



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

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SUNDAY EVENING AT DOUGHTY HALL.

The heavy rain which fell on Sunday evening prevented all but the most enthusiastic from venturing out upon the streets. The attendance at Doughty Hall was therefore small, but we never saw a meeting enjoy a service much better; Mr. Maynard presided. An important speech was delivered by A. T. T. Peterson, Esq., late of Calcutta. He referred to his experiences through Mrs. Olive's mediumship, some points of which were given in his communication which appeared in last week's *MEDIUM*. He then related the particulars of a recent seance with Dr. Slade; and as Mr. Peterson has communicated to us a full account of the same, we print it in this connection. It contains points of more than ordinary interest and importance:—

A TEST OF SPIRIT-IDENTITY THROUGH DR. SLADE'S MEDIUMSHIP.

Possibly what I am about to relate may be of interest to your readers, especially at a time when science is running amuck, creese in hand, upon those who unfortunately happen to be mediums, simply because it is either too arrogant to observe or too lazy to study the manifestations which are daily occurring. It is needless to go into a long history of how I became a Spiritualist. I have been for some time and still am an investigator, although I may announce myself as having been a firm believer in what is called Spiritualism for nearly two years. I have seen extraordinary manifestations in all parts of the world—England, India, Australia, New Zealand, and the United States—both with professional and private mediums, and did I say I was not convinced of the *superhuman* (not *supernatural*) agency of the manifestations, I should simply abnegate the senses of hearing, seeing, feeling, and smelling, and even be compelled to shut out my powers of reason.

I happened to be in New York last October at the time the news of the Slade prosecution reached that city. I had previously heard so much of Dr. Slade's power, that when I heard of the Lankester-Donkin affair, thinking it possible—though not probable—Dr. Slade was a trickster, I made inquiries of many, both professed Spiritualists and those who from curiosity paid their five dollars to see something wonderful, and, having seen it, never troubled their heads further in the matter. The result of my inquiries led me to the conclusion that Dr. Slade was no common medium, nor in any way either a common or uncommon impostor. Since my arrival in England I have heard much of various seances held with Dr. Slade, and have noticed that his power and the results of manifestations differ with each and every visitor; with some the manifestations were simply wonderful, with others not more than I could get in my own house with members of my own family. I therefore made up my mind to try if I could not get the spirit of a friend who departed this life early in 1868, and whose eyes I closed in death, to come and control Dr. Slade, and afford me a test above all suspicion. With this view I have sat with a well-known medium (Mrs. Olive) four or five times, during the week before last, and have had the spirit of my friend controlling her on several of these occasions. Knowing as I do the difficulty spirits find in controlling new mediums, I wished to know before I went to Dr. Slade whether there was any probability of my being able to get Dr. Slade controlled by my friend's spirit. Having been assured that if I tried I should in all probability

be successful, on Wednesday, the 3rd January, at 2 p.m., I took with me a box slate, hinged, and closed with hook and eye, and went to the residence of Dr. Slade, at No. 8, Upper Bedford Place, Russell Square. I had certainly, about six weeks ago, been introduced to Dr. Slade, and conversed with him for two or three minutes, but he, as far as I know, knew nothing about me. At all events, he knew nothing of my intended visit.

After entering the room, Dr. Slade asked me to examine the table, which I did. It was an old rickety Pembroke table; upon it no suspicion could attach as being constructed for tricks. The table was placed with the flap sides facing north and south. I sat on the north side, the edge of the north flap being before me; Dr. Slade sat on the east side. Each of us sat, not with our feet under the table, but parallel to the side on which we were respectively sitting; Dr. Slade's feet were before my eyes, my feet before Dr. Slade's. The hands of both were on the top of the table. My box slate was on the table. We had not been sitting more than a couple of minutes, when the table began tilting and jumping about. I felt my legs touched in different parts by something. All this time Dr. Slade's hands were in mine on the top of the table, and his feet in full view outside the table. I wished mentally for a communication from my departed friend, and asked myself, "Shall I get one?" An answer from the table came in the shape of three raps, and a signal which Dr. Slade said was for the slate. On this Dr. Slade took one of his own slates. It was quite clean. He put a grain of pencil on it, held it with his right hand under the table, his other hand being held by mine on the table, and in a few seconds there was written, "We will do all we can." There was no name to the writing. After the lapse of a minute or so, the table again signalled for a slate. Dr. Slade took another and larger slate, put a piece of pencil on it, and held it in the same manner as before under the table, our hands and feet being in the same position. Some force beneath the table forced the slate out against Dr. Slade's alleged will three or four times. He then said, "Let us try the top of the table." He then placed the slate on the top of the table and a small piece of pencil underneath the slate. My right hand and Dr. Slade's left were placed on the slate, my left and his right on the table. I soon felt the pencil grinding away under the slate; in a minute or two the slate was lifted, and on it was found, written in a very fair hand, as follows:—

"Dear Friend,—May the sorrows and errors of the old year pass away and fade from memory, and may the New Year bring to you joy and blessing that shall give you strength to stand firm to the truth, and be faithful to our glorious Cause that is so important to the nation, are the prayers of your spirit-friends and
 "A. W. SLADE."

After another pause, our hands holding each other on the top of the table, my hands and arms began moving convulsively, like the piston of a locomotive. This to me is nothing new; when I am sitting with and giving, as I suppose, strength to the medium, it always occurs; but it elicited a remark from Dr. Slade that he never felt so much power. Soon again the signal was made for the slate. This time my box slate was taken by Dr. Slade. It had never been out of my sight or reach from the time I entered the room. Dr. Slade put a piece of pencil between it, and held it under the table. Here again some force pushed it out three or four times. Dr. Slade put it on the table, opened it, but there was no trace of writing. The

slate was again closed, and Dr. Slade's left and my right hand put on it. Almost instantaneously I felt the grinding of some one writing under my hand. After a short time we opened the slate, and on it was the following writing:—

"I am still your friend, and ever shall continue to be; I remember you in life, and shall in spirit.—Ever truly,
"W. F. F."

Now here I may be allowed to state that the initials of the person whose spirit I invoked were W. F. F.; that I never mentioned name nor initials in Dr. Slade's presence; that I got what I wished for; and that the handwriting is, not only in my opinion, but also in that of another friend who knew him well, wonderfully like that of W. F. F. After this, whilst sitting at the table, Dr. Slade's two hands in mine, my neck shawl—which was hanging round my neck with the ends in front untied—was drawn off my neck. My calves were pinched, my beard was pulled, and an attempt made to lift my chair. I willed mentally that the chain of my watch, which was in the fob of my trousers, should be pulled, and my watch drawn out. Nothing was done, although I felt hands fumbling about my thighs and stomach. A signal was made for the slate: on its being passed under the table and brought to light, there was written on it "Can't get into your pocket." On this I drew the end of the chain with the key attached out, so that the key was just below my waistcoat. Almost instantaneously I felt my watch drawn from the bottom of my fob, and had I not stopped it, the watch would have been out of the fob. During all this operation Dr. Slade's hands were under mine, on the top of the table. I then requested the table to be lifted. I put my feet on the left foot of Dr. Slade's, his two hands were under mine on the top of the table. The table was lifted bodily about four to six inches from the floor. As one of Dr. Slade's feet was at liberty, I then requested him to put both feet under mine. He did so, and the table, notwithstanding my downward pressure, was lifted until its top was on a level with my chin, when suddenly it fell to the ground with a crash. The above are the facts that occurred at my seance on the day above mentioned.

I have given you at foot my name and address, as it is, in my opinion, full time that those who have the fortune or misfortune to be convinced that these every-day movements and manifestations are not of human force, should come boldly to the front and avow themselves at once as Spiritualists, and not seek refuge under the unknown X.Y.Z., or call themselves simply *investigators*, with no fixed ideas on the subject, more especially as science in its arrogance has dared to denounce all those through whom the manifestations have arisen as impostors, and all those who believe in what they see, hear, or feel, as dupes and fools.

A. T. T. PETERSON.

Arnewood Towers, Lymington.

Mr. Peterson having resumed his seat, Mr. Ashman made an eloquent speech, exhorting Spiritualists to stand firm to truth, and be united in action. Mr. Burns then entered the hall, having been suddenly placed under the necessity of visiting Mr. Everitt at his country residence, on the business of Dr. Monck's defence. He spoke a few words, when the meeting broke up, apparently well satisfied with the proceedings.

SPIRITUALISM AND ITS FACTS.

By C. REIMERS.

If I dwell a little longer on Messrs. Henry Irving's and Maccabe's exposure of the "Davenport" than inquirers would care for (as experience shows that truth advances unmolested by caricatures), it is only in view of thousands of readers of the *MEDIUM* communicating these lines to those who still suffer under the effect of "sham performances," and, by thus exposing "exposures," teach them that from that quarter no sensible man now-a-days ought to be influenced in his hesitation to listen to eminent men of science, who, after years of *crucial scientific investigation*, courageously declare the objective reality of spiritual phenomena—in short, that the "craft" of learning has been mistaken in condemning an *apparent* new thing, because they couldn't shelve, bottle, or classify it in their laboratory, or find some other place for it in their shops. I myself felt vexed at first at this "intrusion" of perplexing occurrences in the midst of our glee, rubbing hands at our cleverness in finding out the riddle of all-being. In such a mood of mind I once wickedly thought: It is very naughty of the Creator to "let off" these strange phenomena without asking Professor Tyndall, or Huxley, or Carpenter, whether they would kindly permit them to be possible? Nothing of the kind! Off they go like a shot, and right under the nose of those engaged to put down the signboards to mark the boundary of the possible! But their labour may not be quite lost. Let them write on these boards: Up to here for common bathers—beyond this only for those *who can swim*. But I feel perfectly reconciled now with this seemingly inconsistent development of truth, for if the Creator left his children ample scope to sift and sort and play in the sands, a wave from the "other side" may excuse their attempt to "grasp it" if they will only stop saying, "We have got it!"

To return to our Spiritualism graspers and Davenport killers: "It took us three months to master the rope-tying trick," continued our exposé, and I was forced to admire the perseverance and goodwill to arrive at a piece of "jugglery" which a born medium (perhaps a mere child) does at the first sitting, and—without knowing it! To understand such waste of energy and zeal, it must be borne in mind, that, apart from the craving for notoriety and applause, human beings, in their course of activity and designs, may

be divided into those who try to build up and those who pull down, the latter not always under guidance of a wise architect, but often for a love of wanton destruction. The "doing" of the "flour-test" amused me, by its clever plan—supported of course by a less witty audience. They pressed the flour (put loosely in the hands, to prove that they were all the time closed) with a "spoon" to a smaller bulk against the palm, so that the thumb and forefinger, after the remaining traces were "licked clean off," could play freely on the "dupes" who at that time seemed satisfied in being led into the "mysteries" by a thumb and forefinger! (Crushed sugar would, by the bye, be more agreeable to that cat-like manipulation.) Considering the case as it stands now, it may be said: they licked the flour, but not the Davenports, who are doing remarkably well and puzzle wise professors as before. But should these lines reach their expositors, a chemical balance of sublime nicety may stop further trickery with the flour, by weighing it before and after. Perhaps this will throw Spiritualism out of its "balance" altogether. If rope-tying requires three months "hard labour" the modern style of securing with tapes, packthread, lots of private seals, iron chains, &c., will demand so many years—to be given up in despair. These exposures are very useful in keeping out of the road such people who swallow everything a conjurer does—and says. Its effect on the question itself however may be compared to that of the boy who scratches on a stone at Westminster Abbey, gravely telling the lookers-on, "I am going to destroy the building!" or like that funny traveller who put his hand on the tiny little spring of the Danube, cunningly smiling, "How they will be surprised in Vienna, when the Danube suddenly ceases flowing!" But these little "pranks" obtained some scientific dignity when Prof. Tyndall bamboozled a circle by brushing a tumbler with his whiskers, which the sitters, being under the hallucination of "fair play," took for a manifestation. Their being fooled by the whizzing of the whiskers excited his thundering downery of the whole thing! Happily, that cry proves only to be a "whizzing" likewise.

The extraordinary powerful seance in our "Ducie Club" opened a rich mine for observation and study, by the sudden clash of spiritual and material agencies and principles. If I showed a little of the dark side (the absence of moral courage to carry the truth through the hailstones of scoffers), I must not omit the praiseworthy conduct of the principal witnesses—at least at the time, when the first impression stood its ground against the attacks of outsiders. The chairman, Mr. Royston, came forward in a manly way to give his name to a "report" being published, the correctness of which was acknowledged by him and the secretary in a most straightforward manner, and many other names were volunteered without the slightest courting on my part. I felt of course highly pleased with this testimony of gentlemanly intelligent independence. The further desire to have a periodical on the subject on their reading-table (and so hold aloof the vulgar crowd under sway of Public Opinion) completed my pleasure in finding thus the true representatives of liberty and fairness. The future historian, in tracing the course of intellectual development, will have to mark this cheering point in the onward move ahead of the slow marching bulk of mankind.

In a recent renewed attempt of howling down the results of this seance as "plotted trickery," I asked a young gentleman, who wished previously on his own account to add his name as a witness, "Will you confess also that you tricked?" The expression of his face betrayed a decided effort to tear words from conscience, and with a touch of stammering he blubbered out: "I must say—I don't quite remember," his inquiring sideloops on superiors in thus twisting truth giving him strength for the occasion. Although I considered the answer not quite nice, I felt a little relief in seeing the intention of drawing at least one leg out of the mud.

As I like, after tasting bitter experiences, to draw a useful lesson out of it, a little story I must here put in, which will be eminently suggestive to all investigators who are puzzled and—troubled with the muddled opinions of those who have already one foot on the new territory, but are still pulled by the wires of newspaper-wisdom—like marionettes who on a sudden, get a bit of life of their own. One fine morning the king of animals, the lion in a fit of kingly cruelty asked an ox: "Tell me, doesn't it smell here most abominable?" The ox, thinking truth is the best policy, replied: "Your majesty, the air seems to me pure and refreshing." "You wretch! dare to contradict a king?" and poor ox breathed his last. Then came the ass, who witnessed the unpleasant affair, and had to answer the same question, and, drawing up his nostrils, said, "Y—es, y—es, it is a most filthy odour about here!" "You scoundrel," roared the king; "You will believe that a king should breathe foul air?" He, poor jackass, paid at once with his life, too. Now came the turn of our Reynard, who already pricked his ears to catch the demand of his august master. "You will tell me," the king asked, with a fierce glance at poor Reynard, and licking some of the blood of the victims. "Your majesty will most graciously excuse me," he whined (adapting his voice to the occasion), "for I can't smell—I've got a terrible cold," and his life was spared.

