



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

# SPIRITUALISM.

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## THE OUTLOOK FOR FREEDOM,

FROM THE PRESENT STANDPOINT OF CHARLES SUMNER.

Trance-address delivered by CORA L. V. TAPPAN, at Brooklyn, New York, in August, 1876.

(From the *Banner of Light*, Dec. 2, 1876.)

Friends,—The address to which you will listen this evening will be dictated by the spirit of Charles Sumner. In no personal character will he control this medium, but so far as is possible the words, language, ideas, and arrangements, will be his.

Oh, thou Infinite Spirit, inspire and uplift us toward Thee, that our utterances may be wisdom, our thoughts devotion, our minds sustained and guided by Thy power. In all times the ways of nations have been marked and guided by Thee, and among all people, prophets and seers, statesmen and kings, have been reared to do the work of Thy hand. To Thee we must ever turn, who art supreme above all nations and above all worlds.

Ladies and Gentlemen,—If, at the last moment of my earthly life, any human friend had said to me that my next utterance to my countrymen would be after the manner which I employ to-night, I should have said he is mad; and if, at any time during my earthly life, it had been foretold me that the utterance of spirit-voices through human lips were possible, and that a thought existing in the mind of a departed statesman, orator, friend or foe, could reach the earth in tangible form, I should have said he is mad.

But knowing that these things can be, having been sufficiently long in the new existence to which I was called, knowing that this is a year when all forces are alive, connected with this beloved country, and when everyone who loves his country concentrates the thought on some effort toward its advancement, and knowing, too, that it is denied that the voice of statesman or orator, of man who loves his country, or of any loved one, can come from the other side of death, I could not remain in my new-found home and fail to express that which for all time must be considered as true, and which for ever would have made it impossible for me to speak had I not availed myself of the first opportunity. I speak, therefore, because I must; and however undesirable it may be to employ other instrumentalities than our own organisms for that purpose, if the opportunity be given, shall we refuse it? Shall it be said of us, "Why, they have been dead many a day, and have not spoken; years have gone by, and there has been no voice?" It shall not be said of me. Do not misunderstand me. I communed sometimes with the dead in my earthly life, but not after the manner of Spiritualism. They were my oracles and my friends. To them I turned for guidance. Their words afforded instruction; their words were the sacred records and mementoes of their existence. My religion was enshrined in what they had left behind, and I bathed my weary spirit in whatsoever fountain I had discovered of knowledge and wisdom; I spoke to them in my thoughts and meditations, in the sublime solitude of the sanctuary, in the hours of study, in the deep penetrations of history. I had favourite voices and ministering spirits who gave me echoes from the far-off time of freedom, and to whom I turned for ever for a new-found voice of guidance. I sat me down oftentimes, and close beside me were Democritus, Cato, Regulus—philosophers, orators, statesmen; I held council with Roman senators, and asked them of their laws; I learned all the phrases and utterances of their speech, that I might shape my language

for my country, and for freedom. But not their living thoughts, not their palpable presence, not their present purpose had I; no voice ever came to me from across the sea which divides the inner from the outer world; no voice from the departed dead. I did not know that the silent sky would yield up their present thought to mankind. I had heard of this. Preoccupied, absorbed too much in those questions that were ever pressing upon me during all the years of active manhood, I could not turn to what I supposed to be trifling, frivolous, and even blasphemous, in the form of Modern Spiritualism. I believed it to be an imagination, or some childish dream, or chicanery. If, therefore, having passed away from earthly sight, having no longer an external voice among the sons of men, I find that I am mistaken, or was so; if, on entering spiritual existence, I have met all those whom I knew and revered on earth, and whom I knew not but still revered as guides and teachers, and they say to me, "It is possible to speak, there is an avenue of communion, your voice may yet be heard," shall I remain silent still, and let it be said, "Why, he has no words to offer now; these channels of communion being open, why does he not speak?" I know now that I was mistaken. I give my added voice to the testimony of those already given that it is true. If I speak with broken accents or imperfect utterance, it is simply because of the unaccustomed manner in which I address you. I am here; as a voice and power, as an individual, for good or for nothing, I still am conscious, can see the occurrences of earthly life, and am doing some little toward that to which my life was devoted, the promotion of freedom in the constitution and laws of America.

Truth remains abiding and the same; and from the place which I now inhabit, and from the companionship into which I have been admitted—(albeit I feel unworthily admitted, for there are those whom I have loved in earthly life as the guiding stars of freedom, who have smiled upon the world from their height, and who have welcomed me to their presence—albeit unworthily admitted, for there were those whose life-long efforts were my guidance and only aspiration, and before whom I was willing always to bow in obedience to sublime mandates of freedom or of wisdom from their lives)—from this companionship, from the company of those who were at the very birth of this nation, it were strange indeed, if no new voice could come, and no added power of promise to this nation. It were strange indeed, if in this centennial year there should not be a hovering and a benediction and prescience of the sublime risen council who watch with all interest the effort of this nation to disenthral itself from all that is debasing; and if, therefore, my humble voice be added, it need not seem strange nor sound as if in a dream, but a reality, one of those possibilities that lie behind the present scope of human life to make an added power of all existences beyond the grave.

I have found that my country is not limited by geographical boundaries; I have found that it has no terrestrial limitations, and that if on earth my greatest thought was for freedom, and if my highest devotion—which I leave to you to judge—was for the welfare of my country, is it not also an added truth that with larger powers, with energies that have not ceased with the death of the body, with contemplation of diviner impulse and purpose, and an association with the risen dead, I shall feel that although there is an eternal life before me, yet that which was my earthly home, and the cradle of my thoughts of liberty, occupies me still, and never until I see that, hopeless and abandoned, Freedom turns away from this altar, or until I see her securely established beyond

all possibility of human overthrow, shall I be content to seek other fields of occupation.

For this knowledge, therefore, which I little expected, I have to thank those guides who control this medium usually; and for this opportunity given to-day I have to thank my immediate spirit-companion, whose name on earth as Wilberforce was my delight and contemplation; who led the way for one country to the abolition of slavery, and whose example and influence was the animus of my early life in prompting the abolition of slavery in our own country. To this guide I am indebted for the opportunity of giving utterance through this medium; and with this explanation I pass to the theme of my discourse.

From the beginning of that wonderful power which made Rome the empire of the world for a thousand years, from the beginning of that sister empire which made Greece the shrine of art and science for nearly the same period, the recurrent thought of human progress, slowly, it is true, but surely, had advanced toward perfection; but I never hoped to see, nor as I now do hope to see, that in this land, beloved of all other lands for freedom's sake, there shall be a greater power of freedom than Rome ever saw, and greater intelligence than her highest heights attained, a loftier genius of inspiration from learning, even, as the age is broader, the State larger, and the years of accumulative power nationally greater. And then as I turned to Rome as the ideal of my worship in temporal government, so would I ever turn to freedom's shrine externally for the sake of that high unlifting that I hope shall one day come to this nation, and to the people who are my brethren in this nation. Never has there been an hour when the light of freedom's countenance beamed more directly upon the earth, and when her possible abiding place has been more permanent than to-day. It is no flattery that prompts me to say that the gift of freedom is vouchsafed to this nation above all others. It is by no merit of our own, but by a gradual succession of events, that have led even from the downfall of Greece and Rome to the very civilisation of the present hour.

What have we in Europe for the promise of freedom? It is true that we have Italy enfranchised of that incubus of the Pontificate that fastened itself upon her government for two thousand years; but still Italy is a monarchy. What have we in Russia but the Czar with his eyes steadily fixed upon Turkey, and the everlasting greed of possession fastening itself like a vulture upon one of the proudest empires in Europe? What have we in Germany but a Protestant kingdom that is held together by the mind and thought of one man, who may any day pass into the world where one man has no more power than another, save it be the goodness that is in his heart, and the love of humanity that is in his mind? Bismarck will not live for ever, and Germany will not last for ever as a kingdom. What greater freedom shall she enjoy, if she does, than that of force of armies, and emulation upon the battle-field, and triumph over France? She shall hold by the sword that which she has won by the sword, and whosoever has a stronger weapon shall wrest her kingdom from her. What have we to expect of those nations, small in dimensions and in power, but great in their love of freedom—Poland, Hungary—swallowed up by the great powers of the east and west, devoured as to their rights and substance, but waiting with earnest and perfect trust for freedom's perfect dawn, and looking to the west, even to America, for the highest and holiest expression of freedom on earth? What have we to expect of France, thrice—nay, ten times fallen and betrayed, but still with the spirit of freedom lurking in her veins, that bursts forth ever and anon like insurrection, or like volcanic fire, to do great wrong, and then be crushed by the hand of tyranny again? What have we to expect in Great Britain? While, in the history of the English government, I beheld that, step by step, the old lines of demarcation were entirely obliterated, and when I beheld that gradually, from the time of the Magna Charta down to the abolition of slavery, there was successive and continuous progression toward liberty, I now see that those forms of government that have their origin mostly in what is supposed to be servile and tyrannic, in advancement toward freedom, are generally the most successful, and that the Rome which was built upon a former kingdom, as an empire or republic, was a greater Rome than had she sprung into being through revolution, or simple temporal power, or freedom's thoughts among the sons of men. I believe that England expresses to-day the highest possible form of present government on earth, so far as the executive voice is concerned. Abolish the simple form of monarchy in England, and liberty (I do not mean the laws of it, but the executive power of government) is greater than in America to-day.

I believe that as a standard of human government the gradually improving and enlightening systems of her laws have been such as to secure the greatest individual liberty, and at the same time preserve those safeguards and guarantees that must ever be handed down from generation to generation before we sweep away the ancient landmarks. The wisest, the best formed government upon the earth, but with the one fetter of monarchy, with the one darkness of the laws of entail or primogeniture, and an aristocracy that will not die out because the monarchy will not permit it to—the best government on earth, promising less to freedom; the most liberal; the best executed; possessing powers that are the greatest, and calling to its aid minds that have no superiors on earth, still made the servants of that system of government which is its bane; still made to enforce laws that do not belong to this century; and wearing for ever upon its face the mask of anarchy and ruin! England, having within her pale all that is greatest of modern thought!

England, having within her estate the finest statesmanship, the best financiers, the fullest exchequer, the best framed laws, and parliament that is unexceptionable; but having still the incubus of caste, of degradation that brands one man because he is not born to the peerage, while it upholds and panders to another, who, from accident of birth, not merit, holds a place of rank!

I remember that once Lord Brougham said to me, "There is this difference between England and America. We have something to cling to here, if our new freedom forsakes us. If the freedom of America forsakes her, the bond not being securely fastened, there can be nothing but revolution." I appreciated the justice of this remark; England had a history, we had none. But if from the present standpoint I view the two nationalities, I shall say what I could not say when upon earth, that, notwithstanding the scope and power of English law, and notwithstanding that so far as all government office is concerned, the monarchy is simply a dead letter; notwithstanding constitutional freedom is guaranteed, and the ministry constitutes the government, and parliament the ratification of the government, I still believe there is an undercurrent of power that ultimately must overthrow the very safeguard which England professes; I mean, of course, that lack of strength and capacity for expansion which belong territorially to this government; and I mean that gradual sapping away of the foundations of her strength, leaving abject poverty, and aristocracy helpless upon the great sea of political life. The middle wave is that from which England's greatness has sprung, and that middle wave sends forth its tributaries to every other land, receiving in return no strengthening succour and no power. The life's blood is ebbing away from the heart of our mother, and all the newer nations of the earth receive that life's blood. It is her vitality; and that one want shall and must constitute the downfall of the greatest modern empire.

Freedom looks for nothing there. She may, nevertheless, reap greater harvests than men shall know, and it is not in our province to determine what shall grow out of the wonderful progress and greater liberalisation of her laws. But when we remember that Mr. Gladstone's administration—the very best that England ever possessed—could be cast aside—the administration that gave existence to the best system of public schools and the best system of *finances*; that gave to England ample scope and power for her laws in various directions of liberal taxation; that gave added male suffrage: when England could afford, upon a mere detail, to part with such a government and take instead the most excellent, aristocratic, conservative element, which finds it quite convenient to expend all the surplus money that was left in the treasury by the preceding administration, we say this speaks greatly for the freedom of public opinion, but not so largely for the enlightenment of that opinion to which freedom has lately been given.

If there could be given to this country some means whereby not only one false step, but a succession of false steps, could be met with equal check and retribution; if there could be any system devised whereby not simply a blunder in one direction but in all directions could meet with so sudden a check as that of Mr. Gladstone's administration, it would certainly agree well with the spirit of our government, and would establish a precedent that we are not likely soon to see in this land.

