



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

SPIRITUALISM.

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HAPPINESS.

An Inspirational Oration delivered by Dr. MONCK at Doughty Hall on Sunday Evening, January 21.

God is the fountain of infinite happiness, and the only perennial source of ever-abounding joy to all the works of His hands. His felicity is the key-note of all this universe of glowing heavens and glad some earths. The master-magnetism of His joy pulsates through all the suns and planets that, obedient to the impulse of His will, wheel about His everlasting throne. His smile suns alike the thistle and the tender flower, the creeping things of the earth, the finny denizens of the waters, the feathered tribes of the air, and man, whom He has constituted temporal lord of all. In the fly that buzzes in your window, the shrimp that leaps and frisks in the phosphorescent wave, the bee that hums in its drowsy flight from flower to flower, the lamb that gambols in the verdant pastures, and the leviathan that disports himself in the world of waters, making the ocean hoary with his frolics—in one and all you may behold reflected the happiness that beams ineffable in the face of their beneficent Creator; and the Being who is Himself all happiness, and tunes all creation to sing for joy, has made man as the key-stone, the masterpiece and crown of all things created—made him with an exquisite body, “a harp of thousand strings,” and a soul of Divine mould endowed with noble faculties and capacities of enjoyment, that he may set all nature to the music of his joy—the “Te Deum” of his jubilant spirit. Man was made for happiness, and he is most God-like when most happy. The miserable man is a blot on the great Architect’s plan, an anomaly in a beautiful scene, a discordant note jarring painfully amid the happy swell of nature’s sounding anthem. In every human breast there is a restless desire for happiness, and to attain their conception of it men will “beat every bush in nature, and rove through the forest of creation.” They seek it in the charms of music, in the groves of science, in the delights of friendship, in the haunts of solitude, and in the Babel of carnal pleasures. But the depths cry, “It is not in us!” and the heights throw back in mocking echoes the words, “It is not in us!”

Varro, an eminent writer, reckons up no less than two hundred and eighty-eight different opinions concerning its character and source. It is only found in God. He who knows, loves, and serves the Almighty is alone the happy man. This is the “one thing needful.” Partake of His nature, imbibe His spirit, and you will have that capacity for happiness within, apart from which all the means of it without are in vain. Wealth “without God” is but misery in gorgeous trappings. Luxury, with all its festivities and sparkling pleasures, is a mockery “without God.” Ambition, with all its imposing surroundings of feeble greatness and hollow fame, and seductive honours, is “without God” a delusion and a snare. As the “Assembly’s Shorter Catechism” puts it, “man’s chief end is to glorify God and to enjoy Him for ever.” Virtue glorifies God and confers a right to this everlasting enjoyment. When Virtue, with all its shining train, holds its court in a man’s heart, it will shine through every window of his faculties, and make all his outer life beautiful with its radiance. He will be “all glorious within,” and his “garments of wrought gold.” But humanity is so steeped in self, with its many conceits and prejudices and sophistries, that Virtue is in the main unrecognised and disregarded, and in the fond hope of securing happiness without purity, men miss the substance in the hot pursuit of its fleeting shadow. Two eminent preachers discoursed of Virtue. He who spoke first said, “O Virtue, if thou

couldst become incarnate, and walk among men, the beauty of thy countenance, the wisdom of thy utterance, the glory of thy presence, would so dazzle the eyes and overpower the hearts of men that all would kneel at thy sacred feet and worship.” The second preacher exclaimed, “O Virtue, thou art indeed altogether lovely, but thou wast once incarnate and walked among men, and, instead of admiring thy beauty and worshipping at thy sacred feet, they derided and scorned thee, they spat in thy face and buffeted thee, and finally nailed Thee to a cross.”

This day, sirs, Virtue again tabernacles with men in the holy truth of Spiritualism. It brings divine knowledge in one hand and everlasting life in the other, and men rise up in their ignorant wrath, crying, “Away with it! Crucify it! Crucify it!” And, not content with hating the truth, which is the soul of Virtue, they reward with indignities and prisons the men who as its heralds lift up their voices, crying, “Prepare ye the way for Truth; make straight paths for its feet!” Without the love of Virtue there can be no happiness. Men must know the truth; men must open their minds and hearts to its purging influences before ever they can be virtuous and happy. “Blessed are the pure in heart, for they shall see God.” Knowledge must remove the scales from men’s eyes and roll away the stone of prejudice from the sepulchre of their souls before they can be quickened into newness of life by the power of Truth, and made to appreciate and love that emancipating, ennobling Virtue, that purity of heart, which is the soul’s capacity for “seeing God” and enjoying him for ever.

“Know then this truth, enough for man to know,
Virtue alone is happiness below!”

Among the Romans the Temple of Honour was so constructed that there was no way into it but through the gate of Virtue. Sure I am there is no passage to the Temple of Happiness except through the gateway of Virtue. True virtue is not one large precious stone, but a mosaic composed of many smaller stones. Each by itself may appear of little value, but where all are grouped together, and judiciously combined and set, they form a pleasing and graceful whole, a costly jewel. The knowledge and love of God, angels, and men, a good conscience void of offence, unselfishness, meekness, humility, and purity of heart and life—these constitute Virtue, and are the only passports to true happiness.

Happiness is a social thing; it loves the society and rejoices in the well-being of all men. It is at variance with the spurious asceticism that drives the hermit to his cheerless cave and shuts up the monk in his cloister. In their pleasures men love to congregate together, whether in the holiday excursion, the family party, or those thousand scenes of delight where the solitary man would be out of place, and the social alone are at ease. Spiritualists realise this truth perhaps more than any, and at their seances and social gatherings the angularities of their natures are smoothed down, their asperities softened, and the more the angelic features and divine aspirations of their better selves are developed, harmonised, beautified, and utilised. Spiritualists who hold aloof from one another are sure to have misunderstandings and misinterpretations, plans, thoughts, and utterances that only require near proximity and familiar intercourse to make tolerable, nay enjoyable. We want to know one another, to grasp the hands and look into the hearts of our brethren, to discover that, however dissimilar some of our views and deeds may be, yet our hearts are one in a loving purpose to disseminate truth, elevate humanity, cultivate all that is fraternal and noble within us, and hasten the blissful mil-

lenium that angel fingers are indicating, angel hands preparing, and angel voices sublimely singing in words that an old Book has interpreted thus:—"Glory to God in the highest, and on earth peace, goodwill toward men."

No doubt you all recollect the old tale of the Welshman who amid the fog on his bleak mountain-side shuddered with fear as he saw a giant approaching him in the distance, but as he drew nearer to the form he found its size diminish and his fears also, until at last he saw it was a man like himself, and when a few more strides had solved the mystery he laughed at his late fright and rejoiced to grasp the hand of his long lost emigrant brother, returning from a distant shore. So distance from one another among men of the same family gives rise to cold, damp fogs of doubt, distrust, and unkindness, and we often mistake him for an alien or a foe whom a few steps forward reveal to us as a friend and brother. True Spiritualism affects not isolation. It teaches us (it is our own fault if we fail to realise it) that all men are brethren, and that the bonds of a common brotherhood should draw us nearer together, inspire confidence, develop sympathy, and unfold love, those inexhaustible springs of human happiness.

True happiness is practical and unselfish. It never folds its arms and takes its ease; it is no sluggard, saying, "A little more slumber, a little more sleep." It is a roadside flower growing on the highway of usefulness. Happiness has this motto, "Work while it is called to-day;" and its watchword is, "Whatever thy hand findeth to do, do it with thy might." Joy ever oils the wheels of benevolent activity. In nature the active is ever the happy. Shaking the dew-drops from its wings, the lark soars aloft and sings as it cleaves the air; true symbol of an active, useful Spiritualist's life. The flowing stream that dresses all its banks with green and embroiders them with flowers, seems to sing joyously as to the liquid music of its own motion it rolls over its pebbly bed and carries blessings on its crystal bosom. So let us carry into the stream of our daily lives the restless philanthropy, born of our divine Spiritualism, and wherever we turn our feet let us actively diffuse those principles that have gladdened our hearts and quickened our energies for the good of others. Leaving others to hunt for riches, be it ours to reap happiness in works of benevolence. As Melancthon said, "Let them take the riches, give me the work." Indolence is the rust of the soul, and activity its brightness and joy. We want such workers. Give me half-a-dozen zealous, devoted comrades, who are not afraid of hard work and persecution, men of the true apostolic mould, who have counted the cost and do not fear the consequences, men whose souls are all on fire with a divine love for the weal of their fellows, and in six months I will move London from its centre to its very circumference. God send us such heroes! We need them, and the fields are white unto harvest. They invite the sickle and the song of joyous reapers.

The waters of the pond grow impure, muddy, and malarious, because they are stagnant, but the ever-moving sea keeps pure, and carries health on its marching waves to every shore it bathes. Activity is the remedy for many ills otherwise incurable.

The practical, benevolent Spiritualist has no time, no inclination for grumbling, vexation, bickerings, and animosities, and his very activity, by freeing him from these, opens his heart to the influx of purer, happier influences from the spirit-world. When all the tideless, silent pools are frozen, the waters of the welling spring bubble up and flow on untouched by the wintry frost. They are too busy to freeze. Show me the man who grumbles most and I will show you the man who loves not active service. You may always know the lazy ones, for they are always fretful and complaining. Sloth freezes their better natures and wastes all their energies in inglorious stagnation. But the earnest worker is too busy to be unhappy, too busy to complain, too busy to freeze. The true Spiritualist should have for his own that crest of an American Bible society, an ox between a plough and a sacrificial altar, with the sublime motto beneath, "Ready for either!" The interests of the Cause may require us to toil in its vineyard or to yield ourselves as living sacrifices on its sacred altar. Let us be "ready for either." There is room for activity in either case. In the one our benevolence can be exercised, in the other our patience. Both must "have their perfect work." I am not ashamed of the cross of Spiritualism; nay, I glory in coming to you direct from a prison where massive doors, bolted by persecution, forbade physical liberty, but could not prevent free speech. An undeserved felon's lot did not hinder me from doing my duty, and my persecutors wondered at what they deemed the audacity which sustained me, so that, while like a caged bird I sang within their dungeon walls, I also daily made the policemen who came within reach of my voice hear the sublime gospel of Spiritualism from my lips. It was stony ground, but some of the good seed fell into prepared earth, and well I know that Truth can win its victories in a prison as well as in a lecture hall, and policemen are as free to its blessings as princes. Let us never be weary in well-doing my brothers, for in due season we shall reap if we faint not. The bread cast upon the waters may seem lost, but it shall return unto us with blessings after many days. In all conditions where Providence may place us it is our privilege and duty to elevate the standard of Spiritualism and extend its triumphs. It is for us to step out in advance of this sluggish age and dare to lift up and lead the masses into the glorious liberty of Truth. It may prove a work of weariness and peril, but it is a work of glory, and when it is accomplished—when, like Daniel, we "stand in our lot at the end of days"—we shall not only "see of the travail of our souls" and rejoice, but our very enemies shall be "made our footstool," and prejudice and hatred shall relent, and hostile lips learn to chant pæans in

our praise and weave garlands for our brows. While ministering at the shrine of immortal Truth "sharp arrows of the mighty" will be aimed at us, but our work shall cover us with armour of proof and render us invulnerable against all attacks. "To your tents, O Israel"—to your work, O Spiritualists, chosen apostles of Spiritualism, and with one hand clasping the palm of fallen humanity, while the other holds up the banner of everlasting Truth, struggle onwards and upwards till the human race is disenthralled and emancipated for ever. Confident that your mission and your strength are from heaven, press on, and rest assured that fidelity to the light within will conduct you finally to your rest and reward within the jasper walls of the New Jerusalem of eternity. Press on! and soon humanity, purified, quickened, and ennobled by the Truth enshrined in Spiritualism, shall attain to sublimer heights than philosophy in her most hopeful moods, or imagination in her giddiest flights ever dreamed of.

I sing the praises of active benevolence. The slothful man grows weak, and his blood impure, and his temper sour. The energetic man, on the other hand, may gain but little wealth in hard cash, but he daily grows rich in strong sinews, pure blood, and sweetness of disposition. His activity secures him more than gold will buy. The Spiritualist who is inert is morally and intellectually unhealthy and far from happy, but he who exerts himself in some way, no matter how humble, for the good of the Cause, and the restoration of humanity, grows rich in spiritual health, vigour, and happiness. Occasional rest is sweet, but labour is far sweeter. Energy yoked with wisdom is the master-key that fits the wards of every difficulty, and opens the gates of success to the brave in heart and resolute in purpose.

In all moral conflicts Truth is the weapon, victory the reward, and happiness one of the brightest gems in its crown. Emulate the angels of God, who are His "ministering spirits," and serve Him day and night without ceasing. Be this our war-cry: "I delight to do Thy will, O my God!"

True happiness is unselfish. It is never content unless its full cup overflows into the bosom of others. It loves not to eat its morsel alone, but cries aloud, "Come, share my feast; partake of my joy." It realises that there is that scattereth and yet increaseth. As the flower, it blooms and sweetens the air for others. Like the sun, it shines in through the broken pane of the hovel, the bars of the dungeon, the painted cathedral window, and the casement of the stately palace. It has a blessing for one and all, and grows rich by giving. Its barrel of meal and cruse of oil increase as they are expended. Like mercy, it is twice blessed: for it blesses him who gives and him who partakes.

The selfish man grows rich to "himself," and, like the bivalve, between its shells, he lives in isolation and darkness, and opens only to the knife of adversity. All nature teaches us the great lesson of unselfishness.

See, on yon frail stem hangs a lovely flower waving its beautiful censer and exhaling its rich incense on every passing breeze. Oh, sweet flower, why do you hang on that fragile stem? Methinks the flower answers, "I hang here to sweeten the air which man breathes, to kindle emotion in his eye, and show him the hand of God which pencilled every leaf of my robe; and whether you find me here to greet you each morning with my open face, or folding myself up under the cool curtains of evening, my end is the same—I live not unto myself."

Behold yonder tree, standing solitary by the wayside. Ask it, Oh, tree, why are you here? In the voice of its leaves as they rustle in the wind hear this reply, "Generations of men have come and gone since I was first planted on this spot. With my outstretched leafy arms I have shielded the panting flocks from the summer heat; I have concealed and protected the brood of young birds as they lay and rocked in their nests. My acorns have been carried far and wide, till groves of forest oak can claim me as their parent. I have received into my body the lightning bolt, which else had destroyed the hapless traveller. I have lived for the eagle that has perched on my top, for the insect that has found a home within the folds of my bark; and when at last I fall by the hand of man, I shall go to strengthen the ship which makes him lord of the ocean, and to his dwelling to warm his hearth and cheer his home. I live not to myself."