If Spiritualists will take this little fable well to heart, many an annoying, evasive, or even downright treacherous, explanation may be better understood—he has got a terrible cold!

The other day a gentleman, after having given ample proof of his hostility to Spiritualism (no desirable element in a circle), asked me to admit him to my private circle, to which I replied that I should with pleasure, if he first would form a circle at home, and thus prepare for more advanced ones; on which he turned round

and boasted, winking to another inexperienced person, "Ha, ha! my friend, you dare not have me there." When a child, I once saw a drunken fellow, who rolled himself over in mud and filth, and dripping with the slimy mess, heroically shouting out, standing erect with an effort, "Ha, ha! nobody dares to touch me." It is a singular feature of the nature of spiritual phenomena, that the conditions required—one of the foremost being a combination of individuals who have the love for truth in their hearts, not only on the lips—can be overthrown by the presence of a single objectionable character. This fact readily draws contemptible conclusions and abuse from vulgar minds, who are not aware that a minute drop of poison will stop the healthy circulation of the blood in an instant. These elements show themselves plainly enough, but more dangerous are half-Spiritualists, who seem to restore their balance after worshipping one medium by fiendishly persecuting another.

Any man of ordinary intellect, after rubbing his forehead a little and cutting off the strings of prejudice, will soon come to the conclusion that present persecutions are directed against Spiritualism, not mediums. The sympathy of the newspapers with these opponents indicates their wide-spread ramifications. That the Princess Louise and Lady Campbell should indulge in seances with a rogue and vagabond, will, with many, only throw a new light on the extreme cleverness of the "impostor." This intense ignorance is due to the fact that many people who are looked upon as shining lights are after all only lamp-posts who get their flame from the central gas-works—the press, which receives news and opinions to roll and bake them into "buns" to suit customers. The other day, I asked an editor in a business-like fashion: "I suppose it wouldn't pay yet to present the genuine side of Spiritualism to the public?" "Oh dear no!" was his prompt reply, "that would only damage our concern!" I felt not over elated after this peep behind the *coulisses*, but found a certain wholesome change in my sanguinary views. I now regretted my foolish attempt to send "important information" to a principle editor here, for I found that I had been rather "green" in the mission of the daily press. To handle matters according to public taste, it seems more profitable to side with their ignorance, and abuse can be more freely delivered if the sense of fairness is not called into play by actual knowledge of the truth.

A few years ago, when there was a little wave of healthy curiosity, I arranged a seance with the principle gentleman of a leading paper. A private medium joined our circle, which grouped round two powerful professional ones. The sight of so many press-faces seemed to awe my friend (the private medium) who shortly before expressed his firm conviction of the genuineness of our mediums. He evidently felt like standing before the inquisition itself and wretchedly stammered out: "I beg you to understand, gentlemen, that what I have seen could be done by trickery." I made a move to quit the room, but a glance from the mediums made me stay. Of course there was a break in the harmony, but some curious things nevertheless forced their way through the muddle, cutting on their road some natural laws to pieces, at the fragments of which the sinking scientists snatch in despair. "How do you account for it?" I asked one of the gentlemen. I observed by the twitchings of his countenance that the reply didn't know where to get out. A twinkling of the eye betrayed an attempt on its part to jump out of that window; a sneeze drove it back from the aperture of the nose in despair to the whiskers, which were pulled hard until it dashed against the main gate, and "It is a transparent humbug" tumbled out like a rowdy being kicked out of a public-house. I wanted more definite explanation, but my friend had to "catch the train"—so often interfering in similar cases! I too saw a piece of transparent humbug, but not in the manifestations. There was no perceptible legitimate ground to action, but the seed of mistrust was sown by that treacherous private medium. At the time I considered those little signs of dishonesty as harmless "slips" of cowardly natures, but the systematic repetition from the same sources furnished a more serious aspect. Most wonderful results I obtained through the powerful mediumship of a lady, whose husband had to give in after many renewed attempts of fashionable explanations. A young medical doctor joined our circle, and his hard fight with "college notions" produced logical antics, eclipsing the most grotesque clown. After chairs and other things had come from corners, seven to ten feet away from the medium, to our table, he would have it as a "cataleptic state of the medium" (her hands being all the time held!). I protested against cataleptic fits of chairs, but he demanded, "Why won't the chair come to me?" on which I said, "Is a magnet to be doubted if it won't act on a piece of leather?" At last he gave fully in, but a few days later he pronounced it all "humbug" to satisfy an influential friend! The husband of this gifted medium, too, gave way to the hostile feeling growing bolder. The papers persistently brought only cases of alleged imposture, occasionally allowing a letter from fair quarters, which was, of course, lost in the deafening howl. Would Sims Reeves try a tune in a cattle show? When that wonderful medium Madame Louise, with her son Alfred, was here, the trouble of sceptics produced alarming symptoms of irritation. We had two investigators constantly trying and experimenting to get at "the trick." One being an elderly truth-hunter, we used to call the Old; the other, the Young. When I called one evening on Madame Louise, she seemed unable to stop a fit of laughter, and wiping her eyes, said: "That gentleman was here, and pressed me so hard that all was trickery, that I couldn't help myself, and for fun, let him go with that impression." "Is it the Young?" I asked, "Yes," she replied, "but I thought the proofs he got in his own circle would not permit the silly idea to have long duration;" to which I added, "Indeed, he will scrape that stupid

notion with the dust from his boots when he reaches home." But he didn't go home, and next day the "Confession of trickery by the medium herself," was the topic in the club, where the welcome news spread like wildfire, and speculations how it could be done, spiced with splendid suggestions from scientific corners kept the group of sharpshooters in wit and wisdom in full swing. Tremendous solutions were speedily offered, of which, however, the sole inventors speedily "backed out" when urged to bring them home to the understanding of ordinary mortals. "It is as clear as daylight!" was followed by a string of theories, of which a monkey would be ashamed in his first step towards higher development!

The soap-bubbles, some brilliantly coloured, let off from this basin of new information in our literary, artistic, and Bohemian Club, were highly entertaining! Some burst on their road, others swaggered along until succumbing to the high-held nose of a prophet, who with brazen-faced conceit snubbed everything down as humbug. When, after a while, I took our hero who introduced this death-stroke to Spiritualism, "The Confession of the Medium," into a corner and got his confession that there was truth in the phenomena, but the slanders, insults, even danger for social position, and trickery, mixed up with, &c.—we agreed he had better not take further notice of the marvellous gift of his own wife, his excuse for equivocation being, "Yes, sir, this is often the best policy."

I think the reader will have enough of that subject, and a little glance at the quarters whence these disturbances came may be acceptable. Singularly enough, these treacherous designs, insults to mediums, and explosions of arrogance in all manner and shape, came from that section of human society who are naturally most antagonistic to phenomena which seem suggestive of connection with the Christian dispensation. I feel placed in an awkward dilemma, for, from childhood my most intimate and sympathetic connections were Jews; and later on, my profession as a musician could only tend to draw me nearer to this remarkable race, individually decidedly superior to our own, which perhaps explains their quicker perception of the Christian "scent" in the movement, than even full-grown Spiritualists, who have their noses yet in the laboratory. To make my embarrassment more painful, is my belief that I have some of their blood in me. I never forget the deep dark-brown eyes with fine-cut brows of my mother, and in my earlier days, when I was smitten with desperate, suicidal love, I remember at least seven cases where the heroine was a pretty Jewess. Even here, in Manchester, when I arrived at that philosophical stage of life which labels its disciples love-proof, I was terribly punished for my premature proud advancement, and with trembling hand only write: I am safe now.

The Jews, who got of late new cheer by David Strauss condemning Christianity as "a gigantic historical humbug," watch, of course, our movement from a religious point of view, and I was more than once struck with their coinciding to some extent with my views which I had from the beginning of my practical investigation, twenty-five years ago. When the first heat of sensational phenomena-culture will be over, there will be a scraping and sponging of that main, much-bespattered window in "the grand Church of the Universe," through which the glorious light of Christianity is streaming in. Then the "clergy" may turn up their eyes, and ask: "You seem about to restore our authority and power?"—"Yes, sir, if you will kindly help us in pulling down your present one," we have to answer. The Jews are about, busy engaged, to polish up their synagogues, and the rich gilding may shine miles distant (especially on bright days), but it will not outshine the tiniest ray finding its way into the death-chamber from the other source. The "chink" already penetrating through that window hurts the eyes of those more accustomed to subdued or candle-light.

If all different sections of creed would, "from a materialistic standpoint," look upon the central point, from which the greatest blessings of art and literature, which adorn their houses and social life, in common with all of the whole human family, radiate, the Christian era would unite all to one brotherhood, as the beautiful division of colour in the rainbow derived from the same sun. If theological quarrels are left to be settled in the "lobby," we may meet on the best terms in the wide hall. The other oppositional elements I found in "woman," and, strange to say, in "wives," for many a gifted medium is held back from doing work by a church-ridden wife; in some cases, second-hand by a mother-in-law. The greatest problems of the day, then, would seem—Spiritualism and wives. My meek contribution towards the solution of the latter mystery is this: Every human being has its share of material and spiritual stock or capital. The good wife, arranging everything in nice order, invests, as a rule, her spiritual savings in the "Church" where she thinks the best "dividend" is given. But, to make sweet rest "sure," she knows that the "priest" is not going in for "speculation," but lodges their creed within the walls of Oxford or Cambridge (over which he seldom looks), like in a Chubb's fire-proof safe. If, however, a little extra exercise of "reflection" is occasionally needed, they are led by their "guide" gently, sometimes fascinatingly, through the "maze" of the Thirty-nine Articles, and brought back to the same gate, and go home refreshed for another season. So far it is all right, and they may be happy, but alas! the spite shown against attempts of new views indicating progress or evolution (for a man cannot swallow that the world is a clockwork), amounts to revolting trespasses on their own ground!

THE subscribers to the MEDIUM should observe that on payment of 5s. they are entitled to the bound volume of *Human Nature* for 1876, price 7s. 6d. The purchasers of *Human Nature* for this month may obtain the last volume of the MEDIUM, bound, for 8s. 6d.

QUARTERLY CONFERENCE OF THE NORTH OF ENGLAND CONFERENCE COMMITTEE AT NEWCASTLE-ON-TYNE.

SPECIALLY REPORTED FOR THE "MEDIUM AND DAYBREAK"
BY J. J. MORSE.

A nasty, drizzling rain, a cold wind, and a leaden sky offered but slight inducement to those intending to take part in the meeting of the above body on the occasion of its Third Quarterly Conference on Sunday last, Jan. 14. Notwithstanding the disagreeable atmospheric conditions that prevailed, the members of the Conference assembled in good force, and at the time of opening (2.30 p.m.) a pleasant and earnest company had assembled in the Old Freemasons' Hall, Newgate Street. In point of earnestness and purpose, it was in many respects the best of the Conferences yet held in Newcastle. At about 2.45 the meeting called.

Mr. J. J. Morse, of London, to the chair, who, on assuming the position, remarked that he would reserve what he might have to say until later on. He had no doubt the reports to be submitted would be interesting to them, and probably call out some discussion. He was glad to see so good a company present. He would now call upon the Treasurer to present his Report.

Mr. H. A. Kersey then read his Report. It went to show that the Conference Committee during the past quarter had expended funds to the extent of £12 13s. 5d., on the following items:—Tea at last Conference, £2 10s. 6d.; lecture at Walker, £2 17s. 8d.; carriage on 5,000 MEDIUMS from Mr. Burns, 10s. 10d.; cost of circular in same, paid to Mr. Burns, £1 10s.; carriage on circulars from Mr. Harrison, 4s.; cost of same, £3 10s.; cost of distribution of circulars and MEDIUMS, £1 6s. 3d.; stamps, stationery, and sundries, 4s. 2d. The Treasurer had received, from all sources, the sum of £2 16s. 10d., leaving a balance due of £9 16s. 7d. He (the Treasurer) referred to the distribution of literature, which had been most successfully carried out. They had been complimented by Mr. Burns on the very thorough manner in which it had been done. Certainly a great work had been accomplished.

The auditor, Mr. W. C. Robson, whose colleague was absent, having certified the accounts were correct,

Mr. W. Hunter moved, and Mr. J. Mould seconded, "That the Treasurer's Report be adopted." On being put to the vote the motion was carried.

The Chairman next called upon the Secretary to present his Report to the Conference.

Mr. R. Mowbray, Jun., read his Report as follows:—

Mr. Chairman and Members of the Conference,—

It is now three months since you elected me your secretary. During this period six executive meetings have been held and attended by eighty-two of its members. The business transacted at those meetings I classify under two heads:—business executed, and business not executed.

The business executed, although it can be told in a single sentence, is of great magnitude.

A lecture at Walker, by Mr. J. J. Morse, and the distribution of 5,000 copies of the MEDIUM, in which was inserted a four-page tract, with rules how to form the spirit-circle, and 5,000 circulars by the editor of the *Spiritualist*.

The lecture at Walker, on account of certain inadvertencies, was not a success in the attendance. This does not signify. The subject has been brought before the people for the first time; many have seen the importance of the subject, and what with the distribution of tracts and circulars, fruit will be seen before many days.

Then as to the distribution of the MEDIUMS and circulars. These have been distributed to the workmen in the various factories of Newcastle, Gateshead, and district, also at a public meeting of the Secularists, and from house to house in many of the streets of Newcastle.

Messrs. John Mould, Newcastle, and W. Hunter, Gateshead, kindly posted circulars and MEDIUMS to the mayors, magistrates, aldermen, and councillors of the above towns. "This" the Editor of the MEDIUM says, "is the first example of this kind of work being carried out on such an extensive scale."

WORK NOT EXECUTED.

The Executive resolved to have lectures delivered at various places in the district. To carry out this object without much expense, Messrs. J. Walton, W. C. Robson, and J. Mould, offered their services gratis; but for want of co-operation on the part of those living in the district, up to the present this has not been carried out.

Many other matters have been discussed at the various executive meetings held, which it is not necessary to record.

This completes our three months' labour.

A few remarks in conclusion.

Newcastle has done its part, and will continue to do its part in the spread of the glorious facts of Modern Spiritualism. The weekly lectures established have been well attended. Its lecture-hall has often been crowded by inquirers. It has been the centre of the North of England, and having some first-class lecturers visiting them, and also having good lecturers residing among them, it conceived the idea of a Conference to help those in the district to spread the Cause. By the establishment of a Guarantee Fund, it undertook the financial responsibility of any lectures that might be got up. How it has succeeded you already know. A Conference may do a great deal, but it cannot do anything without co-operation.