I say this devoid of personality. The country has the intelligence, the enlightenment, the patriotism, but the machinery of political life is too corrupt and the demagoguism of public administrations too apparent and manifest. In England it is customary to choose the best men to represent an office. The head of a department must understand his functions, must be well versed and skilled in that special branch of legislation. There must be no bungling hand at the wheel; there must be simply perfection. The mechanism, therefore, goes on smoothly, and the nation is not threatened with shipwreck and dissolution merely because an administration changes. It is well known in England that if corruption be at the polls and the hustings, there still is a strong man and a representative of the power of the people behind whatever legislative measure is introduced. It is well known that no measure is brought forward without previous consideration, to the degree of understanding perfectly, everything that the world has thought upon that subject. And therefore the advance of England toward absolute freedom, though slow, has been sure. And therefore the history which forms the background of England's present administration is a history fraught with ample lessons and sufficient instruction.

When the abolition of slavery took place in England in 1833, after various defeats and vicissitudes, and when, in the same year, Wm. Wilberforce, whose agitation of the subject perhaps more than that of any other one man caused its abolition, took his departure from earthly life, and rose to the sphere he now fills, it little behooved the country from which he sprang, or the nations of the Western world, what individual office was performed, so that slavery was abolished; and it little behooved America, where slavery was not abolished, to cry out against any method or form of government in England, when we ourselves were in the bonds of slavery, when that stain was upon our escutcheon.

I have never experienced such humiliation as when, in my first visit to England, I became aware that slavery was more securely fastened to our government than theirs. I never experienced so great an impetus to individual labour as when, in earliest manhood, I became possessed of the thought that upon our standard was the stain, and within our constitution the one subtle serpent that might one day undermine the very foundations of freedom, blighting the fair tree at the root ere the fruition came. Day and night,

early and late, without cessation or pause, with one attempt, and that only the abolition of slavery and the equal enfranchisement of all men, did I toil and labour. Whatever line I omitted, in whatever I failed to be vigilant, in that I believe I stand acquitted of all neglect in the one direction; and I confessed, as I now do, that America could not be the shrine, could not be the nation intended by our fathers until that one stain was blotted out. We stand to-day free from this stain. It is not the result of any one individual effort. It is not the result of any one chain of efforts of men of thought. I recognise the Divine hand and guidance that shape all things in nations, and I recognise that the power of the American war, whereby slavery was abolished, was the work of men, but the spirit of it was the work of the Infinite.

One hundred years ago our nation had no history—in its infancy, with nothing but the wild woods and the ravages of the red men, if that might be called history. Fleeing from the persecution of injustice and of religious intolerance, our forefathers sought to establish somewhat of a freedom upon this soil. Albeit the policy of the hour, the effect of founding a government in a new territory, the province that was opening to them of enlarged liberties, the religious feeling that accompanied them, all tended to make the scope rather narrow, and to limit, in some degree, the estate of wisdom, and without precedent here what could they do but endeavour to shape themselves by precedent in time past? They had Greece and Rome; but Spartan heroism was not what was needed then. The Roman power of eloquence was not the voice that was to move and shape this government in its infancy. They needed judgment and wisdom, with calm contemplation that should have foresight, and should give a voice of prophecy to the laws that were to be framed for the guidance of this country. Could they have seen the vast territory and millions of people; could they have known the augmented strength of this young giant, or have foreseen how the serpent Policy would have made of slavery the very death-blow to the freedom they coveted; could they only have known, by actual voice of warning such as I propose to give to you to-day, what was needed, they might not have heeded it. We are liable to forget prophecies until they are fulfilled to our vision; and the wisest statesman for the present purposes and hour sometimes puts aside a great valid principle that policy may be served.

Some one asked me at the close of the war of the rebellion, "Had you been in Mr. Lincoln's place would you have sooner signed a bill for the abolition of slavery?" "How could I?" I replied; "there was nothing in the constitution to authorize me to do it. Congress had made no enactment; no hand had the power to do it until that enactment took place." Here was a paralyzing of freedom; here was the hand palsied by the enactment of nearly a hundred years ago; here was the law, the constitution, the safeguard of the liberties of the United States, acting in direct opposition to human freedom. Here was the long course of nearly fifty years of conflict in and out of legislative halls. The foresight of statesmanship was not lacking; the prophecy was not there, save in the minds of the few and not of the many. Thomas Paine and Thomas Jefferson foresaw and spoke with prophetic vision, and knew to what end slavery would finally bring this land, but they must compromise it; there must be policy; the framing of the constitution must be according to the living need of the hour and not of the future. And thus all this history was written in the very foundation of the government.

We stand to-day upon a crisis as great as that which in Rome determined her downfall by the advent of the Cæsars; as great as that which in England determines her downfall by the lack of individual strength and avenues of supply; as great as that which in any period of human history has determined the advent of the new, or the uplifting of the old and established forms. America is not secure in her foundation. The one guiding power is the power of the people. The one strength of republics must ever be the intelligence of the people. The one thought to be maintained is the uplifting of the standard of intelligence. The constitution is the expression of the voice of the people. It is supreme. It is King. But the constitution can be changed. If the people are not intelligent, educated, high-toned, having all conscious power imparted to them, the constitution may be amended wrongfully, abused, and the power that is vested in the people subverted even to their own injury. There can be no other way for statesmen, for any man who loves his country, than to know that he does everything individually possible to carry forward the foundation of intelligence here. Students of history, those who have watched the rise and fall of other nations, will bear me out in saying that ignorance is more frequently the cause of the downfall of high and exalted nations than all other causes together. Prosperity will not do it alone. Individual ambition will not do it alone. But where the power is vested in the people, and the people do not know it, there is no safety for that power. That the constitution shall be perfect should be the aim of all living participants in political life. That no adult American is exempt from participation in political life, should be a proposition taught in every school; and that as the constitution must be gradually adapted to the advancing requirements of the people, see to it that by no insidious process, by no overtures of those who seek temporally to subvert its powers, there shall be uncertainty of anything that may imply in the present nothing, but in the future the overthrow of all that you hold dear.

That foundation of your laws is susceptible of change. Fortunately the alteration of them is not as difficult as the alteration of the laws of the Medes and Persians. Fortunately there was no Lysurgus who had left them for two hundred years to be unaltered, as the guide and guard of this nation. Fortunately there were those alive

to the emergencies of the hour, who, late and early, in season and out of season, and always in those places before the people, waited for this alteration that was to give to humanity its just rights. I make no personal plea. The life that was given for the one word of freedom is before you; but had that voice been heeded in the beginning, thirty-five years ago, there need have been no long stain of bloodshed; there need have been none of the bitterness of sectional strife; there need have been no disgrace of human beings serving as slaves in a country that boasted of absolute freedom.

In other respects we lack what belongs to England. It is the custom there, and therefore acceded to, that the lack of success of any measure in the ministry is the signal for a change of administration. We have not even learned that a lack of success in the head of a department, and the lack of success in the executive department, for a series of years, constitutes the signal for a change. It is yet to be learned in America that when a party in power, or an individual in power, makes a single mistake in political life that is vital to the State, he should resign. It is yet to be learned that when a series of mistakes have been made through a succession of years, it is not only the duty of the official to resign, but it is the duty of the people to compel him to do so.

I say this free from personality. You will do me the justice to suppose that I can have none; but I do know that the dangers imminent to the liberties of America come not so remotely as you imagine, nor emanate from sources that politicians frequently claim; they emanate solely from a series of measures that may undermine the moral stamina of the people, and make political measures, as they nearly are now, the jibe and jest of the uninformed, and a source of supreme regret and sorrow to the intelligent and cultured citizen. I do wish, for the sake of this country, that it could be taught that the individual has no right, for the maintenance of any position, to sacrifice any principle; I do wish that it could be known that an administration, taking possession of public trusts and the functions of the high offices of the government, has no right to continue to abuse that power in the face of the people; and I do wish that the people, aroused to a consciousness of it, should make it not only impossible, but a crime, for this to occur in the history of the country. I have no universal panacea for the ills of political life. I understand perfectly that politics cannot be any more exalted than men. I apprehend that the state of the politics of this nation must be precisely similar to the state of the politicians, and that if the people are not higher than the politician, there can be no loftier standard than that which you witness every day, and in every political contest, local or national.

I understand perfectly that a new grade of citizenship must be born to fill public places if most of the examples offered are the highest which you can give; and I understand that until this is so we cannot compete with England, who sends usually her best men to fill her highest places, nor with Rome, who would have none other claim a hearing in the forum or senate. I understand that there can be no lofty trust, and no elevation of moral principle politically, until the very foundations that concern political life change, and it becomes a religious and sacred duty as well as a nominal obligation. But for the suggestions that I have to give, I offer serious consideration, that they have been the result of earnest study and experience, that they are the result of the experience of loftier minds whose works I have studied, and whose thoughts have been my constant guidance; and if these are of any value to you as they are to me, remove your national political life as far as possible from any individual control. Men may be capricious and wicked, but principles never. The power vested in the President of the United States is greater than that which almost any monarch in Europe now enjoys. This power should be either modified or entirely abolished. I say this now as a word of warning. I believe that the next constitutional amendment must be the limitation of the presidential office to a single term. I believe this to be not only right, but so solemn a duty, that had I a permanent voice in your country, had I the instrument wherewith to speak, I would make that the basis of a political party—for the express purpose of giving back to the people the power that belongs to them. I take it that after that the next amendment will be the abolition of the presidential office. The Cabinet is quite sufficient to perform the functions of the executive departments of the government. The heads of the departments can be made individually responsible for their individual performance of trusts; and the impeachment of the heads of departments is far more easy than the impeachment of a president, as some of you may remember. The Congress of the United States, in its two several branches, has sufficient power and strength over the departments of the government, and there will be less opportunity for individual influence and power if each department is made separate, and each head of department individually responsible, than if all are under the nominal control of one man who is able to bring personal influence to bear for the ratification of any measure in any department whatsoever.

We do not need any one that resembles a king, any more than we need a king. We do not need a head of the government; the constitution is the head. We do not need an executive officer who will have all the power vested in a monarch; we need heads of departments appointed by Congress for the purpose of executing the laws of Congress. Make these departments as many or as few as you like—let there be six, or twelve, or twenty—let the head of every department be responsible for the conduct of the individual affairs of that department. Let them be so arranged that they shall not all be implicated, if any are, in the failure of their duties; let it be so arranged that each one shall have charge of the especial

department for which he is fitted and be amenable to Congress. Let it be so arranged that with this power, and with the voice of Congress, the people shall hear and know directly if there be any dereliction of duty, and no capability be afforded of hiding behind the presidential chair in cases of a nonfulfilment of duties.

This amendment will do away with what should be the shame of every American citizen, the imitation of court-life. I respect the courts of foreign lands, where custom, history, law, have sanctioned them. I detest the imitation of court-life afforded by our Republican government, and which has no justification nor excuse whatever, save for the uplifting of individual ambition that constitutes the fiction of human life. Let us have no mimic monarchs; let us have no imitation of court-life; let us have in a Republican government that which belongs to a Republic, perfect equality of citizenship, and honour only to whom honour is due. But let us have no paltry imitation, nothing stalking around in the name of Republicanism and Democracy that still wears the mask and garb of monarchy, and is doing the very deeds often done under a monarchy, however dastardly these may be.

This is my prophecy: That if these changes do not take place, the individual power will grow greater, and the power of the people less. If these or other adequate changes are not noted and provided for in time, centralisation, which you are to guard against, will surely accrue, and the country will be launched either into a series of sectional strifes like those which desolated South America and Mexico, or into a federation like that of Germany, with one man as the brain, and one as the sword to hold it in its place.

We have no need that this shall be. The intelligence of the American people is adequate to the preservation of their liberties. The young are instructed in the sublime memories of the past. This hopeful song we teach the youth of your land: Regard and love the anniversary which is upon you. This is a great guerdon for the future—that the young know and understand the meaning of a full century of advancement toward freedom. But it is not enough to know this to-day. Planted in the foundation of their education, it should be made the duty of every household, the burden of all instruction, the foundation of every institution of learning, that without this learning, without this education, the nation would not be what it is, and the young people would have no consciousness of the sublime nature of the liberties which the whole world has coveted.

We have no need to occupy time in framing of speeches in praise of freedom. We have no need to repeat the thousand-and-one orations and maxims to prove that this is as we have said. The strength of freedom is in the intelligence of the people. Her voice is the voice and mind and brain of the people. Neglect them and you neglect liberty. Every mother who does not teach her son that this is the end for which patriots and exiles have pined, neglects a sacred and solemn duty. Every school-teacher that does not read a portion or all of the Declaration of Independence in the school, neglects to instil into the minds of the young the very foundation of their liberties.