Down the mountain-side rolls a silvery brook, nor stays in all its babbling course till, like a returning prodigal it is received into the bosom of its parent-ocean. Hear it: "I was born high up in the mountains, and cradled amid the snows. I am hurrying down to refresh the sweet valley, where the thirsty cattle may drink of my sparkling waters—where the lark may sing and the flower bloom on my margin—where I may drive the mill and, widening into a river, bear up its shipping, and finally plunge into the ocean, to rise again in vapours, and perhaps return in the clouds to my own native mountains, to live my short life over again. Not a drop of water comes down my channel on whose bright face you may not read, 'None of us liveth unto himself.'"

Question that solitary star that, like a resplendent gem, hangs gleaming on the far verge of heaven. It responds, "I am a mighty world; I was stationed here at creation, and had all my duties marked out by the great Architect. I was among the morning stars that sang together when all the sons of God shouted for joy. Here I hold my place and help to keep other worlds balanced and in their places. I send my beams down to the earth, and the mariner, fixing his eye on me, grasps the helm and finds his way across the mighty deep. Of all the countless hosts of my sister stars that walk forth in the infinite space, not one lives or shines for herself."

And thus, my brothers, God has written upon the flower that sweetens the air, upon the breeze that rocks that flower on its stem, upon the raindrop that refreshes the smallest sprig of moss that lifts its head in the desert, upon the ocean that rocks every swimmer on its dark bosom, and upon every pencilled shell that adorns its shores, no less than upon the mighty sun that warms and cheers the myriad creatures that live in its light; upon all His works has God engraved the words—*None liveth unto himself.* From the cold stone in the earth to the minutest creature that breathes, there is none that does not in some way minister to the happiness of some living creature; and on every fibre in man's body, on every faculty of his mind, on every power of his soul, God has written, "Ye are not your own; no man liveth unto himself."

The unselfish man is the godlike man; as the cool spring, he slakes the thirst of many, and is never the poorer for his bounty; as the bee, he gathers honey from all sweet things, for others as well as himself. Selfishness is misery, but free-hearted, open-handed generosity is the very soul of true happiness.

The Spiritualist is happiest when he bids all men welcome to the feast of love and truth that angel hands have spread for him. He wills, and labours, and suffers, that all men may come to the knowledge of the great truth that has made him free and can melt the chains of the world's bigotry, superstition, ignorance, and vice, and set a groping, moaning humanity at glorious liberty. Then, my brothers, let us not hoard up our spiritual experiences and treasures, but, with a love that never tires and a zeal that never wearies, let us labour to throw open to all the gates of that holy Temple of Truth, over whose portals, in characters of fire that glow and breathe with the spirit of divine brotherhood, are emblazoned the gracious words, "Whosoever will, let him come and take of the water of life freely!" Thousands are doing this. Our Tappans, our Andrew Jackson Davises, our Ashmans and Macks, our Morses and Burnses, our lecturers and mediums, with many a noble worker in private life, are all illustrating laboriously the great fact that among us true happiness is unselfish and falls as the gentle dew upon all men, and, like manna, falls around the great camp of humanity that all who hunger may eat and be filled according to that divine word, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Let us, then, be as burning and shining lights that are set on a hill and cannot be hid. Light-bearers of God! lift up your heaven-kindled torches; nothing can quench them. True, if you continue loyal to your conscience, if you rebuke evil men by the purity of your lives and principles, by the fervour of your zeal, by the persevering benevolence that refuses to be curbed, you will have whole packs of slanderers and perjurers howling in your track, but their foul breath shall not extinguish your energies. Oppose their loud-tongued blasphemies by your *silence*; imitate Him who shamed calumny by his good works and "answered" his foes "not a word." To reply to slander is like attempting to fill the sieve of the Danaides, a thankless and hopeless task. The self-elected officials of the public whipping-post are unworthy of your breath. Keep conscience clear within, and the life pure without, and you can afford to laugh at persecution and the crowd of mongrels who yelp its hue and cry at your heels. Make Truth your friend, and it shall be in you a well-spring of happiness gushing up into everlasting life. Be faithful unto death, like Paul counting not your life dear unto you, so that you may finish your course with joy, and yours shall be a felicity before the splendour of which the poet's laurels, the warrior's chaplets, and the monarch's crown and sceptre shall sink into utter insignificance.

The Spiritual Review.

"GHOST LAND."

We have received the following review by "R. H. F.," "one of the five hundred" subscribers for "Art Magic":—

Since the publication twenty years ago of that justly popular and extraordinary work, "The Magic Staff," by the Poughkeepsie seer, Andrew Jackson Davis, nothing of equal beauty, merit, and perspicuity has appeared, until the publication of that gem of spiritualistic literature, "Ghost Land," by the author of "Art Magic," of whom, judging by his psychological experiences, it may be said, "we may never meet his like again." Many may be led to arrive at a different conclusion, but with its enemies I do not desire to enter into combat, my only object being—first, to gain for this wonderful specimen of occult lore a more extended notice from an acknowledged authoritative source; and, secondly, to be the means of giving a faint outline of at least a portion of its fascinating and thrilling contents to many who may be only waiting for such an introduction to prelude an acquaintance with the book itself. A more apparent contrast to the eventful life of the author of the "Magic Staff" could not be produced. Fated to be born under more auspicious and favourable surroundings, and circumstanced in every way from his youth up with facilities and opulence the reverse to Mr. Davis, every chapter, comprising his startling and unparalleled youth history, occult experiences, psychical development and life, with its career and object, stands unprecedented as a spiritual spring, fruitful with instruction and research of no ordinary character and value to every class of reader.

Of the fact of its complete success in America, where the majority of the limited number of copies of "Art Magic" were purchased, as also circulated, and of which fact I have the very best and most reliable guarantee, there is but little reason to doubt; for, though complete in itself, so far as concerns biographical memoir, it cannot but recommend itself to all careful students of "Art Magic" specially, as not only being to some extent really a continuation of, but a still further elucidatory key to, much that is so exhaustively covered in that classical and comprehensive work, thus rendering it a still more desirable acquisition to the investigators of the occult, and materially increasing the already almost fabulous value which the majority of the favoured "five hundred" attach to that best-abused of books—"Art Magic."

"Ghost Land" itself contains some twenty-six chapters, and is divided into two parts, viz., the "Neophyte" and the "Adept," and covers nearly five hundred pages, uniform with "Art Magic," inclusive of the Diary of John Cavendish Dudley, the cognomen of an English nobleman, whose reliable and indispensable testimony is entitled "Among the Spirits."

The wonderful seances and circle experiences among notable secret societies in all parts of the world, in which the author took part; his initiatory magnetisations (*à la Davis*); the life, teachings, and death of his tutor, occult teacher, and companion; the results therefrom, and their inductive moral; a new original sketch of gipsy life, manners, hereditary powers, habits, and traits; the learned digression on the existence, powers, possibilities, uses and abuses of occult powers, spells, charms, talismans, &c.; his wonderful adventures, selected from a vast repertoire of ever-varying, romantic scenes and wild mutations of fortune, on the battle-field, in the cold, damp, sea-girt dungeon, in the cabinet of princes, the hut of the charcoal-burner, the depths of the most secret crypts of Central India, amidst the awful rites of Oriental mysticism, the paradises of love and the shipwreck of hopes; the wonderful powers of Zwingler the Bohemian; the exposition and case of the Welsh fasting-girl; the astronomical adventure of telescopically sighting spirits—all, all, and more are embodied therein.

"This is 'Ghost Land.'" What more can be said, than to contribute our heartily-expressed meed of well-deserved gratitude and thanks to its fair, talented, and spirited editor, Emma Hardinge Britten—"Our Emma"—for her share of the great work involved in the responsibilities, anxieties, and technical publishing details of two works at least, that shall stand unique of their kind, accepted, indorsed, and appreciated, because understood by the coming, if not the present age.

[The reviewer's wish as to the fuller notice of "Ghost Land" has had realisation. In *Human Nature* for February "M. A. (Devon.)" gives one of his most comprehensive papers entirely devoted to this work. The article extends to about twenty pages, embodying illustrative extracts from choice portions. Those who cannot obtain a perusal of "Ghost Land" should see this review.—Ep. M.]

"LIFE BEYOND THE GRAVE"

DESCRIBED BY A SPIRIT THROUGH A WRITING MEDIUM. London: E. W. Allen, and James Burns, 15, Southampton Row, Holborn, W.C. Price 3s.

The object of this book is to give an account of "life beyond the grave" as experienced by one who is living in that life. As a contribution to the literature already in existence upon the subject it will not prove unacceptable. Its table of contents is sufficiently varied in the nature of the topics treated upon to suit the most omnivorous reader's taste. The style is clear and the diction simple throughout. There are portions of the book that will no doubt excite discussion and possibly call out criticism.

The communicant speaks of chairs, and tables, and houses, all having their spiritual counterparts, which, on the description of their material analogues, remain intact, and are used by the spirits, who sit upon, or at, or live in them. The world is full of spiritual *débris*, most offensive at times to the sight and sense of the spirits frequenting it. A very instructive statement is made concerning the relations between embodied and disembodied spirits. The latter, it seems, consider the former as deaf and blind, since they cannot either hear or see their invisible companions. Yet these invisibles can see us and hear our thoughts when framed into words audibly expressed or not, as thus expressed by the narrator on page 39:—"As to words spoken, whether aloud or to yourself only, they are all alike audible to us; we do not distinguish one from the other." And a little further on it is remarked: "You are right in concluding this must cause great confusion in listening to your conversation, for of course we mix up words spoken for others to hear with those you intend for yourselves alone." There are several pages devoted to a consideration of conjugal subjects, and while some of the remarks may not coincide with prevailing opinions, there is not a little sound sense underlying them. Genius is estimated at rather a low figure, since it seems that the brightness manifested by the genius arises from his being unconsciously inspired, and as the real credit of their work belongs to others, he seems in the next life to be like the stupid banyard fowl who dressed herself in the plumes of the peacock. The statements are also put forth to account for the triviality of spirit-messages coming from reputed great men. The account given, viewed generally, seems to make the spirit-life described in the book before us as a very practical kind of existence, and quite devoid of transcendentalism, while in it are to be learned many very important matters, which are carefully set forth in the text. It is a book that all Spiritualists should read, and much of it will be found

* "Ghost Land: or Researches into the Mysteries of Occultism." Illustrated in a series of Biographical Sketches. Translated and Edited by Emma Hardinge Britten. London: J. Burns. Price 12s. 6d.

profitable and entertaining. The preface by the "Writing Medium" is well worthy of attentive perusal. The book is put forth very modestly, without either the names of the "spirit" giving the communications, the "medium" receiving them, or the "editor" who prepared them, therefore it can safely be judged on its merits, which are neither small nor slight. The name of Hay Nisbet as printer is sufficient guarantee of typographical excellence, which, in fact, leaves nothing to be desired. Healthful in sentiment, instructive in tone, it will no doubt succeed in its purpose, and throw some light upon the conditions of life beyond the grave.—J. J. M.

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

To "R. H."—In my case I have found that they do so. About three months since I engaged a servant named Jane Cook, and discharged her, after four days, for being dirty and useless. An hour or two after, I was urged by a spirit to get a policeman to apprehend her for theft at once, as she was just going away in a steamer. I did so; she bolted at the sight of Police-constable Gibbons, but he ran her to earth at the back of the Wheatsheaf Inn, and on searching her found on her person property of mine, also property of her late master's, and a prayer-book, with the owner's name in it, stolen from our church. I prosecuted her, she pleaded guilty, and got fourteen days' imprisonment. Of course, the spirits were not mentioned at the trial.

Another case: Several ducks belonging to me were poisoned. I was informed by a spirit that they were poisoned by one C— with blue-stone and barley-meal, thrown over my hedge. As I could not produce the spirit in the witness-box, I did not prosecute.

A few nights afterwards we were roused up by loud knocks on a bedroom floor, and found someone trying to effect an entrance into the house through the dairy window. The thief bolted on hearing us stirring, but we saw the aforesaid C— standing in the moonlight, and were informed by a spirit that his intention was to steal anything he could get. This would not be evidence, and I could not prosecute, but I hinted to the rascal that he could not injure me without my being informed of it, and, as he is as superstitious as he is ignorant, I don't think he will trouble me further. Perhaps others may have had similar experience.

Culver Park, Saltash.

EDWARD SNELL.

To the Editor.—Dear Sir,—Why do not spirits expose crime? Well, I have reason to suppose they do. Last Tuesday evening, having occasion to be up with some cattle, I went from my yard to a house near, and was asked, "If tables, &c., can be moved by spirits at other places, why not here?" In answer I said, "Well, who knows but it might be that some were then present." The matron of the house said, "Show us how you sit." I sat and she sat, and a young man lodging in the house sat also, while three others sat laughing to see us. In a few minutes there came a rapping at the table, followed by tilting, and the spelling out of the name of the spirit, his age, &c., which at once convinced the laughing parties of the fact of spirit-communion; and the mother of proprietor told him that at her death £51 was left by her, and only £10 given up, naming the person in whose possession it now is.—I am, Sir, yours, &c.,

Biggleswade, Jan. 28.

A. SAUNDERSON.

P.S.—Will your Middlesborough correspondent give the name of the French soldier who has been troubling them, as others have experienced inconvenience from the same cause.

A. S.

Sir,—According to my experience of twenty-six years of spiritual study, as a rule I find that spirits are not allowed by their advanced counsellors to sit in judgment, or to be employed as detectives, but their mission is rather to counsel or instruct, and so enable you to well train the body and unfold the mind and internal man or spiritual principle, and thus avoid crime, not by neglect to encourage and then to punish it. For instance, perhaps the greatest mediumistic soul that ever lived, Jesus, the Nazarene, when called upon to act as judge in the case of the woman taken in adultery, what did he do—did he condemn? No; oh, no. He said, "Let him that is without sin cast the first stone," and they went away one by one, leaving her standing in the midst; and his great soul said, "Woman, where are thine accusers; doth no man condemn thee?"—"No man, my Lord." "Neither do I condemn thee; go and sin no more."

You say that you fully appreciate the importance to humanity of Spiritualism as a religion, if it be truly worthy of the name "religion." The spirits tell me that religion cannot be put on like an official robe, but that it is an indwelling principle, ever welling up its waters, or a sun radiating its beams, whose dwelling-place is heaven, and whose father is God, and that this religion originated in the bosom of the Divine mind, and it was deposited by him in the human soul, and will live for ever. Religion in its broadest sense is the principle of righteousness, which governs in harmonious concert the world of matter and the world of mind; it is the moral and just relationship universally existing between all men, angels, spirits, worlds, and the Deity; in a word, it is universal justice.

