



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

# SPIRITUALISM.

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## A SEANCE WITH DR. MONCK.

### EXTRAORDINARY MANIFESTATION OF SPIRIT-HANDS.

At seven o'clock this evening, we the undersigned assembled at the above address where we met Dr. Monck, and after a little conversation, requested him to hold a seance with us to which he at once agreed. We had given him no previous intimation of our desire. The table around which we sat, measuring about three feet and a half in diameter, was covered with an ordinary cloth which did not reach to the floor, so that it was not dark under the table. The gas which was on during the whole seance was never so low, that the company could not read a newspaper placed before them. One of us sat outside the circle, and could see the whole of Dr. Monck's body and legs throughout the seance. The rest of us sat close together, and those on either side of Dr. Monck, had their legs in contact with his the whole time. Very soon loud quick regular raps were heard on all parts of the table, and all round it at a measured distance of three feet six inches from the Doctor. While the raps were sounding, we looked under the table, where we could see everything clearly, and saw nothing unusual. Loud raps were also heard by us in one corner of the room, on a sideboard four feet high, and four yards from the medium, who sat at the side of the table farthest from the sideboard.

In rapid succession the following phenomena were produced. A hand rose above the edge of the table and clasped the wrist of a lady. We all saw the hand, which was of a natural form, of adult size, and perfectly white and shining. The gas was too strong for us to make any mistake about the manifestation. The hand remained in sight of all quite three minutes; it then rose on the side of the table opposite Dr. Monck, between its edge and the arms of one of the undersigned, and went up his coat sleeve. This hand rose in a similar manner in three other different places round the table. It then grasped the legs and strongly pulled the garments of most of us. Dr. Monck's hands were on the table in view of us all up to this moment.

The Doctor now held a bell fully six inches above the table, and another hand, smaller and more approaching flesh colour than the first, was distinctly seen by all to rise and grasp the bell. The Doctor then placed both his hands on the table as far as he could reach away from the bell, and for the space of five minutes we all saw the materialised hand violently ring the bell. We saw the fingers bend and close round the bell-handle, and finally the hand moved forward and placed the bell on the middle of the table. Another hand, larger, of a natural flesh colour, with perfect nails, next appeared, and in view of all, grasped the arm of one of us, and forcibly pulled it from under the table. It then rose, took the bell from the table, rang it before our eyes, carried it still ringing under the table, and touched each of the company. Another hand, very large, moved towards the sofa, and we all saw it grasp a pillow which it pulled away, carried under the table, and placed on the knees of a gentleman sitting at the side of the table opposite Dr. Monck, five feet from him.

One of us then asked for a tambourine, and this being brought, Dr. Monck held it so as to be entirely above the level of the table, in sight of all; and then for six minutes, another perfectly human-looking hand thrummed the tambourine. The hand went to the tambourine, not the tambourine to the hand. One of us asked, and was allowed, to hold the tambourine, and held it nearly one foot from the table, and above its edge, in full view. We then all distinctly saw the same hand rise till the wrist was visible, move

towards the tambourine, and for four or five minutes play a tattoo on it, the fingers being clearly seen to bend and strike the instrument one after the other in rapid succession. At our request the hand next rose, grasped the edge of the tambourine, the fingers bending over it in a natural manner, shook it violently for some minutes, and then placed it on the middle of the table, and then the hand dissolved in view of us all.

A child's hand next appeared at the opposite side of the table and for some minutes caressed, and played with the hands of one of us.

The table was lifted a foot from the floor several times, and one end of the sofa, on which three persons were sitting, was raised from the floor; the sofa weighs 112 lbs. and the three on it, weigh 448 lbs. a united weight of 560 lbs. One of us sitting opposite Dr. Monck, five feet from him, was lifted from the floor in his chair.

A slate and pencil were produced by one of our number. We cleaned the slate and one of us held it by one corner, and Dr. Monck by the opposite corner, not under the table, but under a cloth stretched out two feet beyond it. There was no possibility of its resting on or being pressed against anything. At Dr. Monck's request, the one who held a corner of it pulled and kept a tight strain on it without interval, while the following occurred:—a pencil was placed on the slate, and four sentences, given by the company, were written on the upper and lower surfaces of the slates. While we all heard the pencil writing—not the rolling of the pencil, but the unmistakable sound of rapid writing—a hand came up on the side of the table, opposite to, and five feet away from the slate, and grasped the hand of a lady. We all saw this. At the same moment, another hand came to the top of the table, and we all saw it grasp the hand of a gentleman, so firmly as to be unpleasant to him. Here, then, were two hands grasping two of our number, while a third hand grasped the hand of the friend who held a corner of the slate with the Doctor, and a fourth hand wrote legibly on the slate on both sides, all this occurring at the same time.

Those who held the slate pulled it in opposite directions the whole time, as both repeatedly testified, and Dr. Monck's disengaged hand was resting on the table, in our view, the whole time. We carefully watched his arms and body, and there was not the slightest movement of either. A second successful experiment was made with the slate. While the Doctor and one of us were holding it at one side of the table, a lady at the other side, five feet from the slate, held the pencil in view of us all, above the edge of the table. A perfectly human-looking hand then rose up close to this lady, and we all saw the fingers, which had perfect nails, move rapidly to and fro and then rise and take the pencil from her hand. The next instant we heard it writing on the slate, five feet distant.

A large musical box weighing 14 lbs. was next held in the Doctor's left hand, above the edge of the table, in full view of all. A hand was then distinctly seen to pass between the lid and the box, grasp the handle, and wind up the works. The handle was moved backwards and forwards several times, accompanied by the well-known sound of winding. The Doctor's right hand was on the table in view of all. The moment each manifestation ceased, and frequently before that, we looked under the table, and saw nothing there to account for the phenomena.

We never lost sight of the Doctor's hands for a moment. There



was no unnatural movement of his body, and he did not request us to sing.

Finally a feminine voice was heard, proceeding from a corner of the room behind the Doctor, and close to one of us who sat between the Doctor and the corner. The voice uttered the name "Lily," which none of us then knew, is the name of one of the Doctor's guides.

We now courteously asked the Doctor to allow us to search him. He instantly complied, and removed every article of clothing, even to his socks, and in the presence of Dr. Brown, two of us emptied all the pockets, and each carefully examined every inch of the clothes. One of the two was a perfect stranger to the Doctor till this evening. I may add that four of us had never attended one of Dr. Monck's seances before to-night.

We feel it our duty to publicly bear our testimony to these facts, and if it were necessary we would willingly swear to the accuracy of every statement herein made. After what we have seen this night we desire to express our entire and unabated confidence in Dr. Monck and in his mediumship, and to state that we are much dissatisfied with the recent ungenerous and injurious utterances made concerning him by Mr. Morse, widely circulated in daily newspapers, and up to this date not publicly contradicted or explained by Mr. Morse. If any Spiritualist has accepted Mr. Morse's views regarding the Doctor, we can only say we consider that it would savour more of justice if they condescended to sit with Dr. Monck, and hear his own version of his recent prosecution before forming a judgment regarding him or his mediumship.

JOSEPH BRIGGS, 49, Russell Street, Burnley.

R. BURRELL, 41, Parker Lane, "

MISS BRIGGS, 49, Russell Street, "

WM. BROWN, 40, Standish Street, "

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S. BROWN, 40, Standish Street, "

S. BRIGGS, 49, Russell Street, "

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40, Standish Street, Burnley, Nov. 19.

#### DR. MONCK BEFORE THE HUDDERSFIELD MAGISTRATES.

(Evidence continued from p. 732.)

Henry Bedford Lodge, commission agent, Kirkheaton, was examined. He described the mesmerising of Johnson before the seance, and continued: I was to turn down the light at the Doctor's request, and when I did turn down the light I had always my back towards the Doctor, so that I could never see the Doctor when I was turning the light up or down; never during the whole evening. I did not like to look behind me, because it would not have looked well, and I wanted to see the whole of the manifestations. After a few taps the Doctor lifted these articles (the tambourine and fairy bells), and pulled them part of the way towards him. After a short time the tambourine began to move towards the Doctor. He asked if any of us could see them move, and I said it had moved, a little by jerks. (Witness jerked the lyre, or fairy bells, to show how it went.)

Mr. Hilton: Show us how it is done.

Mr. Lodge: Well, the conditions are not favourable here, your worships. It is too light, for one thing. Whenever anything was coming towards the Doctor he beat his breast with both hands. Of course that had nothing to do with it, because it is done with a string; I do it with a string myself. Then the thing comes towards him and falls on to his knees, and of course the gas wants altering, and then he detached the string.

Mr. Lockwood: Did you see it detached?—No, I did not.

Mr. Lockwood: Then tell us only what you saw.

Mr. Hilton: He has a right to show how it is done.

Mr. Lockwood: He must only say what he saw.

Mr. Lodge: But I know how it's done. (Mr. Lodge here did a conjuring trick with a penny, which he made vanish, to the amusement of the people in court, who laughed heartily.)

Mr. Lockwood: I have no objection to a little amusement for the populace. Mr. Lodge may be a very clever conjurer, but this is not the place for him to perform. This is a very serious thing for Dr. Monck, and I am here to defend him, and the witness ought not to make it into amusement.

The Magistrates' Clerk: The onus in this case will lie on Dr. Monck, or you on his behalf, to show that these manifestations were produced by Spiritualism. I take it the magistrates will assume they were produced by natural causes unless it is proved to the contrary. Therefore, if they were produced by unnatural or extraordinary causes it will be for you to prove it.

Mr. Lockwood: I shall contend my client never said it was anything else but natural means; but I don't know that this is the time to go into that. The question is not what Mr. Lodge could do; he might cut his head off, and walk round the room without it, but that would not affect what was done here. If this gentleman can only say "This thing can be drawn across the table by a string," he is asserting what is a self-evident proposition. If I had a string around this gentleman's body I should be able to pull him out of the box. If he can say, "I am a conjuror of very great experience, and I, knowing that that is the way the trick is done, watched Dr. Monck, and saw he did it that way," then that is evidence.

Mr. Jones: But he didn't see the string?

Mr. Lockwood: He did not. I suppose it might be done with a wire.

Mr. Lodge: No good conjurer would attempt it with a wire. The wires are required for other tricks. If you expect me to swear it was a piece of cotton or string, I cannot.

Describing the sounding of the musical box on the table, witness supposed Dr. Monck had one strapped on to his knees under his trousers, which he made to strike notes in place of the one on the table.

In reply to Mr. Haigh the witness said that he heard a sound proceed from a musical box, but he did not ask at that time for the second musical box.

Mr. Brigg: I am astonished you did not insist on seeing the second box at the time.

Witness: I could have stopped the thing from the beginning, but I wished to see all that took place. I believe the musical album played next. The Doctor said, "You observe it played before it was opened," but I did not take any notice. I heard it play; it is a musical album. The gas was then lowered, and the hand appeared. It was like wax, and seemed as though it had been rubbed with a little oil and phosphorus, so that it was luminous. He picked up the tambourine, and the fingers tapped it. He had then one hand on the table. Then the Doctor got the fairy bells, and the hand seemed to pass over them. The Doctor said to me, "Look under the table, Mr. Lodge," and I looked and he said, "It's gone." I expected to see it go up his trousers' leg; I expected to see a piece of elastic. I asked to have a message from some departed one, and the slate was under the table for about two minutes. The message for me was, "Oh, for a lodge in some vast wilderness." The slate produced is the one I saw, I believe.

Respecting the sounding of the piano, witness said a higher or lower note could not be given. At the close, after striking witness, the Doctor took the box with him upstairs; or rather there is no mistake that he took it into the passage. Witness described an interview with Dr. Monck on the Wednesday following:—The Doctor pushed the door to, and seated himself on a chair, and he fell on his knees and said "For God's sake, Mr. Lodge, save me." I said "I can't tell what to make of you, Doctor. You will say anything against me when others are present, and I don't know what to make of it." He promised—he told me "I'll give you all, how the tricks are done, if you will only give me those things that will criminate me." He began to cry, and said he would appeal to my better nature; that he had a mother and two sisters to support.

Mr. Lockwood, cross-examining the witness, said: Were these proceedings taken against your wish?—I decline to say "Yes" or "No," because I want to explain. I wanted to show up the Doctor in my own way, but I gave in to Mr. Hilton.

Did you give in to Mr. Hilton?—Well, he said he must have either the things or me, and so I gave in, and let him take the things.

Wasn't the first information taken out in your own and Mr. Heppleston's name?—I don't know. I know I wouldn't sign the warrant when it was brought to me. I told the Doctor himself I wanted to show him up in the Spiritualist papers and leading journals, and show them they are leaning on a broken reed.

In reply to further questions put by Mr. Lockwood, witness said: I have explained the use of the things to Mr. Hilton. I told him the raps might be produced by that machine. I certainly did not say that that was used. It might be used for producing raps, but it was not used that night. The other things were taken out of Dr. Monck's box after the seance, and they came to my office in a cab: the fare for which I paid. I did not search the boxes then, but I did afterwards. I did not read any of his letters.

Witness also said that Mr. Hilton had read some parts of Dr. Monck's letters taken from the box. As a man of honour, he would not have done such a thing himself, but he ought as a police-superintendent.

Thomas Entwistle, salesman for Mr. Heppleston, said: On Wednesday, the 25th of last month, I was in my master's shop. I remember Dr. Monck, Mr. Lodge, and the others there. I heard the Doctor say to Mr. Lodge that if he would let him have his papers, and go away, he could keep the other things. The Doctor also asked if he could see him the next day. Mr. Lodge said no, he was going away by the train. The Doctor asked him if he could go to his office, and he said no. That is all I heard.

Inspector White said: I received a warrant to search the premises of Mr. Lodge, and I went to his office one day. I received the articles produced on the table from Mr. Lodge with the searching. There were four boxes and some hundreds of letters, and all these things were in those boxes. I have no doubt the two letters produced are in the handwriting of Dr. Monck.

Mr. Lockwood said they had nothing to do with the case, and he protested against the waste of time.

Mr. Hilton, in reply to the Bench, said he thought the letters were material to the issue, and showed the prisoner to be an impostor.

Mr. Brigg: Then let us have them read.

Mr. Mills read the letters, which gave an account of the Doctor's history and his abilities.

This concluded the case for the prosecution.

Mr. Lockwood took objection to the proceedings on the ground that the Vagrant Act would not apply to such a case.

Mr. Mills (the magistrates' clerk) said he was of opinion that that Act would not apply to this case, but after the decision that had been given by the eminent magistrate Mr. Flowers (in the Slade case) he should advise the magistrates not to take notice of his opinion, but to act on the ruling of Mr. Flowers.

Mr. Lockwood: Then I ask for a case to be stated on that point for the decision of a superior court.

Mr. Brigg said, of course, they would grant a case.

Samuel Hancock, Nottingham, said: I have known Dr. Monck since the beginning of 1874. I was present at a seance at Nottingham when Dr. Monck gave an *exposé* of Herr Dobler's tricks. The lecture was on Spiritualism *v.* Conjuring, and he openly made use of a great deal of material such as that produced. He had rods, phosphorised oil, masks, and other things, but I did not see any hands.

In cross-examination he said it was in March, 1874, and he had not heard of the Doctor doing that since. It is probable that the Doctor would have these things among his clothes. I have expressed a strong opinion to the Doctor about his having these things about, and he explained to me that he was going to fit up a room and show these things; but I don't know that he has done it. At the close of his lecture he gave a seance, showing the difference between Spiritualism and Herr Dobler. The meeting became very unruly, and it had to be concluded. I have not seen in the Doctor's possession a sleeve on which were the names. I should not be surprised to find the slates in his possession. I am not a spiritualist in the common acceptance of the term. I should not be surprised to find a linen hand such as that produced. I have paid him money. I don't know anything about him personally as to his former life.