The Lord's Prayer, the golden rule, the primary elements of education, are not more important as religious and secular instruction than the one basis upon which rests the foundation of your liberties here. See to it that they do not neglect to read it, and above all, see to it that they do not forget to read. That power that would usurp the place of the common school education of this land is the same serpent that would have crept in in the place of freedom and liberty here. Let every child know how to read. Let their instruction be such that they cannot fail to read the right things, and liberty is in no danger here. Let us have the voice of the people centred in the making of the laws; in the fulfilment and expression of them, and let us have these so simplified and codified as to reap the highest standard of legislation of whatsoever period of time. We can afford to borrow everything that is best from England of law and government. We can afford to borrow everything that was best from the laws of ancient Rome. We do not scorn to use the word borrow; we are not afraid to court power, and scholarship, and true worth of every historian, poet, scholar, from the beginning of the law-giver, Lycurgus, down to the latest expression in the British Parliament. We do not hesitate to appropriate either the poetry and art of Greece, the lofty eloquence of Rome, the living literature of England—that which abides and remains as the separate field of philosophy, art, and poetry, for ever. We are not afraid even to go back to mythology. We measure our power with the chameleon. We are content that for public purposes and work our nation shall, like Proteus, change with every changeable mood. But beneath we must have the strong foundation of freedom; we must have the feeling that, in its inner depths, it never changes. We are not ashamed nor afraid, in all questions of art and learning, to imitate the old masters; to borrow from past schools our standard of excellence, and to exalt these above all others. Greece furnishes our models. We turn back from all efforts of modern thought to these divine images that have shaped themselves to our imagination, until at last we become devotees at the shrine of Diana of the Ephesians—and we worship every form of loveliness which the Grecians worshipped in their life. Then if this be true of art, of letters, of science, of oratory; if we may quote from Cicero, and if we may place ourselves by the side of every teacher, Socrates, Plato, Aristotle, Democritus, and ask these to aid and guide us, shall we not also borrow from more modern nations the impetus which has been given to freedom, shaping our thoughts to their highest attainments, and striving to make permanent that basis of freedom that has ever been varying and changeable because of the ambition of men? Let us do this.

## SPIRITUALISM: ITS FACTS AND OPPONENTS.

By CHRISTIAN REIMERS.

Before I continue my individual grievances as they may be termed (and with a touch of censure too) by those who hold that descriptions of facts and experiences ought to be free from personal colouring and temper (indeed my own idea of presenting facts in general), I may point out that a new truth, before it is lifted out of its rough path of persecution, must be now and then stripped of the clogs of mud, unavoidably sticking to it in the march through the swamps of the material plane. Studying and analysing the effects will lead to a clearer perception of the cause, and from this point of view, private annoyances, if not introduced for their own sake—or worse, out of spite—may soon prove useful in the grand aim: to show the nature and power of a new problem. A kind of relief, and even blessing, I feel in this attempt to take away the impression that it is my secret desire to stigmatize the disturbers appearing in my panorama as outspoken scoundrels, liars, and what not, but, on the contrary to show to what miserable corruption Modern Materialism has led us, and so, instead of creating ill-feeling and hatred (not the angels of our creed!) towards our fellow-creatures, to direct the missiles to the unclean source. A true knight of Modern Materialism sneers at every attempt at higher spiritual aspiration, and money is his creed—unattackable in its intrinsic value through all phases of mental speculation. To him, so many sovereigns are so many keys to open the cupboards of Nature's "sweets," and anything suspicious of interfering in getting thereat seems a challenge to his comfort. This of course appears natural, for if the spiritual light within fades, the glitter of gold gets fresh lustre. This may perhaps explain his anger when poor mediums take money at least beyond copper. It is the (often ill-concealed) fear of having the nasty structure of the materialistic philosophy shown up by a ray of light from another quarter, which inspires the broad bulk of modern society to aim at every hand trying to let in the new light; and even the more intellectual section is not behind-hand, because the manifestations will reveal the big flaw in the scientific demonstration hitherto successfully siding with the reign of Matter.

Nor is this protest of the enlightened referable to a mere inconvenience, but these gentlemen are on the scent of a dangerous turn, or (oh, horror!) revolution of philosophy. Imagine a robust workman demanding from the Professor explanation about his table moving at tea-time without contact. This workman paying hard-earned money for the education of his child at a school where, in the morning, what occurs at his own fireside in the evening is positively taught as impossible and great nonsense. To be sure, the slow, cautious moving on of our Cause, though carrying persecutions, condemnations, and terrors, is a wise plan of Providence, for if it would come home of a sudden to every honest inquirer, the windows of the universities might be smashed, and the professors on the look-out for some other country in which to have the network of natural laws spread out unmolested. If then, I show up a little of the general irritation at present, I may be forgiven for mixing it with a bit of my own, to finally dismiss the whole rubbish with a hearty jerk and join the chorus of our creed, which ought to commence with "Forgive and forget!"

From a dry, practical point of view, I protest against accepting as the only aim of novel experiences the discomfiture of any class, but rather to inculcate useful lessons to all. In this sense I find my task compensating for the bitter loss of so many dear friends (most of them, I think, I never had) and somewhat painful damage to my material position by my love for truth. One of the most disappointing conclusions, effecting no small change in my opinions about the charms of social life, and particularly conversation, I gained in the discouraging fact that most people twaddle like talking dolls and automatically rattle away strings of arguments easily traceable, like wires, to the main point, the daily Press. In the ridiculous attempt to cram into the store-room of the mind lots of labelled parcels of knowledge, little or no room is left for the healthy gymnastics of logic and natural reason. Few think for themselves, but, lacking intellectual teeth, suck what the nurse has carefully masticated beforehand. Can a more striking example of this sad crippling of reason be imagined than the crying down of Spiritualism on account of a few impostors (granted they were) in face of the scandalous outrages of priests, quacks, and scoundrels in all ranks of life daily exposed in the same papers by unblushing editors who hide their dense ignorance under a pelting of vulgar abuse? The *Manchester Guardian* puts mediums on a line with pickpockets. A few weeks ago a gentleman, who impressed me as a suitable companion in a little stride of argument, touching on the subject of Spiritualism, began, with a certain solemnity, "Don't you think that our imagination," &c., &c.—the well-known phrase which every schoolboy digested (under stimulus of a little flogging) before he was deemed worthy to take to trousers. "Of course," I replied, "and this treacherous gift of imagination misleads sceptics to accept the stupid explanation of trickery or illusion in spiritualistic phenomena." It took some time to bring home to him that imagination in its drunken swaggering might tumble either way. That gentleman shortly afterwards witnessed marvellous things, which he admitted (to the credit of his healthy intellect) as beyond the pale of the newspaper speculation trash. Some papers of truly scientific demonstration I gave him met half-way his sensible views of the genuine side of the problem, which, alas! succumbed at last to the repeated blows of fanatical ignorance. After a few weeks I found him in the corner on the same chair, and, with the former solemnity, he began, "Don't you think our imagination," &c., &c. "Dear me!" I thought, "has Mother Public Opinion wound up his shaken clockwork once more?"

In glancing at the past, we see such ups and downs of public opinion plain enough by following the change of views on a grand scale when a policeman collars a doubtful medium and the inborn awe and respect for the authority of the ruler of order puts the keen eye of science to shame. Truth turns, beaten for a time, away from the scene. A law, adapted to the intellectual standard of its age, before it is tossed out of the road by advanced mankind, tries to kick and bite once more, for there is a difference between law divine, and the mere lust of combat with progress, just as the student of medicine, inspired by a noble impulse of humanity, differs from those who, somewhat butcherlike, delight in cutting with a nicely-polished sharp blade.

When, a few years ago, in Bonn, a case came to my knowledge illus-

trating these different courses of love for the profession remarkably well. A soldier of the Franco-German war was to have his leg amputated as the only chance to save his life. He, however, strongly objected, and preferred to die, much against the wish of the would-be operator, who was greatly delighted in view of this exceptional dainty case. The soldier obstinately resisted, and in several months he was all right, and his poor leg as sound as before the wound was inflicted. He advanced his claims for support (being thrown out of means), but was sternly refused for insubordination—the fruit of the fretting surgeon, who could not forget the slip of an inviting surgical treat!

Glancing over all these signs of deeply-rooted, fanatical opposition towards the pioneers of a stupendous truth, it requires an extraordinary attack of a "severe cold" on the brain not to expect still more in the approaching close encounter. Certainly a new turn of knowledge, whatever its issue may be, is dangerous where the receptive power is not gradually prepared; but have we in our century to be treated like children because the blessings of higher knowledge left, as it seems, the police courts and their magistrates intact? Have we, in looking over the hedge, to widen our view of the glorious sky, to be pulled back by the trousers by a "Bobby," like a boy who snatches at the apple-tree instead of at his slate? Again, I say, there's a chance for the nation to prove to what standard of intelligent manhood and independence it has arrived after having inspired other nations to fight against despotism. Shall the triumphs of the country end here, and all immortal battles and victories only glorify the leaders who dictated the designs? It was an act of true devotion to truth and spiritual liberty to petition the Queen for protection in this intellectual war, but Her Majesty's declining, justified by principles of state policy to leave the course of law untampered, may be turned with advantage by the enemies of progress into a fresh argument against our Cause. But still, all will prove in the end that truth must gain the victory, and the more glorious the more difficulties have been piled up against it.

But why this far-extended, unmasked antagonism, barefaced hatred? The answer to this would require volumes of demonstrations, for it touches upon the two mighty levers which move mankind; its material and spiritual aspirations and designs, which before harmoniously blended, will cross the path. I must try to illustrate this by a little experiment which, I believe, will show it nicely and without much trouble and deep learning. Take a piece of nontransparent cardboard, or a common *carte-de-visite*; fix it on a gas-globe (ground glass) not yet lighted; arrange the opposite globe so as to allow only a few rays of its flame to fall on that card. You see its shining white against the dark background conspicuous enough, and if you wrote your favourite word, say "club" or (if a lady) "bonnet," on it, you may read it with ease. Now turn up gradually the flame behind it, and the card gets dark, and if surrounded by the full brilliancy of the globe, is black, like ink—and you can't read even your darling word on it! The splendour of the light has put to naught your little shining speck, and you may get angry over it instead of being happy with the beautiful new light. I have learnt this little trick from our sun, where the black spots appear in such a darkness that an editor might be tempted to dip his pen in it, but this intense black appears only so by the contrast with the piercing light, and proves by separate measure, nevertheless eclipsing the most intense artificial light the professors of science on our globe can produce. Now, then, if truth shall shine out in full, all things glittering under the poor candle are lost in the dark, and the terrified parties try hard to shut it out. There's the solution of the whole struggle and confusion in the present crisis, where some rays of the new (or better re-appearing) sun dart with blinding force through the dense clouds. A little reflection, then, from our own spiritual light in us will reveal the curious antics some individuals display by way of uneasiness in the middle of a grand change of things.

It is clear then that the gradual development should guide the policy of those who undertake to lend a hand to the movement, and that the cultivation and exposition of the facts should go hand-in-hand with clearing the road from the rubbish misunderstood scientific materialism has shuffled in the way, without touching the glorious and for ever valuable results their heroes have brought to our knowledge and use for the material well-being of mankind. From this point of view, Professor Huxley's excuse, "I have no time for investigating these phenomena," is honourable and commands respect, and must be defended against the unjust accusations of overstrained enthusiasts. Division of labour is a grand principle to attain grand successes. If workmen, repairing a tunnel, will every now and then step out in broad sunlight, they can't do their work well and in good time, the traffic will be delayed. The scientific opponents, therefore, acted unconsciously like policemen holding back a pressing crowd of idlers, disturbing the quiet work of careful investigators, which service posterity will gratefully acknowledge.

Imagine Dr. Carpenter coming home from his anti-Spiritualist lecture, finding one of his family circle a medium: table rises without mortal contact; medium speaks Sanscrit, knowing only French besides his mother-tongue; writing found on a slate, not touched by anybody—and words beyond the capacity of any of the sitters—perhaps the solution of a problem; book brought out of his desk—key in pocket, and sundry other little trifles; and next day continuance of lecture announced. The delusion of spiritual phenomena!—poor audience!—if lecture takes place.

A TEST.—To the Editor.—Dear Sir,—We have had a grand test of Spiritualism worthy of notice. We are a small circle at the under-mentioned address, having investigated about twelve months. On the 8th instant our medium, Mrs. Stralings, was controlled by the spirit of a little girl, stating that she passed away in Devonshire on the evening previous. She told her age, and every particular, and stated that her grandmother had come from a short distance, and that they were just then weeping over her body, that they had agreed to put her body under the earth on the Saturday following—that there was a letter posted to inform us of the event. Other spirits then controlled, to state that it was correct. The next day the letter arrived, stating everything the spirit of the child had said—told even of the grandmother being there, and that they intended burying her on the Saturday. This grand test we can prove.—Signed for the circle, P. L. STRALINGS, Brynmelllyn Street, Wann Wen, Swansea, Jan. 17.

## "WHY DO NOT SPIRITS DETECT CRIME AND EXPOSE THE CRIMINAL?"

Mr. Wallis's guides gave an excellent answer to this question on Friday evening, at his weekly meeting at the Spiritual Institution, but unfortunately it was not reported. We have received a number of communications on the subject, some of which follow. The remainder stand over till next week.