An actual demonstration of God and immortality is the only thing that will satisfy the intellectual demands and the scientific spirit of the age, you say; and it would appear that this demonstration was reserved for this age to give; for all who seek can have communion with some departed soul, who will give them some positive token in word or deed, likewise call to their mind things forgotten by them as tests that they still live and love—yes, and watch over them for good. Surely this should satisfy, if you will only allow your senses to decide.

As for a demonstration of God, you have only to look around you at those rolling orbs, and then look within for a God-like demonstration of order and harmony; but this is not all. Nature testifies most positively that the Deity acts universally upon matter, everlastingly composing, decomposing, and recombining the materials of the universe, producing that endless variety of life and organised form we see around us. Then, again, look into your own mind, and trace its formation from experience: its enlargement by the addition of new truths, and its capacity to receive,

ad infinitum. But the religious mind, as hitherto constructed by creeds, has signally failed to satisfy this enlightened generation, but has left man an ignorant, dependent, and helpless creature. But the spirit-world has come to the rescue, and offers him a religion that will satisfy his reason and unfold his inner life.

T. H. ROWLEY.

9, Albion Road, Gravesend.

Sir,—The question of your correspondent "R. H.," though often asked and as often answered, merits a reply when put in the spirit of candid inquiry. It is to misapprehend the mission of Spiritualism altogether to suppose that it is intended to do our work for us in any way, whether as students, citizens, or policemen. We must do our own business with such help as we can get from men, from spirits, and from the Great Spirit of all, but in no department of life must we expect any of these to do our work for us.

The mission of Spiritualism is to demonstrate to a hard-headed, materialistic, dogma-ridden age these three truths: 1st. That the spirit survives the crisis which we call death; 2nd. That the spirits of the departed can and do communicate with the living under suitable conditions; and 3rd. That the spirits of those who have passed away have not suddenly turned into angels or devils, as the orthodox faith would have us believe.

The ascertained manifestation of one such spirit at a seance, proves all three; and any information they might be able to give us would not affect unbelievers; it would be ascribed to "unconscious cerebration," or some other scientific gibberish.

In the body of "R. H.'s" letter he proposes another difficulty, which has tried the faith of thinking men in all ages. I refer to the existence of pain and misery in the world of an omnipotent, wise, and merciful God. It is a subject far too wide and deep to be gone into here, but may I venture to offer a few suggestions in the form of questions, which each can easily answer for himself:—1st. How much evil can properly be attributed to God and his laws, and how much to our disregard of God, and our infringement of his laws? 2nd. How much pain and disease would at once come to an end if everyone left off over-eating, over-drinking, over-indulgence of every kind? How much better should we be in a year—in a generation? 3rd. How much sorrow is caused by man-made difficulties in religion—by Calvinism, Original Sin, Hell, &c.; how much by worldly anxiety about things of no real moment, things not necessary to our happiness, and which only act as weights to hold us down to earthiness? 4th. How much misery is due to our abuse and misuse of those laws and forces of nature which God has appointed for our use, and for the proper ordering of the universe?

If a man puts his hand in the fire he is burned. Is, then, fire a bad thing? No; but it is a bad thing to put one's hand into it, seeing that to be of any use it must be hot. How many of our "accidents" are due to the want of the most ordinary precautions, our absurd though only half-acknowledged belief in fate, and to our disbelief in the facts that fire will certainly burn, water will certainly drown, and "gravitation will (certainly not) cease till you go by."

I think, when we withdraw from our list of evils all that may be ascribed to the above causes, we shall find very few remaining, save one, and that the one evil which it should be the business of our life to remove—ignorance, the real root of all evil.—Yours, &c., E. F. B.

To the Editor.—Dear Sir,—Surely sixteen years of investigation into the phenomena and teachings of Spiritualism ought to have inculcated a different spirit into "R. H." than that which he seems to have in his letter of the 19th. I am pleased to see he omitted to state his opinion on the benefit that there would accrue in having a "Medium Detective Force." What does it benefit the masses or the criminal who has to suffer an ignominious death on the scaffold?

Does the present mode of punishment tend to decrease crime? I say that it rather tends to increase it, inasmuch as it robs the criminal of the only spark that is human and it makes them callous and indifferent. Such being the case, I would ask "R. H." what benefit would it be for those in the flesh, much more out of the same, to turn criminal detectives? The fact that spirits have done so is sufficient proof that they can, but shows no reason why they should take up such work. Surely punishment in its various and most ugly forms, that have been deemed justice to the wrongdoer, has, thank God, had its day, and is becoming superseded by that which is far more noble, viz., love and education, which will prove far more efficacious than physical punishment; and if mediums cannot benefit humanity other than by being the instruments of torture, by far better for them to give up their mediumship, and also for spirits to desist in their communications which would tend to be of no good to themselves or those with whom they may communicate. Furthermore, if in a fit of anger or drunkenness, a man commits a murder and a spirit makes it known, and the culprit is brought to the scaffold, is hung, and passes into spirit-life, surely his first object would be to search for his accuser, and, if a malicious spirit, would do his utmost to deter him from progressing, not having the desire to progress himself, showing, Sir, by my simple way of thinking, that if the "detective system" as suggested by "R. H." were extensively carried on, what a nice influence there would prevail in spirit-life. Trusting that another sixteen years investigation of the subject may be repaid by a better solution of the query than that at present arrived by "R. H."—I am yours fraternally, E. M. THOMAS.

2, Parade Road, Carmarthen, 21st Jan.

[Further communications on this subject next week.—Ed. M.]

CAPE TOWN.—Mr. Hutchinson has now presented ten first-class works on Spiritualism to the public library, besides *Human Nature*, *The Spiritual Magazine* and the *Medium*. The facts of Spiritualism are becoming well established in the public mind.

MR. BURNS'S PSYCHO-ORGANIC DELINEATIONS.—A gentleman in Wales thus writes:—"You are a wonderful man. The description given my brother of a stranger's 'carte' is true to the letter. It is astounding how you do it without comparing the back brain. You are bound to be an impressional medium." The delineation to which these remarks refer was given a few days ago from a *carte-de-visite*—the name of the individual even not being given. The psycho-organic method is an art based upon science, and can only be gained by long experience and special adaptation for the work. Mr. Burns gives delineations from photographs occasionally, but it is rather troublesome to give them by that means.

PROFESSOR F. W. NEWMAN ON VACCINATION.

In last week's *Alliance News*, the vicar of Rugeley ("R. M. G."), in illustration of ignorant opposition to scientific discoveries, made inappropriate allusion to inoculation and vaccination. This elicited a remonstrance from Professor Newman, who wrote:—"I leave others to argue (what is the fact) that physicians have made as numerous and as deplorable errors as theologians, and that the attack on theological ignorance is in the tone of one unduly self-satisfied. But I vehemently protest against the attempt to glorify vaccination while pretending to be neutral. The writer, forsooth, says nothing for or against vaccination! Indeed! Does he not identify vaccination with science, and moralise on the absurdity of accounting vaccination a defiance to Heaven? If sin is to defy Heaven, if poisoning oneself or one's child is to defy Heaven, then I insist that to vaccinate is to defy Heaven; for it is a poisoning of the blood, and purposely giving a disease which in many cases has been fatal. 'R. M. G.' has the infatuation to call even inoculation science—a practice which now all condemn as an artificial diffusion of disease. Vaccination does the very same thing. Facts show that those who resisted inoculation on religious grounds were quite in the right: and the same will ere long be confessed concerning vaccination. The tyrannous and detestable law cannot long stand against the indignation of parents. I trust this is the last time that your columns will admit such writing. My grandmother resisted the inoculation of my father, on the ground that 'it was a sin' to give a disease to a child; and Parliament, who at the advice of penitent physicians have made inoculation penal, have justified my grandmother's religious resistance. The physicians have now to repent again. Their successors will moralise over them, as they do over their predecessors for their calamitous blunder."

VACCINATION.

Dear friend Burns,—The antiquated statistics quoted by "Pendens" are simply a begging of the question. The accuracy and reliability of all such statistics are altogether denied by anti-vaccinators. They all come from interested witnesses—the medicine-men. In the law courts, the evidence of interested witnesses is always set down *quantum valeat*, and that is very often at nothing at all. One of the medicine-men, Dr. Garth Wilkinson has given his evidence that a good small-pox panic transfers £2,000,000 from the pockets of a confiding public to a medical trades-union laughing in its sleeve. In the statistics quoted there is abundance of room for the working of "unconscious bias" in producing specious fallacies. "Persons not alleging any protection" would, in all probability be of the lowest and uneducated classes. The educated and higher classes, as a rule, always know whether they have been vaccinated or not. Being so probably of the lowest classes, their previous sanitary conditions and moral habits would be such as too leave them too little vitality to resist any serious disease. They would have succumbed proportionally to typhoid or any other disease for which vaccination is not considered a protection. Wherefore the antiquated statistics quoted are valueless.

The year 1841 is a long way to go back, and precludes us from cross-examining as to details which affect its value. Small-pox, cholera, and other epidemics come in waves, are very violent at first, gradually lose their extreme virulence, and then subside. If, at the period of subsidence, any supposed remedy is applied, that gets the credit of being the cure for that particular disease till a fresh wave comes, and then it is found to be worthless. The re-vaccination of the 45,000 Prussian soldiers probably took place at the subsidence, and a plaster applied to the walls of the barracks would have shown just the same statistics of immunity from attack. The history of disease and its remedies is full of such fallacies. We must have recent evidence to get anything approaching to truth.

About three years ago, Birmingham was declared by the local medicine-men to be the best vaccinated town in the kingdom, and large rewards were given by government to the official vaccinators, for their success, as is duly recorded in the government blue-books. Nevertheless, Birmingham was shortly after visited by one of the most virulent epidemics of small-pox ever known, and it has hardly ceased yet. There is abundance of evidence in the same direction in many places not only in England, but on the continent. These statistics must be considered, as well as those adduced by interested witnesses, by any one wishing to ascertain the truth.

The fallacy of the attendants in hospitals not contracting the disease has been exposed over and over again in anti-vaccination literature. They have either had the disease, or from some constitutional peculiarity are not liable to it. For instance, small-pox was introduced into the village where I live, from Birmingham. A man of seventy years had it very badly and died. His wife attended him all the time and did not take it. I visited him myself several times, and did not take it. I know that neither of us was re-vaccinated. Had we been hospital nurses, the medicine-men would have seized us, stuck a filthy lancet into us, and then have said 'Behold, the efficacy of re-vaccination.' Of such material are medical statistics composed.

Anti-vaccinators would be well content to let medicine-men enjoy their cooked statistics and their unholy gains if vaccination were a harmless process. This is a point upon which they not only offer no statistics, but in all the leading articles recently in *The Times* and *Daily Telegraph* (written of course by medicine-men), this part of the subject is studiously avoided, for fear the public should be set thinking and investigating. And yet there is any amount of evidence from many of the most intelligent, most honest, and highest in the medical profession, both here and abroad, that it is impossible, where great numbers have to be vaccinated, to avoid the inoculation at the same time of syphilis and a host of fell diseases. I have myself seen a whole community infected with syphilis from this cause. There has recently been a complaint made from a village in Lincolnshire to the Local Government Board of several children being inoculated with erysipelas under the pretence of vaccination. If statistics are to be used at all, let the medicine-men give us carefully compiled statistics of how many of their number in England and abroad declare that syphilis and other diseases are inoculated simultaneously with vaccination, and again, equally carefully compiled statistics of how many children have had symptoms of

syphilis and other diseases, immediately after vaccination, and have died in consequence. If medicine-men have the good of the public so much at heart as they pretend, let them give us statistics on all parts of the subject, and let the public decide for itself.

"Oh," says Mr. Selater-Booth, "I have been vaccinated three times and it has not hurt me." We may reply, "You may be vaccinated three hundred times and not be hurt, but if one of our little ones is vaccinated once, and dies from the foul diseases inoculated by it, your not being hurt does not help us." We quite admit, that where they are well paid, the medicine-men will take such precautions that the chances of syphilis through vaccination are very small, but in the case of the poor, the medicine-men are not sufficiently paid to induce them to take any precautions whatever, and foul diseases are forced indiscriminately upon them, that medicine-men may continue to reap the large gains accruing to them from vaccinating and re-vaccinating the rich. Not that the higher classes always escape, as instance H. Strickland Constable, esquire of the parish, who lost his child through vaccination, and has in consequence written a book entitled "Our Medicine-men," published by Leng & Co., Kingston-upon-Hull, in which book he shows them up very considerably, and most humorously describes all their fallacies and follies. Let "Pendens" read this if he really wishes to be enlightened, and is not himself a medicine-man using the MEDIUM to induce people to be re-vaccinated.—Yours faithfully,
A. A. W.

To the Editor.—Sir,—If your correspondent who signs "Inquirer," Jan. 17th is a Spiritualist, and looks upon the "daily newspapers" as being as good authorities upon the above question as they are in reference to Spiritualism, I am of opinion that he ought to look into the *National Anti-Compulsory Vaccination Reporter*, Miss Chandos Leigh Hunt's "Vaccination brought Home to the People," and other literature of the same kind. When he has done this, I think that he will change his signature when writing upon this question to "CONVINCED."
Lichfield, Jan. 27.

Sir,—Your correspondent "Inquirer" should inquire why a certain class of young children are not vaccinated, and that would throw some light upon the delusive newspaper statistics. I would remind him that the Compulsory Vaccination Act exempts those children who are "not in a fit and proper state" to undergo the operation. Consequently these sickly little ones are classed amongst the unvaccinated when they die of small-pox, and an unfair inference is drawn from it. Again, no reliance can be placed upon such statements when age is not considered. I advise "Inquirer" to read Miss Leigh Hunt's Lecture on Vaccination.
HENRY PITMAN.

[Other letters on the subject are unavoidably postponed till next week.—Ed. M.]

CORNWALL.—A resident in Cornwall has received a valuable parcel of books from Mr. John Scott, and desires to thank him for the same. Our correspondent speaks very highly of the matter contained in these works. We hope this will be the means of opening up Spiritualism in Cornwall. We are sure that a grand result would accrue from well-directed effort in that county.

