



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

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**THE WORK OF THE SPIRITUALIST, AND
 HOW TO DO IT?**

A LECTURE BY J. BURNS, DELIVERED AT OLDHAM, ON NOV. 5TH,
 AT THE SIXTH QUARTERLY CONFERENCE OF LANCASHIRE
 SPIRITUALISTS, AND AT DOUGHTY HALL, LONDON, ON SUN-
 DAY EVENING, NOVEMBER 12, 1876.

The people are so ignorant of the aims of the Spiritualist that great misunderstanding prevails as to what Spiritualism is, and the work and motives of its friends are continually being misrepresented. It may be well in the first place to take the negative position and clear away a few popular misconceptions by stating what Spiritualism is not, after which we will be more at liberty to operate in the other direction.

SPIRITUALISM IS NOT DELUSION AND HALLUCINATION.

The opposition which Spiritualism is encountering at the present time has brought out a number of old-time objections which reasonable minds had considered to be defunct long ago. One of these emanates from the interior of that comfortable region governed by King Ignorance, and it says—There are no phenomena at all; the belief in the objective manifestations is due to self-delusion; and the sights and sounds of spiritual character seen and heard are due to hallucination.

The slightest acquaintance with the subject shows that these notions are false. The movement of physical objects may be recorded by mechanical appliances which cannot be deluded, as in the case of the valuable experiments by Mr. Crookes. The materialisations can be photographed by apparatus and chemicals which are not popular professors, and therefore cannot have a baseless opinion on the matter. Objects can be transmitted long distances and their presence testifies to the fact. Take the objective manifestations as a whole, they are quite as certainly true as are the ordinary facts and experiences of daily life, and their existence is certified by the same means. Spiritualists are therefore no more deluded in respect to the spiritual phenomena than mankind in general is as regards the ordinary facts of nature.

That the forms and visions seen by the clairvoyant, the words heard by the clairaudient, and the impressions received by the sensitive, are not hallucination, is proved by the results which so frequently follow. The clairvoyant describes the appearance and situation of a house and garden in New Zealand. Inquiry is made by letter, and in the course of the mail the description of the clairvoyant is confirmed. The sitter consults a clairvoyant in London, and he is told of events occurring at that time in his house in Glasgow. He goes home next day, and finds the statement made to be absolutely correct. A person, clairaudient and clairvoyant, suddenly sees a spirit who is quite familiar to her, and that spirit speaks audibly in her ear information which the course of events soon proves to be correct. Dr. Slade sees a luminosity on my shoulder at a seance; my wife sees the same phenomenon, and I experience a sensation or touch at the part on which the luminosity or spirit-hand is seen. These are not hallucinations, for they are verified in the most satisfactory manner. The bare statement of these facts may not be a satisfactory explanation of them, but to say they are due to hallucination is to ignore them and prevent the accession of any knowledge respecting them. We, however, are certain, to begin with, that the phenomena of Spiritualism, objective and subjective, are real experiences, and can be proved to be so by the usual methods for certifying facts.

SPIRITUALISM IS NOT CONJURING.

The conjurers tell us so themselves, and if it be possible for a conjurer to tell the truth, we may believe them in this matter. When facts which we know to be real by the methods just described are narrated to the conjuring fraternity, they do not believe them, thus confessing that said facts are foreign to their art. The recent pitiable exhibition in Bow Street Police Court, is a humbling confession of impotency on the part of the hanky-panky brotherhood and their legal backers. Conjurers should follow the example of "Psycho" and be silent.

SPIRITUALISM IS NOT VAGABONDISM.

To endeavour to apply the provisions of a law framed before the advent of Spiritualism to those who are the means of producing its phenomena, is a strange perversion of common sense. It is as much as to say that a law intended to protect society from imposition is to restrain mankind from the investigation of certain natural phenomena. Such would be a manifest inversion of the purpose of law. To give the law power, it must be shown that injuries have been inflicted and that the accused has acted with intention to defraud. Those versed in the working of tricks and dodges seek out the unwary, and in a secret and stealthy manner impose upon them for the acquisition of money. The spirit-medium does nothing of the sort. He is discovered, quite accidentally, and, it may be, in childhood, to have a remarkable power attending him, and the desire on the part of friends and the public to investigate the nature of this power and witness its manifestations, is so great that the reluctant possessor of it is dragged from his obscurity, and to protect himself he has to make arrangements to regulate the means of access to his presence. A fee is stated, according to the demand for his services. He allows the utmost freedom within the conditions on which the phenomena will occur, for the investigation of the power possessed by him, making it impossible for him to deceive, and thus become the object of legal prosecution. The spirit-medium does not intrude himself upon the privacy of individuals. He does not seek out his customers as the vagrant trickster does. He is not visited by the ignorant or unprotected, but by men of science, the highly-educated philosopher, and the man of natural genius. The fact that the fee is large is itself a protection against the ignorant and the needy being made victims to his art, if he is supposed to have any. Take the medium, then, as regards his method and his *clientelle*, and there is not the slightest parallel between him and the vagrant impostor. Money is not the motive or basis of the medium's operations, as it can be shown that he can render services of a very peculiar nature, and which, being in great demand, quite innocuous to society and causing a heavy drain upon the medium's vitality, he stands in need of compensation for his services on the same grounds as others require to be sustained by those who employ them. To say that mediumship is a crime, is to put a veto on the investigation of Spiritualism, which would be an infringement on the liberty of the subject, and therefore contrary to the spirit of all law. If a medium act dishonestly he is clearly a defaulter, in the same manner as any other person who imposes upon his customers. Spiritualists have no interest in defending the conduct of sham mediums or dishonest mediums, but would have them punished as other dishonest persons are dealt with. To implicate the general question of Spiritualism with the faulty conduct of mediums is an impertinence on the part of the administrator of law, and Spiritualists should resent it in the most unmistakable fashion. Let magisterial decisions place the prose-

cutors of mediums on a par with kitchen girls and junior seamstresses if they will, by applying to their complaints the legal remedy administered to the victims of gipsies and fortune-tellers, but Spiritualists must stand up for justice and freedom. Policemen, magistrates, lawmakers, legislators, and rulers of every degree, from the throne downwards, are the servants of the people, without distinction; and when Spiritualists permit themselves to be put on one side and dealt with irregularly, then they are not doing their duty as citizens. Spiritualism at the present time is the touchstone of English liberty, and the custody of freedom is this day conferred upon the Spiritualist. His duty is a high one, and a service which he exercises not alone for himself but for the people as a whole.

The magisterial element and its agents would do well not to single out the aims and views of the Spiritualist as a target for persecution under the name of prosecution. Popular feeling soon smells oppression, and its manifestation thereof is not easily controlled. By all means punish mediums who are transgressors, but be sure that they are so; and if, on the other hand, they be the victims of conspiracy or extenuating circumstances, apply the lash to the proper culprit, and protect the medium as a member of society entitled to the rights accorded to every individual. By overlooking such a fine point, every Spiritualist feels aggrieved through the unjust pressure brought to bear on a fellow-creature—not because of his misdeeds so much as that he is a medium and singled out by fanatical opponents as an object of vindictive oppression. Justice is all the Spiritualist asks for, and justice he demands and will have, though the heavens fall,—justice for himself, and justice for the truth, which is to him of more importance than personal considerations.

No, the Spiritualist is not in any way allied to the vagabond. By introducing advanced views of life and duty to the consideration of the people, the Spiritualist is the law abider and the best member of Society.

SPIRITUALISM IS NOT THE WORK OF LOW AND EVIL SPIRITS.

Where is the righteous man?—let him judge his brother, be he man or spirit. The spirits who manifest at the spirit-circle are men and women like unto ourselves. In this world we find that all grades of moral and intellectual development are banded together in one fraternity. The men who make bricks, temper the mortar, build the house, cut the wood, make the furniture, gather the wool, fashion our garments, till the soil, sow the seed, reap the grain, bake the bread, and do the numberless duties which are essential parts of the social system, are not exalted and divine spirits, and yet we do not find it necessary to discard their services. On the other hand, our preachers, doctors, scientific professors, lawyers, legislators, upper classes, and leaders of opinion and fashion, are not saints, indeed it is a question whether the working classes first named are not more straightforwardly honest and morally pure than the latter classes. It is true that these have acquired the arts of controlling the produce of the others, and have many advantages of external polish on that account, but spiritual truth lies deeper and is to be found amongst all classes, irrespective of conventional distinctions. We say, then, that a "low and degraded" spirit can, while in the flesh, be tolerated in society as a king, a prime minister, a bishop, a professor, a doctor, or lawyer; a bricklayer, farmer, or brewer,—surely he can be no worse for having put off the mortal coil. There are positions in the social system which all of these objectional types can fill with economic advantage. A Franklin may devise the science of spirit-communion, but he may employ millions of labourers in the spirit-world to carry it out practically. There is a department of spiritual manifestation quite serviceable and useful to the world, and which has to be carried out by the worker who has ability to control the conditions of matter, and in which the man of ideas and talk would be by himself of no use. Spirit-communion is like the ordinary communion of human beings; and as we are all inhabitants of the universe, we must expect as our neighbours those that are of the same general grade of development and locality as we occupy ourselves. But no man feels degraded from the fact that so-called low people dig his coals or hew his wood; neither is he degraded if the same people do a service of a material kind for him in the spirit-world or from the spirit-world. Perhaps the "lowest" and most "degrading" tendency of the human mind is that selfish aggrandising disposition, which considers itself better than others, and accounts those low and degraded who are, without doubt, more noble and independent than their judges, in that they do not only support themselves but maintain the whole social structure by their well directed energies. I have had a pretty large acquaintance with such working spirits in the Cause as those known by the name of "John King," "Katie King," "Peter," &c., and I have found them to be true, obedient, and intelligent in the performance of their duties in the evolution of spiritual phenomena. Though not philosophers or poets, yet they have been true men and women, and faithful in the services which they gratuitously bestow on myself and many others.

SPIRITUALISM IS NOT THE WORK OF DEVILS.

To the materialistic scientist of the present day this objection will bear no weight, as he is his own god and devil at the same time. He worships his own narrow conceits as the highest expression of wisdom; and when he requires to do a bit of dirty work to gratify his vindictive feelings he is his own devil, and a very cowardly one he is too. It is possible that at the present moment the meanest and most malignant resolves against the progress of knowledge, as expressed in Spiritualism, are entertained by the

materialistic scientists of the present day. The mantle of the Church has fallen on their willing shoulders, but they lack the dignity and boldness of that institution in their attempts to oppose the spread of knowledge. To the Church we would say that the spiritual work upon which it professes to base its doctrine was once on a time attributed to the devil, so that the argument cuts both ways. No doubt Spiritualism is a "devil"—an evil or adversary—to the doctrines and practices of priestcraft, and so was the work of Jesus and his followers, and thus qualified and explained, we are quite content to accept the ban of the Church.

SPIRITUALISM IS NOT WITCHCRAFT.

Some persons talk of reviving an obsolete statute and punishing mediums as witches. Those who talk in this strain neither know what witchcraft is, nor what Spiritualism is. Witchcraft may be defined as an attempt on the part of certain persons to co-operate with evil spiritual influences for the purpose of inflicting injury on others. The witch was supposed to be the possessor of a spiritual or occult power, in the exercise of which she could be assisted by spirits, and by which she could work, by psychological means, grave injuries on those who were the objects of her hatred. It cannot be denied that such a result is quite possible; and if it could be demonstrated to be a fact, it ought to be stamped out with all the might of society for its own protection.

Spiritualism is, however, the very opposite of witchcraft: it has no occult process, but challenges the fullest investigation of all. It knows no feelings of hatred, but desires to do the highest possible good to individuals and society. If Spiritualism be witchcraft, I ask where are the evidences of those who have been bewitched? On the other hand, millions have been benefited. To make Spiritualism witchcraft it requires to be hated and persecuted till the mediumistic sphere is surcharged with malignant influences from around. Then it is possible that the feelings of the Spiritualists might recoil, that their good influences would leave them, and evil ones alone be able to manifest through the depreciated surroundings then established. At the present day we find that when our mediums are placed amongst malicious sitters the results are quite different from what occurs in the midst of the good and of the true. Spiritualism then is not witchcraft, but the very opposite to it, and its most effectual antidote if it could be shown to exist.

WHAT IS THE WORK OF THE SPIRITUALIST?

I have now finished the first part of the subject, and I step on to positive ground in answering this question, by saying that the work of the Spiritualist is the discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity. The Spiritualist with an unprejudiced mind desires to know that which is good and true for his own soul's happiness and the welfare of the neighbour. He has no foregone conclusions to sustain, nor fanatical dogmas to corroborate; he enters a field which contradicts all his past experiences. The churchman with his creeds and traditions; the materialist with his negations; the thoughtless worldling, whose mind is a nonentity; the thoughtful truth-observer, who awaits the advent of a brighter day; all these enter upon an unexplored region into which it is folly to carry their past prepossessions. They must be prepared to accept whatever comes or remain behind, and if they press forward they arrive at the same point at last. Spiritualism invariably leads the well-constituted mind to the same general results, which are found to be in accordance with the requirements of the human soul and the findings of spiritual workers in past ages. Spiritualism is a universal science which has been the light of every elevated mind in all ages of the world's history.

PHYSICAL MANIFESTATIONS.

The sensuous phenomena of Spiritualism, like all other objective facts, are materialistic in their tendency and appeal to the rational and perceptive faculties of man. The phenomena are an outcome of the spiritual into the objective sphere on the material plane, and meet the necessities of that class of minds who are destitute of spiritual intuitions. They are a starting point on the road to true spiritual study, but can only be of use in that respect when the explanation of them is earnestly sought for and when the deeper truth that lies beyond them is desired. These manifestations may be called the anatomy of the subject, and the dark and physical seances may be regarded as a kind of operating theatre or dissecting-room in which the rudiments of organism as constructed by spirits is studied. In many respects it is neither a pleasant nor a spiritual task, but it is a necessary one nevertheless. Some Spiritualists affect to despise the physical manifestations. As well might they disregard the facts of external nature and ignore the sciences that treat of them, such as chemistry, physiology, anatomy, geology, &c. These sciences are good in themselves, but if studied too exclusively the student comes to regard material things as a finality beyond which there is no path for the investigating mind. These material sciences are the basis of all our higher knowledge, which comes, series after series, rehearsing in octaves that kind of thought which finds expression in the forms of nature. It is evident, then, that without a knowledge of material science the higher forms of thought cannot be correctly expressed, as they are reproductions of and based upon that which exists in physical nature. Metaphysics alone lead man into labyrinths of error, and theology in like manner bewilders man's mind and paves the way to uncertain conclusions. The corrector of metaphysics is physics—the natural sciences; and the guide to theological accuracy is the practical acquaintance with spiritual manifestation in its form most readily apprehended by the mind. Take away from Spiritualism the physical manifestations and we would soon be in that cloudland of vague doctrine

which prevailed before the advent of these manifestations. They have been the first round on the ladder which has led millions of minds to the highest spiritual results. On consulting history we find that they have accompanied every grand spiritual work and outpouring, and have corrected the dreamy conceits of the doctrine-diseased age in which they came.

The work of the Spiritualist should not be to scout the physical manifestations, but to thank God for them, and pray for Spirituality to understand and use them aright. These phenomena are capable of being developed and perfected to such a degree as to become the most valuable channels for spirit-intercourse. This they can never become to those who despise them on the one hand, and those who make a curious plaything of them on the other. As glorious and truthful messages have been got by telegraphic movements of the table, or percussive sounds, as by any other means, and I have heard spirits, while materialised, discourse in the direct-voice with all the warmth, intelligence, and eloquence of a well-developed man in ordinary life. Spirits cannot manifest in this manner, or in any other, further than the sitters can grant them conditions; they may come with all the ghastly rigidity of a corpse, or with the super-human grace and beauty of an angel. To gain the highest results, and enable the better class of spirits thus to manifest, the sitters must keep a close circle, and attune their lives to the requirements of their work. This is one of the most important departments of spiritual work. It gives the spirit-guides a sympathetic relationship to earth, which enables them to do work that would otherwise be impossible for them. Every highly developed medium and circle for the evolution of the highest phenomena, is a battery—a magazine of power which gives the work of the spirits a firmer footing on earth. Indeed, do away with these forms of phenomenal mediumship, and it is evident that the operations of spirits would be as much a disputed point as it was before Spiritualism was introduced.