R. MOWBRAY, JUN., Hon. Sec.

Mr. Kersey wished to ask the Secretary if any efforts had been made to hold lectures in the district. If so, had his letters been replied to, or not?

The Secretary thought his report answered the question. He felt that if he wrote to people, it was their duty to reply, and not either neglect to do so at all, or keep him two or three weeks before doing so, as had been done.

Mr. T. M. Burnside, of the South Shields circle, remarked that the Conference had endeavoured to hold a meeting in his town, but it was found impossible to obtain a suitable hall for the purpose, therefore the intention had to be abandoned.

The Chairman said in such cases the local Spiritualists might hold meetings in a large room in the house of one of them. Invite a lecturer or trance-speaker, and so have a nice meeting without risk, trouble,

or expense. He had held many of these "chamber lectures" and always found them useful. He thought they might be more general.

Mr. Westgarth said he highly approved of the home meetings. He knew many places where meetings were held in large rooms, and they did a deal of good. He thought such meetings, by bringing local Spiritualists together, did all concerned much spiritual good. They removed many disagreeable ideas and estrangements.

Mr. Mould appreciated much that the previous speaker had said. It was true these home meetings cultivated a fine social feeling, but they kept the people always at home. He thought that the numerous home circles in Newcastle might come out—say once a quarter—to meet the Conference, and discuss the purposes of the Cause. The Conference Committee invited them to do so, but they did not respond.

Mr. Hall said the difficulty they experienced at Felling was that they wanted to work on their own bottom, without the aid of the Conference, but as yet they had not seen their way to hold any meetings. [Why not let the Conference Committee co-operate with you, then?—REPORTER.] He had distributed many MEDIUMS, and had many a battle over it.

Mr. Kersey thought it unwise to promote a Conference organisation for the benefit of home circles.

The Chairman remarked that his statement was in support of home meetings for lectures, &c., in those towns where halls could not readily be obtained. The Conference could help them, but his remarks had no relation to the home circles meeting regularly.

After a few more remarks from various speakers in support of the value of home circles, Mr. Haydock moved, and Mr. Hall seconded, "That the Secretary's Report be adopted," which was unanimously affirmed.

The Chairman then intimated to the meeting that they now had to elect a committee for the ensuing quarter. He advised them to contract the area of the representation. It was no use to have a lot of names borne on their books, of people who did not co-operate with them. He thought a condition of diffusiveness tended to weaken them. In matters of this kind workers were needed, not men of straw.

Mr. Kersey wanted to know if it was any use to have an organisation so poorly backed up?

Mr. Mould thought the present meeting an agreeable surprise. It was much larger than the last. He, too, thought we had made our area too large. They were all in love with the common cause, and he hoped they would strive to get local societies to co-operate with them. He was full of hope for the future success of the Conference Committee. He thought that instead of nominating a committee for the ensuing quarter they had better receive volunteers instead. Nominations often put the wrong men in the wrong places.

The meeting then resolved to act on the suggestion of Mr. Mould, and the following gentlemen volunteered to serve during the ensuing quarter:—Messrs. Mould, Hunter, Haydock, Pickering, Robinson, Ritson, Kersey, Westgarth, Robson, Hall, Weir, Burnside, and Compton.

The election of Secretary was next proceeded with.

Mr. Haydock moved, and Mr. Kersey seconded, "That Mr. Mowbray, their present Secretary, be re-appointed."

Mr. Mould warmly supported the motion, and upon its being put to the vote it was carried unanimously.

The Secretary offered a few suitable remarks, and then the election of Treasurer was considered.

Mr. W. C. Robson moved, Mr. Robinson seconded, and Mr. Kersey supported the motion, "That Mr. E. J. Blake be appointed Treasurer." On the Chairman putting the motion, it was carried by acclamation.

A vote of thanks was then passed to Mr. H. A. Kersey, the late Treasurer, for his able, efficient, and courteous services.

It was then resolved, "That a collection be taken up," and on doing so the meeting contributed the sum of £1 3s. 2d.

It was then resolved, "That the next Conference be held in this hall (Freemasons) on Easter Monday afternoon, and that a tea be held at its close."

A vote of thanks to the Chairman then closed the proceedings. The most perfect harmony and good feeling prevailed, and a determination to continue the work was unreservedly expressed.

THE EVENING LECTURE

was delivered in the same hall by the controls of Mr. Morse, and had for its subject—"Spiritualism and its Critics." It was an able and argumentative exposition of the subject, was frequently applauded, and apparently afforded much pleasure to an audience that completely filled the hall, and which was eminently intelligent and respectable in appearance.

On Sunday next, Jan. 21, Mrs. Butterfield, of Blackpool, will deliver two lectures for the Newcastle Spiritualists' Society, in their hall, Weir's Court, Newgate Street. Afternoon, at 3; evening, at 7. A cordial invitation is extended to all.

CONFERENCE COMMITTEE.

The Secretary will feel obliged if the members of the new Committee will kindly forward him their full addresses, to enable him to properly enter them on his register for this quarter.

R. MOWBRAY, JUN., Hon. Sec.
23, Grainger Street, Newcastle-on-Tyne.

ORGANISATION AT OLDHAM.

We commend the following excellent remarks from one of the most successful points in the whole Movement to the serious attention of all friends of the Cause.

To the Editor.—Dear Sir,—I beg to inform you that the Oldham Society of Spiritualists have held their usual six-monthly meeting, and elected the following gentlemen as officers and committee, namely:—Mr. T. Kershaw, 8, High Street, Chairman and Corresponding Secretary; Mr. J. E. Smith, 1, Whalley Street, Vice-Chairman; Mr. Joshua Wood, Peel Street, Treasurer; Mr. S. H. Quarby, Secretary. Committee:—Mr. Jesse Mills, 18, Union Street; Mr. J. H. Barber, 36, Union Street; Mr. J. Cooper, Retire Street.

The above committee have been elected to serve for twelve months.

The meetings of the Oldham Society are held in the commodious

Temperance Hall, Horsedog Street. We may say that there are a few points regarding this society worthy of notice, and we give them. One is this:—

This society is held together purely upon a voluntary principle. There are no rules, no test of members, no compulsory weekly, monthly, or quarterly subscription. All who profess themselves inquirers into the subject of Modern Spiritualism and manifest an interest in the Movement by their weekly appearance at the meetings are *de facto* members of the society.

There are a great many Spiritualists in the town who do not support the meetings of the society in any shape or form, and yet for the matter of that are good enough in their way. They profit by the labours of their more enthusiastic, but less shrewd brethren.

There is also a class of whom we speak with great respect, whose principles—conscientious, no doubt—prevent them going the full length with the society, and perhaps whose positions as well would be affected by a too bold advocacy of their opinions. These find money at times, and it is very acceptable, for the scapegoats of the Movement are not too well blessed with cash.

There are many private circles held in the town amongst all classes of society, and they are kept private, for they might be nonentities so far as the society work is concerned, and we think we are not far from the mark when we say that the belief of spirit-communion is held by, not hundreds only, but by thousands.

The society meanwhile strives to keep its head above water, and keep the platform well supplied with trance and normal speakers, and in various ways sustain the public interest in the Movement. The recent difficulties connected with the Movement have had their effect, and we notice a thinness in our Sunday meetings. This will no doubt wear off as things work round to their level again.

The present committee are sanguine of their success during the next twelvemonth, and hope in many ways to push the cause of truth and progress. Thus we are a society built upon a spiritual basis. All seek to work in harmony, and though there are dark days amongst us at times, yet somehow we get along.

Some folks may ask the questions—How many members have you? How many circles have you? What are your rules?

We answer that we do not know how many members we have—we may have 50, 100, or more. There are 2,000 individuals who believe more or less in spirit-communion. As to how many circles there are, we may say that we do not know. It is difficult to get statistics on these points. There may be a dozen connected with the society; there may be a score that hold aloof from it. Printed rules we have none; spiritually, we have many. Our committee get their inspirations, and these, guided by common sense, form the rules, which are continually altering, for each committee seeks to get beyond its defunct brother. In conclusion, Sir, Spiritualism in Oldham stands thus:—The society, thoroughly progressive, in the van; the prudent class, who are held back by many reasons, and the large class who “stand shivering on the brink, but fail to launch away;” and these all hold their circles in their own particular and peculiar ways, put forward their opinions as they like, and believe as a whole in the fact of spirit-communion. The society at the present time are pioneers cutting drifts through the mountain of modern prejudice.—Yours truly,

S. H. QUARMBY.

31, Plane Street, Oldham, Jan. 15.

WHY DO NOT SPIRITS DETECT CRIME AND EXPOSE THE CRIMINAL?

To the Editor.—Sir,—During the last sixteen years I have taken every opportunity which love or money afforded me of seeing the phenomena of Spiritualism. I have sat with most of the celebrated mediums; and, I think, I have seen almost every phase of the manifestations. I have also read many works about Spiritualism—and “still I am not happy.” So, Sir, I should like to ask a question through the favour of your columns (which I know are always open to those who are really in search of truth), in the hope that some intelligent reader of your esteemed periodical will give me an answer through the same Medium.

First of all I may say that I fully appreciate the importance to humanity of Spiritualism, both as a new religion and as the only religion which at the present day has any real vitality in it. Spiritualism is a religion which has a great mission to perform, if it be truly worthy of the name Religion. That mission is the *actual demonstration* of what has hitherto been only a matter of opinion founded on the confused and contradictory testimony of ancient and superstitious books.

An actual demonstration of God and immortality is the only thing which will satisfy the intellectual demands and the scientific spirit of the age; but by the term *scientific spirit* I do not mean the pert and pugnacious spirit of any individual “scientist” who may please, in his midnight darkness, to go and look for the sun with a microscope in one hand and a bludgeon in the other, and a summons in his pocket. I mean the tendency of the age to ask for such proofs as the study and knowledge of physical and psychological science have taught us all habitually to expect.

We read, with pity and wonder, how fathers of churches and founders of sects fought furiously with each other about the nature of the god-head, the state of the dead, and so on; for we, the men of to-day, can coolly consider the various opinions these men of old expressed, can dispassionately understand their meanings, and can philosophically reconstruct their ideas. In olden times, to hear and understand a doctrine was considered full warrant for belief, in case the hearer had no sophism, or no peculiar fantasy, ready to oppose to it; for the question that each man then asked of himself was “Why should I not believe?” instead of “Why should I believe?” But, at the present day, when things theological are asserted, the first question which arises in our scientifically trained minds is one which never seems to have occurred to the Hectors of theology, namely, “Does any *objective* reality exist in nature which corresponds to the *subjective* image of God and immortality formed so easily and so distinctly by the mind?” It is this question which is at the root of the existing “antagonism” between science and religion. Science asks it, and religion cannot answer it; but if Spiritualism can successfully answer it in the affirmative, then there can be no doubt that all these things which we now know as *religions*, as well as what we call *irreligion*, will vanish from the earth like dry reeds before a consuming fire.

It has hitherto been quite competent for any man to say, “So long as the existence of God and of immortality are merely hypotheses ingeniously constructed in order to account for appearances in nature and to satisfy the craving for endless happiness felt by the self-loving human soul, I refuse to regard them as more than hypotheses; I shall look on them as suppositions merely, which need verification before I fully accept or rely upon them.” Thousands of men at the present day openly make that assertion, and our present systems of theology stand aghast before them, pale and dumb; or, if they do give tongue, it is only to mutter a malediction, or whine for a subscription! Will Spiritualism come to the rescue?

Between hypothesis and true theory there is, as we all know, no very distinct line of demarcation, for we are at any moment liable to discover something in nature for which there is no room or place in our theories, and so our “true theories” are continually liable to turn out to be “false hypotheses” after all; but Mill defines theory as “the explanation of practice,” and so long as we knowingly practice either more or less than is justified by our theory, we thereby tacitly confess that we are going, not upon true theory, but upon a suspicious hypothesis only. What makes the existence of God and immortality, as generally understood at present, hypotheses, and not true theories, is that in many points there are known facts which are at variance with the theory; for instance, the practical knowledge, which we all possess, of the existence of pain, and crime, and sin, is not compatible with the sincere worship of a theoretically omnipotent, omniscient, and all-merciful deity. If Spiritualism is to perform its mission of *demonstrating* things spiritual, it must take into account all such inconsistencies between theory and practice.

After this long preamble, permit me, Sir, to put my question, which relates to one of these inconsistencies.

How can it be explained, consistently with the idea that spirits are ever around us, and take an interest in human welfare, and love those on earth, that they, the spirits, do not give us any clue to enable us to detect or punish crime?

There are said to be thousands of mediums, public and private, throughout the land, who are daily receiving communications from hundreds of thousands of spirits; why is it that, on the whole, the tenor of these communications only strengthens the very grave doubt implied in my question, for they continually re-assert the assurance of an undiminished love for, and watchful care over, those on earth? It may be so; we may not be in a position to deny that our departed friends do love us and watch over us; but it is competent for us to estimate the practical value to us of their guardianship. Now, every year there are hundreds of murders, or suspected murders, and thousands of minor cruel crimes committed, the perpetrators of which are never brought to justice. Surely—to say nothing of an ordinary knock-down or kick-to-death murder—in such cases as those of little girls, or young women, first foully violated and then cruelly butchered, the whole spirit-host, if they feel and are situated as they are described, must boil with most righteous anger; why do they not hasten to assist the baffled authorities by pointing-out, through one of the thousands of mediums, where evidence could be found to convict the guilty monsters?

If the spirits do not know the facts in such cases, then can we believe that they are continually about us, and can communicate with each other and with mortals? If they do know the facts, what becomes of their love and guidance, when they exhibit such a total unconcern about our terrible miseries? The plea that they “are not allowed” to give the required information would at once contradict all they tell us of the beneficent attributes of the higher powers; and to argue that perhaps they are not permitted to do so because such assistance would weaken our self-reliance and destroy our habit of reasoning for ourselves, would be but to repeat and strengthen one of the favourite arguments of the enemies of Spiritualism against the idea of any spirit-guidance whatever.

There are, I am aware, a few instances on record of crime discovered and of treasure recovered by mediums; but if these records be true they only add to the enigma, for they prove that to give such information and assistance is really possible to spirits, while they also show how rarely, and in what frivolous cases, this power is exercised.

