



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

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## DR. MONCK AT DOUGHTY HALL.

Dr. Monck is doing good work now that he is again free to use his talents. On Sunday evening, accompanied by Mr. Burns, he attended the quarterly tea-meeting of the Marylebone Association, returning to Doughty Hall in time for the service. On arriving at Doughty Hall, Dr. Monck and Mr. Burns found it crammed to the door by a highly respectable audience, containing many of the most devoted and oldest workers in the Cause.

The service commenced by Mr. Burns giving out Hymn 52, "Spiritual Lyre"—

"The sage his cup of hemlock quaffed."

Then he read the last eleven verses of Matt. v. "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth; but I say unto you, That ye resist not evil," &c. After the reading was finished Dr. Monck stepped forward and delivered a most sublime and impressive invocation. The second hymn was No. 40.

"When troubles overflow the soul  
And foaming billows proudly roll,  
These words to us are ever blest—  
'Take courage, all is for the best.'"

Of the proceedings which followed our space will not permit a full report. Mr. Burns, holding a telegram in his hand, said, This telegram is from Christian Reimers, Manchester. It was despatched at 7 o'clock this evening, and has been received since the meeting commenced. It expresses the sender's high appreciation of Dr. Monck, which is all right and commendable, but its opinion of other parties is such that it may not be expedient to read in public, however well merited the criticism may be. Dr. Monck does not intend to conduct his defence in the way of abusing his opponents, or in doing aught contrary to the letter of the law in the position which he now occupies. He requires assistance in his defence, and he is at liberty to do what he can to obtain it, but the evidence before the Courts he will not discuss, or occupy himself with that aspect of his affairs which belong to the business of another place.

The great question before us is the defence of mediums, and there are two ways of effecting it. We may use legal agencies, collect money to employ lawyers, and engage ourselves wholly with the temporal power. This method can never lead to any permanent good. We may go on for generations fighting in law-courts and make the world no wiser, but impoverish ourselves and fatten lawyers. The only way properly to defend mediums is to create an enlightened public opinion in respect to mediumship, which will teach the people how to sit with mediums properly and how to appreciate their services. There is some danger at the present time of the legal warfare engrossing too much attention, to the neglect of the spiritual work, which is the only really profitable and permanent method of placing mediumship in the position which it ought to occupy.

Mr. Burns concluded his introductory remarks by stating that Dr. Monck was not in good health, and hence he might not be able to use his brain in the manner which was his wont. He had great pleasure in introducing the Doctor to the meeting.

## DR. MONCK'S SPEECH.

Our friend Mr. Burns has correctly informed you that I am suffering at this present moment, but I beg you to understand that my ailment is simply physical. After the sudden assault on my liberty and the succeeding weeks of severe strain on my nervous

system it is no wonder, and I am not ashamed to confess, that my physical strength has been less than my courage and endurance. The reaction has well-nigh prostrated my body, and I may find some difficulty this evening in concentrating my thoughts, but the tranquillity of my mind has suffered no disturbance through recent events, I am as proudly conscious of my purity and integrity as ever, all hard-swearing of others notwithstanding. In a certain place lately I pleaded "Not Guilty," and here, looking into your eyes, and the eyes of God himself, I reiterate that plea, with all the honest sincerity of my nature. I am not permitted to discuss the past at this juncture, but I will boldly proclaim to-night, what I have never yet denied, namely that I am a Spiritualist, and a spirit-medium, and as such, am not ashamed of any portion of my work in the past. Those who know me will not require me to say anything further. Those who do not know me are composed of two classes; the impartial and those who from blind, ignorant hatred of our Cause, are so bitterly prejudiced that they have eagerly prejudged the whole matter, to my disadvantage. I am supremely indifferent regarding the opinions of such, and all honest people will esteem them as lightly as I do myself. But the impartial who do not know me, and who know that the law forbids me just now to give my version of affairs, will suspend their judgments until I am free to give them that version. When I have done so, I shall be prepared to stand at the bar of their honest opinion and cheerfully accept the verdict they may pronounce. I will only add that I could heartily join you in despising and execrating the medium who under pressure or otherwise, should so far forget what is due to truth, to conscience, to the Cause, and to his God, as to speak or act in any way, as if he disbelieved the genuineness of his own gifts or those of other mediums.

I shall now relate a few incidents connected with my mediumship. Nearly a year ago I had my boxes packed, one of them with the rod and other simple articles with which I was accustomed to expose Herr Dobler and other pretensions conjurers when they crossed my path, and, started on a provincial tour which has only just ended, and during which I had no interval even for a day's rest at home. The greater part of my work was unpaid, but none the less devoted. Among other places I visited Manchester, I went direct to the residence of Mr. C. Reimers and found several gentlemen assembled there intending to hold a seance. They had a vessel containing hot water and melted paraffin behind a screen hung across one corner of the apartment. I was requested to sit for the hand-mould phenomenon. I had never done so before, but consented to do so then, first requesting the company to search me, which they did. This then was an impromptu seance. I was just off a long journey, had no idea of what I should be asked to do, and there could be no possibility of "preparation" such as a conjurer would require, and had there been, the search would have set any doubt at rest. Immediately I went behind the curtain a loud splashing was heard, and soon a paraffin foot-mould was thrust outside the curtain into the hands of one of the circle. The gas was burning; he held the mould, and felt a straining from the opposite direction, and distinctly felt the materialised foot being pulled out of the mould. "Samuel" told him it was a mould of the foot of his "guide." Now some time before, as I learnt that evening for the first time, with a local medium of great power this gentleman had got a similar foot-mould which was said to represent the foot of this same "guide." He had had plaster of Paris poured into the mould, and a most beautifully-formed foot was the result. He did the same next day



with the mould obtained through me. The result was, a duplicate of the same foot (about half the size of my own), and the veins and other features were precisely the same as in the former experiment. A hand-mould was produced, and thrust outside the curtain immediately after the foot, and a gentleman was desired to take it. He did so; was informed by "Samuel" it was the mould of the hand of his spirit-guide, and I believe he also felt the hand release itself from the mould. Some time before he had had a similar mould, through a medium whom I had never seen, and was told it was the mould of his guide's hand. A plaster model of this had been taken, and, on comparing it with the plaster model of the one given through myself, they were found to be in every detail models of the same hand. I was searched again after the seance. On examination it was found that the proportion of paraffin removed from the boiling water corresponded with the quantity forming these two moulds. These plaster casts are still, I believe, in the possession of Mr. Reimers, who, I am certain, would gladly show them, and confirm my statements, to any representative Spiritualist who may wait on him. All I have to say is, here was a perfect test and astounding results, and if the phenomena were not due to spirit-agency, I should feel thankful to the clever man who can supply me with a better theory; and I may say, generally, I only accept the spirit-theory because I have never discovered another theory to embrace the whole ground covered by the phenomenal facts of my mediumship; and, if another theory can be proved to cover that ground more satisfactorily, I will abandon my present theory at once, and in its favour.

At the same seance beautiful materialised forms appeared in a good gas-light, and were recognised by those present as the forms of certain spirits who had previously materialised there through a local medium of remarkable gifts.

On another occasion I sat at Mr. Gaskell's (one of my sureties), of Oldham Road, Manchester. At least three forms appeared at once and were recognised, while I stood with the curtains drawn aside fully exposed to the view of all the circle, who sat within three feet of me. I was under control, and these gentlemen testify that I stretched my arms forward and clapped my hands during these manifestations. The forms were a considerable distance from me and all could see we were in no way connected. The forms moved about, bowed, and I believe spoke to the sitters and kissed their hands to them. Then occurred one of those marvels that are as rare as they are wonderful. The pure and lovely angel, "Lily," materialised and walked out of the cabinet, while I was plainly seen between the drawn curtains some distance from her. She bowed, kissed her hand to the company, and spoke. Mr. Oxley, whose guide this is, asked her to materialise a crown of lilies. Instantly they saw the white vapour gather about her and gradually concentrate into a wreath, the leaves and lilies (both perfectly natural to the eye and the touch) slowly developing into perfect forms. She raised her hands and placed this wreath on her head. Calling Mr. Oxley forward, he came till within two or three inches of the lovely form, and she took the wreath from her own head and placed it on his. The materialised form stood there a few minutes. The features were a painter's ideal of beauty; the eyes were azure and the hair auburn. She then slowly dematerialised before their eyes till she disappeared, I at the same time being clearly visible to every eye some feet from the form. I was afterwards carefully searched by the company. Mr. Oxley still has the wreath, and he has photographs of it which I am sure he will be happy to show to any who may be serious investigators.

In that same room a phenomenon was subsequently witnessed, that I think is unparalleled in the history of Spiritualism. Three days before, the Angel of Death had released the spirit of one of the purest, sweetest creatures who ever walked the earth, like a sunbeam shedding purity, light, and beauty in her path, and like a sunbeam also contracting no impurity from the corruptions of the world in which she lived and laboured as a medium of the most heavenly sort. I refer to Rhondda Williams, of Cardiff, one whom many of you had only to see in order to love, and whose holy sympathies so placed her *en rapport* with myself, that a pure bond of friendship was formed between us during her earth-life which death, far from severing, has only drawn the closer, and made more sacredly familiar. The third day after her promotion to the society of the immortals, I was entranced by "Samuel" in Mr. Gaskell's room. The gas was burning. I stood in the middle of the room with my arm stretched out in one direction and my head turned in the opposite direction. During the considerable time occupied by what followed, "Samuel" talked incessantly one part of the time, and placed my lips firmly on Mr. Gaskell's brow during the other part, so that the theory of ventriloquism was rendered impossible. The bust of "Rhondda" now slowly materialised at the end of my outstretched hand in which I held a handkerchief. Mr. Oxley went close to her—within a couple of inches I believe—and heard her, as did all in the room quite distinctly—bid him convey a long message to her loved parents who were at home bowing in helpless agony over her mortal body. One after another all the seven composing the circle drew near, and heard that dear voice repeat the loving message. Mr. Oxley was all the time watching the play of the speaking lips, and closely studying the face. Next day he wrote to her father, and sent him a description of the face. In reply Mr. Williams wrote that the description was not at all like his daughter in life, but was in every detail an exact representation of her greatly changed features in death; he also said he had reason to know that she had come direct to me. Here was a strong test. I had not seen her lifeless body; indeed, I had not left Manchester for weeks, having seances

there every day; hence I had no knowledge of her features being so strangely altered by death, and I could by no occult means, therefore, have impressed them on Mr. Oxley's eye. When I recovered my normal condition, and heard Mr. Oxley's description of the face, I said at once it did not resemble Rhondda. The test therefore was complete.

[On Thursday night at Doughty Hall, Dr. Monck said: Mr. C. Vickers, one of my sureties, was a stranger to me, but knew Rhondda in the earth-life. The night before my trial, she appeared to me and said, "Be of good cheer, O man greatly beloved, for I have impressed a dweller in Wales to be your bail." As is known, Mr. Vickers was travelling in the North, heard of Dr. Monck's trial, and felt, as he said at Doughty Hall, "strangely impressed" that he must postpone his work and attend the trial as he would have to perform a work there. After sentence was pronounced he felt impelled to go to the dock and offer to become the Doctor's surety. As a further proof of his entire confidence in the Doctor and his mediumship, it may be noted that Mr. Vickers, whose present position is worth between £400 and £500 a year, has offered to relinquish it in order to join the Doctor in his future work.—Ed.]

At another Manchester seance a gentleman (whose name I can privately give) was present, whose late father's features were familiar to several members of the circle, all of whom were perfect strangers to myself, and I may add, I had not heard that this gentleman's father had passed away. The form of his father gradually materialised in the middle of the room—we expected no materialisation, hence had no cabinet—and was recognised by all who had been familiar with his features. I mention this incident because such phenomena without cabinets, and occurring impromptu, under such strong test conditions, are unusually striking, and they are by no means uncommon through my mediumship. They prove too, that, although these things appear to be generally dependent on certain conditions, yet at other times they are unaccountably independent of those conditions.

One of the last seances I held at Manchester was with Mr. Oxley and Mr. H. Wedgwood, a gentleman of considerable position and influence in London, and well known to you all as an intelligent and observant Spiritualist. He came a long journey to sit with me. The naked works of a small musical box lay on the table; the gas was burning. We could all see the barrel of the musical box rotate, and the teeth of the comb lift and fall as the notes were struck. I held my hands over my head, as I generally do, while the notes were sounding. As usual the box stopped, and played fast or slow and was wound up several times at request. It also spelt the names of Mr. Wedgwood's father and mother who had passed away many years ago. A large musical box, weighing I suppose at least 20 lb., had been placed on the floor about fifteen feet from the table. A question was asked which we expected the small box on the table to answer. It did not do so, but the large box on the floor replied to that and several other questions, and at request played fast, slow, or one note at a time, stopped altogether, or was wound up without contact. This continued for about ten minutes. Mr. Oxley then rose, went to the box brought it to the table, and, with Mr. Wedgwood, thoroughly examined it. The box belonged to Mr. Oxley. You will perceive that with regard to the phenomena connected with both the boxes, the absurdly childish theory, of a second hidden musical box, was entirely untenable. Other Manchester friends can testify how the musical box, while being played by an unseen force, travelled across the table the whole length, not towards me, but from right to left, and in other directions. A chair placed ten feet from me and close to Mr. Wedgwood, came slowly to the side of the table, and several times rose in the air and was deposited on the table, on each occasion being taken off again by unseen hands and gently deposited—not dropped—on the floor. During this experiment I placed one foot on the seat of a chair in view of all, and Mr. Oxley had his leg against my other leg, and his foot on my foot. We also had direct writing as seen once by Mr. Burns, and so clearly described by him in the MEDIUM. A piece of paper was placed on the table with a pencil. The pencil rose at the writing angle, and we all saw its action as it wrote a communication on the paper, while my hands were held above my head. The tambourine and other articles were raised in the air—a bell ringing while suspended—and moved across the table in opposite directions.

