



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

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LECTURE ON SPIRITUALISM.

Delivered at the London Institution, Thursday, Dec. 14, 1876.  
 By DR. W. B. CARPENTER.

Ladies and Gentlemen,—Some years ago I was in company with a very distinguished colonial judge, who said to me that on the general rules of evidence by which he was accustomed to abide in the estimation of the value of testimony in courts of justice, he could not refuse to admit the statements made to him by a number of individuals, whom he would regard as perfectly trustworthy in all the ordinary concerns of life, with respect to the subject which we are now considering. He especially referred then to the movements of tables, their alleged approach from the other end of the room, by the simple will of the individual who could draw them, their rising and floating in the air, and so on. Now, I think I shall be able to show you that upon the ordinary rules of evidence upon which we are accustomed to rely in common life and in the procedures in courts of justice, the result will be exactly the contrary. Now let us consider what is the real nature of testimony, and in what way we estimate its value; and I am obliged to dwell upon this part of the subject in rather more detail perhaps than some of you may think desirable, because I feel myself precluded by the conditions under which I undertook these lectures from doing that which I have been asked to do over and over again—to go into the question of the actual manifestations of the present time. I stated at the commencement of my last lecture that I did not wish to make these lectures polemical; I simply wished to show, what in my view—in the view of one who has studied these subjects for forty years—are the teachings of philosophy and of experience, the teachings that may be drawn from the past history of mankind, the teachings that may be drawn from a study of the human mind, from a study of the human constitution altogether, bodily as well as mental; and it is the application of these to the inquiry that I must indicate generally, but not in the particular pointed way which should place me in open hostility to a number of individuals whom I respect and esteem most truly for the services they have rendered to science, and for their worth as private individuals.

Let us then consider the subject of testimony in the ordinary affairs of life and the procedures of courts of justice. A witness appears in a court of justice to testify to something which may have happened. The whole subject of the inquiry is a thing which is within ordinary experience. We will say, it is a case of murder or a case of robbery. There is nothing at all inconsistent with ordinary experience in the facts to which he deposes; you believe that they may have happened, and perhaps as long as you hear only one side of the case, you believe firmly that they did happen, because you have a witness who to all appearance is trustworthy, who stands cross-examination thoroughly well, states his case clearly, and is what is called by lawyers a good witness. Then there comes someone on the other side, and he too tells his story, which may be very inconsistent indeed with the first, and yet it shall be consistent with probability in itself; there may be nothing in it that you do not feel may have happened. There is a conflict of testimony, but on both sides you feel that there is no inherent improbability in the statement itself. But suppose one of these witnesses should state something extravagant, something monstrous, something that you could not conceive to be possible; would not that invalidate the whole of his state-

ment? I consider that it would. He is probably a trustworthy witness as regards the things that he knows, and yet you feel that a doubt is thrown upon the whole of his statements as to these matters by his assertion, with equal confidence, of something that you feel could not have happened. Now, my friend Mr. Wallace—to whom I allude merely because he has published a good deal on this subject, and has placed himself in direct opposition not only to myself but to his scientific friends generally on this question, the value of testimony—maintains this position: that if you are satisfied of the truthfulness of a witness in regard to what are called the lower phenomena of mesmerism, you may equally receive his testimony in regard to the higher phenomena. Now, these lower phenomena, as I explained in the last lecture, are all things conformable to our ordinary experience. I am no new convert at all, as I have been lately represented, to the reality of somnambulism, of artificially-induced states corresponding to reverie, that which is called electro-biology, trance, and so on. I have written on these matters thirty or thirty-five years ago; I have studied them carefully; I have had opportunities of witnessing them; I believe them thoroughly, and the only question, as I showed you in the last lecture, as to any new force in nature, is simply this: Can the phenomena be induced without the knowledge of the individual, or without a suspicion that the influence is being exerted? Upon that point I can give you some important facts. Mr. Wallace says, "Oh, Dr. Carpenter puts aside all facts opposed to his views, and mentions only those that favour them." Now, I appeal to you whether I did not, as regards the divining-rod, for instance, say that very frequently the divining-rod has been a success—that is to say, that it has given indications where metal or where water was found. I mentioned to you one particular case in which that had been very marked—a recently-published instance. But then the question is, whether these cases will stand the test of further inquiry; and I gave you the case of the late Mr. Dilke, the investigation which he had made, in which there was actually water running in a water-pipe at a short distance under the soil, and where the diviner detected, with his eyes open, knowing exactly (for it was in his own yard) where that water-pipe was; the fork dipped at that point, but when he was taken over the spot with his eyes shut, the fork never dipped. I say, that is the *experimentum crucis*. Several gentlemen, after the last lecture, told me that they had known instances of this kind. I would say, test them in the manner I have mentioned. Any person who knows the mineral structure of a country can have a good guess, in many instances, where metallic veins will run; any person who knows the direction of the water, the lie of the strata, and so on, may give a good guess where a spring will be found; but take such persons blindfold, then register the number of coincidences and the number of failures, and test it in that manner. To return to the point, I say that if a witness testifies to something altogether monstrous and incredible we do not receive his testimony because we judge by our sense, our common sense, the general appreciation of probability which has grown from ordinary observation and ordinary reasoning upon our observation, and the combination of that reason which is always going on in our minds, that systemisation which the well-trained mind will be continually making almost unconsciously to itself, which grows up so that this body of experience forms a sort of test by which we judge of the probability of statements that are made to us.



But the most valuable of all means of developing scientific discrimination, to enable us to judge, I will not say of possibilities, but of probabilities, is early training. I do not know anything more valuable in education than that mental discipline, the observation of facts, the distinction constantly drawn by the teacher or trainer between a fact and the interpretation of that fact. In a very large proportion of those who have committed themselves to what I believe to be errors on this subject, I note a want of the scientific discrimination which comes from early training. There may be most admirable special work done in particular departments of science, but that has not trained the mind that has arrived at adult age at all in a manner in which the mind of the youth or young girl may be trained ten years earlier, in fact from early childhood. I will give you two cases in point. You have all heard, I dare say, of a thing which, when first stated, seemed so marvellous that most of us would have rejected it at once as impossible. Suppose you were told that a man had in the presence of your informant dipped his hand into a vessel of molten iron and had kept it there for some seconds, perhaps half a minute, and drawn it out again without the least injury, would you not have said—would not most persons of ordinary experience have said—that it was impossible? No doubt they would, but a man of scientific habit of thought, who was once led to the train of ideas which would work out that conclusion, would see at once that it was not to be sneered down as impossible. He might say, "Well, I require more evidence of it, but it is not beyond my belief." You have all observed the rolling about of drops of water thrown upon a plate of red-hot iron. You know that is a test that every ironer subjects her iron to, to see whether the iron is too hot; the drops roll about upon it if the iron is not very hot. So Chevalier Boutigny showed at the British Association, at Ipswich, twenty-five years ago (I dare say the experiment has been performed at this very table), that water could be frozen in a red-hot crucible, and I believe that mercury could be frozen in a red-hot platinum crucible. Some of the members of the Association went to the foundry of Messrs. Ransome, and a man was found hardy enough, upon the Chevalier's assurance, to put his hand into a stream of molten iron as it issued from the furnace. Now that, marvellous as it seems, is connected with a distinct scientific principle, which is called the spheroidal state of vapour or water; all that is necessary being that the hand should be naturally damp, or that it should be dipped in water and then rough-dried upon a towel so that it might remain damp. There is a case in which what you may call a miracle of science was worked, but that is merely a higher development of known principle, and, marvellous as it seems, any one of you may accept it as proved by evidence and as distinctly based upon definite scientific principle, long known and appreciated. Then take another case, where I think you will say that no amount of scientific training could furnish the least probability of its being true; nevertheless, it found its way into *Chambers's Journal*. Long before the days of the electric telegraph it was stated that if two snails were for a certain time in close approximation, and if one was afterwards at Paris and the other at New York, there would be such a sympathy between them, that if an operator at Paris had a disc, with figures round it like a clock, and put the snail upon a certain letter, the snail at New York would crawl to the same letter upon a corresponding disc, and so words might be spelled out, and messages transmitted. I think every one of you would say it was an insult to common sense to make such a statement, yet it was reproduced in *Chambers's Journal*, with, I believe, some indications from my friend the late Robert Chambers, who was extremely fond of novelties of this kind, that at any rate it was a thing worth trying. Now, do you not in a case of that kind judge by the inherent possibility of things? and if any number of people had told you they had seen it, would you believe it? I, for one, say I should not. I apply that to the case before us. There is a certain inherent—I will not say absolute—impossibility, but an improbability so strong in the mind trained and educated in scientific habits of thought, that nothing but the most cogent evidence imaginable could remove it, as to what are called the higher phenomena—Mesmerism, Spiritualism, or whatever you choose to call them, which go not only beyond our ordinary experience, but are opposed to it. There is the distinction I draw. In regard to this subject of testimony, therefore, I say—Nothing but an accumulation of most cogent evidence can fairly justify our reception of these phenomena; and I further say that cogent evidence requires to be given, not by persons who have already committed themselves to a system, but by persons who are altogether independent, and all the better of course if they have been hostile, and not only so, but by persons who have been trained in these inquiries. I say it requires just as much capacity to discover truth in an inquiry of this kind as it does to discover truth in that beautiful investigation which Mr. Crookes has worked out with so much skill and scientific ability—I mean the radiometer. I only say I believe firmly that if Mr. Crookes had used the same skill, the same perseverance, the same insight in the investigation of these other phenomena, he would have been led to see them in a very different point of view. But here is the difficulty; Mr. Crookes tells us that they cannot be produced at will. He says that when he has devised a system of tests for Mr. Home's marvels, for instance, when the tests are ready to be applied

the marvels are not reproduced. That has been my own experience constantly. I have wasted time that would have sufficed to do a good deal of scientific work, simply because, after having seen some of these phenomena, and thought them over, and devised tests for them—the next time, either the things did not happen or I was able to detect the fraud. That has happened to me in a great number of instances, and if I do not reproduce them in detail, it is because I would not wish to give pain to a number of individuals whom I sincerely esteem.

Now, I am obliged to make one other point of a scientific character; I am sorry, for the sake of one large portion of my audience, to be obliged to make the statement, but it is one which I am sure no medical man would contradict, viz., that there is in the female sex a tendency to a sort of enthusiastic yielding to these views which makes them lend themselves unwillingly, unconsciously, to deception. But I must go further and say that, even in one's own family, and those whom one thinks one knows best, one must be carefully on one's guard. I would ask any medical man present if he has not over and over again met with cases of feigned disease. A woman has a complaint perhaps, and she finds it pleasant to be the object of sympathy and attention; she accordingly prolongs it, and does not know exactly how and when to get well. There are plenty of medical men who have been morally kicked out of the house for having been honest enough to tell what they have known. I knew an instance in which a distinguished physician in London was summoned to a lady whom as a girl he had a dozen years before exposed, and who desired that he should attend her family on account of what she said was his remarkable acumen in having found out the truth which previous doctors had failed to discover. I mention these things to show that in this inquiry nobody is to be trusted; that is, that when things are said to be done which are incredible on the face of them—as for instance a table rising in the air and floating about without any material agency to raise it—we must begin at any rate with the hypothesis either of self-deception or of intentional deception; and it is only when those two factors are completely eliminated that we can really begin to investigate in a scientific mode.

Now with regard to the value of testimony as to what are facts let us consider a little. Everyone who has attended to the subject must know the difference between the idea we form of a fact and the fact itself. Suppose I attend a spiritual seance and see, among other things which I can well understand and detect the imposture, a small light table dancing up and down under the hands. I once saw this, at a time when large crinolines were worn, and under such circumstances I say it was to me a great deal more likely that the table was danced up and down on foot. I was bound over not to show any signs of suspicion, and I could not therefore look down to see exactly where her\* foot was, but it seemed to me far more likely that the table was danced up and down on one foot while she\* moved across the room upon the other, which any opera dancer could do without any difficulty. It was more accordant with one's ordinary experience that such a trick could be played than that any spiritual influence was at work. Yet my friend who took me was firmly convinced that it was all done by spiritual agency, and would have reported it as a well-marked case of such performance. But when I told him my view of the matter he said, "I admit it is a conceivable hypothesis, and I will put it to the test." Not long afterwards he asked me to come into his house to meet another medium who was not performing for money. I went and he showed me a table that he had arranged with what he called a crinoline-guard round it—a little frame of cane, wire, and paper, completely enclosing the legs of the table—and he said, "Now if this table dances up and down without the feet being put through this paper, what will you say then?" I replied, "If I see that, I will say it is a thing deserving further investigation." I had my own strong suspicions of the medium, that though she was not performing for money she was doing it for fun. We sat two hours at the table. Some knocks announcing spirits were heard at a large table, but there was no dancing up and down of the little table. I say that test was quite sufficient in my mind to dispose of that particular case. I do not say it disposed of every other case. Every case has to be investigated upon its own merits and tests devised for it.

Now let me refer to another test. You have all heard of table-turning, and I dare say many of you have practised it. It happened that I had to give one of the Friday evening lectures at the Royal Institution about twenty-seven years ago on what I called the ideo-motor principle of action, which I had based upon the phenomena described in my last lecture—suspended bodies, the movement of the divining rod, and so on. Here let me say that if any present desire to go into the subject of the divining rod, I would refer them to an admirable investigation made by a distinguished scientific man, M. Chevreuil, the great French physicist, who published a work upon the subject "*Sur les Baguettes Divinatoires et les Pendants Oscillants*." I was not aware that this investigation was in progress, but my own conclusions were exactly similar. I had to give this lecture on the ideo-motor principle of action—a psychological form of expression of the "reflex action of the brain" of the late Professor Laycock; and I showed how a number of movements were dependent upon this method of action of the brain, com-

\* The medium, we presume.—ED. M.



parable to the reflex action of the sensory ganglia and the spinal cord. It was within a few months of this that table-turning first came out: and at a Friday evening meeting of the Royal Institution, Professor Faraday said he had been asked by a number of his friends to explain table-turning, which he had not the least doubt was another case of that ideomotor action which Dr. Carpenter had dwelt on in his previous lecture.