To the Editor.—Dear Sir,—Will you kindly permit me to say a word in reference to that ably-written article signed "R. H."? In answer to "R. H.'s" question, let me first ask him the following question,—When you have thrown off the material body and are in full possession of the spiritual body, would you make it your special business to communicate to this earth all necessary information to detect the criminal and bring him to justice (so-called) that men might hang him? Surely you do not agree with "vengeance is sweet"? If you hold that murderers are "guilty monsters," the spirits do not. The spirits know that suitable conditions will make "guilty monsters" of anyone. I am sure you will agree with me that to hang a man is "evil for evil." To tell a bad man that he is bad will never do him any real good, but to surround him with mercy and love will bring that "true repentance," and "transform the devil into an angel of light." To prevent murder should be our aim, and not to lock the stable-door when the horse is gone.—Yours truly,  
C. BAKER.

Cardiff, Jan. 22.

To the Editor.—Dear Sir,—I was reading this morning the 63rd sitting of "Hafed in Spirit-Life," speaking in reply to a question asking his opinion of the doctrine "Whatever is right." Among other things, referring to his proceedings in judicial matters when on earth, he says: "I have now, however, very different ideas on this point. I would say, even in the case of the callous wretch that sheds innocent blood, let him live, but keep him in close confinement. By adopting this course, such a one is not only greatly punished, but at the same time he gets a chance of regaining his character and becoming fitted for spirit-life, but hurled into it red-handed, thrust headlong into the lowest depths, and thence into the society of devils, he also in course of time becomes a devil, and, in turn, instigates others to murder and bloodshed on earth. No, I would say, keep him in confinement, and compel him to labour for the support of the hapless widow and children of his victim."

After reading this, I came coincidentally on "R. H.'s" letter on the subject "Why do not spirits detect crime and expose the criminal?" vide MEDIUM, 19th inst. It appears to me a fair inference that the spirits do not approve of our laws, and will not lend their influence to put them in motion. Perhaps this idea may assist your intelligent correspondent to come to a more satisfactory conclusion as to how their non-interference in such cases may be explained.  
J. F.

1, Drayton Place, Almorah Road, St. Heliers, Jan. 21.

## DETECTIVES FROM THE SPIRIT-WORLD!

"Why don't the spirits turn detectives?" someone asks to day! Perhaps, Brother Burns, you now will give the answer in this way:—If I, in earnest prayer to God, ask Him to send to me His heavenly spirits, that I may more like them come to be, "God send me no detectives down!" would be my prayer to-night, If I could bring myself to think that such were His delight! "T enable us detect and punish" when a crime is done:—Would this the spirit be of Christ, God's well-beloved Son? Oh! base idea! Oh! wretched thought! let's have no spirits rather Than such as would not welcome be from God, our heavenly Father! A father's love, indeed, send down a host of spies (or worse!) I would be for us a fearful day that brought down such a curse! Thank God we do not have to pray—"Send no detectives to us!" For "God is Love;" and, in this light, it is that He will view us. He does not send detectives down: what vengeance there shall be Is His, we're told: and that's enough. Thank God, to-day, we're free! Detectives from the Summer-land! Oh, novelty most charming—If, though, indeed, on t'other hand, it were not more alarming! Good gracious! Why, we all should be detecting one another: The wife, her husband—husband, wife—and even sister, brother: There would be need of prisons more than houses to be built; Nay, had enough are we, but, blood would more and more be spilt! The man who harbours such ideas must do it without thinking; Or, spirits of another sort, he must be fond of drinking! Perish the thought! and let it ne'er rise up with fiendish glee, But stamp it out, that we may ne'er its consequences see! There would not be a man escape: for, those who proudest sit Convicting men of crime, to-day, would have a cap to fit! For no one righteous can be found, search the wide world all o'er; No matter where we look, to find, whether 'mongst rich or poor. Chapel, or church, or bank, or shop, with doors now open wide, Would tell a fearful tale if swept by such a vengeful tide! What now we take for justice, fairly, richly brought about, Would prove to be a shabby coat turn'd, simply, bright side out! For where is human justice? where on earth can it be found?—Temper'd with mercy, on a throne; or grovelling on the ground? Alas! we see it, day by day, with ignorance hand in hand, On noble mission bent, yet, misery spreading o'er the land! Justice must lie with God alone: His laws are working out His will divine, in ev'ry age, and bringing it about. He says—"I will repay!" and those who seek His spirit's aid Will leave it all to Him, and say, they'll never be afraid. "Protection!" if 'tis that they need, "Ask, and ye shall receive:" Those who with spirits converse have, will this, at once, believe. Thank God, we may be sure of this:—He doeth all things well; And let us ne'er of spirits ask that they of crime may tell: But, that they still may lead us on in all our earthly duties, That, in the future, we may be prepared for heavenly beauties! Oh! how we need the spirits' power to make each human being A law unto himself to be—his erring ways self-seeing.

The man whose mind is rightly tuned with peace—to men, good will,—  
Would strive the criminal to shield, and keep from further ill;  
And do his best to bring about a better state of things:  
Leaving the work of "punishment" to Him who "evil" brings  
Or suffers:—leaving Him, indeed, who doeth all things right  
To deal with erring man as best it seemeth in His sight!  
Oh that His spirit, like a flood, may pour all o'er the land,  
That we may have, indeed, on earth, a pure and happy band  
Of human beings—knit with bonds of brotherhood and love—  
Urging each other up, and on, to heaven that is above!  
FATHER, we thank Thee that Thou dost, in mercy, send us down  
Spirits illumined with Thy love, not, shaded with Thy frown.  
That Thou dost prove Thy love to us, the guilty ones by shielding,  
When we to human justice would our brother man be yielding,  
Oh, suffer not the thought to live in human heart yet longer;  
But, make the bond of brotherhood grow firmer still, and stronger!  
*Lewisiam, Jan. 20.* WILLIAM CARPENTER.

#### CASES OF HEALING.

HEART COMPLAINT, INCIPENT CONSUMPTION, AND GENERAL DEBILITY  
RELIEVED BY LAYING ON OF HANDS.

Statement made by William George Matheson, No. 2, Royal Oak Terrace, Dartmouth Road, Hammersmith, on Jan. 1st:—I called on Dr. Mack on Sept. 25th, 1876, suffering with heart complaint, very bad cough, and incipient consumption. I had been to several hospitals and could not get any satisfaction, neither a statement of my condition or any relief. Six years ago I went to the hospital in Devonshire Square, and continued to do so for more than three years, after which, I was indoor patient for five weeks at Guy's Hospital and in the winter of 1875 and 1876 to Hammersmith and Brompton Hospital for Consumptives and received some slight benefit at Hammersmith, but only temporally, and gradually got worse until I visited Dr. Mack in September. I was weak, pale, emaciated, and debilitated, could not walk without resting frequently, had no appetite, a bad cough, and severe palpitation of the heart; was much relieved by the first treatment by Dr. Mack, and continued to visit him nearly every week up to Thursday, Dec. 14th. I am now much improved in all respects, have a healthy colour in my face, am increased in weight, and can walk better than I did; my heart beats much more regularly and gently, my appetite is very good indeed, my cough is entirely gone, and I can attend to my business without any inconvenience.

#### MAGNETISED PAPER IN THE SPIRIT-CIRCLE.

One of the many uses to which the magnetised paper has been successfully applied is illustrated by the following letter, which shows the powerful aid it gives to those who are desirous of developing phases of mediumship.

On August 22nd, 1876, Dr. Mack received a letter from a circle at Middlesborough applying for help and advice under the following circumstances. The circle had been formed eight months previously, and had met twice a week for the purpose of developing mediums and obtaining spirit-manifestations.

They succeeded to some extent, but were frequently troubled with undeveloped spirits taking control (or partial control) of the medium, and making him very ill, and it was by the advice of some of the more congenial spirits that they applied to Dr. Mack.

He forwarded them some magnetised paper, with instructions how to use it, and directions how to treat the spirit when he came again. The following extracts from a letter just received will show with what result:—

"We used the magnetised paper as you directed, likewise treated the troublesome spirit according to your direction, and have been amply rewarded. We have had more peaceful and successful seances ever since, and we are thankful to say are weekly receiving abundant reward for our labour.

"We may say for your information and pleasure that our mediums are principally developing into healing mediums, and we have already received some tokens of this gift and power.

"The spirit who troubled us so much represents himself to have been a soldier in the late 'Franco-Prussian war,' and received a shot through the left knee, and states that while lying in great pain on the battle-field a man who professed to be a doctor, and pretended to wish to help and relieve him, only wanted to plunder him, and he had the idea that we wanted to do the same, and we could not make him understand or believe any other; but since we received the paper, and followed your advice, we have only had him three times, and find him much more enlightened and reconciled.—We are yours fraternally,

"G. IZZARD. "GEORGE BARROW.  
"A. PICKERING. "MRS. IZZARD.  
"MRS. PICKERING."

#### MR. DE CAUX AS A MAGNETIC HEALER.

To the Editor.—Dear Sir,—Knowledge is valuable chiefly in proportion as it is practical and useful. It dispels the darkness which naturally broods over the human understanding, and dissipates a thousand superstitious notions and idle terrors by which it has been frequently held in cruel bondage. Therefore everyone who sincerely loves truth, and desires the improvement of mankind, will diffuse light around him as extensively as he can without the least fear of its ultimate consequences, since he knows for certain that in all cases whatever wisdom exceeds folly, and light is better than darkness.

I feel it a pleasure, as well as my duty, to put a statement of facts before your numerous readers in connection with the healing powers of Mr. De Caux. Early in April of last year I caught a severe cold, and, although numerous remedies were tried, failed to get clear of it. I went to the country in June, and on returning to town, and feeling no better, put myself under medical advice. After two months' treatment I got much worse, and so dissatisfied with the doctor that I left him and consulted another. My general health now began to give way, and I felt very weak, especially in the spine of the back. This continued more or less up to the beginning of January, when I was seized with a severe attack of pleurisy and congestion of the lungs. My

medical adviser blistered me every other day, and kept up a continual treatment of iodine painting, linseed poulticing, and drugging. A lady friend, hearing of my illness, and having herself received much benefit from Mr. De Caux's treatment, kindly sent him to me. On Wednesday, January 10, he first visited me, and having laid his hands on the affected parts, and manipulated me for a considerable time, I felt decidedly better, the pain greatly lessened, and all languidness taken away. After three visits all pain had gone, and I was able to converse freely on the interesting topics of the day; and by the following Monday, sufficiently able to go out and enjoy a long walk. Rapid improvement followed each succeeding visit, and I am now perfectly recovered, feeling, both physically and mentally, better than I have done for years.

After Mr. De Caux's first visit, I left off taking drugs, and allowed my visiting doctor to do nothing but sound me. I may state that he is quite surprised at my quick recovery.

I have no hesitation in giving my testimony to the remarkable healing power possessed by Mr. De Caux, and should be wanting in gratitude to my own friends and your readers, as well as to himself, if I failed to make known, as widely as possible, one of the greatest blessings bestowed on man, and within the reach of us all.

I shall be pleased to give fuller information to any who may wish to know more of this treatment.

ALEXANDER BAIRD.

9, Compton Street, W.C., Jan. 23.

#### SPIRITUALISM IN SOUTH SHIELDS.

A SPIRIT-MESSAGE FROM THE SEA.

Dear Mr. Burns,—You will perhaps have thought by this time, that the folks of Shields have forsaken the Cause, or lack the warm interest they formerly had.

However this may be, I am certain there is not one in connection with the Excelsior Circle—which I believe is the only accredited circle in Shields—that could honestly and conscientiously forsake the cause of Spiritualism. Yet I believe we have experienced a kind of cold chill, which I am inclined to think has not been confined to us alone. However, I hope that ere long all coldness will be dissipated from all circles and societies of Spiritualists by the genial warmth of renewed love and friendship.

Mr. W. H. Lambelle's mediumship is still improving, although for some considerable time he has been suffering from a severe cold. There is one remarkable thing in connection with Mr. Lambelle's illness I wish to mention, and none the less remarkable than it is a good test of spirit-control. Mr. Lambelle had a severe cough, attended by hoarseness, and when controlled at our Sunday evening meetings, which were still continued, the cough and hoarseness were immediately suspended, nor was the slightest trace of any perceptible. Directly the seance was over and the controls left, there was the horrid cough and hoarseness again. A control once remarked, "I shall return to my home and the medium to his cough." This was quite novel to us, never having heard of it before.

Since last I wrote to you, one of our number has passed to the Summer-land. No loved friends gathered round his bed, nor soothed his aching head. His was a watery grave. He left the Tyne as fireman on board the unfortunate steamer "Zampa," which vessel has never been heard of since. It is supposed she foundered in the late gale. Before rumours were afloat that it was feared the vessel was lost, it was known by members of our circle that "Frank," our brother, was with us in spirit. A few days after it was mooted in the papers, a full account of the loss of the vessel was given us by "Frank," through our medium. It was beautiful, yet sorrowful, to listen to the thrilling account of the loss of the vessel—her leaving the Tyne, and his awful forebodings,—the storm in its terrific grandeur, and the foundering of the vessel. He said it was impossible for her to mount the awful waves; she was too heavy. Wave after wave washed over her, causing her to quiver from stem to stern. Ropes along the deck were secured fore and aft, and the men had to lay hold of the ropes with their hands, and cross their legs over them to pass to and fro to their duties. Frank was below, attending to the fires, when shouts were heard from on deck, and again the vessel shook,—a mighty rushing of waters, a choking sensation, and all was over. The vessel had gone down. But the spirit of Frank rose above the waters, and he was received and welcomed by his own mother. Here is the *cui bono* of our Cause set forth. By his acquaintance with Spiritualism his parent was enabled to approach him more easily, and comfort him. We often read of "a message from the sea" in a bottle, but is this not more welcome than a piece of paper washed upon the shore? Oh, when will the world view in a right light the beauties of our Cause.