At a recent seance at Keighley, a slate that I did not touch, was cleaned, a piece of pencil placed on it, and a board securely nailed over its upper surface, the slate-frame being marked in ink, with the initials of all present. A well-known highly respected local gentleman placed his hands over the slate, covering the edges and so almost hiding it from view. Mr. Clapham opened a book at a venture, noted the page (133) and without reading a word thereon, requested the spirit to write on the secured slate a few words from that page. Immediately all heard, and the gentleman who held the slate felt, the movement of the pencil, as it rapidly wrote a long quotation (as it afterwards proved) from page 133 of the book in question. The board was removed with difficulty and then all saw and read the writing, and compared it with the paragraph in the book. I had not touched the slate from first to last. This phenomenon has often been given of late through my mediumship. I have also got the writing on a piece of paper, initialed by all present, and then nailed up in a box. Sentences given by the company have been written on the marked paper.

You have already been informed of the manifestations that occurred in the police-station at Huddersfield while I was the guest of that respectable corporation; of course these were not



mentioned in the evidence against me. The conjuring theory would not fit them, and the spiritual theory—the only true one—it would not suit the prosecution to name.

And now, in conclusion, let me say a word for mediums. They are doing a great work at great disadvantage to themselves. They have to meet with difficulties and discouragements on every hand. Just now is a time of peculiarly severe crucial trial for them. I ask you to turn a deaf ear to their detractors and to lend them all the help in your power; surround and sustain them by your love, your sympathy, your generosity, and may I not add, by your prayers;—oh, it is a great mistake to suppose that a Spiritualist does not value prayer. The true believer's whole life is on the one side a continual prayer and on the other a perpetual anthem of grateful praise. Luther wrote over his study door, "He who prays well studies well." From experience I am sure that he who prays well, studies well, thinks, acts, and suffers well and nobly. And if you would comfort, strengthen, and elevate your mediums, I ask you to surround them with the intercessions of loving, devout hearts. I am confident that prayer is the great need of our Cause, and prayer will win for it the victory over all its foes.

Mr. Burns has spoken of the trials and conflicts of mediums. Certainly we have our painful experiences, but he is no true medium who winces in suffering or draws back in the heat of the battle. Our mission is for humanity, our road and our watchword is "forward," and if loaded cannons oppose us we should still press on in a straight course. "Retreat" is no word for brave men to utter. Like Luther, when duty called him to a certain persecuting city, we say to one and all, "If each tile on the houses of London were a devil to oppose us, still we would go forward in the holy name of God and truth." Our mission is from heaven and we must fulfil it. Till our work is done, we are invulnerable, immortal. You remember the Spartan mother who gave her son a shield whereon were engraved the bold, brave words, "Either with it or on it." Come back a brave man with it, or a hero lying dead on it, but come not back as a coward without it. So we mediums have been sent forth to war with superstition, and in giving us our great gift, God and all good spirits have said, "Either with it or on it;" and by God's help we will do our duty and not dishonour our gift or its giver in life or in death, being well assured that he who is "faithful unto death" shall win and wear "a crown of life that fadeth not away." But before that crown of glory, comes the crown of thorns, and happy is that medium whose brow bleeds beneath that thorny crown, knowing that he suffers persecution wrongfully for righteousness sake. In this good Cause we hail reproach and welcome shame, foreseeing that the reproach shall be swallowed up in victory, and the shame in endless glory. And if any of us feel that our gifts are small, let us enlarge them by diligence and perseverance in their use. You remember the young Roman who complained to his father that his sword was much shorter than the blades of the foe. The old man replied, "If your sword be too short then add a pace to it;" so I say, my brothers, if our swords, our gifts, be feeble and short, let us add a pace to them, let us add courage to them, for victory cannot fail to sit on each blade that a brave man wields. Let us fight the good fight with earnestness, ever looking above for a blessing on our efforts, and if we are confronted by slanders that attack our good name, by foes who falsely swear away our liberty, let this be our solace and reward—that loving angels observe and record the willing sacrifice, the great Spirit over all approves the self-denial, and we have within our breast that which enables the true medium to reap victory even from the jaws of apparent defeat, namely—a clear conscience.

#### MR. BURNS'S SPEECH.

The latter portion of Dr. Monck's speech was very eloquent and well delivered. On its conclusion Mr. Burns said he had been somewhat misled in his estimate of the Doctor's condition for public speaking. He spoke of the heavy cross which spiritual workers had to bear in the bodily and mental states, which they experienced in preparation for and the accomplishment of their work. Respecting the subject immediately before the meeting, Mr. Burns said:

I am not a Spiritualist of one idea; while I scatter seeds of spiritual truth with one hand, I fight for mediums with the other. When Bunyan's Pilgrim walked through the dark valley beset with noxious enemies, he had to sheath the temporal sword and betake himself to a spiritual weapon called "prayer." This I understand to be the effort of the soul to stretch upwards to the spirit-world, soliciting light and guidance therefrom. This is true Spiritualism and it is a constant succession of spirit-communications of the highest order. To succeed as Spiritualists we must be more spiritual, bother ourselves less with temporal expediences and political schemes, but we must continually ask the highest and innermost of our nature: what is right? what is true? and the answer will come either by a spiritual idea within the mind, or an external impression on the brain. This interior spiritual communion or prayerful weapon does not require the use of words or external language to be heard of men for its expression. I have not written a liturgy, nor am I the author of a book of prayers, and yet I can point, as the means of success in my work in Spiritualism, to the fact that I have constantly listened attentively for the still small voice within, which has forshadowed all my undertakings and guided me therein. I have been able to effect a very distinct work in Spiritualism, and have been led through many a dark valley, and sustained under many a heavy load, by the spiritual life which has been infused into the springs of my being.

To all Spiritualists I would most earnestly say—open your souls in an enlightened manner to those wise and good ones above who

have the destinies of this grand Movement in their keeping, and you will discover in Spiritualism a charm and a might which you never experienced before and gain a power for good which will astonish you. I would even say to our friend Dr. Monck and to all mediums, that if they would continually consult the leading love which the spirit-world is at all times eager to extend they would never find themselves in the position which Dr. Monck lately occupied. They would be guarded in all their ways, and working with singleness of purpose for the spirit-world it would see that they did not misplace their energies.

As I have said, in one hand I carry the spiritual weapon, and in the other the temporal one, and it is the influence of the former that sanctifies and directs the blows of the latter. While I co-operate with the spirit-world and work for spiritual purposes with the one hand, I do not forget that I have duties of another kind, and with the other I would defend such men as Dr. Slade and Dr. Monck. And why would I defend them? Because of the peculiar nature of the force that is brought against them. If a good-hearted and well-informed Spiritualist of experience discovered that any one medium, or number of mediums, was in the habit of imposing on Spiritualists and the public, and if he, in his love for truth and righteousness, arrested such dishonesty and brought the erring person properly to book, then my heart would go with him to any length, and he would have my fullest co-operation in the work of exposing such mediums; but in the case before us the circumstances are of quite a different nature. It is no misrepresentation to state that the enemies of our distinguished mediums are so inexperienced in the matter as to deny the existence of the facts. They boast that what we recognise as spiritual phenomena, are to them nothing of the kind, but that they are the work of crafty tricksters, and we are the dupes of rogues and vagabonds. Unfortunately for this position of our enemies, the reality of the spiritual phenomena can be abundantly demonstrated. We are therefore forced to the conclusion that the expositors of mediums are—

(a) Ignorant of what they are talking about, and are foolhardy enough to give a damaging opinion about a matter with which they are imperfectly acquainted;

(b) That possibly not having had an opportunity of becoming personally acquainted with the question, they have not that noble deference of manner which would cause them to lay their egotism at the feet of better men than themselves and accept testimony which at present they outrage by their insolent disregard thereof; or

(c) That they know more than they will admit, but from motives which I will not use language to characterise, act contrary to their actual knowledge and the testimony of men who are wholly reliable and their teachers in other subjects.

Such being the self-avowed position of the expositors of Mediums, I submit that they are unworthy of our regard, and that we are, as rational men and men of honour, bound to oppose them tooth and nail and defend to the utmost those men whom they assail.

These then are the grounds upon which I ask you to join heartily in Dr. Monck's defence. I have known him now more than three years. When he was a minister, and I heard he had his chapel burned down by enemies, I wrote him a letter of sympathy, never thinking that I would one day work with him in this Movement, but it would appear that a power was even then active in the inner realm which showed that we were spiritually known to each other. I was at Manchester, when, after a meeting a printed circular was read stating the loss which the preacher had sustained; I was impressed to ask for the address and write to him.

The first published report of a seance by Dr. Monck appeared in the "John King" number of the MEDIUM, more than three years ago. From that time I have seen much of Dr. Monck. I have witnessed his mediumship and am well satisfied of its genuine character and that it can be tested as often as wished. I have read many reports of seances written by men of high ability and unspotted reputation. In all my outgoings and incomings with Dr. Monck I have seen nothing to cause me to lessen that appreciation which is due to a gentleman and a Spiritualist who is at the same time an unparalleled medium.

In justice to my own common sense and moral feeling, I am bound to take Dr. Monck as I find him, and if any one raises a cry against him I first look to see which dog barks, and if he is one of those who "knows" that all mediums are rogues and tricksters, then I say, you are either ignorant of the facts or you are not sufficiently honest to avow them, and I give that dog a good kick and warmly take the hand of Dr. Monck and defend him against the rabid animal.

In defending our mediums, I am proud to say that I am not standing up for craven cowards, who are afraid of the consequences of the miserable opposition that is directed against them. Dr. Slade and Dr. Monck are ready to go to prison if need be, for the sake of this truth, and even if they did go to prison I would think none the less of them when they came out. I cannot permit myself to be duped into the belief that a medium is any the worse for the opposition that our friends are now sustaining. They are more valuable to us for it in a certain way. They try our common sense in proving whether we take a proper view of the circumstances. If the expositors could find Spiritualists silly enough to turn their backs on mediums because of their charges, then their object would be gained; their brag is that they will smash up Spiritualism, and if they could utterly break the credit of mediums and turn them into showmen for the exposure of the whole thing, they no doubt think, their triumph would be complete. Never were fools more taken in than our opponents are in this matter.



Spiritualists and mediums are made of a kind of material to which these men are utter strangers. They have not got a grain of it in their composition; the mediums stand to their work like heroes, their phenomena are more powerful than ever, and Spiritualists rally round them like brothers good and true, believing in the medium that they know, in preference to men whom they don't know—men whose ignorance is their only preparation for their ignoble task.

Again I say, these are the grounds on which I defend Dr. Monck, and I can look every Spiritualist in the face and ask him to go with me in the defence of Dr. Monck. The collection this evening will go to his defence fund. Let us, to a man, resist the encroachments of our enemies by defending the rights of our friends. The plates will be carried round the meeting, and I hope every Spiritualist will do his duty.

Mr. Towns and Mr. Lander took up the collection, which amounted to £5 16s. 1½d., the largest collection ever made at these meetings, with the exception of that for the Bulgarian fund, when a gentleman carpeted the plates with £5 notes.

The conduct of the audience was most enthusiastic. At the close Dr. Monck was surrounded with friendly inquirers, and he had to tear himself away to go with Mr. Burns to Quebec Hall, as they had promised to return to the meeting of the Marylebone Association.

#### THE LAWS AFFECTING PUBLIC MEDIUMSHIP.

By "M.A. (Oxon.)"

(Extracted from an article entitled "Notes on the Present Crisis," which appears in *Human Nature* for Dec., 1876. Spiritualists would do well to procure and read the whole article which is an exhaustive review of the case of Dr. Slade.)

It may be well to set forward in a popular form the state of these musty old laws that have been raked out for the purposes of the prosecution, and to define their bearing on the practice of mediumship in public. The curiosities of the statute-book are known to few, and it may be new to many of my readers that public mediums, under certain statutes, framed for far other purposes, may find themselves prosecuted in any of the following ways:—

I. An indictment may be preferred against a public medium for obtaining money under false pretences. He may be tried at Assizes, Central Criminal Court, or Quarter Sessions, but his case does not come under the summary jurisdiction of a Police Magistrate as did the case of Dr. Slade.

The difficulty of proving what the Act requires will stop enthusiastic medium-hunters from having frequent recourse to it. In order to ensure a conviction it is necessary to prove:—

- (1) A pretence or representation made by the accused or with his knowledge and authority.
- (2) That such representation was false, and false to his knowledge.
- (3) That it was made with intent to defraud.
- (4) That money, or its equivalent, were, in fact, obtained in consequence and by means of that representation—i.e., that the person that parts with his money believed the representation, and was induced by it to part with his money.

