a fraud about to be done by some one; and by the fourth seance the various sitters all found themselves objects of suspicion to the others. Your readers can conceive the consequent irritation, which resulted in the fifth night being a blank.

Since Mr. Eglinton left we hear that on this fifth night we were favoured with the attendance of four sitters who came with the avowed purpose of making a disturbance should there be any manifestations. One of these came into the room smoking, certainly drunk, and there was no one felt he had authority to request him to withdraw. Under these circumstances it is not very surprising that upon this occasion we had no manifestations, but if not, we have some good experience which records itself in a proposition in the *Malvern News* to get up a series of seances to be confined to the subscribers.

As a contrast to the foregoing, Mr. Eglinton invited me to accompany him to a seance he gave in Worcester on Monday morning last, a detailed report of which you will receive from one or other of the sitters. I confine myself here to pay them a compliment which perhaps they will hardly do for themselves, and call the attention of your readers to the result. We found some seven or eight gentlemen, neither of whom had ever attended a dark seance or seen any materialisations—but who were all known to each other, and entertained mutual regard and confidence—the majority of them well read-up in the question, and some of them thorough-going Spiritualists. All tying of the medium was dispensed with; the result was, that after a most satisfactory dark seance the materialisations wound up by the curtain of the cabinet being raised and the medium and spirit being seen together.

Taking into consideration that Mr. Eglinton was a stranger to the place, the room, and to all the sitters except myself, such convincing manifestations to occur at a first seance appear to me well worth notice in your columns. A second meeting was arranged for, at which, however, contrary to a suggestion of mine, two new sitters were introduced, and of course had to be convinced. The result was still more powerful manifestations at the dark seance, and consequently less power for the materialisations.

At the first of these two seances in Worcester, "Joey" informed us we were all mediumistic; with such a circle he could do almost anything; and approved of the course we had taken in not tying up the medium—one which you have repeatedly advised. In conclusion, if Mr. Eglinton had a month to spare, the good people of Worcester would keep him busy all the time.—Yours faithfully, R. M.

Malvern Link, Oct. 14th, 1876.

J. W. VAN NAMEE, M.D., is now ready to make engagements for the fall and winter, on favourable terms, in any part of the United States, to lecture on subjects chosen by the audience, and improvise poems in the trance state, hold circles, and heal by magnetic treatment. He says, "My guides have forced me into the field again, and I yield."—*Religio Philosophical Journal*, Oct. 28.

KEIGHLEY.—On Sunday, Miss Harrison gave two splendid orations. In the evening the hall was crowded to excess. She was also controlled by a Knifir spirit, which spoke in broken English. Mr. Morrell was also controlled by foreign spirits, and a short discourse was given in Spanish and English. Mrs. Townsend, an old and true friend of the Cause, gave a poem, after which came Mrs. Lucas, who is so indefatigable in the Cause, gave a short address and a hymn. An operatic singer then controlled Miss Harrison, and sang a fine piece of music. Mr. Shackleton, Miss Harrison, and Mr. Morrell were controlled to give a final benediction. It was a very pleasant meeting.—J. TILLOTSON, Secretary.

ADVICE OF A LADY CHRISTIAN SPIRITUALIST.

To the Editor.—Dear Sir,—I am an unknown person, and therefore write under a *nom de plume*. What does it signify who I am, if I can speak a word of warning or common sense at a time when our venerable and respected friend William Howitt gives advice calculated to produce such disastrous results as his article in this month's *Spiritual Magazine*? Does he wish to see Spiritualism reduced to the lamentable state in which the Christian Church finds itself, that he counsels separation? The Churches may have the excuse that they are fighting not only for their belief, but for their bread. We are not so bound. We can afford to agree to differ on many points. I am a Christian Spiritualist; I have very little learning indeed; never even heard of "Anacalypsis" that I remember; but my advice is—Spiritualists, cling together. Is it a time—when our mediums are being sentenced before our eyes to—I cannot write it, it makes me too hot to think of—but is it a time to begin and fight about "Anacalypsis," or about any dogmas of any sort. Materialists, Secularists, the large majority of the Churches are banded against us, and shall we begin to turn our hands against one another also?