We had a pretty good time at New Year, and I observe you had also. On New Year's Eve, Mr. Lambelle delivered a short address under control of "Oliver Cromwell," and although forcible and pointed, it rather lacked that strength and determination by which he is characterised. This we attribute to the medium's health.

"Cromwell" is familiarly called the back-bone of our circle. He is indeed a double back-bone, and a rare champion. I only wish you could hear him at times urging us on to duty and to beware of inconsistencies. "Verily," he could inspire an army to action in a moment of time.

Spiritualism, I think, is quiet about this part—that is, publicly. Privately more active, I believe, than we are aware of.

I am glad to know the North of England Conference Committee intend to change their programme, and to do something next quarter.

With best wishes for your continued success and prosperity, I remain, faithfully yours,

S. W. BURNSIDES.

South Shields, Jan. 17.

NEWCASTLE.—There is a "Free Debating Society" which meets at Freemasons' Old Hall, Weir's Court, every Wednesday evening. It is carried on by the Spiritualists: the president being Mr. John Mould; vice-president, Mr. J. T. Rhodes; secretary, Mr. Robert Mowbray, jun.; treasurer, Mr. J. M. Routledge; committee, Messrs. S. Compton, M. Patterson, R. K. Anernum, S. D. Wilde, and Miss Fairlamb. Debates and essays come alternately; Politics, Reform, Theology, Metaphysics, Diet, Spiritualism, and Science come on for a hearing. The scope of subjects presented is free and interesting.

## 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	100 Macclesfield	25 Mr. James Watson	12 Mr. J. Kilbraith
250 Mr. W. Tebb	50 Mr. S. Hocking	12 Mr. J. Cocks	12 Mr. N. Nightingale
100 Mr. W. Gautrey	25 Mr. L.	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.

### AN APPEAL.

Dear Mr. Burns,—When I decided to take up the work of our late friend Mr. Cogman, I had a good situation and the prospect of its being a permanent one, but in Dec. last was informed that owing to the slackness of trade the business had fallen off, so that it has become necessary to decrease expenses and my services would be dispensed with and for no other reason. Dr. Mack kindly offered me a temporary situation as clerk, but the purpose for which he required me has been accomplished. If among your numerous readers there should be anyone who can give me employment I shall be heartily glad to hear from them.

I am willing to do anything by which I can earn my living and at the same time be able to continue the work for the Cause, which I have taken up in the East End. In the meantime, until I can obtain a situation, I shall be at home from twelve to five to see visitors, heal the sick, or give private sittings to investigators; or will be glad to make arrangements to give seances, trance addresses in public or private for Tuesday or Thursday evenings.

On Sunday mornings, until further notice, there will be a developing class for healers held here, and the sick will be healed free of charge. One of our members has great healing power, and is desirous of applying it to the benefit of the suffering.—I am yours sincerely,

E. W. WALLIS,

Manager, East End Spiritual Institution.

15, St. Peter's Road, Mile End, E., Jan. 4.

P.S.—I should prefer employment as traveller or collector, but can act as clerk or accountant, and have some knowledge of bookkeeping.

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

THANKS to John Scott, 59, Victoria Terrace, Belfast, for a parcel of books for gratuitous distribution received by Mr. William Coates, South Moor Colliery, Chester-le-Street.

VACCINATION: IS IT BENEFICIAL?—To the Editor.—Sir,—By the reports published from time to time in the daily newspapers, the following conditions appear to be substantially made out:—That in a town or district of (say) 1,000 persons, 900 are vaccinated, and 100 are not; of the 900, 100 get small-pox; and of these 100, 10 die. Of the 100 unvaccinated, 50 get small-pox, and of the 50 at least 20 die; that is: only 1 in 9 of the vaccinated take small-pox, while 5 in 10 of the unvaccinated take it; and while 4 in 10 of the unvaccinated die, only 1 in 10 of the vaccinated die. What say our friends, the anti-vaccinators to this?—ENQUIRER, London, S.E., Jan. 17.

OSSETT SPIRITUALISTS' ENTERTAINMENT.—Mr. C. Hallgata furnishes a cheerful report of the social gathering held on Saturday evening. The veteran worker in the cause, Mr. Joseph Wyld, presided, and conducted harmoniously a rich programme of song, music, recitation, and reading, in which the following ladies and gentlemen took part: Mr. John Kitson, Mr. G. Cooper, Miss Sophia Kitson, Miss Alice Kitson, Miss M. F. Wainwright, Mr. A. Kitson, Mrs. Brook, Mr. H. Lockwood, Mr. Joshua Kitson, Mr. H. Wilkinson, and Mr. W. H. Cooper. Mr. John Kitson's performance on the violin was much appreciated. The committee tender their best thanks to the friends who kindly aided them on the occasion.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Mr. C. J. Hunt will deliver a lecture at the above hall on Tuesday, January 30th. Subject—"My Experience in Spiritualism." Syllabus:—A Phrenological Prophet—Mesmeric Phenomena—My first Seance—Incredulity—The Trance Medium—Strange and bewildering Facts—Domestic Seances—Varied extraordinary Phenomena—First spirit-rap—Spirit-touch—Direct spirit-voice—Materialistic Belief dies—Recognition of spirit-relatives and friends—Moving of heavy bodies without mortal contact—Flowers brought to seance through closed doors—Materialisations, &c.—Belief in ancient spirit-revelation restored and confirmed—Faith in the past from a knowledge of the present—Trust in the living God—Joy in believing—Deep and reverential appreciation of, faith in, and love to Christ, &c., &c. Commence at 8.15. On Friday, readings, recitations, and vocal music. Admission free.

### 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 26, 1877.

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

#### LET YOUR VOICES BE HEARD.

This is not a time for Spiritualists to be mute. To acknowledge the supremacy of an opposing force by allowing it to proceed with its work in silence, is to give it the victory. Some counsel thus: Let us be quiet for a time; this is not the season for active teaching of spiritual truths. We urge an opposite policy and one which we have endeavoured to maintain through this winter. By boldly avowing the truths of our facts and principles, we may make more progress at such a time as this than in the piping times of peace. The soil has been turned up; it is our work to drop in the seed.

There is no better way of doing this work than by the circulation of literature. Every man has not the gifts to enable him to face the public, or give utterance to his best thoughts. Many such can place a document where it may be read by more than one person. No publication is so well fitted for this work as the MEDIUM. Every number contains a variety of articles, adapting it to the public in general. By the copies circulated these last six months more good has been done than by all other agencies put together. Our "Slade Number," illustrated issues, and gratuitous copies given out have brought the question before many thousands of new inquirers, and have raised the voice of the truth in many quarters where none of its living experiments would have ventured to open their mouth.

We desire to extend this good work during the year just entered on, and more particularly during the agitation consequent on the pending trials. Every Spiritualist should have a publication at hand, to place before any person who makes allusion to the Cause. This needful literature we are prepared to supply, without money and without price. What we ask for is an army of workers, who will go into the field and sow the seed.

The tract of "M. A. (Oxon.)," in reply to Dr. Carpenter, should find a large circulation. If 500 copies be taken at a time, they will only cost the purchaser 2s. 6d. We have a fund to enable us thus to encourage earnest workers.

We hope to be able to report extensive operations next week.

#### AN AMERICAN LADY VISITOR.

Mrs. Clara Dearborn, physician, of 35, Dover Street, Boston, Mass., has just arrived in London on her way to the Continent, and is at present residing at No. 2, Vernon Place, Bloomsbury Square. Mrs. Dearborn brings with her a letter of introduction from Mr. R. Cooper, formerly of Eastbourne. Mr. Cooper regards our visitor as "a very worthy lady," and that professionally "she has a very good reputation in Boston, and I think you will do well to extend the right hand of fellowship towards her." We have done so, and think Mrs. Dearborn will do credit to Mr. Cooper's opinion of her. She will remain in London for two weeks or so, and during that time she will be glad to receive friendly calls from Spiritualists, or professional visits from those who may desire to avail themselves of her medical skill.

NOTICE.—Dr. Monck's Defence Committee will meet as usual at half-past seven p.m. on Monday next at the Spiritual Institution, 15, Southampton Row.

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

#### DR. MONCK'S DEFENCE FUND.

The sum which has been so kindly collected by his numerous friends on behalf of Dr. Monck's defence is now quite exhausted, and as the completion of the work contemplated by the committee may require much more money, it is to be hoped that friends will not relax their efforts, but continue to work as they have hitherto done. More money should be sent in immediately. The "Spiritualists' Defence Fund" committee has voted an offering of £70 to Dr. Monck's defence.

#### DEFENCE FUND SEANCES.

Mrs. Olive, Mr. Eglinton, and other mediums have volunteered special seances for the fund. Others should follow suit through the country. Mr. Quarumby, the eloquent inspirational and trance lecturer, has expressed his willingness to lecture wherever wanted for the same object.

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

Dr. Monck hopes to be in attendance at his rooms at 15, Southampton Row, daily during the ensuing week. He will receive friends, arrange for seances, lectures, &c. As soon as he is free from the present prosecution, he purposes meeting his friends to arrange for a public meeting on a large scale in London, with a view of commencing a public work which is in store for him. He will then be ready to speak in the largest halls that can be obtained in all the great provincial towns, including Manchester, Leeds, Liverpool, &c.

#### DR. MONCK AGAIN AT DOUGHTY HALL.

On Sunday evening Dr. Monck will speak again at Doughty Hall. Much interest will attach to the event as it will then be known whether the appeal has been successful or not. There will no doubt be a full audience, as there was last Sunday, when Dr. Monck made a thrilling oration on "Happiness," which will appear in next number of the MEDIUM. Mr. Ashman presided. Doughty Hall, 14, Bedford Row, Holborn. To commence at 7 o'clock.

#### NEXT NUMBER OF THE MEDIUM

Will contain a full and truthful report of the case of Dr. Monck; also, his Oration on "Happiness." A report of Dr. Slade's appeal will also be given, so that it will be a Number of great interest.

#### MR. BURNS AT DOUGHTY HALL.

On Sunday week, Feb. 4, Mr. Burns will deliver a special lecture at Doughty Hall, in which he will review and reply to the arguments recently advanced before the London Dialectical Society by Mr. Bradlaugh, to prove that man has no soul.

#### DR. MONCK'S PHOTOGRAPHS.

The Doctor's photograph, beautifully executed in the new permanent process style, can be obtained (1s. each) of his secretary, Mr. J. M. Hackett, 15, Southampton Row, High Holborn, W.C.

#### SPIRITUAL LITERATURE IN HOLLAND.

To the Editor.—Sir,—A capital book has just been published in Holland on Spiritualism. It is due to the pen of a well-known worker for Spiritualism, and will be invaluable for the Dutch public. The title is, "A New Field for Science." It is a kind of encyclopaedia of facts. The principal part consists of translations of the works of Mr. A. R. Wallace and W. Crookes (with the same engravings given in the *Quarterly Journal of Science*). All his experiments with Miss Cook and Mrs. Fay are fully reported, and the opinions of A. von Humboldt, C. Flammarion, H. Goldsmith, Dr. N. Wagner, C. F. Varley, Professors Butlerow, Gunning, Ostrogeadsky, and Perty; Dr. Sexton, Victor Hugo, and Sergeant Cox are fairly given. The whole book shows that the author has had a long experience of facts for himself, and is fully aware of what has been published on the matter in England, America, and the continent. The transactions of the St. Petersburg Scientific Commission with the Petty brothers are given at full length, and next the prosecution of Dr. Slade appears, to the glory of scientific wisdom on psychological facts. Some of the so-called expositions of mediums in America are also briefly treated, and naturally, the celebrated seer Andrew Jackson Davis and his works receive a due ovation.

The author's philosophical views of the destiny of Spiritualism are very substantial, and in accordance with those of the most advanced Spiritualists. In one word, we consider him as a true historian, and an intelligent and unprejudiced inquirer. "DUTCHMAN."

DALSTON ASSOCIATION.—The thirteenth general half-yearly meeting of the members was announced to take place last night.

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.

CHESTER-LE-STREET.—Mrs. Butterfield will deliver two discourses at the Co-operative Hall, 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.

## NEW WORKS JUST PUBLISHED.

DR. CARPENTER'S THEORIES AND DR. CARPENTER'S FACTS. By "M.A. (Oxon.)" From the MEDIUM. Price 3d., or 1s. per 100.

THE SLADE CASE: its Facts and Lessons. A Record and a Warning. By "M.A. (Oxon.)" From *Human Nature*. Price 6d.