These devious and tortuous by-paths afford ample cover for the "elusive wild beast" to find shelter. It would be very hard to bring him to bay, and manifestly none but a Spiritualist, who believed the representation that the phenomena are due to spiritual agency, could use it.

II. On the trial of any indictable offence, the accused may be convicted of an attempt only, so that, failing proof that the fraud was successfully accomplished, it is possible that proof of an intent to defraud, and of the false pretences used for the purpose, would support a conviction for the minor offence (*Vid.* 14 and 15 Vict. cap. 100, sec. 2). Or the accused may be indicted for the attempt only, as every attempt to commit a misdemeanour is itself a misdemeanour. Observe attempt, not intention: the act is sufficient without the motive being proven.

The punishment for obtaining money under false pretences is, at the discretion of the Court, five years' penal servitude, or imprisonment, with or without hard labour, for any term not exceeding two years.

III. If this be considered by the medium-hunter too risky a proceeding, or if the "elusive wild beast" escapes the meshes of the net, he may be proceeded against as a rogue and vagabond, under the provisions of "The Vagrant Act," 5 George IV., cap. 83, sec. 4. This is the Act under which Slade was summarily convicted, and sentenced to three months' imprisonment, with hard labour. It provides that "any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of Her Majesty's subjects, may be dealt with summarily." The general words "or otherwise" are governed by the preceding specification of the class of offenders intended to be dealt with, and so will be confined to devices (*ejusdem generis*) of the same class as fortune-telling and palmistry.

For instance, it was held by the Court of Queen's Bench that a mere trick of sleight-of-hand, whereby halfpence were substituted for half-crowns, apparently placed in small paper parcels, which were then offered for sale to a crowd of persons, did not come within the Act. Yet, according to Mr. Flowers, slate-writing does. This is the ground of appeal in Slade's case. If palming off halfpence for half-crowns is not within the Act, it is hard to see how slate-writing is. This, however, is still to be tried,

IV. There remains one more engine, if all these devices fail. The unfortunate medium is liable to prosecution under the 9 George II., cap. 5, which after repealing the old Act of James I. against witchcraft, proceeds thus:—"And for the more effectual preventing and punishing any pretences to such arts or powers as are before mentioned, whereby ignorant persons are frequently deluded and defrauded, it is further enacted that if any person shall pretend to exercise, or use, any kind of witchcraft, sorcery, enchantment, or conjuration, or undertake to tell fortunes, or pretend, by his or her skill or knowledge in any occult or crafty science, to discover where or in what manner any goods or chattels, supposed to have been stolen or lost, may be found, every person so offending, being thereof lawfully convicted on indictment or information in that part of Great Britain called England, or on indictment or libel in that part of Great Britain called Scotland, shall for every such offence suffer imprisonment by the space of one whole year, without bail. Furthermore, he is to stand in the pillory, and find sureties for good behaviour."

It will be observed that England and Scotland only are specified. Is Ireland then the happy hunting-ground of mediums? At any rate one crumb of comfort is to be found in the fact that the punishment of the pillory is abolished by 1 Will. IV., and 1 Vict., c. 23.

Such are the provisions which the wisdom of our forefathers enacted to deliver themselves from having their fortunes told, or from witchcraft, sorcery, or conjuration. What they were afraid of, or how far the provisions of their Acts were meant to apply, I do not venture to guess. Whether Maskelyne is a "conjurator" or not, I dare not even wonder. I should not wonder if he was. But that opens out too wide a question. Would sauce for the spiritualistic goose be sauce also for the conjuring gander? That is a nice point. How far the first young lady who trifles with Planchette may be indicted under this Act is a problem as yet unsolved. But, at any rate, I shall not be wrong if I brand, within the parliamentary use of words, the application of these obsolete statutes to the stopping of unwelcome investigation, by the strongest terms of reprobation. It may be temporarily successful—nay, I will not believe so badly of English common-sense and fair-play, as to credit even so much as that—but the time is not far distant when by the consentient opinion of educated men, those who have wielded such weapons to crush that which they detest and fear, will be held to have gone beyond the rules of fair warfare. The unwelcome truth cannot be met and must be crushed. No means are ready in these enlightened days except the obvious ones of scientific investigation and study. This is not to be thought of: and accordingly the "subtle devices" of Spiritualism are countermined and sought to be exploded by the no less "subtle devices" of an antiquated and barbarous legal enactment. Instead of fighting with the weapons which modern research and civilised usage alone sanction, viz., experiment and investigation, we are met with wholesale ridicule and scorn, by men who laugh at what they do not understand, and affect to scorn that which inspires them with a vague fear. When these weapons fail they have resort to obsolete and rusty lances dragged from the armoury where they have long hung unused, and rapidly furnished up to meet exigencies for which they were never constructed. These they will use—the High Priests of Science—to crush out, so far as in them lies, the noblest science of all, man's knowledge of his own soul and its eternal destiny. These they will use with such vigour as inspires a man when he feels "his craft in danger." These they will use, and will not even blush that they are belying their profession and turning science into a by-word, by fathering on it practices which are born of jealousy and fear—they whose *raison d'être* is the search of all truth, but whose practice is the arrogant denial of all save that section which they honour with their own patronage. These they will use until they break in their hands, and leave them foolish and malignant still, but helpless in their mad crusade: men who have tried to revive, in the 19th century, the bigotry and inquisitorial tactics of mediævalism, and who have, in most righteous retribution, met with an ignominious failure.

This must be the result of the present attempt in the end. There is an alternative, which I will state, but will not entertain. It is that the present persecution, bitterly persisted in, should succeed. The result, in this case, may be shortly stated. Investigation will will become esoteric, and the truth will flourish all the more in secrecy and seclusion. But meantime a heavy blow will have been dealt to freedom and liberty of action: and the dogmatism of science will be in a fair way to replace, with its even more offensive rule, the iron reign of theological bigotry, which not three centuries of persistent struggle have yet entirely obliterated. The Lankesters of science will replace the inquisitors of church history; and it will be again proven for the hundredth time that in the opinion of such unyielding bigots, *liberty of thought means liberty to think as I do, or to take the consequences.*

I say I will not entertain this alternative as a serious possibility. I will not think so poorly of the intelligence and fairmindedness of men who are, at least, civilised and cultured, as to believe that any considerable number of them will fight under the banner of Lankester, and wage a war against investigation of any subject, however distasteful it may be to their own notions and opinions. I prefer to believe, till I am forced to think otherwise, that this is a passing craze, of which, when it is past, its victims will be thoroughly and deservedly ashamed.

A Young Spiritualist wishes to join a circle in or near Lewisham.—"H," care of Mr. Hartrop, Stationer, Lewis Place, Lewisham.



## THE HAPPY EVENING AT DOUGHTY HALL.

SPECIALLY REPORTED FOR THE "MEDIUM AND DAYBREAK"

BY J. J. MORSE.

Our lively neighbours across the Channel remark, it is said, that "Englishmen take their pleasures sadly," but the stranger entering Doughty Hall on Thursday evening last would at once have seen that such is not always the case. Friendly greetings, warm hand-claspings, smiling faces, and cheery tones, can hardly be the concomitants of sadness. All these were expressed, and as the strains of music, song, and speech, flowed on, uniting in one harmonious whole, truly peace was there, and all enjoyed the festival of the Happy Evening.

Shortly after the doors were opened the guests commenced trooping in, and, after divesting themselves of their wrappers, repaired to the refreshment tables. The good things—consisting of tea, coffee, cakes, bread-and-butter, cresses, &c., all of excellent quality—were provided by that efficient caterer, Mr. Galloway, of Islington. The service was prompt and efficient, devoid of those disagreeable waits that often mar the success of such affairs. After doing ample justice to the fare provided, the visitors filed off into the hall, forming in knots and groups as fancy or inclination dictated.

Among those present were noticed: Mr. and Mrs. Everitt and family, Mrs. Maltby, sen., and two ladies; Mr. and Mrs. J. Sparey and family, Mr. and Mrs. H. Sparey and son, Mr. and Mrs. Towns, Mr. and Mrs. R. Pearce and daughter, Mr., Mrs., and Miss Barber, Mr. A. L. Henderson, Mr. and Mrs. Stokes and party, Mr. Jennison, Mr., Mrs., and Miss Wootton, Mr. and Mrs. Peake, Mr. and Mrs. Ward and family, Dr. H. Slade and Miss Slade, Mr. and Miss Simmons, Dr. J. Mack, Miss Bessie Williams, Dr. F. W. Monck, Mr. Curtis Vickers, Mr. C. Bardel, Mrs. Bullock, Mr. E. Bullock, jun., Mr. Glendenning, Mr. C. O. Groom Napier, Mr. Henly, Mr. and Mrs. J. J. Morse and daughter, Mr. W. Eglinton, Mr. Lander, Mr. and Mrs. Wallis, Mr. and Mrs. W. Wallace, Mr. H. Wooderson, Mr. Jos. Wallace, Miss Leigh Hunt, Mrs. and Miss Showers, Mr. Ashman, Mr. and Mrs. Cowper, Mr. and Mrs. Wortley, Mrs. Cogman, Mrs. and Miss Hudson, Mr. and Mrs. Burns and family, and many others who have rendered good service for the Cause in various ways and places.

The hall was ornamented with numerous pictures disposed around the walls. Specimens of spirit-painting by Mr. Duguid, the "Hafed" medium; spirit-photographs; a dried lily obtained at a seance with Mrs. Guppy-Volckman; a frame of heads, in pencil, drawn by Mrs. Reed, the Newcastle medium; a portrait of "Tien," Mr. Morse's lecturing control; and a number of other interesting subjects, too numerous to write here. The company busied themselves by inspecting these matters, interspersed with pleasant chat until the time of opening the programme of the evening began to draw near. They then arranged themselves in comfortable and sympathetic parties. A goodly company it was too; highly intelligent in looks, courteous in conduct, and thoroughly respectable in appearance.

## THE PROGRAMME.

The entertainment of the evening was commenced by the performance, during the arrival of the audience, of the "Blue Danube Valse," by Miss M. Sparey, on the piano, accompanied by Messrs. H. and W. Sparey on the violin and cornet, respectively. It was then followed by a "Spanish March," both pieces being warmly applauded at their terminations. The chairman, Mr. James Burns, then took his seat, supported by Drs. Slade, Mack, Monck, and Mr. Simmons, who were heartily greeted by the friends present. Mr. Ward opened the regular programme by playing a solo on the organ in a very pleasing manner; after which—

The Chairman proceeded to offer a few remarks, explaining the object of the meeting which was to entertain the various ladies and gentlemen who had given their services in that hall during the past year; also to entertain the friends who had supported the meetings in other ways. The Free Gospel of Spiritualism services were opened in Doughty Hall two years ago, and they had been well attended. There was no toll on entering the doors, neither were there any restrictions placed on the utterances of the speakers. All were free to express their thoughts, and give off the inspirations they received. Quite a number of ladies and gentlemen had given voluntary service as speakers, and this meeting was to give thanks to them for so doing. It was also to receive and welcome old workers as well, and to entertain in an appreciative manner visitors from other countries and provincial friends. He was glad to see present their old friend Mr. Morse, who had been with them from the first: also Dr. Monck, and next to him Mr. C. Vickers, who, though a stranger to the Doctor, had acted as bail for him. There were also Dr. Slade and Mr. Simmons, well-known to everyone; and Dr. Mack, who had healed successfully in the hall before the public. He welcomed all, and hoped all would enjoy themselves. He wished God speed to all the workers in the Cause; all were not speakers, but notwithstanding, they could do something that would be useful in the future.

[The allusions to the gentlemen named were received by the audience in the most hearty manner. The order in which they sat in the place of honour at the top of the room, was—Mr. Morse and Dr. Mack towards the extreme left, Mr. Simmons in the central or throne seat, then came Dr. Slade, and lastly Dr. Monck to the extreme right, accompanied by his bail, Mr. Vickers. It should be understood that Doughty Hall is surrounded with seats slightly elevated, separated from each other by pillars, surmounted each with a canopy. Those at the upper end of the hall are more elevated, the central one being the highest and much more commodious than any of the others. Mr. Simmons occupying this one was virtually president of the meeting, supported on each side by his American friends Dr. Slade and Dr. Mack, and by his English brethren Mr. Morse and Dr. Monck. Mr. Burns occupied the low platform immediately in front, and as he spoke of each gentleman, com-

mencing with Mr. Morse, hearty cheers greeted the allusions thus made, which culminated in a perfect ovation when Dr. Monck was reached.]

At the close of the Chairman's remarks, which were warmly received by the friends, Miss A. Ward performed a solo in an admirable manner on the piano. After the storm of hearty greeting which had just taken place, the calm of undivided attention which the performance of this young lady produced was very marked.

Mr. Ward then rendered, in excellent voice, the "Village Blacksmith," Longfellow's sterling song being highly appreciated, alike for its beauty, and the singer's rendition.

The Chairman then said he would introduce to them Dr. Monck. (Applause). They were not there to discuss the matter in any way with which the Doctor's name was at present connected. Some delighted to dwell on reputed faults and made the most of them; this he thought was unjust and inadmissible. Spiritualists should look at the good in men and try to use it to the best advantage. The judicial aspect of Dr. Monck's case he left in other hands; he took Dr. Monck as he found him, and he had not seen anything in his conduct to lead him to condemn him. Dr. Monck was on his defence and required means and sympathy to sustain him, these he was glad Dr. Monck was obtaining. He (Mr. Burns) had been receiving telegrams all day from various parts of the country, some of which he would read.