The Spiritualist creed is short and simple. We believe in the immortality of the soul. We believe that under certain circumstances the souls of the departed can and do communicate with those still on earth—*voilà tout*. All else is matter of private opinion; and is a question for the individual only. I do not fear for Christianity, much that passes for anti-Christian, is only anti-Church; which is a very different thing—indeed almost the very opposite.

Do not take to your tents, O Israel, particularly at the beginning of the winter; stay in your homes, and show by consistent life, that Spiritualists are the cream and pick of Christians.—Yours truly, NEMO.

MISS LONGBOTTOM TO HER FRIENDS IN COUNTY DURHAM.

Dear Mr. Editor,—During my recent visit to Newcastle, Chester-le-Street, and that neighbourhood, I met and was received with so many kind and sympathetic friends, and have since received so many tokens of their kindness and abiding friendship, that to convey separately an acknowledgment thereof it would take more time than I have at present to dispose of. So I take this opportunity, by your permission, through your columns, to convey to all those friends my sincere and heartfelt thanks for all the many kindnesses and tokens of respect I have received from them, wishing them all joy and prosperity, in both temporal and spiritual things.—I remain, yours fraternally, H. LONGBOTTOM.

Gibraltar, Owendunwood, near Halifax, Nov. 7.

SPIRITUALISTS, SUPPORT YOUR LEADERS.

To the Editor.—Dear Sir,—When the Cause of Spiritualism appears to be at a low ebb, it is time for every believer to aid in strengthening the hands of our leaders as well as he can. For this reason I hasten to assure you that the prosecution of Dr. Slade has simply resulted, so far as I can learn, in drawing more closely the bonds which exist between Spiritualists, and preparing them for whatever trials await them. I firmly believe that Spiritualism will rise rampant from the fires of persecution, like Samson from his sleep, and overcome the machinations of its enemies. In regard to Dr. Slade, I can only say that he will have the heartfelt sympathy and support of all true Spiritualists.

Kindly give this a place in your valuable paper, and oblige, dear Sir, yours faithfully, DUNCAN THOMSON.

15, George Street, Bowden, N.B.

AMERICAN FRIENDS TESTIFY ON BEHALF OF DR. SLADE.

Mr. Burns.—Dear Sir,—Pardon my writing to you, a stranger to me; but feeling a deep interest in our dear friend Dr. Henry Slade, and hearing of the persecution he is obliged to bear, I could not resist the feeling that I should write and say a word in his defence. About five years ago I first learned of Dr. Slade, and out of mere curiosity I came to see him; he not knowing me, never having seen or heard of me, and I had never met him, so there was no chance for him to prepare a slate, or in any way arrange to deceive me. He asked me, when I was shown into his presence, if I wished a sitting. I said I did; and so I took my seat at the table, and he some distance from me. My dress was pulled at on either side. He turned towards me and said, "Two little children, madam, are with you, calling you mamma; wait, see if I can catch their names," and directly said, "They say, 'Dear mamma, we are Willie and Linda,' being the names of my spirit-children. We then seated ourselves at the table, and I cleaned the slate myself and it lay on the top of the table, with a piece of pencil about as large as a flax-seed under it between the slate and table. Some writing was heard, and after the writing ceased I raised the slate, and I found written on it a message from my father, telling me he had come with my dear Willie and Linda to bless me—his full name written, and a fac-simile of his handwriting. Nearly two years ago Dr. Slade and Mr. Simmons came to board with me. We put the house in order before they came, so, of course, they had no chance (if they had wished to) to prepare any machinery whereby they could carry on their business, as has often been said of them. Some very wonderful manifestations were produced while they were with us. Often people came, perfect strangers to the Doctor, and they would go away feeling convinced, by the writings they would recognise given through Dr. Slade, and very often Mr. Simmons would not see the visitors thus convinced, either to get from them all he could or to post the medium, as this Lancaster states was done in his case. I still have several slates obtained thus from Dr. Slade, keeping them as sacred from the dear ones gone to the ever-green shore. One of the slates I have I took myself—a new, double slate. The medium never touched it at all, but handed me a piece of pencil. I put it between the leaves of the slate, then laid it upon the top of the table, and the Doctor sat on a sofa opposite me, but did not even touch the table, and the whole of the two sides were written full, and of things that I know no one but myself knew of, so Simmons could not have posted him on that, or Dr. Slade have known of it in any other way; and many instances of the kind