The physical phenomena are purely scientific in themselves, and lead to Spiritualism only in so far as the mind of the investigator is capable of penetrating to their causes. Our anatomists, physiologists, medical men, and scientists generally, are in the main materialists, and the study of the spiritual manifestations does not elevate some of them from their position in that respect. It is all a "new force," or an unknown attribute of matter and organisation. But even studied in the lowest sense, if studied at all, this department of the subject is bound to yield instruction. By its careful interrogation, the question as to what causes and constructs organisation may be answered. The relations of spirit and matter may be defined and traced out, and the logical materialist will at last have to admit that spirit is the operator in the spiritual phenomena, and that man while in the body is essentially a spirit.

Till the people have come to regard the physical manifestations as facts, these cannot have done their work. As a spiritual worker I have felt it to be my duty to place before the public the strongest and most frequent testimony as to the reality of these manifestations. The work of the Spiritualist has been a little one-sided in this respect. He has been too anxious to drag people into seances to witness the most marvellous results, without properly preparing the mind of the observer for the facts brought before him. In all other subjects the pupil is expected by his teachers to study the book of some master concurrently with his experimental researches. This point Spiritualists have neglected. The standard literature penned by men of science, who command the respectful attention and confidence of the intellectual world, has been neglected, and men are urged to attend seances who do not believe that there is anything to be seen but deception, and who are ignorant of the fact that any men of standing have given serious testimony on behalf of the phenomena. What would we think of the sanity of a school of science which received into its classes youths who did not believe that there were any results to be arrived at by the course of study before them? The Professor would say, "Go home and collect brains enough to realise the position in which you place yourself by standing up in my class, and in a year or more present yourself again." All pupils must pass a preparatory examination, to test their fitness for entering on a new path towards the temple of knowledge. This most common-sense arrangement Spiritualists have too flagrantly overlooked, and hence they have laid the investigation of the subject, and the use of mediumship, open to grave abuses. We have now works on Spiritualism by the first men in science; by circulating these as plentifully as possible we may cause our study to be respected, and induce our neighbours to begin the investigation themselves, which is far better than forcing them into a path which they have no desire to enter, or capacity to profit by.

THE PHILOSOPHY OF SPIRITUALISM.

The value of the spiritual manifestations, and of nature to man as a whole, is in exact proportion to his ability to understand them and put them to a proper use. Some "investigators" and so-called Spiritualists seem to think that it is a virtue *not* to understand the matter, but rather that it is scientific to allow it to remain a subject of vague uncertainty. It is a great mind, these people think, who can write to the *Times* to-day spiritualistically, and to-morrow relapse into "psychic force." It is said he does not hurry in his progress, but takes good time to weigh well all the evidence, that a correct judgment may be arrived at. To be consistent such would-be great-and-wise investigators should withhold judgment altogether; but unfortunately for their consistency, they are the first to err in pronouncing judgment, and, alas, too often without being able to give the slightest reason for the faith that is in them.

Any explanation of the spiritual phenomena which is acceptable must be based upon human experience of some sort. To say that these are due to a new force, an unknown force, the mind of the sitter, the mind of the medium, psychic force, &c., &c., is simply begging the question, and interpreting an unknown language by another yet more obscure and difficult to understand. What man can come forward and say that he knows aught about a new force, an unknown force, psychic force, or something from the mind of the sitter or medium? These are terms without the slightest significance, and are quite incapable of demonstration; they are words expressing ignorance, not knowledge, and hence they mystify instead of enlighten. The true Spiritualist cannot adopt any such pompous and illogical subterfuges. If he does not know, it is well for him to say so, and if he knows, then he is able to make it clear what he does know, and why he knows it.

If there is any fact that a man knows thoroughly and indisputably it is his own conscious existence and ability to manifest that individual existence to others in form, action, and expression of thought. These indications are alone the means whereby we know that we are men and can distinguish the human individuality of others. Within human experience there are no other beings or things that have the same characteristics; if there were they would not be distinguishable from men and would therefore be human. A man is consequently not only prime authority as to his own existence, but he can give reliable testimony as to the identity of others. The spiritual phenomena in common with the actions of man in every-day life, manifest the same quality of conscious individuality that is perceived in mankind in general; hence it is quite allowable to support the conclusion that spirits or human beings in a state other than the physical produce the phenomena. It is said by some that Spiritualists have met with phenomena which they do not understand, and, knowing no better, say it must be spirits as they cannot find another explanation. But since the spiritual explanation holds as consistently when applied to the spiritual phenomena, as when used in respect to man's earth-life, where is the need for another explanation. There cannot be two true explanations, and if the spiritual one can be proved for all occasions and the others disproved in like manner, then, of course the spiritual one must be correct and it is only the sane and truly scientific man that can see it and have the courage and force of mind to avow it.

At the present time I am not over gratified at seeing mediums and others sticking up cards in their rooms to the effect that they have no opinion as to the phenomena. Without an opinion, without some light as to its nature, the phenomena are as worthless as a humming-top to a baby without muscular power to use it. Phenomena without spiritual ideas is a piece of dead flesh only fit to feed dogs with. Spiritualism has been too long cursed with this kind of thing, and the Spiritualist will none of it. What! has it come to that? Is it possible that a man can be punished for his opinions? Is the policeman and his humble servant the magistrate god over our conscience and king over our intellect? Surely not yet, in this nineteenth century;—and yet there are some necks that appear to be ready for the degrading yoke. None of this kind of thing for me. I say to all—policeman or potentate—I am a Spiritualist. My philosophy is a spiritual one which makes spirit the basis of everything. Even though it could be shown that the will or mind of man could produce what are called spiritual phenomena, still the study of the subject would be spiritual science and they would be spiritual phenomena nevertheless. I hold that I have a right to entertain a spiritual theory of these phenomena if I think proper, that I have a right to impart it as a form of thought to others, that I have a right to teach the practice of spirit-communication as an exercise to the people, and as far as possible make them practical Spiritualists. That is my work, it has been my work, and it will be my work; and I frankly make all acquainted with my purpose without sophistication of any kind.

The generality of superficial observers mistake the means used by the spirits for the cause of the phenomena—like the wounded tiger, which in a rage destroys the gun of the hunter as the cause of its distress. There are numberless conditions that modify, alter, and even annul, the initial power of the controlling spirit. We see this in mesmerism. The operator will pass his hand across the brow of the subject, and cause him to forget his name and imagine that he is someone else. The spirit or individuality of the subject is not abolished on account of this abnormal form of manifestation; it is simply impeded in its power to manifest in a certain direction. In like manner, the spirit at seances may be made to exhibit the most contradictory phenomena, because of psychological obstructions which the uninstructed sitter has not the mental ability or experience to understand, and in respect to which he arrives at most erroneous conclusions. To clear away all this difficulty we must start with spirit as our basis, and then endeavour to discover its conditions and modes of manifestation.

THE CULTIVATION OF THE SPIRITUAL FACULTIES.

Take the large majority of mankind, and observe their daily condition. They eat, they sleep; they acquire money, and then spend it on the gratification of their appetites. The sensual and the selfish departments of their nature absorb nearly all their efforts. They do not know that there is aught for man but this life, and if these people commence the investigation of Spiritualism, they either see nothing but a new force, or, if they discover traces of spiritual action, they desire to know whether the spirit can tell them how

to win at betting, or overreach their neighbour in the acquisition of money.

Spiritual work, besides being the collection of facts cognisable by the external intellect, is the development of the intuitions and psychical faculties, the possession of which doubles or trebles man's personal powers, and reveals to him worlds, of which in his purely physical state he is quite unconscious. By clairvoyance, natural obstacles, time and space, can be overcome, and the mind sees that which pertains to its needs, whether hidden from view, at a distance, in the past or in the future. Beings full of life and mental illumination are constant companions, and if the seer is also clairaudient the words of the spiritual friends may be heard by the inner sense of hearing as distinctly as the sounds produced by the ordinary human voice. The sense of touch and nerve consciousness may in like manner be much exalted, and besides heat, cold, hardness, softness, smoothness, roughness, and other physical peculiarities, the sensitive individual can feel good, evil, honesty, deceit, grossness, intuition, and all the moral, mental, and spiritual surroundings which accompany individual actions or objects. Armed with such glorious powers as these, man becomes almost invincible, and the obstacles of physical existence are triumphed over more effectually than by mechanical contrivances. The deep secrets of human nature become a part of man's knowledge. Disease may be avoided, evil associations warded off, false steps prevented, and ills already contracted may be effectually cured. These intuitions require no argument to convince man of his spirituality and of the enduring continuance of life beyond the grave. Circles for this form of development should find more favour with Spiritualists. The plentiful development of these higher powers are alone the safe guide in the evolution of the more physical phenomena. It was this conviction which led me to report so fully Mrs. Kimball's seances in the early part of this year. The burden of her mission was most excellent, and well did she perform the services attendant thereon. The reports which were sent out did much to stimulate the intuitional form of spiritual work, and it is possible that the seed sown may yet bear fruit at present unseen.

Those who are not endowed with the psychical senses of clairvoyance, clairaudience, and psychometry, may develop the impressional capability, and by earnestly seeking to know what is best and true under the circumstances, may be guided by ideas which arise in their own minds. This normal form of mediumship is of more certain value than that which is received through another from external sources, because the person who possesses it feels the truth of his impressions and does not receive them upon faith.

Mediums who have to sit with strangers, admit inquirers into their seances, or make engagements for the use of their powers, should cultivate this faculty of guidance. By earnestly desiring to know the right and the truth on every occasion, a moral power comes to the mind, which is of more value than all other forms of knowledge. Where there is reliable communion with spirit-friends, they may aid in directing the work with their expressed advice. The messages received by the clairvoyant, and clairaudient medium are much more direct and truthful than the communications given by more mechanical and what may be called oblique methods.

LIVE ACCORDING TO SPIRITUAL LAWS.

There are presented above, two methods of learning of spiritual things; the external from objective facts and experiences, through the reason and scientific faculties of the mind, and the internal, by the exercise of the spiritual senses, and through the intuitions. In some individuals, these two methods may be united, and in the family, the husband may be characterised by the one form of observation, and the wife by the other. When the two powers are united or combined in some manner, then is the work of the Spiritualist placed on a firm and successful basis.

Seances without any phenomena should be held. The spiritual worker of whatever grade should, either alone or with someone who has got the power complementary to his, retire daily and sit for half an hour for the development of the intuitions and to receive impressions. This takes man away for a time from the world and its influences and brings him into relation with the spirit-sphere and his guides and teachers in spirit-life. Sittings on a large scale—star circles—might also be formed from the grouping together of a number of harmonious souls for spiritual purposes. In these sittings nothing should be asked for, nothing expected. No fidgetting impatience that the spirits are not doing this or that should be expressed; no clamour, protests, addresses, or visions, should be permitted; but in silence, or singing, or listening to appropriate remarks from someone impressed to speak, the circle should yield themselves to the highest spiritual work—the amalgamation of their personal spheres with the spiritual baptism poured down from above. Then would come just what the sitters most required, and that which circumstances would best permit: physical phenomena of the most powerful kind would occur spontaneously, the spirits would materialise to the life, and the spiritual faculties of some of the sitters would be opened to spiritual visions of beauty and instruction. But after some time the personal consciousness of each sitter would become awake to the divine influences of the higher realm, and though they might not see or hear the spiritual visitants, they would feel that it was good to be there.

The practical part of Spiritualism, and the fruits of its work, are a well ordered life. The work just pointed out is a grand aid to it. With such spiritual worship at every fireside, much that is gross that now prevails over human life would be balanced by the counteracting influence of spiritual wisdom and enlightenment; the laws of the inner life would be felt and understood by the

outer man; and instead of the animal covering up the angel, the angel would guide the animal in wisdom's ways.

THE WORK OF THE SPIRITUALIST IS NOT TO BOLSTER UP DECAYING RELIGIOUS SYSTEMS.

Spiritualism is the essence of all that is good in the highest religions of the world. We can present a higher series of spiritual exercises, and a grander syllabus of spiritual aims and motives, than is to be found in any Bible or sacred book; and the work of Spiritualism is only in its infancy yet, and has not borne the glorious fruits which its innate strength gives promise of. Spiritualism repudiates all connection with churches and creeds. It is not Christian, and yet it is spiritual like the Gospel, and is a continuance of the work of Jesus. That work was wrecked and ruined by being incorporated with Pagan notions, and human patronage—the churches, creeds, and religious institutions of the times; and now, Christianity is in direct opposition to the work of Jesus and its re-appearance in the present day as the teachings of Spiritualism. Part of the work of the Spiritualist is to take warning by the past, and avoid the evil contact of churches, sects, and dogmas. It is hard to say, "No, you are mistaken; we are not Christians," but say it and mean it, for it is true. Jesus was not Christian. The Gospel work was not Christian. Spiritualism is not Christian, but the spontaneous work of the spirit-world, teaching truths not on the basis of Bibles, Gospels, or the Prophets of the past, but on the power of the living God as his wisdom sees it fit to manifest itself at this time. Spiritualism is true; it is good; it is in accordance with the laws of man's spiritual nature; and hence we uphold it and it upholds us. If traces of it are to be found in Bibles, creeds, and churches, then all the better for said Bibles, creeds, and churches. But such films of tinsel can never gild the pure gold of universal Spiritual Truth.

MATERIAL MEANS FOR SPIRITUAL WORK.

The first duty of every spiritual worker is self-development, spiritual culture, and to act in his daily life in accordance with the requirements of the spiritual laws of his being. As far as he succeeds he is able to induce others to go and do likewise. Our work is to put our testimony in all departments of the subject before the public as freely as possible, that those who have ears to hear may learn of the truth. We should avoid proselytism, by inducing special classes, such as parsons, doctors, professional people, and the self-important generally, to look into the subject. This kind of thing is very expensive, generally unsuccessful, and has more of the features of flunkeyism than of Spiritualism connected with it. Let us appeal to the people at large,—that portion of society whose interests are not to uphold some sort of professional error, but to find the universal truth. Every well-doing, truth-loving, intelligent man—be he labourer, shopkeeper, professional man, or noble—is a fit candidate for the spiritual class-room.

Then in our manner of reaching those who have ears to hear, we should adopt various methods. As far as possible we should throw the inquirer upon his own resources, by giving him our advice and our testimony, and leaving him to work the problem out for himself. Candidates should be prudently introduced into seances one or two at a time, but it is preferable for them to form a seance at home. Our work is to induce the public at large to become practical Spiritualists. The success and result of these attempts will depend much on the motives of the sitters, and these motives will depend on their intelligence. The higher principles and teachings of Spiritualism, should be more plentifully diffused amongst the people. This can be done by lectures and by literature. Neither of these means are used as much as they ought to be. Literature should take the preference. £5 spent in that manner will leaven public opinion so far that meetings following afterwards will be a success financially instead of a loss, and the £5 will be found to be a profitable investment. At the present moment the chief topic of discussion in society is—Are the phenomena of Spiritualism genuine or are they tricks? Who is to answer this question? Someone who has a reputation which will cause his word to be regarded as of weight. William Crookes is such a man, and his published "Researches in the Phenomena of Spiritualism," testify in the fullest manner to the existence of all the phenomena, from table-moving to materialisations. What would some of our committees not give to get Mr. Crookes to give a lecture to 500 of the picked men of their town on his experiments in the spiritual phenomena? Money and time would be willingly spent in making such an effort. But it can be done without much trouble and at very little expense. For £5 there may be obtained 500 copies of that portion of Mr. Crookes's work containing his most choice experiments with illustrations. Any committee can select their audience. Address 500 wrappers and hand in or post the 500 books promptly and certainly. Hundreds of interested inquirers will read Mr. Crookes in their own parlour when they would not be seen at a meeting convened by Spiritualists to hear him, even if it were at all possible to obtain Mr. Crookes's services for such a purpose. The persons to whom the books were addressed would not only read them, but the whole family would in many instances become cognisant of the book, increasing Mr. Crookes's audience from 500 to several thousands. Spiritual workers, think of this and realise what golden opportunities lie thickly around you unused and disregarded.