PROPHYLACTIC VEAL.—Dr. George Wyld has written to a daily paper to state that he has obtained some vaccine lymph from Brussels, where diseased calves are kept as a fountain of health for the people. Dr. Wyld says: "It is admitted by all that vaccine lymph derived direct from the calf is not only much more powerful in protecting from small-pox than is the enfeebled infantine lymph now in use, but it has this further great advantage, that in its use there exists no possibility of those constitutional risks so well understood by medical men, and so much dreaded by a large proportion of our population." Ah! here is a little secret. What are "those constitutional risks so well understood by medical men," but apparently so little explained by them? Have medical men been all this time exposing the young of the population to "constitutional risks," under the pretence of freeing them from small-pox? Dr. Wyld is on the Spiritualist Defence Committee, and we venture to suggest that when a materialistic philosophy which explains spiritual phenomena as trick, and renders the government prosecution of mediums a fact, passes into well-merited oblivion, then we shall have no need for diseased calves to preserve the lives of infants, and the compulsion to be vaccinated will lie side by side in the same grave with the prosecution of Spiritualists. Either of these twin superstitious and tyrannical absurdities for the benefit of materialistic quackery aptly indicates the prevailing ignorance of the age.

NOTWITHSTANDING, says the *Kensington News*, the somewhat troublesome times which have fallen upon the Establishment, the traffic in Church property seems to go on as briskly as ever, if we may judge from the advertisements in the daily papers. Eight attractive announcements of "Church Property" followed each other in yesterday's *Times*. The first was a "choice benefice" in Devon, "well sheltered;" for this "a fair marketable price" would be accepted. There is nothing like calling a spade a spade. Next came a benefice with leaves and fishes to the tune of between £500 and 600 a year, "increasing as lives fall in." "Valuable Preferment in Middlesex," worth £1,000 a year followed, with "first-class residence and church newly restored." Ruspur Rectory, Sussex, is in the market too. Interest on purchase-money can be "arranged" until a vacancy. "Principals or solicitors" can have particulars of another "snug" bit of preferment (one unconsciously uses a publican's term!) near Thame. The inappropriate tithes of Newnham are in the "market" too. In fact everything and everybody seems to be in the marketable condition. Then follow the "wants." A "purchaser's nominee" who "can give the first references" would like a cozy living near London or a large town. An Oxford graduate in honours, wishes to be addressed "in confidence" on the subject of a piece of preferment with "fair income," and "prospect of early possession." Shade of St. Simon Magus! is it not enough to make *Punch* exclaim:—

Going, going, going!
The sooner its over and gone
The better, if this is Christian work
And Christian goings on!

SPIRITUALISM AT THE WEST END.

The Young Men's Christian Associations are setting a good example in this part of London, by opening their lecture-rooms, for the ventilation of Spiritualism. Two public lectures, given by Mr. Frank Wright, on "Spiritualism, its Facts, Frauds, and Fancies," to crowded audiences, in connection with Dr. Raleigh's chapel in Kensington, will open up the subject to the minds of hundreds of people, and give an impetus to thousands of others, in the hard and difficult search after truth. The lecturer is not a Spiritualist, but seems a thoroughly earnest and honest inquirer, and is as ready to speak out what he conceives to be the truth, as he is to expose what he conceives to be "frauds or fancies."

On the first evening he gave, in his own easy and lucid manner, a general outline of some of his earliest investigations, and riveted the attention of his audience by relating the startling facts which he had witnessed, and which could never be explained away by the shallow theories of Dr. Carpenter, and others of the same materialistic school who think with him. The chair was taken on the first evening by a Mr. Watson, whose kind and genial spirit seemed to have its effect on the meeting; and both chairman and meeting, in thanking Mr. Wright for the lecture, most cordially accepted his offer to further elucidate the subject on another evening, by giving his experiences of other and still more mysterious sittings, especially those he had held with Dr. Slade.

This second evening was arranged for the 17th of January, when the rooms were crowded in every part, and where everyone seemed brimful of the most lively expectations. The lecturer on this occasion went very cautiously over the different seances he had attended, some of them among his own personal friends, without any professional or known medium among them, and yet where the most curious phenomena presented themselves. He thought, however, that much of the merely physical part may yet be explained, but what seemed so mysterious and unexplainable to him was the fact of an actual intelligence behind a great deal of it, and which was evidence to him that it was too late in the day to pooh-pooh the question, and it made him hesitate before he decided in his own mind either on the one hand or the other.

The lecturer said that when he read that very hasty and faulty letter in the *Times*, written by Dr. Lankester, he was induced to go to Dr. Slade, and test the thing for himself. He was a thorough disbeliever when he went, and took a friend with him to help in every way to watch for any tricks that might be attempted. They found, however, in Dr. Slade (although he seemed exhausted and care-worn) a gentleman who had no more desire to deceive them, than they had to deceive him. He sat in whatever position they wished him to, and he allowed them to do, to alter, or to test things, in every way they thought proper. They bought a new folding slate on their way, and in this very slate, held by the lecturer and his friend, above the table, Dr. Slade's hand not being near it, they both heard the sound of writing, and on opening it found an intelligent message written to themselves. The lecturer concluded, that Dr. Lankester was a young and an inexperienced man, who had allowed his prejudices and preconceived notions to get the better of him, and as an expert in scientific matters, he had shown himself to be very unscientific in this case, and not much of an expert either.

Mr. Wright is to give another lecture on the same subject in the lecture-rooms at Horbury Chapel, in the Kensington Park Road, on March 8th, at 8 p.m. W. W.

SPIRITUALISM IN NEWCASTLE.

Mrs. J. A. Butterfield, of Blackpool, has been delivering a series of three lectures here, on Sunday, Jan. 21st, and Wednesday, Jan. 24th, to good audiences. The lectures were well appreciated, and hopes expressed that she would again visit the North before long. Mr. Bamford and his son Walter have been giving public seances to a numerous audience, and have created quite a sensation in the town; all the papers are talking about it, and some of them accompany it with a volley of abuse. The manifestations take place in the light; a cabinet of curtains is rigged up before the audience; a committee chosen by the audience to tie him securely in a bag and to his chair. He is then lifted into the cabinet. The curtains being closed, the various manifestations take place; the curtains being very frequently, and immediately after a manifestation has taken place, opened and the place inspected. Everything appeared very satisfactory. The manifestations consist of those usually pertaining to dark circles. A good many strangers came to see, and were astonished. There is a good demand for Walter's seances, and it is hoped that his visit will do permanent good to the Cause here.

Last night, Mrs. J. A. Butterfield, of Blackpool, delivered what was termed an inspirational address in the Lecture Hall, Weir's Court, Newgate Street, Newcastle, to a large audience. Mr. Armstrong occupied the chair, and the introductory service consisted of the singing of a hymn and the usual invocation by the medium. The subject of the lecture was "How could the World be best Converted?" and it was intended to show that this could be most quickly accomplished by raising the social status of the people, and giving them good air, good water, and good food. It was impossible, the lecturer said, that pure spirits could exist in bodies contaminated by all the evils and miseries to be found in every town and almost in every house. At the conclusion several questions were asked and answered.

The part of the proceedings which excited most attention was a public performance by a young lad, given after Mrs. Butterfield had finished. The boy, whose name was Walter Bamford, is only eleven years of age, and comes from Macclesfield. He is an intelligent looking lad, and very quiet. The gas was not turned down, and most of the conditions usually enforced at a private seance were discarded, the only appliance used being a "cabinet," formed before the eyes of the audience by means of a green curtain and a piece of oilcloth. Some delay was caused at the beginning by the question of who should see that the lad was properly secured to the chair, and ultimately at the unanimous request of the audience, this was deputed to the reporters present from the three local newspapers and a gentleman from Adelaide.

The lad was accordingly tied under their direction. Strong tapes were stitched to the wristbands of his shirt; he was then put in a large black calico sack, the mouth of which was stitched to the neckband of his shirt, leaving his head, of course, free; the tapes tied to his wrists were passed through small holes in the sack, and were firmly tied to the

legs of the chair; and last of all, his feet were tied together with a handkerchief, and also fastened to one of the legs of the chair.

In this position Bamford was lifted into the recess. Two small bells were placed upon his knees, the curtains were drawn close together so as to hide him from the eyes of the audience, and in a second the bells commenced to ring loudly, and one of them fell to the floor. It was explained that the curtains could not be opened until a knock of some sort was heard inside. The bell performance was repeated two or three times, and always ended with one of them falling to the floor. A mouth-harmonicon was next played on the lad's knee. When the curtain was opened it was found in his mouth, and at the request of a gentleman it was played upon for about half-a-minute. A hat was then placed on his knees, the curtains were closed, and in a second after, when they were withdrawn the hat was found upon his head. A ring was next placed upon his lap, and it was asked that it should be passed on to a certain finger of his left hand. This feat took a longer time to perform, but when the knocks were given the ring was found to have passed through the sack and all the tyings to the finger desired. The same was done with another ring. A watch was passed through the same way into his waistcoat pocket, and the Albert chain followed, and was fastened to the watch in the same manner that the owner usually wore it. The ring and the watch feats of course took a longer time than the others.

At the conclusion of the performance, Bamford was lifted out of the cabinet, and all the knots and fastenings were found the same as when he was put in. All the stitchings were unremoved, and had to be cut before the lad could be got out of the sack. The knots on the tapes were untouched; they were stretched a little, though nothing to speak of, and it was apparent that very little individual motion had taken place during the exhibition. When he was got out of the calico bag, the rings and watch that had been passed through were found on his fingers and in his pocket. The room was quite light while these feats were being performed. The lad was, of course, hid from view while the ringings, &c., were going on, but could always be seen sitting in his chair every time the curtains were withdrawn. A collection was made at the close on behalf of the boy.—*Newcastle Daily Chronicle*, Jan. 25.

SPIRITUALISM AT THE BIRKBECK DEBATING SOCIETY.—On Friday evening, Jan. 26, Mr. Burns opened a debate at the Birkbeck Institution, Southampton Buildings, Chancery Lane. The room is at the top of the building, and it was crowded in every part, the spare chairs on the platform being occupied, and persons sitting on the top of the stairs. It was declared to be the best-attended meeting that had been seen for some time. The resolution was—"That the phenomena called spiritual are credible as facts." Mr. Burns opened in the affirmative in a speech of half an hour's duration. He classed the phenomena into three grades: Sounds in or the motion of physical objects by invisible means; Phenomena manifested through the human organism; and, Organisms or parts of organisms manifesting intelligence produced by invisible means. He advanced no theory as to the cause of these phenomena, but, from analogies with nature, argued that they were credible as facts. The address was illustrated by a slate full of direct writing through Dr. Slade's mediumship, a direct trance-painting by Duguid, and the spirit-photograph, by Hudson, of the mother of Mr. A. R. Wallace. The opening address was listened to with breathless attention. On the negative side a gentleman made a very good speech, bringing forward some of the staple objections to the subject, but wandering over ground which the resolution did not cover. Another gentleman spoke vehemently in derision of Spiritualism, mixing his tirade up with personalities. Some questions were put, and short observations made, but no other speaker really handled the subject. There were a few Spiritualists present, but, being unused to public speaking, their voices were not heard. Mr. Burns in reply spoke for half an hour. He proceeded to demolish the points of the first objector one by one, throwing out severe cuts at the second objector as he proceeded. The reply produced quite a visible effect on the meeting, which, when the vote was put, held up seven hands for the resolution and twenty-two against it. The greater number present did not vote at all. There was quite a number of thoughtful, educated gentlemen present, who inspected the articles exhibited by Mr. Burns with great interest at the close. Miss Leigh Hunt will open on the Vaccination question on February 23.

NEW SHILDON.—Mr. Editor.—Dear Sir,—Mr. Dunn handed over to me two or three communications received from Mr. Richard Pearce, who urgently desires information on nine points, which I enclose for your inspection. When Mr. Pearce or anyone else is desirous of information in regard to Spiritualism in this locality, if it be of public importance it will be reported in the *MEDIUM*. We have no "officers;" we have no "rules," only those for the Spirit-Circle. We do not know the number of Spiritualists, for we are not able to judge. All that attend the meetings are members, if they are quiet and harmonious. The work is done by individual effort; our propaganda consists of voluntary subscriptions, much or little—much of the latter and little of the former. Our working expenses are very trifling, only the rent of the Co-operative Hall. We pay nothing for mediumship; we have only one public medium, who gives one or two orations every Sunday, and attends seances during the week. When we are in need of books we form a club, and by easy means obtain what we require. Three large parcels have been received from Mr. John Scott, several large quantities of *MEDIUMS* from Mr. Burns, all gratis; consequently, when we have any funds to dispose of we quite understand where they have the most right to go, and where they are the most needed. The universal difficulty met with in this glorious Cause is the want of funds, but individual effort is the best. If each one did his or her duty, and minded their own business, the work would go on independent of money or its grovelling worshippers. Spiritualism expects that every man this day will do his duty.—Yours, &c., GEORGE METCALFE, 1, *Mechanic Street*, Jan. 24.

[It appears to us that the circular referred to is a political document used with the intention of making Spiritualists tributary to an external form of procedure, which would affect to feed the "little doves" of Spiritualism by counting their feathers. Officialism is anxious to proselytise and involve all in the mazes of red tape and fudge. Some Spiritualists appear to be able to employ their time to better advantage.—Ed. M.]

MR. MAHONY'S RECITAL OF "HAMLET."

To the Editor.—Sir,—Happening to be in Birmingham on Monday and yesterday on business, I went to the Athenæum, Temple Street, when and where Mr. J. W. Mahony gave his "memory recital of the Shakespearian tragedy of 'Hamlet,'" consisting of 25,000 words which play contains twenty characters. This was finely executed in a masterly style to a large and appreciative audience. Noticing the local papers' opinions, and the great good Mr. J. W. Mahony has done and continues to do for the cause of Spiritualism, I feel that if you could give him a notice in the MEDIUM, it would be of benefit to him and the Cause, for he is a good man, filling a useful position, sometimes, like the rest of us, unthankfully.—Yours in truth, F. GREEN.

13, Althorp Street, Mayorhold, Northampton, Jan 24.

We append the following report of the recital from a Birmingham paper; other journals gave equally complimentary notices:—Shakespeare's greatest tragedy has been presented in many different ways, but perhaps never so remarkably as by Mr. J. W. Mahony, at the Athenæum Rooms, last night. The whole of the five acts, as given in the ordinary stage version, with all the speeches, characters, and scenes carefully rendered, were given by Mr. Mahony from memory only, without the slightest help from book or note—a memory retentive of some five-and-twenty thousand words in perfect order, and rendered in dramatic style. Here and there a few verbal changes were made, sometimes there was a slight addition, and sometimes an omission of a word. Sometimes a slip in the rhythm might be noted, but every sentence was intellectually and dramatically given, and the deep interest of the hearers was maintained all through the five long acts. An effective and clear voice, a good articulation, considerable skill and taste in suiting "the action to the word," with "good accent and good discretion," made the great drama marvellously effective, and brought out all its wonderful delineations of character with extraordinary success. Mr. Mahony kept in mind all through *Hamlet's* advice to the players, and avoided mouthing and rant, and showed conclusively how great a treat may be secured by the mere recital of one of Shakespeare's plays. Not only the great soliloquies, but even the smaller dialogues, were rendered with so much taste and power and reality that, besides being a marvellous instance of verbal memory, the recital was a very interesting example of real dramatic art.