I could tell you of my experience with this wonderful medium, which can be corroborated by many others here, and, in fact, all over this country. Dr. Gray, the oldest homœopathic physician in the practice here, at the Fifth Avenue Hotel, would astonish you should he relate half of what he has seen and heard through Slade's mediumship. Mayor Carson, of Newburgh City, New York State, and his estimable lady, have often entertained him at their house and had the most wonderful manifestations in their own home. Since he left for London, his room, left as he used it, is now occupied by a medium well known to the world, Mrs. Jennie Lord Webb, a reliable, honest, pure woman, who cannot any more help being a medium than Dr. Slade can, for if he could, with his sensitive organisation, he would shrink from the jeer and ridicule that he often has to bear from the ignorant, whose eyes have not been opened to the light. We often hear from the dear medium through this Mrs. Webb, by the messages written on the slate independent of her, as well as in other ways which we know to be correct. Neither Mr. Simmons nor Dr. Slade would lend themselves to deceive in this matter I well know, and, besides, they have no need to, for enough is done by the influences to convince any sane person without resorting to trickery. I know whereof I speak, and thousands of people here, scattered all over these United States, know Dr. Slade to be a wonderful medium, and truthful and honest. Give him conditions of harmony and quiet, so that his mind can be controlled by the invisible power that governs him, and he will astonish the world. We could give you a list of names of great length, embracing men of science and of those who were as unwilling to yield and admit the truth of their experience with the medium as are those who now have placed him in the hands of the law; but if God be for him, what need he fear what man can do? Many here who have known Dr. Slade for years, and have sat with him under all kinds of test conditions, know that the parties who have resorted to the means of his arrest, have either in their stupidity been themselves deceived, or else have deliberately laid a snare to catch him, or appear to, thinking to put a stop to all the phenomena afterwards. But oh, they know not what they do! Hoping you will pardon this intrusion, and with earnest prayers for the furtherance of the truth, I am, respectfully yours, MRS. T. B. CRANS.

18, West Twenty-First Street, New York, Oct. 25.

NEWCASTLE-ON-TYNE.

Sunday, Nov. 12, at 7 p.m.—Trance Address. Mr. W. H. Lambelle.
Sunday, Nov. 19, at 7 p.m.—"Spiritualism an Explanation of some of the Religious and Scientific Difficulties. (An address to Secularists.) Mr. John Mould.
Sunday, Nov. 26, at 7 p.m.—"The Coming Struggle in the East and Biblical Prophecies." Mr. W. G. Simpson.
Admission free. Collection to defray expenses.

HALIFAX.—Meetings, Old County Court, Union Street, on Sunday, Nov. 12th. Miss Longbottom will occupy the platform afternoon and evening, at 2.30 and 6.30.

SPIRITUALISM.—The weekly meeting of the Oxford Union Society took place on Thursday evening, when Mr. C. Wade, of Magdalen, introduced the following motion: "That Spiritualism is an imposture, and demands legal suppression." The following amendment was proposed by Mr. Paulton, of Jesus: "That this house, considering Spiritualism as an imposture, looks upon the spread of scientific teaching as the only efficacious method of eliminating its degenerating effect." The amendment was lost, 20 voting for and 41 against it. Mr. Hoyles, Christ Church, then moved another amendment as follows: "That in the opinion of this house the phenomena adduced by Mr. Crookes demand further investigation." This amendment was also lost, 37 voting against and 23 for it. The house then divided on the original motion, which was carried by 22, the numbers being, for 45, against 23.—*Daily Telegraph*.

MRS. PRICHARD'S CIRCLE.—To the Editor.—Sir,—I venture to say a word for Mrs. Prichard, if you can find space. I am pleased to say that I am beginning to see into the realm of the spirit-world, and now I say that I have not any fear of death. I believe Mrs. Prichard's guide "Rainbow," is but a child spirit, but she spoke of this onslaught and persecution on the mediums ten months ago, and begged God that they would bind themselves together. I also know that these good people give away some MEDIUMS every week. I wish many calling themselves Spiritualists would do the same. I would say, that persons wishing to develop could not do better than attend Mrs. Prichard's Tuesday evening seances. Praying that God will bless your work and send you more friends, I remain, in truth, a worker in sympathy with the workers.—JOHN DAY, High Street, Hammersmith, Nov. 8.