THE ARCANAE OF SPIRITUALISM. By Hudson Tuttle. The first delivery of the New Edition this day. Price 5s.

GHOST LAND: or Researches into the Mysteries of Occult Spiritism. By the Author of "Art Magic." A parcel of this work has just arrived from America. Price 12s. 6d.

## LEGAL NOTICES.

The hearing of Dr. Monck's appeal case will be resumed to-day at the Court of Exchequer, Westminster.

Dr. Slade's case comes on at the Sessions House, Westminster, on Monday.

The Attorney-General has issued his fiat for a writ of error in the case of Mr. W. Lawrence, now in confinement under sentence. We have received a statement of claim in the case of Joy v. Burns. The plaintiff claims £500 damages.

## THE EAST END SPIRITUALIST.

To the Editor.—Sir,—Referring to my communication in your last issue, I have now the pleasure to inform you that the Attorney-General has granted his fiat for the writ of error, and that the same has been issued.

The case will therefore be argued before the Judges, and the question whether Spiritualists or mediums can be indicted will be finally settled.—Yours obediently,  
J. T. HAZELDINE,  
58, Cheapside, London, E.C., Jan. 24. Defendant's Solicitor.

## MERTHYR TYDFIL BOOK-CLUB.

Dear Friend Burns,—I was pleased to see that you so kindly published in the MEDIUM the rules of our book-club; for so far as our experience teaches us, they have met all the requirements necessary to the successful carrying on of the club. The idea, that the rules should be so formed that the club may be carried smoothly and systematically on, has been fully realised. The thing works well, and I am happy to say recommends itself to new members. As a result of its operation I am enabled to forward you an order for £2 1s. 9d. worth of spiritual literature for the members of our club, being the first order it has been my pleasant duty to forward to you.

I trust that many such clubs may be established. Where there are communities of Spiritualists it may be easily done. Let some firm or person, for instance, start the concern, fix on a convenient place to meet, adopt rules, and elect the officers, and the affair will soon become known; applications for membership will soon follow, and much good may be done in thus bringing within the reach of the members, works of high literary standard, that shall spread an intelligent knowledge of the truths and teachings of Spiritualism.

2, High Street, Merthyr Tydfil.

[To aid our friends and members we will put a list of book-clubs in the MEDIUM weekly. We will further give a donation of £1 to every £4-worth of books at published price bought of us. We are anxious to see every family have a Progressive Library of its own.—Ed. M.]

## SONS OF LIGHT AND MORNING.

## A MESSAGE FROM THE SUMMER-LAND.

Ye Sons of Light and Morning, ye mystic earth-clad souls  
Whose thoughts are ever burning like beacon-lights; your goals  
Are rosy-tipped dawns breaking round a sense  
That, waking from its slumbers, reaps its recompense.

Ye Sons of Light and Morning, the truth-evolving rays  
Breaking from our brighter shores, shall gladden all your days,  
And shall lead you into vistas down which our feet shall wend:  
Then all our songs of love shall rise and godward re-ascend.

Ye Sons of Light and Morning, whose feet are even now  
Pressing up the mountain sides towards its sun-kiss'd brow,  
We greet you from the higher land and shake the dew of thought,  
Like manna dropt from angel-hands—by lower angels caught.

Ye Sons of Light and Morning, whose hope-uplifted eyes  
See angel-friends around you that haunt the silent skies;  
From Heaven's Land we greet and in Heaven's King's own name  
We bid you press the battle till the conquest you can claim.

W. GAUTREY.

We shall give a notice of Mr. Mahony's memory recital of "Hamlet" next week. The Birmingham papers speak of the effort in high terms.

NEWCASTLE.—Mr. R. Mowbray, Jun., writes on Monday:—"You will be pleased to learn that last night I observed upwards of a dozen secularists at our evening lecture,—gentlemen to whom I gave MEDIUMS a short while ago."

CHALLENGE TO MR. BRADLAUGH.—We hear that the Spiritualists of Birmingham intend putting forward Mr. Mahony as their representative, to discuss with Mr. Bradlaugh his views recently advanced before the London Dialectical Society.

BELPER.—Mr. A. Bodell writes to say that Mr. T. Brown is giving great satisfaction, and is very comfortable in Belper; he says he never sat at any seances that were more harmonious and pleasant. He will still remain at the address given last week, No. 4, Chapel Street. Jan. 23rd.

SUNDERLAND.—I wish to join a circle of friends as investigators of Spiritualism, either in Wearmouth, Southwick, or Sunderland. I wish any friend to inform me of such a circle through the MEDIUM, or by letter. I have been sitting since October last, but having removed to Wearmouth Colliery, I don't know any friend holding a circle.—GEORGE LUMSDEN, 43, Pilgrim Street, Wearmouth, January 23.

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## In Memoriam.

## ANDREW LEIGHTON.

"Tu semper amoris  
Sis memor, et cari comitis ne abscedat imago!"—V. FL.  
"Methought the door of Heaven slammed in my face, and left me outside weeping; thou within."—ROBERT LEIGHTON.

He has won the reward of the blest,  
Thro' the cares of the mortal;  
By earthlife opprest, he enters his rest  
Thro' the glorious portal;  
And his beautiful spirit is drest  
In a glory immortal!

He has gone to the Heaven he made  
With the gems of his soul;  
By the Almighty's aid, these gems will ne'er fade,  
But hereafter, the whole  
Will respond to the prayer that he prayed—  
On the great judgment scroll!

Weep not that he passes from sight,—  
'Tis the LIFE that we love.  
Removed from our night, from the kingdom of light,  
Like the sign of the Dove,  
He will flash down an influence bright  
From his eyrie above!

Everton, Jan. 15.

J. REGINALD OWEN.

## SUPPORT TO MR. LAWRENCE'S FAMILY.

Dear Mr. Burns,—From some inquiries made, I hear that through the condemnation by an enlightened English judge and jury, of Mr. Lawrence to three months imprisonment for an unproved offence, his family, which depended on his work as a carpenter, is thrown into great distress; the more so that it appears that the very pious champions of religion, bent on putting down Spiritualism, have smashed the sewing-machine of Mrs. Lawrence, in order, I suppose, to prove their Christian charity. Notwithstanding the opinion of a very charitable rev. Christian Spiritualist (see December number of *Spiritual Magazine*), that no help ought to be afforded to persecuted mediums, I think something ought to be done for the support of Mr. Lawrence's family during his imprisonment. Would you kindly invite Spiritualists to subscribe a few pounds to that effect; and put me down for one guinea, which I will hand you the day after to-morrow, being obliged to be out of town to-morrow.

Although the application is rather late, I hope you will kindly find a little space for inserting this letter in this week's issue of the MEDIUM.—Yours very truly,

53, Hereford Road, Bayswater, W., Jan. 23.

[We are glad to hear that this kind suggestion is being acted on by others. Mr. Martheze has taken the matter up, and Mr. Towns has shown us a list of names of those who intend subscribing 6d. per week during the term of Mr. Lawrence's imprisonment.—Ed. M.]

P. GRECK.

## 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.

## EAST END SPIRITUAL INSTITUTION.

The first quarterly tea-meeting will be held at the above Institution on Sunday, Feb. 4. Tea at 5 p.m., to be followed by a Conference on "The Present Position of Spiritualism." To commence at 7 o'clock. Tickets for tea 1s. each; Conference free. Several mediums expected. Friends will oblige by applying for tickets before the above date.

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

E. W. WALLIS, Manager.

## NORTH OF ENGLAND CONFERENCE COMMITTEE.

The Executive will meet immediately after the lecture on Sunday evening, Jan. 28. Members of circles in the district, and all workers, are earnestly invited to attend.

R. MOWBRAY, JUN.

BIRMINGHAM.—On Sunday, Jan. 23th, a tea-party will be held in the Templar's Hall, Ladywood Road, in honour of J. J. Morse and Co. ("Tien" and the "Player")—Adults 9d., children 6d. Grace said at 5 p.m.

## 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 aid 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,

London, Dec. 18th, 1876. T. EVERITT, Chairman.  
J. BURNS, Secretary.

## 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. O. 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	"
— B. Dick	"	Mr. Hargreaves	Nelson
— T. Parker	"	— Hitchinson	"
— J. Tovey	"	— Huxley	"
— T. Dowling	Framlingham	— W. P. Adshead	Belper
— Thelwall	Hull	— G. H. Adshead	Derby
— J. B. Stones	Blackburn	— Heaps	Colne

## SUBSCRIPTIONS RECEIVED.

Mr. W. P. Adshead	£ s. d.	Mr. Eyre (Derby)	£ s. d.
(Belper)	10 0 0	A Friend	0 5 0
Belper Friends	4 13 3	Fairplay (Lancashire)	10 0 0
Mr. G. H. Adshead	5 0 0	A Relative of Dr.	
(Derby)		Carpenter	5 0 0
Mrs. Ford	2 0 0	Mr. Bennett	1 1 0
Mrs. C. Bardill	1 0 0	Lady L.	1 1 0
Mr. W. Smith	0 10 0	Mr. Burrell (Burnley)	1 1 0
Mr. A. Smith	0 10 0	Mr. Mackey	0 5 0
J.	0 2 6	Mr. Briggs	0 10 0
No Name	0 2 6	Mrs. Briggs	0 5 0
Northampton Friends,		Miss Briggs	0 5 0
per Dr. Blunt	1 10 6	Mr. Hindle	0 2 6
Friend (Oldham Conf.)	0 2 0	Mrs. M. A. C.	0 2 0
J. G. (Birmingham)	0 10 0	Mrs. Brown	0 10 6
Mr. R. Harper	0 10 0	Mrs. A. Brown	0 5 0
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Mr. J. B. Stones (Blackburn)	£ s. d.	Dr. J. Dixon	£ s. d.
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Contributions at Grosvenor Street Rooms, Manchester, Nov. 26	5 0 0	F. F.	0 1 6
"Alpha" (Manchester)	20 0 0	Mr. W. All. Den	0 1 0
Mr. W. Oxley	5 0 0	Mr. Gin	0 1 0
Mr. T. Gaskell	2 0 0	Mr. J. Freeman	0 10 0
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T. D.	2 0 0	"A Bet Won"	0 10 0
Mr. C. Reimers	1 1 0	Mr. T. Garrioch (Glasgow)	0 5 0
Mr. T. Dowling	0 2 6	Mrs. Lenox	1 1 0
A Friend	1 0 0	Mr. J. J. Morse	0 10 6
Mr. J. Swinburne	1 1 0	Dr. C. J. Curtis (Rome)	0 10 0
Novocastrian (Newcastle)	0 5 0	Nottingham Friends, per	
Spiritualist (Scarborough)	0 2 6	Mr. Murdoch	1 0 0
Mrs. Makdougall Gregory	2 0 0	Mr. Martheze	10 0 0
Mr. Geo. Lee (Ripley)	1 0 0	Mr. Parrett	0 5 0
M. A. B.	0 7 6	Sir Charles Isham	10 0 0
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A few Friends in Keighley	0 8 2	A. P.	0 11 6
Mr. H. Collen (Brighton)	1 0 0	From Braintree	0 10 0
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Anonymous	1 1 0	Mr. Bottomley (Shaw)	0 2 6
Mr. Gibson	0 2 6	"Omega"	10 0 0
Mr. Carpenter	0 2 6	Messrs. S. Schmidt	0 8 0
Mr. Armstrong	0 5 0	Per Mr. De Caux	0 4 0
Mr. H. Nisbet (Glasgow)	0 10 0	Rev. W. Miall	0 10 6
Mr. G. Tommy (Bristol)	0 10 6	Mr. T. Grant, (Maidstone)	5 5 0
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Mr. T. Adams (W.-s.-M.)	0 10 0	Mr. Haggas	0 11 6
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Mrs. Groom's Seance	5 0—0 15 0	Mr. Reedman	0 10 0
Nelson Spiritualists	1 3 0	Newcastle Spiritualists	2 10 0
Mr. T. Everitt	1 1 0	Mr. Barlow's Circle	0 10 0
Col. Greck	2 0 0	Mr. W. Tink	0 2 0
"A Lover of Fair Play"	0 10 0	Mr. Fusedale	0 5 0
Meeting at Doughty Hall	5 0 0	"Querist"	0 5 2
Miss C.	0 10 0	Mr. Edward Snell	0 10 0
Mr. H. Wedgwood	2 0 0	Mr. James Cain	0 5 0
Major Bradish	0 5 0	Mr. H. Basson	0 1 0
Mr. Beckett	0 2 0	Mrs. Ayres	0 1 0
Mr. D. Mahoney	0 5 0	Mr. J. Swift (Wigan)	0 2 6
Meeting—Bullock's Hall	1 17 5½	Mr. Rowlinson (Golborne)	0 2 6
Mr. Wm. Hunter	0 10 0	Mr. W. J. Chapernowne	0 5 0
Mr. R. H. Brimley	1 0 0	A Friend	0 2 6
Mr. N. Vickery	1 0 0	Q. J. C.	0 10 0
Mr. W. Jennison	0 5 0	Mr. S. Wyatt (Plymouth)	0 5 0
Mr. S. Hocking	1 1 0	Mr. Widger	0 5 0
Mr. J. Ashman	1 2 0	Mr. Arthur	0 2 6
Peter	0 1 0	"Breakwater"	1 0 0
A Friend	0 5 0	Mr. V. Bird (Devonport)	0 10 0
Mr. F. Trueman	2 0 0	M.	2 2 0
Mr. Gray	0 2 6	M.	0 10 0
Mrs. Woodforde's Seance (Dr. Monck, medium)	3 0 0	J. S. and Family	1 0 0
Leeds	0 5 0	A Friend, E. E.	0 5 0
Sale of Spirit-hand Moulds, per Mr. C. Reimers	1 8 0	Mr. J. Hough (Hyde)	0 5 0
Per J. Clayfield, Bristol:—		Meeting at Oldham	1 10 0
Mr. R. Brookman	2 6	An American Friend	0 2 0
H. O. Collier	1 0	Mr. and Mrs. Barter (Winchester)	0 10 6
A. Dick	2 0	Mr. J. C. Luxmore	2 0 0
H. F. Parker	2 6	Mr. W. Volekman	5 5 0
J. Clayfield	2 0	Mr. Towns	0 5 0
		Mrs. Cooper	0 10 0
		W. R. W.	0 2 6
		Miss Davidson	0 10 0
		One Too Many	0 2 6
		Mr. W. Beale	0 5 0
		G. S., per W. J. Champernowne	0 2 6
		E. R.	0 3 0
		Friends in Hull, per T. T.	0 7 6
		Friends at Macclesfield	1 10 3
		W. V.	0 10 6
		M. A. B.	0 10 0
		Mr. John Templeton	0 5 3
		Malton Friends	1 7 0
		F. H.	0 3 0
		"Constantinople"	1 0 0
		Rev. Guy Bryan	0 5 0
		M. R. T.	1 1 0
		A Well-wisher (Weymouth)	0 10 0
		Mr. Bowman	1 0 0
		Mr. J. Scott (Belfast)	1 1 0