I ask this question, Sir, in no captious spirit; it is one which is of as deep concern to the Spiritualist as to the non-Spiritualist; and I know that it is not a new or original question. But the older and commoner it may be, the more urgently it demands an answer; for the very fact of its being frequently asked, and yet remaining unanswered, shows that the objection to Spiritualism which it implies, outweighs with thousands of people all the “tests of identity” that are considered satisfactory proof of a future life by most of our professed Spiritualists; for those who ask the question and receive no answer say to each other: “These cannot *really* be the spirits of the dead, or they would *act* in the other world as they certainly would have done in this.”

I should very much like to know what view our leading Spiritualists take of this difficult problem. I find very little said of it in books. There is an explanation which suggests itself readily enough, but it is not quite in accordance with Spiritualism as generally taught; namely, that, since it is universally observed that mediums tend to develop in the direction of those phenomena for which they sit, it might perhaps be only necessary for them to sit for the detection of criminals in order to develop that new phase of mediumship. This might be worth trying, but even if we saw the “tables turned” upon the enemies of Spiritualism to the extent of the establishing of a staff of detective mediums to sit in connection with our police-courts, still the question remains: Why do not spirits, even now, with the knowledge and power they profess to have, help us of their own accord in the detection of criminals?—Obediently yours,

R. H.

London, Jan. 16th.

ANY NEWS OF MRS. SCATTERGOOD?

To the Editor.—Sir,—I should feel obliged if any of your readers could furnish me with news respecting Mrs. Scattergood, whose husband died soon after his arrival at Boston. I have only received one letter from her, announcing his death, and have been expecting one ever since; therefore I begin to feel anxious about her. I have also sent a letter addressed to her in care of *Banner of Light*, 9, Montgomery Place, Boston, Mass., U.S.—Yours truly,

JOHN SCATTERGOOD.
11, Helena Street, Parade, Birmingham, Jan. 16.

LIGHT—MORE LIGHT.

The poet on his deathbed lay,*
 His dearest friends stood silent round,
 Eager to catch each hissing sound,
 Ere he from earth should pass away,
 And as his spirit winged its flight,
 He softly murmured "light, more light."

"Light, more light!" be this our prayer
 Through all the changes, doubts, and strife
 That link us to a mortal life,
 In this mixed world of joy and care.
 Help us to gain, O God of might,
 Through all sorrows, light, more light.

When strong temptations press the soul
 Harder we think than we can bear.
 And fearing lest with all our care,
 We lose the power of self-control,
 Faint, groaning, worsted in the fight,
 Then, Father, give us light, more light.

When sighs the heart with some great grief
 Which it must dare to call its own,
 In tears unwept bear all alone
 Since none on earth can yield relief;
 As lost we feel amidst the night,
 Then, Father, give us light, more light.

When that sad hour at length doth come
 Among the saddest mortal knows,
 When death his gloomy shadow throws
 Across our loving happy home,
 And life appears no longer bright,
 Then, Father, give us light, more light.

When, stretched upon the bed of pain,
 With anxious thoughts the hour we view
 When we must bid a fond adieu
 To earth and friends and all our gain,
 Then let us walk by faith, not sight,
 That we shall soon have light, more light. J. J. C.

ANDREW LEIGHTON.

Mr. Andrew Leighton died on Sunday morning, 14th January, at his house, 35, High Park Street, Liverpool. He had returned from a visit to Dundee, his native place, on the preceding Wednesday, suffering from cold and hæmorrhage of the lungs. His health for some time past had caused his friends considerable anxiety, but the fatal termination has come upon them as a sharp surprise.

Few men, perhaps, ever had a larger circle of affectionate friends—of friends who resorted to him as to a fountain of sympathy, counsel, and strength. With unlimited patience, kindness, and good sense, he fulfilled a multitude of duties with marvellous accuracy and efficiency, serving others with unreserved energy, and without a thought of self. He was in truth an exemplification of Paul's definition of charity: he suffered long and was kind, he envied not, he vaunted not himself, he was not puffed up, he sought not his own, he was not easily provoked, he thought no evil. Indeed he was never so moved to indignation as when some character was denounced unjustly or too severely. A scoundrel appeared to him incomprehensible, he having nothing answering thereto in himself, which, in this wicked world, was a serious defect.

Mr. Leighton was from early times a Spiritualist, and twenty-two years ago reprinted in this country Adin Ballou's testimonies, with an excellent preface. His convictions were mature and serene, and it was an admirable study in controversy to behold him in conflict with an anti-Spiritualist, and witness the good-natured ease with which he would wrest weapon after weapon from his antagonists' hands, usually ending with the confession that possibly there was some substance in Spiritualism after all. Within the past few weeks he conducted a lengthy discussion on vaccination in the Liverpool newspapers with a cogency and courtesy which won the respect of all readers.

It is hard, very hard, for those who have given their love and confidence to Mr. Leighton to lose his visible presence, but they will poorly illustrate the principles he maintained if they regard his departure as more than apparent. He is with them still, if secretly, more profoundly and more powerfully. For himself the change must be ineffably delightful, for he has gone whither the generous heaven within his own breast will be repeated as a heaven of correspondent loveliness and magnificence around him.

Before the above was received from Mr. White the following was in type:

ANDREW LEIGHTON.—Our sorrow will be shared in by many at the loss of Mr. Andrew Leighton, of Liverpool, who passed away at 11.15 on the morning of the 14th instant. He had been suffering from hæmorrhage of the lungs, and gradually sank. His end was peaceful. Mr. Leighton was a most amiable gentleman, talented as a writer and speaker, and sincerely devoted to the cause of progress. To him the cause of Spiritualism is indebted for one of the earliest works on the subject which was published in this country: we allude to the treatise by Adin Ballou, which Mr. Leighton republished with a lengthy introduction. The latest product from the pen of our deceased friend was a letter on Vaccination to William Chambers, of Edinburgh. Mr. Leighton's character and labours are so well known on both sides of the Atlantic that we need not at present recount them. The statement with which we commenced this paragraph will suffice to enable every reader to supply suitable comments.

THOMAS P. FAWCETT.—We regret to hear of the passing away of Thomas P. Fawcett of Bishop Auckland, who departed this life at Hetton-le-Hole on the morning of the 14th instant. During the long illness of his parents, who passed away within a few days of each other, Thomas was unremitting in his attentions to them, at the same time following his other duties as far as he could. His health seems to have

been precarious since, and lately he has faded away rapidly. He was an excellent medium, and his friends at one time entertained bright hopes of his usefulness in this Movement. No doubt he will be employed for the glory of truth and the welfare of man wherever he is. When we first visited Bishop Auckland and by a public lecture induced his mother to investigate Spiritualism, Thomas was quite a lad. He inherited all the humanitarian fervour of his mother, but, unfortunately without her vital stamina, and early fell a martyr to the stern difficulties which lie in the path of many upright and noble minds not blessed with a superfluity of the world's goods.

Since the above was in type, we received the following tribute:—

To the Editor.—Dear Sir.—Probably you are already aware of the demise of T. P. Fawcett, of this place, known better still, to a large circle of friends, as "Tom Fawcett"—as true a spirit probably as ever tenanted clay. I have felt it therefore due to many and dear memories, to write a word or two, that those to whom the news of his passing may come, may know that we here are not forgetful of one who lived for what he believed to be the truth, and was true as steel.

Of a modest though intelligent demeanour, to know was to respect him, whilst his honestly simple and transparent course through life, entitled and brought him the admiration of all who possessed the insight to appreciate it.—Yours truly,
 N. KILBURN, JUN.
 Bishop Auckland, Jan. 17.

FUNERAL OF MRS. ANN R. BUCHANAN.—The funeral of Mrs. Ann R. Buchanan, wife of Dr. J. R. Buchanan, took place at St. Paul's Episcopal church yesterday afternoon. The cortege moved from the Galt House to the church, where, after the ceremony by Rev. E. T. Perkins, D.D., the rector, it proceeded to Cave Hill. The pall-bearers were Judge Ballard, Judge Bruce, Dr. L. P. Blackburn, Dr. Wible, Hamilton Pope, Esq., J. W. Barr, Esq., John Churchill, Esq., and Prof. Noble Butler. The deceased was a daughter of the late Judge Rowan, and the large attendance attested the profound sorrow which her death has occasioned in the community.—*Courier Journal, Louisville.*

"FAITH, HOPE, AND CHARITY."

"Unconscious cerebration," that's the thing that does it all:
 Gives the speaking and the writing, and the shadows on the wall;
 And the forms that are materialized—the photos that are taken—
 And the sounds that are enough, methinks, the sleeper to awaken!
 From the lowest to the highest—from the furniture that dances
 To the heavenly discourses that are given in the trances—
 "Unconscious cerebration" 'tis—the Doctor plainly tells us—
 That's doing all the "spirit's" work, and blindly on impels us—
 The movements "ideo-motor" are: "th' results of expectation";
 A "reflex action of the brain," that's stirring up the nation!
 Spirit! the thing's "impossible"—the Doctor tells us so;
 And, when for "forty years" he's tried, why, sure, he ought to know!
 That power the source of which is plain to men of common sense
 Springs only from the sinner's brain—from his intelligence!
 The motions that are seen and felt and heard by all around
 "Subjective" they will all, of course, not objective, be found!
 'Tis but "the dominant idea,"—for so says Doctor C.,—
 That's clearly manifested here, when manifest it be.
 Or else 'tis "self delusion," says the Doctor very plainly;
 Then speaks of "self deception" (Doctor C., 'tis most ungainly!)
 No, no! these are the "peas"—say, pills, you rattle in your box,
 And think to make us swallow them, to turn us orthodox.
 Go on, dear Doctor Carpenter, and smear your pills with honey:
 No man with common sense will take such trash for love or money.
 For forty years, it seems, you've had the promis'd land in view,
 And could not set your foot thereon, try all that you could do!
 And so—there is no promis'd land—no summer-land—you say;
 No voices sounding from the shore to cheer us on our way;
 No loving message from our friends "not lost but gone before";
 No gentle tap come tapping at our little "chamber door";
 But all is madness and confusion worse than all confounded!
 Good heavens! Why! with such ideas, an honest man's astounded!
 Oh, no: the "wise" confounded are with things that foolish seem;
 And, thinking others dreaming, they themselves are in a dream!
 They've never seen a spirit, ergo, spirit can't be found;
 They've never heard a spirit, therefore, spirit makes no sound!
 The evidence of those, forsooth, who ne'er have been to college
 Is worthless when 'tis put beside their overpowering knowledge!
 O Faith! what folly, to be sure: as though the God who plann'd
 The means of sense in mortal mind was but a "prentice hand!"
 And only now and then a man by happy chance turn'd out,
 Who, having eyes, could really see the things that came about!
 Think not the wisdom of the world is centred in your brain;
 And that, when down to dust you go, there'll be no more again.
 Oh! Doctor C., though skilled you be in many things around you,
 That "dominant idea" of yours has strongly, madly bound you!
 Come, shake it off; and ope your eyes, and try if you can see
 The use and beauty of the words Faith, Hope, and Charity!
 Lewisham, Jan. 16, 1877. WILLIAM CARPENTER.

CURE OF LUNG DISEASE BY LAYING ON OF HANDS.

Statement of Mrs. Priscilla Grainger, wife of Harry Grainger, residing at 21, Collin's Place, Green Street, Old Ford, E.:—She called on Dr. Mack in Oct. 1875, suffering from a pain in her heart, also disease of the lungs. The medical doctor told her she was "spitting up her lungs." She was very weak and nervous, not capable of the least exertion, could not even carry a pail of water without great prostration following it. Was an outdoor patient of the London Hospital for the six months previous to calling on Dr. Mack, and had been under the special treatment of Dr. Long.

After one treatment by Dr. Mack, she felt relieved of the pain in her heart, and experienced increased warmth of her whole system. After three treatments (one a week) she felt as well as ever, and continues to do so up to the present time; cough and expectoration all removed.

She called upon Dr. Mack on Dec. 12, 1876, and made the above statement.

* Goethe.

HOW TO INVESTIGATE WITHOUT POLICEMEN OR MEDIUMS.

Dear Mr. Burns,—Now that the police have been called in to help so-called scientists in their examination of occult phenomena, the event should be utilised by showing how the public may investigate for itself *without* the aid of either policemen or mediums.

To this end, Mr. Editor, I suggest that you reprint, as an early number of your paper, those portions of the Dialectical Report on Spiritualism which record the *personal* testimony of several of the Dialecticians to certain curious phenomena,—phenomena obtained by those gentlemen *without* recourse to mediums, and *without* the assistance of the constabulary.

Book to me 300 copies of the proposed reprint, for it was as a Dialectical Committeeman that I became acquainted with the subject; and because, more than ever, it is necessary that the principle of *unfettered inquiry* should be courageously asserted.—Truly yours,

WILLIAM VOLCKMAN.

43, Victoria Road, Kensington, Dec. 12, 1876.

In accordance with this opportune suggestion, we propose, with the support of our readers, to publish in an early number of the MEDIUM

THE DIALECTICAL COMMITTEE'S REPORT FOR ONE PENNY.

—that is to say, the direct Report of the Committee collectively, and the Reports in full of the several Sub-Committees, which together make 70 pages of the well-known volume.

It is time—in view of the recent police events—that the public apprehended the great fact of *private* investigation and *private* mediumship. Much as we may owe to our professional mediums, they are numerically but one in a thousand. The great strength of the Movement is in its quiet development, and in the significant circumstance that scattered up and down the kingdom there are scores of private mediums in every rank of life, from royalty down to the humblest household.

Now, the moral of the Report in question is to be found in the important fact that the Dialectical investigators elicited the phenomena for themselves, without any aid from public or professional sources. What the Committee did, nearly every family in the land might do; and at this season of social gatherings a widespread distribution of the above-named “Penny Edition” would greatly stimulate persevering experiment.

This, indeed, is the best answer to give to the *persecuting scepticism* now abroad—to that *ignorance* which, having failed to ridicule investigation out of fashion, has not scrupled to seek police aid in stamping out inquiry—to that *intolerance* which is ever thirsting to apply the thumb-screw and the rack.

Let every reader of the MEDIUM follow Mr. Volckman's lead, and, in vindication of free investigation, distribute by the score and by the hundred this Penny Edition, and shortly

ONE HUNDRED THOUSAND COPIES

will be in circulation of the most significant inquiry in connection with Spiritualism.

Though the price of the MEDIUM during 1877 will be 1½d. per copy, yet the price of this particular number will not be increased to those who purchase special quantities. The price fixed on will be 8s. per 100, carriage paid, 1s. per dozen post-free.