Professor Faraday having that idea may be said to have committed himself to an hypothesis, to a doctrine, but further pressed by his friends at the Royal Institution, he said, "Well, I will investigate this carefully and systematically." A number of persons had an idea that it was some manifestation of electricity, but Faraday said "No, it is unconscious muscular action." He was twitted with this being a theory, but he gave illustrations of his own unconscious muscular action. And I would say to you who are here, what illustration of unconscious muscular action can you have better than that which is happening to you every day, which is happening to you at this moment? Those of you who are standing are maintaining their erect position by unconscious muscular action; you are attending to my lecture, and yet are not aware of the amount of muscular exertion you are putting forth to prevent your legs bending under you, or your back sinking down. So everyone who is sitting with his head erect, and his back not arching forwards, is putting forth a large amount of muscular action, which until your attention is called to it, you are not in the least degree aware of. Now Faraday devised this little simple apparatus for putting the doctrine which he kindly assigned to me to the test. It consists, as you see, of two pieces of board, two pencils, two india-rubber bands, two pins, and a long rod or index. [The lecturer explained the mode in which the instrument acted.] You see, the instrument enables you to detect whether the table goes round by the unconscious action of the individuals who lay their hands upon it, or by any other agency. I am not speaking of tilting, because that is a different kind of action, and it would require a different kind of apparatus, though it would have to be constructed on the same principle, being made simply to record vertical instead of lateral pressure. In the true spirit of a philosopher, Faraday tells you the whole investigation which he made. In the first place to prove that he had not cut off anything he fixed the boards together by tying them round with a piece of string; this was to test whether the interference of the boards prevented the action. He found, as he expected, that it did not. When the hands were placed upon the board the table after a certain time went round as usual. Then he took off the string and set the upper board free, hiding the index from the performers. The table went round as before, and then he said, "Now look at the index; keep your attention fixed upon it." They did so, and then the table never went round; for the simple reason that the least lateral motion one way or the other, would show itself by the movement of the index, and they were, as it were, pulled up. The moment they saw the index beginning to move they knew that they were exerting pressure, their attention was attracted to it, and they restrained themselves, and so the whole mystery was exposed. But you may say, "Oh, that has nothing to do with it; we know that we do not exercise any pressure; we know that the tables go round without any action of ours." But this is an infallible detection. If this index moves, it shows that there must be a lateral pressure. Now this is what I call a scientific test. There is nothing beyond trained organised common sense in this test. It may easily be applied to table-tilting and to tables which are said to turn over to indicate the spelling of words, and so on.

You will often be told, perhaps, that the table moves without any hands laid upon it at all. I remember this being said to me by a lady, who said that in her own house a table went round without any hands being laid upon it. On further inquiry I found that it was a very small, light table, and that there was a hat standing upon the table, and hands were put upon the hat. Now, that hat was quite enough to carry round that small table. That is an instance of numberless cases in which some essential part of the conditions is left out. I received a letter not long ago from a medical man at the West-end, telling me of a very singular case, in which an individual standing in any part of the room could make a table light or heavy by a simple effort of will. My first idea was that it might be a case like that of Houdin, when he went to convince the Arabs that the French had greater jugglers among them than they. Houdin did his trick by a powerful electro-magnet acting upon an iron box. He said to an Arab, "I will take away your strength entirely, so that you cannot lift the box which you lifted previously." Houdin made the magnet act so powerfully upon the box that the Arab, with all his strength, could not lift it. "Now," said he, "I will give you your strength back again." He then broke the connection, and immediately the Arab could lift the box. I asked my informant whether the table might be placed in any part of the room; or whether I might bring my own table. He replied that the table might be in any part of the room, that the performer might be in any part of the room, and that after seeing it once or twice, I might bring my own table. I received, however, a day or two afterwards, a letter from this gentleman's brother, saying that he thought it right I should know exactly what the conditions were, namely that two members of this person's family and my informant were to put their hands on the table in the first place,

that the table would then go over and lie on the ground sideways, they still continuing to hold their hands upon it; the performer then, being at a distance, would say, "I will the table to be light," or, "I will it to be heavy." It was the pressure of their hands that made the table difficult to move, or to lift, and the removal of the pressure that rendered it easy to lift. Now, there is an essential part of the condition that I should never have known from the information I received. I am certain that the gentleman had not the least intention to suppress the truth, because he was very desirous that I should come and see for myself, and of course I should have detected it directly. He had passed by an essential phenomenon, just as the lady I spoke of never thought that the fact of the hat being on the table could have anything to do with the movement of the table. Now these are fallacies and deceptions that we are continually obliged to meet. It is the fact of there being such continual self-deceptions that makes me, after having gone a good deal into these inquiries, exceedingly indisposed to admit the testimony of even the most honest and truthful observers, when they have not themselves had an opportunity of investigating the matter thoroughly.

Let me recommend those of you who wish to go into this inquiry a little book pregnant with lessons of wisdom, "Illustrations of Modern Spiritualism" by my most valued and long deceased friend, Sir John Forbes, an intimate friend of Sir James Clarke and physician to Her Majesty's household. I was a good deal associated with Sir John (then Dr.) Forbes, some thirty years ago, in the inquiries which are detailed in this book. They had relation to what you may call the trump cards of the higher phenomena—clairvoyance, the power of reading through an opaque body, or with the eyes closed and fastened down, the detection of disease, and the power of stating what was going on at a distance. Clairvoyance was tested in three celebrated individuals, two of whom were French persons residing in London—Alexis and Adolphe—who were trumpeted by Dr. Elliotson, Dr. Ashburner, and other mesmerists, as being undoubted cases of clairvoyance. These were carefully tested by Dr. Forbes, and a number of other individuals, and they broke down so completely, that after these tests they went away at once from London. Dr. Forbes gives you the whole history of the tests that he applied. Nothing was more remarkable in our inquiries in these matters than the amount of assistance unconsciously or intentionally given by the by-standers. Dr. Elliotson said: "Alexis is always thinking aloud; he can only see gradually, he cannot see at once; it is a sort of gradual approximation to the truth." Now this thinking aloud was really a set of tentative questions with regard to the object enclosed in the box and so on. He would say, "I think there are six letters," and some one or other would be almost sure to say, "Not exactly;" then he would say it was either five or seven. These men were so prepared with the kind of words that persons were accustomed to use, that, after two or three guesses, they would often find out the right one. This happened over and over again. In the test case which was arranged at Dr. Forbes's house, no assistance whatever was given, and the whole thing broke down. Then there was another celebrated case at that time, that of George Goble, who was in the employment of a Mr. A. B., one of the distinguished advocates—I will not say of Spiritualism, but of the reality of those phenomena. This George Goble was an uncommonly clever cheat. Dr. Forbes had taken by far the best test—words enclosed in a box, sealed or fastened down with string. Goble's method was to open the box underneath. He lay on his stomach on the sofa, opened the box underneath, got a peep at the contents, then closed it again. Then, when he had satisfied himself as to the contents, he jumped up, tore open the box, and proclaimed them. Suspicion was aroused by various movements, and by the fact that he tore open the box without allowing you to examine whether it had been opened before or not. That was very ingenious, because Mr. A. B. was able to say, "Oh, but if you interfere with him, show any suspicion, or disturb him while engaged in his process, the power vanishes." The cheat was detected by a very simple method, that would enable anyone to find out whether the box had been opened or not. It was an old-fashioned card-case with a slipping cover; a card was put into it, and it was so arranged that the card could not be drawn out without the person at the same time bringing out little bits of cork. Now these pieces of cork were found in the man's mouth. He was then pulled up; he fell on his knees, confessed the cheat, and begged that he might not be taken before a magistrate. At the same time, or afterwards, he told his master that he had certainly opened the box then, but had never done so before, and the gentleman believed it. He wrote to Sir John Forbes, and begged him to give another trial, and Dr. Forbes kindly consented to do so, on condition that the box should not be opened. He said it might remain in Mr. A. B.'s hands any length of time, but it must be brought back sealed and unopened. Fishing questions were put, but Dr. Forbes held his peace. The word was at last given after two or three months—a word in which two letters out of seven were identical with those composing the word in the box. Now this is an illustration of a careful, genuine method of investigation—a scientific method, which may be devised and carried through by a man of scientific training.

I will not go into the case of detection of disease by Mademoiselle Julie, who twenty-five or thirty years ago was



receiving a handsome income by the diagnoses that she gave. Dr. Forbes tested her, and he gives you the result. But there was one case of a very remarkable nature which excited a good deal of attention at the time. Miss Martineau was then living on the coast of Durham, where a ship had been wrecked, in which a cousin of her servant Jane was sailing. Jane was said to be a clairvoyant, and Miss Martineau published various accounts of her performances. She was accustomed to be brought up frequently to be mesmerised to show her powers to various persons who were attracted by the fame of them. On the day of the wreck she was mesmerised in Miss Martineau's drawing-room. She then gave an account of the shipwreck of the vessel, and mentioned among other details that a boy had fallen overboard in a previous part of the voyage. Miss Martineau published this as a fact occurring in her own drawing-room several hours before the news of the shipwreck had arrived at the place. Sir James Forbes, having medical friends on the spot, caused most careful inquiry to be made, and it was proved that news of the shipwreck had been brought into Miss Martineau's kitchen, and the whole account of it told, three hours before the seance. These are the investigations which ought to be made. It unfortunately happens that striking cases occur under circumstances which do not allow the investigation by sceptical experts. It is as necessary for these things to be substantiated by sceptical experts as it is for any new fact of science to be substantiated by the testimony of persons having no interest in the propagation of it. I do not mean pecuniary interest, but I mean no special interest in the statements turning out to be true, because all experience shows that when individuals have once committed themselves to a system, they unconsciously cling to all that favours the system and drop out that which does not favour it. I do not say that I am not myself free from the charge. I simply say that what I do drop out are the things that seem to me insufficiently substantiated and inconsistent with all our ordinary scientific experience. There are facts which I do admit, but I may explain them differently. It is a fact, for instance, that Miss Martineau's servant described the shipwreck in a mesmeric seance. I do not deny that she was in a state of clairvoyance—I mean a state of somnambulism—she may or may not have been; but the fact that she described the wreck does not prove that she obtained the knowledge by any other than the ordinary channels of information, and as a matter of fact we know that those channels were accessible to her.

I have been obliged to leave unsaid a great deal that I intended to say. I felt that it was necessary to explain to you the principles rather than go into the question of facts, because the great difficulty is to determine what are facts. A number of these are stated as facts by those who are favourable to these views, which I am certain, if sceptical experts were present, would be seen in a very different light. I would just state one thing with regard to raps, because that is a point on which the public generally is not well informed. I will simply state scientific facts on this point. When these raps were first produced, which you know was in America about the year 1847, coming apparently from the persons of two young ladies, one twelve and the other fourteen (I state the ages from contemporary records) they were very carefully scrutinised, and medical men came to the conclusion that they were produced in some way or other in the persons of these young ladies. It was quite clear that they had no concealed instruments for producing raps; and I may state, that in a recent experience I quite satisfied myself that they were produced in, and not on, the persons, because I found that they were transmitted to the table, or to the door, or to the piano-forte, and seemed to come out of them, which would not have been the case if they had been produced by any concealed mechanism on the persons. Anything produced in the person would be transmitted by the hand to the sounding-board. Now amongst others who investigated these things was a Dr. Austin Flint, a very able anatomist and physiologist of the United States, who very soon produced patients who could make these noises themselves. The way in which it was done was, he asserted, by a particular action of certain tendons in striking upon certain joints. Unless you were anatomists it would be no use to explain what they were, but the things could be well done by certain individuals, some in the ankle-joint, others in the knee-joint, and others in both. When the rapping was going on most vigorously in the case of one of these young ladies, Dr. Flint placed his hand upon her knee, and immediately the noises ceased; he lifted his hand, and they immediately went on again. This was repeated over and over again. These sounds, therefore, can be produced by ordinary and natural agency. About the year 1854 when the matter was first exciting attention in this country and France, Professor Schiff, now Professor of Physiology at Florence, exhibited himself in the French Academy of Medicine, and showed his own power of producing these raps by his action of his tendons. I think it right to state this because the production of these raps without any apparent agency, is to many persons one of the most puzzling things. They are of the most frequent occurrence, and at a spiritual seance you will often get raps when you get no other manifestation. I do not say that they are always produced in this manner, but I say they can be so produced, and that being the case I do not see why we should go to any occult influence or

any supernatural agency to account for them. Let me conclude with words which I ventured to utter more than twenty-five years ago in an article in the *Quarterly Review*, namely, that the spirits which haunt us are, in my belief, dominant ideas—ideas which take possession of our minds, and which lead us to seek for occult causes when natural causes are open to our investigation—lead us to give up our beliefs and to search for something beyond and above, instead of searching for that which is present to us and around us. Every one who has studied the constitution of the human mind knows the danger of these dominant ideas. They are what lead to insanity. What is insanity? I am not speaking of raving madness, but of those forms of insanity which we know as monomania—the possession of a fixed idea, which interprets everything in accordance with that idea? Well, then, I say that individuals, however admirable may be their conduct in ordinary life, however able may be their investigations in science, who allow themselves to be dominated by a fixed idea, are really—I will not say on the high road to insanity, but are in that condition of mind which tends towards insanity—that is, the assertion of things which would in general be regarded as incredible, as monstrous, against the dictates of common sense. These may seem hard words, but I say that they are justified by all the experience that we have obtained. I say that there is no one remarkable case within my knowledge which has stood the test of careful investigation by trained sceptical experts. When such cases are brought forward, when they can be shown to any scientific investigators who are ready to come and witness them, I for one shall be most ready; and then we shall be able to investigate the rationale of these phenomena; but we must first see what are really phenomena, and I very much regret it, but I must still maintain that I am justified in not receiving the testimony of those who are possessed with a dominant idea.

#### DR. CARPENTER ON SPIRITUALISM.

(From the "Daily News," Dec. 19).