Mr. Lockwood said it now became his duty to address them on behalf of Dr. Monck, and he felt that he had no easy task, simply from this reason, that it was very natural that the Bench should come there with their minds in this condition: "This is a question of Spiritualism *v.* Conjuring; by our decision to-day we shall send it forth to the world as to whether we approve of Spiritualism or whether we do not; by our decision to-day we shall pledge ourselves to a belief either in the supernatural manifestations of Spiritualism, or a tracing of their origin to some supernatural means, or the reverse," but he would ask them in approaching this case to dismiss that state of affairs entirely from their minds. Surely that was not for one moment what they had got to consider. If that were going to be the line upon which they were going to decide that case, well then he knew perfectly well that he might as well sit down and not utter another word on this man's behalf. He knew very well that whenever the subject of Spiritualism was mentioned, people ranged themselves upon one side or the other, and made themselves the partisans of one theory or the other, and they fought it to the death, and gave no quarter to the other side, distrusted everything that was urged on behalf of the theory of Spiritualism, and regarded it as untrue, impossible, and absurd. Some persons whose minds were of a particularly fine texture and highly-organised looked down with ridicule and contempt upon anyone who placed the slightest reliance, trust, or confidence in any of these manifestations; and that might be the opinion of the court and many people in the court, but he must point out that this was not a question which had been discussed by school-boys alone—it was not a question which had been left to mere babblers and people who played with things, but it had been gone into by people under the most crucial tests that could be applied by the intellect, by science, and by invention. This question had occupied the attention of scientific men for the last six years. He was not there to pledge his belief to either one theory or the other; it would ill become him to do so, but he would recall their attention to the fact that the question had been considered by the Dialectical Society, and a committee formed out of the members of that society—a committee composed of such men as Serjeant Cox, Dr. Carpenter, Gerald Massey, and others whose names are well-known had taken up a position on this question which really could not be excused on the ground of ignorance. He did not understand it, but, like Podsnap, a character in "Our Mutual Friend," people were in the habit of saying it was un-English; they put it behind them and would have nothing to do with it. He was not there to advocate Spiritualism. It was his duty to impress upon the Bench that there were two sides to this question, and where a man might stop with regard to his investigations or belief he could not tell; but there were men in that court who believed in these phenomena—who believed that they could be produced by supernatural means, and who believed that they owed their origin to that source. But there was Mr. Lodge who did not believe in Spiritualism to the extent that the other gentleman did; he placed his belief in what he called animal magnetism. He would take it that they were willing to put Spiritualism behind them just for the moment as something which was beneath their notice, and which they could not pretend to understand, but he would ask them did they believe that Johnson, when he was in the room, repeated the statement made by Dr. Monck, because Johnson seated there distinctly heard Dr. Monck make use of these words as Mr. Lodge did, or did they believe what Mr. Lodge said that if he (Johnson) had not been *en rapport* with Dr. Monck he would not have been able to make the revelation he did? If they were going into mysteries he would ask if there was not a great mystery there—whether there was not one which the Bench could not solve? Could they say how from the mere fact of the hands being joined in the way in which Mr. Lodge showed them, Mr. Johnson was able to communicate with the Doctor, and know perfectly well what passed between them? He would say if they were to deal with mysteries there was one to start with; but he was not going to do so—he did not consider it to be his duty to endeavour by any argument to convert the Bench or any other persons in that court to Spiritualism. He was glad to say that he had got to deal with no such abstruse subject with regard to this case, and he thought he could conscientiously discharge his duty to his client by calling their attention to the particular circumstances which occurred on the night in question, and by showing what precautions were taken with regard to what then took place. Before ever the seance took place, Dr. Monck took the precaution to mention the Slade prosecution, as showing the risk he was running, and, of course, Dr. Monck believed in these things. Mr. Hilton had been endeavouring all during the inquiry to get in evidence showing that Dr. Monck believed in what he did, and there was no person in the world who would be so ready to proclaim his thorough belief in what he did as Dr. Monck himself. [Dr. Monck here bowed assent.] He wished to know if there was anything criminal in such a belief? Was this man going to be convicted because he was a Spiritualist? Were they going, in the nineteenth century, to say that a man who believed in what some of them were too elevated and intellectual to understand was therefore to be persecuted and punished? He would venture to say that there were no greater blots upon the history of this country—there was no time of which as Englishmen they need be so much ashamed, as those times when ignorance and superstition engendered cowardice, and led to the stake people who merely differed in opinion from others—when a number of innocent women were dragged from their homes to be ducked in a horsepond or submitted to worse indignities and degradations, because some ignorant person imagined that they had some supernatural hold or power over them. He contended that this case came very near those, and asked were they going to persecute a man because he avowed himself a Spiritualist? Did they think that a person who wanted to delude others would start by saying, "Some people say these things are produced by conjuring, some by ledgerdemon," and gave a suggestion to them which would lead them to form the conclusion that the things were not *bona fide*. One of the witnesses said the Doctor told them they must form their own judgment, but he had his own belief, and he had a right to it. He gave them a suggestion as to what might possibly account for the phenomena, and then left it to them to account for them. Mr. Lodge, when pressed as to what the Doctor said with regard to the moving of the fairy bells toward him, said that the Doctor said he did not know how it occurred; of course, he could not, because he knew if he did say what he believed it to be, he

would be making himself liable to a criminal prosecution. If a man, knowing the difficulty of his position, guarded himself, as he thought, against any possible prosecution which might be made against him, why should he afterwards throw off the mask, why should he forget the caution he had exercised at first, and later on in the seance make use of words he had been very careful in avoiding; why should he make use of expressions which would shield him and then expressions which would criminate him? He acknowledged that the prisoner was an avowed Spiritualist, and Dr. Monck would say so himself, if he could speak. [Dr. Monck here bowed assent.] Did he seek the seance? No. Mr. Heppleston, being at Halifax, went and asked Dr. Monck to go to his house. He went, and what he did was precisely what conjurers themselves did. He (Mr. Lockwood) did not know whether any of the Bench had been present at the entertainments of Maskelyne and Cooke, the eminent conjurers, who were now at the Egyptian Hall, but if they had they would know that they introduced a figure which they called Psycho; it was a small figure placed upon a square box, and it was put up fronting the audience upon the stage. It played a game of whist, answered questions, and did two or three things of a wonderful nature. It was put up, and one of the owners said that some people said it was mechanism, others that there was a small boy inside, some that it was worked with a string, and others again that it was the devil. (Laughter.) The owner, shutting it up, said he would give £500 to the person who would find out how it was worked. Now, had it occurred to the Chief Constable of Huddersfield that Messrs. Maskelyne and Cooke were liable to a prosecution? If these prosecutions were to go on as they had been doing, he did not know where they were to stop. He failed to see why they should not lay an information against Maskelyne and Cooke. They would reply no doubt that they told people they were to form their own judgment. "Oh," the reply would be "but you are responsible, Mr. Cooke, for the belief that it is the devil; you are showing me a figure that may be the work of his Satanic Majesty—you are deceiving me, you are imposing on me, you are a rogue and vagabond, a vagrant, and you ought to be indicted under the statute of George the Fourth." Now that was as plain a proposition as was ever laid before a Bench, and now he came to where his difficulty was. He felt quite sure that if it had not been for the Slade prosecution, he could have sat down now, having shown them the case as it stood, with an acquittal. But were they to be guided by that case? Were the Bench not to use their own common sense and experience in this matter? Were they to be led by the nose by a stipendiary at Bow Street, merely because he had decided this matter? If that were the case he might as well sit down, and not say another word on this man's behalf. But if that was their opinion—and for a moment he would do violence to his feelings and suppose it was—let him show how distinct this case was to that of Dr. Slade. Now, in the case of Dr. Slade, he was caught red-handed, he was at work. It was no case of a man coming and saying, as Mr. Lodge said, "I know how the slate trick is done; it is very easy when there is the thing under the table." But in Slade's there was something else; there was Dr. Lankester's hand under the table as well, and Slade was caught *in flagrante delicto*.

Mr. Brigg: What about the warm hand?

Mr. Lockwood in explanation of this, said it was very likely Dr. Monck's hand did touch Mrs. Aspinall's hand, but he might not notice it himself; but he (Mr. Lockwood) was not called upon to prove more than the prosecution. Supposing Dr. Monck's hand had touched Mrs. Aspinall's, it would not occur to his mind as being in any way a solution of the phenomenon; it would be perfectly immaterial to him, he might not give it a moment's thought, and in that way said he had not touched her hand. Mr. Lodge said it was the easiest thing in the world to do this writing, as the Doctor's hand was under the table; but there was no one under the table to show how it was done. Therefore, were they to convict the prisoner upon conjecture? He thought not. If when that hand had come up Mr. Lodge had seized it, and traced the connection to Dr. Monck, and said, "I have got you," supposing it to be a wax hand, then Mr. Lodge would have been in the position of Dr. Lankester, and Dr. Monck, if an impostor, would have been in the position of Dr. Slade, if Dr. Slade was an impostor. But that was not done, and that not having been done, and that being the difference between this case and the case of Dr. Slade, if Dr. Monck were convicted upon the evidence given in this case, it must be a conviction upon conjecture. If Mr. Lodge said "This might be produced by pulling a string," that was evident to anyone; but it nevertheless was only conjecture. Then Mr. Lodge went further, and said, "I have seen these things done by strings." If he had why didn't he see the string on this occasion? He did not see the string, and therefore it must be conjecture. Taking the evidence to be that Dr. Monck did touch Mrs. Aspinall's hand, and that there was a twitching by the Doctor; there was no deception about that if he did. The charge was not that Dr. Monck touched Mrs. Aspinall's hand and denied it, and therefore told a lie; that was not the charge. If they applied that test to the whole of the phenomena they would find that the evidence was all conjecture. In the Slade case it began in conjecture, but conjecture ended where detection began; here the case commenced in conjecture, it was carried on during the whole of the two days in conjecture, and it ended in conjecture. He then drew attention to the want of agreement on the part of the witnesses as to what the hand appeared to be like, and said again it was conjecture. Now, again, he would take Mr. Lodge—and he would rather believe him than any of the others with regard to the seance, because he had evidently a great power of observation; he had a quick eye, and, no doubt, a quick hand; he was perfectly at home at a seance, and had a knowledge of those things. But when he saw that hand, if he were perfectly convinced it was a wax hand, why did he let it go? If he was certain, why didn't he seize it, and say, "I've got it here; there it is." If he had got the hand, the thing was over if it were a wax hand; but he didn't seize it. Then, did their worships think he was as certain then that it was a wax hand as he appears to be now? He was much more certain when he said the hand was taken away in the box than he was when he saw it; but certainly that had come as an after-thought. If Mr. Lodge saw that wax hand upon the table, he had the best opportunity of coming to a conclusion with regard to it when he saw it; and if he had come to a conclusion with regard to it at the time, why didn't he seize it? Mr. Lodge said he waited for the end of the seance. If his object were exposure



why didn't he seize the hand? Then this case would have been on a level with Dr. Slade's—conjecture would have ended where detection began. The evidence with regard to the musical box was all conjecture; Mr. Lodge did not even show the way in which the phenomenon with regard to that could be done. Nothing but conjecture had been brought forward with regard to the rapping. With reference to the doctor refusing to be searched, he did not think he was for one moment called upon to explain the Doctor's conduct in regard to that. The Doctor had a perfect right to refuse to be searched; and although it might stir up conjecture and a certain amount of suspicion in their minds with respect to the entertainment, he must ask the Bench not to let that weigh against Dr. Monck. He contended that Dr. Monck might have been annoyed by the manner in which he was treated, and, although he had no right to strike Mr. Lodge—but he was not charged with that—he had sufficient reason, after being hunted down as he was, for leaving the house as he did, and refusing to be searched. But there was no charge against Dr. Monck for that, and therefore he was not bound to account for his conduct in that respect. A great many of the articles had been brought into court which had never been referred to since the opening of the case. Why was not the rod brought forward by Mr. Hilton in his opening referred to in the evidence? It made one of the longest parts of Mr. Hilton's case—(laughter)—and he rather pointed to the Bench with it as though he was exhibiting a number of wild animals—(laughter)—but he never alluded to it again from that time to this.

Mr. Brigg: We spoke of it as a fishing-rod.

Mr. Lockwood said probably it was; but if it was or not, Mr. Hilton had imported into the case a good deal of matter which had nothing to do with it. The articles spoken to were comparatively few. The bunch of keys had never been proved.

Mr. Hilton: Inspector White said the whole of the things were found in the prisoner's boxes.

Mr. Brigg: Mr. Lodge proved it too.

Mr. Lockwood: I beg pardon; that is not the way to prove them.

Mr. Hilton: Mr. White was here when the keys were produced.

Mr. Lockwood: Then he ought not to have been. As a witness he ought to have been out of court. Mr. Lockwood then continued his address. He asked the Bench to give credence to the evidence of Mr. Hancock as to the use the Doctor had for the articles produced, and not to let the fact that he was a believer in Spiritualism prejudice their minds. Coming to the interview between Dr. Monck and Mr. Lodge, he pointed out that Mr. Lodge was very slightly corroborated by the witness Entwistle. But supposing it was all corroborated, supposing Dr. Monck, being a man of a highly sensitive nature indeed, as he had been deprived of his goods—

Mr. Brigg: He had left them behind him.

Mr. Lockwood said, Yes, but he hadn't got them back. He had left them behind him under circumstances he (Mr. Lockwood) had already mentioned. There were five or six people outside his bed-room door, and what he did was to go out of the window, and then to the police office to get them, and for the purpose of getting them he went and took out a warrant, and then it was, when the warrant was going to be executed upon Mr. Lodge, and when Mr. Hilton said, "We must either prosecute you or Dr. Monck," that Mr. Lodge took a very prudent course, and said, "If it's all the same to you, Mr. Hilton, you had better prosecute Dr. Monck. (Laughter.) So they had done, and they had prosecuted him with all their power. They had not only taken his goods with his private things, and read his private letters, but those letters—which was a most un-English way of doing things—were also read by Mr. Hilton to Mr. Lodge. Why was that? What was the object? Why should Dr. Monck's private letters be read by Mr. Hilton to Mr. Lodge—a man who came there and cared nothing about the prosecution, in fact, who had rather a friendly feeling towards the prisoner than otherwise—a man who ran down to the police-station to see the Doctor—merely to have a friendly talk, you know, with him. Was that the course of conduct pursued by the chief constable of Huddersfield—to take letters which came into his possession to the chief witness for the prosecution? Surely this was not done here—he was going to say surely it was not done anywhere—but he was sure it was not done here with the permission of the magistrates; but that had been done in this case. He asked the Bench to cut away the fringe of conjecture, from this case, and to consider the difference between it and the case of Slade. In the Slade case the man was caught with his hand writing by Dr. Lankester; in this case there was merely conjecture as to the way in which these things were done. In that case, from the beginning to the end Dr. Slade left no course open to those attending his seance but this—he said "These manifestations will be produced by spirits;" he left them no other conclusion; that was what he maintained from first to last, and that was what he (Mr. Lockwood) maintained was the difference between these two cases. With regard to his own private judgment, and what was in his own private breast, he acknowledged that the belief in Spiritualism was there; but Dr. Monck never asked them to believe it; and never did he bring anything forward from first to last, except the name of Samuel, which was on the slate, pretending to impose upon them by holding any communication with the spirit-world. It might be said that Mr. Aspinall may have been imposed upon and deceived with regard to that. Did the Bench think there was any attempt there to impose and deceive? They had the fact from Mr. Aspinall that the Doctor told them that this slate performance was accounted for in various ways; it might be done by conjuring, some said it was legerdemain, others said it was animal magnetism—which Mr. Lodge believed in—some people said one thing and some another; but "you must use your own judgment." Where was the deception? Dr. Monck did not attempt to bias them, when he gave them the opportunity of performing the same phenomena if they could under the same conditions, and using their own judgment.