LECTURE ON SPIRITUALISM AS A SCIENCE.—The Free-Thinkers of York Street, Walworth, were entertained by Mr. Iver MacDonnell on this subject, on Tuesday evening. The hall was not quite full, but those present appeared highly interested from the attention showed during the lecture. First defining the two terms in the title, he then stated the existence of a law in nature which, though perhaps not new, was not generally known, it was, "That as forces increased in power and became superior, the instruments used in producing them became more and more refined." Thus, by way of illustration—the mechanical forces used iron; hydraulic, water; steam, vapour; cannon, expanding air; electrical effects, electricity. The next known force was will, which must use some instrument which each may name for himself—but spirit may be as good as any. Spirit being the instrument, as real as iron, water, or air, only more refined, will gave expression through it on the body, which in itself is insensate, if not possessed of its spirit. The lecturer adopted the wise course of maintaining, in their integrity, the facts of Spiritualism—asserting his own extended experience—and presenting the Dialectical Society's Report as irrefutable, coming from non-Spiritualists, and reading also Serjeant Cox's letter as it appeared in the newspapers of the day. He closed by an earnest appeal to all inquirers to try for themselves by private practice, if the statements made were true, instead of arguing such a matter-of-fact subject. Two gentlemen replied, objecting to various points, which Mr. MacDonnell readily answered; and after a very agreeable evening, all left apparently well entertained, though not fully satisfied.

SUCCESSFUL SPIRIT-TREATMENT.

To the Editor.—Dear Sir,—While thousands of so-called Christians are at the present time treating Spiritualism as humbug and imposture, and rejoicing over the condemnation of Dr. Slade, a gentleman whose honesty and uprightness have been proved by hundreds of intelligent and sensible men, may I be allowed, through your columns, to state the following case of healing through the mediumship of Mrs. Olive, as a further proof of the genuineness of Spiritualism. It was my privilege on the 20th of October last to be present at a public seance held at that lady's house. Being a stranger, I was perfectly astonished at the correct information concerning myself and family which I received through her spirit-guides. One of them, "Dr. Forbes," informed me that since I was in the room he had visited my wife, who was then in Jersey, and who for the last five years had been deprived of the senses of taste and smell. He gave me a correct description of her state, and requested that I should arrange with his medium for a private seance on the following day, when, in the meantime, he would again visit her, and thus be enabled to give me further information. I attended again on the following day at 2 p.m., when "Dr. Forbes," after a few words of welcome, said, "I have again visited your wife, and magnetised her this morning while in her sleep." Let me here state that from that very morning (as I learnt on my return to Jersey) her senses of tasting and smelling were restored. She informed the other members of the family of the fact when she came down to breakfast, and I am both thankful and happy to state that she is still in the enjoyment of those blessings at the present moment. Could that be done by conjuring or trickery? I shall leave your intelligent readers to answer.—Yours fraternally,
Jersey, Nov. 6th, 1876. GEO. DE CARTERET.

THE PRICE OF THE MEDIUM.

Dear Sir,—In my satanic attempt to win you to the shrine of Mammon by advocating a sale of the MEDIUM at twopence, one of those singular little mistakes (I cannot say that it was a misprint) occurred that has transposed myself into a position of self-glorification which, however consistent with my internal conviction, my modesty has hitherto prevented from proclaiming to the public. The sentence I refer to has it, "And if I were to enumerate two gentlemen who work hard for the Cause they advocate, I should say Mr. Bradlaugh and myself; but you are overweighted." Of course, all your intelligent readers will at once rectify the turn of the direction from my to yourself, and as all your readers are intelligent, I only refer to it to repudiate the idea of myself working hard at all. I work for Comprehension, but as I think Comprehension is the backbone of enlightened humanity, I am more interested in elaborating the consecutiveness than in persuading them to swallow the poker (backbone) before the internal yearning for its assimilation is on their part a visible manifestation, and the visible manifestation on their part will be in paying twopence for twopenny-worth of Comprehension.—Yours truly,
F. WILSON,
Cardinal Arch-Keeper of the Blue.

ANOTHER METHOD OF "OBTAINING MONEY"
COMMENTED ON.