Mr. Alfred R. Wallace writes to us:—"I am very sorry to find that in his second lecture, reported in your columns on Saturday, Dr. Carpenter has made statements which, as a matter of fact, are untrue, and which (as I shall show) he had the means of knowing to be untrue. Leaving it to Mr. Crookes and to the friends of the 'two American girls' to reply to the allegations made about them, I beg to be allowed to point out an important misstatement which concerns myself. Dr. Carpenter is reported to have said that 'a friend who believed' once told him of a small table rising up bodily when the medium and two or three other persons placed their hands on the top, and that it was suggested that a cylindrical cage of paper and hoops should be placed round the table to prevent the possibility of its being raised by the medium's toe under cover of her dress. His friend asked—'If it is done without disturbing the paper, what will you say?' 'I will say, then,' replied Dr. Carpenter, 'it is a thing deserving further investigation.' The paper cage was put round the feet of the table and Dr. Carpenter assured his audience that he never after heard of the table dancing up and down, and 'that test was sufficient to his mind to dispose of that particular case.' Now, I should like to ask Dr. Carpenter whether he would be surprised to hear that I myself was the 'believing friend' who told him about the small table and the paper cage, and further that I told him that it had been tried and had perfectly succeeded? And even if he had quite forgotten this—which I admit he may have done—the experiment is fully described, along with another even more conclusive test, in the notes of personal evidence given in my little book on 'Miracles and Modern Spiritualism' (pp. 133, 134), which I may assume one who comes forward to enlighten the public has taken the trouble to read. In the same book (p. 128) he will find an account of another table rising, while a sceptical friend who accompanied me was looking on and could see the whole lower part of the table with the feet freely suspended above the floor. It is hardly too much to say that every one of the more important statements which Dr. Carpenter puts before the public as evidence in his favour may be shown to be equally opposed to the actual facts of the case; but I will confine myself to one of these. Dr. Carpenter asserts that the two French clairvoyants, Alexis and Adolphe, were broken down by a test case as related by Sir J. Forbes, and he describes their method of procedure as 'guessing the number of letters in a word.' If they said 'six,' some one was sure to say, 'very near,' and so they gathered indications, and they also knew what sort of words were likely to be given. And this is actually set before the public as an adequate account of the clairvoyance of these remarkable men. As regards Adolphe, I can from personal observation declare that it bears not the most remote relation to what he did; and Dr. Edwin Lee, a well-known physician, in his book on 'Animal Magnetism,' has given from personal observation, a minute account of the clairvoyance of Alexis at Brighton, which occupies twenty-five pages. Among a great variety of most remarkable tests, he frequently read passages in books brought at random a number of pages in advance of the page opened, but at the level of a line indicated. Numbers of these tests are recorded, the words read always being found at the level indicated, but not always at the exact number of pages in advance asked for. The evidence for this, as well as for many other forms of clairvoyance, is overwhelming, and the tests applied of the most varied and stringent character. It has lately been asserted that professed conjurers are the proper persons to test the alleged powers of mediums and clairvoyants. Now, if there is one thing more than another which conjurers know all about, it is tricks with cards; and Robert Houdin is acknowledged to have been one of the greatest of modern professors of the art of legerdemain. Yet when he took his own new cards and dealt them himself on the table, Alexis named every card before it was turned up, and in subsequent games he told Houdin every card he held, and even what would be trumps before it was turned up. At the end of two sittings, which are found recorded in Dr. Lee's book (pp. 231–233), Houdin wrote to his friend M. de Mirville: 'I came away from this



seance as astonished as any one can be, and fully convinced that it would be quite impossible for anyone to produce such surpassing effects by mere skill.' Dr. Carpenter quotes Robert Houdin for his own purpose; why did he not tell his audience of the great conjurer's testimony as to the possession by Alexis of some power other than 'mere skill?' But besides this remarkable testimony of an expert of the highest rank, we have the evidence of many physicians of eminence to the reality of clairvoyance. In the 'Dictionnaire de Médecine,' article 'Magnetisme,' the Parisian Professor of Medicine, Dr. Rostan, says, 'There are few facts better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch, ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her without looking at it; 'she was not once mistaken.' Dr. Herbert Mayo, physiologist who, in his lifetime, had a scientific reputation as high as that of Dr. Carpenter himself, testified to the reality of clairvoyance; and Dr. Lee quotes the testimony of other physicians, demonstrating that Dr. Carpenter's views set forth in the *Quarterly Review* article to which he so often refers are entirely opposed to facts. But all such evidence is systematically ignored, apparently because it cannot be answered, and would render the opinions of twenty-five years ago as untenable as from the advance of knowledge of this subject we might expect them to be. The most charitable view we can take of Dr. Carpenter's persistently ignoring or mistating all facts opposed to his own stereotyped theories is, that he is the slave of a dominant idea—the idea that all such facts as we have adduced (and they could be multiplied a hundred-fold) whether witnessed by conjurers, physicians, or men of science, and however carefully investigated, are to be got rid of by the cry of 'delusion or imposture.' Dr. Carpenter himself assures us, however, that 'the subjection to a tyrannically dominant idea is monomania or insanity.'

Dr. George Wyld, 12, Great Cumberland-place, Hyde-park, writes: "As Dr. Carpenter makes an allusion to me in his lecture on Spiritualism, as reported in your truthful journal of Saturday, will you permit me to make a very brief reply? In attempting to show the loose, inaccurate, and credulous way in which Spiritualists accept phenomena, Dr. Carpenter is reported as saying, 'A gentleman (myself) requested me to go and see a table which became light and heavy at the will of a person who stood in another part of the room. But the gentleman's brother wrote to me that the hands of two persons were openly placed on the table, and that it was through the pressure of their hands that it became light and heavy—this important particular having been, in good faith, omitted by my friend.' In this short quotation there are three very important mistakes. First, I did not say, with reference to the phenomena I saw, that the person stood in another part of the room. Secondly, my brother did not say that in the instance alluded to the table was rendered heavy by the pressure of hands, he only suggested that it was possible thus to render it heavy. Thirdly, it is evidently absurd to say that a table can be rendered light by the downward pressure of hands, downward pressure only being alluded to by my brother. May I not justly retort on Dr. Carpenter and say, 'Could we have a better illustration of the loose and credulous way in which sceptics attempt by so-called facts to disprove Spiritualism?' I urged Dr. Carpenter to test my friend's table as to its being influenced by spiritual force, my friend being perfectly willing to submit to any test Dr. Carpenter might choose to apply. Dr. Carpenter agreed to make the investigation; but on receipt of my brother's hypothetical explanation he at once declined to test the asserted facts. Could I offer a better illustration of the ready credulity of sceptics? May I not justly conclude in Dr. Carpenter's own words?—'All experience shows that when individuals have committed themselves to a system' (in Dr. Carpenter's case unconscious cerebration and the ignorance and folly of Spiritualists) 'they unconsciously cling to all that favours their system and drop all that is against it, and thus come under subjection to a tyrannically dominant idea, which is monomania or insanity.'

#### DR. SLADE'S MEDIUMSHIP.

Dear Sir,—By your desire I send you the following report:—When I paid Dr. Slade a visit on the 15th inst., it was not to satisfy myself of his mediumship, as I consider the written evidence in his favour which has accumulated since his arrival here, leaving his reputation in the States out of the question, to be already overwhelming and a great deal more. I went to obtain specimens of the writing for some friends, and for this purpose I took with me a sketching block, 10 inches by 7, a fragment of red-lead pencil and half an inch of thin black-lead pencil. With these provisions Dr. Slade and I entered his seance-room in the middle of which was an old mahogany table, with flaps, and without a cover. At an angle of this table we took our seats, close together, and face to face, the table being at the doctor's left, and at my right. On the white face of the block, I placed the fragment of red-lead pencil, having previously scraped a flat surface longitudinally, to prevent it from rolling. Dr. Slade now took the block in his right hand, and held it with his thumb along one of the short edges and his four fingers underneath, as steadily as possible just below the table, parallel with it, and at a distance of half an inch, so as to give play to the pencil. (The face of the block would of course be uppermost). The doctor's thumb and the one edge of the block were visible to me during the whole time; my two hands were laid flat on the table, his left hand covering them. His knee was some distance from his hand, and he told me he could not use it to assist him in keeping the block steady. The block was thus under my very nose, the table hiding it almost entirely from my sight. In a short time we heard scratching as of writing, which was soon concluded with three gentle taps, when the doctor brought up the block. Two lines of writing were scrawled on it longitudinally which neither of us could read. I cut away the sheet exposing a fresh one, and the block was held again under the table, with the same conditions and a request that the message should be repeated. The same noise went on underneath the table, and on the block being raised we read, "Is this better than a slate?" The two sheets were of course written in red. We now repeated the experiment five more times, using the half-inch of black-lead pencil. We got five more sheets of writing, each time the writing improved. In each case the writing was scrawled all over the paper lengthwise and on the surface next to the table, in one instance it

amounted to five lines. The little pencil we always found as if dropped on the paper at the moment of finishing the last stroke.

Dr. Slade now held one of his own slates with a fragment of slate pencil on it, close under the table, the frame all round touching the table but keeping the slate at such a distance as to allow play for the pencil. We got a long closely-written message on the surface next the table, and signed "A. W. Slade." The writing in this case was very superior, doubtless owing to the spirit's familiarity with the material. These results did not in the least surprise or excite me, as I had seen them in my mind's eye over and over again, when reading the numerous descriptions of Dr. Slade's seances, many of which could not be more minute, precise, and convincing. Still I must say I had not quite realized the extreme simplicity and directness of the manifestation, nor had I ever seen any spiritual phenomena so neat and satisfactory in every respect. No improvement could be made except allowing the visitor to see the pencil in action, but the medium himself, I understand, cannot do this. Yours, &c., A. VACHER.

#### DR. MONCK AT A PRIVATE CIRCLE.

Mr. Editor,—In consequence of an invitation given to Dr. Monck by myself and eight others to pay our little circle a visit, the Doctor called at my house on Friday, Dec. 15, at 8 p.m. A few minutes after the Doctor entered my parlour, rappings were heard near the fireplace, which appeared to be an invitation for him to take his seat there, which he did. The power or force that produced these rappings was evidently intelligent, as in answer to questions, this power congratulated a young man present on the fact of his wife presenting him with a son and heir. The rappings then proceeded from the fireplace to the opposite corner of the room.

After partaking of refreshment, I asked the Doctor to accompany me to another house, to which, although he was rather tired, and weather-beaten, and depressed, he readily acceded, on my assurance that there would be only eight others present besides myself, members of a circle with whom I was personally acquainted.

On arriving at the house, 45, Jubilee Street, I was rather surprised to find a dozen people assembled in the room, some of whom were perfect strangers to myself. However, the Doctor took his seat at a round table (I may here mention that the sitters informed us that the power or force in the room made them aware of the fact that Dr. Monck was coming, and when we knocked at the door the old table danced about in the most jubilant manner imaginable). For the first half-hour nothing occurred beyond table-tilting. Three times the table rose up entirely off the floor, about a foot each time. Still the power seemed weak. We altered the light, we lowered it, then put it out, and at about 10 o'clock the street-lamp opposite the window going out, we were left in total darkness. Here was a chance for tricking in darkness, but nothing took place, so we had to light up again. A short time after lighting up, the Doctor took a musical box that lay on the table out of its case, and laid it in full view about a foot in front of him. The table about this time rose up entirely off the floor four times, one foot and a half each time; then the force or power wound up the musical box, and at the command of the Doctor it struck one note, two notes, five, six, and so on, playing when he ordered, and *vice versa*. During this time the Doctor had his hands clasped over his head, or placed them on his chest, or put his fingers in his waistcoat pocket. To be certain that it was the box on the table that was playing, and none else, I and two others put our fingers on the barrel, and felt it going round. While it was playing, he, the Doctor, also threw the end of a pocket-handkerchief across the barrel, when we saw the barrel of the musical box rolling the handkerchief round it. The musical box was then handed around for inspection.

Still the conditions did not appear right. There was evidently something wrong, and by questioning the controlling power we were given to understand that it, the power, was displeased at the presence of other persons than those of our circle. We then put a test, by asking the power to point out those persons, which it did accurately. This part seemed to me a little mysterious, as the Doctor was never in the street or house before in his life.

After the rejected sitters left, the power increased, strong winds were felt by the sitters, someone appeared to be blowing with bellows at my legs. Sitters were touched by hands, Dr. Monck's lying quietly on the table in view of all. The table-cover was repeatedly and with great force pulled half off the table in an opposite direction to the Doctor. It was pulled right from under his hands, the force or power pulling it on my side, I being seated opposite him.

There being two slates on the table belonging to the house which were perfectly clean, the Doctor took one and handed it to my wife, who held it with her left against her breast. The Doctor then threw a handkerchief on the edge of the table, his left hand was then grasped by my wife's right, his right hand by another gentleman's left. The handkerchief was seen to move, and a hand was seen by my wife and those who were sitting on her side of the table to grasp a pencil and write on the slate, "God bless you all.—Saml."

The Doctor then took the slate in his right hand, his left hand being on the table; he then told me to take the other slate in my right hand. We both then had our slates under the table; presently a power or force seemed to pull the slate out of my hand: the force appeared to come from the right side of the table, and not at all in the direction the Doctor was sitting at. This force, in spite of my opposition, succeeded in pulling the slate from me. (While this was going on the Doctor twice took his slate to the surface, to see if anything was on it.) I showed my hand above the table without the slate. I was told to put my hand back again. The slate was put back into my hand with the following writing on it:—"You should have observed our conditions, dear friends; we could then have done much more and much better. Good night.—SAMUEL.—He hath redeemed Jerusalem, Hallelujah." (This was part of a hymn which had been sung by the sitters.) Then the fun commenced. The Doctor, who was sitting quietly at the table, his hands placed thereon, the lamp lighted all the time, and never having been in the room before, could not very well have known where the bedding was or the wardrobe. I, although having been there several times, was totally ignorant of their whereabouts. But in a moment there was a garment thrown over Mr. T. Flight's head; then a pillow and case were flung at Mrs. Pearce, and another article of dress thrown at Mr. H. Basson. Then we were struck on the legs with sticks, &c.;



my left arm was grasped by a hand, and I was also touched on the forehead. After a good deal of joking and fun from "Samuel" and "Mike," and apparently a young lady, we closed the seance, having spent a very pleasant evening. After the close of the seance, the room being fully lighted, Dr. Monck stood upon the table, watched by all, when rappings loud and plentiful were heard, I getting under the table. While I was in that position, and the Doctor upon it, my nose was repeatedly pulled—by the devil knows who, I don't. I then got outside the door, placed my ear against it, the Doctor placing his foot against it inside, as I was informed. Loud knockings were heard. The above, Mr. Editor, is what occurred at our seance on Friday night last, 15th December. As to how, or why, or what was the cause of the manifestations that took place in our midst I leave to the knowing ones to explain; only this, that myself and friends, after a palaver about the matter, feel justified in saying that the Doctor did not appear to produce them. In witness thereof they authorise me to append their names:—Harriet Cain, 142, Burdett Road, E.; C. Basson, 79, Jubilee Street, Stepney, E.; Miss Basson: T. Flight, 8, Grosvenor Street, Stepney, E.; J. Elson, Commercial Road, E.; A. Pierson, Commercial Road, E.; Mrs. Vandyke and Emily Vandyke (forgot to ask for their address); Mrs. Ayers, 45, Jubilee Street, Stepney, E.

142, Burdett Road, Bow, E., Dec. 18, 1876.

JAS. CAIN.

P.S.—In proof of the satisfaction given by the seance, the sitters are now requesting me as follows, viz., "Do now, do, Mr. C., get the dear Doctor to come again;" that is, the lady portion; and the gents ask him to come again.

J. C.

#### DR. MONCK AT MRS. WOODFORD'S.

(To the Editor of THE MEDIUM.)

Dear Sir,—I was one of those present at the seance held at Mrs. Woodford's last Tuesday, 12th instant, in aid of Dr. Monck's Defence Fund, and was requested to send you an account of the manifestations we had on that evening. I will, therefore, briefly describe the most striking occurrences, those which proved most conclusively the presence of a power beyond that of a medium and the company present, unless the theory of spiritual aid be accepted.