Mr. Walter Brooke reminded Mr. Lockwood that he was just now about to speak of the interview between Mr. Lodge and Dr. Monck.

Mr. Lockwood said they had only Mr. Lodge's statement, with but little corroboration, and as only the Doctor was present there was no opportunity of denying it with evidence. That confession, if it was a confession, was something on a par with those remarkable statements sometimes made by police constables, and their workshops knew how much attention they paid to them; and they knew judges of assize said when it was a confession made to a police constable, they looked to the whole

circumstances—whether there were other people present when it was made, and if not very little weight was attached to it. If an explanation were needed in regard to that, the one he should offer was that Dr. Monck, being a man of excitable temperament, might possibly have fallen upon his knees and implored Mr. Lodge to let him have his things back, because the corroboration only went to this extent—that he looked as if he had been crying, and he would go anywhere if he could get his things back. But that, he thought, formed no part of the charge here; and he thought it would be very hard if the Bench were to let a confession, if it was a confession, made under such circumstances, weigh against Dr. Monck. In conclusion, Mr. Lockwood asked the Bench not to look upon this case as the case of a catch-penny rogue, which they often had to deal with. This was no ordinary case such as that. Don't let them, in deciding this case, be led to decide it upon the question of whether they believed in Spiritualism or whether it was humbug. Dr. Monck said he was a Spiritualist, and he believed in it; and he asked them not for a moment to let it appear that we were being dragged back to those times when the mere holding of any particular opinion was sufficient to justify any heartless persecution, and thus bring about the blots which disgraced England in a way which he ventured to say she would never wipe out. He asked them to let it be decided without any prejudice whatever with regard to any particular tenets which might be held by the prisoner or themselves; decide it, he asked them, not on any of the grounds of any other case, but on the opinions of their own, and not be led away by the decision in any court of equal jurisdiction; but if they were led to decide it by that, he begged them to remember the differences that existed in regard to the evidence in one case or the other, and if they did that, he had no fear what their decision would be.

The Bench then retired, at three minutes to six, and they returned into court at five minutes past six, and

The Chairman said: We have considered this case, and find the charge proved, and we commit the prisoner for three months to Wakefield House of Correction. We shall, as it has been asked for, grant a case, and admit him to bail in £250 himself, and two sureties of £200 each as before.

Dr. Monck at this point indicated a desire to speak, and, being allowed, he said, in a clear, firm voice: I want to thank the Bench for the courtesy and attention they have paid to this case. Sirs, you have pronounced a verdict adverse to myself, and doubtless you are satisfied that you have given what you believe to be a righteous verdict; but I wish to protest that I have been brought to this through perjury. And on the other hand, I desire to say, with all respect to the Bench, and at the same time without egotism on my own part, that I am not suffering for trickery. I have a clear conscience before God, and I had rather have an easy mind within the stone walls of a prison than walk at large, as certain others will, with a guilty conscience. I declare before God, and in the most solemn manner possible, that neither then nor at any time did I use a wax hand or a glove, nor have I ever touched a wax hand in my life. I did not on that occasion for which I am convicted produce a single trick. I will say, gentlemen, if you will allow me, in conclusion, that I thank God I am this day accounted worthy to be the first person in England to suffer social martyrdom for the glorious truths of Spiritualism.

Mr. Hilton made an application to the effect that any money found on the prisoner might be appropriated for his maintenance whilst in gaol.

Mr. Mills said that he might make that application when the decision had been given in the superior courts.

It was ordered that the money belonging to the prisoner should be retained in the possession of Mr. Hilton, and it was understood that the information with regard to the alleged offence on the Sunday was withdrawn.

On Saturday night, Mr. Hilton, the chief constable, telegraphed the result of the case to the Keighley police authorities, and on Monday he received a letter informing him that he was to proceed to execute the Keighley warrant if the Doctor were bailed out. Subsequently, however, he received a telegram saying that the warrant was not to be executed, but to be returned, as proceedings would not be taken until after the decision of the superior court to which the Doctor's case had been referred on two legal points.

#### AN APPEAL ON BEHALF OF DR. MONCK'S DEFENCE FUND.

Our respected friend Dr. Monck was bailed on Tuesday morning by Mr. Gaskell, of Manchester, and a comparative stranger from Wales. The latter had attended one of the Doctor's seances at Cardiff over a year ago, and the results obtained under the most perfect test conditions were so astounding, that Mr. Vickers was convinced beyond all doubt of the rare and genuine character of Dr. Monck's mediumship. Passing through Leeds, he heard of the approaching trial at Huddersfield, and attended it. He saw all the much-talked-of apparatus, which hundreds well know the Doctor had often used for the exposure of the "trick seance" of the conjurers. He heard all the prosecution had to say as to the "probable" use of these things at the seances, and was convinced in his own mind that these things could not account for what took place at the Huddersfield seance. He heard the witnesses, noticed the spirit of the prosecution, and saw with admiration the bold, fearless, honest demeanour of the Doctor throughout the trial, the result being that when all was ended, and the Doctor had uttered his manly protest before the court, Mr. Vickers came forward, and said, that "although a stranger to the Doctor, he would be proud to be one of his sureties." A gentleman who is not a Spiritualist then offered to be the second surety. They went at once from the court to the police-office, and were told they could not be accepted until Monday. The "non-Spiritualist" urged that business of the greatest importance required his presence in a distant part on Monday; but finding that this did not alter the decision of the "chief constable" (the Doctor's prosecutor-in-chief), he was obliged to leave. Two other intending sureties came on the Sunday, but had to return home till the chief constable had "made inquiries as to their circumstances." There appears to have been no hurry in making these "inquiries" for it was not till late on Monday that the Doctor was informed that they were "satisfactory." He was then allowed to telegraph to Mr. Gaskell, of



Manchester, that "he would be accepted at ten o'clock on Tuesday morning." Mr. Vickers had been kept waiting all this time, and on Tuesday morning they both signed the papers, and the Doctor was set at liberty. On leaving, his last words to the "chief constable," &c., were, "Remember, I am innocent."

A mis-statement has been paraded in the newspapers to the effect that Dr. Monck could not obtain sureties. The fact is, that as soon as I received a telegram on the Friday, announcing his apprehension that day, I telegraphed back, that I and Mr. Burrell would bail him early next day. We accordingly went for that purpose on the Saturday. We offered to become his sureties, and if I could explain why he was not bailed or released there and then, my readers would at once see that Dr. Monck is worthy of the deepest, sincerest sympathy. It is by his request that I forbear to give the "explanation" that would throw a "lurid" light on some persons who shall now be nameless.

I enclose a list of the subscriptions to the Doctor's Defence Fund. Much more is needed, and must be obtained if there is to be a successful defence. Let Spiritualists turn a deaf ear to the abominably false reports concerning the Doctor's case that are flying about the country. Let them in reading the evidence reflect that a sworn foe to their Cause—a man who boasts that he has exposed several leading mediums, and that he can expose them all—gave the evidence that convicted Dr. Monck—evidence, as the counsel put it, "uncontradicted by any other witnesses." Let them consider that of all at that seance there was not one friend of the Doctor's present who could testify for him, and his own mouth was closed by his sudden apprehension. When arrested, he was in Court, waiting to go into the witness-box, and give evidence as to how his boxes had been broken open and conveyed away, and of all the preceding facts that culminated in his escape for his life, and his hurried journey to the police-station, where he made a vain appeal for "the police to return with him for the protection of himself and his property." Had he been allowed to give this evidence, I question whether the warrant against him would have been served; but the prosecution prevented this by arresting him in Court. From that moment his mouth was legally sealed, and must remain so till the "Appeal" is heard. Meanwhile, the only thing that can be safely done by those who are well informed on this matter, is to testify—as I now do—on their word of honour that Dr. Monck deserves the entire confidence of all. Let us, then, do our best for his Defence Fund. "A stitch in time," they say, "saves nine," and quick help will, in this important and urgent case, be doubly valuable. I hope impartial people, all through the country, will organise and canvass for subscriptions towards the defence of a man who has almost worked himself to death for the cause he loves, and has taken no rest for more than a year while pursuing his arduous mission in the provinces. During that time he has brought the claims of Spiritualism before thousands in the most effective manner possible, and in so doing he has taken very few fees compared with the vast number of his absolutely unpaid seances, which he has cheerfully given to the press, the clergy, and the poor. I know better than many how self-denying has been his work, and the immense importance of his labours as a pioneer constantly engaged in the difficult work of breaking up new ground all over the country. If we were to leave such a worker to his enemies and to his fate, we should not deserve the honoured name of Spiritualists. Great efforts have been made for a defence fund for Dr. Slade, and now I think at least the same should be done for one of our own leading English mediums.

Only one side of the late trouble at Huddersfield has yet come before the public. Just people will not decide against the Doctor on such *ex parte* statements, and, I repeat, he dare not legally give his own version of the affair to the world until the appeal has been heard. Hence his silence should not be misconstrued. It would be "contempt of court" if he were to speak out just now. But he is writing a book on the subject, which will one day supply what is required. I look on him as a martyr for our Cause.

For the information of friends who contemplate subscribing to the Defence Fund, I will observe that at the trial the magistrate's chief clerk (whose advice in legal matters generally guides their decisions) publicly stated his strong opinion that the "Vagrant Act" does not in any way apply to Dr. Monck's case; but he added that nevertheless as Mr. Flowers had pronounced a different opinion he would leave it to the magistrates to be guided by the latter's opinion if they preferred that course. They adopted this course, hence it is clear that they deferred to Mr. Flowers' opinion, and Dr. Monck's counsel, and other eminent authorities strongly hold that the Act does not apply. So confident is the Doctor's counsel, that he offers to argue the matter single-handed without the usual help of a second counsel.

I am proud to have the Doctor as my honoured guest, and if any friends yet have any doubts I shall be glad to privately answer any inquiries they may address to me.

Subscriptions towards the Defence Fund will be promptly acknowledged in the MEDIUM. Let friends in Yorkshire, &c., arrange at once, while the matter is fresh with the public, for lectures by the Doctor.—Yours fraternally, Wm. Brown.

40, Standish Street, Burnley, Lancashire, Nov. 15.

[This letter arrived too late for insertion in our last issue.—Ed. M.]

#### DR. MONCK DEFENCE FUND.

	£	s.	d.
X. Y. Z. and Friends (Derbyshire) ... ..	20	0	0
Fairplay (Lancashire) ... ..	10	0	0
A Relative of Dr. Carpenter ... ..	5	0	0
Geo. Tommy, Esq. (Bristol) ... ..	0	10	6
— Briggs, Esq. (Burnley) ... ..	0	10	0
Mr. Quarumby (Oldham) ... ..	0	2	0
A Friend (Oldham Conference) ... ..	0	2	0

Truth abstractly, and because it is truth, is to the mass of mankind, a thing indifferent. We have got, they say, what we want, and we are well contented with it. Why should we be kept in perpetual restlessness, because you are searching after some new truths which, when found, will compel us to derange the state of our minds in order to make room for them.—Dr. Arnold's Lectures.

#### DR. MONCK'S CASE.

To the Editor.—Dear Sir,—I have read Mr. Lord's letter as to Dr. Monck's case with some surprise. While the law forbids Dr. Monck or any of his friends from giving evidence in the case, I think it is simply unfair for Mr. Lord to do so. Moreover, Mr. Lord was not present at the Monday's seance—which was the subject of prosecution—and yet he talks of it and pronounces opinions as if he had been present. Second-hand evidence was not admitted in Court, and I do not see why it should be out of Court. And as to what Mr. Lord has to say of the Sunday seance, why that has nothing to do with the Monday seance, and I must say I think Mr. Lord would have acted more judiciously and shown a more kindly feeling had he abstained from writing of that which does not apply to the case, and which can have but one effect (whatever may have been the intention of Mr. Lord in writing it), namely, to prejudice people against a man who deserves our hearty sympathy, and by exciting prejudice, to prevent subscriptions coming in for his defence fund. From my intimate knowledge of matters, I, as a man of some little judgment and an honest investigator, will publicly declare that he is worthy of our heartiest esteem and confidence. The law forbids him to speak out till the "Appeal" is over, but the time will come when Spiritualists will crown Dr. Monck as an innocent sacrifice for a noble Cause. I propose that half-a-dozen leading London Spiritualists shall meet Dr. Monck privately, hear his statement, then form their own opinion thereon, and by their action on his behalf indicate the same to their brother Spiritualists. If some of our well-known men were to do this, people would accept their example in the legally-enforced absence of Dr. Monck's own public testimony.—Yours truly, RICHARD BURRELL.

Nov., 1876.

#### A LETTER OF CORRECTION.

Dear Mr. Burns,—I beg you to allow this correction to appear in the MEDIUM. In your report of the Oldham Conference you represent me as conveying the thanks of the Bolton friends for the benefits conferred on the Cause locally by Mrs. Butterfield's meetings at Harwood Lee. This is a mistake. I did not mention Harwood, either favourably or otherwise. The evening's address at Bolton I commended as one that I, along with the audience, appreciated highly. Again, in saying that my confidence in Spiritualism was not shaken by the recent prosecutions, I wish to add that my faith has not been based on the Spiritualism that barters itself in seances at one and two guineas each. I cannot but express my sorrow that the Conference identified itself with Dr. Monck by a vote of confidence in the honesty and integrity of one whose conduct justified suspicion. Neutrality in such a case would have been wisdom. Voluntary complicity, as shown by the resolution, was a wilful folly. With thanks for past favours, believe me, yours sincerely, DAVID CORDINGLEY.

Bolton, Nov. 14th.

#### MATERIALISATION IN HOWDEN-LE-WEAR.

Mr. Editor.—Dear Sir,—Having engaged Miss Wood, of Newcastle, to give a series of seances in the above place, a large number of friends met together to witness the remarkable phenomena; Miss Wood having arrived looking very well in health and in good spirits, was a perfect stranger to all except Mr. W. Lobley, of Crook, and myself.

The essential conditions faithfully promised were that each one would sit and look on without interfering with the manifestations that might occur; the medium expressing a desire to be placed under test-conditions, and giving any female present the privilege of searching her before entering the cabinet. The medium took her seat in the cabinet behind a curtain hung across one corner of the room, secured to the chair with tape sewed to her dress, round her hands, round her waist, and round her neck, when the materialised spirit-forms appeared each night. Direct writing was given, hand bells rung, and other objects moved about the room, so much so that I have every reason to believe some will be led to investigate further into the laws and phenomena of Spiritualism than they have hitherto done, when things will then appear in a different light to all as investigators worthy of their time and patience.

I might say in conclusion that many friends have had a feast of fat things, and may others have been deeply impressed with the fact of spiritual phenomena.

Miss Wood has gone home to Newcastle-upon-Tyne, where I hope she will long be spared to labour in this glorious cause, and may the spiritual influences that attend her ever be her guardian spirits, and may they qualify her for the field of labour that lies around her.—I am, yours truly, in the cause of truth, R. BRUNSKILL.

32, High Grange, Howden-le-Wear, Nov. 20.