But all this kind of thing will cost money, and where is it to come from? There is plenty of money amongst Spiritualists if it were but properly used. We see many who complain of the want of funds who have plenty wherewith to satisfy their sensual appetites. I have repeatedly seen the energetic Spiritualist begging

for funds from the platform the one hour, and the next burning as much money in tobacco as would go a long way towards the monthly instalment he has asked, only a few minutes before, his hearers for. After a day of hard lecturing done for nothing, or next to it—sometimes for less than nothing—it has put me to shame to see my assumed “leaders,” regaling themselves with their intoxicating drinks and their tobacco, till the atmosphere became so abominable that I have been glad to withdraw from their company. There was I, who had done all the hard platform work, found all the thoughts, and travelled several hundred miles to do it, after nights of work at home to get my circumstances in a state to leave them, sitting, talking none of these things, and without even a penny for my trouble, while men who have done nothing but listen, and are kept comfortable all the week, are indulging themselves, and wasting that which was mine by right.

Often I have felt that I was mocked when, after hours of laboured talking, to enforce spirituality, those who were my assumed patrons, have invited me to withdraw with them, that they might practically turn to scorn all my teachings, by a display of perverted animality!

I say, without fear of contradiction, that this intoxicating drink and tobacco indulgence is not necessary. I have proved this by my own experience. I work as hard as any smoking and drinking Spiritualist in the land, and the results of my work are as apparent as theirs, and I can do it without these sensual indulgences. There is no excuse for these habits, except that of perverted appetite; and as the effort of the Spiritualist is supposed to be to make man better and more spiritual, he should set an example by throwing overboard his own vices.

I object to these expensive indulgences, because they are an injustice to myself. There I go all up and down the country, supplying brain-work for Spiritualists—who are seemingly rather scarce of that article—and they send me home, often with but little money in my pocket, and they hand over their spare coin to the publican and the tobacco-seller. I am a personal sufferer, and I have a right to be heard in this matter; and to say that a habit which causes Spiritualists to act thus meanly—nay, dishonestly—cannot be a habit fit for the candidates for a higher state of existence.

I say, there is plenty of money amongst Spiritualists to support a glorious work if they would only use it for Spiritual purposes, instead of abuse it for sensual purposes. There is only one shop for the Spiritual literature in the British Empire, and it has not trade enough to support it; whereas, no doubt many publicans and tobacco-sellers are amply endowed by the custom of Spiritualists. While this state of things exists, Spiritualism can never rise above the level of a conjurer's trick, and a public laughing-stock; and the reason of this is, that it has no moral power, which is always evinced by moral conduct, and exercises an unmistakable moral influence.

To conclude, I propose that my tipping and smoking brethren (?) have a spare pocket made somewhere about their garments, and when they would take a smoke or a drink, put the value thereof in money into this pocket. At the end of the week or month, they will have solved the problem of means for spiritual work, and they will be in possession of a new gospel of self-denying purity, which will sanctify all their other efforts, and give their Spiritualism a power to be felt and to be respected.

SPIRITUALISM IN HIGH LIFE.

We reprint the following communication from the *Examiner* of November 11th:—

Sir,—I was not a little surprised at learning about a week ago, from a chance visitor, that observations of an offensive nature, and reflecting on my daughter, had appeared somewhat recently in the *Examiner*. As my informant did not remember the date of publication, I have had some difficulty in procuring your article of September 16th, and now lose not a moment in writing to acquaint you of the serious mistake into which you have fallen, in placing prominently, and at the head of a list of people whose conduct you criticise in no measured or complimentary terms, the name of a young lady who is the only child of Major-General C. S. Showers, lately Political Agent at the Courts of Oodeypore and Gwalior, and niece of General St. George D. Showers, whose career in India is a matter of history.

I have not the slightest doubt, however, that as soon as you become aware of the error into which you have evidently been led by the disingenuous conduct of Mr. Serjeant Cox, you will make the only amends in your power, by giving this letter a speedy and prominent insertion. Into the circumstances attending the development of Miss Showers's mediumship it is not my purpose to enter, further than to affirm that during the process of that development she was never in any way—no, not for a single instant—associated with any professional or non-professional medium in the world, that the whole of the manifestations that occurred in my house—280 miles away from London—pursued their wonderful, startling, and irrepressible course, without our having the slightest previous acquaintance with the subject, or being able to form the remotest conjecture as to any successive phase that the phenomena were likely to assume. We never so much as contemplated the possibility of any publicity in the matter, and it was, therefore, a train of utterly unforeseen circumstances that led me into the position in which I am, however, exceedingly proud to stand,—that of an advocate of Spiritualism, of one who recognises faith in the Invisible, not only as a Reality, but as the only Reality.

In August, 1873, my husband, with whom I was in communication on the subject, was so much impressed by the spirit and beauty of some of the poetical manifestations that were given through our daughter, then only sixteen years old, that he addressed the following letter to the Queen, and Her Majesty was graciously pleased to direct Sir Thomas Biddulph to acknowledge the receipt of it. You will perceive, therefore,

Sir, that in this case, at any rate, the medium did not chance to be one of those persons of “unknown antecedents” on whom it is, according to the *Daily News*, popularly supposed that “spirits have a trick of fastening themselves”:

“Mussoorie, Himalayas,

“August 11, 1873.

“Madam,—I hope your Majesty will pardon the liberty on which I have ventured in addressing you, to submit for your perusal the enclosed letter from my wife, Mrs. Charles Showers, who had the honour of being presented to your Majesty by her aunt, the late Honourable Mrs. Charles Ewan Law, communicating answers received through the medium of our daughter from the spirit-world, in response to the highest and most important questions that can affect the living in this world.

“I would premise that on receiving recently an account of some very extraordinary spiritualistic manifestations of which my daughter was represented to have been the medium, I wrote to my wife, disapproving of the experiments, and expressing a hope that my daughter might never be allowed to take part in anything of the kind for the future. The enclosed communication is in answer to that remonstrance. The power which my daughter possesses as a medium for good would appear by the enclosed answer, received in writing, to the vital questions asked, and the same being herein recorded, and my objections are silenced. It has occurred to me, then, that it might interest your Majesty to witness some manifestations of my daughter's power, and examine the original writings of the enclosed verses. If so, my wife, with whom I am communicating on the subject, will be prepared to receive your royal commands, and to wait upon your Majesty, accompanied by my daughter, at any time she may be honoured with the same.

“If, on the other hand, the subject should not interest your Majesty, all I would hope, Madam, is, that you will pardon the liberty on which I have ventured in obtruding the enclosed communication upon your august presence, under a sense of its mingled mystery and sacredness, and condescend to direct the letter to be forwarded to my address in London, The Travellers' Club, Pall Mall, to await my return to England.

“I have the honour to be, Madam,

“Your Majesty's most faithful

“And humble servant,

“C. L. SHOWERS.”

The story of the “capture of Miss Showers, as the spirit Lenore,” is so ridiculous, that I hardly care to touch upon it; but if it be true, as you say, “that everybody knows it,” it is time “everybody” should learn that “everybody” is wrong. When Mr. Serjeant Cox, emulous of imitating other investigators, in the hope of redeeming the character which he feared had been somewhat compromised in the eyes of a sceptical public by his coquettings with an unpopular subject, rushed blindly forward and proclaimed that he too had “captured a medium,” he did not foresee that one day the laugh would be turned against him, for he was showing up no thief but an innocent person.

There happens to be just a substratum of truth, just an insecure foundation on which to erect an edifice of falsehood, which will crumble to pieces the moment it is touched, and the foundation is this.

Miss Showers does possess those abnormal powers which are called mediumistic. After her recovery from a quinsy, Mr. Serjeant Cox did beg me, and (probably in the hope of witnessing some exhibitions of those powers) to take her to his house at Moat Mount, for change of air.

It is true that, feeling grateful for his kindness, I deferred my proposed departure from town for a few days, in order to accept his invitation.

It is true that before we had been three hours under his inhospitable roof we were all at mortal feud—no unusual experience, however, in the history of Spiritualists. It is true that my daughter, a young and delicate girl of seventeen, had to be held down forcibly for two hours on the floor, while writhing in convulsions occasioned by the stupid and ignorant conduct of one particular person in the room; but it is not true that anything like “imposture” was either “detected” or imputed, or that the slightest confirmation whatever was afforded, either of the theory of “unconscious cerebration” or of Mr. Cox's own pet theory of psychic force.

Six weeks subsequently this gentleman thought proper to open on me a most disingenuous attack in the *MEDIUM* newspaper, and misled the public by totally suppressing the following facts, which I subsequently compelled him to admit:—

That the occurrence to which he referred had not taken place, as people were led to imagine, in some spiritual circle, but in his own house, with his wife, daughter, and son as the only witnesses. That the uninitiated lady who has gained such questionable renown was no other than his own daughter Mrs. Edwards. That previously to the acceptance of Mr. Cox's invitation, I had written and told him that the spirit-form seemed to me to be my own child in a trance. A more extended acquaintance with this perplexing and still mysterious subject has, however, led me to change this impression, and the subsequent testimony of competent and honourable investigators confirms that of Miss Florence Marryat (Mrs. Ross-Church), who, in presence of the guests of Mrs. Makdougall Gregory, among others, of Prince Albert of Solms Braunsfels—a cousin of Her Majesty—solemnly and tremblingly testified that, on entering the cabinet where my daughter was lying unconscious, she saw and felt not only one but two spirits by her side. This cabinet was no structure of wood and drapery, but the drawing-room of Mrs. Makdougall Gregory, 21, Green Street, Grosvenor Square, a room which we had all left only two or three minutes previously. So you see, Sir, that, however we may account for the spiritual theory, the “imposture” hypothesis is certainly not tenable, since no young lady medium could have easily carried about a man and a woman in her pockets. The account of this seance has been published in the *Spiritualist* newspaper. It is perfectly true that we did not see it, but no more did the men who were with the Prophet Daniel see the awful vision that he records in his book, though it is said that “a great fear fell upon them, and they fell to the earth.”

When Mr. Cox expressed, with so much apparent naïveté, his opinion (according to your statement) that Miss Showers was no “vulgar impostor,” but the victim of an unconscious cerebration, which was manifesting itself in the perhaps excusable but certainly uncomplimentary form of “making faces at him through a hole,” he was not altogether

unmindful of his interests: he had laid the train, and adroitly skipped aside, in the confident expectation of seeing others fire it. This gentleman never goes so far as his reason requires, but halts where his personal interests dictate. Men who are thus unable to divest themselves of a slavish fear of, and cringing to, public opinion, men who cannot acquit themselves like men, had better stand aside out of our path. Their proper place lies among those who, in the excitement of terror, would fain have contributed even yet more jagged oyster-shells to the funeral rites of Hypatia—who would have painted yet more hideous devils on the lurid winding-sheet of Huss!

No Spiritualist (may I here mention that if by Spiritualist is meant one who believes in a communion with his dead, then are we not Spiritualists, for our dead have certainly never returned to us), no Spiritualist, I say, ever became a Spiritualist by study of the physical phenomena alone. A man's belief is the one thing of importance to him, and belief being a mysterious and subtle working of the mind, it is not to be acquired through any sudden miracle—not even by the resurrection of one from the dead. When people then point with a supercilious air to such men as Mr. Alfred Wallace and Mr. William Howitt, and say, "Just look at the credulity of these men!" I would answer, "Look at the humility of these great men!" How they must have laboured, how their brains must have toiled, before they stood in the position in which they stand! Why it must have been far easier for Mr. Wallace to accomplish the elaborate studies which have enabled him to make such valuable contributions to the literature of the world, than to accept the apparently absurd theory which every child thinks he is able to refute, that invisible intelligences come in rapping at tables; and when we see him, and others as courageous, standing imperturbably forward at this crisis, and amid sneers and ridicule, and the still more bitter humiliation of self-confessed impostures, bearing witness to this truth of this day, as the early Christians bore witness before the Pagan tribunals to the truth of their day (which also was a truth for all time), we feel that the morn has dawned when Spiritualism, soul of the world's history, can safely be trusted to hold her own, not only against those of the Protestant Church who, having lost the pearl, are still convulsively grasping the shell, but against all other mouldering ecclesiastical organisations that have fettered while professing to defend her:—

"Von nun an soll kein irdische Haus,
Kein Tempel mich verschliessen.
Altar und Tempel stürzen ein.
Ich will mich besser wählen.
In keinen Mauern such mich mehr,
Such mich in schönen Seelen."

—I am, Sir, &c.,

FREDERICA SHOWERS.

[We have no reason to believe that the above letter is otherwise than genuine.—Ed. *Fr.*]

THE PROTECTION OF MEDIUMS.

To the Editor.—Dear Mr. Burns,—The proceedings which have recently been instituted here in London, concerning the American gentlemen who are now with us at the Spiritualists' Home, Russell Square, almost make me ashamed that I am an Englishman! And now, Sir, the news from Huddersfield almost makes me feel ashamed that I am a "Spiritualist" and a "Mesmerist." But I thank God that I can use the word "almost," for I am certain that a true Englishman is not the man who would persecute Dr. Slade and Mr. Simmons, and that a true Spiritualist or Mesmerist alone is not the man who would lend himself to the ungracious task of tormenting Dr. Monck. I have seen Dr. Slade; and have had some glorious manifestations of spirit-presence and power in his company; and it can scarcely be otherwise than that he will be able to maintain his ground to the end, especially with such a coadjutor as Mr. Simmons.

And here, Sir, I think is the secret of success, and your two leading articles in this week's MEDIUM should be stereotyped and reprinted in every number until they be known "by heart" by every Spiritualist. I must venture to back your arguments up as most important, on the ground of my own experience as a Spiritualist for the past twenty years. I am satisfied that no "medium" should think of giving a sitting for spirit manifestations without a coadjutor in the person of a friend on whom implicit reliance can be placed. No medium should surrender his mental faculties—though it be for the good of the whole world—for a single moment, without first seeing that his own material and physical interests were to be well looked after. If mediums do not know this full well, it ought to be strongly impressed upon their minds by others: that their organisations are altogether too sensitive to be submitted to the cruelly adverse influences with which they are often surrounded, and by which they are too frequently assailed, without a staunch, intelligent protector near at hand. (I say "intelligent" protector, because I don't mean a stick, in any sense of the word.)

I shall not now, Sir, hesitate for a moment to give publicity—since it is nearly eighteen years ago—to the fact that I took, on two occasions, a young lady medium to the house of Dr. Ernest Hart, at the Doctor's solicitation, and that spirit manifestations of a most astounding nature were produced in the presence of, perhaps, ten, and subsequently twenty, medical gentlemen, including, if I mistake not, Mr. Wakley, who was at that time the Editor of the *Lancet*. These gentlemen will remember being frightened at one of the manifestations given on the second evening. I was applied to, to "wake the young lady up!" The doctors failed to find any signs of life in the person who was lying, for more than twenty minutes, on the floor of Dr. Hart's drawing-room, with her eyes fixed and open! But, in a moment, with the usual sigh, her body was again taken possession of by a spirit who spoke to them in the voice of a man, without a shadow of doubt; and the young lady who, a moment before, was, to all appearance lifeless, was standing up and lecturing the doctors!

I fear to think, Sir, what experiments would have been tried with this young lady, had she been left to the tender mercies of the gentlemen who were present—the cream of the medical profession! Suffice it to say, that, after the manifestations were completed and the medium was in her normal condition—smiling as a child awaking from a refreshing sleep—these gentlemen began to talk to her—perhaps I had better say, of her—in her hearing, as "an impostor!" "Put on your bonnet, Mary!" I said: and we were very soon outside the circle of such heart-

breaking influences as were those which were beginning to be manifested.