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.

## DR. MONCK'S APPEAL.

EXCHEQUER DIVISION OF THE HIGH COURT OF JUSTICE.—JAN. 19.  
(Before the Lord Chief Baron and Mr. Baron Cleasby.)

It will be remembered by our readers that at the Petty Sessions for the borough of Huddersfield on Nov. 11, 1876, Dr. Monck was, on the prosecution of the chief constable of that town—Mr. Hilton,—tried and sentenced to three months' imprisonment as a "rogue and vagabond," under the Act 5 Geo. IV., c. 83, s. 4, commonly known as the Vagrant Act. Dr. Monck appealed against the conviction, and the appeal came on for hearing on Friday last.

Mr. Matthews, Q.C., and Mr. Lockwood were counsel for appellant; Mr. Poland represented the respondent.

The case stated by the magistrates for the opinion of the Court set out the circumstances of the trial, and referred to the points of law raised in the following paragraph:—

"It was contended on the part of the appellant that the Vagrant Act was intended to apply to gipsies and other wandering and homeless vagabonds, and that this was no offence within the meaning of section 4 of the said statute, 5 Geo. IV., c. 83, and the case of Johnson (appellant) v. Fenner (respondent), 33 "Justice of the Peace," p. 740, was cited in support of this view. We, however, being of opinion that the evidence given before us brought the case within the operation of the said 4th section of the Act 5 Geo. IV., p. 83, gave our determination against the appellant in the manner before stated. The question of law arising on the above statement for the opinion of this Court therefore is whether we, the said justices, were correct in our view of the law, that the appellant was a rogue and vagabond within the meaning of the said 4th section of the Act 5 Geo. IV., c. 83, he having, in our opinion, upon the evidence before us, attempted to deceive and impose upon her Majesty's subjects by using subtle craft, means, and devices. If the Court should be of opinion that the said conviction was legally and properly made, and the appellant is liable as aforesaid, then the said conviction is to stand; but if the Court should be of opinion otherwise, then the said conviction is to be quashed.

"Given under our hand this 27th day of November, 1876.

(Signed)

"JOHN F. BRIGG.

"W. R. HAIGH.

"T. WALTER BROOKE.

"ROBERT SKILBECK."

Mr. Matthews, having read the case, said: As your Lordships see, the question is whether the facts stated on the face of this case bring the appellant within the 4th section of 5 Geo. IV. c. 83, which was the last Rogue and Vagabond Act, and the material words of this long section are these: "Every person pretending or professing to tell fortunes, or using any subtle craft, means or device, by palmistry or otherwise, to deceive and impose on any of His Majesty's subjects;" and the whole question now is whether the facts, the statement of which I have just read, constitute an offence under that section.

Baron Cleasby: You say the point is whether there was anything to show that it was done with intent to deceive.

Mr. Matthews: That is one point. Another point is that this is not "palmistry or otherwise," that this is not the class of thing contemplated by the Act at all. This clause, I say—and I will draw your Lordships' attention to the older statutes in a moment—is inserted in the Rogue and Vagabond Act, as representing the old statutes, of which there are several, against Egyptians or gipsies, that it is expressly directed against the practices of Egyptians, and the telling of fortunes that the Egyptians used to practice by looking at the lines of the palm of the hand, or some similar mode of telling fortunes, and it does not in the least apply to these professed spiritualistic manifestations, even if they were for the purpose of deception.

The Lord Chief Baron: There is no professing to tell fortunes here, but the words are, "using any subtle craft, means, or device, to impose on any of His Majesty's subjects."

Mr. Matthews: I think your Lordships will be of opinion that those words "telling fortunes," are not a distinct branch, but run through the whole, and characterise the sort of device or of craft that is meant. Of course, if you split up the words of the section, it would include any sort of false pretence.

The Lord Chief Baron: So it would. It may be said to include the pretending that spirits from another world are evoked, when, in fact, no spirits have come from the other world, and by that means deceiving the ignorance of the subjects.

Mr. Matthews: Or it would include any conjuring trick, such as is performed nightly in London at this moment, where a man says, I "am going to pull your handkerchief out of this hat."

The Lord Chief Baron: He does not pretend to anything supernatural, but only to a very extraordinary degree of skill, in making something appear to be different from what it is.

Mr. Matthews: The act says nothing about supernatural. The words cannot be taken literally. In their literal sense they would include any false pretence whatever. That of course is too wide; it cannot be pretended that any false pretence whatever is punishable under the Rogue and Vagabond Act, therefore some restriction must be put upon it. There is an immense variety of deceitful things, even pretending to some occult power or force, which would not be within these words as I submit, for instance, casting a horoscope. If someone nowadays were to do what Lilly or any of the astrologers of the time of Charles II. did—cast a horoscope—that would not be within the Rogue and Vagabond Act, nor conjuring tricks, nor such a thing as the automaton chess-player, which puzzled all England, and of which the secret never was discovered.

The Lord Chief Baron: Oh yes, it was discovered.

Mr. Matthews: "Psycho" has not been discovered yet. Nightly people go and see an automaton playing whist in London. Of course people fancy the thing is done by some means other than the real means, and it is perfectly clear that those things are not within the Rogue and Vagabond Act. The contention that I am going to submit is that these words are taken almost *verbatim* from the old acts against Egyptians or gipsies, of which there are several from the reign of Henry VIII. downward; that they are aimed at the practice of telling fortunes by palmistry or by things *ejusdem generis* with palmistry, chiromancy, or physiognomy, and do not include the pretence of evocation of the spirits of dead

persons, or the evocation of spirits from another world to obey the will of the performer, or medium, or whatever name you may choose to give to the conjurer. On the contrary, down to the reign of Geo. II. that would have been a felony, namely conjuration. That is the express term given to it in the older statutes. There is a series of statutes contemporaneous with the Acts against gipsies, against conjuration, which is treated as a real thing down to the reign of George II., and then an Act is passed which makes it penal even to pretend to be a conjurer, and I submit that that is the class of act stated in this special case, even if you take the worst view of Mr. Monck's acts. That is not palmistry within the old Egyptian Acts. That is the outline of the argument which I intend to submit to your Lordships.

Baron Cleasby: If an Egyptian, instead of reading a hand, went into a room and said, "I will answer the questions you put," would not that be within the Act?

Mr. Matthews: If an Egyptian in the reign of Elizabeth pretended to evoke a dead spirit, he would undoubtedly have been burnt.

Baron Cleasby: If a person of that description used that for the purpose of getting money.

Mr. Matthews: No, it would not be within the Rogue and Vagabond Act. The only decision upon it is one in favour of my view so far as it goes. It is the case of Johnson v. Fenner, vol. 33, "Justices of the Peace," p. 470. I am sorry it is not reported in any other work.

The Lord Chief Baron: Who were the judges?

Mr. Matthews: The Chief Justice Cockburn, and Justices Mellor and Hannen. The person convicted was one Henry Johnson, *alias* Levy. The case stated that "it was proved on the part of the respondent, and found as a fact, that the appellant on the day and at the place hereinbefore mentioned, was standing upon a chair in an open, public place, and attracting round him a small crowd, to whom he offered for sale, at a shilling each, small paper parcels, into which he had apparently placed several silver coins. It was proved that the appellant took a florin or half-a-crown from his travelling bag, and apparently dropped it into a piece of paper which he held in the palm of his hand; that he showed the half-crown in the paper to the crowd and said, 'You see it is there;' that he again apparently dropped a second half-crown and then a florin into the same paper, and, twisting it up, offered the whole to anyone in the crowd for one shilling; that some of these parcels were purchased at that price, and when opened were found to contain only halfpence. It was further proved that a person in the crowd purchased one of these paper parcels, into which he had seen appellant apparently drop a half-crown and a florin, and he then asked aloud if anyone would buy four and sixpence for a shilling, and the witness paid him a shilling for and received the parcel, but upon opening it immediately afterwards the purchaser found the contents to consist of three halfpence only." It was contended on the part of the appellant that that was not an offence within these words. The same question of law was stated to the court as your Lordships have to determine here, whether the facts stated were an offence within the words of the Rogue and Vagabond Act. It was contended for the appellant that the conviction was wrong, that the offence must be *ejusdem generis* with palmistry in order to render the person liable to the penalty, but palmistry was quite a different thing, being, the pretence to read one's fortune from the lines of the hand. This was at most a trick, and perhaps would have rendered the appellant liable for false pretences, but it did not come within the Vagrant Act. Chief Justice Cockburn said, "I regret to say that your arguments must prevail, and that this was not the kind of case comprehended within the Vagrant Act. The next time appellant is caught he should be indicted for obtaining money under false pretences." Mr. Justice Mellor and Mr. Justice Hannen concurred.

The further hearing of the arguments was then adjourned to Friday, the 26th.

## EXPERIENCES AT A DARK SEANCE.

To the Editor.—Dear Sir,—Will you kindly permit me to supplement your notice of the Institution Week seance with the mediums Messrs. Williams and Eglinton? I ask this favour because I take exception to your remark that the greater part of the manifestations occurred through Mr. Eglinton, and because my simple unbiassed account of what came under my own observation may be of interest to such of your readers who, like myself, have been led to investigate Spiritualism through the discussion at the recent British Association of Science Congress, together with the Slade prosecution, and who, living in the country, have not had the opportunity of visiting mediums like those mentioned above. Up to the seance in question I had seen nothing but table-turning.

I may mention here that the fact of my being then in London (where I was suddenly and unexpectedly called on a very sad errand) was the verification of a spirit-message which I had received by means of the alphabet through the mediumship of my wife three or four weeks previously.

Well, to begin at the beginning, I saw this seance, the only one which I could possibly attend, advertised in the *MEDIUM* for "friends only." I rightly anticipated a difficulty in gaining admission, being an entire stranger to everybody and everything, and, indeed, I first met with a flat refusal. Perseverance, however, and a kind word of recommendation from Mr. Williams himself won the day. We sat in total darkness, with hands all linked. I was at Mr. Williams's end of the table, one lady only being between myself and him. On the table had been placed a musical box, box of fairy-bells, tambourine, and tubes. After a series of raps directing some changes in the places of sitters, I heard something sliding along the table—the musical box, I thought—and it pushed against my hand. Presently it played, as also did the fairy-bells, the former being repeatedly wound up; then both were heard playing over our heads, and behind and around us. Something gave me three very gentle taps on the side of the head, apparently the end of the fairy-bells. The tambourine was also beaten, and a great noise made by the falling about on the table of all the musical instruments. Then the table, a large, oblong, heavy one, gave a sudden lurch, and was almost instantly floating clear of the ground. My hat (in answer to a mental request) was put, rather roughly, on my head. I had left it on the piano along with others. Direct-voices were heard near both mediums. Lights flickered about, and the luminous cross I also saw. In the same way the word "Joey" appeared in plain print letters. Towards the end of the seance, I was favoured with the touch of what felt like a soft, cool hand,

I felt it both on the back of my hand, and on the side of my face. The same hand took away my hat, which till then had remained on my head. There was (by the sound) a general flying about of books and papers, but nobody seemed touched by them. Suddenly Mr. Eglinton exclaimed that he had lost his chair—the spirits had taken it and one or two others. These were found afterwards piled one above the other in the centre of the table, close under the globes of the chandelier. This ended the seance.