#### FULFILMENT OF A DREAM.

The *Pittsburg Dispatch* says: "Mr. Frank Barnum, of Barnum's Hotel, Kansas City, who was murdered for the valuables on his person at Sulphur Springs, near Brownsville, Mo., on the 6th or 7th ult., had a singularly vivid presentiment of his end some time before it came. He dreamed of being attacked by two men, who struck him savagely on the head; then the phantom of a young Spanish lady whom he had known in South America, appeared at his bedside. In one hand she held a cross, and in the other a photograph with drops of blood on it. She addressed him in Spanish, saying, 'Francis, your life is in danger. May God help you.' She then dropped the photograph upon the floor, and disappeared. He arose, he thought, and attempted to pick up the blood-stained picture, but as he approached, it also vanished. This strange dream so impressed him that he wrote about it to his wife. The letter was dated the 6th of October, and between that day and the next he was killed. His murder was effected by repeated blows on the head—a strange fulfilment of his dream. Mr. Barnum was born in Syracuse, N.Y., and when a young man, was Secretary of Legation in Chili. At the time of his death he was general agent of the Chattanooga Railroad.—Banner of Light, Nov. 4, 1876.

BARROW-IN-FURNESS.—The Rev. W. Briscoe has been lecturing to the Wesleyan Young Men's Mutual Improvement Class on "Table Rapping." He is also engaged in a newspaper war with a Christadelphian. Mr. Briscoe maintains the spiritualistic doctrine that man is naturally mortal. The discussion is creating much interest.



## IMPORTANT NOTICE.

## PROPOSED NEW ANTHROPOLOGICAL AND PHRENOLOGICAL SOCIETY.

Anthropology has made rapid strides of late years, and the facts that have been collected by travellers and observers have rendered it possible to arrive at general principles; but the materialistic aspect of the subject having been more cultivated than the psychological, the principles which have been most popular have not been such as tend to the elevation of mankind, hence the desirability of a more enlarged treatment of the subject by the co-operation of two classes of anthropologists—those who study the races of men and their history, and those who study their characters and psychology, of which the most numerous are the phrenologists.

Phrenology has made steady though silent progress for many years, and the number of its votaries scattered throughout the country are not fewer than those who cultivate most of the physical sciences. But as phrenologists are scattered, they have but little opportunity, without some organisation, of meeting for mutual improvement: hence the proposed society, which aims to supply this want. This is the more apparent considering that the alleged discoveries of Professor Ferrier of local organisation of faculties in the brain have caused the attention of physiologists generally to be directed to the subject, hence the duty devolves on phrenologists to direct the eyes of the physiologists, who already seem disposed to admit a portion of the facts of phrenology, to the further details of the subject. A large number of facts which bear on the science of man which modern anthropologists have discovered, await the collation of progressive phrenologists, who sadly need a journal for the record of facts and the ventilation of theories.

A large sum of money was left by Mr. Henderson for the advancement of phrenology, and this is for the most part in the hands of trustees unexpended. Meetings have been convened for Tuesday, December 5, and Tuesday, December 12, at 8 o'clock, at 15, Southampton Row, Holborn, with the object of arranging a scheme and to invite aid in its behalf. It has been suggested that the society should be seated in London, and that it should have branches in large towns which should at least subscribe to the common journal of the whole, receiving the advantages of the loan of scientific papers when deemed advisable, which have been prepared for the London centre or other branches. It is proposed to have two departments, that of anthropology and that of phrenology, to meet on separate nights, with their separate presidents, vice-presidents, and committees, as some persons may take an interest in one department and not in both. The meeting on December 5, will be chiefly to arrange the prospectus of the phrenological departments, that on Tuesday, December 12, at 8 o'clock, the details of the anthropological department. On Tuesday December 19, at 8 o'clock, at 15, Southampton Row, Holborn, anthropologists and others interested in the matter of diet and health are requested to attend, in order that arrangements may be made for settling a common course of action in the evidence on dietetic reform, which it is proposed to give in the House of Lords during the ensuing session of Parliament.

Signed on behalf of the Provisional Committee by

C. O. GROOM NAPIER, F.G.S., Hon. Sec.

18, Elgin Road, St. Peter's Park, W.

(To whom address all communications.)

N.B.—Persons desiring to be present at the above meetings may obtain tickets at 15, Southampton Row, Holborn, W.C.

## 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	J. Henon ...	0	1	0
Algernon Joy ...	2	0	0	Charles Gray ...	0	2	6
Charles Blackburn ...	2	0	0	J. M. G. ...	3	0	0
G. P. Allan ...	2	2	0	J. N. T. Martheze ...	2	2	0
Colonel Greek ...	1	1	0	Thos. Grant ...	2	0	0
A Registered Letter	1	0	0	A. T. T. Peterson ...	1	0	0
Mr. Bird ...	1	0	0	E. W. Wallis ...	1	0	0
J. Wason ...	1	0	0	W. Tebb ...	2	2	0
By Mr. Jennison ...	1	0	0	From Friends who did			
Mr. Croucher ...	1	0	0	not give their Names	1	3	0
C., R., and K. ...	0	12	0	Mrs. Olive's Seance ...	1	11	0
P. Ashton ...	0	10	0	Collection at Doughty			
J. J. Craig ...	0	10	0	Hall ...	4	10	8
E. Smith ...	0	19	10	Received at the Spiritual			
Alex. Tod ...	2	0	0	Institution:—			
G. Chambers ...	0	10	0	Mr. and Mrs. J. B. Warr	0	10	0
Mr. Hoy ...	0	10	0	A. Ackerman ...	0	2	6
Mr. Cowper ...	0	5	0	A. Swinburn ...	0	5	0
J. J. Morse ...	0	5	0	Mr. Barber ...	0	1	0
By A. Joy ...	0	5	0	Mr. David Powell ...	5	0	0
A Mite ...	0	3	0	W. J. Champenowne ...	0	2	6
J. M. ...	0	2	6	Mr. T. Constable ...	0	2	6
H. C., by T. Blyton ...	0	2	0				
A Stranger ...	0	2	6				
					£42	0	6

THANKS to Mr. John Scott, Belfast, from T. Dowsing, Framlingham, for a second parcel of books. Other expressions of a similar nature have been given in communications on other matters.

## SPIRITUALISTS DEFENCE FUND.

## SPECIAL APPEAL.

Dr. Slade, a stranger, from the United States, on his journey to St. Petersburg, is, by an unfortunate sentence of a magistrate, under condemnation to imprisonment, and punishment appropriate to a criminal is meted out to him. This highly gifted sensitive, the greatest medium of the day in England, is condemned to "hard labour," and will, in January, 1877, become the forced associate of criminals. Unless we adopt some effectual means, nothing can prevent this outrageous calamity!

The affair is not individual, but relates to all. The struggle raised before the nation is between Materialism and Spiritualism. A more important issue was never before us. Spiritualism demonstrates, through facts occurring around us, the existence of a future life; while Materialism would deprive humanity of the precious doctrine of immortality.

When we reflect that the proceedings aimed at Dr. Slade are really designed more as a blow to the sacred Cause of Spiritualism than against him, shall Spiritualists stand by and accept the verdict without remonstrance? Will they, without appeal, suffer him, whom they consider innocent, to be imprisoned and punished as a felon without a struggle? Assuredly not. Conscience being our witness, let us perform what we know to be right.

The question is before us. According to the measure of support so will be the power of the committee, and their ability for action.

Donations will be thankfully received by the joint treasurers.

## SUBSCRIPTION LIST.

	£	s.	d.		£	s.	d.
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Sir Chas. Isham, Bart.,	10	0	0	J. R. W. ...	1	1	0
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A. Tod ...	10	0	0	W. P. Adshend ...	1	1	0
J. Bulteel ...	10	0	0	J. C. Ward ...	1	1	0
R. B. J. ...	10	0	0	M. Theobald ...	1	1	0
Lady Jane Grey ...	10	0	0	W. Theobald ...	1	1	0
Henry Wedgwood ...	10	0	0	R. M. Theobald ...	1	1	0
J. N. T. Martheze ...	7	0	0	George Stones ...	1	1	0
Prince Wittgenstein ...	6	0	0	J. Mould ...	1	1	0
William Tebb ...	5	5	0	T. P. Barkas ...	1	1	0
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Mr. Douglas Bayley ...	5	0	0	Miss Withall ...	1	1	0
J. Enmore Jones ...	5	0	0	James Brown ...	1	1	0
George Wyld, M.D. ...	5	0	0	Dr. Baikie ...	1	1	0
T. E. Partridge ...	5	0	0	T. Barkas ...	1	1	0
Mrs. Hennings ...	5	0	0	J. F. ...	1	0	0
C. C. Massey ...	5	0	0	Mr. Mannors ...	1	0	0
— Speer, M.D. ...	5	0	0	S. Parker ...	1	0	0
O. Von Hoffman ...	5	0	0	M. André ...	1	0	0
N. Kilburn ...	5	0	0	J. C. ...	1	0	0
A. T. T. Peterson ...	5	0	0	— Tucker ...	1	0	0
A. Joy ...	3	0	0	Miss D. Bayley ...	1	0	0
J. B. Stones ...	2	12	0	Smaller Sums ...	2	6	6
Captain James ...	2	2	0	From America:—			
H. Withall ...	2	2	0	Messrs. Colby and Rich	40	0	0
C. Pearson ...	2	2	0				

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## A LETTER TO THE MAGISTRATES

Of Great Britain and Ireland in relation to their duties towards Spiritualistic Mediums.

Before you can become judges of spiritual manifestations you must become acquainted with spiritual laws; for the natural man does not discern the things of the spirit of God, for they are foolishness to him, neither can he know them, for they are spiritually discerned; but he that is spiritual judgeth all things, and yet he himself is judged of no man.—1 Cor. ii. 14, 15.

Now there are spiritual gifts given unto us which would be in working operation if the churches were in a right condition, and these gifts would work in their diversities of operations and manifestations. Read 1 Cor. xii., and become acquainted with its teaching, and then you will be fitted for the magisterial bench, to judge spiritual mediums, and not without it.

HENRY KELSALL.

22, Crown Street, Hulme, Manchester.

MORE IGNORANCE.—From the *Birmingham Daily Mail*, we cut the following paragraph:—"Spiritualism.—Mr. Turner, a Birmingham merchant, residing in Leamington, offered the Leamington Free Library Committee yesterday several works on Spiritualism. The Mayor thought it not worth while wasting time on the subject, and said he should be sorry to see such rubbish burdening the library shelves. Dr. Thursfield characterised Spiritualism as either rubbish or deception. Mr. Turner's offer was unanimously declined."



# THE PROPER INVESTIGATION OF SPIRITUALISM.

## ADVICE TO INQUIRERS.

The following is a specimen of the kind of letters constantly being received at the Spiritual Institution:—

Sir,—Some twenty to thirty members of a club are anxious to see some of the wonderful spirit things done by some of the mediums who appear in your MEDIUM paper; expense is no object if the manifestation is satisfactory. We purpose having it in a large room in the club house. We are anxious to hear some of the spirit-raps and anything else that may be spiritual; you can probably recommend me to some medium to apply to, who does this kind of thing; we shall not object to twenty guineas if satisfactory, but there will be no payment if not. There will be the police in the room to prevent any unfair play in the event of a failure.

To the above letter, the following reply was given:—

Sir,—I could not recommend you to introduce a medium to a club. It would be more than likely that the attempt would be a failure. No medium can command the phenomena; all depends upon conditions. The state of the sitters is as essential to success as the presence of the medium.

Your members being all strange to the subject, ignorant of it, and, possibly, prejudiced against it, would afford a very unfavourable opportunity for satisfactory results. I would recommend that your members who may desire to know about Spiritualism, form circles on their own behalf with a few friends, and develop conditions by which they may obtain all the phenomena for themselves. They will, by the same means, afford favourable conditions for the visit of a medium, if they should in the future desire one. A knowledge of Spiritualism cannot be purchased by money, but can only be attained by patient and long continued inquiry.

As to the various public mediums, we recommend no one; they are all good if properly used, but mediumship being so little understood, it is more often abused than not, and the unfortunate medium and the Cause suffer accordingly. I enclose you Rules for the Spirit-Circle, by the adoption of which millions of people have been able to solve the question unaided.

J. BURNS.

We recommend a similar course to all who receive inquiries of a like nature. The mercantile element in Spiritualism is fostered by such demands as the above, and the conditions indicated are not by any means encouraging.

## "A TOKEN OF GRATITUDE FOR PAST FAVOURS."

Part of a column from a recent issue of the *Religio-Philosophical Journal* has been enclosed to Mr. Burns, with the above heading written on the top. The column contains a letter on "Spiritualism in the Old Country," purporting to be written by Miss Lottie Fowler previous to her departure from London. The letter in question was not the composition of that lady at all, but the work of a professor of curing "by the laying on of hands," who, during the last few months of Miss Fowler's residence in London, obtained great ascendancy over her mind. This modest "Professor" calls Dr. Mack a "reputed healer," and himself a "genuine and powerful healer." Then he pays Mr. Burns a grudge and makes Lottie Fowler say that he makes a reputation for mediums. This is the "token of gratitude," for when Miss Fowler came to England she had no reputation, at least in this country, but she was aided in making one by having her mediumship reported in these columns. The letter also states that there is a good deal of discord and jealousy pervading the ranks of the Spiritualists in London. This there always will be while there are designing adventurers plying their little schemes, and long-tongued idle women amongst us with nothing to do but scandalise those who have aided them to a crust of bread and a sphere of usefulness. Miss Fowler has no "reputation" to sustain here now, and so she may kick over the ladder that raised her up, but it is imprudent on her part to humbug Mr. Jones, of Chicago, by sending him such a hoax of a letter on the eve of her soliciting his friendly services. We do not blame Miss Fowler so much as the person who has influenced her in this foul affair. She is a sensitive, and easily influenced, and we hope our American friends will have the good sense not to receive as gospel any gossip that she may favour them with. We hope her folly may not prove injurious to herself; it is quite harmless to others.

## WRITING UNDER THE TABLE ON A SLATE.

Dear Mr. Burns,—I don't know that any experimental observations I may have made upon the matter of writing on the slate would in any way tend to serve in showing a greater difficulty than has hitherto been attached to the simple effort of writing under the table. After reading the various evidences given by the witness for the prosecution in the late trial of Dr. Slade, I was led by a desire to try what I could do in the way of writing under the table. I procured a slate and pencil, also a table (perfectly free from any of the Maskelyne trick propensities), and at once set to work for the production of what I thought would result in a message, well and distinctly written; but, much to my surprise, when the slate was withdrawn from under the table and exposed to view, it presented an unintelligible message, which proved to be written in a reverse way. I again placed the slate under the table, and, after several efforts to write in a reverse way, found it impracticable, as far as my own experience went, to produce an intelligible message. I have not seen any remarks made upon this view of the question, either by the learned counsel, witnesses, or magistrate engaged upon this trial.

—I am, dear Sir, yours truly,

DAVID EVANS.

Gas Works, Merthyr Tydfil, November 5.

## MISS LONGBOTTOM IN FURNESS.

Dear Mr. Burns.—Miss Longbottom has been spending a few days at Millom and Barrow. Just lately I had the pleasure of hearing her at Millom on the Sunday morning, her subject was "What is our Life? 'Tis but a Vapour." Without attempting to give an outline of it, I may say it was a most able address. Her control announced in the morning

that if the friends would choose a subject for the evening, they would speak upon it, from their standpoint. I may say that Mr. Taylor has a very nice circle. It is now ten months since he was first under control, and he now speaks every Sunday, and once in the week, and he is bidding fair to become a good medium.

An hour before Miss Longbottom's evening meeting, the friends met to select the subject. After a variety was proposed, "Prayer" was accepted by a show of hands. The editor of the Millom paper, asked to be permitted to attend with his reporter, and he gave his word of honour, that he would not make any comments upon it of a derogatory character. I have been told the address was very good, so much so, that it is appearing in his paper in succeeding issues.