The following quantities have been subscribed for:—

Copies.	Copies.	Copies.	Copies.
300 Mr. W. Volckman	50 Mr. S. Hocking	25 Mr. James Watson	12 Mr. J. Kilbraith
250 Mr. W. Tebb	25 Mr. L.	12 Mr. J. Cocks	12 Mr. N. Nightingale
100 Mr. W. Gautrey	100 Macclesfield	12 Mr. George Barter	6 Mr. G. F. Green

That this reprint of the “DIALECTICAL REPORT” may attain a universal circulation, every Spiritualist is being directly appealed to. Kindly inform me at your earliest convenience how many copies I shall have the pleasure of sending you. It will confer an additional favour if you will mention the matter to any other Spiritualist in your neighbourhood.

J. BURNS.

VACCINATION.

To the Editor.—Sir,—It is generally understood that in order to insure protection against small-pox, vaccination must be repeated from time to time (about every ten years), and that when the scars are no longer visible the protection afforded is *nil*, so that a person in such a case is practically unvaccinated. For the benefit of your readers I send some statistics copied from the *Medical Times and Gazette*, June 26, 1852:—

“It appears that in the small-pox hospital (London) during the eleven years 1841-51, there were 4,091 admissions with small-pox, distributed as follows:—

	Persons	Deaths.	Mortality per cent.
Persons not alleging any protection	1,722	629	37
“alleging prior small-pox	36	6	17
““Vaccination, but showing no scars	166	56	34
“alleging Vaccination, and showing scars	2,167	147	7

Again, in the year 1841, nearly 45,000 soldiers were re-vaccinated in the Prussian army, and although before that season small-pox was very prevalent in the barracks, only eight cases occurred after re-vaccination. These facts will surely speak for themselves.

Lastly, can anyone explain how it is that the attendants in our small-pox hospitals enjoy a perfect freedom from small-pox, unless it be that vaccination is really a protection?—Yours, &c.,

17, Fitzwilliam Street, Cambridge.

“PENDENS.”

WANTED, a copy of “From Matter to Spirit.” Write, stating price, to J. Burns, 15, Southampton Row, London, W.C.

We are glad to see, from the announcements of Mr. Oswald Mutze, progressive bookseller, Leipzig, that Germany is attaining to a very respectable literature on Spiritualism in the language of the country. The native authors are not numerous, but the selection from writers in other countries is good.

A DECLARATION OF INDEPENDENCE.

We have been requested by Mr. D. Richmond to insert the following letter, which will explain itself:—

Spiritual Institution, 1, Mount Street, Darlington, January 15, 1877.

Dear Mr. Pearce,—As you observe, you are in some sort an “annoyance,”—something like the importunate widow of old—yet your third communication was brought before our meeting yesterday. It is considered that the information you ask for is not matter for a London Conference. Should a National Conference be legitimately sought—solicited (through the principal paper advocating Spiritualism) of or put forth by the Spiritualists of the nation, the information you seek might be forthcoming by means of representatives of every district of the nation.

The London Conference you have at length condescended to inform us of we do not object to, but think it might do well to attend to its own local affairs, and virtuously content itself with the same.

But, lo! you talk to us of “the Provinces,” and of local representatives at Darlington. We think we have an infallible opinion on this point. Spiritualism, we view, has no province nor capitol—in short, is not a kingdom nor queensdom of any sort, neither has it any official authorities (of which you speak very profoundly), but rather servants who will take no power over the little doves,—we repudiate the idea of dominion of one person over another.

In answer to your inquiry, any proper use you may make of this communication will not afflict the spiritual friends here.—Yours in the spirit of truth,

D. RICHMOND.

1, North-Eastern Terrace, Parkgate, Darlington.

BIRMINGHAM.—At Mr. Perks's Rooms, 312, Bridge Street West, near Well Street, on Sunday evening next, January 21st, at half-past six o'clock, Mr. Perks will give a second free circle for Spiritualists and their friends. For the occasion one of the spirit-guides of Mr. Suckling has promised to give a trance-address through that gentleman, on the writings of the Apostle Paul.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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 MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 19, 1877.

SUBSCRIBERS FOR THE MEDIUM ARE EARNESTLY REQUESTED TO REMIT THE AMOUNT FOR THE YEAR WITHOUT DELAY.

THE NEWCASTLE CONFERENCE.

The report published on another page is gratifying and instructive. Notwithstanding unfavourable weather, it was well attended. This shows that Spiritualists appreciate coming together in that form, which is a good in itself, irrespective of any so-called organic action which may be expected to follow. In the second place, it is to be noted that the kind of organic action anticipated has been a decided failure. There is something in Spiritualism which rejects most pugnaciously any kind of vicarious duty. When men take up the idea that with God's grace and the help of his angels they must save their own souls, they logically determine that they must also do their own life-work; hence they prefer to labour as they feel impressed to do so, or as they, from their personal standpoint, discover the need and means, in preference to allowing the work to be done for them by an outside body. Mr. Morse's suggestion was excellent, and based upon an amount of practical experience which ought to command respect. The testimony of Mr. Hall that his brother Spiritualists wanted to work on their own bottom is highly gratifying. Individual work and practical fireside spirit-communion are the glorious fruits of our Movement. A platform intellectualism, perpetuating professionalism in another form, does not appear to us to be the grand object to be sought for, but rather, a movement penetrating to the hearth and heart of every inhabitant, making spirit-communion a universal reality. When Spiritualists neglect the family circle and practical spirit-communion to run here and there wasting time, energies, and money, to distress their minds with polemical disquisitions, and permit themselves to be moved about by a central committee like chessmen on the board, then, we say, it will be a sorry day for Spiritualism, and the advent of a new era of political slavery. The public meeting and the platform have their work, but it is an accessory to the circle, and not to supersede it. When real teachers come forward like Mr. Morse, there is no difficulty in finding them audiences, as Newcastle itself can testify, but that free Spiritualists should enslave themselves to a society idea, without seeing in it value for their sacrifice, is not to be expected.

And to stir up work we must not be content with writing letters; we must go out into the field and commence work on our own account, and, having turned up the virgin sod, and shown the quality of the soil, the workers will feel encouraged to come forward. Officialism won't do in this Cause, but that old-fashioned and much-neglected method, Apostleship, backed up by inspiration, and not a committee, must be looked to to do the work of our Movement.

We rejoice at such Conferences as the one we report this week. It is pregnant with sound instruction to all reflecting minds; and may we not ask what is it to organise? Is it to expect that the head shall do the work of the stomach, the lungs, or the limbs? Is this the economy of nature? We think not. Every organ of the body has a necessity, inherent and active, within itself, which impels it to that form of function which is congenial to its highest interests, and of the body in general, and its indwelling spirit. To ensure this result, however, the organs must be related to each other, deriving sustenance thereby, and inducing the best conditions for the influx of the supreme spirit. This need Conferences supply.

There is at these harmonious gatherings a blending of mind with mind, a taking and giving of personal influences and experiences, and a consolidation of the inner forces, which are in reality the head and directing force of the Movement. For, the central or head power of Spiritualism is not resident in any individual, committee, or body of men, which would be Popery, but in the spirit-world, and it is capable of being manifested through all men according to their ability to be the servants of the spirit.

The leading men and the leading workers, then, in Spiritualism must be those individuals and agencies which do the most service, and act with the closest relationship to the spiritual world and its eternal principles. It is not he who fulfils the external formalities of a man-made office, or those who set themselves up as a power in Spiritualism, that are items of use in the inventory of the spirit-world. This has been demonstrated many times, and for the instruction of Spiritualists it seems to be needful even to this day.

There is one item in the Report presented by the secretary, which is of interest. It appears that the Spiritual Institution bestowed on the Newcastle district 5,000 copies of the MEDIUM, and printed 5,000 four-page circulars, including "Rules for the Spirit-Circle," to be circulated with these MEDIUMS, for which circulars the nominal sum of 30s. was charged. It would appear that for some purpose or other the Committee paid £3 14s. for 5,000 circulars of another London publisher, to circulate with the grant of literature from the Spiritual Institution. Possibly these circulars were of quite an impersonal character, and of the greatest use to the Cause—at least, we have it from the facts stated, that they were worth paying for. We shall be glad to hear of the effect, if any, of this wholesale distribution of spiritual literature and "circulars."

NEW TRACTS FOR THE TIMES.

The reply to Dr. Carpenter by "M. A. (Oxon.);" has been received with so much favour, that we have assented to the desire to publish it in a separate form, and it is now ready as "No. 8 Seed Corn," price 1s. per hundred. We hope every one of our readers will determine on putting into circulation at least hundred of it. The Essays on the Slade case, reprinted from *Human Nature*, are also ready, as per announcement on our back page. Dr. Monck's oration, and the account of his work in Derbyshire will be ready next week.

THE PROSECUTIONS AGAINST MEDIUMS.

It is expected that Dr. Monck's appeal will be heard in the Court of Exchequer to-day, Friday.

Dr. Slade's case comes on again on the 29th instant.

DR. MONCK AT DOUGHTY HALL.

It is expected that Dr. Monck will speak at Doughty Hall on Sunday evening. To commence at 7 o'clock. Doughty Hall, 14, Bedford Row, Holborn.

MR. BURNS AT DOUGHTY HALL.

On Sunday, February 4, Mr. Burns will deliver a special lecture at Doughty Hall. The subject will be given next week.

TRUE FRIENDSHIP.

Oh! for a kind and loving friend,
Who knows our better thoughts untold;
Who'll for truth's sake our name defend,
And virtues more than faults unfold.

Oh! for a pair of trustful eyes,
To look into our own and see
What's hidden from the worldly-wise,
Yet all so plain to you and me!

Oh! for an honest hand to clasp,
When heart and hand are pledged to you;
Th' unspoken promise of that grasp
Would say, "I will be ever true."

When earthly friends are false, and prove
How fleeting are all things below,
For peace, turn to the Friend above;
No change can such love ever know.

—*Tinsley's Magazine.*

M. A. BAINES.

QUARTERLY CONFERENCE OF LANCASHIRE SPIRITUALISTS.

On Sunday, Feb. 4, the Seventh Quarterly Conference of Lancashire Spiritualists will be held in the Temperance Hall, Grosvenor Street, Manchester, to commence in the morning at 10.30, when a general statement of the Committee's work and financial position will be given. The appointment of the Committee for the ensuing quarter, and other important business transacted. In the afternoon, at 2.30, addresses will be delivered by Mr. John Lamont, of Liverpool, and Miss Longbottom, the celebrated trance-medium of Halifax. At 5 o'clock tea will be provided for the friends; tickets, 9d each, may be had from any of the Committee, or at the door. At 6 o'clock an address will be delivered by Miss Longbottom. The friends in the district are most cordially invited to be present, and give their sympathy and support. Collections will be made at each meeting towards further carrying on the work for the spread of Spiritualism.

On behalf of the Committee,

W. JOHNSON, President.

THE CASE OF WILLIAM LAWRENCE.

After spending all of Monday and a portion of Tuesday in trying Mr. Lawrence, the court have honoured him by making him a martyr. To obtain a conviction on the charge of trickery was the prime attempt of the prosecution, but in that they did not succeed, and the object of their violence and persecution became the innocent victim of the most modern rendering of an obsolete statute.

The act or the legal shelter under which Lawrence was condemned was never intended to cover the intellectual investigation of a spontaneous phenomenon, be it caused by spirit or other force in nature—for that spirit is a most mighty force in nature every Christian will admit who refers man's existence to his body being the tabernacle of Spiritual presence. These laws were framed to prevent in the first place malicious persons from using psychological powers for injurious purposes, which any Spiritualist would at once regard as unlawful if it could be shown that anyone did so. More recently these laws were aimed at persons who pretended to have spiritual or occult power with the view of imposing on the ignorant by exciting cupidity respecting future luck. Nothing could be more opposed to the genius of Spiritualism than these offences are. The Spiritualist or medium makes no profession whatever. He injures no one. He does not excite a morbid desire and curiosity by promising to reveal the future. He says—We have had certain remarkable experiences—facts; on Monday, or such a night, we will sit again for further investigation; on paying your share of the expenses, or on certain other conditions, you may join us. We will sit for physical or trance, as the case may be, but as to what will transpire we can hold out no promise whatever. The only inducement which we would excite is an honest desire to know the truth.

Looking at Lawrence's career, the foregoing declaration somewhat defines his position, and it was for those who attended to judge, after due investigation, as to what was the nature of the proceedings. Violence was resorted to, bitter opposition was manifested, yet the medium's dishonesty as a medium has not been successfully demonstrated in a court of law. Any medium, let him be never so genuine, might have a charge brought against him by those adopting a similar course; thus it would appear that our courts of justice in their present state are not the proper places in which to decide as to the merit of a medium, or the nature of the phenomena which occur in his presence. By patient research it is easy to establish the probity of the medium and the nature of the facts. To attempt the converse and establish a case of fraud, especially where it does not exist, is not so easy.

In the defence it should have been shown that the medium is merely a passive instrument and has no power to call up spirits or to produce manifestations. The case has not been handled in the best possible manner. The position not being clearly understood, there is not the necessary knowledge to work intelligently. The assumption of the judge that the phenomena in question do not occur at all, surely was beyond the province of the inquiry, seeing that the evidence of experts was not permitted to show that the contrary was the case. The theory proceeded upon, was as if a court, not only wholly ignorant of but denying electrical phenomena, were to try an electrician—say Professor Tyndall or Mr. Varley—for charging a fee to a lecture on and demonstration of electrical phenomena, and that the charge was advanced by ignorant persons who assaulted the demonstrator, upset his apparatus, and gratuitously sought to brand him with trickery by misrepresenting the nature of his conditions.

Instead of being based upon an intelligent appreciation of facts, the verdict of the jury was given on a generally accepted meaning of words, which, to those who do not understand the nature of the subject in relation to which such words are employed, is no meaning at all. In no case in which technicalities are involved are juries allowed to decide as to the signification of terms, but engineers or other experts are called in to define the principles involved in the evidence. Why should it be otherwise in the case of spiritual phenomena? The only answer is that the law as thus interpreted draws a narrow boundary around the liberty of the subject, and sets a close limit to the further acquisition of knowledge.

We have great respect for law and order, and hence are jealous of any false steps in its interpretation which would bring it into collision with those for whose protection it was framed. It was those who assaulted Lawrence who transgressed in more ways than one, and it is certainly an inducement to others to act in a similar manner, to have these assailants backed by the Treasury. But this state of things cannot be allowed to remain; there cannot be one law for Spiritualists, and another for their opponents. We do not believe there is: and we are certain if the matter were placed in its true light before the mind of the country, as we hope it will be soon, that it would be found that Englishmen are not progressing into a state which, it must be confessed in this age of science and enlightenment, is eminently un-English. If mediums be caught tricking, by all means punish them; but when honest in their efforts to inform the public of the facts entrusted to their stewardship, we demand for them that security and protection which is so universally accorded to others.