To the Editor,—Dear Sir,—I am an investigator of Spiritualism, and have arrived at that stage of wavering indecision which renders acceptable any proof which can in any way assist my judgment. Being thus open to receive impartially evidence on either side, I went on Thursday last to the "Home of Mystery" in Piccadilly, attracted thither by the boastful announcement that an "exposition of Spiritualism (so called)" formed part of the programme. I should, Sir, esteem it a favour if you would allow me, through the MEDIUM, to expose this "(so-called) exposition of Spiritualism," and thus, possibly, prevent some from being misled by this delusive bait.

The first part of the programme was clever and entertaining. The performer certainly displayed great skill as a conjurer and undoubtedly succeeded in mystifying the audience as effectually as any November fog. Here he was at home, respectful, and, so far as I could see, respected; but when, in the second part, he commenced to abuse—otherwise "expose" (?)—Spiritualism, it struck me he went considerably out of his way and demeaned himself in doing so. This so-called exposition of Spiritualism was not an argument but a mere farce. Spiritualism was burlesqued, but a burlesque proves nothing. I have recently seen the "Field of the Cloth of Gold" burlesqued; but I should be accounted something less intelligent than four letters if I for one moment supposed that the stage representation even approaches in magnificence the great historic fact. This is my first point: *ridicule proves nothing*.

The programme, as I have said, announces an "exposition" of Spiritualism. Now I find by Johnson's Dictionary that "exposition" means an *explanation*. Nothing was explained, however, inasmuch as we were left totally in the dark as to the means by which certain results were produced. The performer promised to show us the naked truth—provided we did not look. Accordingly when the lights were out Dame Truth herself was supposed to appear, Godiva-fashion, in our midst. But, alas for human depravity! there is seldom a Lady Godiva of modest mystery but there is also to be found a Peeping Tom of dangerous daring, and the display of Thursday was no exception to the rule. Well, the Peeping Tom of Thursday struck a light in the "Home of Mystery"—this, however, being against the rule, was visited upon the offender with expulsion. Fortunately, however, for the poor fellow, he did not lose much by leaving early.

But to resume. My second point is this: *imitation proves nothing*. Life can be imitated in every particular—except vitality. Fruits may be imitated in wax to perfection, but this does not disprove the earth's fertility. We may see the glorious heavens imaged in a stagnant pool—but the pool is a pool still. Imitation does not *explain* anything. We may see the manufacture of artificial flowers any day, but this does not explain the natural growth. Then imitation proves nothing but an ape's cunning or a man's servility.

Again: *One mystery cannot explain another unless it is itself explained*. The whole entertainment in question was professedly one of "mystery," and therefore it fails as an "exposition of Spiritualism." The expositor reminded me of a boy who once flashed a bull's-eye lantern into my

yes in a thick fog, which, I need not tell you, dazzled rather than assisted my vision. Now I think I have said sufficient to show the hollowness of this gentleman's claims as an "anti-Spiritualist." He has yet to learn that (in a spiritualistic sense at least) the evil of *spirits* is not in the *use* but in the *abuse* of them. It seems to me that his mode of attack—although it may be *Maskelyne*, is far from manly, to say the least of it. His conjuring is certainly clever—if we except the clumsy performance of "John King," who appeared to have risen hastily (judging from his *deshabille*); and I might be allowed to suggest that the performer, like the player in *Hamlet*, had better "give up the ghost" unless he can perform the part better. This is the humble opinion of yours respectfully,
Oct. 21st. A. DENNETT.

To the Editor.—Sir,—I have much pleasure in forwarding you a copy of a free ticket purporting to be issued by Messrs. Maskelyne and Cooke, and bearing their stamp. It is rather interesting to compare the pretensions therein set up with the quotation given by, I think, Professor Barrett, at the late British Association meeting, from Mr. Morton's letter to him, to the effect that there were phenomena in Spiritualism which they could not imitate.—Yours,
J. BURTON.
87, Inville Road, Walworth, Oct. 29.

(Copy.)

CLERGYMEN OR MINISTERS' TICKET.

Messrs. Maskelyne and Cooke, in accordance with their annual custom, beg your acceptance of this ticket in recognition of your kindness in recommending their anti-spiritual seances at the Egyptian Hall. It is generally acknowledged that Mr. Maskelyne's efforts to unmask so-called Spiritualism have been eminently successful, as whereas only a few years since the false and pernicious doctrine was rapidly taking hold of the people, now it has ceased to be a general topic of conversation, seldom being mentioned in polite society, and is barely kept afloat by a few weak-minded persons, whose credulity is such as to lead them to pin their faith to any absurdity having the appearance of novelty and savouring of the superstitious.