From Selina Ford, Derby.—Our confidence is not shaken in Dr. Monck's integrity, and will give him all possible support for his defence.

From M. Allen, Birmingham.—We are satisfied of Dr. Monck's integrity. Put us down for one subscription of £2.

From C. Garbett, Manchester.—Friends here have unshaken faith in Dr. Monck, and will support his defence.—T. Gaskell, T. Danby, H. March.

From Mrs. Tyndall, Edgbaston.—We believe Dr. Monck's mediumship true, having sat with him often. Wish to subscribe £5 towards his defence fund.

From J. R. Hill, Birmingham.—Birmingham friends have confidence in Dr. Monck. We are subscribing for his defence fund. Underwood would like a week.

From George Tommy, Bristol.—I cannot attend the meeting to-night. I have sent a letter, which will reach Southampton Row this afternoon.

The reading of these telegrams was received with rapturous demonstrations.

Dr. Monck on rising was received with loud applause. He said, that by the advice of his legal adviser he should refrain from saying anything concerning the case he was connected with, lest by doing so, he be rendered liable for contempt of court. He read from the reports of the hearing at Huddersfield, his remarks to the Bench, and to that he would not add. While in confinement, he was asked why the spirits didn't carry him away? He replied that spirits would not be parties to mortals breaking the laws. Though he might have made his escape he valued his honour more than his liberty. Several things did occur while he was in custody. Once—at night—the constable on going his round looked in through the hole in the cell door, saying, "Well, Doctor, how are you?" A broom was outside, the constable moved it some distance away; on returning later on, the constable, whose name is Roberts, was considerably astonished to find the aforesaid broom on the Doctor's bed. The cell door was locked securely and Roberts had the key, and he, the Doctor, could not reach the broom in any way. On another occasion when securely locked in his cell, his tea-cup and saucer, and a jug containing milk, were carried from within the cell and placed on a window-sill in the yard some distance off. The cup was found placed in the saucer, and the milk in the jug alongside had not been spilt. After the matter is all over he intends to write a book giving his account of the affair. He begged to thank all friends—in the flesh and out of it—for all their kindness and sympathy. Nero, of old, he said, tied people to trees in his gardens in Rome, poured pitch over them, and burnt them for torches. Turning to Dr. Slade Dr. Monck said: You and I, my friend, have lighted such a torch in England for the manifestation of spiritual truth that all the winds of bigotry and persecution cannot extinguish, and if duty called for it we would yield our bodies to the flames. Dr. Monck's speech was received in a most enthusiastic manner, and he sat down amidst deafening applause.

Miss M. Sparey then sang, "Little sister's gone to sleep," with much feeling; followed by Mr. E. Wallis, who sang, "Angel footsteps," in a pleasing manner. After which, one of the gems of the evening, instrumentally, was given by Miss Evelyn Ward, in the form of a piano solo, with variations, of "Home sweet home." To see how deftly the nimble fingers of the *petite pianiste* skimmed the key-board was as wonderful as the firm touch and excellent execution in one so young. She was loudly applauded.

The Chairman now said: We must hear something of our friend Dr. Slade. He is not a speaker, but not the less of a worker on that account. He would call upon a gentleman who would produce a slate written on that day by Dr. Slade's guides; it was possibly the latest telegram from spirit-land through the office conducted by Dr. Slade. The introduction of Dr. Slade and his mediumship was the occasion of another outburst of enthusiasm on the part of the audience. The company evidently tried to make the most of the occasion in showing their extreme pleasure on the introduction of the guests of the evening.

Mr. C. Vickers then rose in response to the request of the chairman, and said: That afternoon he went to the rooms of Dr. Slade. He came from Sheffield, where he had bought the double slate he held in his hand. He went to be satisfied. The Doctor did not handle the slate; it was, as they could see (opening it) a book-slate. A chip of slate-pencil was dropped inside; the leaves were closed and the fastening shut. The spirits would not permit the slate to be put under the table, but it had to be laid on the top of the table. He put one arm on it, as also did the Doctor, and the writing was heard being put on the slate. On opening it both surfaces were covered with writing, the first message being a word of encouragement to Dr. Monck, and that he was to be of good cheer as to the results of his difficulties. He (Mr. Vickers) went to Huddersfield on the last day of Dr. Monck's trial. He offered himself as bail, for he believed him to be deserving of every confidence. He had received tests of the genuineness of his mediumship.

Mr. Carpenter, of Greenwich, was next invited to address a few words to the meeting. In doing so he related some recent experiences with



Dr. Slade of the usual satisfactory nature, and he exhibited a book-plate bearing a message signed "A. W. Slade," on receipt of which, Dr. Slade remarked, "That is my wife," and, said the speaker, we know it is. This statement was received with great applause.

Mrs. Ward, sang an English ballad, called the "King and the Beggar Maid," which was excellently sang and received.

Mr. Henly then gave a spirited rendering of a humorous song, giving a comical account of the doings of "Macbeth;" it was greeted with roars of laughter, and long-continued applause at the close of which Mrs. Bassett sang, "I heard a spirit sing."

Mr. J. J. Morse was then called on by the chairman, and on rising to speak was warmly greeted by the audience. He referred to the pleasure it gave him to be present on that occasion. He hoped these "Happy Evenings" would continue, and grow larger each year. He thoroughly agreed with a free admission and a free platform for Sunday meetings. He generally found that if a charge was made at the doors the meetings were small, and the spiritual results indifferent. He hoped the Free Gospel would continue. It was just the thing required, it was the only one of the kind in London, and was of the greatest use to Metropolitan Spiritualism. Its promoters were worthy of our warmest thanks and encouragement. He thanked them for listening to him. He hoped many more "Happy Evenings" would be held. (Applause.) Mr. Morse expressed sympathy with Dr. Monck, and offered to give part proceeds of a forthcoming meeting in that hall for his defence fund.

The Misses Ward then sang a duet, "Beautiful Flowers." This was followed by the piece of the evening, a duet by Mr. and Miss Ward—concertina and piano—which afforded delight and pleasure to all present.

At this point Mr. J. J. Morse was controlled by his spirit-guides, who, your reporter is informed, gave a telling address, clothed in beautiful language, conveying some noble thought and lofty spiritual sentiments. [Mr. Morse's trance-address may be called the speech of the evening, it was received with breathless interest.]

Mrs. Peake, *nee* Sexton, then sang "Old Friend Dobbin," most pleasingly and effectively.

Mr. T. Everitt, was then requested to address the meeting, and he did so, expressing his pleasure at participating in such a happy family gathering. He detailed a few of his wonderful experiences of direct writing, obtained through the mediumship of his wife, being sometimes given very rapidly, once at the rate of 156 words in the second of time. He trusted the meetings would be larger every year. He was loudly applauded as he resumed his seat.

The Chairman then said the time had now so far advanced, that the other items on the programme would have to be deferred until next year; but before they separated they should think of those who were absent. Our hearty sympathy should flow forth to all brother and sister workers, among whom he would mention their friend David Duguid, one of whose trance paintings surmounted the platform. On the wall he pointed to the "Dawning Light," an engraving representing the home of Mr. Fox's family, in which the modern manifestations commenced. He also referred to the portraits of Mrs. Kate Fox-Jencken and Miss Margaret Fox-Kane on the wall, assigning them a distinguished place in the family of Spiritualists. Mrs. Guppy-Volekman was represented by the splendid specimen of a lily, received by the chairman at her seance, and which hung in a frame on the wall. A large mount filled with portraits drawn in the dark in about two minutes each represented the mediumship of the North, as so well set forth in Mr. Barkas's lecture on "Psychological Researches." Many other mediums were thus represented in their works, which brought together a spiritual presence with which he hoped all were in sympathy. By strengthening the bonds of love each one might be sustained by the power of all, and act on the world around with increasing force. He hoped all bickerings and soul-harrowings might soon pass away and be heard no more, and that the spiritual family might work together in the bonds of true spiritual union, and at peace with all. He knew no creed party, or line of demarcation in the work of Spiritualism. He was kindly disposed to all, and reciprocated with every worker in true spiritual work. We were making history. It was an honour to stand in the field of battle if we did our duty honourably, otherwise our names might be mentioned with disgrace attached to them. The future would do justice to the merits of all. He dismissed the meeting, praying that the blessing of God and the kindly ministrations of the spirit-world would attend on all assembled.

The meeting terminated in quite a spiritual mood, and no traces of the light entertainment of the preceding two hours appeared in the religious element which closed the proceedings. The time had passed like magic, and no one thought it was over three hours from the time Messrs. and Miss Sparey tuned up their cheerful lays. The Chairman, in terminating the meeting proper, said: Those who chose to remain would have the opportunity of joining in the lively exercise of dancing.

The floor was quickly cleared to enable the devotees of Terpsichore to engage in their ceremonies to the merry strains of Mr. Sparey's quadrille band. Intermingled with expressions of pleasure at the evening's events, came exclamations of regret at the need of parting. Finally, after dancing had received a liberal and active share of attention, the Happy Evening closed. All concerned did their parts well. To praise any specially would be invidious. The arrangements were excellent, and carried out with efficiency, not one solitary complaint in that respect being heard. Let history record the fact, then, that the Happy Evening at Doughty Hall, in 1876, was a complete success, and that all are anxious for the next recurrence of the Free Gospel annual festival.

Mr. Morse's report, for which we thank him, has in some places been amplified, especially those passages within brackets.

Mr. THOMAS BROWN reports that the good work is progressing steadily at New Delaval, Choppington, Longhirst, and other places in the north. Mr. Brown will be at home at the end of this week, and on the 10th will attend the anniversary of his mediumship. He will shortly visit Sunderland, Seaham Harbour, and other places on the coast. Address—T. Brown, Howden-le-Wear, R.S.O., Durham.

#### INSTANTANEOUS AND DIRECT SPIRIT-WRITING.

Mr. Everitt has forwarded the following note, in explanation of the phenomena to which he referred in his speech at the Happy Evening at Doughty Hall:—

Dear Mr. Burns,—I find, on referring to my diary, that the greatest number of words we have received in the shortest space of time is 939 words written in six seconds, giving an average of 156 words per second. I was not certain last night as to the accuracy of the figures I named, and therefore, to prevent any inaccuracy going forth, the above is a correct statement of what I referred to last night. You yourself can bear testimony to the fact that, when we first had these direct writings, the same piece of paper was written on both sides. You will remember that first one side was written upon with some four, five, or six hundred words, and after we had read this we were directed by raps to put out the light again, and sometimes, before we had sung a verse of a hymn, we would hear the pencil and paper wafted up into the atmosphere, and writing going on again, and the time, from extinguishing the light to relighting, would not be, perhaps, more than one or two minutes; but the exact time that the writing occupied was ascertained by someone counting the seconds, and when paper and pencil fell down a light was called for by raps, and the other side of the same piece of paper was found to be covered with writing, containing several hundreds of words—a continuation of the same subject. Besides the swiftness, there is the smallness, closeness, and the straightness of some of the writing, which altogether renders it physically impossible for any mortal being to accomplish it under the same circumstances. The medium, with a few exceptions, was always in her normal state, talking or singing with us, and equally with ourselves, the sitters, astonished and delighted at these marvellous, unaccountable, inexplicable and astounding manifestations of—what shall we call it?—miraculous power. That which is super-human is surely rightly named miraculous. To me, with all my experience, this is the most profound, the most deeply-interesting and useful phase of spirit-communion.—Yours truly, T. EVERITT.

A piece of direct writing of the kind described above was reproduced by fac-simile in *Human Nature* at the time, and copies of it may yet be obtained.

#### IMPORTANT NOTICE.

##### PROPOSED NEW ANTHROPOLOGICAL AND PHRENOLOGICAL SOCIETY.

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,

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.

#### A GRAND NEW-YEAR'S GATHERING OF SCOTTISH SPIRITUALISTS IN LONDON.

At the close of the Happy Evening at Doughty Hall, as the dancing was going on, Mr. Burns met a few "Brither Scots," and the general regret was that the dancers were spinning round like a "kitten after its tail" and "guid auld-fashioned four-some reels" were quite out of the question. "Why not let us have a jolly meeting of Scotch folks who are Spiritualists?" said Mr. Burns, "I have been thinking of such a thing for several years." The suggestion was received with enthusiasm, and it was appointed that a meeting should be held at the Spiritual Institution on Monday evening, Dec. 4, to form a committee to carry out the meeting about the New Year. All who are interested in such a meeting are invited to attend the preliminary meeting on Monday evening.

THE *World* states that Dr. L. S. Forbes Winslow, in a pamphlet, has estimated the number of persons affected with what he terms "Spiritualistic Madness," in the public asylums of the United States, at 10,000. This is one of those random conjectures which damage rather than advance a good cause. The number of patients alleged to labour under "Religious Madness" has been estimated for the public in the same fashion. We confess it is with suspicion we regard all these quasi-professional statements. The medical appeal ought, we think, always to be addressed to a medical tribunal. If medical men write for the public, it should be distinctly in their private capacity.—*Lancet*.