Having got the medium's consent to give us a meeting at Barrow, I made the necessary arrangements. Her subject was, "We Show you a More Excellent Way." We had a reporter, who took a verbatim report, which is coming out in the *Barrow Herald* in several issues. I enclose the first part. Miss Longbottom is a very good medium; her language is well selected, and her ideas very rich. The object of her guides appears to be to bind together the different dispensations, to show that love runs through them all like the golden strand of a rope. Her guide designated this land of ours as a great convention of creeds, clinging to the letter of the Book more than to its spirit. At the end of her oration she gave an improvised poem which will appear at the end of her oration.—I am, &c.

J. WALMSLEY.

70, Cavendish Street, Nov. 14.

## MISS LONGBOTTOM'S TRANCE-ORATIONS.

Mr. Editor.—I had the pleasure of listening to our esteemed friend Miss Longbottom last Sunday at Rochdale. The subject was left to the audience. The one chosen was "If I go to prepare a place for you, I will come again." I think it was one of the most interesting discourses I have listened to of late. Mr. Salisbury, the chairman, expressed his satisfaction; in fact, all appeared to be well satisfied. I am sure the discourses that this lady is giving from time to time must be the means of doing good. She appears to have her heart in the work. The only regret is that we cannot get her in the district oftener.

Miss Longbottom will give two addresses in Oldham in the Temperance Hall, Horsedge Street, on Sunday, Nov. 26, at 2.30 o'clock. Admission free; and on Tuesday evening, Nov. 21, she will give a lecture under control, to ladies only, in the Temperance Hall, Horsedge Street. To commence at 7.30. This meeting will also be free. A collection at the close to defray expenses. As this is the first discourse that she has given to ladies, we hope the friends from the surrounding districts will support the effort.

THOMAS KERSHAW.

## A HAUNTED HOUSE IN BERKELEY SQUARE.

To the Editor.—Sir,—It does not appear that any person has replied to Mr. F. Podmore's question contained in your journal of the 4th August last, as to this mansion. It is No. 50, on the west side, and not 56, as Mr. Podmore suggested. I am unable to impart any personal information, but I may state that in reply to a query in "Notes and Queries"—4 S., x. p. 373—the late Lord Lyttelton replied, p. 399—"It is quite true that there is a house in Berkeley Square (No. 50) said to be haunted and long unoccupied on that account. There are strange stories about it, into which this deponent cannot enter."

A subsequent correspondent, xi. p. 85, stated as to this house—"Some few weeks ago I rang the bell, which was answered by an old woman coming up the area-steps, who stated that the house was occupied then (Dec. 1872), but refused to say by whom. I have made further inquiries and find that strange noises have been heard in the adjoining houses, and at one of the shops in the square I was told of the case of a lady going out of her mind after sleeping a night there. No other information appeared upon this subject."

Can Mr. Podmore state in what year or month the narrative mentioned by him (*MEDIUM*, p. 490, *ante*) appeared? I also should like to "arrive at the whole truth of this matter," which Lord Lyttelton seems to have known accurately.—I am, yours obediently,

London, Nov. 10.

CHR. COOKE.

We regret to learn that the state of Mr. J. G. Robson's health is such that the meetings of the South London and Peckham Institute must be suspended for the present.

CAPTAIN BURTON has found out all about the spirits, to his own satisfaction, if not to anybody else's. To us his explanation savours of the *obscurum per obscurius* order. He says:—"The experience of twenty years has convinced me that (1) perception is possible without the ordinary channels of sensation; and (2) that I have been in presence of a force or a power—call it what you will—evidently intelligent and palpably material, if at least, man be made of matter. But, however 'dark and debasing' be the doctrines of materialism, I know nothing of Spiritualism, and thus I must be contented to be a Spiritualist without spirits. Some such power or force the traveller is compelled to postulate, even in the absence of proof. He finds traces of it among all peoples, savage as well as civilised; and it is evidently not a traditional supernaturalism." Captain Burton's first point appears to us to concede all which the Spiritualists claim; and as to the second, if we were to allow that, we do not see why it would not be as well to call the force or power "spirits" as anything else. One gentleman, in an elaborate treatise, called it "Mary Jane." Elsewhere it has been denominated "Od" force. We might perhaps put on another "d" and not be much nearer to or farther from the truth. Has anybody read, marked, and inwardly digested Glanvil on the "Vanity of Dogmatising," in reference to this matter? It really is no good to theorise unless some proof is forthcoming. The worst policy of all is to lock mediums up for three months and convert them into martyrs. That process will no more stop Spiritualism than the Bishop of London will stop Ritualism by trooping down to St. Vedast's and preaching as a dying man to dying men after inhibiting the rector. A little bit of common sense would go a good deal farther in both instances than employing the strong arm of the law. Captain Burton's mode of showing how it's done appears to us the most arrant nonsense that has been talked in reference to this matter; and that is saying a good deal.—*Kensington News*.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 24, 1876.

### MUSCULAR OR INTELLECTUAL SPIRITUALISM.

Muscular Christianity is an old-time phrase, but the term can be amended by supplying as the second word "Spiritualism," and using it as a description of the seed-sowing tour of Mr. Johnson and Mr. Hartley described in another column. A ten-mile walk of house-to-house visitation during wet weather requires abilities of a muscular kind, without which valuable spiritual work cannot be accomplished. Intellect, to reach its goal, must be projected by a force of another kind, and it is instructive to observe that the president of the Lancashire Spiritualists combines in an eminent degree the muscular, intellectual, and inspirational qualities. He is not an ornamental president, but one that sets an example, goes into the thickest of the fight, and shows how it is done. We hope his illustrious precedent will be largely adopted, for we know that it is the right plan. The fruits must not be looked for too soon. It takes some time in stiff soils to bring the plants to maturity. The result of the meetings at Glossop were, however, encouraging.

We require more hearty hard work in Spiritualism, and with it more self-denial. Sacrifice of time, of strength, and of means, must be united with a curbing of those selfish and animal appetencies, which war not only against the spirit, but bedim the intellect, obliterate good resolutions and waste material means.

### AN APPEAL FOR INSTITUTION WEEK.

A year ago it was proposed that a testimonial should be got up for me. This proposal I rejected, stating that I required nothing on personal grounds—all I asked was, that every Spiritualist would do his duty in supporting the work for the financial sustenance of which I am responsible.

A year has fled, and I am left in a worse position than I was at its commencement. The outlay and the work done have been greater than on any previous year, and at this moment the Spiritual Institution owes me somewhere about £100. The state of trade renders it impossible for me to advance this large sum out of my own resources, and as I must have it in the course of ten days to meet approaching engagements I ask my brother Spiritualists to take part of the burden on their shoulders and reimburse me immediately.

During the year many claims have been made on Spiritualists—side issues which have militated against the requirements of the real work of Spiritualism. The Spiritual Institution is not a migratory concern,—here to-day and away to-morrow—seeking personal ends. It has not involved or committed Spiritualism in any way; it has been the scene of action for the last ten years; it has seen many ephemeral workers come and go, rise and fall, and still it stands firm in the old place. It has all the while done important spiritual work and been the central source of light and guidance to the Movement and those working therein.

I plead on behalf of the Spiritual Institution and I am proud to do so. Far from being at all ashamed at the task of making an effort to sustain this grand work, I consider it an honour to come before the public with words of inducement to take part in that which is the practical organisation of Spiritualism in this country

and which has placed our Cause on a footing which it does not possess in any other land. I plead for all causes and claims connected with the Movement, but the chief of them and more than the whole of them put together is the Spiritual Institution, which is the most impersonal and unselfish of all. My own personal necessities do not enter into it in any way, and in writing this I feel exactly as if I were a gentleman who lived at a distance, and being chief contributor, urged his brethren to follow his example.

I am thankful to state that, notwithstanding adverse times, my appeal hitherto has been answered by the cream of the Spiritualists in this country. Rich as well as poor combine their efforts in this work. Those who contribute do not do so because of influence or pressure brought upon them by cliques or individuals, but because they feel that they are doing their duty to Spiritualism and to humanity in upholding an agency which does so much to advance the truth they love so much.

I speak particularly on behalf of the Institution Week Movement. I respectfully yet warmly urge every Spiritualist to do something, let it be ever so little. Make up the £100 which I am out of pocket by the end of the first week in December. Return half of what has been saved to you in reducing the price of the MEDIUM to one penny. Give your sympathy and your personal aid, however small, and let us who have to labour in the heat of the day feel that the hearts of thousands beat in kindly unison with ours, and that double the number of willing neighbourly hands are ready to take up their share of the burden.

Colonel Greck has called in and left £5 towards Institution Week, desiring that his act might be recorded at once, with the hope that all Spiritualists would follow his example. The following subscriptions have also been received:—Jarrow, 2s. 6d.; "W." 5s.

Collecting cards are now ready, and may be obtained on application. I ask Spiritualists to devote some part of their time and means for one week to the interests of the Cause, as represented by the Spiritual Institution. J. BURNS.

### PHRENOLOGICAL DELINEATIONS.

Mr. Burns is increasingly active in his phrenological practice, and his efforts are uniformly useful. The following letter from one of his clients, is an example of the manner in which his services are appreciated. The gentleman came, quite a stranger, his name being unknown. On receiving his delineation, he wrote:—

"My dear Sir,—I ought to have written before to thank you for your able delineation of my character. I think it excellent, upon the whole; certain points you have laid your finger upon with the minutest accuracy. If I might venture to find fault at all with it in other respects, I would say that I think you have given me more than I deserve, made me out to be an abler and a better fellow than I really am. However I need a little kindly encouragement just now, forced as I am to make a fresh start in life, having lately had to lay aside my work as a clergyman, in the established Church on account of my religious opinions."

This young gentleman is a martyr for truth and principle, and we hope he will meet with proper occupation. As a tutor in a gentleman's family of progressive views, he would be all that could be desired. Would it not be well to open a registry of those of progressive views, who require positions and also of Spiritualists requiring assistance.

### MRS. SHOWERS'S CHALLENGE TO MR. SERJEANT COX.

Mr. Serjeant Cox has not replied to Mr. Showers. It is a pity; for in a private letter which Mrs. Showers has sent us, to set at rest any doubt that we may have felt regarding her identity with the writer of the letter of last week in her name, the lady declares herself ready—nay, eager—for the fray, and promises that, "in the controversy that will now in all probability ensue between her and Mr. Serjeant Cox, if he answers her, some curious matters may come to light." This is a challenge which the gallant Serjeant can hardly refuse to accept.—*Examiner*.

A CHAMPION is wanted to discuss the subject of Spiritualism in public with Mr. Cowley, who has on several occasions lectured against it in Chester-le-Street district.

DR. MONCK'S LECTURES.—Dr. Monck will lecture at Doughty Hall, on Sunday evening. We hear that the Oldham friends have invited him to visit them and deliver two lectures on an early date. By making arrangements of this kind, Dr. Monck may be enabled to make something towards his defence, and meet with friends who may be useful at this time.

WASH. A. DANSKIN, writing from Baltimore, under a recent date, says "Mrs. Hollis is giving some most satisfactory seances here, and independent of her mediumship, we find her a very charming lady—every one is pleased with her. She gives two evenings in the week to her Washington friends. I trust to the powers of the angels to sift the tares from the wheat, and sustain all honest and honourable workers in this great Cause."—*Banner of Light*, Nov. 4, 1876.

THERE has been great demand for Mr. Burns's lecture, published in last week's MEDIUM, in a pamphlet form. Mr. Burns has not a high opinion of his own performances, and had allowed the type to be distributed. The hardship and friction under which this kind of work has to be done, makes the worker sick of the whole thing long before the task is completed. Mr. Henly suggests that the lecture should be read at meetings in the absence of a speaker. Last week's issue of the MEDIUM is nearly all sold, so if our readers require the lecture for future use, they had better preserve their copies. We would recommend Spiritualists to study a little more deeply, get ideas of their own, and learn to express them for themselves. At present, we are like an army without arms or ammunition, and a very few guns have to do all the firing, often too, on a very inadequate supply of rations.



### INSTITUTION WEEK SERVICES AND SEANCES.

We have pleasure in announcing the following meetings on behalf of the Institution Week Fund.

On Sunday, December 3, being the first day of Institution Week, Mr. Burns will deliver in the evening, at Doughty Hall, his celebrated lecture on

#### LOVE, COURTSHIP, AND MARRIAGE.

SYLLABUS.—What is love?—The six degrees of love—Love in man and woman—How to test the quality of love—How to keep love pure—The spiritual signification of love—the union of soul and soul—The significance of kissing—Marriage a spiritual sacrament—The spiritual purposes of marriage.

This lecture has been given many times with satisfaction on all occasions. It is instructive, interesting, and spiritual. There is no word in it calculated to cause anyone to wish that he or she had stopped away. The price of tickets to this lecture is usually high and a minimum collection of 6d. will be expected from each visitor. The proceeds will go to the Institution Week Fund.

On Wednesday evening, December 6, Mr. Burns will give an entertainment of Phrenological Examinations, at the Spiritual Institution, 15, Southampton Row; admission 1s. To commence at 8 o'clock.

The evening will be spent in reading the characters of strangers selected by the audience. Bring some odd individuals to test the skill of the examiner.

On Friday evening, December 8, Mr. and Mrs. E. W. Wallis, will devote their weekly seance at the Spiritual Institution, to the resources of Institution Week. Mr. Wallis will give an oration in the trance, and such other services will be rendered as circumstances will permit.

#### DR. MONCK AT DOUGHTY HALL.

On Sunday evening Dr. Monck will give a lecture at Doughty Hall on "Spiritualism." It is a long time since he has been heard in London, and we have no doubt the friends of the Cause will be glad to hear him. We do not wish to do anything which will prejudice Dr. Monck in public estimation, and for that reason we invite him to speak as if no charge had been made against him. The collection will go towards the fund for his defence. Mr. W. P. Adshad, we understand, will be in town and take part in the meeting, with other gentlemen. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

#### DR. MONCK'S PROSECUTION.

We give this week a condensed report of the conclusion of Dr. Monck's case before the Huddersfield Bench. We regret that Mr. Lockwood, in the defence of Dr. Monck, thought fit to refer to Dr. Slade's case in the way he did. We believe qualifying phrases, such as "according to the evidence," are left out in the reports. No doubt it was an advocate's stratagem to benefit his client, but no one saw Dr. Slade write any more than they saw Dr. Monck perform the phenomena.

Mr. Morse's remarks at a London meeting have caused numerous expressions of reprobation to reach us. Why he should have gone out of his way to introduce a matter of this kind for no visible purpose is a mystery. Perhaps he became for the moment the "medium" of some persons who wanted something of the kind to be said, and did not like to do it themselves.

#### LAST CALL FOR THE DAVIS TESTIMONIAL.

##### SPECIAL NOTICE.

The committee having the management of the Fiftieth Birthday Testimonial to Andrew Jackson Davis have resolved to close the list on the first of December prox. Accordingly they now issue their last invitation, and do most earnestly desire to hear from each and all who still feel disposed and intend to contribute to this object. As soon as possible after this list is closed, the committee will prepare a printed statement of the particular sums received, and of the whole amount, which they will send to each contributor. Let us hear from you at your earliest convenience, and thus oblige

WILLIAM GREEN, Chairman,  
1268 Pacific Street, Brooklyn, N.Y.

C. O. POOLE, Secretary,  
P. O. Box 989, New York City.

#### DR. PEEBLES.

If our correspondent and world-wide missionary, J. M. Peebles, has had something of an eventful life, he has also lived a very busy life; for, while travelling, lecturing, writing for the press, and publishing books, he has found time to study medicine, and attend two courses of medical lectures. A few weeks since he received his diploma, with the usual degree M.D. In December he starts on a second tour around the world, speaking and writing as he goes.—*Banner of Light*, Nov. 4, 1876.