It is Mr. Maskelyne's earnest trust that ere long so-called Spiritualism will be entirely swept away, and with this view he courteously solicits your valuable influence.

This ticket is available for any single morning or evening, representation during the months of September, October, or November, 1876, Saturday mornings only excepted.

Two Stalls. Morning at 3. Evening at 8.
As this privilege ticket is intended exclusively for the use of clergymen and ministers it must not be transferred, but it will admit a lady or friend who may accompany the reverend gentleman.

W. MORTON, Manager.

LYCEUM FESTIVAL.—To the Editor.—Dear Sir,—According to announcement, we held a tea-meeting in connection with the Lyceum on Saturday last, when a goodly number sat down to the good things provided. After tea an entertainment was given, in which the scholars, from the youngest to the oldest, took active parts. Mr. Joseph Oliffe was in the chair. In the course of his speech he said that he was very glad to see so many present on an occasion of the kind. In his opinion the Lyceum far excelled the Sunday-schools, and he hoped to see more of them. He considered it a high privilege to be able to send the children to be taught the laws of physiology, the construction and the different characteristics of the brain;—such and other sciences were the teachings of the Lyceum. In the course of the evening Mr. Charles Hallgath was called upon to make a short speech; in which he said that he was much pleased to see so many children present. He was always happy when in their company; he felt a kind soothing influence when with them. Next he spoke of our meeting oftener, and banding ourselves together, thereby strengthening each other. Such meetings were needed, especially when the public was in such an agitation as at the present time. After a vote of thanks was given to the ladies who had superintended the tea, and to the chairman, we separated for the night, each and all being pleased with the time thus spent.—I am, Sir, yours truly, ALFRED KITSON, Sec., *Gawthorpe*.

WHO ARE OUR FRIENDS AT CHESTER-LE-STREET.—Dear Mr. Editor,—Never did blasphemy uttered from a pulpit cause greater horror and consternation than did the little MEDIUM as it was exposed in our window for sale, in anticipation of Mr. Cowley's lecture against Spiritualism. Crowds on their way to the Co-operative Hall stopped to give vituperation against our little organ, and the consequence (as might be expected) was increased publicity and an increased sale. We are inclined to think that Mr. Cowley, if he is not a Spiritualist, is doing the work of one, since his visits have invariably caused a fresh accession to the ranks; and we do not believe that Friday, November 3rd, will in any way prove an exception to the rule. In exposing facts which have already been exposed in the MEDIUM, and the ordinary press, he has himself become a medium for the propagation of the Cause; but like those mediums whom he has so lavishly abused, perhaps he has not forgotten to pay himself for his trouble. Several complaints were made from the platform, of Methodists having become Spiritualists; but it would have been discreet to have kept such things in the background, since it argues a certain potency in Spiritualism which convinces these inquirers, or else it betokens a proportionate weakness in that from which they have so easily fallen. We feel so materially strengthened by Mr. Cowley's visits, that we gladly say to him, "Come again."—Yours truly, GEO. GRAHAM. P.S.—We intend shortly to provide a room for the holding of meetings and other spiritual purposes. We have been favourably progressing at our own little circle, developing our clairvoyant and inspirational gifts, and, by attention to conditions, we hope still further and further to advance.—G. G.

MR. J. BATIE gives his account of this jeremiad, and thinks Mr. Cowley should not shout against the taking of money by mediums when he had about 600 threepences for his short talk against Spiritualism. Some person went on the platform and said he had tricked the Spiritualists at a seance to which he had been invited, and, measuring their corn by his own bushel, called them scoundrels and agents of the devil.

MR. MORSE'S APPOINTMENTS.

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

LONDON.—Sunday, November 19th. Doughty Hall, Bedford Row. Evening, at 7.

HALIFAX.—Sunday, November 26th. Old County Court Rooms, Union Street. Afternoon, at 2.30; evening at 6.30. Regular monthly engagement.

NEWCASTLE-ON-TYNE.—Sunday, December 3rd.

OLDHAM.—Sunday, December 10th.