## DR. MONCK TO HIS FRIENDS.

Dear MEDIUM,—Provincial friends whom I have not had an opportunity of meeting have written me a number of letters, expressing confidence in myself and my mediumship (for which I return sincere thanks), and addressing inquiries to me on certain points connected with the published evidence given at the late trial, desiring me to furnish them with such explanations as will enable them to intelligently defend me. I regret that I cannot legally make any explanations till after the hearing of my "appeal." Meanwhile, representative men in the provinces who are interested in my defence, may have an interview with me at any time (by appointment) at the Spiritual Institution, or elsewhere.—I am, dear MEDIUM, yours and theirs most truly, FRANCIS W. MONCK.

Dr. Monck has arranged to

## RECEIVE VISITORS

during the ensuing week, between the hours of 11 a.m. and 1 p.m., at the

## SPIRITUAL INSTITUTION,

15, Southampton Row. The large number of invitations the Doctor has received to visit sympathising friends, hold seances, &c., has rendered this arrangement absolutely necessary. He begs to thank the many correspondents who have written to assure him of their unabated confidence, and their desire to co-operate in forming

## A DEFENCE FUND

to enable him to meet the heavy expenses connected with the late trial and the forthcoming "Appeal." Dr. Monck having so many engagements, regrets that he is unable to answer the majority of his esteemed correspondents, and begs them to accept this acknowledgment instead, and to favour him with a call at the Spiritual Institution as soon as convenient. He will also be happy to place his services as speaker at the disposal of societies and to attend special meetings convened by friends and supporters. He will shortly deliver lectures in Oldham, and will be glad to hear from other provincial societies who may desire to engage his services in a similar way.

Dr. Monck will likewise be at the Spiritual Institution daily between the hours of 2 and 3 o'clock to receive patients requiring

## MAGNETIC HEALING

by personal treatment. Terms on application. Invalids attended at their own homes or treated through the post.

## DR. MONCK'S DEFENCE FUND.

## SPECIAL APPEAL.

To the Editor.—Dear Sir,—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 in the country. Let them, in reading the evidence, reflect, that a sworn foe to the Cause—a man who boasts that he has exposed several leading mediums and that he can expose them all, made statements which the counsel pointed out as entirely uncorroborated. Let us do our best for the Defence Fund for quick help in this important and urgent case is doubly valuable.

W. BROWN.

40, Standish Street, Burnley.

	£	s.	d.
X. Y. Z. and Friends (Derbyshire) ...	20	0	0
Fairplay (Lancashire) ...	10	0	0
A Relative of Dr. Carpenter ...	5	0	0
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Mr. Hindle (Burnley) ...	0	2	0
Mrs. M. A. O. ...	0	2	6
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## 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.
G. C. Joad ...	25	0	0	J. Dixon ...	2	0	0
Miss Douglas ...	25	0	0	Mrs. Lowe ...	2	0	0
Nicodemus ...	25	0	0	Mr. Cranston ...	2	0	0
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Charles Blackburn ...	10	10	0	— Ferguson ...	2	0	0
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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. Manners ...	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				

## EXECUTIVE COMMITTEE.

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

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## CONTRIBUTION ACKNOWLEDGMENTS.

Dear Mr. Editor,—I wish to acknowledge, through your columns, the receipt of £1 towards the expenses incurred by me in purchasing the furniture of Mrs. Cogman, given by a gentleman who desires to be nameless; and also to correct a mistake which appears in the list of contributors to Mrs. Cogman's fund, in which my name is placed as donating £1, which should have been "A Friend, per Mr. Wallis," it being the contribution of the same generous and nameless "Friend in need" who so thoughtfully gave me a helping hand. As the mistake will create a wrong impression, and I shall be credited with more than is right (though, if I were able, I would gladly do as much), you will greatly oblige by inserting this.—Yours fraternally, E. W. WALLIS.

15, St. Peter's Road, Mile End.

[In the list printed last week of subscriptions for Mrs. Cogman's benefit, £5 in place of 5s. was appended to the name of David Powell. Mr. T. Everitt has contributed 10s.—Ed. M.]

## THE HAUNTED HOUSE IN BERKELEY SQUARE.

Dear Mr. Burns,—Noticing a letter from Mr. C. Cooke, in your last week's MEDIUM AND DAYBREAK, headed "A Haunted House in Berkeley Square," I beg to state that I was well acquainted with the late proprietor, and in the habit of visiting him every week, except for a short time in summer, when I was absent from London. A few years since the gentleman purchased the premises, when he made such alterations that it now might be considered a newly-built house.

I well recollect, some years ago, reading an account of a "haunted house" in Berkeley Square, and, like Mr. F. Podmore and Mr. Cooke, wished to obtain further information respecting it; and in conversation with the gentleman I once alluded to the subject, but he could not give me any information. If my memory does not fail me, he informed me that No. 50 had been occupied by an old lady for several years previous to his purchasing it. I was not aware, when I spoke to him about the "haunted house," it was No. 50, as I was led to believe, from the accounts I had read, it was some other house in Berkeley Square.

The old woman who answered from the area was one of the gentleman's servants, and she has been dead two years on the 30th of this month.—I remain, dear Sir, yours truly,

HENRY BIRDFIELD.

208, Euston Road, Nov. 27.

JOHAN H. POLLEN, 11, Samuel Street, Cannon Street Road East, sends us an account of Mr. Lawrence's materialisation phenomena, stoutly defending their genuineness. As we have already reported on past seances, we do not publish this letter. The writer is also an entire stranger to us.



## SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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

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One copy, post free, weekly, 1½d. ...	per annum	0	6 7
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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, DECEMBER 1, 1876.

### MEETINGS AND SEANCES FOR INSTITUTION WEEK.

We invite all Spiritualists, whether individual investigators, members of private circles, members of committees or of societies, to unite as one body to give us their sympathy and help, during Institution Week.

During the year we have devoted ourselves most unselfishly to the interests of the whole body. The promoters of public movements have found us a free and ready organ for carrying on their enterprises. We have answered the queries of the seeker after truth, and allowed the aggrieved to be vindicated. Even the hundreds who have not communicated with us at all have been none the less the recipients of our services, for we have made much effort and spent a deal of money that they might be interested and instructed.

The work of the Spiritual Institution is the only organised effort that devotes itself to Spiritualism in this country, in the universal sense. It is not a society existing for the benefit of its members, but it endures solely for the promotion of Spiritualism, and it appeals to Spiritualists for support, not on its own merits or claims, but because by helping the Institution, Spiritualists are helping the Cause in a way that cannot be met by any other form of work or donation.

From Sunday first till Sunday week is "Institution Week." We invite all our friends to sit for one evening during that week for spiritual gifts in sympathy with the Spiritual Institution, keeping uppermost the aspiration for spiritual union and strength that all workers may "walk hand-in-hand with angels" and combine in accepting the aid of that powerful and wise spiritual direction which has enabled the Spiritual Institution to do so much for the Cause. Yes, friends we must not alone depend upon money contributions, but we must rather seek spiritual elevation and union with the unseen promoters of Spiritualism as the basis of all our success.

In connection with these meetings and sittings, may be carried out a system of money contributions. Lectures may be given on the Sundays, and seances held on other evenings, at which an offering with good wishes for the work of Spiritualism, may be presented by all.

Dear friends, give us your love and fraternal allegiance, and you will then realise the fact that we have laid down our life's energies for you, and for the truth. This is what we most covet, more than your money. We want to see a spiritual organisation rather than a worldly society, and we pray for spiritual results more than for financial and party triumphs.

Also put into the work something towards the inevitable expenses necessary to carry it on. Let it be even the smallest coin, but give it and you will feel an honest pride in the work, that it is yours and as far as you have been able, you have stood responsible for its success.

### MEETINGS IN LONDON.

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.

Mrs. Bassett will give a spirit-voice seance at 15, Southampton Row, on Thursday evening, Dec. 7, at eight o'clock. Admission by ticket, which must be procured in advance.

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.

Mr. Eglinton has offered a seance but the evening is not yet appointed.

### A SEANCE AT QUEBEC HALL.

The above hall will be open on Thursday, the 7th of December, for the benefit of the Spiritual Institution. A seance will be held to commence at eight; admission 6d. Application to be made previously. Local mediums are specially invited to co-operate with the officers in carrying this out to the best advantage.

### INSTITUTION WEEK LECTURE AT DOUGHTY HALL.

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.

Hymns to be sung during the service, from the "Spiritual Lyre"—Nos. 9, 35, 102. Doughty Hall, 14, Bedford Row. To commence at 7 o'clock.

### A LONDON BRANCH OF DR. MONCK'S DEFENCE FUND.

A meeting of Dr. Monck's friends was announced to be held at the Spiritual Institution last evening (Thursday), to form a committee to promote his Defence Fund. It has been suggested that Mr. T. Everitt be invited to become treasurer for the London branch.

Dr. Monck's presence in London has produced the happiest results in his favour; he has had a most flattering reception. The evidence against him which we printed so industriously is having its effect in turning people round in Dr. Monck's favour. No man is entitled to regard Dr. Monck as a condemned man, or why should there be any need for appeal? His case is yet before the courts, the verdict of the bench being nominal and adverse to the opinion of the clerk of the court. Dr. Monck cannot defend himself at present, and no other person has any need to do so. Seeing that his case is yet open, he should be allowed to stand in the same position in the estimation of Spiritualists as he did before the occurrence of the affair. To do otherwise is virtually to pass sentence, a power which no man has a right to exercise. All we want is fair play, one of the principal elements of which is means to carry on the defence. We have received the following sums, and shall be glad to receive more:

	£	s.	d.
A Friend .. .. .	1	0	0
Mr. J. Swinburne .. .. .	1	1	0
Mr. T. Everitt .. .. .	1	1	0
Col. Greck .. .. .	2	0	0
"A Lover of Fair Play" .. .. .	0	10	0
Meeting at Doughty Hall .. .. .	5	0	0

Other sums have been promised.

OUSTON.—Mr. J. Batie reports: "Mr. J. Wilson and I introduced Spiritualism into another village yesterday, and left the people a lot of MEDIUMS for them to read."

HULL SPIRITUAL INSTITUTION.—On Monday, Nov. 27th, 1876, a tea-party and conversazione was held at No. 2, Caroline Street, Hull, to inaugurate the formation of the above Institution. A first-class knife-and-fork tea was kindly provided by Mr. and Mrs. Bland; after which Mr. S. L. Salsbury, from Grimsby, presided. During the evening a dark seance was held, at which two physical mediums were present, and the manifestations produced were highly satisfactory. Small hand-bells were ringing, fairy bells playing, and various other instruments were used; spirit-hands were felt and seen. After which a seance was held for trance-speaking, when Mr. Bland was controlled for the first time by a spirit giving the name of "Oliver Cromwell," who gave us a most excellent address, followed by another spirit who frequently attends him at his seances. Mrs. Pawson, of Hull, was also controlled by one of her guides, an Indian spirit, who gave a very eloquent and witty address, after which he sang two songs in a foreign language. Singing and music at intervals enlivened the evening's entertainment; and at a late hour the company retired, highly satisfied with what had taken place. Hoping soon to meet again upon a similar occasion, I remain, &c., JABEZ CODD, Builder, 16, Grant Street, Great Grimsby.



PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION,  
15, SOUTHAMPTON ROW, LONDON, W.C.,  
*November 25th, 1876.*

## INSTITUTION WEEK.

INSTITUTION WEEK FOR 1876.  
From Sunday, December 3rd, till Sunday,  
December 10th, 1876.

[illegible]

Supplies of this Circular and Collecting Card may be had on application.



## AN INVITATION FROM DUTCH SPIRITUALISTS.

Dear Mr. Burns.—In promising your readers a letter upon my visit to Holland, I only do so at the request of the friends there, principally to encourage mediums to visit them to further the Cause; for they have no public or professional mediums in Holland, and so they have to depend upon mediums from another country visiting them, and on that account we cannot expect to meet with so many Spiritualists there as we have in London. I was received, on landing, by our good friends and co-workers, Messrs. Riko and A. de Bourbon, and a very fatherly welcome they gave me. My first seven seances to the Oromase Society were attended with pretty fair success, though not so good as we could wish; but, as Mr. Riko intends sending you accounts of the principle seances, I will leave your readers to judge of them. Other seances have been very successful. I am pleased to say that, owing to the vigilance of my spirit-guides, I have escaped one or two snares set for me, and we have always come off victorious. Indignation is very strong in Holland (as elsewhere, I hope,) at the sentences passed upon Drs. Slade and Monck, and the Spiritualists thus look forward with great anxiety to the appeals to be made by the above-named gentlemen. All mediums (and the friends here seem to wish me to press this to them) who go to Holland can rely upon gentlemanly and kindly treatment, and I believe, when I say this, that I am only echoing what other mediums have said who have visited Holland before me. To all mediums who have a few weeks at their disposal, I would advise them to take a run over there, for mediumship is greatly demanded in all parts of Holland. To give your readers an idea of what I have found Dutchmen to be, I may say they are good-hearted, very business-like, and methodical, like to test mediums thoroughly (without torturing them, as in some cases), and, lastly, are tremendous eaters. To conclude, I wish to publicly thank them for the kindness shown to me, and I hope when I visit them again the Cause will be in a better condition there than it is at present. Apologising for troubling you with this letter.—Yours faithfully,  
St. James's House, Walthamstow. WILLIE EGLINTON.