Dr. Monck placed the greater number of us around the table, a heavy extension table with one flap in. One gas-burner turned full on above our heads completely lighted the whole room, and all our hands, Dr. Monck's included, lay on the table in full view of all present. The raps came plentifully and loud, and the heavy table was lifted quite four inches from the ground several times, coming down again with so much force that we trembled for the castors, or any unfortunate toes which might accidentally be placed too near the descending legs. Dr. Monck rising, asked a gentleman present to place his hand on the floor, when, covering it with his handkerchief, he put his own foot thereon, and the raps were heard and felt vibrating from beneath the floor under the gentleman's hand. This experiment was successfully repeated with another gentleman and lady.

Dr. Monck who entertained us most of the time with his pleasant conversation, gave us a slight sketch of his Huddersfield adventures, and satisfactorily cleared up some points which have unsettled the minds of a few of his friends, and given his enemies, let us hope, a short-lived triumph; but I would briefly counsel those who are disposed to condemn him, to suspend their judgment until he can publicly rebut the charges brought against him. Surely it is not asking too much of Spiritualists to be charitable and just, and give every man a chance to justify himself before pronouncing sentence.

A slate being held under the table by a young lady present, Dr. Monck held the other corner, exactly opposite her, the table being between them, writing was obtained. It was a slate belonging to a lady present, and had been carefully examined by all the company. Several sentences which had been spoken by different persons, at random, in the course of conversation without reference to the slate, were found to have been repeated on the slate, and a question was answered. The writing was heard to be done very rapidly, and when the slate came up, the writing was seen to be in a small neat hand. Hands touched and forcibly pulled the garments of the company, those who were furthest away from the medium being especially favoured—the gas burning brightly, all hands on the table. Different objects were taken, thrown about, and handed to several persons. Small, delicate fingers forcibly pinched and squeezed the fingers of two or three of the party, and also their toes, the fingers being distinctly felt to grasp the toes, and squeeze them,—rather a difficult feat for a wax hand, and too far from the medium to be accomplished by him even with his foot, which, being enclosed in a boot, could scarcely feel like human fingers. A gentleman carried away, covered with writing, a page of note-paper which had been placed under the table, with a lead pencil on it. The subject-matter was appropriate to a remark the gentleman had made a few moments previous, relative to a "thorny path." A musical box placed under the table played fast or slow as requested, sometimes only one or two notes at a time being permitted to sound. A tambourine under the table was beaten in time to the playing of the box; and being afterwards deposited on the table, danced about quite away from all hands—the gas burning brightly, and the medium under the watchful eyes of all with his hands before him or at the back of his head. It being suggested that if a sceptic had been present, strings and wires would have been looked for, the tambourine was lifted high in the air, and twisted in all directions by one of the company, proving that no strings were attached. It may also be stated that we sat in a private dining-room, at a table constantly used by the family; there was no apparatus, and certainly no confederate concealed beneath the table.

As a winding-up the gas was extinguished, and we had four direct spirit-voices, amongst which "John King" spoke in his usual tone, "Michael" and "Rhonda"—the last having been seen clairvoyantly by a lady present long before, and her materialised hand felt, answering questions by taps, and seen coming up beneath Dr. Monck's handkerchief held out from the edge of the table. This hand was seen by several persons, and pinched their fingers powerfully—the medium's hands both visible. During the dark seance huge fist knockings, or rather poundings, were heard upon the door three or four feet off, behind the medium, whose hands were held; three chairs were dragged away from the sitters, leaving them standing, and two placed upon the table, their legs inter-

locked. In so doing the spirits carefully avoided the gaselier, and the heads and hands of the company. "Sam Wheeler" was chatting in his usual facetious way all the time through his medium, whilst the voices broke in every now and then, the tones being widely different, "Rhonda's" especially clear and girlish. "Sam" aptly compared the present law-court proceedings to "Hell-gate explosion," saying that the great explosion in New York harbour had been set off by a child, and that it did not matter whether the great explosion in Spiritualism had been set off by a child, a fool, or a conjurer, it would be equally as effective in removing obstructions out of the way of Spiritualism.

This is a brief summary of manifestations which were eminently satisfactory to all present, proving incontestably the power and genuineness of the medium.

Evelyn Villa, Harlesden Park, Dec. 15.

A. WADE.

#### ANOTHER EXTRAORDINARY SEANCE AT BURNLEY.

(To the Editor of THE MEDIUM.)

Dear Sir,—Would you permit me to trespass upon your space with some details in reference to a most marvellous seance which was held on Tuesday evening, December 21st, at the house of Dr. Brown, 40, Standish Street, Burnley.

In order to give your readers an accurate idea of the phenomena as they were manifested to the sitters, it will be well to explain the position of the sitters, including the medium, the dimensions of the room in which they sat, and the articles of furniture therein, which necessarily limited the space requisite for their movements. There were nine persons in the room, viz., Dr. Brown (the medium of the circle), six women and two men, besides the medium, one of whom was myself. We sat round a circular table which was placed in the middle of the room, the size of the room 12ft. by 9ft. On one side of the room was a large sofa, opposite to which was the fire-place which projects slightly, and between these two points were the members of the circle, who sat some upon chairs and the rest on the sofa; and I might here point out to the reader the necessity of remembering that whilst they were sitting, they filled up the space between the sofa and the fire-place so completely, although not with any discomfort to themselves, that it was utterly impossible for any human form to pass from one side of the room to the other, without touching some of the sitters. Looking at the length of the room, I may add that at one end was a set of drawers placed against an inside wall, and a case clock, next to which is a door leading into the room from the front; at the opposite end of the room is the window, next to it a door leading outside. Thus it will be seen that lengthways and breadthways the spare room was somewhat limited.

Dr. Brown at the commencement of the sitting sat with his back towards the window. After the circle had been formed a short time, each sitter having both hands upon the table, whilst occupying the position above described, Dr. Brown was controlled, and we immediately afterwards beheld several beautiful and most brilliant lights. The medium's control then wished us to form a cabinet, which we did at the opposite end of the room to where the medium had been sitting, and close to the door above named, which leads into the front part of the building. The medium went inside the cabinet, and manifestations of a most wonderful and startling character forthwith commenced. Magnificent light illumined the room to such an extent that the place was lighted up—the gas and fire having been previously extinguished—to such an extent, that every individual could see each other distinctly. The lights did not all proceed from the cabinet, but seemed to come from all parts of the room simultaneously, and were numerous, and large in size. Whilst the room was thus lighted up, several materialised forms were clearly and unmistakably visible. Then a hand and arm holding a light, appeared from the direction of the cabinet. A chair was next taken from under one of the female sitters, and at the same moment nearly every member of the circle stated that they felt hands patting them and pulling their clothes. There seemed to be no less than five or six hands at work at one time.

I may here add that next to the set of drawers above referred to, is a cupboard which is a fixture, or what might be properly described as a sideboard. Upon this sideboard there was a large writing-desk, which was taken off the top of the sideboard, distant about four yards from the cabinet, and placed upon the heads of two of the sitters, and afterwards laid on the table. Not only was the writing-desk removed, but every article that was on the sideboard, and also on the drawers and mantelpiece, even to the smallest ornament, were lifted on to the table within the circle. The most marvellous feature in the phenomena was that whilst these articles were being moved, three spirit-voices were speaking audibly and spirits were heard walking and bustling about the room. Meanwhile the medium being in the cabinet and signifying his position there by rapping at the door, and talking to the circle. The large sofa weighing 112 lbs., with three heavy persons seated on it, was lifted several times, at one time fully a yard from the floor. A large musical box, the lid of which was closed, was on the table, and which had been on the table throughout the seance; this box was wound up and played a tune without any human hand touching it. An umbrella belonging to one of us was also brought into the midst of the circle, opened and shut rapidly many times above our heads, making a great noise and causing a rushing of air about us, and then it was placed beside the owner. Amongst the spirits who appeared was that of "Samuel," Dr. Monck's guide, who addressed the circle at some length through the medium.

The whole of these manifestations were (palpably to everyone present) spiritual phenomena of a decidedly more striking and unmistakable character than we have been privileged customarily to witness at many previous seances. Trusting that you will be able to find space in your columns for this lengthened letter.—I am yours, RICHARD BURRELL.

41, Parker Lane, Burnley.

SOWERBY BRIDGE.—Mr. A. D. Wilson was at Sowerby Bridge on Sunday last, and delivered a very good lecture. On Sunday next Mr. W. Swain will speak in the evening, to commence at 6.—EDWARD BROADBENT.

On Sunday, Dec. 31st, Mr. Harper of Birmingham will deliver two lectures in the Lyceum. Afternoon, at 2.30, Subject—"My conversion to a belief in the rise of man." Evening, at 6, Subject—"Why I am a Spiritualist."—EDWARD BROADBENT, Secretary.



## HOW THE MONEY GOES.

"You see, however much money you had, it would only serve you a very short time, and people are beginning to get tired of it. Another great nuisance is developing itself—these tokens of respect. These things are taking the sinews of war that should go to support Spiritualism. The people who have a little money contribute to these things and the main thing is lost sight of. I should like to know what people want with such-like things? Every week there is something advocated in the MEDIUM to take away the money that should go to support the Spiritual Institution, and I want that man at the head of this Institution to set his face against these things by writing an article or two in the MEDIUM about the matter."

The foregoing is an extract from a letter addressed by a well-known Lancashire Spiritualist to myself. He has to dip pretty deeply into his pocket sometimes and knows from experience where the shoe pinches. I will reply to his remarks by giving a slight panorama of events and statement of facts.

When I became a spiritual worker some fifteen years ago, I had not a friend or helper in the world but Andrew Jackson Davis, who seconded my efforts most nobly. I made my work known, and gradually accumulated friends around me, solely on account of my own merits, and without patronage or recommendation from anyone. These friends have stood by me and co-operated with me till I now fight in the front of the battle, carrying the heaviest armour, and responsible for the chances of war.

The first sentence in the extract given at the top of this article unwittingly does me an injustice, and is inconsistent with the remainder of the extract. It should read thus: "However little money you obtain, your work is carried on with equal vigour, which year by year enlists on your behalf an increasing number of helpers." This is the truth, and it harmonizes with the appeal which follows, to the effect that the claims of the Spiritual Institution are neglected, and the money goes to the endowment of other schemes. Those Spiritualists who "get tired" of paying for work done and material expended for the promotion of the Cause, and who regard the weary and exhausted workman as a "nuisance," can scarcely claim the title of honest men, and the sooner they retire as well as "get tired," the purer and stronger will be our ranks. To promote Spiritualism as is so successfully done by the Spiritual Institution, is either right or it is wrong. If it is wrong, then it is also wrong for these "tired" Spiritualists to read the MEDIUM at all, and have their sensitive nerves affected by the stern necessities of the Cause; and it is also wrong for my Lancashire friend to argue that the money spent in side-issues should be devoted to the furtherance of Spiritualism, which means the requirements of the Spiritual Institution. But that the work of the Institution is right, is proved by the fact that even the grumblers avail themselves of that work, and selfishly "get tired" of the fact that the Institution has to devote some space to advocate its own interests as well as to look after theirs.

The largest number of Spiritualists that have ever expressed an opinion on any subject connected with the Cause, and the best men and women in our ranks, have for a series of years voted in favour of the claims of the Spiritual Institution by subscribing thereto. These subscriptions have in no year been sufficient to pay the expenses; but I have in the capacity of treasurer and responsible officer been loaded with greivous hardships which have repeatedly well-nigh cost me my life. I am, therefore, on considerations of various kinds, upheld in my course, and shall never rest in my efforts till no Spiritualist "gets tired" of doing good, but joins heartily and generously in the only work which unites Spiritualists in one effort for the general welfare of the Movement in all parts of the country.

I will now consider the suggestion stated by my correspondent in the last part of his letter. The conduct on my part which he criticises may be called foolish from a mere selfish point of view, but it can scarcely be construed into a moral blemish, or that I am a grasping fellow, holding fast to everything and preventing others having their claims heard. On the contrary, as the extract shows, there is "every week advocated in the MEDIUM" demands upon the purses of Spiritualists, and not "every week" by a long way are the claims of the Spiritual Institution advanced in the same columns.

I have been making a rough calculation and I find that somewhere about £3000 have been subscribed by Spiritualists to various "things," as our correspondent expresses it, during the present year, and only £500 to the Spiritual Institution. These "things" have included: collected by a London "council," so many hundreds; testimonials, so many hundreds; defence funds and personal requirements, so many hundreds. In all about £3000, not one penny of which, as far as I can trace, has been devoted to the enlightenment of society in respect to the truths of Spiritualism. It thus appears that for every PENNY that has been received by me to work Spiritualism, a SIXPENCE has been spent in other directions and for other purposes.

I have come to the resolution to cut myself adrift from all this sort of thing. My object is Spiritualism pure and simple, but I have become a kind of pack-horse, to carry a load of personal troubles and side-issues. If the Spiritualists would say "Burns, your work is provided for; go-ahead—have no care for to-morrow. Do your best for Spiritualism, its workers, and its dependents," then I would see my way clear. But the case is widely different. At the end of the year, when my bills have to be paid, I, as treasurer, am saddled with a grievous deficiency, and, after "advocating these things every week in the MEDIUM," and the Spiritual Institution occasionally, I am left at the eleventh hour unprovided for, and

without any powerful voice to plead for me who has so constantly urged the needs of all.

Spiritualists have necessarily only a limited amount of cash to spare, and if various claims are presented, the interest must of necessity become divided. I have received a considerable sum of money this year, which I have had to hand over to others, and yet the givers at the time imagined they were doing me a service, and have said that having now done so and so, it would be another year before they could render any further assistance. Letters are continually coming in, and friends calling, and the manner of them all is thus: I have 5s., 10s., 20s., or £5; here is so much for this, so much for that, so much for the other subscription list, and the balance (if any) for the Spiritual Institution. I do not say that this is wrong; every person who has a claim, has a right to urge it; but the question is—am I the person to work all these schemes, and support other matters, to the impoverishment of the Cause itself? I am left alone, single-handed, to plead for myself with the exception of faint echoes from provincial letters, and I must act on the example which is thus so plentifully set me, and leave others to plead for themselves.

At the commencement of 1877 the MEDIUM will be devoted wholly to human progress, and space now occupied by subscription lists and committees will be filled with literary notes, extracts, and such other matters and news as will aid in strengthening the position of the MEDIUM and promote a more extended knowledge of Spiritual Truth and its literature. My time is occupied very much over these side-issues. The space in the MEDIUM is taken up by them, and the funds of Spiritualists are absorbed in them, and the Cause is made to suffer by the competition.