There are "mesmerists," it seems, now, who know no more concerning these matters than do the majority of the "medicine men" of the day. Mesmerists! Why, Sir, don't they know that the sacred power they wield may be prostituted to the vilest purposes? Is there any power that cannot be so misused? The mischief, in a great degree, now lies in the fact that these truths are not known in high places. Who that understands can be appealed to? It must, then, be earnestly enforced upon the minds of all concerned, that the sensitive individual can be turned into a mere automaton by any unprincipled man, to say nothing of half-a-dozen such characters meeting together!

Pray, then, Sir, continue to impress upon our mediums the necessity, for the sake of the glorious Cause, which they above all others must have at heart, and for the sake of their own reputation and salvation on earth, that they should have a conscientious and experienced protector; and this advice is I think, Sir, quite consistent with the advice I would also give, and which covers all other advice, namely, that our mediums, if they lack an earthly protector, should persistently lean upon God who is the Father of Spirits, for that aid and guidance which I know—but which until I became a Spiritualist I did not know—He can so well supply.—I am, Sir, in our great Cause, yours truly,

Ladywell Park, S.E., Nov. 14, 1876.

WILLIAM CARPENTER.

DOCTOR MONCK'S CASE.

To the Editor.—Sir,—Now that Dr. Monck has been convicted, and sentenced (subject to the decision of the court above reversing the sentence), I purpose writing a few lines in explanation of the affair. No particulars of any moment have been allowed to appear in the MEDIUM which fully clear up the question as to the connection of this case with local Spiritualists. I am, along with Mr. Heppleston, responsible for Dr. Monck's visit. It was in this way brought about. In case the doctor came to Mr. Heppleston's, I and my wife were to go over to meet him. If I had invited the doctor to my house, Mr. and Mrs. Heppleston would have come here to meet him. Not being much at home, and, when so, at uncertain times, and Mr. Heppleston hearing the doctor lecture at Halifax, at once decided to invite the doctor over to Huddersfield. The arrangement being made, and the doctor finding Saturday, the 21st of October, at liberty, telegraphed to Mr. Heppleston his visit, and reached Huddersfield the same day. A train-parcel brought us word to go over on the following day (Sunday) to meet the doctor at dinner, and to make up the number required for a seance the same evening. We went. The seance took place. The conditions laid down by the doctor were adhered to most strictly, excepting on one occasion, by merest accident the light was turned up too high for the doctor, and another time quite out; but the latter scarcely should rank as an accident prejudicial to the case, as, once over, the doctor ordered the lights out himself. I had charge of the light, at the doctor's request. He placed me right opposite himself, and having arranged the rest of the people, he told the ladies near him to sit as much away from his end of the table as they could. All of us were told to put our hands upon the table and our feet under our chairs. These were such conditions as could not but induce suspicion. To read the conditions, said by Mr. Oxley and Mr. Adshead to be voluntary, or imposed upon the doctor by others, and compare the same with the conditions he laid down for us, will be quite enough, I venture to say, to confirm the suspicion which would not be lulled in my mind. My wife sat as close to the doctor (on the side upon which manifestations always came) as he would allow. I cannot understand why, if the materialised objects which were manifested were genuine, the doctor always deterred her from too close inspection. Other people, at other places, have been treated with full confidence; and this was not the first time my wife had been present at one of the doctor's seances, for she had by Mr. Oxley's kindness been present at a Manchester seance a few months back; and I have met the doctor in many places and always found him confident and outspoken.

Why, then, I ask—(and the wonder was in my mind on that Sunday evening)—why did the doctor refuse in every possible way to conduct the seance so as to obtain the confidence of those present? Soon after he opened the seance and stated the conditions, and directed my treatment of the light, I lost all trustfulness in him. The whole thing was conducted in a routine way, as if the "phenomena" were expected as a matter of course, and the instruments were placed away, or placed in order, as the case might be.

On the Sunday evening, the doctor sat down among a number of friends, who had (with two exceptions) seen a great deal of Spiritualism of one or another phase; but he rose up, leaving at the table or about the room all present doubtful of the doctor's genuineness.

Those who could sing had joined in heartily whenever the doctor requested music. I, for one, tried to throw off my uneasy feelings of doubt, by taking part with considerable earnestness in what tunes I could join in. But all to no use. The doctor had distinctly objected to anyone touching any of the bells, fairy or other, or any other of his instruments when he placed them upon the table. If this is a true statement of the case, and I pledge my word it is, need you or your readers be surprised if, on the Monday, the doctor was much closer watched?

That the doctor knew of Mr. Lodge I have good authority for asserting, and he would have been prudent to have come down with just such preparation as, in case he was searched, nothing would be found upon his person but what he placed on the table or could allow to be seen.

He was more than half an hour up in his room after the time appointed for the seance, and after all expected had arrived.

By refusing to be searched, even by his guest or other friends not on Mr. Lodge's side, he confirmed their doubts.

No one molested him in the least. He left the house in a way that he thought best for his purpose. He went to the police for help. He was promised by Mr. Heppleston every aid in his (Mr. H.'s) power, and he would not wait, but took proceedings at once. However it is to end I do not know; but this account I know to be a plain, unvarnished, tale. I have done all I could to keep the case out of the police-court. I know that the intention of those appearing against him has not been to punish him if he would have allowed prudence to prevail.

After all that has been said and done, can you allow this to appear in your next issue, as some explanation of our position here, and oblige yours truly,

JOHN LOAN.

SPIRITUALISTS DEFENCE FUND.

£700 REQUIRED.—£230 RECEIVED.

November 14, 1876.

Dr. Slade en route from America to St. Petersburg, to have the phenomena occurring in his presence tested by the official scientists of Russia, has been assailed while resting in England, by two inexperienced young men, and the wrong done to him through a strange interpretation of an Act of Parliament requires that we of Britain take our place and defend the wronged.

The past and future legal expenses will amount to about seven hundred pounds.

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, psychists, and others, the great struggle of Knowledge against Ignorance, through an appeal to a higher court than that of Bow Street.

Galileo's fate is repeated. Galileo's "palm" held a telescope—Slade's a slate. Galileo, in the seventeenth century, was sentenced to imprisonment by the clergy, for proving by the telescope, the existence of unseen worlds floating around us. Slade, in the nineteenth century, is sentenced to imprisonment and "hard labour" by the scientists, for proving the existence of unseen ministering spirits, of intelligent ethereal forces, capable of use in various ways, for the physical and mental good of man.

Subscriptions reaching to £230 have been received. £500 more are promptly required. If not received, the Executive Committee cannot engage the required legal counsel, &c., and the great, grand opportunity will pass from us, of giving to our countrymen and their loved ones the evidence of a future life, through the law courts, and newspaper press of Great Britain and elsewhere.

Believing the Bow Street sorrow is an arrangement through the Higher Power, by which the ethereal life which each human spirit enters into through death may be made manifest by facts, to the nation,—let us give to the extent of our ability, and doubtless, that given with a true heart will be returned by the Divine blessing on basket and store.

J. ENMORE JONES.

SUBSCRIPTION LIST.

	£	s.	d.		£	s.	d.
G. C. Joad	30	0	0	Captain James	2	2	0
Miss Douglas	30	0	0	J. Dixon	2	0	0
Alexander Calder	10	10	0	Mrs. Lowe	2	0	0
Charles Blackburn	10	10	0	Mr. Cranston	2	0	0
Mrs. Weldon	10	10	0	Dr. Cook	1	1	0
Martin Smith	10	10	0	G. K.	1	1	0
Sir Chas. Isham, Bart.	10	0	0	J. R. W.	1	1	0
Miss H.	10	0	0	Mrs. Maltby	1	1	0
A. Tod	10	0	0	W. P. Adshad	1	1	0
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Mrs. Gregory	5	0	0	R. M. Theobald	1	1	0
Mr. Douglas Bayley	5	0	0	George Stones	1	1	0
J. Enmore Jones	5	0	0	J. Mould	1	1	0
George Wyld, M.D.	5	0	0	T. P. Barkas	1	1	0
Henry Wedgwood	5	0	0	J. B. W.	1	1	0
T. E. Partridge	5	0	0	J. F.	1	0	0
Mrs. Hennings	5	0	0	Mr. Mannors	1	0	0
P. B. J.	5	0	0	S. Parker	1	0	0
C. C. Massey	5	0	0	M. André	1	0	0
A. Joy	3	0	0	Smaller Sums	2	6	6
J. B. Stones	2	12	0				

EXECUTIVE COMMITTEE.

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

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

Joint Treasurers { GEORGE WYLD, M.D., Gt. Cumberland Place, W.

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PHRENOLOGICAL AND ANTHROPOLOGICAL MEETINGS AT THE SPIRITUAL INSTITUTION.

Now that the season has come round for indoor work, a new series of meetings will be commenced at the Spiritual Institution by Mr. C. O. Groom Napier. The first will be held on Tuesday evening, December 5, at which suggestions will be brought forward for the establishment of a Metropolitan Phrenological Society. On Tuesday, December 12, a similar proposal in respect to Anthropology will be introduced. On Tuesday, December 19, Temperance and Vegetarian facts will be brought forward. The meetings will commence at 8 o'clock. Admission by ticket on application.

Mr. WILLIE EGLINTON returns to England on the 23rd, and will remain in London for a few weeks to give seances as usual. Writing from Holland he says: "I have met with a very good reception from the Dutch friends, and hope soon to give your readers a few words as to the welcome always given to those mediums who visit their city. Mr. Riko will send you an account of the seances."

CONTRIBUTIONS ON BEHALF OF MRS. COGMAN.

The list of subscriptions received by Mrs. Maltby, of 41, Marylebone Road, on behalf of Mrs. Cogman, who wishes to tender her sincere thanks to all the friends who have so kindly assisted her:—

	£	s.	d.		£	s.	d.
Alex. Calder	3	0	0	A Mite	0	3	0
Algernon Joy	2	0	0	J. M.	0	2	6
Charles Blackburn	2	0	0	H. C., by T. Blyton	0	2	0
G. P. Allan	2	2	0	A Stranger	0	2	6
Colonel Greek	1	1	0	J. Henon	0	1	0
A Registered Letter	1	0	0	Charles Gray	0	2	6
Mr. Bird	1	0	0	From Friends who did			
J. Wason	1	0	0	not give their Names	1	3	0
By Mr. Jennison	1	0	0	Mrs. Olive's Seance	1	11	0
Mr. Croucher	1	0	0	Collection at Doughty			
O. R., and K.	0	12	0	Hall	4	10	8
P. Ashton	0	10	0	Received at the Spiritual			
J. J. Craig	0	10	0	Institution:—			
B. Smith	0	19	10	Mr. and Mrs. J. B. Warr	0	10	0
Alex. Tod	2	0	0	A. Ackerman	0	2	6
G. Chambers	0	10	0	A. Swinburn	0	5	0
Mr. Hoy	0	10	0	Mr. Barber	0	1	0
Mr. Cowper	0	5	0				
J. J. Morse	0	5	0				
By A. Joy	0	5	0				
					£30	6	6

RE CIRCULATION OF THE MEDIUM.

My dear Mr. Burns,—I am pleased to state that since I have followed up the suggestion which was ventilated in your paper some time since, concerning Spiritualists arranging with their local newsvendors to introduce the MEDIUM, it has resulted in a most satisfactory manner.

It is but three months since I arranged with my newsvendor to obtain twelve copies weekly, and for which, in the event of non-sale, I was held responsible. The sale has been steadily increasing, and last week attained thirty-six; the "Slade Number" was seventy-eight. A little attention is necessary to see that it has due prominence in the shop windows, and if Spiritualists were to adopt this practice, it would be the means of considerably increasing the sale thereof. I find that a sketch on the front page is an attraction, and invariably creates an additional sale. Rival newsvendors are taking it up, and the paper is well circulated throughout the parish.

It occurred to me you would be pleased to hear this, and to urge others to do the same.—In haste, faithfully yours,

East Road, City Road, London, Nov. 10.

EDWIN DOTTRIDGE.

[Many of our friends are adopting this course. We would be glad if they would report progress for the guidance of others.—Ed. M.]

A THREE YEARS' GROWTH OF SPIRITUAL SEED.

To the Editor.—Dear Sir,—One of your correspondents writes to the effect that persecution has advanced the cause of Spiritualism more during the present year than all the seances and lectures have done for the last twenty years. He evidently forgets that if there had not been seances and lectures there would not have been anything of the kind to persecute. It is not prudent of your correspondent to write so, for if the enemies of truth get to understand this, they will of course give over persecuting, and thus retard the progress of the work they are so ignorantly pushing forward.

I have had some experience with the thing called persecution, but I never liked making complaints about it, except once, and I deeply regret it. In eighteen hundred and seventy-three there was not a Spiritualist here but myself; when I set to work the Cause to spread, and wrote at once to you for seed; these I scattered here and there, it gave me pleasure, I do declare; now it's coming up all around, the crop looks healthy, good, and sound. Some could do with more light and sun, but they can have that from my friend Dunn, whose controls are a shining light: when you visit us you'll find I'm right. Here are twelve stamps I forgot to name, hoping all will follow and do the same.—Yours,

GEORGE METCALFE.

New Shildon, Nov. 10.

MR. HARRISON'S PROGRESSIVE COLLEGE AT GRASMERE.

It is not generally known that little Johnny Jackson, only son of the late J. W. Jackson, has been for nearly a year under the care of Mr. Harrison at the Progressive College, Grasmere. Mr. Burns laid the case before a few friends, who subscribed to help the school fees, Mr. Harrison generously reducing them considerably. Lady Caithness, who has been recently in the lake district, kindly went to Grasmere and saw the boy. We thank Lady Caithness for this kind act towards the orphan child, whom she has already aided so much, and we take the liberty of presenting our readers with the report. Says Lady Caithness in a recent letter, "I must not forget to say I have seen little Jackson the picture of health and happiness, and I am very much pleased with Mr. Harrison." We hope this will be the commencement of a steady stream of prosperity to the Progressive College.

The *Minneapolis Tribune* comes to us containing a report of a lecture on "Spiritualism," by Thomas Walker the "boy orator." We think we met this youth in Preston a few years ago. He must be a big boy now.

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.

A SWANSEA correspondent complains that the MEDIUM is not kept on sale by any newsvendor in the town. They will obtain it to order only after much delay, and the customer has almost to go on his knees for the privilege. We would say to our Swansea friends:—Unite to give your order to one shop in a good position, and take off his hands the few unsold copies weekly, on condition that he will speculate in a few additional copies of each issue.

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.

			£	s.	d.
One copy, post free, weekly, 1½d.	...	per annum	0	6	7
Two copies " " " 3d.	...	"	0	13	2
Three " " " 4d.	...	"	0	17	7
Four " " " 5½d.	...	"	1	4	2
Five " " " 6½d.	...	"	1	8	7
Six " " " 8d.	...	"	1	15	2
Seven " " " 9d.	...	"	1	19	7
Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 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 17, 1876.

THE CHARGES AGAINST DR. MONCK.

We are in a position this week to give some information on the charges brought against Dr. Monck at Huddersfield. Our Yorkshire friends are a warm-hearted people; which we have had abundant occasion to acknowledge, and we have not been slow to do our duty in that respect. But they are also a little hot-headed, and have been over-vehement with us, that we would not open court in these columns, and print evidence against Dr. Monck. On a little calm reflection, they will see that we were right in the course we have followed. On the legal points, we have not at any time touched, nor do we do so now. We alone have to do with the matter on these broad humanitarian grounds, involving the moral and scientific position of the spiritualistic investigator. We know Dr. Monck to be a medium for obtaining genuine spiritual phenomena; and as such he is valuable, and ought to be properly used. We have censured him for not taking due precautions in sitting under proper conditions, and for being too demonstrative in his seances, when phenomena are not powerful.

No doubt there are many inducements for mediums to sit indiscriminately, and to make the most of the phenomenal results, but that is too much the fault of the sitters, who should use the medium wisely and intelligently, or allow the blame as to consequences to fall on their own shoulders.