## ANOTHER SEANCE BY DR. MONCK AT BURNLEY.

We have just had a second impromptu seance with Dr. Monck, at the residence of Dr. Brown. We sat around the same table and in the same positions as at the former seance. The company sat close together and were in contact with the Doctor, so that the slightest movement of any part of his body would have been observed by those on either side of him. The gas was never out during the sitting, and never lower than would allow of any of us reading the smallest printed matter. Hands were seen to rise round the table, and the fingers bent and moved rapidly, as at the first seance. One of us who is a recent investigator, asked that a bare materialised hand should touch his hand. This was done several times, the hand tightly grasping his until he cried out with pain. He described it as feeling exactly like a warm fleshy human hand grasping his, the nails being distinctly felt pressing hard against his hand. In order to be quite certain, he requested the hand to repeat the grasp several times, and it did so. This gentleman sat opposite and five feet away from the Doctor, whose hands were on the table in view the whole time. Most of the sitters had precisely similar experiences, several hands appearing to be in use at one and the same moment. Hands also grasped and lifted the legs of some of us, and pulled the garments of nearly all. It is remarkable that all these pullings were in a direction away from Dr. Monck and not towards him.

One of us held a tambourine above the edge of the table and some distance from it, and a large hand came to it and rapped a tune on it. A tambourine was placed on the table by one of us—Dr. Monck did not alter its position or interfere with it in any way. We now distinctly saw a luminous hand tap it with its fingers, and play several tunes. The vellum of the tambourine could be seen to vibrate with the loud blows given by the hand. The hand had a wrist, and beyond that it had nothing more. It was in no way connected with Dr. Monck, or any person or article in the room, for it floated above the tambourine on the table, at a distance from the Doctor, and at this time by his request the gas was turned on to full power, so that nothing could escape the eye. Some of us passed our hands between the tambourine and Dr. Monck, and looked under the table, to assure ourselves there was no means of connection with the Doctor, and we found none. Even a hair could not have escaped our vigilance.

The tambourine now began to float and rose several inches off the table, and while in the air it first shook violently and then revolved rapidly without human contact. Two of us then placed a finger on the opposite edges of the instrument, when a loud drumming was instantly heard, and the tambourine rose several inches in the air so that all could see under it, and while suspended it was shaken with great violence. After this it quietly sank on the table, and when no hands were touching it we asked the spirit to throw it up in the air, and several times it went up suddenly nearly a foot from the table. We then examined the part of the table on which these manifestations occurred and found it to be of solid wood an inch thick and with a perfectly smooth surface without crack or fissure of any kind.

On this same spot, was placed a large musical box (lent by one of us) weighing fourteen pounds, and wound by means of a handle moving to and fro. We assured ourselves it was not wound up, and Dr. Monck did not touch it. In a few seconds it was quickly wound up, the loud sound usual during the winding operation being heard by all. The winding stopped, and recommenced at our request. The box played, stopped, went fast or slow, played one note at a time, and answered questions. It was quite a foot from Dr. Monck and we pushed it to a greater distance and obtained precisely similar results. During the winding and playing we placed our hands on the box and felt the powerful vibrations occasioned by the winding and playing. While playing it rose several inches off the table so that we could see underneath it. Dr. Monck now sat back from the table, and the box having been first pushed to another part of the table, one of us placed his hand on the top of the closed lid of the box, and the winding was heard, next the playing, next the winding again and the other manifestations as witnessed just before.

During the whole of these experiments the gas was on at the full, all eyes were on Dr. Monck, whose hands were held by two of us, and who

sat back from the table so that his legs and knees were not under it but outside it and in full view of those sitting to his right and left. The tambourine began to move across the table. To assure ourselves there was no string attached we were told to look for ourselves. We did look—which in the strong, full gaslight was alone sufficient—and also lifted and carefully examined the tambourine and then replaced it on another part of the table. Still the instrument moved, and at our request moved in all directions, viz., towards the Doctor and away from him, to his right and to his left, and several inches at a time, now in a "jerky" manner and then with an easy gliding movement. The musical box, of fourteen pounds weight, also moved, and went in various directions, but more particularly—at our own request—it went across the table to the right and then to the left. We examined the box as also the tambourine, and assured ourselves there was not a string attached, or any other means of connection with Dr. Monck, who the whole time sat back from the table holding his hands above his head. Dr. Monck was the guest of a "gentleman," hence no "traps" were laid for him, but we were allowed to use our eyes as sharply as we pleased, look under the table when we chose, apply whatever test we desired, and altogether investigate the matter in a most thorough and effectual manner.

We bear our cordial testimony to the fact that Dr. Monck readily afforded us every facility for the most crucial investigation, and that in the face of these two seances we feel it our duty to publicly record our honest and earnest conviction that the Doctor is worthy of the utmost confidence as a genuine and probably unequalled medium. We forgot to state in our last report that while hands—some "white and shining," some looking "like wax" and others "flesh coloured," &c.—were appearing several at a time, and grasping the hands of most of us in full view of all, Dr. Monck's arms were for some time lifted and one of us firmly held his hand high above the table, and in a direction away from the materialised hands.

Mrs. JOSEPH BRIGGS, 49, Russell Street, Burnley.  
JOSEPH BRIGGS, 49, Russell Street, "  
MISS BRIGGS, 49, Russell Street, "  
WM. BROWN, 40, Standish Street, "  
S. BROWN, 40, Standish Street, "  
E. BURRELL, 41, Parker Lane, "  
C. BURRELL, 41, Parker Lane, "

Burnley, Nov. 1876.

## THE PHENOMENA CALLED SPIRITUAL.

On Monday last, Mr. T. Dowling invited a few friends to his house to meet Mr. Bullock, of London, a gentleman possessing that peculiar temperament which favours the production of those phenomena called "spiritual," and known among Spiritualists as a "medium." The company numbered fourteen, and were arranged by Mr. B. five, including himself, at a small round table, which was placed a little out of the centre of the room (a square one), towards the fire-place. The "medium" placed himself at the table, in such a position, as to face the fire-place, so that he sat as nearly as possible in the centre of the room. The rest of the company were arranged round the room, in the form of a crescent, as far from the table as possible; the centre of the crescent being directly behind the "medium." Those around the table joined hands on the table, so that those who sat next the medium held, each, one of his hands. Several musical instruments, bells, mouth-organ, &c., were placed upon the table, and a guitar was placed upon the knees of the gentleman who sat immediately behind the "medium" in the outer circle. This, with the exception of turning down the gas, completed the arrangements.

The company now sat in almost total darkness. The medium did not appear to move a muscle, saving to draw his breath deeply two or three times. The first unusual appearance resembled egg-shaped balls of light, the size of small walnuts, two or three in number, floating about two feet above the "medium's" head. They were yellow, bright and sparkling, but did not illumine the room; their light was sufficient only to make them visible. These lights shone for a few seconds only. In a few seconds more two bells were taken from the table by some invisible agent; invisible to the writer, though it is right to record that those who sat at the table in front of the medium, say they could discern what looked like fluid arms proceeding from him, and taking up the instruments on the table; and this, remember, while the medium's hands were being held by his two neighbours. These bells were carried about the room, above the heads of the sitters, and rung violently for several minutes. They were then by the same invisible agent deposited, one here, another there. On one occasion a bell was placed on the head of one of the sitters and subsequently fell into his lap.

After the power had satisfied itself with the bells, it took the guitar from the knees of the gentleman who was holding it, and floated it through the upper part of the room, strumming an accompaniment to a song sung by the sitters, at the same time tapping the heads of those present with the instrument in a frolicsome way. It then returned the instrument to its original position, and favoured the sitters with a direct touch on the head, face, or knees. The touch resembled that of a hand a little below the ordinary temperature of a hand in a room so crowded, but not cold. It was not a stiff hand, but moved what seemed to be fingers in touching the writer's forehead and pulling his beard. It also passed rapidly from one part of the room to another at the call of anyone who asked to be touched. This apparent intelligence and volition was characteristic of all its movements. Let it still be remembered that there was no person present whose hands were not being held by his neighbours, including those of the medium. All sat decorously and quiet, occasionally singing a song or hymn.

The next freak of this curious power was to raise the medium, take his chair from under him, place it upon the table, and then to raise him high in the air and replace him in his chair on the table. The whole of these things were done with variations three times; twice on Monday night and once on Tuesday night, and on each occasion the hands of the medium were held by a change of individuals. On the last occasion the writer held one of his hands and is satisfied of his perfectly passive state throughout the whole of the proceedings.

At the conclusion of what has already been stated, the gas was turned up, and the medium taken down from his awkward position.

Now, with the gas turned low, but with light enough for all things in the room to be visible, Mr. Bullock entered a recess by the side of the



fire-place. The recess was quite empty excepting a chair for the medium to sit on, and the guitar which he carried in with him. A black curtain was hung before the recess to conceal the medium, and one of the gentlemen was placed immediately in front of the curtain to hold the knees and hands of the medium as he sat on the chair within. While this position was maintained, the guitar was played, held up visibly to the ceiling, and thrust out into the room. Hands, dimly visible, were seen to come from behind the curtain, to take pictures from the wall, and throw them on the floor.

The medium then asked that paper and pencil might be placed upon the corner of the mantelpiece just outside the curtain. This was done and a hand came forth and carried these articles within. In a very short time the paper, folded up, was brought without the curtain and thrown upon the floor, some distance from the curtain. This concludes all that the writer remembers to have transpired. When the paper was unfolded, it was found to contain, on one side, several sets of initials, indifferently written, which one gentleman in the room professed to recognise, and on the other two lines of Greek the whole length of the paper (note size). The characters were fairly written; but the composition was barbarous. It was evidently intended for the 12th and 13th verses of Luke xiii. The words had been found by means of an English-Greek dictionary, and set down as found, consequently the combination had no grammatical construction. Whether the piece of paper which came forth from the recess was the identical piece of paper placed on the mantelpiece, the writer is uncertain. With this exception, he is fully satisfied that all the occurrences above recorded were genuine natural phenomena, beyond his present knowledge of nature's laws.—*Framlingham Weekly News.*

[It will be remembered that Mr. Bullock's hands were held through the curtain while this writing was being done.—Ed. M.]

#### QUARTERLY TEA-MEETING AT QUEBEC HALL.

On Sunday, the 26th November, this happy event took place. The hall presented a pleasing sight to the visitor upon entering. A new and beautiful design has been placed over the platform, executed by Mr. W. O. Drake; other designs, in oil, decorate the walls, by the same artist. An excellent tea was spread on six tables, and, when all the guests had assembled, the scene was a very animated one; seated round the tables, all the groups seemed to be harmoniously related to each other. At one table the conversation was of a philosophical nature; at another general topics was the order; while, at another, an abundance of mirth was apparent. The whole seemed to be a second Happy Evening. At 7 the meeting was opened by Mr. Whitley, vice-president of the M.A.I.S., with an address of a brief nature. He spoke of the advantage, and congratulated the members upon being able to meet in their own hall, in spite of the opposition of the world to the Movement in general.

Mr. Joseph Ashman followed in a similar strain, and said that it was of the greatest importance that immortality should be demonstrated, for, if there were none, then the Roman Catholics were obtaining money under false pretence of getting a soul out of Purgatory when there was none to get.

Mr. Hunt next addressed the meeting. After reading the inscription over the platform he became very eloquent upon the beauties of communion with the spirit-world, and said that, no matter how much they might differ upon minor points, all Spiritualists agreed upon that one fundamental fact, that communion was possible with those loved ones gone from our plane of existence.

Mr. Burn, an inquirer, said he had been more impressed with the earnestness of the speakers than of anything he had yet seen of the phenomena.

Mr. Mitchel, a member, and a Deist, wished to move a resolution that a seance be held on Monday evening by members, and that all pledge themselves to attend regularly. The seconder suggested the number be limited to fourteen.

Mrs. Hallock, president of the M.A.I.S., next addressed the meeting. She spoke in high terms of the working of the Association and said it was the best that was known to her, and urged members and Spiritualists generally to be co-operative and help one another in their trades and daily avocations.

The Chairman then called on Mr. Drake to read the financial report, which was done, and showed the society to be in very fair condition, a few pounds only being required to place them entirely out of debt. He also had much pleasure in informing them that the hall was their own now for three years certain, with the option of seven.

Mr. G. F. Tilby next addressed the meeting and reviewed the platform work of the past three quarters, and although a great difficulty had been experienced sometimes in filling the place of speaker it had always been managed. Several members desiring it, there would be a social meeting at the New Year; full particulars would be announced.

The election of a committee then took place when the following were proposed by Mr. Drake and seconded by Mr. Mansfield: Messrs. Paul, Marnock, Powell, Cattermole, Wyatt, Tyndall, John Ashman, Tayler, Hunt, Maynard, Peyson, Dale, G. White, Drake, Tilby, Mrs. Bull, Mrs. Hallock, Miss Shaw. As president Mrs. Hallock was proposed by Mr. Mitchell, and seconded by Mr. Wyatt; as vice-president, Mr. Whitley, proposed by Mr. Hunt, and seconded by Mr. Cattermole. Mr. Whitley next proposed that the two secretaries Drake and Tilby, also Mr. Maynard, librarian, be re-elected. This was seconded by Mr. Hunt; both secretaries however expressed inability to remain in office, and gave excellent reasons for not doing so; notwithstanding Mr. Drake giving the names of three volunteers they were re-elected, and G. F. Tilby said of course it would be optional on their part of serving.