MR. WOOD has removed from Halifax to Oldham. He expects to visit London in a short time.

MRS. GUPPY VOLCKMAN has returned to town, and has so far recovered from her late severe illness that she will be at home, 43, Victoria Road, South Kensington, to receive her friends on Sunday evenings after six o'clock. She called on us the other day, and we were pleased to see her look so well, though evidently still in a delicate state. Mrs. Guppy Volckman hopes her many friends will accept this statement, in reply to numerous kind letters of inquiry with which she has been favoured.

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#### THE WAY OF LIFE.

A DISCOURSE DELIVERED BY MR. J. J. MORSE, TRANCE MEDIUM, AT THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON SUNDAY, OCT. 29, 1876.

Mr. W. OXLEY in the chair.

The Chairman said that he should not occupy the time of the audience further than by calling their attention to the subject placed before them for consideration that afternoon. Any remarks he had to offer upon the discourse he should reserve until he had an opportunity of delivering them without encroaching upon their time.

Mr. J. J. Morse said:

Every thoughtful and intelligent student in the schools of philosophy and other kindred associations has been endeavouring ever since the world began to discover this Way of Life. They knew its benefits to be many, and each and all hoped to be the means of opening the road to that Way of Life—to unfold its beauties and its nobleness to the eyes of a wondering world. They would, however, after all, find out that there was a vast difference between the real and the ideal. But with all these endeavours to discover that Way of Life, it seemed as far off now as it was in the days of Plato, for instance; the world had made vast progress in the departments of art and science, but progress towards the Way of Life was slow. Some there were who denied its existence altogether.

In what did the Way of Life consist? To answer that question properly, they must find out who were to tread that Way of Life. They must take man physically, intellectually, and spiritually, and they must bear in mind that every step of progress made must be through one of those channels. The Way of Life would be first found in the lowest, and would grow, and become fruitful, like a tree which was small at first, but which afterwards grew and would stretch itself out into the goodly trunk and spreading branches, affording shelter and relief for mankind. In like manner would these qualities grow; one would be subordinate to the other, and the Way of Life would become better and brighter as they proceeded. They must find out the characteristics of man in general, and allow those qualities to unfold themselves to fit him for the better and brighter realms of being that lay beyond.

They would place the physical qualities and attributes of man first; then, as the development grew larger, would come the intellectual, which would finally spread out into the crowning glory of all—the spiritual.

The first development, in individual cases, when the man came into contact with the world, was the interest of humanity. The man or woman would have to be interested in their functions to properly find out the road to the Way of Life. Surely, said some people, this can have nothing to do with the finding out the Way of Life. Why not? Why are those qualities placed there if they have no important part to play in that soul's career? As certain evidence that these physical circumstances must be considered, is the fact that they are placed there. They must be placed there for some purpose. If there was no purpose in their existence they would never have existed at all; they must be of some use or benefit, and therefore must be taken into consideration.

One of the great questions of this world was the question of sanitary science. And one of the most important offices of sanitary science was the business of trying to check disease. If they could check disease, which at the present time was overrunning the world, and could purify themselves, they would pass on that purity to their successors, who would become better and wiser men through the experience and forethought of their forefathers. How could they then say that the physical circumstances of humanity had nothing to do with the soul? If a man built a house without putting a strong foundation beneath it, they would, if at any time a disaster befel that house, call him a fool for his pains. But if they went on without minding these great things, they would bring about a similar result, and would be liable to be called by a similar epithet. The superior quality of all, the spiritual, was the one that controlled the whole structure upon which their foundation was built and the foundation upon which everything depended. Men generally were inclined to neglect these same unhealthy organisms and the consequence was that the physical misery, suffering, and sickness, were passed on from generation to generation, and the whole world became sick and weary. The religious world were accustomed to proclaim that everything must give place to the salvation of the soul, while the salvation of the body might be allowed to take care of itself. Mankind in general give some thought to the salvation of their souls, but many men never think of the salvation of the body. They would find that man's health



was of important consideration, and recommended itself to the common sense of the people, and to the superior power of the legislative eye.

To speak of the pursuits of those in this world who are obliged to labour for their daily bread, and toil for dear life, working early and late to snatch a crust—how could they expect those poor toilers to look upwards and seek for a higher life? With the great bulk of the people they might snatch subsistence from death, but this higher life could never become a reality, and would never be fulfilled by them. As the health of the man was, so, more or less, was the vigour of the mind. That physical health was the basis of universal elevation, for the simple reason that it led to constant improvement, and would after all lead to men and women going about in the guise of angels. Man had got the glorious attribute of reason, to decide upon all the various questions which were brought before him, and that great attribute of reason was capable of being turned to good and evil.

The religious world expressed its opinion upon the existing state of things; the scientific world had tried to deal with the various evidences to account for all manner of phenomena that were brought before it, and they tried to give their reasons, but they seemed to be as far off reaching the Way of Life now as they ever were. Man was possessed of great abilities, the existence of which was undeniable. They had aspirations which raised them from the lowest depths into great realities. He did not mean to speak in any disrespectful manner of science or schools of philosophy: they were like so many milestones on the road to the Way of Life; they marked the progress which their predecessors had made; they were something to be observed, looked up to, and pointed out as showing the manner in which their forefathers had tried to solve this momentous question. Man had also an intellect claiming absolute control over the inferior qualities of man. How could they expect that it would condescend in some men to have any voice in the Council of Life, and yet, trained and properly used, what could be better than that same intellect? The voice of superstition, when directing the mind of man, was a piteous sight to behold.

The intellectual part of man conferred benefits upon man, but the Way of Life must not be sought solely by that. It would have to be merged into something better, and in a spiritual sense, a man's country would have to be the world, and his family must be all humanity. We know quite well that people will give us for an answer, that this is a conception too lofty for them to grasp, possessed of too much excellence for them to ever see it realised. Let him ask if its excellence would not admit of its realisation, and he thought the answer lay in the question. Let him ask further if this view was true or false. If false, all he had said must go for nothing, but, if true the times and the people stood arraigned before the great justice-seat. It was only when the world came to this longed and wished-for time, that a good republic could live in harmony, and make a grand and glorious triumph over the systems which at present ruled supreme. Humanity must learn that it had tried to grasp this grand project, but had missed it, or had perhaps begun the wrong way to accomplish this great end.

There were men who had found this Way of Life, and who, like true champions, had tried to keep it for themselves. But what was this Way of Life that seemed to be surrounded by mystery? Its mystery was carried on its surface. A long time ago there was one who had taught and inculcated the lessons of charity, mercy, and love, who pointed to His Father and said that He was sent by Him. Those lessons had been of great use to humanity at large. Spiritualism was one of those phenomena for which science after mainly trying to account, and failing, had called superstition. Of the three qualities of man's nature, the spiritual was the highest, and surely the highest ought to be the dominant. It was the highest attribute of man's nobler being, expressing under that Divine Will the three qualities of love, justice, and wisdom.

These three great qualities, separate and distinct in themselves, were all in unison with each other and were all working for the general good. The Way of Life was in accordance with them and their endeavour was to bring into this world all happiness, peace, and goodness.

In olden times there were men who had secluded themselves from the world, and had thereby, after considerable time, attained wondrous powers. These men had found the Way of Life; they had succeeded in reaching those bright paths that men wished and longed for. The Way of Life led men to do noble things to find out that way. Thus it had a great influence on the world at large.

It was undeniable that at one period of this world's history, angels had descended to this earth and walked and talked with man, but of course in these practical days, in this iron age, such a thing was thought impossible and laughed at. The people of the world of to-day would not believe that angels walked the earth as they did in olden times, but unless the laws of Nature were altered, and unless the unchangeable had changed since then, they were not in a position to tell why angels did not at the present day walk this earth as they had done long ago. Those angels, he was sure might be wooed back again. Those of the people who had found out the Way of Life had wooed those angels back again, and had heard their sweet voices and felt their bright presence. Mankind would discover that the Way of Life lay right through the Spiritual World; that they must traverse the one before coming to the other. Whenever the Way of Life was found out by the mass of people, it would be the death-blow to society as at present existing, and would lead altogether to its re-adjustment. When that wished-for time arrived, angels would walk this earth

in company with men, and thus the re-union would be cemented, as God was the Father of all humanity.

The aspiration of man in this practical age is to take advantage of his physical and intellectual powers, trusting to them to enable him to proceed in the right direction. Nothing, however, but the spiritual part of man would ever bring back the angels into unity with men; therefore, that spiritual part of man which was his highest and noblest quality was one to be cultivated.

The Chairman said that the discourse they had just heard needed no words from him to commend its study to his hearers. The question was one of vast importance not only to them, but to all mankind. The two questions—How came we here? and whither are we going? seemed to be too high for anyone to attempt to answer. He was conscious of the fact of having a life; of being possessed of powers and capabilities which would enable him to reason and reflect. Was that consciousness to be for ever destroyed? Was that which made him what he was—that which made life attractive to him—to be for ever destroyed? When his form was stretched out cold and lifeless, was that to be the last of him? Those questions were most important, not only to him and them, but to every man and woman. That angels, spiritual beings had once walked this earth and communed with men was an historical fact which could be proved. He for one would say, Haste on that glorious time,—all hail the rise of that glorious period which must come when the re-union of men and angels would be complete! The glorious time must be hastened on by their hard and constant work, for why should a man desire to imbrue his hands in his brother's blood? We must see ourselves in them, and them in us; us in God and God in us.

The meeting then terminated.

#### SOWING SPIRITUAL SEED IN HOLLINGWORTH AND GLOSSOP.

Sowing seed of any kind is generally accompanied with a certain amount of physical labour, and to do it effectually some practical knowledge is absolutely necessary, to enable you to understand the ground upon which you operate. Such knowledge I found in my only companion, Mr. Johnson, of Hyde, who accompanied me on Saturday afternoon, the 19th inst., to Hollingworth, a thriving village near Glossop. We each were laden with about 200 Mediums and a few of Crooke's and Wallace's works, which latter we intended to sell if we could induce the good people of Hollingworth to buy our spiritual wares, but, unfortunately, they were at a discount; "they would read the MEDIUM first and buy the books afterwards." After a good four-miles' walk with our heavy burden, we commenced our work in a free distribution of the MEDIUM. The workman's cottage and the villa residence alike received our patronage; when, on reaching the centre of the village, a little incident occurred that is worth narrating. We had heard speak of an inquirer into Spiritualism living in this place, and, of course, we could not let the opportunity slip without making his acquaintance, but we afterwards found out he lived in a village some miles away. On inquiry we were directed to the cottage of a man of a similar name. On entering we were greeted with a sight of unbaked bread, dirty pots, mother, son, and two children—the two former being, we thought conveniently deaf for the time. Mr. Johnson acted as a spokesman, I stood aghast, feeling, and I believe looking, frightened, if what Mr. Johnson said afterwards be true. "I have heard you are interested in Spiritualism?"—"In what?" Mr. Johnson repeated. "Aw dun know what ye meane," the old woman replied, looking a little scared. "What duns he meane, Jim?" addressing her son. "Nay aw dun know, awm puzzelt int." Mr. Johnson again repeated his question with a little variation. "Weer boath raythur deaf," the old woman said; "but did yo say you getten sum intresten' tales?" (we each had a bundle of MEDIUMS under our arm). "No; we are looking after a man named C—," "Oh," the old woman said, looking greatly relieved; "I thought it wur that Bible chap ut hed cum ater them books, Jim, aw did feel scart."—"Neaw," Jim said, "theer's nobody o' that name within forty miles reound here, un that's noan awer name noather, but they'n allus caun us by that." "Well," we remarked, "Have you been a secretary in the village here?" "Th' secretary," the old woman shouted, "Naw; aw shud think nut, mon, he con noather read nur rite." At this point we left them, giving them a "Slade Number" of the MEDIUM, with a remark for them to learn to read that. Jim replied, "Oh, we con read picturs."

Everybody seemed much pleased with our kind and genial way in giving away our papers. In one or two instances we were met with slangy abuse, such as "None such, not for me." We treated such remarks for what they were worth. On our way back we passed through the old-fashioned town of Mottram, where we left some 70 or 80 MEDIUMS at the grocers' and toffy shops, for there seemed to be no private houses. We reached home some hours after dark, thoroughly tired and wet with our ten-mile walk and work.

I commend this to your readers, and spiritual workers in general as a capital way of spreading a knowledge of the existence of Spiritualism. If societies and committees would unite and have a leaflet printed with hints on Spiritualism on one side, and how to form spirit-circles on the other, and to have a house-to-house delivery of such leaflets wherever the societies or committees found it practicable, it would bring a sevenfold harvest. What is to prevent many Spiritualists who, I am sure, do not know how to spend many of their Saturday afternoons, taking a thousand leaflets and distributing them in some village or county town, where perhaps Spiritualism has never been named? If there were two energetic men in each of our large towns, who would take this in hand, every house in the kingdom would have some knowledge of the existence of Spiritualism in twelve months. It is a pioneering work, and must and will have to be done.

On the following day a meeting was advertised and placarded to be held in the Town Hall, Glossop; Mrs. Butterfield, of Blackpool, the medium. I attended the meeting officially, taking with me about 200 MEDIUMS and a dozen of Crooke's and Wallace's works. In the after-



noon we had an audience about 200. Mr. White, of Manchester, occupied the chair. After singing and reading a chapter from the New Testament, Mrs. Butterfield commenced a trance oration, the subject being, "Spiritualism: What is it?" The basis of the arguments advanced by the control was, that all the religious creeds, dogmas, and formulas had failed to prove to man's spiritual and immortal nature that his soul was immortal, and it was left to Spiritualism to satisfy the cravings and desires of this cold material age. If Spiritualism only came with a rap or a tip of the table, it demonstrated the existence of an intelligent force, which could not, nor had not, been proved to be otherwise than spiritual communications. The audience were referred to examine their Bibles, and they would find it full of seances, prophecies, materialisations, healing, and all the various forms of what is now called mediumship. The audience seemed satisfied with the address, and stood in groups discussing on the merits and demerits of what they had just listened to, after the Doxology had been sung.

In the evening a nice, comfortable, and intelligent audience of about 150 gathered in the hall. Mrs. Butterfield, under control, expounded upon the subject—"Spiritualism in Harmony with the Bible." After comparing the relation that exists between the mediumship of the apostles, of the Nazarene, and the manifestations of to-day, the control spoke on the existence of Confucius, Socrates, Crito, and a host of others, as men who spake the highest truths and advocated the best of principles. Whether truth came from a darkened den or from a kingly palace, it would exist through all eternity. The meeting passed off exceedingly well, except a little annoyance from a few restless boys.

A collection was made at the close of each service to defray expenses, which amounted to 17s. 9d. The Mediums and hymn-papers that were given away, if they had been sold, would have realised more.

Hyde, Nov. 20.

J. HARTLEY.

#### SPIRITUALISM IN SUNDERLAND.

VISIT OF MR. JOS. SKIPSEY, THE NORTHUMBRIAN SEER.

The several attempts to establish circles here have met with but indifferent success in some instances, but in others the Cause of Spiritualism has been strengthened. Two mediums have been developed, one of whom, Mr. V. A. Pinkney, who has very high controls, has written in Greek and phonography, although having no knowledge of either. The Movement has, however, been lately greatly advanced, owing to Mr. Jos. Skipsey's visit here on Sunday, the 12th inst. Mr. Jos. Skipsey became the guest of Mr. John Rutherford, a gentleman who for many years has taken great interest in spiritualistic progress. A few of the friends interested in the Movement were introduced to Mr. Skipsey, and his delineations were wonderfully successful.