A TESTIMONY in favour of Dr. Monck's mediumship has been received from Mr. and Mrs. Whitaker, Ventnor, Isle of Wight, members of the Defence Committee. Dr. Monck visited the island some time ago, holding seances, which gave great satisfaction.

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MR. LAWRENCE'S CONVICTION.

We have received the following letter from Mr. Lawrence's solicitor.

RE LAWRENCE.

"To the Editor.—Dear Sir,—It may interest your readers to know that I on behalf of the defendant, have applied to Her Majesty's Attorney General to issue his fiat to lead a writ of error on the ground that the conviction is bad.—Yours truly,
J. T. HAZELDINE.
58, Cheapside, London, E.C., Jan. 17."

INSTITUTION WEEK, 1876.

The following subscriptions have been received:—

	£	s.	d.
Donald Kennedy, Esq. ...	3	16	6
Per Mr. S. Wyatt, of Plymouth:—			
Mr. S. Wyatt ...	2	6	
Mr. Judson ...	1	0	
Mr. Stidston ...	2	6	
		0	6
Malton Friends ...	0	13	0
Per Mr. W. Clarkson, of Selby...	0	10	5
Amounts previously acknowledged	132	9	9
Total	£137	15	8

SPIRITUALISM AT THE BIRKBECK DEBATING SOCIETY.

A few weeks ago Mr. Burns opened a debate on Vegetarianism at the Birkbeck Institution, Southampton Buildings, Chancery Lane, and it was intimated that a resolution on Spiritualism would be acceptable. We are now in a position to state that on Friday evening, January 26, Mr. Burns will take the affirmative of the resolution, "That the Phenomena called Spiritual are credible as facts." Miss Leigh Hunt will open on behalf of Vaccination during February.

We have received from Mr. Riko a splendid volume of high-class spiritual literature, which we hope to notice soon at length.

BELPER.—Mr. Thomas Brown will remain another week in Belper and Derby; then he will go to Manchester, Southport, and other places. Address him care of Mr. A. Bodell, 4, Chapel Street, Belper.

MRS. OLIVE will give a seance for the benefit of Dr. Monck's defence-fund on Thursday evening, February 1, at her rooms, 15, Ainger Terrace, King Henry's Road, N.W.; admission, 2s. 6d. Those who have not already contributed will find this a favourable opportunity of doing so and spending a pleasant evening at the same time.

MR. S. H. QUARMBY, 31, Plane Street, Oldham, would gladly devote a few Sundays to the Defence Fund on behalf of Dr. Monck. His plan would be to address meetings, under the influence of his guides, in those places where a success could be realised, the proceeds to go to the Fund. Those who fall in with his offer may write as above.

A PHRENOLOGICAL ENTERTAINMENT.—On Tuesday evening a large and highly-intelligent audience spent an agreeable and instructive evening with Mr. Burns at the Quebec Hall. Those who came forward for examination afforded scope for useful and entertaining comment, which appeared to be appreciated by those present.

THANKS to John Scott, 59, Victoria Terrace, Belfast, for parcels of books for gratuitous distribution received by Mr. Henry Laidler, Perkinsville, who asks who and what this Mr. John Scott is, who is thanked weekly in the MEDIUM for gratuitous parcels of books. Mr. Robinson's letter, published in our issue of Jan. 5, will answer the question. Mr. Edwin Clifton, of Ossett, and Mr. W. Perks, of Birmingham, also express their thanks for parcels of books; Mr. Willie Eglinton, for a second parcel; Mr. V. W. Pinkney, Sunderland, for a third parcel.

ETERNAL PUNISHMENT.—A large and influential meeting of the officials of the Birmingham first circuit of Primitive Methodists was held on Wednesday evening last, in Gooch Street schoolroom. Considerable interest was excited, and a long discussion ensued, owing to the Rev. J. J. Parker, the superintendent minister, having intimated that he could no longer accept the doctrine of eternal punishment, as taught by the Connexion. The rev. gentleman tendered his resignation, which was accepted with general regret. He has been in the ministry fifteen years and is much respected.—*Birmingham Daily Mail*.

"GHOSTLAND."—An exhaustive review of this extraordinary work will appear in the next issue of *Human Nature*, from the pen of "M.A. (Oxon.)" To those who cannot procure a copy of the work itself this review will afford a valuable substitute. We expect a parcel of copies in a day or two. We have had to wait for a supply, the first edition having been taken up at once by American orders. We have been reminded by the American publisher that we have quoted a price below that for which the book is sold in Boston. Three dollars are equivalent to 12s. 6d., and at that price all orders will be supplied.

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. 18th, 1876.

COMMITTEE.

"M.A. (Oxon.)"		London		Mr. J. Trueman		Ventnor	
Mr. Hensleigh Wedgwood		"		— Whittaker		"	
— Joseph Swinburn		"		Mrs. Whittaker		"	
— L. De Caux		"		Dr. Blunt		Northampton	
— J. S. Sparey		"		Mr. W. Brookes		Reigate	
— C. E. Williams		"		— J. Vickers		Abergele	
— W. Miller		"		— J. B. Herod		Nottingham	
— W. Towns		"		— Henry Lennox		"	
— W. Carpenter		"		— Hitchcock		"	
— McKellar		"		— G. Brooks		"	
— Arnsby		"		— Charlesworth		"	
— Luck		"		— Ashworth		"	
— J. Cain		"		— Kershaw		Oldham	
— F. Everitt		"		— Smith		"	
Mrs. Everitt		"		— J. H. Barlow		"	
Mr. J. Stokes		"		— Buckley		"	
— J. Freeman		"		Mr. W. Wilbert		Manchester	
— Parrett		"		— C. Ward		"	
— J. Webster		"		— Chiswell		"	
— Fusedale		"		— J. Hall		"	
— R. H. Brimley		"		— Allen Hall		"	
— C. White		"		— J. Campion		"	
— N. Vickery		"		— A. Royse		"	
— J. N. T. Martheze		"		— T. Gaskell		"	
— Jacob Mathews		Cardiff		— C. Reimers		"	
— Taliesin Williams		"		— W. Oxley		"	
— Rees Lewis		"		Mr. J. T. Docton, Merthyr Tydvil		"	
— Moses Williams		"		— V. Bird		Devonport	
— Ivor Williams		"		Dr. Wm. Hitchman		Liverpool	
— S. Wyatt		Plymouth		Mrs. E. Tyndall		Birmingham	
— Widger		"		Mr. J. Hill		"	
— Arthur		"		— J. Underwood		"	
Mr. G. Tommy		Bristol		Dr. Brown		Burnley	
Mrs. Tommy		"		Mrs. Brown		"	
Mr. W. C. Dodds		"		Mr. W. Burrell		"	
Mrs. Dodds		"		Mrs. Burrell		"	
Mr. J. Brookman		"		Mr. J. Briggs		"	
— J. Benden		"		— A. Brown		"	
— H. O. Collier		"		Mrs. Briggs		"	
— J. Clayfield		"		Miss Briggs		"	
— R. Dick		"		Mr. Hargreaves		Nelson	
— T. Parker		"		— Hutchinson		"	
— J. Tovey		"		— Huxley		"	
— T. Dowling		Framlingham		— W. P. Adshead		Belper	
— Thelwall		Hull		— G. H. Adshead		Derby	
— J. B. Stones		Blackburn		— Heaps		Colne	

SUBSCRIPTIONS RECEIVED.

£ s. d.		£ s. d.	
Mr. W. P. Adshead	10 0 0	Mr. Eyre (Derby)	0 5 0
(Belper)		A Friend	0 2 6
Mr. A. Smedley	1 0 0	Sympathisers	0 12 6
Mr. E. Smedley	1 0 0	Fairplay (Lancashire)	10 0 0
Mr. F. Smedley	0 10 0	A Relative of Dr.	
Mr. J. Smedley	0 10 0	Carpenter	5 0 0
Mr. B. Bodell	0 10 0	Mr. Bennett	1 1 0
Mr. S. Smedley	0 5 0	Lady L.	1 1 0
Mr. G. Wheelton	0 5 0	Geo. Tommy (Bristol)	0 10 6
Mr. W. Wheelton	0 5 0	Mr. Burrell (Burnley)	1 1 0
Mr. W. Chell	0 3 0	Mr. Mackey	0 5 0
Mr. J. Edwards	0 1 0	Mr. Briggs	0 10 0
Mr. A. Bodell	0 1 0	Mrs. Briggs	0 5 0
Mr. G. Bodell	0 1 0	Miss Briggs	0 5 0
Mrs. Bodell	0 1 0	Mr. Hindle	0 2 6
Mr. W. Jessop	0 1 0	Mrs. M. A. C.	0 2 0
Mr. Fox	0 0 3	Mrs. Brown	0 10 6
Mr. G. H. Adshead	5 0 0	Mrs. A. Brown	0 5 0
(Derby)		Dr. Brown	5 0 0
Mrs. Ford	2 0 0	A Friend	0 5 0
Mrs. C. Bardill	1 0 0	Mr. Quarumby	0 2 6
Mr. W. Smith	0 10 0	Per Mr. Quarumby	
Mr. A. Smith	0 10 0	Mr. Taylor & J. S. Is.	0 2 0

£ s. d.		£ s. d.	
Dr. J. Dixon	2 0 0	Dr. J. Mack	0 10 0
J.	0 2 6	F. F.	0 1 6
No Name	0 2 6	Mr. W. All. Den	0 1 0
Northampton Friends,		Mr. Gin	0 1 0
per Dr. Blunt	1 10 6	Mr. J. Freeman	0 10 0
Friend (Oldham Conf.)	0 2 0	E. B.	0 10 6
Mr. J. B. Stones (Black-		"A Bet Won"	0 10 0
burn)	1 0 0	Mr. T. Garrioch (Glas-	
T. H. A. (Sunderland)	0 5 0	gow)	0 5 0
J. G. (Birmingham)	0 10 0	Mrs. Lenox	1 1 0
Mr. R. Harper	0 10 0	Mr. J. J. Morse	0 10 6
Friend to the Cause	2 0 0	Dr. C. J. Curtis (Rome)	0 10 0
Mr. J. Turner	1 0 0	Nottingham Friends, per	
Mr. E. H. Valter	0 10 6	Mr. Murdoch	1 0 0
Mr. S. Smith	0 2 6	Mr. Martheze	10 0 0
C. A. L.	0 10 0	Mr. Parrett	0 5 0
A Sympathiser	0 2 6	Sir Charles Isham	10 0 0
Mr. J. R. Hill	0 2 0	A Friend at Keighley	0 5 0
Collected by Mr. J. R.		A. P.	0 11 6
Hill (Birmingham):—		From Braintree	0 10 0
Mr. Harper	2 6	Major Menars	1 1 0
J. R. Hill	2 6	Mr. Buckley (Oldham)	1 0 0
Mr. Baldwin	5 0	Mr. Bottomley (Shaw)	0 2 6
Mrs. Groom's		"Omega"	10 0 0
Seance	5 0—0 15 0	Messrs. S. Schmidt	0 8 0
Contributions at Gros-		Per Mr. De Caux	0 4 0
venor Street Rooms,		Rev. W. Miall	0 10 6
Manchester, Nov. 26	5 0 0	Mr. T. Adams, per G.	
"Alpha" (Manchester)	20 0 0	Tommy	0 10 0
Mr. W. Oxley	5 0 0	Mr. T. Grant, (Maid-	
Mr. T. Gaskell	2 0 0	stone)	5 5 0
H. M.	2 0 0	Torquay Friends, per	
T. D.	2 0 0	Mr. Haggas	0 11 6
Mr. C. Reimers	1 1 0	W. R. Gregory (West	
Mr. T. Dowling	0 2 6	Hartlepool)	0 2 6
A Friend	1 0 0	J. Lawson	0 2 6
Mr. J. Swinburne	1 1 0	Mrs. Crawshaw (Ac-	
Novocastrian (Newcastle)	0 5 0	crington)	0 10 6
Spiritualist (Scarborough)	0 2 6	Mr. T. Williams (Cardiff)	0 10 0
Mrs. Makdougall Gregory	2 0 0	Mr. J. Matthews	0 10 0
Mr. Geo. Lee (Ripley)	1 0 0	A Friend	1 0 0
M. A. B.	0 7 6	Mrs. Parker (Dublin)	2 0 0
A Friend (Manchester)	0 1 0	Mr. W. Rowley	0 3 0
A few Friends in Keighley	0 8 2	Miss Garbett	0 2 0
Mr. H. Collen (Brighton)	1 0 0	Signor G. Damiani	1 0 0
Keighley Friends	1 16 0	Stamford Friends, per	
Hon. Alex. Aksakoff		Mr. Reedman	0 10 0
(Russia)	5 0 0	Newcastle Spiritualists	2 10 0
Belper & Ripley Friends	5 13 3	Mr. Barlow's Circle	0 10 0
Anonymous	1 1 0	Mr. W. Tink	0 2 0
Mr. Gibson	0 2 6	Mr. Fusedale	0 5 0
Mr. Carpenter	0 2 6	"Querist"	0 5 2
Mr. Armstrong	0 5 0	Mr. Edward Snell	0 10 0
Mr. H. Nisbet (Glasgow)	0 10 0	Mr. James Cain	0 5 0
Nelson Spiritualists:—		Mr. H. Basson	0 1 0
Mr. Heaps	5 0	Mrs. Ayres	0 1 0
Mr. Hargreaves	5 0	Mr. J. Swift (Wigan)	0 2 6
Mr. Thornton	2 0	Mr. Rowlinson (Gol-	
Miss Carsby	2 0	borne)	0 2 6
Mr. Ritchinson	3 0	Mr. W. J. Chapernowne	0 5 0
Miss A. Har-		A Friend	0 2 6
greaves	1 0	Q. J. C.	0 10 0
Mr. Huxley	5 0	"Breakwater" (Ply-	
		mouth)	1 0 0
Mr. T. Everitt	1 1 0	Mr. S. Wyatt (Plymouth)	0 5 0
Col. Greck	2 0 0	Mr. Widger	0 5 0
"A Lover of Fair Play"	0 10 0	Mr. Arthur	0 2 6
Meeting at Doughty Hall	5 0 0	Mr. V. Bird (Devonport)	0 10 0
Miss C.	0 10 0	M.	2 2 0
Mr. H. Wedgwood	2 0 0	M.	0 10 0
Major Bradish	0 5 0	J. S. and Family	1 0 0
Mr. Beckett	0 2 0	A Friend, E. E.	0 5 0
Mr. D. Mahoney	0 5 0	Mr. J. Hough (Hyde)	0 5 0
Meeting—Bullock's Hall	1 17 5 1/2	Meeting at Oldham	1 10 0
Mr. Wm. Hunter	0 10 0	An American Friend	0 2 0
Mr. R. H. Brimley	1 0 0	Mr. and Mrs. Barter	
Mr. N. Vickery	1 0 0	(Winchester)	0 10 6
Mr. W. Jennison	0 5 0	Mr. J. C. Luxmore	2 0 0
Mr. S. Hocking	1 1 0	Mr. W. Volekman	5 5 0
Mr. J. Ashman	1 2 0	Mr. Towns	0 5 0
Peter	0 1 0	Mrs. Cooper	0 10 0
A Friend	0 5 0	W. R. W.	0 2 6
Mr. F. Trueman	2 0 0	Miss Davidson	0 10 0
Mr. Gray	0 2 6	One Too Many	0 5 0
Mrs. Woodforde's Seance		Mr. W. Beale	0 5 0
(Dr. Monck, medium)	3 0 0	G. S., per W. J. Cham-	
Leeds	0 5 0	pernowne	0 2 6
Sale of Spirit-hand		E. R.	0 3 0
Moulds, per Mr. C.		Friends in Hull, per T. T.	0 7 6
Reimers	1 8 0	Friends at Macclesfield	1 10 3
Per J. Clayfield, Bristol:—		W. V.	0 10 0
Mr. R. Brookman	2 6	M. A. B.	0 5 3
H. O. Collier	1 0	Mr. John Templeton	1 7 0
A. Dick	2 0	Malton Friends	0 3 0
H. E. Parker	2 6	F. H.	1 0 0
J. Clayfield	2 0	"Constantinople"	0 5 0
	0 10 0	Rev. Guy Bryan	
Mr. T. Jones	0 1 4		

Other sums have been promised.