That Dr. Monck as a medium, was very different at Huddersfield, from what he has been at many other places, there can be no doubt. The question arises, is Dr. Monck accountable for this difference? He is the subject of influences as much as the mesmeric patient is. This is the case with all mediums, and, indeed, with the greater number of human beings. There must be something occult and unexplained about that Huddersfield party, to thus transform Dr. Monck as a medium. Here is the scientific point, and, with Dr. Carpenter, we would state that it is a mistake to bring such matters before a court of law. The real evidence affecting the case cannot be brought forward. Looking at the matter in a moral light, we would ask, what is the use of trying to make a man out to be an impostor, if we can with ease, instruction, and pleasure to ourselves, show him to be a valuable instrument for the demonstration of truth, and therefore an estimable member of society.

We print as much of the report of the case, extracted from the *Huddersfield Examiner*, as our space will permit. We have had to condense much, but we have given the most important points. We also print Mr. Lord's letter—a privilege to which we think he and his friends are quite entitled. He says the seance was suspicious; so are many family seances when the power is weak, and we must remember that there was a strong element of suspicion in the company. This feeling has extended much further than the events of that seance, for it has not only endeavoured to make out all who have reported Dr. Monck's phenomena as accomplices or dupes, but it has said the most unkind and slanderous things respecting ourselves, which we must know to be wholly untrue. If this suspicion has been as unfair to Dr. Monck as it has been in other respects, he is a subject of pity rather than of punishment.

We regret that we cannot give this week Mr. Lockwood's speech in defence. It will no doubt point out the nature of the allegations brought against Dr. Monck, the discrepancies in testimony as to his carrying the box upstairs, and the fact that the prosecution is accompanied by a bitter opposition to Spiritualism, systematically ignoring its well ascertained facts. The trick theory is pushed to the extreme without being sufficiently cogent to account for the facts.

We consider the whole affair highly instructive to workers in Spiritualism, as showing the abuses to which seances may be subjected. There is also in spirit-life even a greater war over the progress of the Movement than on the earth-plane, and no doubt the opposition look out for their chances, and may even use the friends of the Movement whereby to effect their purposes.

In a word we may say that we have seen nothing proved from the evidence to shake our confidence in Dr. Monck's mediumship.

THE HAPPY EVENING AT DOUGHTY HALL.

There is every promise that the meeting at Doughty Hall on Thursday evening, Nov. 23, will be even more enjoyable than the one that took place twelve months ago. The hall will be furnished with slates with direct-writing on them, through the mediumship of Dr. Slade, and other interesting objects. The doors will be opened at 6 o'clock for inspecting these and for conversation. At 6.30 tea and coffee will be served in the ante-room, with an abundance of choice accompaniments, while the instrumental music and social intercourse will go forward in the hall. At 8 o'clock the chair will be taken. The songs will not be so numerous as on the last occasion, but they will be better selected. The Messrs. and Miss Sparey have again promised their valuable assistance with the violin, cornet, and piano. Mr. Ward will preside at the piano, and also sing several songs. Mrs. Ward, organist at Doughty Hall on Sunday evenings, will also sing, and her daughters will play and sing. Other vocalists are expected,—indeed, there are already on hand, though not absolutely fixed on, as many as would occupy the whole evening. Some time will be devoted to speeches. Mr. Morse will be present, accompanied by his spirit-guides, and various well-known workers in the Movement will address the meeting. It is not intended to prolong the concert to a late hour, as the young folks are loud in their demands for an hour's dancing, which will be accorded to them, and we hope they will come prepared to enjoy it.

The Happy Evening will not, of course, be a stiff, formal affair, but a jolly free-and-easy family party, and we hope all will attend in a frame of mind to enter into the spirit of such an assembly.

"M.A. (Oxon.)," Dr. Slade, Dr. Monck, and other gentlemen well known in the movement have been invited.

Come early to tea and promenade. Tickets, 2s. Double tickets, to admit lady and gentleman, or two ladies, 3s. 6d.

REMOVAL OF DR. MACK.

During the ensuing week Dr. Mack will remove from Southampton Row to more commodious rooms at Fleet Street, where he will continue his magnetic treatment as hitherto. Looking over a work on "Mesmerism" by the Baron du Potet, we have been much struck by his testimony on behalf of the fact that objects may be made to convey the magnetic healing power to a distance. Mesmerised water is a favourite application with the practitioners of animal magnetism or magnetic healing. We see letters occasionally testifying to the benefits derived from the use of magnetised paper supplied by Dr. Mack. It is necessary to have a piece especially magnetised for each case, as the qualities as prepared for different diseases can be readily told by a clairvoyant. In the most inveterate chronic cases this application gives great relief and has been the cause of much gratitude from sufferers who have tried it. Dr. Mack will in future operate gratuitously on Tuesdays and Fridays only.

THE EAST END SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—Having been desired, as you are aware, by many friends to endeavour to carry on the meetings so ably conducted by our friend and fellow-worker Mr. Cogman, and having the promise of assistance by my spirit-guides, I have taken the house lately occupied by him, for the term of three years and intend re-opening the rooms on Sunday, Nov. 19th, with a tea-meeting, to be followed by a conference at which Mr. Burns will preside, when the best mode of continuing the meetings will be discussed. I shall be glad to welcome the supporters of Mr. Cogman and all friends who are interested in our Cause. Tea on table at 5 p.m. Tickets 1s. Conference free.

If you will kindly insert the above in your next issue, you will greatly oblige, yours fraternally,

15, St. Peter's Road, Mile End Road, E.
E. W. WALLIS.

MARRIAGE.—On Tuesday, Nov. 14th, at St. Peter's Church, De Beauvoir Town, N., by the Rev. William Stafford Finch, M.A., Edward Walter Wallis, second son of Mr. E. Wallis, of Twickenham, to Minnie Harriet Eagar, youngest daughter of the late William Eagar Esq., solicitor, London.

The Third Quarterly Tea Meeting of the Marylebone Association of Inquirers into Spiritualism will be held at Quebec Hall on Sunday, the 26 instant. Many important matters will be discussed in the evening, relative to the future working of the Association, and also the nomination of officers. Tickets for the tea, 1s.; commence at 5. Meeting at 7 in the evening, to which members may introduce a friend. Early application should be made for tickets, as only a limited number can be disposed of.—W. O. DRAKE and G. F. TILBY, Hon. Secs.

INSTITUTION WEEK, 1876.

In accordance with the dates which have been on previous years observed, Institution Week will commence on Sunday, December 3, and terminate on Sunday, December 10. It is hoped that every Spiritualist will endeavour to do something towards the work of the Spiritual Institution in making a small contribution or in collecting the offerings of others. The work which the Spiritual Institution performs is unobjectionable in every sense. It is not based on money-making, and it stands as the combined energies of all. Doing a universal work, the means should be contributed in part by every Spiritualist, which would make the burden light. At present the funds are considerably in arrears, and the manager is overwhelmed with unbearable burdens in consequence. The following subscriptions have been received: Jarro, 2s. 6d.; W., 5s.

MR. MORSE AT DOUGHTY HALL ON SUNDAY EVENING.

On Sunday Mr. Morse will not speak at Glasgow, as had been arranged, and being in London he will occupy the platform at Doughty Hall and deliver a trance-address. The hall was well filled on the occasion of his recent appearance, and we have no doubt but the attendance will be large on Sunday evening if weather permit. Doughty Hall, Bedford Row, at 7 o'clock.

THE CHEAP SALE OF BOOKS.

We again repeat our offer of the most important works at very low prices. If this department of the work had been better administered, the Cause would have stood higher to-day. It is not too late to make amends. We would like to see a library of progressive works in the home of every Spiritualist, and stray volumes in as many other homes as possible. This is how to promote a more intellectual Spiritualism.

DR. SLADE'S MANIFESTATIONS.

Those silly people, who, from reading the newspapers, think that the recent charges against mediums, have abolished the phenomena, are very much humbugged indeed. Dr. Slade is obtaining more important manifestations than ever, and our friends come frequently into our office with one of these precious slates under their arm, covered with the evidence of spirit power. Moses got writing on tables of stone, and in a passion smashed them. Our modern recipients of direct writing are wiser in their generation; and instead of telling the story only, they retain the original, and say to their friends, "There is the slate, and thus it was done." Funny country is this Christian country; it is considered highly religious, to believe that Moses got direct writing on a slate,—conditions never inquired into,—but it is a crime for the experiment to be corroborated by the doings of to-day. We have one of Dr. Slade's slates framed and glazed, and it is inspected by hundreds. We wish every Spiritualist had one, lectured to his friend on it, and gave them suitable books to read.

SPREADING THE MEDIUM ABROAD.

We are continually sending out parcels of the MEDIUM for select distribution, and we are receiving numerous applications for tracts and other information of use to investigators. There was never a time when information on the subject was so greatly in demand. We earnestly crave the kind help of all to distribute the MEDIUM, so that every intelligent person in the empire, may receive a copy as soon as possible. By the united help of all, we may soon have a paying circulation, and relieve us from the £5 per week of deficiency which we have had to make up. We may safely say that all through this year, the MEDIUM has introduced Spiritualism to over 1000 persons weekly.

INSTITUTION WEEK FOR 1876.

Dear Mr. Editor,—If anything was needed to justify the remark I made in last week's MEDIUM, in reference to the above matter, it was furnished by a statement made in the same issue, concerning the backward state of the subscriptions to the Spiritual Institution for the current year, showing a balance on the wrong side of the ledger of over £165. When we look at this large deficiency, I think it ought to furnish a sufficient argument to every one interested in the Movement, to make an earnest effort to refund the amount.

For the more thorough carrying out of this year's operations, I would suggest that some parties in every district, willing to act as Local Secretaries for the Institution Week Fund would without any delay forward their names to you, so that the work may be at once commenced.

Doubtless, as hitherto, there will be many parties who will forward their subscriptions direct to you, and I have no doubt but the various mediums in their respective districts will give their usual benefits, seances, &c. But still I am of opinion that a great deal may be done by the plan of local secretaries if our spiritualistic friends will only work the matter with vigour. I shall be most happy to offer my humble services to the Cause as secretary for this district, and I earnestly hope the project will be taken up with spirit by my fellow-Spiritualists.— Faithfully yours,
2, High Street, Merthyr Tydvil.
J. T. DOCTOR.

Mr. HARRIS, the medium from Australia who visited this country for his health, had to return to the far South, without being able to come to London. He sailed from Glasgow last week.

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LADY CAITHNESS ON INTELLECTUAL SPIRITUALISM.

The call for a more studious form of spiritual investigation is heard on all hands. It was the chief topic introduced at the Lancashire Conference, at Oldham. Lady Caithness, who has done so much for this study by the authorship of works of a high order, in writing for a packet of that issue of the MEDIUM, "containing Mr. Morse's excellent oration on the 'Physiology of Spiritualism,'" takes up the thought which will soon be the uppermost in Spiritualism. Her ladyship in a letter to Mr. Burns, says: "Could we do away with so much material phenomena, and as he (Mr. Morse) says, make our Spiritualists and our Spiritualism more intellectual, and above all more spiritual, we would be more respected, and avoid these disgraceful trials which have arisen in France and England. For my part I think we have had enough now of phenomena, and that it is high time to take a higher stand. You should try and convince Spiritualists of this, for you have much influence and are looked up to as a bright star."

It is upon the foundation indicated by Lady Caithness that the Spiritual Institution was built. Mr. Burns's first inspiration was to institute a Progressive Library, that the phenomena of thought and of reason might appeal to the mind of man without cramping or hindrance. In our reports of the phenomena it has been with the view to make them understood, and their spiritual import apparent. The chief work of Mr. Burns has been the introduction of a popular, yet high-class, literature, which is the essential instrumentality in the spread of an intellectual form of Spiritualism. The announcements on the last page of the MEDIUM this week are evidence of the truth of the statement now made.

This attempt has not been made in vain, many of our co-workers, Lady Caithness amongst the number, have heartily patronised this work, and we print with emotions of deep gratitude the kind words her ladyship has now uttered for our encouragement and the stimulus of the object we have in view.

The Lancashire Committee have commenced the work. Newcastle will soon be in the field, in which it has already distinguished itself, and we hope the labour which Mr. Burns has taken in the direction Lady Caithness has indicated will soon bear universal and permanent fruit.

THE FREE GOSPEL OF SPIRITUALISM AT DOUGHTY HALL.

The second year of Sunday evening meetings at Doughty Hall having recently terminated, we present a report of the results.

From October 17, 1875, to October 8, 1876, there were fifty-two Sunday evenings. The financial department is presented in the following statement:—

RECEIPTS.	£	s.	d.	EXPENSES.	£	s.	d.
Balance in hand	2	15	5	Rent, 52 weeks	43	6	8
Collections at Meetgs.	62	9	0½	Lecturers' Expenses	29	16	6
Star Circles	2	2	6	Printing and Postage	1	6	6
				Hall Attendants	0	5	0
				Davis's Testimonial	2	4	5
	£67	6	11½		£76	19	1
					67	6	11½
				Deficiency	£ 9	12	1½

The seats have all been free, and there has been no donation of any kind offered to the support of the meetings. On the other hand, the amount of one collection £2 4s. 5d., was placed to the Andrew Jackson Davis Testimonial Fund. Another collection was placed to the fund for the relief of sufferers from the war in Bulgaria, but Colonel Greck on the latter occasion paid the rent of the hall, so that there was no demand made upon the funds. The whole proceeds have been derived from voluntary contributions given by the audience on passing out. The meetings have been almost self-supporting. The largest collection was on the occasion of Mrs. Kimball's first attendance as speaker, the amount being £3 10s. 1d. The smallest collection was 5s. 2d., on July 23, in the very middle of summer, when it was difficult to attract an audience. The collection at Mr. Morse's meetings averaged £2. Mrs. Kimball's meetings and Dr. Mack's healing services also resulted in good collections. The greater number of the lectures have been given free, but the speakers who have been paid have been, on the whole, the most profitable to the funds. The proceeds of the Star Circle, after a charge was made to visitors, was placed to the funds of the Sunday meetings, Mrs. Kimball's services being entirely gratuitous, and the rooms at the Spiritual Institution were given free.

During the year three Americans have addressed the meetings at Doughty Hall: Dr. Hallock, who very kindly gave his services freely and cheerfully; Mrs. Kimball, whose meetings, with one exception, were crowded, and very much interested the public; and Dr. Mack, who also drew good audiences, and healed in public with fine success. Seven country friends spoke at these meetings: Mrs. Illingworth, of Bradford, trance-medium; Mr. T. Brown, of Howden-le-Wear, trance-medium; Mr. E. Wood, of Halifax, trance-medium; Mr. Butterfield, of Morley, trance-medium; Mr. A. D. Wilson, of Keighley; Mr. Harper, of Birmingham; and Mrs. Hitchcock, of Nottingham, trance-medium. Nothing was paid to Mrs. Illingworth or Mr. Harper for expenses.

During the year six ladies gave fifteen lectures in Doughty Hall, and seventeen gentlemen gave thirty-seven lectures or healing services. Of trance and inspirational lectures there were twenty-six, given by twelve

speakers—four ladies and eight gentlemen. There were twenty-six normal lectures delivered by eleven speakers—two ladies and nine gentlemen. Some that we have classed as normal may claim to be inspirational, so that the balance may somewhat incline in favour of controlled speakers. The speakers, and the number of times they appeared, are as follows:—Mrs. Kimball, seven; Mr. Burns, seven; Mr. Morse, six; Dr. Hallock, three; Miss Leigh Hunt, three; Mr. Henly, two; Mrs. Burke, two; Mr. Linton, two; Dr. Mack, two; Mr. F. Wilson, two; Mr. C. O. Groom Napier, two; Mr. J. G. Robson, two; Mr. W. Wallace, two; and Mrs. Illingworth, Mr. Cogman, Mr. Brown, Mr. Wood, Mr. E. W. Wallis, Mrs. Butterfield, Mr. A. D. Wilson, Mr. Harper, Mr. Ashman, Mrs. Hithecock, one lecture each. Mr. Burns took part in many meetings, besides the seven lectures given by him, and the same may be said of Mr. Linton. Mr. Barkas, of Newcastle, spoke a few acceptable words at a recent meeting, and he has kindly promised to give a lecture on the first opportunity. Miss Eagar for a number of evenings gave fine invocations. Miss D'Arcy, and latterly Mrs. Ward, have given valuable services at the harmonium; and Mr. Tilby, Mr. Maynard, and others, have been unremitting in bestowing their attendance at the door, and in directing the arrangements and placing of the audience.