I know Dr. Slade and Dr. Monck are worthy of all support; I know that testimonials have been promoted on the most praiseworthy grounds. All these "things" have my moral support. But the MEDIUM is the organ of Spiritualism and of the work which it, as a paper, has called around itself. That work increases daily, absorbing time and means, but I find that the outside work increases also, taking my time, my space, and the money of my friends. Must I allow myself and my resources to be absorbed completely, or shall I confine myself to Spiritualism, seeing that I am left alone to plead my own Cause?

During the coming year I mean to devote my energies more assiduously than ever to the needs of the Spiritual Institution. I require to employ a couple of able assistants to do my work properly, and progress is much hindered for want of necessary means. I shall endeavour to collect more than in any former year, for as time rolls on, the requirements become heavier. I mean to work till every Spiritualist has a brick in the building and aids the Spiritual Institution to some extent, even if only with one farthing and his good wishes. It is this union, co-operation, and universal sympathy, which is organisation—so much talked of, but so little understood. This season, more than at any time in the past, have the friends in various localities identified themselves with this work, responded to my appeals, and made me feel that they regard me as honest in my statements, and worthy as a brother who has been placed in a position which requires the kindly thoughts and generous aid of each member of the family of Spiritualists.

J. BURNS.

Spiritual Institution, Dec. 20th.

## THE SPIRITUALISTS DEFENCE FUND.

Last week I said that the appeal for funds to defend our mediums and our principles, had been nobly responded to.

To-day, the 20th of December, 1876—

The amount subscribed in England has reached	...	£407	8	0
The American subscriptions received amount to	...	264	3	0
The Russian subscriptions	...	50	0	0
Total	...	£721	11	0

From America—the Colonies, and the Continent more has to be forwarded. We have now this power of cash in hand, to defend our mediums, and to defend our principles; throughout the length and breadth of the empire. To my personal knowledge, if the Executive Committee requires £1,500 it will be received.

It may be well to republish the duties of the Executive Committee, as issued in September.

First: that a Committee of five be appointed to watch Dr. Slade's case, and do such things as it deems necessary.

Second: That a subscription be immediately commenced, and the sum collected be placed at the disposal of that Committee for employment in such manner as it deems proper.

STRANGE NEWS! The Treasury of England is to be used against us. The public purse against the social one. Government has consented to lead the attack against the Spiritualists of Great Britain. Queen's Counsel are to wig us in the law courts. Our mediums, our witnesses of God's power through "ministering spirits," are to be badgered by the reckless, unrestrained imputations of Queen's Counsel paid by the State. They will be paid to hold up the black curtain of annihilation in front of the evidences of a future life to man as a spirit.

One of the three prosecution cases was to have been tried at the Clerkenwell Sessions on Thursday the 21st, but the Queen's Counsel for the Treasury yesterday applied for, and obtained the postponement till the next sessions, January 11th, 1877. Doubtless the three prosecutions will be brought on about the same time.

Spiritualists take a lesson. Trust your leaders. Do not attempt the protest-ant system of trying to be all commanders-in-chief—no generals, no captains, no army.

J. ENMORE JONES.

The fourth annual meeting of the Anti-Compulsory Vaccination and Mutual Protection Society, will be held at Quebec Hall, on Thursday evening, Dec. 11, 1877.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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

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

#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 22, 1876.

### CHRISTMAS AND NEW YEARS' SOCIAL GATHERINGS.

We are pleased to see these social "phenomena" become more plentiful year by year. Our columns this week are rich in announcements. First, we have the Oldham Christmas Day Gathering. The effort of last year was the largest affair of the kind we ever attended, and was a marvellous entertainment in many ways.

The most important of our provincial festivities is, however, the New Year's *réunion* at Grosvenor Street, Manchester, under the auspices of the Lancashire Committee. A lady's committee is at work making all things nice and agreeable. How much we should like to be present! Fate seems to deny us the pleasure, and we rather envy our Lancashire friends on the occasion. We hope it will be a grand family party, from far and from near, and that the Oldham festival will not be inferior.

Newcastle friends have announced a "Happy Evening." May they and all who thus unite in the bonds of fraternal love be happy, as they cannot fail to be, if their motives are good.

### CHRISTMAS PRESENTS OF WORKS ON SPIRITUALISM.

At the present time, when there is so much talk of the scientific opposition to Spiritualism, and Dr. Carpenter has been lecturing on the subject, it would be well for our friends to give wide circulation to the works of Mr. Wallace, Mr. Crookes, and other writers of standing. Spiritualists could not select Christmas Presents of a more suitable nature than these works, a list of which at reduced prices is given in our advertising columns. We are glad to say that the suggestion has been taken up by some of our readers.

#### MRS. MARGARET FOX-KANE.

We take pleasure in announcing that Mrs. Margaret Fox-Kane has come into this locality, and now resides at 34, Guilford Street, Russell Square. She will be at home to receive visitors on Tuesdays, Thursdays, and Saturdays, from 3 to 5 p.m.

#### INSTITUTION WEEK'S COLLECTIONS.

As these will occupy much space it has been decided to give them complete next week to save repetition. Will friends kindly remit their collections and donations as speedily as possible. Several have decided to devote the Christmas holidays to this work.

#### PHOTOGRAPH OF DR. MONCK'S GUIDE.

Dr. Monck and a party of friends have attended Mr. Hudson and have been successful in obtaining a series of spirit-photographs in which the Doctor's guide "Samuel Wheeler" is presented. Prints will soon be ready for the benefit of the Defence Fund.

MR. SCOTT, the medium, writes: "I have reason to believe that many letters intended for me do not reach me. There are upwards of forty persons of my name in Belfast. Friends writing to me will oblige by giving my full address, viz., John Scott, 59, Victoria Terrace, Belfast."

#### A SPECIAL WORD TO OUR SUBSCRIBERS.

As soon as possible we desire to know how our subscription list is to stand for the incoming year, that we may make our arrangements accordingly. All subscriptions are payable in advance and we will not send the MEDIUM to any except those who prepay or who may have accounts with us and order the MEDIUM to be continued. It would save us much trouble and expense if our subscribers would kindly send on their subscription at once or a postcard as to whether they desire the MEDIUM to be stopped or continued. Notice should also be given of any other periodicals required. Kindly do this at once before it is forgotten, and it will oblige us much. Post-office orders on "High Holborn."

#### DR. MONCK AT THE SPIRITUAL INSTITUTION.

Dr. Monck has been busily engaged at the Spiritual Institution, 15, Southampton Row, from morning to night, receiving friends, holding seances, developing mediums, and replying to the hosts of friends whose expressions of unshaken confidence and sympathy have come upon him like a flood. Dr. Monck is assisted by his secretary in acknowledging letters, yet asks to be excused for having been unable to reply to all. They will hear from him in due course. He desires them meanwhile to accept his hearty thanks. Dr. Monck has been in great request as a medium, indeed he never was so besieged by engagements, which offer in London and from all parts of the country, as well as from abroad. He has received offers varying from £10 to £50 for a single seance, and altogether it may safely be asserted that his popularity is very much greater than ever it was, and he has to thank his persecutors for his remarkably enlarged sphere of usefulness. Some of the noblest in the land have attended his seances and expressed themselves abundantly and thoroughly satisfied with his remarkable mediumship. The Doctor has invited his visitors to carefully search him both before and after each seance, and the phenomena have included the winding and playing of a musical box without contact, the naked works being seen to move as well as heard to play. Substantial spirit-hands have, in a good light, risen above the level of the table, and in full view of all—the Doctor's hands being seen on the table all the time—grasped the hands of the sitters, grasped a pencil, and written on a slate held up conspicuously by strangers to the medium. Lead pencils have likewise risen on the table, and been seen to write messages in a hand entirely unlike that of the Doctor's, and this too in a strong light, while his hands were elevated above his head. On Tuesday two distinguished members of a noble duke's family, sat with the Doctor at the Institution, and had a most wonderful seance at which a variety of phenomena occurred including the materialisation of hands which grasped theirs in the light; writing on a slate not touched by the medium, both when on the table and under it; the movement of the works of a musical box while out of reach of all present, and a number of test-communications including the names and descriptions of deceased members of the distinguished sitter's family. Dr. Monck's power has greatly increased, so that his seances compel conviction. He has received numerous invitations to exercise his gifts as a medium, healer, and public lecturer in the provinces, but for the present cannot attend to them. Subscriptions towards his Defence fund have come in comparatively without effort, and the fund amounts now to about £150, which has been privately, subscribed by his own numerous personal friends. Much more money is required to meet the expenses of the appeal, which will be heard on Jan. 11th.

We have heard from various parts of the country, including Newcastle, Liverpool, Merthyr, &c., that committees have been formed, and local societies are at work gathering subscriptions with a hearty good will, that says much for the respect in which the Doctor is held throughout the provinces. The time is now short, and we hope friends will do their utmost to send in their names to swell the Defence Fund list in next week's MEDIUM. We are fighting for a persecuted man, who, by his many labours, his self-denial, and by his courageous facing of his and our opponents, deserves well at the hands of Spiritualists of all classes. Above all, let it be borne in mind that in defending him we are defending our divine Cause against the wiles and violence of unscrupulous foes. It is not so much Dr. Monck as Spiritualism itself that is being assailed, and it is the bounden duty and high privilege of all true Spiritualists to meet the enemy with closed-up ranks and a unity of purpose and action that is in itself a prediction of victory.

Dr. Monck will continue his

#### RECEPTIONS AT THE SPIRITUAL INSTITUTION

during the ensuing week (Monday and Tuesday excepted), between the hours of 11 a.m. and 3 p.m. daily. He will also

#### HOLD PRIVATE SEANCES AND HEAL

at the Institution, within the above hours, or at other times by appointment.

#### MR. MORSE AT DOUGHTY HALL.

On Sundays Dec. 24 and 31, Mr. Morse will be the speaker at Doughty Hall. The usual high interest will no doubt attend the meeting, and something seasonable will be offered by Mr. Morse's guides. Hymns from the Spiritual Lyre, Nos. 96, 22, 21.

Doughty Hall, 14, Bedford Row, Holborn; at seven o'clock.



## GATHERING OF SCOTTISH SPIRITUALISTS AND THEIR FRIENDS.

It has been definitely arranged that the grand New Year's entertainment of Scottish Spiritualists and their friends be held at Doughty Hall, 14, Bedford Row, Holborn, on Wednesday, January 3, 1877.

The hall will be open at five o'clock, decorated with some of Mr. D. Duguid's mediumistic paintings and drawings, and other objects of interest. Tea in Scottish style will be served at 5.30, and the tables will remain furnished till seven o'clock. During tea in the ante-rooms, the hall will be used as a promenade for music and conversation. Piper-Major Lunnan, of the Scots Fusileers, has been specially engaged to attend, and at intervals will perform appropriate music. Other musicians will also take part.

At 7.30 it is hoped that all the company will have arrived, and the regular programme will then commence, consisting of songs, readings, and recitations in the Scottish dialect. There will also be short speeches by eminent Scotchmen belonging to the Cause. It is hoped that Mr. J. Bowman, of Glasgow, and his friend Mr. D. Duguid, the celebrated medium for paintings, will be present. Mr. Nisbet, we understand, cannot possibly attend.

At the close of the programme the floor will be cleared for dancing. Scotch reels, strathspeys, country dances, &c., will be participated in. Popular dances of a more southern character will find a place. Several gentlemen have promised to perform the "sword dance," "Tullochgorum," and other famous step dances.

The object of the gathering is to enable Scotch folks in London to have a social evening and a little innocent entertainment in memory of "Auld Lang Syne," irrespective of any belief in Spiritualism which they may have. Though the arrangements are made by Spiritualists, all will be heartily welcome, and no questions will be asked as to what is believed or disbelieved. The Scotch friends should apply for tickets at once to prevent disappointment, as there is a great desire on the part of London Spiritualists generally to be present.

Price of tickets, single, 2s. 6d.; double, to admit a lady and gentleman, or two ladies, 4s. On sale at the Spiritual Institution, 15, Southampton Row, London, and of the members of the committee.

## THE MEDIUM AT THREE HALFPENCE.

We are pleased to find that our proposal to increase the price of the MEDIUM has met with but little opposition. Of course some will leave off taking it, and those who took six copies for sixpence will possibly only take four, and thus the missionary influence of the paper will be somewhat crippled. Generous souls congratulate us on the new price. Mrs. Story, secretary of the Nottingham Ladies' Committee, is jubilant over it. A working man thus writes: "By far the best idea is that of the MEDIUM at three halfpence (cheap at the money.) I take two and three copies weekly; and post them in all directions—about this country, to America, to Australia (in accordance with suggestion in my letter on the subject printed by you in the MEDIUM some months ago.) Let each subscriber simply do the same,—no fear then for a paying circulation." In all our operations we are anxious—first, to do the best we can for the Cause; and secondly, to meet the wishes of our many kind friends who make our affairs their own. Of one thing we are certain: that whenever this work, in any hands, becomes a mere matter of business, it ceases to be a power for good. Our continual prayer must be, O God, teach Thy servant how best to serve Thee and benefit Thy children. To pray God to aid in making Spiritualism a means of profit would be, to us, blasphemy, and we say we dare not do that on which we cannot ask God's blessing.

The MEDIUM has been carried on in defiance of commercial principles, and it has been the only power in Spiritualism that we have had among us, and has begged for help no more than other organs have done. Pleading appeals from another paper are continually going through the post, and bearing, moreover, the falsehood that its distress is due to the fact that the MEDIUM undersells it. It is impossible to "undersell" in a case where an entirely different article is offered. But the complaint shows that the MEDIUM is on a spiritual basis, and its antagonist on a money one, and the confession is that Mammon is beaten into fits, as our American friends say. We say, Let every man conduct his business as he sees fit; and we think it dishonourable for any publisher, in pleading his own poverty, to endeavour to asperse a successful competitor. We say this: Every farthing which has been contributed to our work has been a direct gift to the Cause, and instead of making a penny, we have spent much money, time, and life-energy with the general outlay in which so many have participated. If we had more means, we could do much more good. Amidst hardship and difficulties we have done much and hope that the day of small things is a matter of the past. We think our past work is indicative of our disinterestedness, and that however much prosperity or the aid of friends may smile on us, all will be honestly devoted to the work to which we have consecrated our energies.