Mr. Burns and Dr. Monck had arrived from Doughty Hall and addressed the meeting.

Mr. Burns confined his remarks chiefly to the work of the association and the beautiful little hall in which they then sat. He thought the Marylebone Association was a pattern to the whole world. He knew of no other place in which such a variety of work was done. A week's proceedings should be carefully reported and published for the benefit of workers in other places. The intellectual and phenomenal branches were well balanced in their operations. The speaker made a powerful appeal in behalf of the persecuted mediums. These were the outposts of the spiritual army, and if we allowed these to be driven in, it would give courage to the enemy, and so far dishearten the hosts of

Spiritualism. The same spirit which operated against the public mediums would also shut the doors of that hall if it had the power, and it would take the power if not opposed. He hoped every Spiritualist, to a man, would do his part to resent the encroachments of the worst enemies of mankind—those bigots who would deny to man the right to investigate the highest form of truth that God had revealed to man. By defending Dr. Monck and other persecuted mediums the enemy would discover that their foolish notion of trampling on Spiritualism was too silly to be entertained; the defeat of their plans would be a success for the cause.

Dr. Monck's speech will appear next week. The meeting separated after 11 o'clock, and, after being in session six hours, was full and enthusiastic to the last.

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

On Tuesday, the 21st inst., Mr. Cartwright, of Peckham, delivered an address upon "The Teachings of Spiritualism." The lecturer proceeded to review the various objections that are in general use with the outsiders, or those who know nothing from experience, and remarked that the spirit was perfectly democratic in its selection of companions, for it had ever made its first appearance amongst the labouring classes. A ludicrous picture was drawn between the dandy in patent leather boots, picking his way through a farmyard to the manger in which lay, at one time, a medium for remarkable spirit-manifestations; and again the lecturer argued, that many objected that spirits should communicate through an ordinary, common deal table, and it was undignified; but the lecturer suggested that it was not more so, than for an angel to masticate food with Abraham, or another to wrestle with Jacob. The lecture throughout was a great intellectual treat. At one time he would be full of the most sparkling humour, and the next take his audience into the deepest philosophy. A cordial vote of thanks was proposed by a non-Spiritualist, and also seconded by one.

#### THE BOY ORATOR.

We have received a copy of *The Press*, Farmington, Minnesota, containing the following paragraph respecting Thomas Walker, who was first brought out as a speaker by Mr. E. Foster, at Preston:—

"Thomas Walker, 'the boy orator,' so-styled, drew a large audience at Niskern Hall to hear two lectures on Sunday. He also spoke in the same place on Monday evening. There is no question as to the ability and eloquence of this speaker in his peculiar condition or trance. He shows a command of historical facts, names, dates, places, and withal a graceful and easy flow of language, that mark him as one possessed of far reaching gifts of faculties. The Spiritualists of course claim that he is 'controlled' by spirits other than his own. But that is the question. It is quite certain that all the knowledge he evinces in his discourses is entirely human knowledge, and our idea is that it comes entirely from human sources. But of course we don't presume to know just how it all comes about. Does anybody?"

"So far as common sense ability and clearness of statement are concerned, this young English Walker far outranks Mrs. Hardinge Mrs. Cora Tappan, and other noted female trance-speakers of the East. The source of his information and powers is of course a debateable question."

#### THE BATTLE BETWEEN TRUTH AND ERROR.

To the Editor.—Dear Sir,—Having turned my attention somewhat particularly to a letter signed "Horatio B. Donkin," dated Nov. 4, which I find in the *Standard* newspaper, and which speaks of "Mr. Serjeant Cox's extremely unfair and captious attack upon the Slade prosecution," I should like to point out that, according to Mr. Donkin's own words, the said attack is neither unfair nor unwarrantable. There is no necessity whatever (although Mr. Donkin asserts that there is) for Mr. Serjeant Cox to "identify" psychology with Spiritualism in order that his attack shall hold good. Psychology and Spiritualism are inseparably linked together; and we know that the materialist, if he attack anything at all in opposition to his materialistic views, attacks as much the one thing as the other. But Mr. Donkin says:—"In order to give plausibility to his gratuitous accusation of bad faith on the part of the prosecution, Mr. Cox assumes the whole question at issue, viz., that it is 'psychology' which we are attacking." How can that be called an assumption which cannot be shown to be separable from a fact? Why, Sir, Mr. Donkin goes on to say that "The opponents of 'Spiritualism' contend that the alleged phenomena are in no sense psychological in their main elements, but that they are the results, from the time of the Rochester 'knockings,' produced by toe-joint cracking." First, it will be seen that this is gibberish, and not English: but, let that pass. Here is the admission that the prosecutors are "opponents of Spiritualism;" and the fact that they are indeed materialists to the backbone is in no way attempted to be concealed. Where then, Sir, is the ground for calling Mr. Serjeant Cox's attack either unfair or captious, since it is evidently and admittedly true that it is as clearly a battle between materialism and Spiritualism that is now going on as a battle between materialists and Spiritualists can make it? I take it, Sir, that these hair-splitting tricks bring no credit home to the tricksters; and it is certain that those who are wont to indulge in them seldom show a capacity for much higher employment. Take the writer's next sentence—a sentence in which it would puzzle a truth-seeker to find two grains of common sense—which is as follows:—"Even unto this slate-writing of jugglery and deception materialism is as far from having any necessary connection with the opposition to so-called Spiritualism, as psychology is from my connection with Spiritualism, or even, as far as I can learn, with the Psychological Society." If, Sir, I be able clearly to pick out a fraction of a grain of sense in these words, I would reply:—We have seen that psychology is linked with Spiritualism—at all events, the fact is patent to all inquirers;—and, therefore, materialism, by Mr. Donkin's own showing, is in league with "the opposition to so-called Spiritualism;" therefore, it is nothing less than the spirit of antagonism which now prevails against the glorious Cause which we have at heart which has lately become manifested in the hot-headed prosecution which has made so much noise; and Mr. Serjeant Cox is, in this matter, perfectly justified by the facts of the case in believing and asserting that "the pretence of public interests was transparent," and that "of the true



motive" for the proceedings against Dr. Slade "there could be no doubt." Let Spiritualists, then, Sir, earnestly show forth those heaven-sent doctrines which, by implication, Horatio B. Donkin says are "fatal" to the "dark and debasing" doctrines which he and so many others flaunt in the face of the world.—I am, dear Sir, yours faithfully,  
*Ladywell Park, Lewisham, Nov. 26, 1876. WILLIAM CARPENTER.*

#### MISSIONARY REPORT AND ADVICE.

Dear Mr. Burns,—I feel it come round to my turn again to give in a report of my doings and observations, as some may be wishful to hear of the progress of Spiritualism in the north of England. Well, my time has been much taken up in the Ouston and Pelton districts; there I see and feel the influx of this mighty over-turning power that is out of man's reach, be he of the wisest sort this world in her wisdom can produce. The wisdom of man is foolishness in this grand display from God's unchanging laws. As Jesus said: "The poor have the Gospel preached unto them"—His word is truth. Many of the poor understand much more of the blessings of spirit-communications than do our classical and clerical students understand or comprehend in their present condition. (We pray for them.)

The mediums are many in this district and there is rich development going on which we will not try at present to describe. Its grandeur and beauty are calling out aloud, and thousands are now stooping listening to the sweet heavenly charms that have already dried the bedewed cheeks and set on fire the hearts of desponding parents and friends, from whose vision the mists of ignorance have been cleared which had so long obscured the light of truth. Some beams of the knowledge of our dear Jesus and His teachings are making headway, crushing as it moves the monster of darkness that has held in chains so long the human race.

I have had a tour into Northumberland; there I find it growing so much that even the darkness is put into active movement to stop the force of this blessed light of God. A respectable man gives to a poor old woman notice to quit her house at the May term if she in any way gives quarters to spirit-teachings. This dear old woman cannot walk one step. Some others have also got notice to leave at the same term. Such is the good man's views that he is bound to stop the spread of spiritual power. Be kind enough to tell him how to do it, can you? Spiritualism is growing in men's minds, it cannot be killed by Materialism—its enemies may stretch forth their arms to pull down the sun—will it come? And if they could they would feel its power the more, so will they Spiritualism. I say to my brothers, Go on in this grand Cause for victory. "Wave the answer back to heaven: by Thy grace we will."

I think our Cause would prosper better if we had more of the Daniel spirit and less of the Simon Magus—more working for God's glory, less for gold and its glitterings. I believe that when we are brought into trouble our God can deliver us. Daniel's God is still the same—he can make the prison doors give way as in olden time, but these promises are not ours unless we trust him. I see in many circles I visit, the more they look up to God the better the influence and manifestations are. Undeveloped sitters may get undeveloped visitors who care not to do good, yet sometimes are permitted to come for the sake of good. The same power is given to-day over unclean or undeveloped spirits as was promised to the disciples to cast out the unclean; but their coming has done much good to many; they are our brothers or sisters, give them hearty welcome; you will do them good if you have the good in yourselves. But I must draw to a close many things I might say of some use to many inquirers in a plain humble way, as the spirits like to come so to us. But I lay down my pen saying, Go on for God and He will go with you, and every day, like myself, you will retire more and more astonished at the success of the work. Remaining your brother in the great conflict, but sure of victory in His name, we triumph.

*Ouston, Durham, Nov. 22.*

JAMES WILSON.

DEPTFORD, S.E.—"The Balance of Evidence."—A lecture by the Rev. Brewin Grant was delivered in the Deptford Lecture Hall, on Monday evening, the 27th, which, according to announcement, was to have been on "The Supernatural in the Bible;" the reverend gentleman, however, altered his mind at the eleventh hour, and contented himself with some sharp and witty remarks touching his old antagonist Mr. Charles Bradlaugh; and the question of the Supernatural in the Bible was put upon the shelf probably until a "more convenient season." At the close of the lecture, an elderly gentleman related an anecdote which, he said, he had often told before, of an old lady, on her death-bed, attended by her physician. The old lady ventured to inquire of the doctor as to the state of her soul. "Don't let that trouble you, my good woman," said the doctor; "that matter has been settled; and there is nothing of the kind to be concerned about. Did you ever see your soul?" "No, Sir, I never saw it!" "Did you ever hear your soul?" "No!" "Did you ever taste your soul?" "No!" "Did you ever smell your soul?" "No!" "Did you ever feel your soul?" "O yes, Sir, indeed I have: and I feel that it is immortal, and is worth all my consideration." "Well, but, my good woman, don't you see that the balance of evidence is against you? Four of your senses testify that you have really no such thing, and but one sense testifies that you have?" The poor old woman was silenced, and the subject was allowed to drop. A day or two afterwards, a question was put to the doctor: "Doctor," said the old lady, when nearly at the point of dissolution, "did you ever see a pain?" "See a pain! my dear woman; what next!" "Well, did you ever hear a pain?" "Certainly not!" "Did you ever taste a pain?" "No, no!" "Did you ever smell a pain?" "My good lady, pray don't." "Did you ever feel a pain?" "Well, yes; and have done my best to alleviate it in others." "But, Sir, the balance of evidence is against there being such a thing as pain: how, then, can you speak of its existence?" This remark of the old lady is supposed to have had its effect on the doctor, and to have led him to admit the existence of the soul which is to live for ever! It does not appear, however, to have occurred to the narrator of the anecdote that it proves too much! Grant that, if by this mode the existence of pain be admitted, by the same logic must the soul's existence be proved; what an existence is made of it! A condition, merely a state that the sooner it be brought to an end the better! How grievously must the "ministers of the gospel" be put to their wits' end through the want of a knowledge of the truth as regards Modern Spiritualism!—WILLIAM CARPENTER.

#### A WORK ON INTELLECTUAL SPIRITUALISM AT COST PRICE.

We have received the following circular to which we gladly give publicity. We may also state that we have ordered 1,000 copies, and we hope our readers will by their orders multiply that number many times:—

Dear Sir,—The Lecture Committee of the Newcastle-on-Tyne Society for promoting Inquiry into Modern Spiritualism, considering the remarkable nature of the revelations in the late address delivered before them by T. P. Barkas, Esq., F.G.S., entitled "Original Researches in Psychology," the encomiums passed upon it by the Press, together with the ready sale of the first thousand copies, and the prevailing opinion that it is a most excellent pamphlet to put into the hands of those who are deterred from investigation of spiritual phenomena, by the objection that the communications obtained at seances are trivial and childish, have ordered a second thousand copies before the type is distributed. This lot, they necessarily obtain at a great reduction, and, in order to promote the spread of inquiry as much as possible, they offer this second edition at cost price to those who will take one dozen or more, viz., 12 for 1s. 6d., 25 for 3s., or 100 for 11s. (a loss is actually incurred on orders for 100). The published price is 3d. each; by post, 3½d. To suit small purchasers, the Committee will send 6 for 1s., the consignee to pay carriage in all cases.

The Committee trusts to be favoured with your orders, and desires it to be distinctly understood that they reap no pecuniary benefit whatever by the transaction. They accept the risk, hoping thereby to spread the Cause far and wide. Orders, accompanied by remittances, may be sent to Mr. H. A. Kersey, 4, Nixon Street, Newcastle-on-Tyne; or Mr. W. C. Robson, 8, Brandling Place West, Newcastle-on-Tyne, Nov., 1876.