MANCHESTER.—Sunday, December 17th. Temperance Hall, Grosvenor Street, All Saints. Afternoon at 3; evening at 6.30. Admission 6d. and 3d.

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

Will be present at the "Happy Evening," on Thursday, Nov. 23rd.

Societies desirous of securing Mr. Morse's services, for Sundays or week nights, are requested to address him, for terms and dates, at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

Two meetings will be held under the auspices of the above Committee at Glossop, in the Town Hall, on Sunday, November 19. The platform to be occupied by Mrs. Butterfield, of Blackpool; in the afternoon at 2.30 and in the evening at 6.30. A collection at the close to defray expenses.

Committee of Management:—Mr. John Hartley.
CHARLES PARSONS, Gen. Sec.
Hume Street Mill, Rochdale, November 7.

CONDITIONS UNDER WHICH PUBLIC MEDIUMS SIT.

Dr. Slade has placed the following notice in his rooms:—

NOTICE TO VISITORS.—Dr. Slade desires all persons who may visit him for the purpose of observing what may happen in his presence, to take notice:—That he neither makes nor authorises any representation with the view of inducing any person to visit him. That visitors are in all cases requested to form their own judgment respecting the agency at work, uninfluenced by any expressions of Dr. Slade's individual opinion or belief. That Dr. Slade especially guards himself from being supposed to undertake to place his visitors in communication with deceased friends, or to guarantee the authenticity of communications purporting to come from any such source. That Dr. Slade receives visitors for the purpose of intelligent investigation; and the payment of his usual fee is not to be considered as conditional upon any opinion which may be formed by the visitor.

Mr. WILLIAMS has had printed the following notice to visitors:—

Mr. Williams desires all persons who may visit him for the purpose of observing what may happen in his presence, to take notice:—That he neither makes nor authorises any representation, with the view of inducing any person to visit him, other than the announcements in his advertisements. That visitors are in all cases requested to form their own judgment respecting the agency at work, uninfluenced by any expressions of Mr. Williams's individual opinion or belief. That the payment of Mr. Williams's usual fee is not to be considered as conditional upon any opinion which may be formed by the visitor. Every investigator must judge for himself whether the effects, if any, produced are the result of artifice or mechanical appliances.

ASHTON-UNDER-LYNE.—Mr. Avery says Spiritualism is the prevailing topic of conversation in the town. Mrs. Butterfield had a large and respectable audience on Sunday; there was not standing room in the hall. Mr. Quarumby, inspirational speaker from Oldham, will give two addresses in the Odd Fellow's Hall, Ashton-under-Lyne, on Sunday Nov. 12, afternoon 2.30, evening 6.30.

ANTI-VACCINATION.—"For let medical advocates exhaust themselves as they may in sophisms, it nevertheless remains an eternal truth, that the State has no right to prescribe a medical creed to any man; and no man, with any self-respect, who has once seen through the stupid superstition, the shameless deceit of vaccination, will, without resisting to the uttermost, ever consent to the degradation of allowing those near and dear to him to be subjected to it, or lend a hand to the coercion of others. The atrocities of the vaccinators are no less great than those of the Turks, and their victims are a thousand-fold more numerous! Let, then, the great-hearted English nation, whose voice is always raised on the side of humanity, next fix its aim at the international barbarity called vaccination, which its Parliament sanctions!"—ADOLPH, COUNT ZEDTWITZ. *Baden near Vienna, Sept. 9th, 1876.*—(Translated for the National Anti-Compulsory Vaccination League by Mrs. Hume-Rothery.)

VEGETARIANISM.—On Friday evening last Mr. Burns opened a discussion on Vegetarianism at the Birkbeck Institution, Southampton Buildings, London. Mr. C. O. Groom Napier was to have done so, but he was prevented from attending on account of a severe cold, which impaired his voice. At a few hours' notice Mr. Burns spoke in favour of the resolution—"That the adoption of a vegetarian diet is physically, socially, and economically advantageous." He was listened to with great attention, and the resolution was well supported by Miss Leigh Hunt, Mr. Clark, and others. The speakers on the other side were, some humorous, others argumentative, but it was evident that the vegetarians were best qualified to maintain their position. When put to the vote 25 hands were held up in favour of the resolution, and only 10 against it. It would appear that many of the audience did not vote at all. Mr. Burns was warmly thanked for his services, and pleasure was expressed that he had come among the debaters at the Birkbeck. He was invited to give a subject on Spiritualism, and Miss Leigh Hunt on Mesmerism and Anti-vaccination. Altogether the meeting was a success, or duly respectful, which shows the progress that the public mind is making in the toleration of unpopular ideas. Soon tabooed subjects will be the most popular and be sought after with avidity.