DR. CARPENTER AND CLAIRVOYANCE.

Mr. Adolphe Didier, a clairvoyant and mesmerist of upwards of thirty years' experience, and author of the interesting little work on "Clairvoyance," recently published, thus writes in respect to a statement made by Dr. Carpenter in the lecture we published a few weeks ago:—

Dear Mr. Burns,—This morning only I read in the MEDIUM of Dec. 22nd a lecture on Spiritualism by Dr. Carpenter, in which, to my surprise, I see my brother Alexis and I are mentioned. In addressing you at present, I only wish to correct a great error. In the report quoted by Dr. Carpenter it says:—"After these tests they went away at once from London." Such statement is very untrue. When young, my brother and myself came to London (thirty-three years ago). So far from going away, my brother stopped a whole season in London, which gave him the great reputation he now honourably enjoys.

As regards myself, not speaking a word of English at the time, I have no recollection of what took place at the different seances I gave; nevertheless, I remember there used to be much discussion, although that had very little influence on my lucidity. I stayed during the season of 1845 in London, after which I visited many towns in England, and ever since I have resided in London, where, more or less, I have been continually before the public.

All those acquainted with mesmerism are well aware that the best subjects are not always in condition or lucid; but I am also convinced that some people have the power of annulling the somnambule vision by their systematic incredulity. An example is given in the *Monde Illustré* of last week, where M. Pierre Véron says, he supposes that he is anti-magnetic, as he never could witness a successful seance, even at Alexis's, although the same day the latter told Cham what he had in his closed hand, and told Leroy the contents of a small ivory box.

Knowing the impartiality of your estimable paper, I hope you will kindly open its columns to my letter.—I remain, dear sir, your humble servant, ADOLPHE DIDIER.

10, Berkeley Gardens, Kensington, Jan. 22nd, 1877.

Mr. C. REIMERS thinks all Spiritualists should petition that the Vagrant Act should not be directed against the functions of mediumship, but that mediums should be put under the protection of the law.

AMIDST a mass of low abuse, J. B. Hulbert informs us that Mrs. Lawrence's sewing machine fell "from the top of the cart and was broken into a hundred pieces" while moving the goods, and that Mr. Lawrence was a clerk in a respectable form of auctioneers; not a carpenter.

THE EVANGELICISM OF DR. SEXTON.—Dr. Sexton, who lectured last week at Ulverston, preached on Sunday week at the Augustine Independent Church, London. After the sermon Dr. Thomas presided at the Communion, and received Dr. Sexton publicly as a member of the church. The Doctor in last week's *Christian World* has a communication on the subject, in which he says: "I have had twenty years' personal experience of the working of infidelity, and I think, therefore, that I may say without egotism that there are few other men living—perhaps none save my dear old friend Thomas Cooper—who knows so well what kind of arguments are best adapted to meet the case of those who are without God in the world." The writer concludes by saying—"I commenced life as a Christian minister, and having again returned to both the faith and work of my early years, I shall devote the rest of my days to preaching Christ and His gospel, and whether I do so in connection with one church or many is, comparatively speaking, unimportant." The learned Doctor, says the *Christian World*, "for more than twenty years was a distinguished advocate of what is called Secularism; but now like Thomas Cooper, having re-investigated the evidences of Christianity, has received such a conviction of its truth, that he is devoting himself to establish that truth which he once sought to destroy."—*Ulverston Mirror*.

CONJURERS AND SPIRITUALISM.

To the Editor.—Dear Sir,—I beg to supply your correspondent Mr. Richards and readers with the method by which the so-called "second sight" trick is done, as seen by me at Professor Heller's "Wonders," Edinburgh, who pretended that his daughter was possessed of the faculty of "second sight;" he also affirms that he uses and will use to the utmost his wonderful talents in exposing the humbug of Modern Spiritualism, which speech meets with the smiling approval and applause of the various D.D.'s and B.D.'s and other white-throated gentlemen and their families in the audience.

Heller seats his daughter blindfolded on a sofa nearly at the back of the stage; he then descends into the middle of the audience, forty feet from the supposed clairvoyant, and asks for any article, railway ticket, book or coin, English or foreign to be put into his hand, he looks at it, and then his daughter, in a charming and ladylike style, speaks out a minute and correct description. He takes any book from the audience, opens any page; she then gives the page, say 347, and repeats any line (as "The accident took place while crossing the bridge"); she describes as only a lady of refined taste can do, superb jewellery and its setting, in other cases in a low and modest voice hints that it is not gold, but only gilt.

The trick is done by the aid of a confederate above the stage, with a telescope magnifying about twenty diameters, making a shilling in the Professor's hand appear the size of a beer-barrel head, to the confederate. He sees distinctly all the articles, and then describes them through a speaking tube which passes up through, it may be, the sofa leg. The fair lady then details it out to the audience, the white-throated gentlemen in the best seats exceeding all in their laughter and applause.

Much has been said lately of Maskelyne and Cooke's atmospheric "Psycho." The thing is simply a bellows inside the figure, which moves round the arm as it is more or less exhausted of air, communication being made with a partially exhausted reservoir, behind the scenes, down through the glass cylinder, through the interstices of the carpets, and perforations in the floor, thence by a pipe to the reservoir, which is kept exhausted by a small air-pump.

Now I would suggest a little improvement in this figure-trick for the consideration of these business evidence-giving gentlemen. I could alter their figure so that any of the audience could go on to the stage, carry the figure into the middle of the audience, set it on any chair, without any glass cylinder, and it would then, when told, commence to play whist, its opponents seated along with it, and the audience looking on around it.—Your obedient servant, JAMES ROBSON.

North Shields, Jan. 24.

A PSYCHOLOGICAL PERFORMANCE.

To the Editor.—Sir,—Your correspondent Thomas Taylor, referring to "Little Louie's" second sight at the Aquarium, says: "It does not require so much intelligence as to comprehend the working of the electric telegraph or a code of naval signals." Now, Sir, how could a child, nine years old, have a knowledge of French, Greek, German, Hebrew, and Hindustani; the correct name of every coin produced—of birds, beast, and fish, metals, materials, stones, and jewels; act, sing, dance, and play instruments, &c., &c., and yet not require so much intelligence as to comprehend the working of the electric telegraph? Your correspondent, entirely ignorant of the subject he is writing about, puts forth his opinion against learned gentlemen who, having seen the entertainment, and therefore capable of judging, acknowledge they cannot find out how it is done, that she is certainly a phenomenon, indicates astonishing acuteness, and shows a surprising knowledge of technical terms and geographical details. If your learned (?) correspondent wishes to know the *modus operandi*, I beg to call his attention to the *verbatim* report of a portion of a performance which took place at the Aquarium, *Land and Water*, Jan. 20th, 1877; and for a just and correct opinion of it, *The Daily Telegraph*, Jan. 12th, 1877, *Daily News*, Jan. 16th, 1877, and the *Christian Spiritualist*, Jan., 1875.—Yours respectfully, R. HERRIOTT.

32, Maude Grove, West Brompton.

To the Editor.—Sir,—Had your last week's correspondent, Mr. Taylor, been guided by the sensible suggestion of Mr. Richards, of the provinces, "to see the performance of this talented child before writing upon it," he would not have fallen into the great error he has by comparing it to the efforts, some thirty years since, of the "Wizard of the South," Professor Miller, and their daughter. The old adage, "Where ignorance is bliss, it is folly to be wise," may be applied to Mr. Taylor, for none of your readers would have begrudged Mr. Taylor the pleasure he felt at having learned the secret of what is termed second sight through "The Life of a Showman,"—which learning he admits he has forgotten—if he had not attempted to be wise by comparing the admirable performance of "Little Louie," which he had not seen, to the efforts of persons he had seen thirty years ago and knew so well, but had lost sight entirely of the details. Mr. Taylor dates from Birmingham, to which town Professor Herriott has had several invitations for his daughter, and which in all probability he will accept in the course of the summer, when Mr. Taylor will have an opportunity of testing the talent of "Little Louie," and when, I have no doubt, he will admit he was in error in attempting to lower her talent to that of conjurers in former years, and will be as much gratified by her intellectual attainments as are the very large number of fashionable visitors who daily throng the principal hall at the Royal Aquarium.—I am, Sir, your obedient servant, S. PHILLIPS.

10, William Street, Jan 30.

Mr. Richards thus concludes a letter:—"The other evening she gave the times of three watches, all different, and in each case the same question was asked; evidently in that case the answer was not suggested by the question. It is true that the Professor has to look at every article before the girl gives her answer, but I believe that would be so if she was *en rapport* with a mesmerist, and described the articles through thought-reading or clairvoyance. I do not suggest mesmerism as the explanation, I should like the opinions of others better qualified than myself; but on seeing the performance, it struck me that it was something out of the ordinary run, and caused me to write to your valuable paper.—7, Tachbrook Street, London, S.W."

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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One copy, post free, weekly	0	2	per annum	0	8	8
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Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.						

TO SPIRITUALISTS IN THE COLONIES.

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

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, 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, FEBRUARY 2, 1877.

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

THANKS TO OUR LOYAL SUBSCRIBERS.

Though the present is a time of great depression, not only for this Cause in particular, but generally in trade, religion, and politics, and though under these adverse circumstances the price of the MEDIUM has been raised 50 per cent., yet we are glad to say that the increase has made but very little change in the weekly sales. That there is a falling off we must admit. Some of the readers cannot even afford another halfpenny of expenditure in the week, others do not care much for the subject, and are glad of an excuse to be rid of any tax relating to it, and others, having spent in (say) four copies per week all they can spare for that purpose, give up the two additional copies they may have purchased to give away. The influence of our paper has not been crippled in one sense, for all interested and influential Spiritualists see it as before. In one important respect, however, the work of the MEDIUM has been sadly circumscribed by the advance in price. From the first our sheet has been an unwearied missionary—a gospel dove carrying weekly glad tidings of immortality and spirit-communion to hundreds and sometimes thousands of fresh inquirers. Many of our devoted friends took extra copies for distribution on the distinct understanding that the paper was issued at the most popular price—1d. per copy. This useful—aye, most useful—of all functions has been somewhat limited by the increase in price. This fact we very much deplore. It is not sufficient for us that we have the great body of Spiritualists the weekly recipients of our labours. Those without are also our brothers according to the gospel of immortality, and we long to whisper the words of truth and of comfort to them. To them, indeed, more anxiously do we desire to speak than to those who are already fully acquainted with the subject. Our message is not to Spiritualists alone, but to humanity at large, and any influence or device which shall tend to separate us from the greatest number of our kind which it is possible for us to reach is like the barred gate of a prison separating the loving mother from the child of her bosom.

The raising of the price of the MEDIUM has been a sad grief to us. In addition, we feel somewhat ashamed that Spiritualism has to adopt an expediency sacrificing important spiritual purposes for the sake of a few pounds. Our only consolation is that the step was unavoidable. We have done our best; but the means to keep on at a penny at present not being in our power, we were forced—yes, that is the word, forced—to put a tax of 50 per cent. on spiritual knowledge. But it is only for a while. Soon we hope to return to the old figure, and put it in the power of our Movement to possess a popular organ—one that does for Spiritualism that which the Press is enabled to do even for the most popular sects.

To keep up the work of diffusion, it may be announced that there is a weekly surplus of copies unavoidably left on hand, which we freely devote to the Cause for gratuitous circulation. A stock of such copies is now ready to send out. We are anxious to find workers who will aid us in extending the knowledge of Spiritualism, and should like to see the subject brought before every intelligent man and woman in the country. This might be accomplished by degrees. It is only a question of time and of work. The expense need not be mentioned, as no demand is made for the means, devoted work alone being the requisite.

MR. E. WOOD, medium, 36, Greaves Street, Union Street, Oldham, will be at home for healing every Thursday from 10 a.m. till 5 p.m.

THE MANCHESTER CONFERENCE.

The most central place for a Conference of Spiritualists in all this country is undoubtedly Manchester. On Sunday the Lancashire Spiritualists will hold their Seventh Quarterly Conference in the Temperance Hall, Grosvenor Street, and we have no doubt it will be the best they have ever had. The morning will alone be devoted to business. At the afternoon meeting Mr. John Lamont will give an address, the first since his painful accident last spring. We are pleased to think that Mr. Lamont is again able to resume his sphere of public usefulness. We hope a large audience of friends will be present to welcome him. Miss Longbottom will also be on the platform and address the meeting, but in the evening she will deliver one of her brilliant orations under spirit-influence. This will no doubt be the gem of the day's proceedings.

DR. MONCK'S APPEAL.

One of the judges being absent, this case was not proceeded with on Friday last. It is expected that it will be resumed at the Court of Exchequer, Westminster, to-day (Friday, February 2).

DR. SLADE'S CASE.

We have devoted much space this week to the report of the hearing at Westminster and opinions of the press, that our readers may have as complete a view of the matter as possible. The opinions of the newspapers on the merits of Spiritualism are such as to cause surprise at the unblushing ignorance of the enlighteners of the public. We may take the other side, and infer that if Dr. Slade escaped on the merits of a technicality, that therefore the charge is purely a technical one throughout, and that no offence in fact has been committed. The question of Spiritualism then stands untouched, and we maintain that both the Cause and Dr. Slade have passed through the ordeal unspotted.

DR. MONCK'S NOTICES.

Dr. Monck will be at his rooms at 15, Southampton Row, daily, during the week, to meet friends, heal, or arrange to give seances.

Dr. Monck's photograph, price 1s., may be obtained on application to the secretary, Mr. Hackett, 15, Southampton Row, London, W.C.

Next week we shall give a report of a remarkable seance given by Dr. Monck at Peckham on Saturday evening.

Dr. Monck requests that all who sent him post-office orders during the past eighteen months will kindly communicate with him.

Dr. Monck delivered an eloquent oration on "Truth" at Doughty Hall, on Sunday evening to a full audience, who listened with the utmost attention to the close. Dr. Monck is one of the most eloquent speakers before the public on any subject.

MR. BURNS IN REPLY TO MR. BRADLAUGH.

On Sunday evening Mr. Burns will deliver a discourse at Doughty Hall, in reply to the paper read by Mr. Bradlaugh before the London Dialectical Society, and published in the *National Reformer*, arguing that man has no soul. Doughty Hall, 14, Bedford Row, Holborn, Sunday evening, at 7 o'clock.

If Dr. Monck's case comes to a hearing on Friday, Mr. Burns will give up the platform to Dr. Monck; at any rate the Doctor will be at the meeting and take part in the service.

DR. SLADE IN FRANCE.