Clairvoyance is a gift devoutly to be wished for, as of all the phenomena Spiritualism has elicited, this is unquestionably the most novel, surprising, and valuable, as it reveals, in a wondrous degree, the soul-attributes investing man's spirit, even whilst in the flesh. According to the celebrated seer, A. J. Davis, clairvoyance is a peculiar virtue, inherent in all mankind, although in some cases it may not be developed in this earth-life, owing to the barriers of physical temperament, perverted education, or other circumstances. Investigators should not confine their research to accounting for physical manifestations, when such a beautiful and highly-convincing phase of Spiritualism yet remains comparatively unexplored. Circles should endeavour to have mediums developed in this valuable direction, and towards the consummation of this object the presence of Mr. Skipsey will be a material aid, as the proofs he adduces are in an instant quite convincing that clairvoyance is a reality.

Mr. Skipsey is a highly-intelligent gentleman and a poet, and some of his literary productions have been published, gaining for him much praise. The seer is highly developed in the intellectual and moral regions of the brain, possesses a good physical appearance, whilst his faculties of veneration and benevolence are exceedingly prominent, his reflective and perceptive faculties being harmonious. This gentleman has been the means of spreading the truth of Spiritualism over a wide area to a praiseworthy extent.

Mr. Skipsey is principally famed for that psychometrical phase of clairvoyance, and his visions are strangely accurate. A piece of hair from the head of a lady resident in Sunderland was sent to Mr. Skipsey at his own home, when instantly his peculiar gift conjured up a vision of the lady, and his delineation of the lady's intellectual nature, physical appearance, and demeanour, were strictly correct, but his statement with regard to the absence of two front teeth was a puzzler to the lady's friends, who thought that on this point he must be mistaken. A few days afterwards, when Mr. Skipsey came to Sunderland, the lady was appealed to, when she admitted that the description was exact, as two of her real teeth were missing, but were replaced with artificial ones. This of course was only known to the lady's husband, hence the apparent discrepancy. The psychological explanation of the seer was that the artificial teeth could not be expected to throw off so much magnetism as the real ones, and consequently the vision in this respect was imperfect.

Mr. Skipsey points out that his spirit-guide is a lady, and that previous to beholding visions, he is susceptible to an influence as if oil were being thrown over his face. Mr. Skipsey is in every respect remarkable as a seer, and is yet destined to achieve great things. All his delineations up to the present have been singularly successful. He has had visions of the spirit-world, but from his extremely sympathetic nature his principal visitants from the ethereal regions have been spirits whose lives were unfortunate on this earth, and they are attracted to him for aid.

A SUNDERLAND SPIRITUALIST.

#### MEETINGS AT DOUGHTY HALL.

The meeting on behalf of Mrs. Cogman, on Oct. 29, was well attended. Mr. Wallis gave an invocation in the trance. Then Mr. Burns delivered a long address on Mr. Cogman; and Mr. Jennison, in a very feeling manner, recalled his first acquaintance with Mr. Cogman, and the great benefit he derived from his discourses. He felt as if he had lost a father. Mr. Wallis's guides spoke of their medium taking up the work, and in his normal state Mr. Wallis also alluded to the same matter, but not so effectively as he did when under influence. At the close Mr. Robson, under influence, dismissed the meeting with a suitable benedic-

tion. The collection was taken up by Mrs. Maltby, and amounted in all to £5 7s. 3d., which, when the rent of the room was deducted, left the sum of £4 10s. 8d. to be carried to the fund for the benefit of Mrs. Cogman.

On Sunday evening, Nov. 5, Mr. Henly delivered a discourse, which he is about to publish. It is a reply to the address of the Archbishop of Canterbury to his clergy. It is well spoken of by those who heard it. Mr. Henly will be glad to deliver it in other places, on being invited to do so.

On Sunday evening last the platform at Doughty Hall was occupied by Mr. Morse, who, under the influence of his spirit-guides, delivered a very beautiful address to a highly-intelligent and appreciative audience, the hall being filled to repletion. The subject chosen by the lecturer was "The Teachings of Spiritualism in regard to Immortality." He first of all called attention to the idea respecting immortality put forward by the orthodox Christian, in the teaching of a heaven of perfection and consequent bliss, together with its dreadful opposite, a hell of endless torment and misery; and his guides declared that such teachings were a libel upon humanity, and nothing short of blasphemy against the Almighty Maker and Ruler of the Universe. He then described, in language most forcible, and filled with beautiful imagery, the realities of the spirit-life, proving to the satisfaction of those who listened to him, that heaven and hell *do* exist there in spite of all, but that they are altogether of a different nature to that which is believed in and taught by the great majority of Christians. For instance, he spoke of real mountains, real plains, real rivers, and so on, existing there; he spoke also of the place of punishment for those who had "defiled their wedding garments" here on earth; but it was, he said, a place overflowing with beauty and goodness, and the only punishment inflicted was the not being able to appreciate fully the loving kindness of God as manifest therein. He told us that ignorance was the cause of sin, and that the poor erring brother or sister, "who has but stumbled in the path we have in weakness trod," required teaching, rather than whipping, to induce them to amend their ways, and that this was God's plan, although many persons believed that man's was far the wiser of the two.

The chair was taken by Mr. Henly, who, at the close of the lecture, after thanking Mr. Morse very warmly for the same, pointed out to the audience the beautiful agreement that existed between the teaching of the spirit-world, and that of the higher intellects that existed in bygone days. He quoted, in illustration of this, the short sentence inscribed upon Shakespeare's monument in Leicester Square, and taken from that great author's writings, viz., "There is no darkness but ignorance." He also pointed out how strongly Mr. Morse's statement as to the reality of the surroundings of the spirit-life is confirmed by the words of the Apostle Paul, when he says, "The things that are *seen* are temporal; but the things that are not seen (at the present moment) are eternal."

Altogether the evening service upon this occasion was a great success, and the audience showed their appreciation of it by contributing liberally towards the expenses, although we are sorry at having still to declare that a considerable deficiency has yet to be made good.

#### THE EAST END SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—It was arranged at the conference held here on Nov. 19th, that the Sunday evening meetings should be held, as heretofore, for lectures and trance addresses; also, that a developing circle should be formed to meet on Mondays, and a seance opened on Wednesdays, at 8 o'clock. Quarterly tickets, to admit to both circle, and seance, 5s. 6d.; to Wednesday's seance, 2s. 6d. The developing circle will be strictly limited to twelve sitters, but all subscribers will be privileged to bring one friend to Wednesday's seance, understanding they are responsible for them.

Seven gentlemen have entered for the developing circle, therefore it will be necessary, to make a harmonious circle, that the rest should be ladies.

There will be a muster meeting on Monday evening, Nov. 27, at 8 o'clock for the purpose of making final arrangements, and becoming acquainted with each other. All persons desirous of joining are requested to attend, or forward their names before that date.—I am, yours fraternally,

E. W. WALLIS.

On Sunday evening Mr. and Mrs. Wallis were formally inducted to their new sphere of work at 15, St. Peter's Road, Mile End. There was a well furnished tea served early in the evening, but the guests were not numerous, as there had been only two days' notice. By seven o'clock the room was nearly filled with well-known Spiritualists, and ultimately it became crowded. Mr. Burns presided, and during his remarks he spoke of the responsibility of Spiritualists to protect mediums and use them properly. Mr. and Mrs. Wallis could bestow important services if they were supported, and had other proper conditions allowed them. He said mankind are all more or less accountable for the behaviour of the neighbour, but it was much more so when sensitives and mediums were taken into consideration. He was of opinion that this kind of argument would do much to improve society. People seemed to think that criminals so called, voluntarily and with pleasure degraded themselves down to the lowest stratum of existence. This he could not admit. The criminal is a product of society which ought to be punished for having misjudged the existence of its elements. He would punish the sitters for abusing mediumship, and not the deflected medium. With intelligent and well disposed sitters it was not only impossible for the medium to cheat, but he had no incentive to do so.

Mr. Jennison, Mr. Parsons, and other gentlemen spoke heartily in support of Mr. Wallis, and a number of tickets were subscribed for on the basis set forth by Mr. Wallis in his letter above. The Sunday meetings will be carried on continuously from this time.

#### ANNIVERSARY AT HOWDEN-LE-WEAR.

It is intended to hold an anniversary meeting at Howden-le-Wear on December 10, the date on which Mr. Thomas Brown went out as a medium. There will be a tea-meeting in the first place, to be followed by a lecture in the evening. All Spiritualists are invited. Tea on table at 4 o'clock. Evening meeting to commence at 7 o'clock. Tickets, 9d. each.



## MR. FORBES WINSLOW AND SPIRITUALISM.

COPY OF LETTER addressed to the *Standard*, but refused insertion, and forwarded therefore direct to Mr. Forbes Winslow last evening, Nov. 15, 1876.

(The Editor of the *Standard*.)

Sir,—Mr. Forbes Winslow's letter in respect to Spiritualism has just been placed before me. In it he declares Spiritualism to be a "groundless belief;" he then states that over 10,000 persons in the United States have been driven mad through believing in its doctrines. He then further adds that those who think they hear spirit-voices are suffering from "auricular delirium;" and finally he tells us that the subject admits of no analysis or investigation, for the mediums "love the darkness, because their deeds are evil."

In reply I would state as follows:—I am prepared to take a medium to Mr. Forbes Winslow's house, whose mouth shall be bandaged in any way he thinks proper (and my own also if he wishes it) so as to prevent imposture; that he shall there and then hold converse with an Intelligence claiming to be spiritual, who will discuss with him, and any of his friends who may be present, the philosophy of Spiritualism, for an hour together; and all I ask in return is that he shall afterwards write another letter to your paper stating truthfully what has taken place, and what conclusion he and his friends have arrived at, after the further evidence thus brought before their notice. It is all very well to talk about mediums loving darkness rather than light, &c., but the same will apply equally as well to the photographer. When the Jews wished to crush Jesus they said just the same: "He casteth out devils through Beelzebub;" "Hath he not a devil and is mad; why hear ye him?" If the belief in spirit-communication is a "groundless doctrine," why do the Scriptures tell us that Moses and Elias appeared to Jesus and the three disciples? Why did Jesus say to the Sadducees, "As touching the dead that they rise; have ye not read in the book of Moses, how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living?"

If the resurrection is only to take place at the end of the world, as the popular belief teaches, in what sense did Jesus use the words I have quoted? Mr. Forbes Winslow tells us the subject "admits of no analysis or investigation;" this I deny; and I say that he is simply "darkening counsel by words without knowledge," seeing that the subject is being investigated daily by persons whose mental attainments, will, I think bear comparison with those of Mr. Forbes Winslow, of any other M.B. in existence. I do not use the words offensively; they are simply words of truth.

Touching the 10,000 persons of unsound mind in America who have been driven mad from over-excitement caused by Spiritualism, I simply say Mr. Forbes Winslow may have been told this, but I for my part do not believe it. I have lived three years in America, and know many Spiritualists there. There is nothing to induce madness in the truths of Spiritualism, any more than in the truths of Christianity. As to the errors of both, may we not say as the Jewish maidens sang of David, "Saul has slain his thousands, but David his ten thousands"?—Faithfully yours,

5, St. James's Terrace, Notting Hill, W.

T. L. HENLY.

## HULL SPIRITUAL INSTITUTION.

Mr. Bland, 2 Caroline Street, Hull, replies to a letter by Mr. Thelwall, which we published last week. We cut out the quotations and give the reply:—

"I need not repeat the whole of his letter, suffice it to say that my report of this seance was nothing compared to the reality, and I was sorry that I could not more ably describe the seance, of which Mr. E. Bullock was the medium. I am not surprised at the letter referred to, but felt disappointed at not seeing it sooner, as he has written me, telling what he would do.

"Now, Sir, I must say a word for Mr. Thelwall. He is one of those individuals whose opinions can be changed almost by a passing shadow, and who can be set at loggerheads with a town to satisfy the whims and fancies of bigoted fanatics." After quoting the letter received from Mr. Thelwall, Mr. Bland says, "I will promise Mr. Thelwall that if he will do one thing that was done by what he termed simulating the phenomena, viz., place himself in the place of the medium, both his hands being held by other parties, and lift himself and the chair upon the table, as was done by Mr. E. Bullock's controls in the dark, Mr. Thelwall shall have advantage of gas light, in the same room, same table, and same chair, I will forfeit £50, and will also please the childish fancy of Mr. Thelwall, by allowing him to 'pump' upon me in the place of Mr. Bullock, and with all due respect to Mr. Thelwall, I must inform him, and all others who have tried to crush the Hull Spiritual Institution, that it does not require their pockets to support it, and all they can do to crush it is of no avail; it is an established fact, and cannot be overthrown."

## MR. E. CAMPBELL'S HEALING MEDIUMSHIP.

Mr. Editor.—Dear Sir,—If Mr. W. Ellison, of Perkinsville, will call on the following parties, he will receive testimony of my statement in the *MEDIUM* of Nov. 3:—1. William Usher, Perkinsville, of indigestion; 2. Henry Davidson, of indigestion; 3. Mrs. M. Campbell, of rheumatic fever; 4. James Wilson, of dislocation of shoulder; a child, of bronchitis; several persons who do not care for publicity, but which, if Mr. Ellison will wait upon Mr. Langley and take a quite cup of tea, he will favour him with those persons' names privately. I feel surprised that Mr. Ellison should have written to London when he is a near neighbour. We are going on immensely in this neighbourhood. Truth is mighty and must prevail.—Yours,

F. LANGLEY.

A thoughtful judge of sentiments, books, and men will often find reason to regret that the language of censure is so easy and indefinite. It costs no labour, and needs no intellect, to pronounce the words foolish, stupid, dull, odious, absurd, or ridiculous. The weakest and most uncultivated mind may therefore gratify its vanity, laziness, or malice, all at once, by a prompt application of vague condemnatory words, when a wise and liberal man would not feel himself warranted to pronounce, without the most deliberate consideration, and where such consideration might perhaps result in applause.—John Foster.

## TESTS OF SPIRIT-IDENTITY.

Mr. Burns.—Dear Sir,—At the present time, when the subject of Spiritualism meets with such a very superficial examination at the hands of the public, the facts which I am about to relate may be of some interest to the readers of your valuable paper.

In the year 1872 I was residing at Barrow-in-Furness, and, seeing a discussion going on in the *Preston Guardian*, my attention was drawn to the subject, which was Spiritualism. I at that time held secular views; since then I have made a close examination of the various classes of phenomena. I joined the Newcastle Society last June, and since that time have seen some of the most startling phenomena, under conditions which precluded all possibility of imposture on the part of mediums or sitters. Well, the only conclusion I could come to with regard to the facts presented was, that some invisible agency was at work amongst us, which had the power to move solid objects, and assume temporary physical forms; also, to control certain persons, causing them to accomplish various actions impossible to them in the ordinary state. I had no positive proof of any of my dead relations or friends being ever near me. At length I was invited to attend a seance, by a friend of mine, at Mrs. Nicolls', of 57, Elswick East Terrace, in this town. I was not acquainted with any of the family, although I had seen them before at some of our meetings in public. I accordingly went and sat with them, thinking I might see or hear something fresh, and I say that my hopes were realised to a greater extent than I had anticipated.