## DR. MONCK AT DOUGHTY HALL.

On Sunday evening there was again a full meeting, and an influential one it was. Mr. T. Everitt conducted the service. Dr. Monck's oration was of an eloquent description. At the close he offered to confute Dr. Carpenter's absurd theory of the raps, and allowed many present to hold his knees, ankles, and muscles, while the raps were heard all over the hall. He then stood upon the table, and the audience could see his feet quite motionless while the raps resounded. The meeting thus concluded with an impromptu seance, which created a deep impression, and Dr. Monck has received many accessions to the number of his friends and defenders. Dr. Monck's committee met at the Spiritual Institution on Monday evening; Mr. Everitt in the chair. Mr. Oxley, of Manchester, was present. The proceedings were most enthusiastic. The fund is progressing favourably. There is almost £150 collected. A special appeal was drawn up, which appears in another column. The next committee meeting will be on Wednesday.

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## THE PRICE OF THE MEDIUM FOR 1877.

On and after Friday, January 5, 1877, the price of the MEDIUM will be THREE HALFPENCE PER COPY.

being an advance of a halfpenny on the present price.

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## OUR REPORT OF DR. CARPENTER'S LECTURE.

Some apology is due to our readers for occupying so much space with the speech of Dr. Carpenter. We have gone to the expense of a special report, that the lecturer's views might not be misrepresented—indeed the matter is very much improved in style by the skill of the reporter. We desire the enemies of the Cause to know that we are thoroughly impartial, and can afford to print the most eminent form of opposition to our views.

At the same time, by way of apology, we are somewhat pleased to make the confession that the lecture to which we refer is the most wretched twaddle that we ever ventured to place before our readers. If it was a plea for Spiritualism we could not for one moment tolerate it, but seeing that it is on the other side, we hope it will be of some interest as showing the kind of arguments that the world is taught to regard as of weight against Spiritualism. Truly we may be proud of our strength, which feeling of exultation must be somewhat subdued by the consideration that the labour of the learned is so often used to darken knowledge and keep the intelligent masses in ignorance.

We print letters from Mr. Wallace and Dr. Wyld, which point out serious defects—blemishes of a more important character than our general criticism includes. We have not space to deal further with it this week, but in future issues the lecture will be thoroughly refuted. This service will enable our readers to meet the Carpenterian objections with which the weak-minded elements of the community may assail them. We shall endeavour to make such good use of our opponent as it is possible to obtain under the circumstances.



## APPEAL FROM DR. MONCK'S COMMITTEE.

Dear Sir,—You are doubtless aware that Dr. Monck's appeal is appointed for a hearing at the Queen's Bench division of the High Court of Justice on January 11th, 1877, and as funds are required for the necessary legal expenses, Dr. Monck's Defence Committee take this opportunity of soliciting your co-operation.

The above committee have very carefully gone into the details of the case, and are quite satisfied as to his innocence of the charge laid against him; and when the proper time comes, which they hope will soon arrive (as they cannot believe the decision of the Huddersfield magistrate will be endorsed by an English bench), the Doctor will be able to vindicate his proceedings, and give such explanations as will be fully satisfactory to all lovers of justice and fair play.

Many of the Doctor's personal friends, who know him best, both in his capacity as medium and also as a good and true man, have come forward to sustain him by sympathy and aid him in his suffering; and as he stands in the position of a representative of Spiritualism, which is now on its trial, we confidently appeal to you to assist the committee by your aid.

P. O. orders or cheques may be sent to Mr. Everitt, Lilian Villa, Holder's Hill, Hendon, London, N., or to Mr. Burns, 15, Southampton Row, Holborn, London, W.C.

Signed on behalf of the Committee,

T. EVERITT, Chairman.

J. BURNS, Secretary.

London, Dec., 1876.

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## DR. MONCK.

Being called to London on business, I took the opportunity of seeing the Doctor, whom I am glad to find is in good health and spirits. I attended the meeting at Doughty Hall on Sunday evening last, and was astonished to find a large audience, whose sympathies were unmistakably with the Doctor. Anyone seeing or noticing the composition of such a meeting would come to the conclusion that protective laws to preserve from fraud and imposition (suitable enough, it may be, for the days in which they were operative, when so few could read and write) are quite out of place when applied to those who, having ability to read and write, and are quite able to take care of themselves, without the knight-errantry of learned professors and amateur conjurers who aspire to the position of deliverers of the people. I think it will be found ere long such gentlemen have been reckoning without their host.

The effect of the challenge made by the Doctor, through the meeting, to Dr. Carpenter, that he should be allowed to hold the Doctor's knees and that the raps should be produced, and then offering the same to the meeting itself was electrical. If the Doctor should have to face the felon's dock again, I should not be surprised to hear that the raps were loud enough to call attention, and they may play a not important part in opening doors to more kinds of mansions than one.

I have had the pleasure of sitting with the Doctor at several private parties, and the manifestations have been very fine and marked, and in these cases we can all testify that the Doctor had no boxes, &c., and as to the conjuring paraphernalia, that is quite secure in the hands of the Huddersfield police.

As only one side has yet been heard, it will be advisable for all who feel an interest in Spiritualism (and who should not?) when the proper time comes, the other side of the question will be given, and then if all doubts as to the Doctor's honesty and veracity are not removed in the minds of all who want only pure truth, then I mistake the result of that which is the grand boast of Anglo-Saxon, viz., that they are pre-eminently lovers of fair play. All that Spiritualists ask for is a fair field and no favour. As some of the seances I attended have had some very marked manifestations, I shall give them for next week's issue.—

London, Dec. 19.

WM. OXLEY, of Manchester.

Mr. E. Wood, the Yorkshire medium, is expected in London shortly.



## SPIRITUALISM IN DUBLIN.

The following letter by a Dublin lady appeared in the *Irish Times* of September 20th. It gave rise to much discussion in that and other papers. It will be seen that it refers to the mediumship of Dr. Monck:—

(To the Editor of the *Irish Times*.)

Sir,—As I am an ignorant creature, just come from amongst a "pack of savages," may I ask your "Trinity College learning" to explain the following phenomena?—Five gentlemen and two ladies sat at a common table with a woollen cover on it reaching to the floor. My boots were new and hurt me—I slipped them off. After sitting a half hour, the bells on the table lifted and rang themselves: the little music-box played, something they call "fairy bells" made a noise, and all in good gaslight. One of the gentlemen put his chair on the table, climbed up, sat in it: the chair, himself, table and all were lifted three times from the floor, and suspended a moment or two near the gaselier, coming down with power again. I asked the "force" (which called itself "Samuel") "Can you take my boots and place them in the lap of my lady friend?" The request was complied with—one boot first, then the other, the lady declaring that a human hand of great size lifted the boots. At my request they were returned to me, and my hand came in contact with a large hand as cold as stone (the orthodox ghost-hand). I threw one of my boots outside of the circle, with the modest request that "Samuel" would make it walk without a foot in it, which was accomplished, the other boot under the table being thrown violently to another direction. The lady asked if her boots could be removed from her feet. "Samuel" tried hard, but could not succeed. I then said, "Give her some evidence of your presence," and he commenced, she said, to bite her toes until she cried out, "Enough." The gentleman asked if he could be favoured with any attentions, when his pantaloons were violently pulled, his knees slapped, and a heavy body pushed against him. As I sat next him I felt this body distinctly. Then my dress (a brown silk) was pulled so violently that I thought it would not survive the process. I threatened to send "Samuel" the bill for a new one. This "force" was very great. A slate was handed me which I cleaned myself, shut the piece of pencil into and held under the table cover. The same hand took the other side, and swayed it backwards and forwards. I distinctly felt, not heard, the writing between the "leaves" of the slate. The "force" let go. I had a message of affection and encouragement to good deeds. Mr. C. had a wonderful communication, if I might judge from the galvanized manner he clutched my hand and read the message. Another gentleman mentally collapsed after receiving his answer.

During this time the bells on the table were making an attempt at a little waltz on their own account. We were all slapped on the knees. "Samuel," or the "force," took an especial affection for me, and told me through the alphabet he loved me. During the evening I happened to say, "Glad you like me, Samuel," when he rapped with great authority, "No! not like; I love you." I wish I could impress the "force" in life in the same way. Hands became visible, moving the articles on the table and twanging the bells. One baby hand, perfectly beautiful, twice moved the small bell from the edge of the table, rung it in our sight in feeble baby fashion, and disappeared near the floor, where another hand helped to ring out peal after peal. At request this little hand made itself visible again, closing its fingers, and moving as if waving adieu. Several questions were answered by raps and alphabet. This all occurred in the light. Mr. P. examined the floor, the walls, the curtains, the table—a rickety kitchen one—locked the door, and had the key in his pocket. We then shut off the gas, and such commotion followed,—bells floating in the air, the musical box stopped and continued at Mr. P.'s request, playing fast or slow as we asked. As a special mark of favour, I had everything pushed right on to me, until feeling quite overwhelmed with the accumulation of furniture, and fearing a black eye or broken nose, I begged "Samuel" to transfer his affection to Mr. P., when bang! bang! every article flew at him, until he, too, cried out "Enough." The lady and I felt the hand many times. I not only felt the hand, but a heavy body swaying about—now here, now there. The medium, Mr. Monck, was held on one side by myself and on the other side by my lady friend. He could not have done it. What is it? Will some learned person explain it to me?—Yours, &c., "IGNORAMUS."

## THE PROPER USE OF PAID MEDIUMS.

Mr. Editor.—Dear Sir,—In your remarks upon the subject of Mr. Brown's letter in the *MEDIUM*, No. 349, you again did honour to liberal and progressive Spiritualism by freely inviting correspondence on the questions mooted in the said letter and remarks. The subject is of such profound importance to mediums and Spiritualists (especially at the present juncture, when Spiritualism in some localities is tottering under the weight of opposition and abuse heaped upon it,) that I cheerfully devote a little time (which I can ill spare) to the expression of some humble notions which I have formed during the ten or twelve years I have been a Spiritualist.

It is a part of the old question of organisation cropped up again, and although it is not likely to get settled to the satisfaction of everybody, yet some thoughts may be expressed which may lead to practical work calculated to improve the present exposed condition of paid mediums, and the straggling weakness of Spiritualists and Spiritualism which prevails in many localities. I beg, Sir, to remark at the outset, it seems to me that "the elevation of Spiritualism" does not so much depend on the conversion of the *savants* of science as upon the consolidation and elevation of Spiritualists as a body. Mr. Brown's excellent object, however, is to elevate Spiritualism to a position in which it will the more readily command the respect of intelligent unbelievers. I heartily sympathise with his motive, but the means he suggests appear to me insufficient for the purpose, and, I opine, are calculated to do more harm than good if carried out in the way he recommends,—by stifling individual effort and enterprise, and by encouraging a system of endowment and favouritism among mediums—as you, Sir, wisely pointed out. However desirable it may be to gain the consent of scientific men to the facts and philosophy of Spiritualism, and thus command from the masses a spurious respect for Spiritualism through their authoritative influence, is it not much more desirable that Spiritualists themselves should become more alive to the beauty, and power, and sublime grandeur

of their faith, to the end that they may seek knowledge rather than phenomena from the spirit-realm, and so square their lives to the higher teachings of the summer-land that the masses shall be compelled to a sympathetic respect for Spiritualism because of its substantial results in refining and humanising its devotees, rather than to the respect of scientific authority. Spiritualism, methinks, is destined to become something more than a fashion in the world, hence it is not content to rest upon fashionable scientific authority. Unlike the fashionable religion and system of which Mr. Brown speaks, Spiritualism is not the mere thing to be accepted by authority, and to be believed by proxy, and put on with the Sunday clothes; but it is intended to reach the intellectual convictions and moral sympathies of the masses, and, will not rest contented with anything short of a warm place in the affections and hearts of the people. True, we accept facts upon scientific authority—so far good; but Spiritualism is something more than a fact, it is an herculean power capable itself of elevating mankind to untold heights of knowledge and happiness, and I beg here to enter my protest against the existing tendency to look at Spiritualism too much from the phenomenal and test point of view. It is all very well to settle facts, but in the name of common sense, is it necessary for us always to be poring over the A, B, C of the question, or that Spiritualists grown grey in the faith, should be constantly spending their time and money in dark circles seeking test phenomena? Would it not conduce more to their happiness and dignity if they spent a little more time and money for the higher purposes of educating themselves and young converts in the ever beautiful spiritual philosophy. To my mind it would, and any remarks I may make on the subject of paid mediumship will have reference to this higher view of Spiritualism.

Paid mediumship has always been a subject of difficulty, and there are but few Spiritualists, I think, who have not been dissatisfied with the *modus operandi* employed for paying the expenses of seances. Unpaid mediums, be it said, can take care of themselves by refusing to accept invitations into doubtful company. Some have contended that the system of paid mediumship should be abolished, and that we should rely solely upon home-circles and local mediums for the spread of Spiritualism in any and every locality. To this view I cannot subscribe, because there are but few localities blessed with local mediums. Moreover, powerful mediumship is such a rare and valuable commodity that we cannot afford to lose the services of any medium because he or she happens to be poor, and, therefore, cannot afford to give wholesale his or her vitality to a greedy and critical public.

Assuming then that paid mediumship is a necessity in the present stage of the Movement, three objects present themselves to my mind as worthy of attainment in connection with this subject:—

1. The efficient protection of paid mediums from man-traps in the shape of unprincipled professed Spiritualists and the bigoted public.
2. The best method of utilising paid mediums for the good of Spiritualism, both locally and generally.
3. The least objectionable method of paying them for their services.

In considering the best way to protect paid mediums from unscrupulous sitters, it occurs to me that if unpaid mediums can take care of themselves it is equally within the power of paid mediums to do the same. They have it pretty much in their own hands. They can do without the public, the public cannot do without their services, hence they can impose their own conditions, and refuse to sit under any other than those likely to result in harmony and success. The medium has two principal objects in view at every seance held:—1. To protect himself from the possible use of the Vagrant Act against himself by any malicious or mistaken individual present. 2. To ensure the conditions necessary for complete success in evolving phenomena.

In view of this there appear to be two legitimate ways in which a paid medium can work:—

(a) He can arrange and conduct his own seances, in which case I think he should limit sitters to one, always securing a friend present as witness, and to take the money; or, (b) He can accept invitations to sit in circle. In such case the seance should be arranged and conducted by a Spiritualist whose motives are well-known, and to whom the medium should be properly introduced prior to the commencement of the seance. Also the majority of the sitters present should be Spiritualists or in sympathy with Spiritualism, and that the sceptic or sceptics present should always be invited free of charge.

These are the only safe conditions for the exercise of paid mediumship, and I presume every Spiritualist knows that they are likewise the most favourable conditions for the production of good phenomena. Of course such a policy would limit the number of seances held in a year, and make it more difficult for outsiders to witness the phenomena, but this small evil would be more than atoned for in the superior phenomena obtained, and that with less damaging failures, while Spiritualism would be saved the severe shocks just experienced in the Slade and Monck prosecutions, besides the sufferings of poor mediums being prevented. If such a method of procedure were accepted and encouraged by all Spiritualists, not the least evil would be averted by preventing good mediums from leaving the field heart sick and weary of the risk, and discomfort consequent upon the exercise of public paid mediumship. My letter has already reached such bulky proportions, that I must reserve my remarks upon the other two points for another letter with your permission.—I am, yours truly,

AQUILA BALDWIN.