The year's work has been participated in by a large number of individuals, who have all worked in harmony and love. Some of the lectures have gone forth in print as messages to the world at large. It has been difficult to get eligible speakers on all occasions, but these meetings have been useful in bringing forward speakers whose merits would not otherwise have been discovered. A good feeling has been nurtured by inviting provincial mediums and other friends to address the meetings. It is to be hoped that our country visitors will be more frequent.

Take it in all, the work done at Doughty Hall has been useful and encouraging, and, without patronage of any kind, or financial support, has maintained its course, incurring but a small deficiency, which it is hoped the proceeds of the Happy Evening will liquidate.

DR. MONCK BEFORE THE HUDDERSFIELD MAGISTRATES.

On Friday, November 10, Dr. Monck again appeared before the Bench of Magistrates at Huddersfield. He was represented by Mr. Lockwood, barrister, instructed by Mr. W. Armitage. The summons was—"On the 23rd day of October, 1876, at Huddersfield, in the said borough, Francis Ward Monck, of Huddersfield aforesaid, did unlawfully use certain subtle craft means and devices, by palmistry and otherwise, to deceive and impose on certain of her Majesty's subjects, to wit, George Henry Heppleston, Henry Bedford Lodge, and others, contrary to the statute in that case made and provided."

Dr. Monck pleaded "Not Guilty."

Mr. Hilton then opened the case, and in the course of his remarks he said that this man whom they had better call Mr. Monck styled himself Dr. Monck, and sometime ago he was an accredited minister of the Baptist persuasion—he was a minister of a Baptist Chapel somewhere near Bristol, at Totterdown, but by some means he left his congregation.

Mr. Lockwood said this was a course which he must confess he never met with before, because it could possibly have no other bearing than that Mr. Hilton wished to prejudice the minds of the magistrates. Let them come at once to the facts on which the magistrates had to decide; and it did not matter whether he were a Baptist minister or belonged to the Church of England; and he merely stopped Mr. Hilton detailing these facts, although it might have cost him some trouble to ascertain them, because they really had nothing whatever to do with the case.

Mr. Hilton said he wished to show that Mr. Lockwood's client was entitled to the term "Rev."

In the course of his speech Mr. Hilton said he should call one or two witnesses who did not believe in Spiritualism in any way, and one of those was Henry Bedford Lodge, by whose means the prisoner was found out in his imposture. Mr. Lodge would explain the use of many of the articles produced, and the tricks in which they were used. He (Mr. Hilton) should prove that the articles produced belonged to the prisoner; they were not found upon his person, but found in his boxes that he took with him to Mr. Heppleston's house. There were some bells—and he dared say that Mr. Lodge would explain to the Bench their use.

Mr. Lodge: He did not use them.

Mr. Hilton: Here is a tambourine.

Mr. Lockwood: That is an ordinary instrument.

Mr. Hilton: He used it there; and this is a thing that plays the tambourine. Here are some things—

Mr. Lockwood: That is a fishing rod.

Mr. Lodge: He gave them to me; he never used them.

Mr. Hilton: You must not interrupt me.

Mr. Lockwood: You are going on a fishing excursion. (Laughter.)

Mr. Hilton: We are going on a fishing excursion. This is a thing that plays the tambourine; and here are some spirit-hands and other spirit things he can produce, that will be explained by Mr. Lodge. Here then is one of the spirit-hands, and to it is attached a long piece of white elastic, and in the palm of the hand a piece of black elastic, by means of which the fingers can be pulled down a little. This (holding up a piece of linen) is what I am told is called a spirit-face.

Mr. Hilton went on to exhibit a number of articles on which he made running comments: Here is some writing—I suppose that it was written by some spirit, and the letters on it are J-o-h-n. Here is another one with the names Henry, John, James, and Tom written on it, so that the prisoner can produce any name at his will. A fan, worked by the teeth to make wind in the circle; a tube by which spirits talk; a number of bells of all kinds, and some reflectors to reflect the spirit-light; they are really small mirrors, and if it were dark here we could show you how it is really done. These are the slates, and this is a musical album that plays, and here is another musical album, together with a trumpet; some machinery which is rather out of order, but it is used in producing raps; and these are the fingers of the clockwork by which the raps are produced. A large number of slates that the spirits, I suppose, write upon; some are in duplicate, for what purpose I do not know, and here are two messages which came on the Monday. Some flannels here that the prisoner pretends is magnetised, I suppose, for which he charges a guinea or two guineas as the case may be. A large number of keys, and

they will open almost any door that the keys could be got into; and wherever he goes the Doctor has to get information about different things before he could write the messages, and I say that the keys are used for the purpose of enabling the Doctor to get into the rooms of the houses he went to. I do not know why this man, who has no home, and who travels about the country, with only about one or two lock-up boxes, should carry these keys about with him; if it is not for that purpose.

Mr. Lockwood: I don't think it will be part of your duty to say that. A number of letters found in the boxes were not regarded by the bench as evidence in the case. Much more passed and witnesses were called.

Ellen Heppleston, wife of George Henry Heppleston, said she lived in Arthur Street. Dr. Monck came to our house on Saturday, 21st October. On the Monday night we had a spiritualistic seance at our house. He asked us to put on two tablecloths so that they might reach nearly down to the floor. We arranged to sit at the table a gentleman and a lady together. We were to sit at the ends of the table, and along two sides. He said we must keep our feet under our chairs as much as possible, and our hands on the table. We had to cover the gas, but we could see pretty well. We were to either sing or have a little chat, but not enter into any particular conversation. We sang, and a short time afterwards we heard raps as if underneath the left-hand corner of the table where the Doctor sat. Witness has been a little of a believer in Spiritualism. He arranged the fairy bells on the table, and put the tambourine on the top of it. The gas was then lower than when we commenced. He put the articles in front of himself in the centre of the table. The bells began to move towards him. Mr. Lodge asked him if the things could move either backward or sideways. The Doctor said it was best not to ask them to do anything, but to let them do as they wished. We afterwards sang again, and then the gas was lowered. When the things moved we could see them very well. The gas was put lower when the seance changed, but when we had to see anything it was put higher. By Mr. Hilton: One of the tablecloths was scarlet and white, and that was nearest the doctor; the other was a darker one; I did not pay sufficient attention to tell if we could see a scarlet thread on the cloth. After that he produced what he said was a materialised hand; it appeared at his left hand, and rose above the table. There was no light round the hand; we could just faintly see it. It was about the size of a lady's hand. Dr. Monck said it was a materialised hand. He said the hand would take hold of the tambourine. I wasn't sufficiently near to see if it did or not. I should think the hand was wax. When witness saw the hand the gas was put down to the lowest point. It was so dark witness could not distinguish what it was. After the hand was produced it went back, and the gas was left as it was. After a time the gas was turned up a little higher, and the Doctor asked Mrs. Aspinall to take hold of the other corner of a slate he produced, and they put it under the table. There was a little pencil on the slate. Whilst the slate was under the table I think he asked her if she had hold of it, and she said she had. I heard a sound as of scratching on the slate. The gas had been still further lowered before this. We could see things on the table sometimes, but sometimes it was quite dark. He brought up the slate, and gave it to someone else to read. The slate produced I believe is the one. The message was, "Good-night, Philemon," and was signed "Samuel." The Doctor said "Samuel" was his spirit-guide. Philemon was the name of one of the gentlemen present. The gas was turned up for us to see the writing. I think Mr. Aspinall was called by his Christian name—Philemon—that night, but I could not say. There was another message written on another slate, but I could not say exactly what that was. It was something about Mr. Lodge. I think this is the other message he wrote:—"Oh! for a 'lodge' in some vast wilderness." After that a button was pulled off Mrs. Aspinall's dress and put on the slate. He asked her if she felt a hand, and she said "Yes, and a warm one, too." We then sang again, and the gas was lowered. He said we must sing or it would spoil the conditions. We could then hear the piano, while the room was very dark, and I could not see the piano or the Doctor; the piano sounded as if the lid was being pulled up. We had only one of the three lights of the chandelier lit. The chandelier was directly over the table, and if the light had been turned any lower it must have gone out. The piano was directly behind the doctor, and one note sounded, and someone asked Mrs. Aspinall if she had hold of his hands, and she said she had not. The Doctor then stretched out his arms and said we might take hold of them, and he asked her to sit down on the lid of the piano, so that we might be quite sure it was closed. Mrs. Aspinall sat on the piano. We heard only one note sound then, but I am not sufficiently conversant with music to say if it was the same note as I heard before. After that some ladies got up to go, as Mr. and Mrs. Aspinall had to go by train. After she had gone out Mr. Lodge said to Dr. Monck, "Shall we have anything more, Doctor?" He said he thought not. Mr. Lodge then said, "Well, I, for one, must confess that I am not satisfied." He said, "I have seen everything you have done is a trick, and if you will allow me those things and some others that you have about you, I'll show you how they are done." Then Mr. Lodge said, "Will you allow yourself to be searched, and let us have a peep into your boxes, and if we can't find that hand, which you call a spirit-hand, and some other things, I shall be convinced and become a Spiritualist; and if I don't find them I will apologise to you in a proper manner. Will you allow me to search you?" and the Doctor said, "Certainly not." The Doctor then appealed to my husband, and asked if he would allow him to be treated like that. My husband said he thought Mr. Lodge had only asked him a very proper question, and if he had nothing about him there would be nothing to find, but the Doctor would not allow himself to be searched. After that Mrs. Aspinall and another lady came downstairs, and the Doctor made his escape. Mr. Lodge tried to stop him, and the Doctor struck him in the face, and went upstairs into the bed-room he occupied, and locked himself in. We followed him, and someone asked him to open the door, and told him if he would apologise for striking Mr. Lodge, and to Mr. Heppleston and me for what he had done, and deliver up those tricks—those things—he could go about his business. He refused. My husband then said he would fetch a policeman if the Doctor did not open the door. I wanted him not to do so. I did not want a policeman to come to the house, but let him go as he was. A policeman was fetched, and the policeman asked him to open

the door, or else he would have to have it broken open. He said he would not open the door. I said I would go and try and prevail upon the Doctor to open the door. I said, "Do, Doctor, open the door, and then you can go," but he made no answer. Someone said, "Can he get out any other way?" and someone went out into the yard, and found a sheet attached to the waterspout, and his bedroom window open. Then the door was forced open, and we found the doctor had flown. This box was downstairs, and there were two others in his bedroom. My husband took possession of the boxes that night. I don't think my husband afterwards handed them over to Mr. Lodge, but they went from our house. I know nothing more about this case.

Cross-examined by Mr. Lockwood: Don't you remember Dr. Monck saying something to the effect that after any of the phenomena—for instance, the tambourine moving—I don't know whether the tambourine did move—or after the fairy bells had played—didn't he say something to the effect that anyone could take his place and attempt to produce them?—He said he thought we were all honest enough to quite understand he didn't wish to lay any particular stress upon anything, but, of course, he would leave us to judge for ourselves. If we thought that there was anything wrong, or anything that we could do, we were at liberty to do so, or something in that way.

In further cross-examination the witness said: Mr. Lodge was appointed by the Doctor to take charge of the gas, and whenever the gas was lowered or raised it was done by Mr. Lodge, in accordance with the directions of Dr. Monck. Mr. Lodge carried out the directions of the Doctor implicitly. Before the seance Mr. Lodge mesmerised Mr. Johnson, one of the party. Dr. Monck was upstairs in his bedroom, and they fetched him down, and Mr. Lodge said perhaps the Doctor would like to see Mr. Johnson in the mesmeric state, and the Doctor spoke to Mr. Johnson, but he did not speak back. The Doctor said he wondered if Mr. Johnson could see his spirit-guide, and Mr. Lodge asked him what kind of a person he was, and I suppose he (the Doctor) gave a description of him, and then Mr. Lodge spoke to Mr. Johnson, and he just gave him exactly the thing what the Doctor had said to Mr. Lodge. When the hand came up the light was very dim, but I could see the outline of the hand, though I had not as good a chance of seeing as some of those who were nearer. It was the shape of a hand, light in colour, like a white hand. I could see Dr. Monck's arms when he put them out, but I could not see him in the shade. When Mrs. Aspinall went to sit on the pianoforte I could see Dr. Monck's back was turned to the table. After she sat on the piano I heard the note again. I did not see the bells or tambourine move in any other direction except towards Dr. Monck, and I watched them carefully. At the end of the seance Mr. Lodge did not lock the door. He asked the Doctor if he would allow himself to be searched. The Doctor said if Mr. Lodge had asked him in a proper spirit perhaps he might have done. Mr. Lodge then said, "Well, Doctor, don't get agitated," and said "Now, I'll ask you very nicely," and then said, "If you please, Dr. Monck, would you be so kind as to allow us to look into your boxes, to see if we can find any of those spirit-hands?" Mr. Lodge did not call the Doctor a scoundrel before speaking to him so politely. The Doctor asked my husband to protect him, and he said, "I am always prepared to protect an honest man, but seeing that you have refused to allow Mr. Lodge to search you I begin to think you are a scoundrel."

Mrs. Isabella Aspinall examined said: I have been an investigator, but I don't believe in what I saw at Mr. Heppleston's. Only one jet was lit during the seance. After that one jet had been turned down, I can't tell you the first manifestation, but a musical box played; this album was put on the fairy bells, whilst the interior of the musical box was placed inside a wooden box, which I don't see. The fairy bells moved towards the Doctor, and Mr. Lodge asked if it would move any way—meaning sideways. I would not say that the bells would move as wished, but they generally moved towards him. I saw them move towards him, but not to anyone else. I saw one hand. I don't know that he said anything about it before it came. It came from under the table, and when it came he said something, but I forget what. It came from under the tablecloth, and we all distinctly saw it, and the fingers were contracted. I thought the hand moved, for it seemed to go across the bells. I thought it was a wax hand; it was very luminous, and I thought it had been rubbed with phosphorus. It had no appearance of being a human hand. After that Dr. Monck asked me to hold a slate, and I held one under the table. It was a slate similar to one produced. Dr. Monck had hold of it also. I never left loose of it. I almost let the slate fall with the weight, and he said, "You are letting the slate fall." I said, "I am trying to get faster hold of it." I felt a warm hand under the table against my own hand; it was warmer than my own was. I said, "I feel a hand; it is warm," and Dr. Monck said, "You are sure it is not mine." I said, "I am not." I could not see. The light was at that time turned very low. I felt on my fingers the pressure of finger-nails. I heard the scratching on the slate, and it was during the time when I felt the warm hand. The warm hand was there a few seconds, and it did not go away the moment I said I felt the warm hand. I cannot say whether Dr. Monck had released his hold of the slate, and a piece of pencil, about an inch in length had been put on the slate before it was put under the table. There were several messages written before that one; I felt the warm hand on each occasion, but I only felt the pressure of the nails on the last occasion. I cannot remember any of those messages. Mr. Lodge saw them. The last message written on the slate was put into my hand, and what became of the pencil I don't know, but it was put into my hand by a warm hand, much warmer than mine. A button was taken off my dress and put on the slate; the button was pulled violently—I felt the pull quite distinctly, I said there was some one pulling my dress. I don't remember the Doctor saying anything. The button was pulled off the dress-skirt half-way down the front. While the Doctor was sitting at the table I could not see the light that came under the door which was on my left hand. I heard a movement as though the Doctor had moved from the table, and after that movement took place I could see the light distinctly. Then I put my hand out to where the Doctor had been sitting, and the Doctor was not there. That was before the piano commenced to play. The light was then very low. The piano commenced to play in a second or two afterwards, and the room was so dark then that I could not see where Dr. Monck was. I put my hand out to the piano and my hand came in contact with Dr. Monck's hand.