To the Editor.—Sir,—Under the direction of Dr. Slade's physicians, the day following the close of his prosecution case at Westminster, he left persecuting England for France, to recover his strength, before he continued his journey to St. Petersburg as originally arranged, prior to leaving America.

Having accompanied him to the steamboat, in much feebleness of body, before stepping on board, he desired his kind regards to all those who so promptly assisted in the effort to defend him from his persecutors.

J. ENMORE JONES.

Enmore Park, S.E.

"WITCHCRAFT."—What is its true definition—what is the origin of the term?

"NECROMANCY."—Wanted, a proper definition of this word, its derivation, and the different shades of meaning it may have had at different times and in various countries.

MR. EGLINTON is reported to have had a very successful seance at Mrs. Olive's on Thursday last. We regret that we have not had a report from any of the sitters.

FRAMLINGHAM.—Mr. Dowsing has just concluded a long and successful newspaper discussion. The Cause progresses. Books from the Progressive Library are being read by intelligent persons.

MAGNETISED PAPER IN THE SPIRIT-CIRCLE.—We have had some inquiries in respect to the testimony from Middlesbrough as to the efficacy of Dr. Mack's magnetised paper in the control of mediums. All the information needed is that sitters desiring to avail themselves of Dr. Mack's aid should send to him in accordance with the terms of his advertisement. We shall be glad to hear the results of more experiments.

NEW WORKS ON SPIRITUALISM.

We are glad to be able to report that signs of renewed life are visible amongst the ranks of Spiritualists, and that workers in the Cause are busy scattering knowledge on the subject amongst those who are willing to be taught. This goodwill has received much stimulus from recent publications, notable among which is

THE SLADE CASE: ITS FACTS AND LESSONS. A RECORD AND A WARNING;

by "M. A. (Oxon.)" This treatise appeared in *Human Nature* for December, 1876, and January, 1877, and thus had a wide circulation independent of its appearance in a separate form. It is a publication particularly written to call the attention of Spiritualists to important points in connection with the Movement. We heartily wish that all our readers—not only so, but the vast army of inquirers that hover round the central body—could read it. It is a useful guide to those who would essay to investigate the subject, and it informs the outsiders of the light in which Spiritualism is viewed by its best-informed advocates. By clubbing together and purchasing 100 copies, Spiritualists may be supplied at half-price. Well-known friends of the Cause take 50 or 100 copies for circulation.

TUTTLE'S ARCANAE OF SPIRITUALISM.

This important work has been a year in hand. It is an entirely new edition, with the latest views of the author embodied. It extends to 450 pages, is got up in first-class style, with the photograph of the author on a neat design by Mr. Gill. For this large book subscribers and depositors are only charged 3s. 6d., the publishing price being 5s. The object of our publishing department is to make the press serve the Cause as efficiently as possible, by issuing works direct to those who use them, without the intervention of trade profits. The cost, however, of issuing an important work like the "Arcana" is more than can be realised from one edition, so that, unless someone is prepared to advance means, work must go on slowly. It is on the ground that these books are not published on speculation for profit, but that subscribers for them are supplied at cost price, that we solicit the co-operation of all Spiritualists, who, by adopting our arrangements, have circulated many thousands of volumes these last three years. The book now offered is one that stands alone in the whole range of our literature. It aims at giving a scientific explanation of the phenomena, and of the doctrine of human immortality. All Spiritualists who would know what Spiritualism is should make this work a text-book. Some good and useful books are of use only to extend the Movement amongst the public, but this work is for the instruction of Spiritualists themselves. It is also invaluable for introducing the matter to inquirers of an intellectual turn of mind. It is impossible for a thoughtful and well-informed person to approach Spiritualism through this gate and think lightly of it.

GHOST LAND: OR RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM.

This handsome work is being well received. That there is something new and striking in this book most readers will be forced to admit. The work is not expensive when the size and style in which it is got up are considered. One copy in a district might be read by many Spiritualists. Book clubs may be supplied at a considerable discount.

LEAVES FROM MY LIFE. BY J. J. MORSE.

This work has now been stereotyped and is ready for the press. Sufficient subscriptions have not been received to bring out the work. Mr. Morse has many friends and they will all be glad to have a copy of the book, which will contain the photograph of the author, that of his guide "Tien Sien Tie," and upwards of 150 pages of matter bearing in an instructive and practical manner on the facts of mediumship and various phases of spirit-communion. Those friends who subscribe now will be supplied at 1s. 6d. per copy. After publication the prices will be 2s. We would be glad if a sufficient number of subscribers would come forward at once and allow the work to make its appearance.

DR. CARPENTER'S THEORIES, AND DR. CARPENTER'S FACTS.

The tract under this title, is the able and humorous article by "M.A. (Oxon.)," in reply to Dr. Carpenter, reprinted from the *MEDIUM* of Jan. 12. It opens with the quotation from a novel in which a "great mind" is likened to a "bladder for dried peas to rattle about in," and throughout the article, Dr. Carpenter's notions on Spiritualism are made to appear as the rattling of dried peas. It is being circulated in thousands. 500 copies for 2s. 6d.

BOOK-CLUB LIST.

To those who form book-clubs we make a donation of £1 to every £4 worth of books purchased from us at published price. In some cases our contribution is even more. Thus, six copies of Dods' work on Mesmerism, 3s. 6d., only cost the book-club 15s; six copies "Arcana of Spiritualism," 5s., cost 21s. Other works at similar prices in quantities. Every Spiritualist should be a member of a book-club. The following are already in operation:

Merthyr Tydfil; secretary, Mr. J. T. Docton, 2, High Street.

Mr. HUDSON, who obtains spirit-photographs, has removed to 25, Convent Gardens, Kensington Park Road, W. It is not far from his old place. Take rail to the Notting Hill Station, or per omnibus.

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CASE OF HEALING.

THE EFFICACY OF MAGNETISED WATER IN CONSTIPATION.

Dear Sir,—I have much pleasure in sending you a short report of the effect that your treatment has had on my health. You may remember that I suffered continually from severe headache, and after you made a few passes over my forehead the pain went away entirely, and I was free from headache for several weeks. At the same time you gave me some magnetised water for habitual constipation, which was also, most efficacious and my general health has been much improved since.—I am, dear Sir, yours faithfully

Dr. James Mack.

[This patient is a domestic in a gentleman's family, and hence is not at liberty to publish the address, but inquiries made at the Spiritual Institution will be answered privately.]

MR. BURNS'S ENGAGEMENTS.

DEPTFORD.—Monday, February 12.

MARYLEBONE.—Tuesday, February 13, at Quebec Hall, 25, Great Quebec Street, Marylebone Road, at 8.30. Subject, "Phenomenal and Philosophical Spiritualism."

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.

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

To Members and Associates,—

A general meeting will be held on Friday, February 2, to consider the best means of utilising the hall every evening to the members' comfort and advantage. Commence at 8 sharp.

Tuesday, February 6, a lecture by Dr. T. L. Nicholls (editor of the *Herald of Health*)—"How to obtain Health and Happiness." Commence at 8 prompt; close at 10.

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.

AN EXCELLENT MEETING AT BATLEY CARR.

Mr. W. Fenton writes under date of January 21, 1877:—

We have just concluded one of the most enjoyable evenings it was ever my fortune to attend: the mediums were Mr. Johnson, Hyde; Miss Longbottom, Ovenden Wood; and Mr. Armitage, Batley Carr. We had no previous knowledge of either Mr. Johnson's or Miss Longbottom's visit, but they were welcome. The service was commenced without any settled plan as to who should be the first speaker. The influences were harmonious in the extreme: Miss Longbottom was the first to open the meeting with prayer, and then an address; the subject was "Which is Which?" The purport of the discourse indicated how we might distinguish from the mass of doctrines and creeds what was religion. Mr. Armitage followed with a very earnest and practical address, and then Mr. Johnson was controlled with one of the best influences I ever heard. There was a quiet humour in Mr. Johnson's control, very pleasing and amusing; the controlling spirit was evidently gifted with a knowledge of all the various peculiarities inherent in humanity. The time was divided harmoniously between the three controls, each having deference to the other; in fact the utterances through those three mediums was worth all the care and abuse one may suffer for Spiritualism, and I wish we could have had them reported.

BELPER.—Mr. T. Brown will remain at 4, Chapel Street, during next week. He may be expected at Manchester on February 10, on his way to Southport and Malton.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse, I.O.G.T. of London, will deliver a trance-oration entitled "A Plea for the Philosophy of Temperance," on Monday, Feb. 5, at the Temperance Hall, Nelson Street, Newcastle. Chair to be taken at half-past seven, by Edmund Procter, Esq., I.O.G.T. Admission free. Collection to defray expenses.

APPEAL FROM DR. MONCK'S COMMITTEE.

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

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

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

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

Signed on behalf of the Committee,

T. EVERITT, Chairman.

J. BURNS, Secretary.

London, Dec. 18th, 1876.

COMMITTEE.

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

SUBSCRIPTIONS RECEIVED.

£ s. d.		£ s. d.	
Mr. W. P. Adshead	(Belper) 10 0 0	Mr. Eyre	(Derby) 0 5 0
Belper Friends	4 13 3	A Friend	" 0 2 6
Mr. G. H. Adshead	(Derby) 5 0 0	Fairplay (Lancashire)	10 0 0
Mrs. Ford	" 2 0 0	A Relative of Dr.	" 5 0 0
Mrs. C. Bardill	" 1 0 0	Mr. Bennett	" 1 1 0
Mr. W. Smith	" 0 10 0	Lady L.	" 1 1 0
Mr. A. Smith	" 0 10 0	Mr. Burrell	(Burnley) 1 1 0
J.	" 0 2 6	Mr. Mackey	" 0 5 0
No Name	" 0 2 6	Mr. Briggs	" 0 10 0
Northampton Friends,	" 0 2 6	Mrs. Briggs	" 0 5 0
per Dr. Blunt	1 10 6	Miss Briggs	" 0 5 0
Friend (Oldham Conf.)	0 2 0	Mr. Hindle	" 0 2 6
J. G. (Birmingham)	0 10 0	Mrs. M. A. C.	" 0 2 0
Mr. R. Harper	" 0 10 0	Mrs. Brown	" 0 10 6
Friends to the Cause,	" 2 0 0	Mrs. A. Brown	" 0 5 0
Mr. J. Turner	" 1 0 0	Dr. Brown	" 5 0 0
Mr. E. H. Valtier	" 0 10 6	A Friend	" 0 5 0
Mr. S. Smith	" 0 2 6	A. Manley (Borrowash)	0 10 0
C. A. L.	" 0 10 0	A Friend	" 0 2 6
A Sympathiser	" 0 2 6	Mr. Quarmby	" 0 2 6
Mr. J. R. Hill	" 0 2 0	Per Mr. Quarmby:—	"
		Mr. Taylor & Co., J. S. is.	0 2 0

£ s. d.		£ s. d.	
Mr. J. B. Stones (Blackburn)	1 0 0	E. B.	0 10 6
T. H. A. (Sunderland)	0 5 0	"A Bet Won"	0 10 0
Contributions at Grosvenor Street Rooms, Manchester, Nov. 26	5 0 0	Mr. T. Garrioch (Glasgow)	0 5 0
"Alpha" (Manchester)	20 0 0	Mrs. Lenox	1 1 0
Mr. W. Oxley	5 0 0	Mr. J. J. Morse	0 10 6
Mr. T. Gaskell	2 0 0	Dr. C. J. Curtis (Rome)	0 10 0
H. M.	2 0 0	Nottingham Friends, per	"
T. D.	2 0 0	Mr. Murdoch	1 0 0
Mr. C. Reimers	1 1 0	Mr. Martheze	10 0 0
Mr. T. Dowling	0 2 6	Mr. Parrett	0 5 0
A Friend	1 0 0	Sir Charles Isham	10 0 0
Mr. J. Swinburne	1 1 0	A Friend at Keighley	0 5 0
Novocastrian (Newcastle)	0 5 0	A. P.	0 11 6
Spiritualist (Scarborough)	0 2 6	From Braintree	0 10 0
Mrs. Makdougall Gregory	2 0 0	Major Menars	1 1 0
Mr. Geo. Lee (Ripley)	1 0 0	Mr. Buckley (Oldham)	1 0 0
M. A. B.	0 7 6	Mr. Bottomley (Shaw)	0 2 6
A Friend (Manchester)	0 1 0	"Omega"	10 0 0
A few Friends in Keighley	0 8 2	Messrs. S. Schmidt	0 8 0
Mr. H. Collen (Brighton)	1 0 0	Per Mr. De Caux	0 4 0
Keighley Friends	1 16 0	Rev. W. Miall	0 10 6
Hon. Alex. Aksakoff (Russia)	5 0 0	Mr. T. Grant, (Maidstone)	5 5 0
Anonymous	1 1 0	Torquay Friends, per	"
Mr. Gibson	0 2 6	Mr. Haggas	0 11 6
Mr. Carpenter	0 2 6	W. R. Gregory (West Hartlepool)	0 2 6
Mr. Armstrong	0 5 0	J. Lawson	0 2 6
Mr. H. Nisbet (Glasgow)	0 10 0	Mrs. Crawshaw (Acreington)	0 10 6
Mr. G. Tommy (Bristol)	0 10 6	A Friend	1 0 0
Collected by Mr. G. Tommy:	"	Mrs. Parker (Dublin)	2 0 0
Mr. T. Adams (W.-s.-M.)	0 10 0	Mr. W. Rowley	0 3 0
Mr. T. Williams (Cardiff)	0 10 0	Miss Garbett	0 2 0
Mr. J. Matthews	0 10 0	Signor G. Damiani	1 0 0
Mr. J. Hopkins (Bridgwater)	0 3 0	Stamford Friends, per	"
Mr. T. Herbert	0 1 0	Mr. Reedman	0 10 0
Mr. F. Hill	0 1 0	Newcastle Spiritualists	2 10 0
Collected by Mr. J. K. Hill (Birmingham):—	"	Mr. Barlow's Circle	0 10 0
Mr. Harper	2 6	Mr. W. Tink	0 2 0
J. R. Hill	2 6	Mr. Fusedale	0 5 0
Mr. Baldwin	5 0	"Querist"	0 5 2
Mrs. Groom's	"	Mr. Edward Snell	0 10 0
Seance	5 0—0 15 0	Mr. James Cain	0 5 0
Nelson Spiritualists	1 3 0	Mr. H. Basson	0 1 0
Mr. T. Everitt	1 1 0	Mrs. Ayres	0 1 0
Col. Greek	2 0 0	Mr. J. Swift (Wigan)	0 2 6
"A Lover of Fair Play"	0 10 0	Mr. Rowlinson (Golsborne)	0 2 6
Meeting at Doughty Hall	5 0 0	Mr. W. J. Chapernowne	0 5 0
Miss C.	0 10 0	A Friend	0 2 6
Mr. H. Wedgwood	2 0 0	Q. J. C.	0 10 0
Major Bradish	0 5 0	Mr. S. Wyatt (Plymouth)	0 5 0
Mr. Beckett	0 2 0	Mr. Widger	0 5 0
Mr. D. Mahoney	0 5 0	Mr. Arthur	0 2 6
Meeting—Bullock's Hall	1 17 5 1/2	"Breakwater"	1 0 0
Mr. Wm. Hunter	0 10 0	Mr. V. Bird (Devonport)	0 10 0
Mr. R. H. Brimley	1 0 0	M.	2 2 0
Mr. N. Vickery	1 0 0	M.	0 10 0
Mr. W. Jennison	0 5 0	J. S. and Family	1 0 0
Mr. S. Hocking	1 1 0	A Friend, E. E.	0 5 0
Mr. J. Ashman	1 2 0	Mr. J. Hough (Hyde)	0 5 0
Peter	0 1 0	Meeting at Oldham	1 10 0
A Friend	0 5 0	An American Friend	0 2 0
Mr. F. Trueman	2 0 0	Mr. and Mrs. Barter (Winchester)	0 10 6
Mr. Gray	0 2 6	Mr. J. C. Luxmore	2 0 0
Mrs. Woodford's Seance (Dr. Monck, medium)	3 0 0	Mr. W. Volckman	5 5 0
Leeds	0 5 0	Mr. Towns	0 5 0
Sale of Spirit-hand Moulds, per Mr. C. Reimers	1 8 0	Mrs. Cooper	0 10 0
Per J. Clayfield, Bristol	0 10 0	W. R. W.	0 2 6
Mr. T. Jones	0 1 4	Miss Davidson	0 10 0
Investigator	2 2 0	One Too Many	0 2 6
Mr. Armstrong	0 5 0	Mr. W. Beale	0 5 0
Collected at Circle, Wakefield Road, Bradford, Yorks, per J. Hartley—	"	G. S., per W. J. Chapman	0 2 6
Mr. J. Hartley	5 0	E. R.	0 3 0
Mrs. Hartley	5 0	Friends in Hull, per T. T.	0 7 6
A Friend	5 0	Friends at Macclesfield	1 10 3
Mr. Backhouse	5 0	W. V.	0 10 6
Mr. Bartle	2 0	M. A. B.	0 10 0
Geo. Gill	0 6	Mr. John Templeton	0 5 3
Mr. Moat	1 0	Malton Friends	1 7 0
Mr. Hartley	1 0	F. H.	0 3 0
	1 4 6	"Constantinople"	1 0 0
D. M. R. (Hirwain)	0 2 6	Rev. Guy Bryan	0 5 0
J. E. G.	0 5 0	M. R. T.	1 1 0
Dr. J. Dixon	2 0 0	A Well-wisher (Weymouth)	0 10 0
Dr. J. Mack	0 10 0	Mr. Bowman	1 0 0
F. F.	0 1 6	Mr. J. Scott (Belfast)	1 1 0
Mr. W. All. Den	0 1 0	Mr. W. Wilkes	0 2 6
Mr. Gin	0 1 0	A Friend, Gloucester	0 2 0
Mr. J. Freeman	0 10 0	Mr. G. Radford	0 5 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. SLADE'S APPEAL.