TREASURER: Thomas Everitt, Lilian Villa, Holder's Hill, Hendon, London, N.W.

SECRETARY: J. Burns, 15, Southampton Row, London, W.C.

THE CASE OF DR. MONCK.

APPLICATION TO THE MAGISTRATES.

On Wednesday, at the Borough Police Court, Huddersfield, before Henry Brooke, Edward Huth, and Jere Kaye, Esqrs., an application was made on behalf of Dr. Monck, by Mr. W. Armitage, solicitor. He said he was instructed by Mr. Miller, of Whitehall Place, London, solicitor, to appear for him and make an application for an order on Mr. Hilton, who had possessed himself of certain money and goods, for him to give them up to Dr. Monck. Dr. Monck was charged under the Vagrant Act, which contained a provision as to what should be done in reference to any property which was found on a person charged, and in order that they might fully understand the position of matters he would read the section, which was as follows:—"It shall be lawful for any constable, peace officer, or other person apprehending any person charged with being an idle and disorderly person, or a rogue and vagabond, or an incorrigible rogue, to take any horse, mule, ass, cart, car, caravan, or other vehicle or goods in the possession of such person, and to take and convey the same, as well as such person, before some justice, and for every justice by whom any person shall be adjudged an idle and disorderly person, or a rogue and vagabond, or an incorrigible rogue, to order that such offender shall be searched, and that his or her trunks, boxes, bundles, parcels, or packages, shall be inspected in the presence of the said justice, and of him or her, and also that any cart, car, caravan, or other vehicle which may have been found in his or her possession and use, shall be searched in his or her presence; and it shall be lawful for the said justice that any money which may be then found with or upon such offender shall be placed and applied for and towards the expense of apprehending, conveying to the House of Correction, and maintaining such offender, during the time for which he or she shall have been committed; and if upon such search money sufficient for the purposes aforesaid be not found, it shall be lawful for such justice to order that a part, or if necessary the whole, of such other effects then found shall be sold, and that the produce of such sale shall be paid and applied as aforesaid, and also that the overplus of such money or effects, after deducting the charges of such sale, shall be returned to the said offender." They would observe that there were two things necessary; there must be an order of the justices to search and examine these things, and that must be done in the presence of the person charged and of the justice. That had never been done in this case. He believed that the goods of Dr. Monck had been ransacked in the presence of other persons, but certainly not in the presence of the justice or of Dr. Monck. The whole proceedings seemed to him to have been quite irregular. There was no order for forfeiting these goods or money, nor, in fact, could any such order be made unless the terms of the Act be complied with. If as soon as Dr. Monck was apprehended, the goods had been taken before the justice and an order made for the goods to be searched in the presence of the justice and the person charged, then the justice might have made an order forfeiting the goods. It was necessary that these things should be done, and then possession of the goods might have been kept until it had been seen whether conviction would be ultimately confirmed or not, and none of these steps having been taken, no order could be made except on the principles he had enunciated. The Chief Constable still retained possession of goods he had no right to retain as against Dr. Monck, who was the legal owner, and he (Mr. Armitage) had to ask that the Bench would make an order for him to return the goods to the person who was legally entitled to them.

Mr. Hilton said he would reply with regard to the goods first. They were not found in the possession of Dr. Monck. He (the Doctor) obtained a search warrant against Mr. Henry Bedford Lodge, who had then possession of the goods. The warrant also stated that the goods were in Mr. Lodge's possession, and that he should be apprehended. The goods were found in Mr. Lodge's possession, and they were now in his (Mr. Hilton's) custody. Mr. Lodge was there (when the case was on previously) to answer any charge that might be laid against him by Dr. Monck under that warrant—one for felony—and that charge was not withdrawn against Mr. Lodge at present. He (Mr. Hilton) still retained possession of the goods under that warrant, and he should retain possession until the warrant was withdrawn in a proper manner. With reference to the money, he held it until the case had been heard against Dr. Monck, who, as the court would remember, was committed to gaol for three months, and asked for a case, which was granted, and if the case should go against the Doctor, then he should have to apply that the money should go towards his maintenance whilst he was in gaol, and towards defraying the cost of his apprehension. The magistrates on the bench to-day had not had Dr. Monck before them, therefore he could not see how they could make any order with reference to a matter which was not before them.

Mr. Mills said he should like to know what power the magistrates had to make the order.

Mr. Armitage said the Chief Constable was in the service of the Corporation.

Mr. H. Brooke: We are not a Corporation here.

Mr. Mills pointed out that the magistrates had no jurisdiction over the Chief Constable, and it is not a matter for them to consider whether he committed a legal or an illegal act.

Mr. Armitage said here was a prisoner brought before the court. At present there was nothing against him, and nothing had been done in the regular form in which it ought to have been done, and he was entitled to certain goods which were in the possession of Mr. Hilton, the Chief Constable, who, as prosecutor, had laid an information, and therefore they had jurisdiction and cognizance of the matter. Mr. Hilton had not searched the goods in the presence of a magistrate or the prisoner, neither had he got any order forfeiting the goods, and he contended that they had therefore a right to say that Mr. Hilton should deliver them up to the person against whom he had acted improperly. As to the charge against Mr. H. B. Lodge, that was the first time he had heard that made use of as an argument why the goods were retained; the understanding at the time was that Mr. Hilton should retain these goods under the Vagrant Act as being ultimately liable for the maintenance of the prisoner. He submitted that the charge against Mr. Lodge had nothing to do with the question—that was perfectly clear; the real point was whether Mr. Hilton had proceeded against Dr.

Monck in a regular manner, in the only way in which he could, and which he (Mr. Armitage) said he had not, and whether he was entitled to retain these goods. Surely this court had a right to say what an informant who had laid the information and preferred a charge against him should do, and he did submit that the court had a right to say that he had no right to retain them, and that he should give them up.

Mr. Hilton said they had nothing before them.

Mr. Mills: Supposing the magistrates make such an order, and Mr. Hilton chooses to disregard it, what remedy have the magistrates?

Mr. Armitage: We certainly should be in a very strong position, because then we should commence an action against Mr. Hilton.

Mr. Mills: That is your remedy at present.

Mr. Armitage said that was possibly so, but an any rate his client would be in a very strong position against Mr. Hilton, because he would be able to say that Mr. Hilton had not only detained the goods as he submitted improperly, but, after the magistrates had made an order for him to give them up, still declined to do so.

Mr. Brooke: We have no power to make an order.

Mr. Armitage: I submit that you have.

Mr. Mills: I should like you to show me the authority for it.

Mr. Armitage: You have power to deal with it.

Mr. Mills said if there were an Act of Parliament empowering the magistrates to make an order upon a person improperly retaining goods, he wanted to see the statute upon which Mr. Armitage based his argument.

Mr. Armitage said he based it upon the natural right which Dr. Monck had, being charged with an offence and having his goods detained from him improperly. He again submitted that the Bench had a right to say that the goods should be given up to the proper owner if they were detained illegally. There was no question about illegal detaining.

Mr. Mills said that assuming that to be so, this court was constituted by statute with limited powers, and there was no such thing as the common law power of justices. There was no power to make such an order as that applied for, and he wished him to show him the statute which gave them any such power.

Mr. Armitage said he was unable to say that there was any statutory power to make this special order, it was no doubt never contemplated that any such irregularities should be committed. It seemed to be one of those hard cases which the legislature—

Mr. Mills: You have your remedy at common law.

Mr. Brooke: You would not ask us to go and do a thing which would make a mere burlesque.

Mr. Armitage: I assure you it would be no burlesque.

Mr. Brooke: You ask us to do what we have no power to do.

Mr. Armitage said that supposing a man were brought before them by a policeman, who, without pretence or right, had possessed himself of his money, and the case were discharged, was it not a common thing for the court to order the money to be restored to the man? Common sense, justice, and common right would dictate that the man should have his money delivered to him. Surely they would be exercising their jurisdiction in such a case as that, and he only asked them to do the same here.

Mr. Brooke: I don't see that it is an analogous case.

Mr. Armitage: For this purpose Dr. Monck is as good as discharged, because the regular course has not been taken.

Mr. Brooke: We can't make any order.

Mr. Armitage: Very well; as your worship's please.

Mr. Hilton: The magistrates have directed me to retain possession of the money until the case is finally settled.

The subject then dropped.—*Huddersfield Examiner*, Dec. 23, 1876.

THE CONVICTION OF WILLIAM LAWRENCE.

ABRIDGED REPORT OF Second Day's Hearing of the case of Wm. Lawrence at the Sessions House, Clerkenwell, before Mr. P. H. Edlin, Q.C., the Assistant-Judge.

Mr. Staveland Hill, Q.C., M.P., and Mr. Cooper were for the prosecution (by the Treasury), and Mr. Ignatius Williams and Mr. Ulick Burke defended the prisoner.

Thomas Phillips, an independent gentleman, said he attended a meeting at defendant's house on Sunday evening, the 15th October. Having described the arrangements of the room, as the other witnesses, and the appearance of the robed and turbaned figure, about six feet six in height, and copper-coloured as to complexion, he said he was of opinion that it was really a spirit. (Laughter.) It was, he insisted, an aerial form, and after gliding out before the audience for a short time it disappeared. When he left witness gave the defendant two shillings.

Mr. S. Hill—And the inducement to you to give the defendant these two shillings was his producing to you this spirit?

Witness—Yes, and for the other phenomena and lecture. (Laughter.)

Mr. S. Hill—You, I take it, are a believer in Spiritualism?

Witness—Yes, for twenty years.

In reply to the Judge, witness said he meant by "other phenomena" the drawing which was produced, and which was done by a spirit-hand. Besides, there was the guitar-playing and the sparks, "which," said the witness, "we call spiritual lights."

Mr. Williams said he proposed to call certain gentlemen of scientific condition, who were experts in such matters, and who would tell the court and jury what was meant to be conveyed to the understanding by the persons of the profession of the defendant by the use of the words "trance," "medium," and "spirits," employed for the investigation of spiritual phenomena.

Mr. S. Hill said that all they had to investigate was whether the charges in the indictment were sustained by the evidence, for not one of the words mentioned by his learned friend was used in that indictment at all, nor were there therein used any words such as were not used in the every-day ordinary acceptation. They couldn't have witnesses put into the box to give them all a new version of the meaning of the words of the English language. (Laughter.)

The Assistant-Judge said the peculiar business in which these people called Spiritualists was engaged did not require any especial ability, so that there was a difficulty in making out their category of terms. Because certain people chose to believe in Spiritualism, surely the jury were not to be held unable to understand the words they were pleased to employ?

Mr. Williams said that being his lordship's view he should next propose to call witnesses as to the defendant's power to do that which he undertook, and who would tell them that the phenomena which appeared were perfectly genuine—that they appeared through the defendant's medium—and that on the day of the appearance of the figure in question the defendant was of full capacity to summon spirits.

The Assistant-Judge—What! Do I, Mr. Williams, understand you to say that you ask permission to call persons who will say from their belief the defendant possesses a power—a supernatural power—to summon, before an assemblage of spectators, disembodied spirits from another world?—for that is what your proposal amounts to, and the charge against the man that he did profess the possession of such a power is the very essence of the indictment.

Mr. Williams said that what he meant was to prove that phenomena, regarded by experts as being perfectly genuine, had been wrought elsewhere by the same means as those adopted by the defendant, and that defendant had produced them genuinely on other occasions.

The Assistant-Judge—Oh, no. That is open to precisely the same emphatic objection.

Mr. Enmore Jones, a private gentleman, of Enmore-park, said he had for twenty to thirty years studied Spiritualism as a science, and mesmerism and clairvoyance for ten years before that.

Mr. Williams—If in such investigations the word "spirit" were used, how would it be applied or understood?

The Assistant-Judge—That question can't be asked. I have ruled so before.

Mr. Williams—Very well, my lord, then that is my case. The learned counsel then addressed the jury at some length for the defence. If, he said, men of eminence in science could believe in the value of investigating such phenomena, were they to say that a man like the defendant was to be branded as a rogue and a vagabond because he followed in the footsteps of men higher in society and far better informed than himself? In conclusion, the learned counsel pointed out that no money had been "obtained," because the witness Hulbert voluntarily offered it.

Mr. Stavelly Hill followed, replying upon the whole case.