During cross-examination Mrs. Aspinall said: The hand came up from under the table, went above the level of the table, and whilst Dr. Monck held the bells with one hand he had the other hand on the table. The hand came up at the side of the table, and then passed over the bells, and the fingers were bent. The bells made a noise as though touched by the fingers.

Philemon Aspinall Rastrick was examined, and then cross-examined, during which he said: Dr. Monck said some people said the manifestations were produced by animal magnetism, some people psychic force, and some said it was something else, but we were all to judge for ourselves. The hand appearance was like a glove, and I saw it touch the fairy bells. The Doctor held the tambourine, and the glove seemed to hit it. I was watching the hand closely. The hand appeared to take hold of the tambourine not so well as a human hand would do. The hand did not seem to grasp the tambourine properly. It touched it first, and then shook it, but not much. The hand disappeared under the table afterwards. I saw it was a glove at the time, but I was determined not to say anything till it was all over. He told us to keep quiet, and I tried to do so. I am sure there were two boxes, one each side of the Doctor. At the end of the seance Mr. Lodge said, "Will you allow me to look into that box?" He did not say "those boxes." When the Doctor rushed out of the room he had one box in his left hand and struck Mr. Lodge with his right hand. He "clicked" the box up in his left hand just before he struck Mr. Lodge. I will swear he had a box in his hand when he went upstairs. Dr. Monck would not submit to a search under any circumstances—"By no means," he said. He would not allow us to search him in his bedroom. I almost think something was said by the Doctor about being searched under certain conditions, but I cannot say for certain. I don't know that anything was said by Dr. Monck about being willing to give another seance, in another place, in a suit of clothes, if we liked, provided by ourselves. I do not remember that being said, nor have I heard of it. The Doctor gave no reason for refusing to be searched. Mr. Johnson was really in the mesmeric state when he described Samuel, and was seated in the arm-chair where he had been before being mesmerised. Dr. Monck mentioned the name of Samuel in describing him to Mr. Lodge, but I cannot say whether Mr. Johnson used the name at all. Mr. Johnson was in the mesmeric state when Dr. Monck described Samuel to Mr. Lodge. A person in a mesmeric state cannot hear what takes place unless the mesmerist chooses.

On Saturday morning the case was continued.

The first witness called was Sarah Jane Heppleston, daughter of G. H. Heppleston. She stated:—The first thing that took place was the "raps"—a series of raps under the table, and I felt a vibration of the table, I suppose produced by the raps. I was seated on the Doctor's left hand next to him, and Mr. Aspinall was on his right. Then a hand appeared just off the end of the table, about a foot off the Doctor. He had his hands on the table at the time. It was quite close to me. The gas was very low at the time. It appeared like a wax hand to me. It was about the size of my hand (a medium sized one), and the fingers were slightly bent and were stiff, and I did not see the fingers straightened. The Doctor gave the hand to the fairy bells—that is, he put the bells in such a position that the hand swept over them. He did not touch the hand with his hand. Then he gave it the tambourine, and it played a tune upon it, and he asked if we did not see the fingers move. I don't think anyone replied to that. I did not see them move. He then put the tambourine on the hand; he hung it on it and said, "See, it is holding it." The hand did not grasp it. I was quite near. I could have touched the tambourine. The room was in darkness then. When we were in darkness and all was quiet, I put out my foot to see if the Doctor was there, as I suspected he was not in his place. I did not feel that he was, and I should have felt him if he had been there. We were so quiet that my suspicions were aroused. A note on the piano was struck. He then asked Mrs. Aspinall to go and put her hand on the piano; the lid was shut, and then he asked Mr. Lodge to go too. Mr. Lodge asked him if he could not play the bass too. Both Mr. Lodge and Mrs. Aspinall sat on the piano, and a note was sounded. The Doctor said it could not play the bass, and Mr. Lodge asked if it could play in the treble, and he said "No" to that. It was always the same note. The light was turned on when they went to the piano. When the hand was disappearing underneath the table, I felt something passing over my knee like a stick. I had not my feet under the chair.

By Mr. Haigh: I was close to the room door when the Doctor went upstairs, but I did not notice if he had a box in his hand.

Cross-examined by Mr. Lockwood: I was close to the Doctor when he passed me, and could have seen if he had anything in his left hand. His left hand was hanging loosely at his side, and I saw nothing in it. I saw him strike Mr. Lodge with his right hand, and go upstairs directly. I did not see him stop or stoop after he struck Mr. Lodge. He stooped directly before he struck Mr. Lodge. When Dr. Monck rushed upstairs, all who had been at the seance followed him; the servant joined in the hue and cry, and then we were reinforced by a policeman. We tried the door, but it was locked. About a quarter of an hour after the policeman came he went downstairs and found the sheet; that would be about an hour and a half after the conclusion of the seance. They were all outside the bedroom door about an hour and a half.

George Henry Heppleston, general dealer, Arthur Street, Huddersfield: I know the prisoner. I became acquainted with him in Manchester two or three months since, but I have not the date. I did not arrange for him to come to my house. On the 15th of October I saw him at Halifax, and arranged with him to give two seances on Spiritualism for £4; that is if there were eight people; and if there were more than eight people it was to be 5s. each. When I engaged him he had been giving a lecture in the County Court. It was a lecture giving an account of his mediumship, and when the lecture was over I said to him, "Doctor, I'll give you £4 for two seances—spiritual seances."

Mr. Hilton: Did you say spiritual?

Witness: I won't say I did; but it is likely. They are always understood as spiritual seances. I told the Doctor to let me know a day or two before he came, and he said he would try and do his best. Then I

left him; and on the Saturday—the 21st October, I received a telegram from him between ten and eleven o'clock. The Doctor would get in at two o'clock the same day, arriving in a cab. He came down to my office, and his hand began shaking a little; and he said "There is some one here belonging to some one." He took up a pen and wrote "Lizzie" backwards, and asked "Is there anything in that?" I said nothing. Then he wrote "baby," and then he wrote "dear," and then he wrote "Clara," and I said to my wife, "That is rather surprising." I asked if he had been at my house, and she said he had. I said to the Doctor I could easily account for that, because I had cards in my bedroom. My wife had set apart that bedroom for the Doctor. The Doctor said that the departed spirits of the deceased surrounded anything that was put up in remembrance of them, and that would account for them being there. I arranged with the Doctor to have a seance on the Sunday and one on the Monday night, seeing that we could not have one on the Saturday. The Doctor, at my shop, said he could have wished to have a seance that night. The Saturday's seance was put off till the Monday night. We had a seance on the Sunday night, and it was understood that we should have one on the following night. On the Monday Mr. Lodge came to my shop, and that day, as I had not paid the Doctor my fee on the Sunday, I gave him 15s. for myself, wife, and daughter for the Sunday seance. I said I could not have a seance unless I could have a stranger or two. The Doctor said he very much objected to anyone who did not believe in Spiritualism; but I can't remember the words he used. I said to the Doctor, "It is no use having one unless we can have one or two to see it besides ourselves who are not believers." He said, "Very well; please yourself;" but he objected to unbelievers coming, when he saw that I persisted in someone else coming. Nothing occurred between the Doctor and myself till the seance occurred. I got home a little before eight. I don't remember speaking to the Doctor. I remember him being called downstairs, and there were in the room Mr. Lodge and Mr. Johnson, the latter of whom was in what they call the mesmeric state. The Doctor went in the room, and a manifestation took place with Mr. Johnson.

He described the guide of the Doctor, and they called him "Samuel." Describing the seance witness said: A musical-box began to play, but I was so thoroughly disgusted with what took place on the Sunday that I took very little notice. At the side of the table a hand showed itself, and there were some other things.

Here a small scene occurred between Mr. Lockwood and Mr. Hilton. The witness was wandering out of the record, and Mr. Lockwood recommended Mr. Hilton to fetch some of his brother policeman to help him.

Mr. Hilton took exception to this remark, and said he regarded it as an insult.

Mr. Lockwood said he never for a moment intended to insult Mr. Hilton.

Mr. Hilton said he was not a policeman, and never allowed anyone to call him by that name.

Mr. Brigg said he was the chief constable.

Mr. Lockwood: Then fetch your brother chief constable in.

Witness: After the seance was over he did not know whether the others were satisfied or no; but he was not. If the Doctor would let him have that hand which he had shown, the other musical box, and the other things, he would do the same thing which the Doctor had done. He said, "Will you allow me to have them?" and the Doctor replied, "Decidedly not," or words to that effect. Mr. Lodge said, "Will you allow me to search you?" and he said, "Decidedly not," and the Doctor said, "Will you allow a guest of yours to be insulted in this kind of a way?" I said, "Mr. Lodge has asked for nothing unreasonable, only what is fair and just, and a thing which I think you ought to do." I believe Mr. Lodge got up then, and went to near the door, and he said, "Now, Doctor, we shall have to search you." The Doctor appealed to me and said, "Are you going to allow me to be insulted in this way?" I said I would protect an honest man, but I had begun to think that he was a scamp. Mrs. Aspinall and my daughter went out, and as they came back the Doctor rushed at the door, and caught Mr. Lodge. Then he gave him such a "welt" (rap) as staggered Mr. Lodge—and rushed out with a box in his left hand. He struck Mr. Lodge with his right hand. The Doctor had two boxes in the seance-room. Mr. Lodge never struck the Doctor, but put his hand on the Doctor's shoulder to prevent him going out. The Doctor went upstairs into the bed-room, and we asked him, in a kindly manner, to sign an apology to be put in the paper, and we would let him go. He would not do so.

[The continuation of evidence will be given next week.]

After Mr. Lockwood's address,

The Bench retired at three minutes to six, and on their return in a few minutes,

Mr. Brigg (the Ex-Mayor) said the Bench considered the charge proved, and they sentenced the prisoner to three months' imprisonment in Wakefield House of Correction.

It was added by Mr. Brigg that pending the decision on the case they had granted, the prisoner would be admitted to bail, himself in £250, and two sureties in £200 each.

RELEASE OF DR. MONCK.

We give publicity to the following letter received from Dr. Monck's solicitor, also one from Dr. Monck himself:—

"Lord Street, Huddersfield, 14th Nov., 1876.

"Dear Sir,—Dr. Monck is now free. Mr. Gaskell, of Manchester, and Mr. Vickers, of Abergale, are bail for him.—Yours truly,

"Mr. Burns, Southampton Row, London." "WALTER ARMITAGE.

MY DEAR "MEDIUM,"—I suppose I may now say I am "free," but "as iron bars do not a prison make," I can scarcely say I have been a prisoner in the full sense of that word. During the brief period which I spent as the "guest" of the Corporation of Huddersfield, I enjoyed some of the highest spiritual privileges. The guides of the principal mediums of the country communicated with me in my "retirement," and many a time my experiences were such that, like an ancient medium, "whether in the body or out of the body I could not tell."

But I will reserve the "Relation of my Huddersfield Experiences" until a more suitable occasion, when I may have the pleasure of publicly addressing my friends in London, and receive their congratulations on the distinction conferred on me of being the first English medium to suffer incarceration because of loyalty to conscience and a sublime Cause. I was but a humble medium, but now, with mallet and chisel, they have fashioned me into a martyr for truth.

It would be illegal for me to give "My Version of the Huddersfield Prosecution," until my "appeal" has been heard by the judges. As soon as that is done, I shall afford impartial persons an opportunity of forming a correct judgment, either by delivering a lecture or publishing a book with the above title. Meanwhile, I can only say that I spoke "the truth, the whole truth, and nothing but the truth," when, after sentence was pronounced, I addressed to the Bench those remarks that have so "judiciously" been curtailed and garbled in reports appearing in newspapers whose only apparent object has been to show up the dark side of the picture and to effectually blot out the bright side.

I am glad to be able to return my warmest thanks to all those valued friends who sent me messages by their "guides," to those who wrote me stimulating and comforting letters, and to all who, without any appeal from me, have so nobly and generously contributed towards my defence fund.—I am, dear MEDIUM, yours in the "bonds" of Truth,

40, Standish Street, Burnley, Nov. 15.

FRANCIS W. MONCK.

We have received a long letter from Dr. Brown, 40, Standish Street, Burnley, from which we can only give space this week for a short extract:

The Doctor is with me, and letters may be addressed to him to my care. All his money was taken from him, and with his other property is detained at Huddersfield by the "chief constable." He is therefore for the present without means. It is, I believe, his intention to deliver a lecture at Huddersfield, and to lecture daily in various towns, especially in Yorkshire and surrounding counties. He means thus to face the public as a man as much "without fear" as we all firmly and heartily believe him to be also "without reproach." Meanwhile a "Dr. Monck Defence Fund" has been started, of which I am the treasurer. The sum of £35 has been received, and if the contributors permit I shall give their names next week. In accordance with the resolution passed at our recent Lancashire Conference, held at Oldham, subscription lists have been opened in various towns in Lancashire, &c., and the money, I hear, is steadily coming in; but as local committees, &c., have not yet forwarded me any cash, I beg them to do so at their earliest convenience, that I may acknowledge the receipts in the MEDIUM, and be in a position to meet the expenses, which are heavy, of the recent Huddersfield trial.

THE TURKISH ATROCITIES.—APPEAL TO SPIRITUALISTS.

COMMITTEE.

Sir Charles Isham, Bart.

Kenningale Cook, Esq., LL.D.

W. E. Corner, Esq.

N. Fabyan Dawe, Esq.

G. Desmond Fitzgerald, Esq.

Mrs. Desmond Fitzgerald.

Colonel Greek, M.I.C.E.

Algernon Joy, Esq., M.I.C.E.

Miss Kislbury.

J. N. T. Martheze, Esq.

Mrs. Mitchell.

A. C. Swinton, Esq.

LIST OF DONATIONS.

	£	s.	d.		£	s.	d.
Collection at Doughty				Brought forward ...	36	18	0
Hall, Sept. 24 ...	12	13	6	Algernon Joy, Esq.,			
J. N. T. Martheze, Esq. ...	7	0	0	M.I.C.E. ...	2	0	0
Col. Greek, M.I.C.E. ...	5	5	0	Mrs. Tebb ...	1	1	0
C. Blackburn, Esq. ...	5	0	0	K. G. ...	1	1	0
Proceeds of Mrs. Olive's				Theo. Taunton, Esq. ...	1	0	0
Seance ...	2	16	0	A. R. Wallace, Esq.,			
N. Fabyan Dawe, Esq. ...	2	2	0	F.R.G.S. ...	1	0	0
A. C. Swinton, Esq. ...	2	2	0	F. W. Wilby, Esq. ...	0	3	6
	36	18	6				

Forwarded to Lady Strongford's Fund, and acknowledged in the *Daily News* of the 28th October. } £43 4 0

Not yet received—

Sir Charles Isham, Bart. ... 10 0 0

Proceeds of Miss Leigh Hunt's Lecture ... 0 16 0

£10 16 0

Total ... £54 0 0

Donations may be forwarded to— THEO. TAUNTON, Hon. Sec.
Raymond Lodge, Versailles Road, Anerley, S.E.

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.

TEMPERANCE HALL, ORDSAL LANE, SALFORD.—Sunday, Nov. 19th, at 2.30, an address by Mr. Taylor, of Oldham. On Sunday, Nov. 26th, at 2.30, trance-address by Mr. Quarmby, of Oldham. Admission free, collection to defray expenses.—Geo. DAWSON, 31, Back Quay Street, Manchester.

NEWCASTLE SOCIETY FOR PROMOTING INQUIRY INTO MODERN SPIRITUALISM.

Notice is hereby given to visitors and all other persons attending the seances or meetings of the above society, that in future the mediums and other persons taking an active part in any seance or meeting of the society will not give, nor profess to give, nor be held responsible to give any explanation or particulars respecting any phenomena which may then by witnesses be seen, heard, or felt, nor as to the mode, manner, or cause by which manifestations are or may be produced.