The January Quarter Sessions for hearing appeals were held on Monday by adjournment at the Guildhall, Westminster, for the purpose of disposing of the case of Mr. Henry Slade, better known as Dr. Slade, who appealed against his conviction by Mr. Flowers, the magistrate at Bow Street Police Court, as a rogue and vagabond.

Mr. P. H. Edlin, Q.C., the Assistant-Judge, presided, and the other magistrates present were:—Mr. H. Harwood-Harwood, Mr. W. P. Bodkin, Mr. Reeves, Mr. Antrobus, Mr. J. D. Fletcher, Sir John Heron Maxwell, Mr. Henry Edwards, M.P., Mr. Basil Woodd-Smith, Mr. E. C. Johnson, Mr. D. G. Johnstone, Viscount Ranelagh, Mr. Ritchie, M.P., Sir R. W. Carden, Mr. Henry Griffith, Mr. H. Wedgwood, Mr. Aspinall, Hon. J. Fiennes, Mr. Bird (Hammersmith), Mr. Hepworth Dixon, Captain Hugh Berner, R.N., Mr. R. Gillespie, Captain Hans Busk, Sir Sibbald Scott, Viscount Pollington, and Mr. C. L. Butler.

Mr. Serjeant Ballantine, Mr. Besley, and Mr. C. Mathews were counsel for the appellant; and Mr. Staveley Hill, Q.C., and Mr. Cooper appeared on behalf of the Treasury to support the conviction. Mr. Ignatius Williams watched the case on behalf of the gentlemen who had given bail and some of the defence committee.

A number of well known Spiritualists were present, but the Court was by no means inconveniently crowded. The following ladies and gentlemen were observed amongst those present:—Mr. H. D. Jencken, Barrister-at-Law, Mrs. Makdougall Gregory, Mr. A. R. Wallace, Mr. Morris, Manchester, Mr. C. Blackburn, Manchester, Dr. Carter Blake, Mrs. Carter Blake, Mr. C. C. Massey, Mr. and Mrs. Munton, Mr. J. Enmore Jones, Mr. Joseph Swinburne, Mr. and Mrs. Everitt, Mrs. Hudson, Leeds, Mr. C. E. Williams, Mr. Willie Eglinton, and various members of the Psychological Society.

The time appointed for the commencement of the proceedings was half-past ten. Some minutes elapsed before the defendant made his appearance, and Mr. Serjeant Ballantine took occasion to remark that his client was not in good health. Dr. Slade, apparently unwell, and Mr. Simmons, his secretary, sat below the counsel, and in the centre of the court were a couple of prison warders and some officers of police.

Upon the case being called on, the Assistant Judge requested Mr. E. W. Beal to read the conviction returned to the Sessions, which was in these terms:—

"Metropolitan Police District, to wit,—Be it remembered that on the 31st day of October, in the year of our Lord 1876, at the Bow Street Police-court, in the county of Middlesex, and within the Metropolitan Police district, Henry Slade is convicted before me, the undersigned, one of the magistrates of the police-courts of the Metropolis, sitting at the police-court aforesaid, of being a rogue and vagabond within the intent and meaning of the statute made in the fifth year of the reign of his late Majesty King George IV., intitled an 'Act for the Punishment of Idle and Disorderly Persons and Rogues and Vagabonds in that part of Great Britain called England'—that is to say, for that the said Henry Slade, on the 15th day of September, in the year of our Lord 1876, at No. 8, Upper Bedford-place, in the county and district aforesaid, did unlawfully use certain subtle craft, means, and device, which subtle craft, means, and device were that the said Henry Slade did then and there write on a certain slate then and there produced by the said Henry Slade certain words purporting to be, and which he intended to represent to Edwin Ray Lankester and Horatio Bryan Donkin as being, words written on the said slate by the spirit of a certain person then deceased—to wit, Allie, the alleged deceased wife of the said Henry Slade, to deceive and impose on certain of Her Majesty's subjects—to wit, the said Edwin Ray Lankester and Horatio Bryan Donkin, then and there being, and for which said offence the said Henry Slade is ordered to be committed to the House of Correction at Coldbath-fields, in the county of Middlesex, there to be kept to hard labour, for the space of three calendar months.

"Given under my hand and seal the day and year first above written at the police-court aforesaid. "F. FLOWERS."

Mr. Serjeant Ballantine asked to be allowed to peruse it, and, having observed the form in which the conviction was set forth, he rose, and, addressing the Bench, said that he wished to call attention to a preliminary objection which he had to make to the conviction as worded. It was a matter purely of law, and, unless he was greatly mistaken, there would at once be an end to the case. The magistrates would not be surprised to find that he was present to raise two questions, one being a matter of fact, to be decided by their intelligent Bench, as to whether the appellant Slade was a person who had been guilty of imposture; and the other whether, supposing such a fact to have been proved, it had been proved so as to substantiate the character of the fraud as contemplated by the Act of Parliament whether, as he understood in the judgment of Mr. Flowers, it amounted to the offence of palmistry, or something *ejusdem generis*. To his astonishment—and he thought it would excite the astonishment of every member of the Bench—the conviction did not declare or charge the appellant with anything of the kind. It might be somewhat appropriate to the charge made in the case, but it looked to him as if by some sleight of hand, the only material words, "by palmistry or otherwise," under which Slade could be convicted had been omitted. With those words not in the conviction, he apprehended that the charge against the appellant could not be supported for five minutes. He was addressing them as lawyers, and he should point out what he as a lawyer conceived to be a fatal objection in the case. The learned serjeant then called the attention of the magistrates to the words of the Vagrant Act, 5th George IV., cap. 83, sec. 4, in order to show that not only the law but common sense was in favour of the views he was taking. The section recited that "every person pretending or professing to tell fortunes or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose upon any of her Majesty's subjects, shall be adjudged and liable to the penalties imposed by this Act."

The Assistant-Judge observed that the words "palmistry or otherwise" were altogether omitted in the form of conviction as set forth by the Crown.

Mr. Serjeant Ballantine said that it was so, and he believed he ought at once to sit down. If the conviction as drawn up was a child of his learned friend, Mr. Staveley Hill, it was clearly one of an indifferent character and a very short-lived one indeed. The omission of the

words, doubtless, was a fiasco on the part of those who had undertaken the prosecution; in fact, it was as if they were about to put a prisoner again upon his trial for a matter upon which he had never been convicted. By the conviction indeed no offence whatever was created, either at common law or under the statute. A case was being argued in the Exchequer Court, upon the very words that had been omitted. In the case of Monck, sent up to the Court by the magistrates of Huddersfield, the "palmistry or otherwise" had been inserted. If those words were to be held to apply, they might cover any possible offence, forgery, cheating at cards, dressing oneself up as a ghost with the intention of frightening persons—or, in fact, any possible offence that could be committed.

The Assistant-Judge said if these words had been omitted from the conviction, and that took it out of the statute, the conviction might be amended; but if they were inserted, then there still remained the important question whether the facts set forth could be added to this conviction.

Mr. Serjeant Ballantine replied that his contention was that by such an error as this there was an absence of any offence, and they could not make something out of nothing.

The Assistant-Judge, addressing himself to Mr. Staveley Hill, wished to know if he was in a position to add to the facts set forth in support of the conviction—to give any evidence that would supplement the facts. The question had reference to "palmistry or otherwise," and he asked whether the learned gentleman was in a position by an addition to say whether those facts could be determined.

Mr. Hill replied that at the beginning of a case it was impossible for him to say what might be produced by the evidence on the mind of the Court. To say that would be stepping entirely out of his province.

The Assistant-Judge asked Mr. Hill, as counsel for the Crown, whether he was in a position to state that by the evidence to be given he was prepared to add to the facts as set forth in the conviction.

Mr. Hill said that that was a matter he would rather leave to the Court.

The Assistant-Judge must call upon Mr. Hill distinctly to answer the preliminary objection as to the omission of the words "palmistry or otherwise."

Mr. Staveley Hill urged that the words "palmistry or otherwise" were adversely left out, but at the end of the case he might think it necessary that they should be added, and in that case he would ask the Court to amend the conviction. If the Court thought that there would be a failure of justice unless the amendment were made, of course he must bow to the suggestion, otherwise he should not accept it.

Mr. Serjeant Ballantine strenuously objected to his learned friend thus claiming a right to make an amendment.

The Assistant-Judge said that the question before them was whether the omission of the words might be amended by being added. The amendment would not necessarily validate the conviction. The Court gave the learned counsel the opportunity of amending the conviction, and he said that he had advisedly made the omission, and was prepared to stand or fall by it. He now said that if the Court thought that the words might be added, he was prepared to bow to the Court and let the conviction be amended. Even at that late stage he would give him the option of doing so.

Mr. Serjeant Ballantine objected, and standing upon his just rights, urged that if this were the case of a wretched beggar such a conviction would not for one moment be permitted.

The Assistant-Judge said the learned counsel for the prosecution could scarcely have a *locus penitentie*.

Mr. Staveley Hill objected to such a term, but if the Court thought there was to be a failure of justice then he would amend the conviction; otherwise he—

Mr. Serjeant Ballantine objected to that, and called upon the Court to quash the conviction.

After a long legal argument, in which Mr. Cooper also took part, the Court retired to consider their decision, and after an absence of an hour returned, when

The Assistant-Judge gave the decision of the Court, as follows: There can be no better illustration than this case of the justice and necessity that summary convictions must show upon the face of them everything required to give the magistrate jurisdiction; and that therefore, in reciting the statute under which the case came, care must be taken to state it correctly, and not to omit qualifying words which are an indispensable element in the character of the offence with which the law authorises him to deal; and that therefore, also, the facts themselves must be set out so that the Court may judge whether they amount in law to the specified offence. The clause in the Vagrant Act, upon which this conviction proceeds, enacts that 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, shall be deemed a rogue and vagabond within the meaning of the Act, and be committed to the House of Correction, and there kept to hard labour for any term not exceeding three months. Now the conviction, as the learned serjeant has objected, does not charge an offence in the words of the Act, but, contrary to the general rule to be observed in this respect, in the statement of the offence it follows in part only, inasmuch as it omits the words "by palmistry or otherwise," which are of vital importance, being, in fact, descriptive of the character of the craft or device intended by the statute. The reasons for this omission and for framing the conviction in its present form are not far to seek. If the particular description "by palmistry" were applicable to the case it was unnecessary to avoid it; and if the facts had been such as to bring the case within the meaning of the Act, preceded by the description, it would be sufficient to quote the language of the enactment, and then to proceed to set out the facts and the circumstances relied on to constitute the offence. Mr. Hill, however, contends that the conviction is sufficient upon the face of it for this purpose. The Court are of a contrary opinion. The word "otherwise," following the particular description in the statute, must of course be construed in accordance with the restrictive rule applicable in such cases, that the means used to deceive and impose must be by palmistry or a craft or device *ejusdem generis*. The judgment of the Court of Queen's Bench in "Johnson v. Fenner," referred to, is conclusive on this point, and, inasmuch as the conviction by omitting these essential and qualifying

words, and then setting out facts which might possibly constitute an offence under the enactment—but which might also amount to no offence had the Act been properly set out—we think it is bad on the face of it, and, as the learned counsel appearing for the Crown has declined to ask the Court to amend it, we must quash the conviction.

The decision was received with applause.

Mr. Staveley Hill asked for a case to be granted on the point raised.