There are five of the family who sit at the circle; viz., mother, two sons, and two daughters. They are all mediumistic more or less; but Jessie, the youngest daughter, is the most powerful although not developed to a great extent yet. She is about sixteen years of age, the mental faculties predominating, a sensitive organisation, and very emotional. I am informed by the other members of the family, that she has been a seer or clairvoyant from childhood; although only a few months have elapsed since they began to sit at the circle. Now to proceed to the test part of my narrative. Seated in a circle the lights were put out; immediately she began to describe spirits in different parts of the circle, most of whom seemed to be recognised by some of the sitters, who numbered about ten including the family. It came to my turn, and a person exactly corresponding to my father was described as standing behind me—height, stature, complexion, hair, and beard, colour of eyes, in fact, his whole appearance was told as well as I could have given it myself; and I may add that he possessed several very marked characteristics. He next controlled the medium; called me by my Christian name, not one in the house knowing it. The medium wept bitterly, and caressed me as a father or mother would a long-lost child. In answer to my question as to the cause of his grief, he in a whisper said—"Oh, William, you were too late;" the meaning of which I recognised at once. He dying ten minutes before my arrival home, which is in Cumberland, seventy miles from here. He also made allusion to things which were only known between ourselves, that I was confident of.

At our next sitting he was described as there again. After a pause the medium exclaimed, "Oh! he is baring his breast; such a great scar there is on it!" "What is the scar like?" I said. "Well," she replied, "it seems like a burn or a very large cut; it has a bluish-red appearance." Now, his death, which took place on December 7th last, was caused by aneurism of the aorta, but he had a large ulcer on his breast in a previous illness, which was operated on five times by the surgeon. The description given was quite correct. But the most conclusive test remains to be told. At the next seance he appeared again, and I remarked to her that she had described all his peculiarities as far as I knew. After a short pause, she exclaimed, "He is turning his back towards me, and baring his left shoulder. Oh, what a large brown mole there is on it! I made no reply until questioned as to the truth of it, as I had not the slightest idea, having never to my knowledge seen the shoulder bare in my life, and, if I had, I had not the slightest remembrance of it. After going to my uncle, with whom I stay in the town, I asked him if he knew anything about it, thinking he might, they being brothers; but he had not the slightest recollection of it; so I wrote to my mother, asking her if it was correct, but telling her nothing about the reason of my asking, as she knows nothing of the subject of Spiritualism. In her reply she states, emphatically, "Yes, he had a mole on the place mentioned."

Now, Mr. Editor, this is a very remarkable test, I think; and, look at it which way we like, only one conclusion can be drawn, as neither the medium nor any of the sitters knew anything of me or my relations, nor do they yet, as my policy has been to keep everything to myself whilst investigating the subject. But, supposing they had all known as much as I did myself, the last-mentioned test would require to be accounted for; and as to the scar on the breast, my own relations in the town knew nothing of it until I told them, after receiving the test. When the medium is controlled by my father her face is a vivid representation of his during his life, and is as great a test to me as any of the others just mentioned. Taking into consideration all the facts, I think a most palpable proof is afforded of a life beyond the grave, and of a possibility of communicating with those whom we have been mourning over as dead and lost to sight.

If you will publish these details as soon as you find space, you will greatly oblige me. I am looking for more proofs yet, and, should I get any remarkable ones, I will give you an account at some future time. We are developing materialisations and other phenomena, of which you will hear more very soon, I hope. If anyone wishes for more information respecting the revelations I have been relating, I will answer them personally, or through the *MEDIUM AND DAYBREAK*. Hoping you will excuse me for encroaching on your space so much,—I am, dear Sir, yours fraternally,

WILLIAM BOWMAN.

49, Pine Street, Scotswood Road, Newcastle-on-Tyne.

[This communication was written some time ago, but has been mislaid.—Ed. M.]

LANDPORT, PORTSMOUTH.—Mr. William Taylor, 80, Great Prospect Road, desires a few genuine investigators to join his circles. The preachers are doing all they can to attack the subject, and Mr. Taylor, has laid in a good stock of literature to lend and give away. He would co-operate to get a lecturer down, if others would help him.



A SPIRITUALISTIC POET.

"STRAY THOUGHTS ON MANY THEMES, a Collection of Short Poems contributed to various Publications by J. T. Markley." Peterborough: W. H. Pentney.—The author of this varied and pleasing little volume is not unknown to our readers, and some of the pieces in the volume have appeared in these columns. The poems are divided into heads: "Early Communings with Nature;" "Vers de Société;" "Songs of Sorrow and Regret;" "Sonnets and Miscellaneous." The greater portion of the work is devoted to those compositions written in memory of departed worth and greatness. In his preface the author says:—"If I often sing with muffled lyre at the graves of eminent and widely-mourned personages, in whose fruitful lives I had an affectionate literary interest, it is that I might perchance cheer some sad hearts by continually referring to the most consoling and least sectarian of our religious doctrines, namely the immortality of the soul." When we first knew Mr. Markley, he was a village postman. Such efforts as that before us indicate the noble desire for intellectual improvement and usefulness, which is a pleasing feature of modern society, from the throne to the peasant's cot. We quote one of Mr. Markley's poems, as a specimen of his work.

WHERE ARE THE DEAD?

(A Morning Meditation in Nottingham Cemetery.)

How pure the thought, if sad the heart,—alone,  
How calm the daydreams in this beauteous place!  
What life in death; what loveliness to trace  
In flower-flame, path fringed green, or sculptur'd stone.  
No fairer, sweeter, more high-honoured scene  
In England's isle, than this still Paradise:  
'Twere grand to die,—from such a spot to rise  
From tombs to thrones!—enduring, noble, clean!  
Men's coffin'd loathsomeness may waste unview'd  
Amid the dark and voiceless vaults around.  
Whilst laughing children glean soft daisies here:  
Life's monetary game may be pursued  
Beyond this hilly, angel-guarded ground,  
And selfish crowds despise the Death-wrought tear.

But who are they?—the folk o'er which we pass?  
The half-forgotten friends of other days?  
The actors we have known in earlier plays,—  
Whose rotting bones yield life to mocking grass?  
Gay tulips bloom where many a neighbour lies;  
And fondling, fragrant, creeping briars bind  
The cov'ring clay to clay of other kind.  
Despite the changing temper of the skies!  
The consecrated shade of yonder trees—  
The silent cypress—beautiful in gloom!  
The wavy willows, where lov'd robins sing;—  
The loftier oaks—which moan like orient seas  
A melancholy music o'er each tomb!  
Uniting autumn's wail with glee of spring!

Where are the dead?—our pets of yesterday?  
Brave men of mind! of fame untombable!  
The wise! the good!—of power so ripe and full!  
What helpless majesty! In slow decay?  
Where now the sighing, singing, playful maid?—  
The girl we made a goddess of!—so true,  
With woodbine curls, and robes of sky-lent blue;  
And stolen summer lightnings—used for braid?  
The love, the beauty, active innocence!—  
Coy eye—that aw'd its helpless worshippers.—  
That hallow'd, fruitful, God-bless'd life—now one!  
This sorrow hath six blades: the pain'd suspense,  
Is sweeten'd with grand hopes, which faith confers  
And earth is welcome loss, now Heaven is won!

Be cheer'd, sad heart! the laughing soul is free!  
'Tis not the ashes in the urn we claim,  
Or lost attachments of the olden name,  
But endless spirit-life—that is to be!  
Love is not lust, or life all selfishness,  
Where passion is not flesh-bound in its sway;  
The grave is but the gate of holier day,  
Where pilgrims pass, and find their burdens less!  
As storm-nurs'd April's fret mid bursting green,  
And blush in rainbow hues for tears so bold,  
O'erjoyed to bury March and woo new flowers:  
So in this fair Machpelah! may be seen  
Fond weepers waiting new life, from the old—  
Devotion constant through long cloudy hours!

3, Crawthorn Street, Peterborough.

J. T. MARKLEY.

MR. BULLOCK, jun., will hold a seance on Saturday, Dec. 2, for his many friends previous to his departure for Australia. Mr. Eglinton. Mr. Davis, and others will attend; tickets, 1s. each. To be had of Mr. Burns, and at 19, Church Street, Upper Street, Islington, N.

RICHMOND, SURREY.—A debate on Spiritualism was recently held before the Young Men's Christian Association. Mr. E. T. Bennett defended the Cause. In a subsequent issue of the local paper Mr. E. W. Wallis published an able letter on Spiritualism.

MR. ALLAN HOUGH, 80, Beevor Street, Oldham, has been suffering from ill-health, and has had to retire from his work for a few days. He contemplates visiting Blackburn, Burnley, and Liverpool. We hope he will only sit with true friends and sincere investigators.

KEIGHLEY.—On Sunday Dec. 3rd, all the local mediums have volunteered to occupy the platform of the Lyceum; viz. Messrs. Shackleton, Wright, Morrell, Balmforth, and Taylor; Mesdames Lucas, Scott, Townsend; Misses Judson and Houghton. Service to commence at 2 and 5.30 evening, when offertories will be made at the close of each service, to meet the accruing liabilities of the above Lyceum.—J. TILLOTSON, Secretary.

MR. MORSE'S APPOINTMENTS.

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.

A meeting will be addressed by Mr. J. J. Morse, of London, at New Mills, on the evening of December 18th, particulars hereafter.

Committee of Management:—Mr. J. Hartley,\* Mr. Johnson, Mr. Lithgow.

I have much pleasure in announcing the generous offer of our friend Johnson, of Hyde, to give four addresses in aid of the fund for literature in connection with our important movement in the Lancashire district. This will be fully equal to a donation of four guineas from him. I trust this will be another incentive to those who have not yet joined in this good work to do so without delay. We shall require a large accession of subscribers to our Guarantee Fund, ere we can at all carry out our original intention of carrying a knowledge of our grand principles into districts where Spiritualism is comparatively unknown. Our first delivery of books for this purpose was published in the MEDIUM of last week. Hoping our friends will step forward and help to sustain us in this our grand undertaking.—I am, yours truly,

CHARLES PARSONS, Gen. Sec.

Hume Street Mill, Rochdale, November 13.

THE WINTER'S WORK AT BIRMINGHAM.

The committee of the Society of Spiritualists, Birmingham, having taken for six months the highly convenient Templar Hall, in Ladywood Road, Birmingham, for the Sunday Evening Lectures of the society, and being desirous of obtaining the services of good trance-speakers from a distance, venture to make this appeal for assistance in carrying out the above object.

Any subscriptions will be thankfully received and acknowledged by the undersigned; and any loans of books for the library of the society will be received by the librarian, Miss Fowler, at Mr. Sunderland's 65, Bull Street, Birmingham.

For the Committee,

ROBERT HARPER, Treasurer.

Soho Hill.

During the month of December, lectures on Natural Religion or Social Righteousness will be given (with free discussion) by Mr. Robert Harper at the Templar Hall, Ladywood Road, Birmingham, on Sunday mornings, commencing at 11 o'clock:—

Dec. 3.—"Robert Owen's Views of Social Arrangements."

" 10—"Social Experiments of the Past and Present."

" 17—"Virtue and Vice in relation to Natural Law."

" 24—"Richard Cobden's Views of International Commerce."

These lectures will be delivered in a religious spirit, and full time for discussion allowed. Free admission, and no collection.

Also in the same hall, every Sunday evening, lectures upon the "Spiritual Philosophy" will be given by Mr. Harper, Mr. Mahony, and other speakers. Collection at close.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The following lectures will be delivered in the above hall on Tuesday evenings at 8 o'clock; admission free; discussion invited:—

Nov. 28.—Mr. C. J. Hunt—"My Atheistic Experience."

Dec. 5.—Mr. T. L. Henly—"Spiritualism; is it from God or Satan?"

Dec. 12.—Mr. J. Hocker—"Prayer and Miracle."

Dec. 19.—Mr. C. J. Hunt—"My Theistic Experience."

On Friday evenings a public Discussion Class, at 8.30.

Nov. 24.—Mr. J. Hocker—"The Present Aspect of the Spiritualistic Movement."

Dec. 1.—Mr. W. O. Drake—"Is Spiritualism a Religion, a Science, or a Delusion?" (Second Adjournment.)

Dec. 8.—Mr. Wilson—"Spiritualism."

Dec. 15.—Mr. Hancock—"The Saviour."

Dec. 22.—Mr. G. F. Tilby—"Concerning Spiritualism."

Dec. 29.—Mr. Dale—"Thoughts on Modern Spiritualism."

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

SAINT HELEN'S COLLIERY.—We have got a circle formed at Broken Back, which promises to yield all that we can wish for. The circle consists of eight sitters of which half of them are secularists, and one, a little girl of ten years, is controlled by her sister, who has given us some excellent tests, besides a young man, whose controls have given every satisfaction, and promises to be a very useful medium. I cannot conclude without paying a tribute of praise to the ungrudging labours of Mr. Dunn, of Shildon, who has been the means of spreading Spiritualism in this district, and especially as commencing this circle. Perhaps in a week or two I will be able to send you a further report of our seances which may interest your readers. I beg to acknowledge a second parcel of books for distribution from Mr. John Scott, Belfast, with many thanks.—THOMAS S. PARKER, Nov. 13th.

\* Corresponding Secretary.



## THE SCIENCE OF A NEW LIFE.

BY JOHN COWAN, M.D.

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CHAPTER XXII.—Fetide.—XXIII. Diseases peculiar to women.—XXIV. Diseases peculiar to men.—XXV. Masturbation.—XXVI. Sterility and Impotence.—XXVII. Subjects of which more might be said.—XXVIII. A happy married life, how secured.

### PERSONAL AND NEWSPAPER NOTICES.

[From the "Christian Union," HENRY WARD BEECHER, Editor.]

A new edition of "The Science of a New Life" gives us the opportunity of saying that it seems to us to be one of the wisest and purest and most helpful of those books which have been written in recent years with the intention of teaching men and women the truths about their bodies, which are of peculiar importance to the morals of society. It will be understood that we here refer to treatises on sexual physiology. No one can begin to imagine the misery that has come upon the human family solely through ignorance upon this subject. Of course, only a man who is more than learned, who is wise and good also, can safely be trusted with the duty of writing such a book. The spirit in which Dr. Cowan has written is apparently that of earnest devotion to the welfare of mankind.

[Extract of a letter from ROBERT DALE OWEN to the Author.]

I thank you much for the brave book you were so kind as to send me. The subjects upon which it touches are among the most important of any connected with Social Science, and the world is your debtor for the bold stand you have taken. Yours sincerely, ROBERT DALE OWEN.

[From JUDGE J. W. EDMONDS, ex-Chief Justice of the Supreme Court, New York.]

I have read the work "The Science of a New Life," by Dr. John Cowan, and I ought not to withhold from you the expression of my approbation of it. I would have given a good deal for the knowledge it contains in my boy days—some sixty years ago, and I rejoice greatly that it has at length been put in a form accessible to all. J. W. EDMONDS.

[From the "Banner of Light," Boston.]

We welcome a publication of this sort with undisguised sincerity, thankful that the time at last has come when fundamental and radical physiological truths may be told to the people plainly. Had such books been placed in the hands of younger men two or three generations ago, their effect would have been visible enough in the physical character and habits of the men of to-day.

### Noted Men and Women who have endorsed the principles it contains.

Please remember that these signatures, as well, in fact, as all the endorsements the book has received, have not been secured through favouritism or personal friendship, but entirely and altogether on the merits of the book.

Rev. E. H. Chapin, D.D., Editor "Christian Leader," New York.  
Grace Greenwood, Author and Lecturer.  
Francis E. Abbott, Editor "Index," Boston, Mass.  
Rev. Wm. B. Alger, Author and Lecturer, Boston, Mass.  
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### SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, Nov. 26, Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, Nov. 29, Mr. Herne, at 8. Subscribers only.

FRIDAY, DEC. 1, Mr. E. W. Wallis, at 8, Trance. Subscribers only.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, Nov. 28, Mrs. Olive's Seance. See advt.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, Nov. 29, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, Nov. 30, 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, DEC. 1, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, Nov. 26, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

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

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 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, firsold 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, Horsedgate 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.

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

TUESDAY, Nov. 28, STOCKTON, Meeting at Mr. Fraund'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. 29, 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. 30, 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.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

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