And notice is hereby further given, that the mediums and other persons taking part, or acting in any such seance or meeting as aforesaid, do not and will not accept or share in any responsibility for the opinions then and there expressed by any person or persons attending thereat.

By Order of the Committee, **WILLIAM ARMSTRONG,**
Dated this 7th day of November, 1876. President.

A DISSENTIENT.

To the Editor.—Dear Sir,—Allow me through the medium of your paper to express my unqualified dissatisfaction and disgust with the seance so glowingly set forth by Mr. Bland in the MEDIUM of Oct. 20th.

I beg, Sir, to enter my solemn protest against such highly coloured statements, as entirely calculated to mislead and do immense harm to the cause unless those who report are able to vouch for the truthfulness of the phenomena beyond the possibility of doubt. The phenomenon of materialisation is so surrounded with doubt and uncertainty, that unless you have the most unbounded confidence in the medium, or he is placed in such a position as to be incapable of simulating it, there is no positive assurance that what you behold is the genuine article. In the presence instance there was a total absence of any such tests to give assurance that what we saw was what it purported to be, and therefore, to either convince a sceptic, or even satisfy the doubt of any inquiring mind, it was perfectly valueless. The medium was neither tied nor searched, and had perfect liberty to simulate the phenomena if he thought fit. I do not say he did; it certainly was of the most trivial character, and such as any one might easily have simulated if he had so minded. Give us proper safeguards, and then we can with confidence invite our friends, and not run the risk of having to endure their ridicule without the possibility of a defence. Such seances as we had on Monday evening have no business to have a record upon paper, but ought to be buried in oblivion as of no earthly use to anyone, but a mere waste of money and valuable time.—I remain, yours truly,

20, Richmond Terrace, Hull, Oct. 23. **THOMAS THELWALL.**

SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.
BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.
BLAND, J. L., Caroline Street, Hull. Healing medium.
BURNS, J., 15, Southampton Row, London, W.C. Normal.
CRISP, W., Greatham, West Hartlepool. Normal.
DUNN, J., New Shildon. Trance.
FAWCETT, T. P., 10, Hexham Street, Bishop Auckland. Trance.
HARPER, R., Soho Hill, Birmingham. Normal.
HENLY, T. L., 5, St. James's Terrace, St. James's Sq., Notting Hill, W. Normal.
HOUGH, ALLEN, 80, Beever Street, Oldham. Healing medium.
MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.
NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.
ROBSON, J. G., 37, Clifton Crescent, Peckham, S.E. Trance.
WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.
WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley Inspirational.
WOOD, EDWARD, 3, Swaine Terrace, Commercial Road, Halifax. Trance and Healing.

Other names that may be sent in will be added to this list.

NEWCASTLE-ON-TYNE.

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.

W. ELLISON, Perkinsville, desires **F. Langley** to give particulars of cases benefited by the mediumistic treatment of **E. Campbell.**

MR. LAWRENCE has called on us and stated that though the prosecution against him have now fully given their evidence, yet he is allowed to go at large, without bail or recognisances. He asked us to appeal for funds to enable him to procure proper defence, and to receive such amounts as friends may have to bestow for his assistance. We hereby accede to the request thus made.

THANKS to **MR. JOHN SCOTT,** Belfast, for parcels of books, are expressed by **MR. E. WATERWORTH,** Blackburn; **MR. G. IZZARD,** Middlesboro, (second parcel); **MR. JOHN SOWERBY,** New Shildon (third parcel); **JOHN WALL,** Old Town Yard, Hale Street, Coventry, who also thanks other friends for copies of the MEDIUM and Banner of Light; **MR. WRIGHT SMITH,** 41, Crib Lane, Halifax, in which **MR. ROBERT ASHWORTH** participates.

ROCHDALE.—On Sunday, Nov. 12, **MR. HEAKETH,** of **Moss Side,** gave two addresses for the benefit of **MR. WOOD.** The audience was not large on account of the weather. After expenses were paid, we had eleven shillings left for **MR. WOOD.** On Sunday, Nov. 19, two addresses will be given at the above address, by **MISS LONGBOTTOM,** of Halifax—afternoon, 2.30; evening, 6. All Spiritualists are invited.—3, Lower Tweedale Street, Nov. 13.

MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, November 19th. Doughty Hall, Bedford Row. Evening, at 7.
GLASGOW.—Deferred in favour of Dr. Sexton.
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.

MEETING OF THE EXECUTIVE.

At Mr. Chiswell's, Lower Broughton, Manchester, November 7th, 1876, Mr. Johnson in the chair, the following resolutions were passed:—

"That Mrs. Butterfield, of Blackpool, be written to, asking her to address the evening meeting at the Conference to be held in Manchester the first Sunday (the 3rd) in December."

"That the programme for the afternoon be the election of council and general business of the meeting. Collection in the afternoon; evening, a charge of threepence and sixpence."

"That arrangements be made with Mr. Morse to give addresses on four week-nights, between the 10th and 17th December, at the following places:—New Mills, Compstall, Hollingworth, and Dukinfield. Collections at each place."

"That this Committee endeavour to carry out the second part of the Guarantee Fund Prospectus, in the diffusion of literature; and, in furtherance of that object, that a purchase of books from Mr. Burns be made at once—namely, 50 cheapest edition of 'Researches in the Phenomena of Spiritualism,' by Mr. Crookes; 50 'Miracles and Modern Spiritualism,' by Mr. Wallace—100 volumes in all."

Since writing the above our friend Morse informs me that the Oldham friends have engaged his services for the period from the 10th to the 17th December. Some of our friends think it would be better, seeing Christmas is so near, to defer the meetings proposed for New Mills, Compstall, Hollingworth, and Dukinfield, for a short time.

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.

A Conference will be held in Manchester, on Sunday, Dec. 3, at the Grosvenor Street Temperance Hall—afternoon, 2.30; evening, 6.30. The afternoon will be devoted to election of council and general business. In the evening Mrs. Butterfield will occupy the platform. Collection in the afternoon. Evening, 3d. and 6d. to defray expenses. It is desirable that as many friends as possibly can, will attend, as business of much importance will have to be discussed. Tea will be provided at 8d. each.

CHARLES PARSONS, Gen. Sec.

Hume Street Mill, Rochdale, November 13.

CHESTER-LE-STREET DISTRICT COMMITTEE.

MR. J. BATIE reports that the Committee met on Wednesday, November 8th. It was reported that many new circles had been formed. Mr. Cowley's challenge was accepted for a discussion on "Bible Spiritualism." Plans for future progress were discussed. It was suggested that the hall should be taken for the winter, and that Miss Longbottom be invited to spend a month in the district if her services can be secured. Each circle is invited to send a representative to aid in the outside work apart from the necessary work of the home circles.

PROGRAMME OF THE MONTH'S WORK.

Nov. 19.—West Pelton: Mr. W. Pickford, Trance Medium.
Nov. 26.—Urpeth: Mr. Dodds, Normal Speaker.
Dec. 3.—New Field: Mr. J. Wilson, Normal Speaker; Mr. Livingston, Trance Medium.
Dec. 10.—Bewick Main: Mr. W. Pickford, Trance Medium.
A voluntary offering will be collected at each meeting.
The Committee will meet at West Pelton on December 6, at 7 o'clock.
Mr. Wilson is doing a good work in the district.

Now is the time to introduce the works of Mr. Wallace and of Mr. Crookes; their names have been so much in print of late, and their works would be acceptable to investigators. By joining the Book Club, and paying 6d. per fortnight, valuable works may be obtained. Names may be given in to Mr. Wilson or to Mr. Lonsdale. We have a good stock of works on hand for inspection.

J. BATIE, JUN., Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

On Tuesday, the 7th instant, **MR. E. W. WALLIS,** trance-medium, occupied the platform at the above hall, and, under the control of his guides, delivered a lecture upon "Faith," one of three subjects chosen by the audience. The subject was well treated; comparisons were drawn between positive knowledge and faith, the basis of which was of doubtful origin. At the close of the lecture, questions were answered, with the exception of those of one or two individuals, who wished to discuss whether the matter came from spirits or not, but the chairman ruled that was not the question to be discussed, and brought the meeting to a close by announcing that any person desiring to attend seances at this hall, must make previous application to the secretaries, or join the association.

MISS CHANDOS LEIGH HUNT Gives Full Instructions in Organic Magnetism,

In Three Lessons of One Hour each,
and a Presentation Copy of her "Written Instructions."

N.B.—"Organic Magnetism" embraces all forms of Magnetism, such as Mesmerism, Electro-Biology, Psychology, Fascination, Artificial Somnambulism, &c., &c.

Terms—*Postal, One Guinea. Personal, Three Guineas.*

All further after-inquiries her Pupils desire to make are answered free of charge, but must be accompanied by a stamped, directed envelope.

Pupils desiring to develop phenomena under the tuition of Miss LEIGH HUNT, after the three lessons, can do so at 10s. 6d. the sitting; Non-Pupils, One Guinea. Like virtue, the power to Magnetise is in all, and can be developed by all.

CONTENTS OF "PRIVATE WRITTEN INSTRUCTIONS," (SECOND EDITION.)

(These Instructions are on thin paper, for transmission abroad.)

A short introductory article, in which is defined the difference between mental and manual organic magnetism, and reasons given why all persons should both be magnetised and able to magnetise.—The use of discs—Magnetic conductors—How to develop the magnetic power in the human organism to its highest degree of perfection—To develop and cultivate the magnetic gaze to its greatest possible power—To cultivate the power of controlling by sympathy (those possessing large imitation are easily and unconsciously affected)—My own process for controlling, including a theatrical one—Captain Hudson's, and those of many others—Material attraction (highly interesting, because often producible upon those never previously magnetised)—Peculiar imposition of the hands—Magnetising with the voice—Auto-magnetism, hypnotism, and statuvolism—Fallacies carefully pointed out—Surrounding external conditions necessary for success—Drawing, repelling, direct, communicatory, head, lifting, magnetising, demagnetising, and other passes all thoroughly explained, and when to be used with success—Cautions upon cross-magnetism, accidental phrenological manipulations, and careless mental impressions; how to instantly meet and counteract any injurious effects produced by these means—How to magnetise patients during sleep, both for phenomenal and curative purposes—How to magnetise trees, plants, water, &c., and the various phenomenal effects to be produced upon persons and fishes by them, also its action upon the plants, &c., themselves—How to magnetise looking-glasses, chairs, handkerchiefs, tables, doors, thresholds, &c. &c., and various phenomena to be thereby produced—How to magnetise animals: horses, dogs, cats, goats, birds, fishes, &c., &c., curatively and phenomenally—How they magnetise in foreign countries for curing and producing phenomena, both upon men and animals—Hints to magnetisers about to give public and private entertainments—First symptoms evinced by subjects passing under control—The first experiment that should be made—A test for the inexperienced, as to whether a subject is really influenced or trying to deceive the magnetiser—How to act when persons are spontaneously affected—A short introductory speech for the magnetiser—A simple method of ascertaining whether a person will pass easily under your control or not; this test takes but a minute, and is unfailingly certain—Mental impressions: how to produce wonderful effects by them, both during and after control—to cure moral depravities—How to induce and cultivate thought-reading and clairvoyance—How to give a thought-reading and clairvoyant entertainment, with some very pretty and entirely original phases—Over one hundred amusing, interesting, theatrically effective, and convincing experiments, suitable to either large, small, public, or private entertainments—How to fascinate, and its wonderful effects—How to move a pain from a patient, and give it to some person or persons present (a most convincing proof to a sceptic)—Another equally convincing and very amusing proof of magnetism having a curative power—How to draw subjects from, and control them at a distance—The effects of incomplete magnetisation, and the philosophical reason why—The dangers of magnetism to both operator and subject pointed out, and how they are to be met and avoided—How to refuse the influence of magnetism, and some valuable information to subjects.

HEALING.—Curative passes—To produce insensibility for surgical operations, for animals and human beings—Stroking—To produce a curative sleep for the sleepless—How to remove pains of organic diseases and cure functional ones—Special laws for healing chest, kidney, and heart diseases, also rheumatic affections—To cure epilepsy—To treat blindness, deafness, insanity, mania, and all mental affections—To remove pain from and heal burns, wounds, scalds, &c.—Treatment for infants, that will always be successful, if the food is even approximately correct—How and when to cure with the saliva, and what food the healer should masticate before—Applying magnetism to act as an emetic, &c. Use of mental impressions in healing—A certain method for removing stiffness from limbs, and making them thoroughly lithesome (a magnetic Turkish bath without water)—To cure stammering and *delirium tremens*—No more people buried in a trance—Hydropathic hand-rubbing, slapping, homoeopathic zoomagnetism, and allopathic medical rubbing now so fashionable, are forms of curative magnetism, and instructions are here given enabling persons to qualify themselves as professors of these branches, as well as of every other branch of the science, by a little practice—How to remove any unpleasant effects arising from healing infectious diseases—How to magnetise for curative purposes flannel, paper, water, shoes, baths, food, and to make what was known to the ancients as the Magic Bandage—Laws for treating every form of disease.

Every phenomenon mentioned in the Treatise is here taught how to be produced. The whole work is interspersed with numerous valuable notes. An extensive list of works upon this subject, for further study and advice given, which to peruse, and from where to obtain them.

MISS LEIGH HUNT'S work on "Vaccination," price 4d., is now ready. For her address see advertisement.

SPECIAL AND IMPORTANT NOTICE.—Edward Bullock, jun., having separated himself from his mother, Mrs. Bullock desires her friends far and near to understand that she will not be responsible for any communications coming from him, or any engagement he may make after this date, November 13, 1876. Signed by EMILY BULLOCK, 19, Church Street, Islington.

WELL may "A Spiritualist," who dates from Batley, hide his name in the letter to a local paper, as his effort is chiefly in the direction of thinking and speaking evil. Let him speak of mediums as he finds them; but he should not insist upon an editor discussing a man's case while it is under judgment. We leave that reckless work for men whose brains, or want of them, enable them to think that a demonstrably true fact can be disproved by the allegation that on another occasion no such fact took place. We might as well say that "A Spiritualist" never did a kind or intelligent act in his life because of his cruelty and injustice in the conduct he is at present manifesting towards ourselves.

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

SUNDAY, NOV. 19, Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.
WEDNESDAY, NOV. 22, Mr. Herne, at 8. Subscribers only.
THURSDAY, NOV. 23, no Seance; Happy Evening at Doughty Hall.
FRIDAY, NOV. 24, Mr. E. W. Wallis, at 8, Trance. Subscribers only.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, NOV. 19, Inaugural Tea-meeting by Mr. E. W. Wallis at 15, St. Peter's Road, Mile End.
TUESDAY, NOV. 21, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, NOV. 22, Mr. W. Wallace, 329, Kentish Town Road, at 8.
H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s.
THURSDAY, NOV. 23, 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.
FRIDAY, NOV. 24, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

SUNDAY, Service. Doors open at 6.30. TUESDAY, Admission by ticket only. 8 o'clock. FRIDAY, Subscribers only, at 8 o'clock. For further information address to Mrs. Bullock, 19, Church Street, Upper Street, Islington.

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

SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; 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 PECKHAM 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. 19, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.
BOWLING, Spiritualists' Meeting Room, 2.30 and 8 p.m.
BRIGHTON, Hall of Science, 8, Church Street, doors closed 6.30 p.m.
BURK, 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, Pintold 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, Temperance Hall, Horsedeg 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.
SALFORD, Temperance Hall, Regent Road, at 2.30.
SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.
BOWSBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, NOV. 21, 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.
SHILDON, 155, Rowlinson's Buildings, at 7.
WEDNESDAY, NOV. 22, 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. 23, 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 Mensforth's, St. John's Road, at 7.
SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.

THE PROGRESSIVE COLLEGE, GRASMERE.

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

F. FUSED ALE, TAILOR AND DRAPEE, 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.

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