BIRMINGHAM.—Change of Lecture Hall.—On Sunday, Nov. 12, Mr. J. W. Mahony will deliver two lectures in the "Templar Hall," Ladywood Road,—subject, at 2.30, "What is Spiritualism?" and at 6.30, "A Review of the Slade Trial." Also at 5 p.m., a public tea-party will be held in the same hall. The above hall has been taken for six months, and it is intended every Sunday morning, at 11, to discuss social subjects, and have lectures on Spiritual Philosophy at 6.30 p.m.

CAPE TOWN.—An "Investigator" writes to the *Cape Town Daily News* describing Dr. Slade's mediumship, saying: "From personal experience, I know Dr. Slade to be a thoroughly honest and genuine medium. He is now on his way from America to St. Petersburg, Russia, to give some of the savans a few seances, whose experiments were not successful the last time, although Professors Aksakoff, Butleroff, and Wagner's experiences were highly satisfactory, some eighteen months previous, at whose solicitation the second committee was appointed, whose results were negative." The writer of the letter concludes by stating that he encloses a copy of the MEDIUM giving an account of a seance with Dr. Slade by the Editor.

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

SUNDAY, Nov. 12, Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.
WEDNESDAY, Nov. 15, Mr. Herne, at 8. Subscribers only.
THURSDAY, Nov. 16, Mr. Bullock, Jun., at 8. Subscribers only.
FRIDAY, Nov. 17, Mr. E. W. Wallis, at 8, Trance. Subscribers only.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, Nov. 14, Mrs. Olive's Seance. See advt.
WEDNESDAY, Nov. 15, Mr. W. Wallace, 329, Kentish Town Road, at 8.
H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s. At 23, Cranmer Road, Brixton Road, (near Kennington Church.) At 8. Contribution voluntary.
THURSDAY, Nov. 16, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s.
FRIDAY, Nov. 17, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

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

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

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

SOUTH LONDON AND PROKHAM SPIRITUAL INSTITUTE, 37, Clifton Crescent, Asylum Road, Peckham (or Old Kent Road).—Seances Mondays and Fridays, at 8, admission 6d.; Fridays chiefly for Investigators. A healing medium in attendance. Monthly subscriptions to both Seances, 1s. 6d.; one only, 1s. The rooms can be hired for Seances, Lectures, &c., on other nights. Address Mr. Eycott, as above.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, Nov. 12, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.
BOWLING, Spiritualists' Meeting Room, 2.20 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
BURY, Assembly Room, Cook Street, at 2.30 and 6.30.
DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Fintold Terrace, at 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
OLDHAM, Spiritual Institution, Waterloo Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SHILDON, Seance at 55, Rowlinson's Buildings, at 7.
SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum. 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, NOV. 14, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
WEDNESDAY, NOV. 15, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.
KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
LEEDS, 2, Skinner Street, near the Wellington Baths.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.
THURSDAY, NOV. 16, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
NEW SHILDON, at Mr. John Menforth's, St. John's Road, at 7.
SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.
FRIDAY, NOV. 17, SALFORD, Temperance Hall, Regent Road, at 8.

THE PROGRESSIVE COLLEGE, GRASMERE.

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

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

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

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

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

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

TO LET, UNFURNISHED.—A Second-floor Front Room, with use of Back Kitchen. Rent, 4s. per week.—37, Clifton Crescent, Asylum Road, Old Kent Road, or Peckham.

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

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

N.B.—Personal Treatment at office as per agreement.

MINOR WORKS ON SPIRITUALISM.

RULES FOR THE SPIRIT-CIRCLE. By EMMA HARDINGE. 1d.
THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. By EMMA HARDINGE. 1d.
THE PHILOSOPHY OF DEATH. By A. J. DAVIS. 2d.
MEDIUMS AND MEDIUMSHIP. By T. HAZARD. 2d.
WHAT SPIRITUALISM HAS TAUGHT. By WILLIAM HOWITT. 1d.
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