#### HOUSE TO HOUSE INSTRUCTION IN SPIRITUALISM.

We have sent to Newcastle during the week 5000 copies of the MEDIUM. Into each copy was inserted the matter on the next page, in the form of a four page tract. These copies of the MEDIUM thus charged, the Newcastle Society intend scattering amongst the inhabitants of the "Canny Toon." This is the first example of this kind of work being carried out on such an extensive scale. We shall await patiently the details of the work and its results.

We publish these facts with the offer that we will gladly prepare quantities for other committees or workers who may make application for them for distribution. The matter constituting the address on the first page may be altered to suit the views of the parties distributing them. Now is the time to work and we shall gladly co-operate with anyone who will come into the field.

#### MR. BROWN'S MEDIUMSHIP.

Dear Sir,—Mr. Thomas Brown, of Howden-le-Wear, has been giving experiences of his valuable mediumship in this neighbourhood recently. On Sunday evening, Nov. 5th, he was present at the baths, and "Brettime," his guide, gave a very interesting address to those present. Mr. Brown has also been holding private seances with several of the friends, and from all, I hear that he has given the greatest amount of satisfaction.

Those who desire to live up to the teachings of the spirits and realise the benefits derived by placing themselves *en rapport* with the spirit-world, should have a private seance with friend Brown, it will repay them in numberless ways. I and others can testify to having received some of the best tests of his clairvoyant powers possible. All success to truthful mediums and the Cause.—I remain, yours fraternally,  
*Bishop Auckland, Nov. 21. JOSEPH GIBSON.*

#### INTELLECTUAL MEDIUMSHIP.

Dear Mr. Editor,—Allow me the opportunity of obtruding a few remarks concerning the advice so wisely given by you to the Lancashire Spiritualists. That there is a higher inspiration than that of trance I feel assured, and I believe, if mediumistic individuals would give vent to the inspiration of the moment, spirits would gradually attain the power of using them as conscious and voluntary instruments, instead of making them mere automatons and machines for their purposes. We have commenced developing this phase of mediumship, and have lately been blessed with very encouraging results. Four subjects have been handled by us, as follows—each address, as a rule, lasting about half an hour:—"Life's Journey and its Destination;" "Fatherhood of God;" "Millennium, or the Golden Age;" "Light: Whence cometh it, and how can we get it?"

Will you please insert this for the encouragement of others. We must not always stick to the purely phenomenal part of Spiritualism. Our Movement must assume a religious and devotional character, and mount upwards.—Yours truly,  
 A MAN FROM THE NORTH.

CHOPPINGTON.—Mr. Editor.—Dear Sir,—We have had Miss Wood, of Newcastle, at Choppington, with good results. She proposed to the circle to choose a committee to put her under strict test-conditions, which was done in this manner: she was tied with tape and the knots secured with sealing-wax. We had spirit-hands of various sizes at different parts of the circle, the musical box floated about the room playing, and a great deal more phenomena occurred which would fill a MEDIUM to report. The sitters, to the number of twenty, were completely satisfied with the seance. We then sat for materialisations and had a spirit-form out amongst us. This concluded the seance, after which, Miss Wood said she would allow two or three women to search her. I cannot conclude this report without giving Miss Wood great praise for her straightforwardness throughout the seance. We have had Mr. Thomas Brown, of Howden-le-Wear, with us a week, he sat with about forty people for spirit-delineation. He is a very convincing medium for this, and gave a great deal of satisfaction. He is doing a great work for the spread of Spiritualism. I conclude this condensed report by wishing you, Mr. Burns, health and long life to do battle for the glorious cause of Truth.—Yours in the cause of Truth, JOSEPH METCALF, Choppington Colliery, near Morpeth, Nov. 23.



## ASSISTANCE TO THE PUBLIC IN THE INVESTIGATION OF SPIRITUALISM.

At present the public mind is so much occupied with a discussion of the merits of the spiritual phenomena that the Committee of the

### NEWCASTLE SOCIETY FOR PROMOTING INQUIRY INTO MODERN SPIRITUALISM

have prepared the accompanying rules for the investigation of the subject. With this document is presented a specimen copy of a periodical devoted to Spiritualism, that the public may have the means not only of commencing this inquiry, but also of finding, in addition, a supply of further information. The question is uppermost in the highest scientific circles, having been the most prominent topic of discussion at the Meeting of the British Association for the Advancement of Science recently held at Glasgow. Men of acknowledged ability in all departments of intellectual work have testified to the reality of the phenomena and the significance of their further investigation. Others have given it as their opinion that Spiritualism is fraught with issues of greater importance than the mere scientific investigation of the phenomena, and that it throws valuable light on the doctrine of human immortality, and cognate questions which are of high interest in relation to religion and the moral conduct of man as a member of society. On none of these points do the Committee of the Society named above offer any opinion at the present time, but throw them out for the thoughtful consideration of their townsmen.

Meetings are held at the rooms of the Society, Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 o'clock every Sunday evening, when a lecture by a trance-medium or other speaker is given.

Inquirers may be supplied with information on the subject on application to THE SECRETARY OF THE NEWCASTLE SOCIETY FOR PROMOTING INQUIRY INTO SPIRITUALISM, *Freemasons' Old Hall, Weir's Court, Newgate Street.*

The Committee of this Society recommend personal investigation at home in the family circle in preference to employing the services of strangers as mediums. In this way the highest results have been obtained, records of which have repeatedly appeared in the local newspapers.

### RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

**PHYSIOLOGICAL CONDITIONS.**—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

**MENTAL CONDITIONS.**—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

**THE CIRCLE** should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

**CONDUCT AT THE CIRCLE.**—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerably.

**INTERCOURSE WITH SPIRITS** is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

Before proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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The best thanks of this Committee are due to Mrs. Butterfield, of Blackpool, and to Mr. Hesketh, of Manchester, for their generous offer of gratuitous services in aid of the Guarantee Fund for Literature.

## MANCHESTER CONFERENCE.

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

Mr. Morse's meeting at New Mills cannot take place on the 18th, as the hall is engaged on that date. CHARLES PARSONS, Gen. Sec.  
Hume Street Mill, Rochdale, November 28.

## NEWCASTLE-ON-TYNE.

## LECTURES FOR DECEMBER.

Sunday, Dec. 3, at 3 p.m.—"From Heaven to Earth." At 7 p.m.—"The Genesis of Matter." Mr. J. J. Morse.  
Monday, Dec. 4, at 8 p.m.—"The Ethics of Spiritualism." Mr. J. J. Morse.  
Sunday, Dec. 10, at 7 p.m.—Inspirational Address. Mr. W. Westgarth.  
Sunday, Dec. 17, at 7 p.m.—"Experiences in the Investigation of the Phenomena of Modern Spiritualism." Mr. Thomas Ashton.  
Monday, Dec. 18, at 7.30 p.m.—"Original Researches in Psychology." Mr. T. P. Barkas.  
Sunday, Dec. 24, at 7 p.m.—"The Spiritual Hypothesis from the standpoint of Common Sense." Mr. J. J. Nicholson.  
Admission free. Collection to defray expenses.

## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, December 3rd. Old Freemasons' Hall, Newgate Street. Afternoon at 3; subject—"From Heaven to Earth." Evening at 7; subject—"The Genesis of Matter." Monday, Dec. 4. Evening at 8; subject—"The Ethics of Spiritualism." Admission free. Regular monthly engagement.  
OLDHAM.—Sunday, December 10th. Temperance Hall, Horsedgate Street. Afternoon at 2.30; evening at 6. Also in two neighbouring towns on the 12th and 14th.  
MANCHESTER.—Sunday, December 17th. Temperance Hall, Grosvenor Street, All Saints. Afternoon at 3; evening at 6.30. Admission 6d. and 3d.  
WOLVERHAMPTON.—Tuesday, December 19th.  
LONDON.—Sundays, December 24th and 31st. Doughty Hall, 14, Bedford Row, W.C. Evenings, at 7.  
Societies desirous of engaging Mr. Morse's services, for Sunday or week night meetings, are requested to address him, for terms and dates, at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

THANKS TO Mr. John Scott for a third parcel of literature received by the Leigh Spiritualists' Association.—GEORGE F. FURNER.

SEBEO, one of our correspondents, is announced to deliver his lecture on "Clairvoyance," at the Vestry Hall, King's Road, Chelsea, to-night (Friday). Mr. S. O. Hall, F.S.A., will take the chair. The room will be open to the public.

HULL.—We do not desire to fan the flame of war; though we know but little of the parties we have reason to respect them both; they are earnest men, and therefore slightly sharp in their method of expression. Mr. Thelwall says the voice of the meeting as to the seance was not unanimous, and that Mr. Bland's testimony was too sweeping. Mr. Steer defends Mr. Thelwall personally, and says Mr. Bullock was not in such good power as he has seen him, but that the manifestation of lifting the medium on to the table was genuine. If Mr. Bland opens an institution he must find money to support it; but that is no reason why his motives should be impugned.

MR. MORSE has written explaining what he said at a meeting in London respecting Dr. Monck, allusion to which was made in these columns last week. We dislike the affair, and shrink from giving it space. We do not blame Mr. Morse so much as those who desire to have certain things said and do not like to do it themselves. Mr. Morse, as a servant of the spirits having to do with Spiritualists of all shades of opinion, should carefully keep himself apart from all personal and party issues. The report in question is very simple. It caused it to appear that a certain society, the patronage of which was said to be favourable to mediums, "had nothing to do with Dr. Monck, either in the one way or the other." Without saying aught against Dr. Monck, the affair has a tendency to be prejudicial to Dr. Monck's interest at this time. May it soon be forgotten.

A LECTURE ON MESMERISM.—Dear Mr. Editor,—Being on a visit to Dearnley and hearing that a worker in our Cause was to deliver a lecture on "Sleep as a Curative Agent, and how to apply it; with remarks on Dreaming and Somnambulism," &c., &c., I attended last Monday, at Littleboro', and was pleased to follow the lecturer, Mr. J. Scholfield, of Summit, as he showed the necessity of sleep, what was real sleep, and how best to induce a natural sleep, showing by examples how sleep produced the necessary equilibrium in nature, also its value to reproduce or build up the daily waste, the quantity of sleep necessary for the different temperaments. On beds and bed-mates he gave many useful hints, both sanitary and social, and wound up his very instructive lecture by remarks on somnambulism, instancing remarkable cases of excited perception while in that state, and the wonderful productions that have been given by people while in that state. After the lecture he went through some mesmeric experiments, to the amusement of all. I was very pleased at the assiduous way in which he pushed the publications that have lately been put forward by the Spiritual Institution. Spiritualists would do well to co-operate with Mr. J. Scholfield, as he is industrious and energetic, and the class of man much wanted in rural districts.—O. WHITE.

WARNING TO FRIENDS.—Dear Mr. Editor,—Some demoralised victim to the "No Spiritualism" cry, has maliciously damaged the dwelling-house of Mr. Graham, Chester-le-Street, he, the said victim, probably thinking that Spiritualism might be destroyed by the idiotic smashing of a few panes of glass. Friends are warned to be upon their guard.—Yours truly, W. GAUTREY, Fencehouses, Durham, Nov. 28.

SHILDON.—Mr. G. Metcalfe reports concerning the meetings of Mr. Dunn in the Co-operative Hall on Sunday. He says the orations were splendid, his only regret being that they are not delivered in Doughty Hall, as they were beyond the grasp of some who heard them. We do hope to have Mr. Dunn amongst us in London, and hereby publicly invite him. We would also be glad of a visit from Mr. Lambelle. Last year a number of provincial mediums accepted our invitation. We hope to have a visit from Miss Longbottom soon.

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

SUNDAY, DEC. 3, Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.  
MONDAY, DEC. 4, Committee Meeting of New Year's Festival of Scottish Spiritualists, at 8.  
TUESDAY, DEC. 5, Mr. C. O. Groom Napier on the Formation of a Phrenological Society, at 8.  
WEDNESDAY, DEC. 6, Mr. Burns's Phrenological Examinations, for the Benefit of Institution Week.  
THURSDAY, DEC. 7, Mrs. Bassett's Spirit-Voice Seance, at 8.  
FRIDAY, DEC. 8, Mr. E. W. Wallis, at 8, Trance. Subscribers only.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 5, Mrs. Olive's Seance. See advt.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
WEDNESDAY, DEC. 6, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, DEC. 7, 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. 8, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs. Admission to Seances by previous application or introduction.

## EAST END SPIRITUAL INSTITUTION, 15, ST. PETER'S ROAD, MILE END.

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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 3, 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 7.30 and 6.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.  
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Fintold Terrace, at 6 o'clock.  
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.  
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.  
OLDHAM, 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. E. 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. Stripes's, 41, Middle Street, at 6.30.  
BOWSBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, DEC. 5, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.  
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
SHILDON, 155, Rowlinson's Buildings, at 7.  
WEDNESDAY, DEC. 6, 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, DEC. 7, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.  
SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.



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**MR. F. G. HERNE**, MEDIUM, is at home daily to give Private Seances. Sunday evening, for Spiritualists only, at 8. N.B.—MR. FRANCIS G. HERNE attends at the house of investigator. Address—3, Rockmead Road, South Hackney, Victoria Park, near the French Hospital.

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

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