The Assistant-Judge then proceeded with a lengthened and elaborate summing-up. He said in the first place there must, of course, be a false pretence to constitute the obtaining of money or other consideration by false pretence. The prosecuting witness had admitted that he was not induced to part with his shilling by any direct false pretence made beforehand to him by the defendant, and so of the actual obtaining by false pretence they would acquit him. They must remember, however, that they were fully at liberty, as the case stood, to find the prisoner guilty of the attempt to commit the misdemeanour charged, and thus the fraudulent intention still remained. Spiritual mediums were not only ridiculous, but mischievous; but the defendant was not here as a necromancer, or an enchanter, or for being any such pretender to what had been called the black arts. He was here for obtaining, or endeavouring to obtain, money by means of certain alleged false pretences, and what were those pretences? They lay in his profession of a power to communicate with the spirits of deceased persons, and "to produce and cause to be present in the place where he then was, such spirits in a materialised form." The learned Judge then went carefully over all the evidence relating to the displays and the proceedings at the defendant's place during the so-called seances, and expressed his surprise at hearing an indication of opinion from the defendant's counsel that this figure and the other things which were shown were not impostures, but real spirit-manifestations, and of a perfectly *bona fide* character. Everything which they had heard in the course of the case showed how supremely absurd and insulting to all common sense such a theory was. The pretence of the defendant, indeed, was of so utterly foolish a character that it was difficult for one to imagine how anybody with simply a fair amount of sanity could be so imposed upon. That, however, was purely a point for the jury, and they would view it as men accustomed to use their sense in judging of the conditions of the world and the things therein around them. As to the voluntary payment of the shilling fee, was it not owing to that very profession of his power to work these supernatural things that the defendant received it, and because of the belief of the person who paid the money, or the belief which the defendant meant that he should hold, that such occult workings could be made to take place? It was for the jury to consider whether that latter hypothesis was not the true and fair one upon which to rest in the case, and they must look at the whole conduct of the defendant in his dealing with those who came to him in judging of his intentions, and in framing their minds to the delivery of a verdict.

The jury then deliberated, and in about ten minutes found the defendant Guilty of the attempt to obtain money by the false pretences named.

Mr. Williams then asked for an arrest of judgment until a case for the opinion of the Judges of a superior court could be had on the points—whether, as this matter of Spiritualism was a scientific matter, evidence of experts might not be admitted to testify as to the *bona fides* of the defendant's doings; whether there was any proof of the real existence of ghosts or spirits at all in the world; and whether there was sufficient evidence here to show the "attempt" to obtain money by false pretences.

The Assistant-Judge said it was against all common sense in this world to ask for a belief in the power of men to raise ghosts of the departed, and besides, it was for the jury to decide if the defendant had power to do that, and they had said by their verdict that his pretence was nonsensical. It would be contrary to every rule of law and evidence to state a case on such grounds. As to the third point, it had been left to the jury, and they had said the attempt was proved. Upon what, then, could a case be stated for the Court above?

Mr. Williams acquiesced in these views, and then

The Assistant-Judge passed sentence. He said:—The jury have done their duty in convicting you on this indictment, for it is clear that you have been getting money by impudent and ridiculous pretences for a considerable time past. It almost passes belief that anyone possessed of fair understanding could be deceived and led away by such palpable and preposterous impositions as those which you have practised, but it is known that a profession of the possession of supernatural powers has always a singular fascination amongst men. As this of which you are convicted does not at common law amount to a fraud, I cannot visit you

with hard labour, but you are sentenced, as a second-class misdemeanant, to be imprisoned in the common gaol for three months.

Prisoner (excitedly, as he was removed from the dock)—You, my lord, I believe, regard me as innocent; in fact, I am certain that you do.—*The Echo*.

A PSYCHOLOGICAL PERFORMANCE.

To the Editor.—Dear Sir,—Always on the lookout for interesting phenomena, I recently came across the following, which, with your permission, I will relate to your readers, feeling certain it will be interesting to them, especially to those who dive beneath the surface for the explanation of a difficult problem, when the answer does not appear on its face. Observers of psychological phenomena will find it a particularly interesting study for them, and I should like to hear the views of some of the prominent students of psychology on the subject.

The subject I would introduce to your readers notice is Professor Herriott and his daughter Louie, a child aged ten years. They at present are performing at the Royal Aquarium, Westminster, and, to say the least, their performance is astounding. It is as follows. The Professor brings his daughter on to the stage, and introduces her to the audience, telling them that he is about to show them an instance of what is popularly known as second sight, but he leaves them at liberty to call it what they choose, by which means he offends nobody, as he assumes nothing. He now blindfolds the child, which he says is merely a matter of form, and that we can well understand as I will show further on.

He now leaves her on the stage, blindfolded, and he comes amongst the audience, and requests them to give him different articles, which the child on the stage accurately describes. For instance I have known at least fifty articles to be fully described during one performance; including railway season-tickets, telling the numbers on them, the class of carriage they were for, and the material and colour of the case; inscriptions and dates on coins and tokens were given; and communications written in French, German, Greek, Hebrew, and Hindustani were correctly described; post towns from which letters were forwarded were read, and mottoes and descriptions of rings, &c., were given, one instance in particular I can relate, which proves that it is not a trick performed by the aid of accomplices.

One evening I myself gave a mourning ring to the Professor, who was at least twenty feet from the stage, where the child was still sitting blindfolded. As soon as he had taken it, she described the settings, read the motto round it, and actually told the name that was inside, this was done without hesitation, and, as far as I can judge, without the help of leading questions. There are numerous similar instances I could give, but I should prefer that your readers saw them themselves and formed their own judgment.

I must confess I do not understand the way that it is done; call it what you like, thought-reading, clairvoyance, sympathy, or only regard it as a test of memory, as a study in psychology it is equally interesting.

I may mention that it is not the clumsy trick performed by the late Professor Anderson some years ago and called "second sight."

Should any correspondence result from this letter, I should prefer that those only should write who have seen the performance. Trusting you will find room for this in the next issue of the MEDIUM,—I am, Sir, yours faithfully,

W. RICHARDS.
7, Tachbrook Street, London, S.W., Jan. 15th.

DR. CARPENTER AND SPIRITUALISM.

"Rhymers," Manchester, thus cogitates on the matter:—

Hark, what's that noise? There's our Carpenter again, hammering away on his old favourite nail with a vengeance; he wants to hang his fame on it, but it won't go any further. There's an awfully hard knot in the wood, and the point of the nail being soft metal, has turned, and is making its way back to the surface. He should put the pincers to it, pull it out (hard work too), fill the hole with a bit of putty of unconscious cerebration, smooth it over and try somewhere else. Plenty of room. Raps by knee-joints,—did you ever? Speaking of wood, it was once suggested that the Corporation of London should "lay their heads together," and pave the streets, but now we have a new philosophy of hammering. Let Slade, Monck, Williams, and Herne put their knees together; what a tremendous musketry rattle, enough to frighten the Turks away! Raps on ceilings, walls, chandeliers, and God knows where, done by knee-joints, of course in combination with ventriloquism. Let us call it with scientific pomp articuloquism or genuloquism.

There, Dr. Carpenter. That is as good as yourideo-motor gag any day, and sounds far more scientific; but its truth may be established by analogy. There is *ventriloquism* (belly-speaking), *unconscious cerebration* (brain-speaking), and why not *articuloquism* (joint-speaking), and more specific still *genuloquism* (knee-speaking)? Possibly the critical philologist may find a "laro" too much in one of these terms, but no matter, it is all the more scientific on that account. But why pause to discuss such inferior questions, when the greater one of philosophy demands our attention? If Spiritualism can thus be explained, then there is no evidence of spiritual existence whatever, and matter is king over all—king, subjects, and dominion, all in one. All, all, are the "properties of matter" and "functions of organism," and if the tongue can speak in its own way, why not the matter in any other forms in their particular way?

But I beg our Carpenter's pardon, for it would be unkind to saddle him with the opprobrium of originality, even in the small matters just named. If these things had been seriously suggested by Laycock thirty years ago, they would have been working wood for the nail of our modern joiner.

What a prize for the dissecting room a defunct medium would be! With galvanic excitation, his knees might knock anew. The percussive apparatus might be dissected, demonstrated, exhibited with the oxyhydrogen microscope, and a scientific model of it might be constructed to illustrate the facile lectures of Professor Horticulta at the Polly Pic-Nic.

T. L. HENLY.—You distinctly state that unless Spiritualists have a creed, the Christians will confound their teachings with those of the Materialists.

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 The Garden
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THE PRACTICAL AID AND OPINIONS OF A WORKER.

To the Editor.—Sir,—I am rather late, but I hope you will excuse. I enclose P.O.O. for £1 1s., part collected by Mrs. Lithgow and made up by myself. I have asked a few who have occasionally attended my home circle, and therefore do not consider the solicitation wholly a begging matter, and am sorry the amount is so small, and only wish, for the credit of Spiritualism and Spiritualists, it was more. Personally, what little I can send you is, I assure you, but a tithe of what I have laid out to spread the facts of Spiritualism. I grumble not, and only wish I had thousands to expend in giving effect to your efforts. During the last year I see no cause for despondency. It is spreading every-where with refreshing breath into the souls of hundreds who had in the past grown wan and sickly with the miserable, dry, sapless sort of food offered the people by the frantic exponents of a dead, formal theology. All we want is hard, honest, serious work, and not over noisy, and the immediate future will see a wonderful change in the popular attitude. If I understand Spiritualism aright, it is not to erect a rich, a lazy hierarchy on the dead souls of the dupes of ignorance and superstition, but to enlighten, to elevate, to infuse into the darkened slavish souls and minds of the people an ennobling independence and purity of thought; to lift them out of the mire and clay of dead men's creeds and articles of faith, and bring them face to face with the God of love, reason, and fact; to tell them that in the highest sense the spirit-world and God are one—that if some of us are far away, yet we shall be brought very near—that with head uplifted and soul erect, and the high resolve to work, we shall gain our Father's heritage at last. But there must be work, and that work will bear in his own soul peace, strength, and independence, and will bring around him the angel-world and God; and with these in host, victory cannot long be in doubt.—With kindly greetings, I am yours faithfully,
 Hayfield, near Stockport, Jan. 9. JOHN LITHGOW.

ULVERSTON.—John Scott, Esq., having, with his usual generosity, favoured S. S. Crewdson, Union Street, Ulverston, with a large parcel of books and tracts for gratuitous distribution in the preserves of spiritual darkness, those desirous of confirming and elevating the many whose perceptive and reflective faculties prevent their accepting the orthodox chaos, and warning those depending upon a belief only being sufficient to prevent their evil doings, causing remorse here and in the future state, are cordially invited to apply for a portion of books for perusal or distribution, especially in the surrounding division of North Lonsdale.

NEWCASTLE.—Mrs. J. A. Butterfield, of Blackpool, will deliver five inspirational addresses in this district:—three at the Lecture Hall, Weir's Court, Newgate Street, Newcastle. On Sunday, January 21st, at 3 and 7 p.m.; subjects—Afternoon, "Spiritualism and the Religion of Jesus." Evening, "What is man that Thou art mindful of him." On Wednesday, January 24, at eight p.m.; subject left open. Two at the Co-operative Hall, Chester-le-Street, on Sunday, January 28, at 2 and 6 p.m.; subjects—Afternoon, "Spiritualism, Ancient and Modern." Evening, "Silver and Gold have I none, but such as I have give I thee." Acts iii. 6. A tea will be provided for the accommodation of visitors. Admission to all the above services is free. A collection will be taken to defray expenses. A cordial invitation to all.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, January 21. Meyerbeer Hall, Hardman Street. Morning, at 11. Subject—"Spirit-Communion as viewed by the Spirits." Evening, at 7. Subject—"Spirit Life: its Punishments." Regular monthly engagement.
 BIRMINGHAM.—Sunday, January 28. Templars' Hall, Ladywood, at 11 a.m. and 7 p.m.; also on January 30, and February 1.
 NEWCASTLE-ON-TYNE.—Sunday, February 4, and Monday, February 5.
 GLASGOW.—Sunday, February 11.
 MANCHESTER.—Sunday, March 25.
 Societies desirous of engaging Mr. Morse's services for Sundays or week nights are requested to write him, for terms and dates, at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

LIVERPOOL.—Miss Longbottom will deliver an address at Meyerbeer Hall, Hardman Street, on Sunday, the 28th inst.

MR. EGLINTON will give a seance on the 25th instant at Mrs. Olive's, 15, Ainger Terrace, King Henry's Road, N.W.; to commence at seven p.m. Admission, 5s. As there are but few opportunities now presented for meeting Mr. Eglinton, no doubt there will be a pleasant company.

SWEDENBORGIAN TEACHING ON GOD, CREATION, AND THE SPIRIT-WORLD.—A lecture on the above will be delivered by Mr. W. Whitley, at the Mall Hall, High Street, Notting Hill, on Monday evening, Jan. 22. Chair taken at 8 o'clock. All inquirers are invited to attend and judge for themselves. Admission free. Discussion allowed.

Framlingham.—Mr. T. Dowsing defends Spiritualism most nobly in the local paper. He thus concludes a recent letter in the *Framlingham News*:—"Allow me to say to any intelligent inquirer that I shall be happy to lend them works upon the subject by Crookes, Wallace, Dr. Sexton, Dr. Wolfe, Mrs. Tappan, Judge Edmonds, A. J. Davis, &c., &c., and I have no doubt you can supply them with the MEDIUM, full of interesting and instructive matter, at three half-pence weekly. I am glad you have allowed this correspondence, as it has brought me in acquaintance with many inquirers and investigators in Spiritualism." Mr. Dowsing has a local Spiritual Institution in connection with the Spiritual Institution, London, and hence is enabled to do much good.

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No. 7.—FACTS CONCERNING SPIRITUALISM.

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NEW SHILDON.—Another "exposer" of Spiritualism has been preying on the credulity of the Christian inhabitants of this place. If a performer pretends to do slate writing in the same manner as mediums obtain it, and fail to keep faith with that pretence, does he obtain money by false representation.

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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."

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

SUNDAY, JAN. 21.—Several Speakers at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JAN. 22, Dr. Monck's Committee, at 7.30.

FRIDAY, JAN. 26, Mr. E. W. Wallis, at 8, Trance Addresses and Answers to Questions. Admission 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JAN. 23, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, JAN. 24, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, JAN. 25, 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, JAN. 26, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 21, KEIGHLEY, 10.30 a.m. and 5.30 p.m.; Children's Progressive Lyceum, at 9 a.m. and 2 p.m.

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

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

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

BURY, No. 2 Room, Temperance Hall, Henry 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 2.30 and 6.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.

LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor Street, 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.

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

TUESDAY, JAN. 23, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday, Physical.

STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.

NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

SHILDON, 155, Rowlinson's Buildings, at 7.

WEDNESDAY, JAN. 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.

KEIGHLEY, at the Lyceum, at 7.30 p.m. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

LEEDS, 2, Skinner Street, near the Wellington Baths.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.

THURSDAY, JAN. 25, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

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