Lights were procured, and everybody found in their places, hands linked as at the beginning, the only difference being that some had lost their seats and were standing. Thus, to sum up, while the lights and movement of chairs seemed confined to Mr. Eglinton's end of the room, the swinging and playing of the musical instruments, the bringing of articles of clothing, the throwing of books, and the touch of spirit-hands all seemed peculiar to our (Mr. Williams's) end. I did not hear of anyone else being touched as I was, so I conclude they were not. I had read that the spirits are often lavish with strangers, and that, perhaps, will account for my being so favoured. Other phenomena occurred, but I have only stated the principal, and am afraid even now that I have outstepped my limits, and lost the chance of an insertion.—I am, dear Sir, faithfully yours,

Henstridge, Somerset, Jan. 22.

P.S.—Is "Peter" a reader of the MEDIUM? If so, the publication of this will serve to remind him of his promise to try and manifest himself here. This for him,—my circle of six meets on Saturdays at 8 p.m.

#### A PREACHER'S ESTIMATE OF SPIRITUALISM.

To the Editor.—Dear Sir,—If buffoonery and misrepresentation, slander and persecution, could stamp out Spiritualism, it might expect but a short lease of life; since materialists on one hand and so-called "Christian" teachers on the other, with their long train of blind and bigoted followers, seem to have called into requisition all these noble methods, in order to annihilate this dangerous heresy which is threatening to undermine their *diverse*, but at the same time *orthodox* systems. Orthodox forsooth! My soul seems to recoil from the very word—as for the commodity itself, I have yet to make its acquaintance.

An example of this bigotry, linked with the most complete ignorance, occurred here a few weeks ago. A certain minister of a non-conformist society, having heard that some members of his congregation had come under the influence of this "new faith," considered it incumbent upon him to unburden his righteous soul by making from the pulpit copious remarks against Spiritualism and Spiritualists, founded on the story of "Saul and the Witch of Endor," not forgetting to remind his hearers of the old Jewish law, spoken of as a divine command: "Thou shalt not suffer a witch to live."

On the following day the same gentleman waited on a member of his congregation who has been investigating the subject, with the view of taking him to task for his conduct. On the term "Spiritualism" being mentioned, the delinquent asked for a definition of it, in order that he might clearly understand the nature of the charge brought against him, when, to his surprise, he was told of "invocations," "incantations," "sorcery," "witchcraft," and the like. Really, Sir, there seems to be no limit to human presumption. Such is the culpable ignorance, and such are the miserable arguments of the opponents of Spiritualism. Any person who is not a "monomaniac"—"the victim of a dominant idea"—will be able to estimate the value of such opposition, and to judge whether it is honest that a man should stand up publicly to denounce a subject of which he is so lamentably ignorant.

How true it is that history repeats itself. The bigotry and cruelty of the Dark Ages are again stalking in our midst, and would even invade the sacred rights of free investigation and liberty of conscience. Stateism, materialism, and priestism (perhaps another modification of "the world, the flesh, and the devil") have cast aside their minor (?) differences and have organised a holy crusade against this "dangerous delusion," which threatens to bring to the minds of men demonstrative evidence of the fact of their immortality. Well, Sir, time will show the result—meanwhile, free inquiry is being instituted, a belief in the truths of Spiritualism is springing up on all hands, mediums in private circles are being developed, and of this we may rest assured, that in the end "Truth will triumph."

One more remark and I close. Spiritualists have no reason to be ashamed of the company they keep, for men of high intellectual and scientific acquirements, men of sound common sense and moral worth, are included in their ranks—men who have dared to think for themselves, who have so far outgrown the habitual mental imbecility of the age as to be able to appreciate the value of evidence when it is presented to them; who, when they have witnessed certain phenomena which by their own admission they cannot gainsay, have the moral courage to shake off their mental vacillation and avow their honest convictions in the face of popular prejudices.

Be it ours to lift up the standard of free inquiry and the liberty of private judgment, so shall we help the world to cast away the fetters which have bound it for ages, and to rise to its true manhood.—Yours truly,

Stockton-on-Tees.

J. W. H.

#### THE CAUSE AT MACCLESFIELD.

Dear Mr. Burns,—I think it will be of benefit to the cause of Spiritualism generally, to know that we are making headway here in Macclesfield. We have had Mrs. Butterfield recently for three weeks. She has given six trance-addresses which were well attended, and were listened to with breathless attention throughout, and which have also caused great inquiry to be made into the subject. We ought to have more of these lectures in our different towns than we have. Mrs. Butterfield is a fine trance-medium and ought to be kept fully employed in giving these addresses. She may be corresponded with at 37, Cheetham Street, Rochdale. We shall have her again here in two or three weeks—that is, when she has completed her present engagements in the North.

We also expect to have you down here in a week or two, when we hope the friends will rally together to spread the Cause as much as possible.—Yours very truly,

26, Pool Street, Macclesfield, Jan. 22,

JOSEPH BAMFORD.

#### ALONE.

Like a stranger in the world,  
Unloved, and loving none;  
Hither and thither he wandered on—  
A rudderless ship with sails unfurled:  
And the blustering storm-winds made him their sport,  
For he had no aim, and he knew no port.  
No tie to bind him as with a rope;  
Hither and thither before the gale,  
Poverty bruising him, tooth and nail;  
He could sound no heart for his anchor of hope.

His great soul yearn'd and burn'd within  
To meet with the touch of a kindred soul;  
For he peep'd at the great world through a hole.  
So the days went by and he wearied of time,  
And his spirit chafed to express its life:  
To find a place in the general strife,  
Till madly he made for the shore, and in crime  
He fiercely plunged, till the sensual sin  
His beauty marred with its septic slime.

But he rose a sad and pitiful sight—  
Full of despair, for his heart was broken:  
As tho' his eternal doom had been spoken,  
Or the end of his being was nigh!  
He threw him down upon the earth—  
He knew not a single thought, of worth—  
Down on the earth to die!

But into his soul there came a light:  
He wept, and he knew not why.

A sainted woman stood by his soul,  
And the tears he shed were the tears of her dole;  
Oh! merciful angel, merciless rod!  
The light in his soul was her trust in God;  
She saw thro' his pain into future years,  
And smiling up to God thro' her tears,  
She tenderly took him by the hand,  
And drew his gaze to the better land.

Everton, December, 1876.

J. REGINALD OWEN.

#### AT HOME.

##### SEQUEL TO "ALONE."

O wondrous power! O subtle might!  
That flooding thro' my soul I feel,  
'Tis thine the palsied heart to heal  
And turn its darkness into light!

Poison'd with dissipation deep,  
I dwell within a cloud of haze,  
(Shut in from kindly human ways)  
In solitude to chafe and weep

For one faint gleam of human love,  
To shine into my prison cell,  
To light the darkness of my hell,  
From out of which I could not move!

From grief I had thought to hide me there,  
Distracting lessons hard to learn,  
Yet howsoever I might yearn,  
Fled from me all things bright and fair.

O mystic Love! O dear delight!  
Beneficent Evangelist!  
That rolled'st from my soul the mist,  
And fed'st me with thy sacred light!

I wander in thy pleasant ways  
Akin to all the human race;  
I see thee shine in ev'ry face,  
In ev'ry voice I hear thy lays.

Abroad this beauteous world I roam,  
My face toward the spirit-land;  
Joined with the family hand in hand,  
And reconciled unto my home—

O breath of God! Mysterious might!  
That flooding thro' my soul I feel;  
'Tis thine the palsied heart to heal,  
And turn its darkness into light!

Everton, December, 1876.

J. REGINALD OWEN.

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## ORGANISATION AND CO-OPERATION.

The development and diffusion of Spiritualism—like all movements of a similar character, whether ancient or modern—must have for the basis of its growth and success, however attractive the subject may be, a pure, simple, and effective developing organisation, coupled with the co-operation of its adherents and upholders. What would an army avail against the enemy, if each company or regiment acted independently and not in co-operation with each other? Confusion worse confounded. Many of the provincial societies and committees of Spiritualists are in a similar position, upholding with a despotic hand the petty rule of priest-craft amongst their faithful few, working for the claims of the subject in their own original way, but without any definite end beyond the common and threadbare system of proselytising. Spiritualism has higher and nobler aims: it is a religion, and demands reverence; it is a science, and demands investigation; it is a study of mind and body, spirit and matter, material and immaterial, therefore embracing all known and unknown subjects; in fact, it should be recognised as a universal philosophy, supplying the wants of searchers after truth in every form. Even as Darwin's first species grouped themselves together for protection, so also must Spiritualists form the basis and system of an organisation to meet the outside pressure that is brought to bear upon them, and based upon such simple and effective grounds so as to meet the growth and development of the Movement. Organisation should not embrace a system of proselytism. Let the aims of organisation be to develop and reduce to a definite law the whole system of Spiritualism by constant investigation, talk, debate, and conference. I should like to suggest the basis of a general organisation of Spiritualists.

1. That the counties of England be divided into districts, and in each district a conference to be held quarterly, with an executive and working council.
2. That an annual or biennial conference be held, supported by delegates from all the district conferences.
3. That a general fund be formed, to be used at the discretion of the general or annual conference, for the protection and development of Spiritualism.
4. That the general and district conferences be moveable.
5. That the whole movement be conducted by voluntary contribution.
6. All district conferences elect their officers quarterly, and appoint by vote or otherwise the delegates to attend the annual or biennial moveable conference.

In the above rough sketch it will show at once a plan where every Spiritualist will have a voice, and the best men in their ranks will come to the front. Spiritualists cannot accept a centralisation of the Movement. Everyone must have a voice. The best men, whether living in town or country, are the men wanted for the Movement. This at once deals with this necessity. The freedom of the subject is not interfered with, as in most religious and social movements. I merely throw out these propositions, hoping they will form matter for discussion. Organisation must be a matter for serious consideration in a very short time, in fact it will be forced upon Spiritualists as a necessity. I hope every Spiritualist who has the courage to fight the battle will not rest till the basis of some system for the better protection of his belief be formed.

Hyde, Jan. 21.

JOHN HARTLEY.

## MR. MORSE'S APPOINTMENTS.

BERMINGHAM.—Sunday, January 28. Templars' Hall, Ladywood, at 6.30 p.m.; subject: "What the Stars Teach." Wednesday, January 31. Priory Rooms, Upper Priory; Evening at 8. Private meetings, Tuesday and Thursday.  
 NEWCASTLE-ON-TYNE.—Sunday, February 4, and Monday, February 5.  
 GLASGOW.—Sunday, February 11.  
 LIVERPOOL.—Sunday, February 18.  
 CARDIFF.—Sunday, February 28. Also during the week.  
 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.

## "A PSYCHOLOGICAL PERFORMANCE."

To the Editor.—Sir,—In your issue of Saturday last appears a communication from Mr. W. Richards, which you have headed as above. The whole proceeding appears to your correspondent inexplicable; but it is neither more nor less than a conjuring trick, which was popular about thirty years ago, and which has been laid aside and forgotten, but once more resuscitated for the amusement or mystification of the present generation. I have seen it exhibited by several professors: Bernardo Eagle, the "Wizard of the South," and his daughter, Professor Miller and his daughter, and others. Miller published several books on conjuring, and I have little doubt that if your correspondent can procure a copy of his "Life of a Showman," he will find the *modus operandi* therein described. I have had the book containing the system, but took no care of it, as after learning the trick it lost its interest. It is ingenious, but simple, and does not require so much intelligence as to comprehend the working of the electric telegraph, or a code of naval signals. I cannot give you the details; but if anyone goes to the Westminster Winter Garden, let him observe that the clairvoyant (?) is unable to give any information, or describe any article, unless the Professor holds it in his hand or sees it. Distance between or blind-folding is of no account; as soon as she hears his question, she knows what to reply.—Yours respectfully,

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 parative and human."

Lecture IV.—Friday, Feb. 2. Councillor Thomas Forster will preside. Subject:  
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Lecture V.—Friday, Feb. 9. Councillor H. W. Newton will preside. Subject:  
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SUNDAY, JAN. 28.—Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.  
 MONDAY JAN. 29, Dr. Monck's Committee, at 7.30.  
 FRIDAY, FEB. 2, Mr. E. W. Wallis, at 8, Trance Addresses and Answers to Ques-tions. Admission 1s.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JAN. 30, Mrs. Olive's Seance. See advt.  
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, JAN. 31, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, FEB. 1, 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.  
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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 28, 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, Pin-fold 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, Horsedeg Street, at 6.  
 OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.  
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

TUESDAY, JAN. 30, 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. 31, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
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KEIGHLEY, at the Lyceum, at 7.30 p.m. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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