10, Sherlock Street, Birmingham.

The Committee of the Newcastle-on-Tyne Society for Promoting Inquiry into Modern Spiritualism, after enlarging, painting, and decorating their hall at Weir's Court, Newgate Street, have further determined on resitting and refurbishing it, to add to the comfort and convenience of the public accustomed to attend the lectures; and to meet the heavy outlay they propose having a social tea meeting on Tuesday, the 26th Dec., 1876, and a concert on Wednesday, 3rd Jan., 1877; and they trust all friends interested in the movement will second their efforts by purchasing tickets for one or both entertainments. A few ladies have kindly volunteered to provide tables for the tea, and the sterner sex are not behindhand either; for, in addition to the excellent provision already volunteered, they have provided for a bachelors and spinsters' table. The tickets for tea are 1s. each, and may be had of Mr. E. Blake, Grainger Street, who can also supply tickets at sixpence each for the concert.



## MR. BROWN'S ANNIVERSARY.

To the Editor.—Dear Sir,—On Sunday, the 10th instant, the first anniversary of Mr. Brown, missionary tour was held at his residence at Howden-le-Wear, when upwards of eighty friends assembled to celebrate the event. The weather being remarkably fine, we were agreeably surprised to find that friends from Hartlepool, Chester-le-Street, Towlaw, West Auckland, Shildon, and Byers Green, had kindly condescended to come such great distances to participate in the celebration.

An excellent tea was provided by Mrs. Brown and a few lady friends, and the management of this department reflected great credit upon them. The tables having been cleared, we repaired to a more commodious apartment to hear Mr. Brown relate his experiences as a missionary medium. Mr. W. Loble, of Crook, being voted to the chair. He, in a few well-chosen and appropriate remarks, called upon Mr. Brown to address the meeting. Mr. Brown commenced by saying that it had been his lot to be associated with various societies, from one of which he had been ejected because of his opinions. Eventually the subject of Spiritualism was introduced to him by Mr. Loble, and, having written to Mr. Burns for information, he proceeded to act upon the advice given, and at his third or fourth sitting received demonstrable proof of the reality of Spiritualism. By-and-by some local friends were admitted into the circle, who received sufficient inducement to continue the investigation, and now are among the active workers in the Cause. His missionary labours had been fraught with pleasure and pain to him. On one occasion he had met with violent opposition at Chester-le-Street, for while he was delivering an address some vindictive individuals threw stones through the window into the room. Spiritualism, he said, had accomplished a great work in that village. Some who had spent twenty-shillings per fortnight in the gratification of depraved appetites were now among the brightest lights of the place. He concluded by asserting that he would renew the struggle with increased ardour, after receiving such sympathy and encouragement as he had that night.

Mr. Dunn, from Shildon, in an earnest and pathetic manner then related his experiences. He had been an atheist, but about two years ago a heaven-sent boon reached him in the form of Modern Spiritualism. After describing his first sensations of development, and the attachment existing between him and his guides, he expressed a strong determination to battle for the truth. In spite of all opposition, he would do his duty in the glorious Cause, which had been such a blessing to him.

Miss Brown being controlled by "Brettime," her father's guide, kindly congratulated us upon the success of the meeting. After giving a retrospective view of his past career, he earnestly requested us to discard troubles and press onward in the advocacy of truth.

A gentleman from Chester-le-Street then rose, and strongly advocated the necessity of more earnest prayer in connection with Spiritualism, and, after fiercely condemning the artificial habits prevailing among some Spiritualists, he urged us to live natural lives if we would develop spiritual natures.

Mr. Barker, of Byers Green, under control, then gave an impromptu poem dedicated to Mr. Brown, earnestly entreating him to promulgate these divine truths and thus become an honoured instrument in the hands of God to usher in the benign influence of the new dispensation.

Mr. De Main, of High Grange, having passed under the influence of one of his guides, eloquently exhorted us to work in spite of opposition. Do all things with a pure motive. Extend charity, for every wave of sympathy would go out to meet us in the world of souls. Be ever pressing onward, fighting under the banner of truth and liberty, and ultimately the strongholds of the foe would be rased to the ground.

Mr. Dunn's guide then assumed control. He advocated an interchange of thought, which was necessary for the development of our intellectual and spiritual nature, that we should associate together, and have more meetings like the present. By uniting in harmony we would renew our strength, and the attacks of the giant forces of opposition would be ineffectual.

Mr. Wake, of Crook, and Mr. Binns, of Hunwick, and others, having made a few remarks, this interesting and instructive meeting was brought to a close.

Much important matter must of necessity be withheld, as I have already trespassed upon your valuable space; but, hoping you may deem this worthy of insertion in your columns,—I am yours fraternally,

Hunwick, Willington, Durham, Dec. 12.

C. G. OYSTON.

## EAST LONDON SPIRITUAL INSTITUTION.

To the Editor,—Dear Mr. Burns,—On Sunday evening last Mr. W. Wallace, the missionary medium, occupied the platform at the above institution. The audience, though small—owing, I suppose, to the wet weather and Dr. Monck's lecture at Doughty Hall—was very attentive and appreciative. The control asked for questions, which, when given, were fully explained. Useful information regarding the development of mediumship; the difference betwixt Inspiration, Obsession, and Possession was shown, and a warning given to all to beware of the control of those from the lower spheres, to hold control of themselves until they are satisfied that those who wish to use them desire to do so for a beneficent purpose. The spirit was asked to give his conception of God, and replied that no subject was more puzzling to the mind of man, and he considered that no one could define God, who was only known from his attributes, but he spoke of the power of God as permeating the whole universe. Orthodoxy, in contradistinction to religion, received some hard blows, and the shams, wrongs, and evils of society were exposed in earnest and heart-stirring tones, and then was pictured the glorious state yet to be reached by humanity, that state of universal brotherhood so earnestly desired. An appeal was made for the Spiritual Institution which was well responded to by the few friends present. Mr. E. W. Wallis will speak as usual next Sunday evening under the control of his guides on "Man's Immortality and Future Existence." Those friends who can sing are requested to attend early. It is desired to introduce some new tunes, as the old ones are nearly worn out. A musical practice will be held every Sunday from 6.30 P.M. till 7. P.M. for that purpose.—Yours fraternally,

E. W. WALLIS.

OLDHAM.—Mrs. Butterfield will give two inspirational orations in the Temperance Hall, Horsedge Street, on Sunday, at 2.30 and 6 o'clock.

## MR. MORSE AT OLDHAM.

To the Editor.—Dear Sir,—On Sunday last, Dec. 9th, Oldham Spiritualists received an intellectual treat in listening to the utterances of Mr. J. J. Morse's guides upon the following subject, namely, afternoon: "Immortality, What are its Evidences?" Evening "What is Immortality?" In the afternoon a very fair audience assembled, and Mr. Morse was supported on the platform by several of the local Spiritualists, and we could see in the audience many faces hailing from a distance. Although the day was heavy and chilly, yet a pleasant psychological influence pervaded the Temperance Hall, and no doubt contributed to the success of the meeting. After a hymn had been sung by the audience, and portion of scripture read by our chairman Mr. Thomas Kershaw, Mr. Morse passed under control, and rising to his feet proceeded to introduce the subject in a few well chosen remarks. For carefully chosen language, boldness of utterance, and dignified bearing we think Mr. Morse's guides deserve every praise. The address was simply admirable, and although there were many sceptics present, yet all were evidently favourably impressed. No questions were asked, a steady attentive silence pervading the meeting, except when some vigorous *sally* was made by the speaker.

In the evening the meeting was still better, a good sprinkling of ladies lending a charm to the assembly. Again were we delighted as the sonorous well-measured tones of "Tien Sien Tie" fell on our ears. How the subject of "Immortality, what is it?" was dealt with, it would be difficult to tell, sufficient is it to say that the audience seemed under a spell as picture after picture of the summer-land opened to their view. There was no wishy-washy sentimentality, no pulpit rant. You felt that you were listening to one from the spirit-world; that one of the captains of the "shadowy army" was there in very deed and fact. At the end of the hour when the entranced speaker resumed his seat, there seemed a void that required filling up, and not until the closing hymn had been sung did all seem to regain their normal condition, for I verily believe many, very many, were so *en rapport* with the spirit-speaker as to be in a state of semi-trance. We now leave the subject, simply saying we left Mr. Morse surrounded by a crowd of admirers who all received a share of his genial courtesy. Have we not a right to be proud of our trance-speakers who thus prove to us the one grand fact, on which all nature hangs—immortality? Mr. Morse gave two more addresses in other parts of the town, which were very well received although the audiences were not numerous. We never had the opportunity of making Mr. Morse's acquaintance before, but we must testify to his agreeable demeanour and frank courtesy. He takes away golden opinions from Oldham.—Yours respectfully, SAMUEL H. QUARMBY.

Dec. 16.

## A NEW TRANCE MEDIUM.

A Brighton correspondent writes:—A trance medium who bids fair to be of great service in our glorious Cause is developing in our little circle at Brighton. He is a young gentleman about twenty years of age, with an unfortunate inclination to stammering. He has been a regular attendant at our weekly seances for a year or so, but has not, till within the last few months, shown any signs of mediumship, and we have been no less astonished than gratified at his rapid development. On the first occasion of being controlled he delivered three poems of considerable length on themes suggested by members of our circle, and on every subsequent occasion he has given one or two poems in addition to an address, the subject of which has been chosen at the time by someone present. A few of the subjects, upon which addresses have been given, are as follows:—

"Theism," "Spontaneous Generation," "The Proper Diet of Man," "The Effect of Smoking on the Human Race," "Mediumship," "Communism," "Spiritualism as a Religion," "The Occupations of the Spirit-World," "The Drama," "Spiritual Experiences of the Controlling Spirit," "Geology," "Republican and Monarchical Forms of Government," &c. Poems have been given on "War," "Peace," "Stonehenge," "Hops," "Monasticism," "The Sympathy Existing between Souls," "Mahomet," "Church Bells," "Literature," "The Explosion of Hell Gate," "Patriotism," "The Antagonism of the Indian and European Races," "Communism," &c.

The addresses have been delivered in an eloquent and forcible style, and have been of a highly intellectual character, and the poems, most of them exceeding 100 lines, of noble sentiment and true poetic language. The medium, when under control, sometimes for two hours or more, does not stammer throughout the whole time. His spirit-guides, four in number, tell us that they are specially fitting him for public speaking, and hope soon to be able to address large audiences through his mediumship. He passes under control as readily as Mrs. Tappan, and generally remains in a semi-unconscious state, with his eyes closed, but when the control is absolute his voice and manner undergo a remarkable change. I have great expectations of his future career.

## MR. E. W. WALLIS'S SEANCES.

Dear Sir,—For two months past I have attended Mr. Wallis's subscription circle at the Spiritual Institution, and now the circle is going to be thrown open to the public, I wish to recommend it to you readers. Mr. Wallis has been developing as a high class trance-medium for years past; and all who, like myself, used to hear him a year ago would now, I am sure, be much struck by the very great improvement which has since taken place in his control. The Friday evenings I have recently spent with Mr. Wallis have been very instructive and elevating, and I think no one could sit under this gentle, devoted, and talented medium without great spiritual benefit. I should be glad to see him taste that public encouragement, which in the course of time he will doubtless enjoy.—Yours, &c.,

A. VACHER.

SOEWERY BRIDGE.—On Tuesday, December 26th, a public tea-party will be held in the Lyceum, tea on the tables at 4.30. After tea a grand miscellaneous concert will be performed, to commence at 7. An efficient choir. Tickets for tea and entertainment one shilling each, for concert only, sixpence each.—EDWARD BROADBENT, Secretary, *The Hollins, Soewery Bridge.*



## CASES OF HEALING.

By Dr. MACK.

To the Editor.—Dear Sir,—May I ask you to insert the following remarks in the MEDIUM, as a tribute of gratitude which I owe to Dr. Mack for the benefit which I have received from his treatment? I had suffered for two years and a half from bronchial asthma, during which period I went abroad three times in search of health, and consulted several of the most eminent allopathic and homœopathic doctors.

Instead of recovering, I became worse, and it is my belief I must have succumbed altogether had I not in the nick of time heard of Dr. Mack. I placed myself in his hands last April, and day by day I felt a marked improvement in my health. I may say that I am cured of my distressing complaint, for the occasional attacks of asthma are so slight that they scarcely inconvenience me.

I would advise all who suffer in the way that I have done to secure Dr. Mack's services without loss of time, and I trust he may have as good success with all his patients as he has had in my case.—I am, &c.

Dec. 18th, 1876.

J. V.

[We know this to be a genuine case, the whole particulars of which, were they stated, would make it appear very extraordinary indeed. It is only one of many, for few patients will allow their cases to be used in testimony of this beneficent power. We again urge all our readers when ailing to secure the services of a magnetic healer, or set their friends to work, for healers are really as plentiful as sick persons.—Ed. M.]

By Mr. DE CAUX.

To the Editor.—Dear Sir,—Having noticed in last week's MEDIUM that Mr. De Caux has taken rooms at 35, Alfred Street, Bedford Square, to enable patients to attend for magnetic healing, I as a Spiritualist wish to give my testimony to his great healing powers, and to the benefits derived both by myself and family from Mr. De Caux's magnetism. Having suffered lately from severe illness, I was magnetised by him, and it is to his great healing power alone that I attribute my speedy restoration to health.—I am yours truly,

SPIRITUALIST.

[The lady who writes the above is well known as devoted to the Cause.—Ed. M.]

## AN APPEAL—BUT NOT FOR MONEY.

We have just returned from a visit to Mr. Hudson. We found him with pauperism staring him in the face, he has done no work for months, he can get no ordinary business, and Spiritualists seem to take no interest in the intensely interesting branch of photography. Consequently he is compelled to leave his premises and his friends can hardly advise him to continue his present work, especially as his sight is losing its sharpness, and his hand its cunning. Nothing intervenes now between him and the workhouse, and he does not know which way to turn. The "testimonial" of £50 odd which he received some time ago went at once to his creditors. No appeal is now made for money, as the kindness of a few friends has placed him for the moment above immediate want. Those who know him best say he is "a good man," unselfish and without guile, but he has one vice the world never pardons—that of helplessness. He is now fifty-seven and his wife fifty-four. We feel that our influential readers should be acquainted with these facts, and we ask any who have received benefits from his very rare mediumship, if some position of trust cannot be found in which an honourable old man and his wife may end their days in comfort.

Mr. Hudson's antecedents are as follows:—He was messenger to the Horticultural Society for two years, and afterwards office-keeper to the same society for thirteen years. Having a taste for photography he removed to the Photographic Society, where he served as office-keeper under Mr. Crookes, F.R.S., for two years, until the establishment was broken up. He then acted as "mounter" to Calden and Co., Pall Mall, for two years, and was subsequently entrusted with the sole control of their branch establishment at South Kensington for three years. Since 1866 he has been in business as a photographer on his own account. He has photographed spirits since March 4, 1872.

Mr. T. BROWN, HOWDEN-LE-WEAR, R.S.O., DURHAM, will be at home next week for private sances. In answer to the request of the Chester-le-Street Committee, I beg to state that if they arrange I will visit them about the first week in January. About the middle of January, I will proceed on my route south towards Derby.—T. BROWN, Sunderland, Dec. 19th.

JERSEY.—To the Editor.—Sir,—A very successful seance was held at my residence on the 10th inst., through the mediumship of Mr. Wm. Clarence, from London, who is now spending a few days in this island. Most of the sitters (fourteen in number) had never sat with a developed medium before. All having joined hands, and the medium's hands also being held by two of the sitters, the lights were put out. A few hymns were sung, during which time beautiful spirit-lights were seen darting over our heads in various directions. Two violins were strummed and floated about the room, striking against the ceiling, then against the door, and after touching the heads of several of the sitters, were replaced on the table. A fan was also vigorously used, striking most of us on our hands and heads. A hand-bell was manipulated and rung, and also a small musical box was moved about and played repeatedly, while many of us were touched by spirit-hands. Towards the close, two of the sitters' chairs were lifted from the floor in such a manner that they (the sitters) were compelled to stand. At the same time, one of the ladies present exclaimed, "There is something touching my head; it is coming down on the table." We were then directed by raps to light up, and on doing so we found the two chairs, with the other articles, on the centre of the table. The circle being still unbroken, all present were perfectly convinced and satisfied that what had occurred could not be the result of trickery, but was undoubtedly attributable to spirit-power. Previous to the seance, while partaking of a cup of tea together, and with a full light in the room, the unmistakable raps were heard proceeding from the table and various other parts of the apartment, the invisibles sometimes rapping out their approbation to what was said, and answering any questions we were pleased to ask.—I am, Sir, yours very truly, GEO. DE CARTERET, Vale Farm, St. Peter's, Jersey, Dec. 13.

## MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, December 24. Doughty Hall, 14, Bedford Row, W.C. Evening, at 7. Admission free.

\* \* Appointments for 1877 will appear next week.

Societies desirous of engaging Mr. Morse's services are requested to address him at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

## A NEW YEAR'S GATHERING OF LANCASHIRE SPIRITUALISTS.

Mr. Editor.—On New Year's Day (Jan. 1, 1877) a general social gathering of Lancashire Spiritualists will take place in the Temperance Hall, Grosvenor Street, Manchester, under the auspices of the Lancashire District Committee. Tea on the tables at 4.30. After tea the evening will be devoted to general entertainment and pleasure. Several mediums and friends of the Movement are expected to be present. Music, singing, readings, recitations, &c., will be given at intervals.

Tickets of admission, 1s. each, may be had from any of the committee or at the door.

In making the above announcement I earnestly solicit the aid of my brother and sister Spiritualists, so that the gathering may not only be a financial success, but a time of cheer to be long remembered.

The dark cloud which has gathered over us during the present year has damped the energies of some of the workers, and we believe that by commencing the new year with a general family gathering our hopes may be brightened, firmer faith in each other established, and our glorious Cause benefited.

Hoping to have the pleasure of meeting old and new friends on the occasion, I am, your obedient servant,

W. JOHNSON,

President, Lancashire District Committee.

## CHESTER-LE-STREET DISTRICT COMMITTEE.

There will be a social tea at West Pelton on Christmas Day; Mr. Wilson, sen., will take the chair. Messrs. Pickford, Stewart, Dodds, Wilson, jun., and others, are expected to address the meeting.

The next committee meeting will be on January 3, 1877, at Mr. Batie's, Ouston Colliery.

Chester-le-Street, Ouston, Dec. 12.

JOS. BATIE, JUN.

## NORTH OF ENGLAND SPIRITUALIST CONFERENCE COMMITTEE.

The Executive of the above held a meeting on Sunday, Dec. 3rd, in the Old Freemasons' Hall, Newcastle-on-Tyne. It was resolved, "That our next quarterly conference be held in this hall on Sunday, Jan. 14th, 1877, at 10.30 a.m., and that Mr. J. J. Morse be engaged to attend the conference and lecture in the evening."

The Executive earnestly request all Spiritualists in Newcastle and district to try and be present on the above occasion, that by mutual consideration Spiritualism may be brought more prominently before the public.

R. MOWBRAY, JUN., Hon. Sec.

23, Grainger Street.

BYER'S GREEN.—A tea-party and public meeting will be held on Dec. 23, and on Christmas Day a tea and public meeting will take place at Binchester.

19, CHURCH STREET, UPPER STREET, ISLINGTON.—Mrs. Bullock has made arrangements for the social Christmas Party to take place on Tuesday next, Dec. 26. Tea on the table at 5 o'clock. Tickets, adults, 1s; Children, 6d.

NEW SHILDON.—To the Editor.—Dear Sir,—We, the Spiritualists of Shildon and district, intend holding a tea-party and *soirée* on Christmas day, and we cordially invite all lovers of our noble Cause to come and assist us in our undertaking, so that it may turn out a success. Tea will be on the table at four o'clock, public meeting at six, when our friends will have the chance of using their talents to the enjoyment of all present, and we hope all mediums in the district will give us a visit.—I remain yours fraternally, JOHN MENSFORTH, St. John's Road, December 18.

OLDHAM.—On Christmas Day a grand tea-party and miscellaneous entertainment will be given in the Temperance Hall, Horsedgate Street. Tea on the table at 4 p.m.; tickets 10d. each. After tea a grand entertainment will be given, to commence at 6 o'clock; admission 4d. each, when the Fitton family, of Oldham, will give some of their favourite songs, readings, &c.; the Jones family, of Hyde, will also give some of the most popular songs, duets, readings, glees, &c. Messrs. Fitton and Jones will preside at harmonium and piano. Mr. Hague, the celebrated Lancashire reader, is specially engaged. Mr. Dawson and Miss Garsed will give popular readings. Mr. Hall, the celebrated Lancashire concertina player, will give a few popular airs on that instrument. Friends from the surrounding towns are cordially invited, as the committee have gone to considerable expense to secure a most interesting entertainment. Programmes may be had at the hall, 1d. each.

## SPIRIT-MEDIUMS AND CONJURERS.

## AN EXPLANATION OF THE TRICKS OF CONJURERS

WHO PRETEND TO EXPOSE SPIRITUALISM.

How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

The Phenomena attending Spirit Mediums are clearly defined, and shown to be quite distinct from the Tricks of Conjurors. Price 2d.; post free, 2½d.

London: J. BURNS, 15, Southampton Row, W.C.

MISS WOOD'S CIRCLE is postponed until February, 1877, on account of so many Engagements.



## MR. EGLINTON AT THE HAGUE.

Dear Mr. Burns.—In the last meeting of the Spiritualists Society, "Oromase," the following resolution was taken, and the chairman charged with asking you a place for it in the MEDIUM. In fulfilling my duty I kindly ask you that favour,—The Chairman, PIFIERS.

December 9.

"With regard to the note appearing in No. 345 and the letter of Mr. Eglinton in No. 348 of the MEDIUM, the Spiritual Society "Oromase" at the Hague (Holland), begs to state that it has not had any seance with Mr. Eglinton."

[Several members of the society attended his seances which may have lead Mr. Eglinton to make the statement referred to.—Ed. M.]

The *Felling Star*, a Tyneside luminary, is giving a discussion on Spiritualism. We hope our Newcastle friends will do their share of the work.

THANKS TO MR. JOHN SCOTT, BELFAST, for parcel of books sent by him to Mr. William Pickford, trance-medium, Perkinsville, Chester-le-Street (second parcel).

AID TO MRS. COGMAN.—We regret to find that last week Mr. D. Powell's contribution was again incorrectly printed as £5., it should be 5s., since then we have received £1 from Mr. N. Vickery.

THE more difficulties we as Spiritualists have to encounter, the closer we must hold together. Our watch-word must be—Press on and faint not.—JOHN FLETCHER, Coventry.

THOMAS SMITH. If you will correspond with Dr. Monck, no doubt he will give you the satisfaction which he has so readily afforded others. It is quite possible, however, that he may be able to get along without the assistance of those extremely credulous persons who swallow the statements you reproduce. Time will vindicate the right, and happy is he who can afford to wait.

CARDIFF.—A Progressive Institute has been formed,—Mr. Richard Brook's Secretary, 39, Topaz Street Splatland, Cardiff. The meetings are held at the hall, Frederick Street, adjoining Crockherb-town, as follows: Sunday morning, at 11, and Tuesday evening, for development; Sunday evening, at 6.30, and Friday evening, intellectual control; Wednesday and Thursday evenings, physical. The week-day evening meetings are at 7 o'clock.

O. L. CARLISLE.—We think the "Spiritual Madness" firm has no connection with the "Soothing Syrup" establishment of the same name. The fact that both preparations are intended for "children" is no argument that they are dispensed in each case by an "ancient lady." We have not heard that Dr. Carpenter's wholesale prescription of the madness mixture has had any effect otherwise, than in directing public opinion to the fact that, like most doctors, he is careful to abstain from the drugs which he recommends to others.

The *Temperance Star*, established by Mr. Horsell nearly twenty years ago, has been transformed into the *Fountain*. What is called "religion" occupies the place of honour, and the temperance items are interleaved with the advertisements. Joseph Parker, D.D., is the one 100-ton gun of the new venture. In passing a compliment on Mr. Fowler's skill as a phrenologist, Dr. Parker says, "I do not believe in men who write on slates, or who bring in any way silly messages from the spiritual world (so called)." It matters not so much what men believe, but what they know ought to be essential to their opinion being worth acceptance. Like the Pharisees of old, modern fashionable preachers hold their own notions in much higher esteem than any fact about things spiritual; these things never have been respectable. But when the truth is perverted and it is insinuated that "men write on slates," then it is evident that some dirty water flows from the *Fountain* newly set up.

## POPULAR SCIENTIFIC LECTURES.

MR. T. P. BARKAS, F.G.S.,

Begs to announce that he has arranged to deliver a Series of

## SIX POPULAR SCIENTIFIC LECTURES,

In the Lecture-room of the Mechanics' Institute,

NEWCASTLE-ON-TYNE,

On the Friday Evenings of each week, commencing on Friday, Jan. 12, 1877. Doors open each evening at 7 o'clock; Chair to be taken at 7.30; and, to prevent confusion, the audience is requested to be seated at that hour. The door will be closed at 7.40.

The Lectures will be of a popular and instructive kind, somewhat like the Series of Twelve delivered last Winter by Mr. Barkas in the Lecture Room, Nelson Street, but the Subjects, as may be seen by the Programme, will be entirely different.

Mr. J. W. Swan, Mosley Street, has kindly promised to lend apparatus for the purpose of illustrating this Course of Lectures.

Lecture I.—Friday, Jan. 12. The Worshipful Mayor will preside. Subject: "The Scientific Principles involved in raising the 'Vanguard,' and a criticism of the methods proposed."

Lecture II.—Friday, Jan. 19. W. Stewart, Esq., Sheriff of Newcastle, will preside. Subject: "Pneumatics; or, the Laws and Properties of Air and other Gases, with remarks on the Navigation of the Air."

Lecture III.—Friday, Jan. 26. Councillor W. H. Stephenson will preside. Subject: "The Structure and Functions of the Brain and Nervous System, comparative and human."

Lecture IV.—Friday, Feb. 2. Councillor Thomas Forster will preside. Subject: "The Latest News from the Stars."

Lecture V.—Friday, Feb. 9. Councillor H. W. Newton will preside. Subject: "Heat: its History and Philosophy."

Lecture VI.—Friday, Feb. 16. Alderman Gregson will preside. Subject: "Heat: its Modern Applications."

These Lectures will occupy about one hour each, and, at the conclusion of each Lecture, relevant questions will be answered. The Lectures will be illustrated by diagrams and models.

Terms of Admission by Ticket, to be had of Mr. BARKAS, Art Gallery, and Mr. BLAKE, 49, Grainger Street, and the Librarian of the Mechanics' Institute. Front Seats, 2s. 6d. the Course. Unreserved Seats, 1s. 6d. the Course.

Mr. BARKAS is desirous of having, as far as practicable, the same audience each evening, as the Lectures will, to some extent, be consecutive.

As the Room will only seat about 500 persons, immediate application for tickets is requested to prevent disappointment.

Should there be any available space for Casual Visitors to any Lecture, the admission will be for each Lecture—Reserved Seats, 1s.; Unreserved Seats, 6d.

PHRENOLOGY.—Mr. L. N. Fowler will give a course of eight lectures, on Monday evenings, at Barnsbury Hall, Barnsbury Street, Upper Street, Islington, commencing on January 1, 1877, at eight o'clock. Tickets 3d., 6d., and 1s.

## THE HAPPY EVENING AT NEWCASTLE-UPON-TYNE.

## A CONCERT AND ENTERTAINMENT

WILL BE HELD IN THE

FREEMASONS' OLD HALL, NEWCASTLE-UPON-TYNE,

On Wednesday Evening, Jan. 3, 1877.

Merry Glee—Happy Readings—Sparkling Songs—Select Recitations—Entertaining Duets.

TICKETS, SIXPENCE EACH.

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

SUNDAY, DEC. 24, Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, DEC. 27, Dr. Monck's Committee, at 8. Scottish Committee, at 8.

FRIDAY, DEC. 28, Mr. E. W. Wallis, at 8, Trance Addresses and Answers to Questions. Admission 1s.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 26, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, DEC. 27, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, DEC. 28, 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. 29, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

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

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM,

QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; 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.

SUNDAY—Evening, at 7. Trance Addresses. MONDAY—Evening, at 8. Developing Circle, 5s. 6d. per quarter. WEDNESDAY—Evening, Open Circle, 2s. 6d. per quarter. E. W. Wallis, Manager.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 24, 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, Hookley, 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.

CARDIFF, Frederick Street. Development at 11.30; discourse at 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 8.

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, Finsold Terrace, at 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OLDHAM, Temperance Hall, Horsedgate Street, at 6.

OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SALFORD, Temperance Hall, Regent Road, at 2.30.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

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

TUESDAY, DEC. 26, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday, Physical.

STOOKTON, 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.

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