The Assistant-Judge said that the learned gentleman had refused to avail himself of the offer to amend, and the magistrates had given their decision in deference to what he had said.

Mr. Hill observed that his application was for a case, to determine whether or not the words omitted were necessary to a conviction.

Mr. Serjeant Ballantine apprehended that the Court had no power to grant such an application. His learned friends could apply to the Court of Queen's Bench for a mandamus, and he (the serjeant) would re-argue the point to the utmost.

The Assistant-Judge said it was impossible for the magistrates not to consider other facts which had not appeared on the face of the conviction. Having quashed the conviction, were they to suspend their decision until a supreme court had given judgment as to the course they had pursued? or, if they decided to adjourn the case, were they to require the defendant to enter again into his recognisances to appear at some future time for their decision? The magistrates had considered the case, and had given their decision, and no such application could be entertained.

Dr. Slade then left the court with his friends.

The following resolutions were arrived at by the magistrates:

First. "That the conviction, as it comes before us, is sufficient to proceed with."—24 voted against 4.

Second. "If the Judge decides that the conviction is bad, and that it can be amended, it is the wish of the magistrates that it should be amended."—25 voted against 3.

THE PRESS ON DR. SLADE'S CASE.

The Daily Telegraph.

To understand how the "Doctor" has obtained his good fortune it is necessary to know that, when a magistrate convicts a defendant summarily, a record or certificate of conviction is drawn up, which must state on the face of it the ground of the conviction. This certificate is evidence in the Court of Appeal as to the fact of the conviction before the magistrate, and the Court has two questions to decide—first, whether the conviction is good on the face of it; and, secondly, if it be good on the face of it, whether the evidence adduced is sufficient to support it. The appeal, in short, lies both upon the point of law and upon the point of fact, and the conviction may be "quashed" or set aside on either issue. In the present instance, before the evidence in support of the conviction was even commenced, Mr. Serjeant Ballantine raised the objection that the conviction on the face of it was bad. By the words of the Act it is an offence for a man to use "any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose on any of her Majesty's subjects." The certificate of conviction ought, consequently, to have alleged against Dr. Slade that he "had used certain subtle crafts, means, and devices, by palmistry or otherwise"—setting out with a "to wit" the special "device" alleged—"to deceive and impose on certain of her Majesty's subjects, to wit, Edwin Ray Lankester and Horatio Donkin." Unfortunately the certificate omitted the essential words, "by palmistry or otherwise," and merely alleged of Dr. Slade that he had been convicted of using certain subtle crafts, means, and devices—to wit, such and such—to deceive and impose on, and so forth. This, Mr. Serjeant Ballantine urged, is not an offence under the statute. It is an essential element in the offence that it should be "by palmistry or otherwise"; and unless the deception or imposition be "by palmistry or otherwise," then no offence has been committed under the Act, and the magistrate who convicts under the Act has convicted wrongly. To any ordinary mind the objection must seem so trivial that it will be difficult for some to understand how it can have been maintained, more especially as there is a special statute by which the Court, if it had chosen to do so, had power to order the certificate to be amended. The magistrates, however, after a long deliberation, came to the conclusion that the certificate was bad on the face of it, and that it could not be then amended: and there can be no doubt that, as a point of law, their decision is substantially correct. It is the old story of a flaw in the indictment.

The Daily News.

Of course there can be little doubt that the framers of the statutes which deal out hard measures to practitioners in the art of palmistry had not in their eyes the purely modern phenomena of Spiritualism. They would have shown it no mercy, we may be sure, had they known it; but they had in their minds different practices. Indeed one of the earliest statutes on the subject, passed in the reign of Henry VIII. In order to restrain palmistry, distinctly states that the real object in view was to punish the outlandish people calling themselves Egyptians, who pretend to tell fortunes by palmistry. The intended application of the Vagrants Act may be a little less pointed; but it scarcely admits of question that in framing the statute there was no thought of mediums or seances. Each age has its own variety of spiritual pretenders, and our ancestors troubled themselves with a class of persons who have now dropped out of sight. A special bugbear of the Legislature in Tudor times as well as later consisted of those who dealt in "fond fantastical prophecies," thereby confusing the minds of simple people, and disturbing the peace of the realm. The Statute-book in the reign of Edward VI. fulminates heavy penalties against those prophets of evil, some of whom, no doubt, couched rank sedition in the form of prediction. A more enduring object of antipathy was the practising of witchcraft. But it is not a little curious to note that each age had its peculiar notion of what were the most perilous kinds of witchcraft, and that there was always some new form of it which moved particular indignation. The first important statute on these subjects is that of Henry VIII., which declared it to be felony to practise, or cause to be practised, conjuration, witchcraft, enchantment, or sorcery, to get money; to injure any person in his body, members, or goods; to provoke any person to unlawful love; or for the despite of Christ, or lucre of money to pull down any cross; or to declare where stolen goods may be found." In the following

reign the statute was repealed, perhaps inadvertently; and we are assured that the result was a serious Satanic disturbance. At any rate the preamble of a subsequent statute tells us that "many fantastic and devilish persons" devised and practised invocations to the destruction of the persons and goods of their neighbours, and it was deemed necessary to pass a new law in the fifth year of Elizabeth's reign—a year fruitful in audacious legislation, and one which gave the world the Statute of Labourers and the first instalment of the Navigation Acts. This law inflicted capital punishment on persons who "use, exercise, or practise any invocations or conjurations of evil spirits whereby death ensues." If witchcraft, enchantment, charms, or sorcery were so employed that any person was "wasted, consumed, or maimed in body or member, or any goods or chattels destroyed, wasted or injured," a short turn in the pillory was the reward of the culprit. It might have been thought that the Statute-book brought to bear a sufficiently heavy battery of pains and penalties upon those who held unholy communication with the unseen powers. But Parliament thought otherwise, and one of the first things which it did in the beginning of the reign of James was to increase the severity of the law. Henceforth, any one who should "consult, covenant with, entertain, employ, feed, or reward any evil spirit to or for any intent or purpose" was to suffer death without benefit of clergy. We can see by the statute that Shakespeare is here the faithful echo of the manners and ideas of his time. The ingredients which formed the hell broth cooked in the dark cave of the witches were not at random. "Nose of Turk, and Tartar's lips, finger of birth-strangled babe," were apt materials wherewith to form a charm, as we may see by the reference in the statute to those who "take up any dead man, woman, or child, out of his, her, or their graves, or any other place where the dead body rests, or the skin, bone, or any other part of any dead person, to be employed or used in any manner of witchcraft, sorcery, charm, or enchantment." These were the gross spiritual evils which our ancestors sought to put down; of anything closely resembling the exterior of Modern Spiritualism we find no trace. The same remark holds good of later times. When the Legislature abolished the penalties against witchcraft, it was careful to preserve ignorant people from the machinations of vagrant quacks and impostors; but it expressed itself in terms which are primarily applicable to almost obsolete superstitions and devices. If the Statute-book is turned over from beginning to end, it will be found that, though general words capable of including the paid practitioners of Spiritualism are occasionally used, it is in connection with specific offences, which show that the Legislature had other practices in mind. This circumstance is, of course, not at all conclusive. It is every day's experience that old statutes are made to do work and compass ends of which the legislators who prepared them had no conception, and which they could not forecast. It is every day's experience to see our old common law doctrines with respect to fraud applied to transactions of a kind utterly unknown even in embryo, at the birth of those doctrines. The fact that our ancestors were ignorant of stocks and shares has not prevented our punishing, in conformity with the wholesome maxims which they enunciated, the perpetrators of many frauds connected with companies; and it may be said that the spirit, if not the letter, of the Vagrant Act, or of the statute intended to prevent people making claims to witchcraft, extends to Mr. Slade's practices. The sooner this question is determined the better. It can no longer be evaded without unpleasant results. The decision of the Exchequer Division will probably set at rest all questions with regard to the purport and scope of the Vagrants Act. But this is not enough; we wish to know whether those who do what Mr. Slade did are culprits under this or any statute. Of course some persons will be disposed to hold that the matter is not worth a passing thought, and that it would be a pity were Parliament or Courts of Justice asked to devote any of their attention to such trivialities. But we take it that this indifference is scarcely proper or truly philosophical. It cannot be a matter of indifference to any thoughtful person what is to be the settlement of a question concerning the liberty of the subject, or to ascertain whether the Spiritualist who arranges guinea seances and the gipsy who crosses a cook's hand for a sixpence are equally culpable. Nor ought it to be indifferent to the truly philosophic mind to know whether or not the Courts or the Legislature will pronounce openly or by implication Modern Spiritualism an imposture.

The Times.

The case against the "medium" has completely broken down on a point of law, and the first systematic attempt to repress spiritualist practices by force of law has on this unsatisfactory ground been defeated. Slade's counsel raised a preliminary legal objection to the validity of the conviction "on the face of it." This was allowed, and the appeal was therefore dismissed. It is possible that the case may be revived, for the prosecution can apply to the Queen's Bench for a *mandamus* to compel the Sessions to hear the appeal, but the course of argument in the case has not been of a character to encourage such an application.

If this result be unsatisfactory in itself, it is still more unsatisfactory in the means by which it has been obtained. We have seen that Mr. Flowers's decision on the matter of fact has not been upset. But neither has his decision been overthrown on the legal character of the offence alleged. We have simply another instance of the old story of an imperfectly drawn indictment. * * * * It would seem, in fact, obvious, as Mr. Flowers admitted, that the applicability of the Statute turned upon the question whether spiritualist tricks such as those of Slade could be held akin to palmistry and fortune-telling. The Counsel for the prosecution seem to have felt very doubtful whether Mr. Flowers's opinion on this point could be upheld, and they endeavoured to evade it. It is certainly proper that the evasion should have been defeated; but it is none the less extremely unsatisfactory that an important prosecution should be thus defeated by a technical error.

It is, in fact, rather in respect of this legal failure than in respect of the fate of Dr. Slade that we regret such an issue. It is difficult to share Professor Lankester's crusading zeal in defence of the dupes of spiritualists. If Spiritualism be the imposture, deliberate or unconscious, which it is alleged to be, and which we believe it to be, we may be pretty sure that the persons who are duped by it have only yielded to one form of delusion instead of another. People who are capable of believing that the spirits of their deceased relatives, for whom they may

be supposed to retain some kind of respect, are capable of writing such nonsense as is usually produced at these seances are beyond the protection of any legislation. If one "medium" could be imprisoned, another of a different kind would soon supply his place, and exert an equal attraction. After all, it may be doubted whether the effect of the conviction of a person like Slade could, with the reasonable part of the community, have greater effect than an effective exposure of his proceedings by publishing the result of a thorough investigation of them. It must always be a difficult matter to draw the precise line which would leave on one side such jugglery as is alleged in Slade's case and on the other mere curious inquiry and experiment. The line, we dare say, could be drawn, but it would be hardly worth the trouble. Not much, perhaps, would have been gained by the conviction of Slade. But, after all the endeavours made of late years to free prosecution from technical difficulties, it is extremely unsatisfactory to find all the trouble taken in this case thrown away at the last by a technicality. The fault in this case may not be in the law. We do not presume to decide; but that the case should have broken down on such grounds is certainly discreditable to the administration of our law.

THE PROSECUTION OF DR. SLADE.

ISSUE OF FRESH SUMMONSES.

Mr. G. Lewis, jun., accompanied by Dr. Donkin and Professor Lankester, attended yesterday before Mr. Flowers to make a fresh application for summonses against Dr. Slade and Mr. Simmons, for conspiracy; and also against Dr. Slade, under the Vagrant Act. Mr. Lewis said that of course since Mr. Flowers had convicted Slade the case had passed entirely out of the hands of Professor Lankester, Dr. Donkin, and himself (Mr. Lewis). A decision of a magistrate was always supported by the solicitor to the Treasury. By the omission of the words "palnistry or otherwise," in the appeal case on Monday—these words having been in the original charge against Dr. Slade—the case failed without the facts being entered into, or the point of law decided. Upon the hearing of the former summons it was decided that there was no conspiracy; and it was only when the defendant Simmons was called as a witness for the defence that evidence to support that charge was forthcoming; for he then admitted that he was not a servant, but that he received one-half of what was received from the public. He (Mr. Lewis) therefore applied for second summonses as above.—Mr. Flowers said he supposed Mr. Lewis had fully considered not only the trouble of a long investigation, but whether the public had not been already sufficiently benefited by the facts being made public.—Mr. Lewis said that Professor Lankester had no malignant feeling whatever in the matter, and had only taken these proceedings, at great trouble to himself, on scientific grounds. If there had been a decision Professor Lankester would willingly have bowed to it; but there had been no trial—the prosecution had broken down on a technical point.—Mr. Flowers asked whether it would not be advisable to wait until the decision in the appeal of Lawrence (the East-end Spiritualist) had been given.—Mr. Lewis said in that case there had been no conspiracy, and the means to aid the imposture were different from those in this case.—Mr. Flowers said he could not refuse to accede to the application, but he hoped that the summons would be heard by Sir James Ingham (the chief magistrate), for he (Mr. Flowers) felt that he had had enough of the case (laughter).—The summonses accordingly were taken out.—*Standard*

A REPRESENTATIVE SECULARIST & ANTI-SPIRITUALIST.

Mr. Mahony and some opponents have been "thrashing" one another in the press and on the platform at Birmingham. Here is one of the weapons employed in this warfare, and copied from the *Birmingham Daily Mail*:—

To the Editor of the Birmingham daily Mail.

Sir,—In reply to Mr. Mahoney I can Prove that Spiritualism is nought But trickery and falsehood by Spiritualist Publications In my Possession and am sorry to find that J W M as recorse to fulsehod also insted of thrashing me he us never Replayed to one sungle argument I have advanced but as left the Platform at the athaneum and Temperance Hull without doing so He us also declined to debate after He Hud Given A Written Promise to do so as A Representative man He knows that I Represent the Secular Society and other Antispiritualists far more numerous them the few Isolated ghost mongers and table shakers In Birmingham and the paltry Evasions He as offered when called upon to debate Is pet ism and the Letters of Wednesday and Saturday last are Proof that He thinks Bouncing better then fighting and hopes to gain noterity by Braying about Is willing ness to meet any one and then displays is cowardice by avrouding A meeting.—Yours
97 Alcester Street
G. F. RHODES.

ANNIVERSARY OF THE WALLACE TESTIMONIAL SOIREE.

To the Editor.—Dear Sir,—The very successful result of the above meeting will doubtless be in the recollection of all who were present, and certainly warrants its repetition in the shape of another tea-meeting and soiree, when a little further help could be awarded to our old and respected mediums, Mr. and Mrs. Wallace. I understand that Mr. Wallace attempted to form a business with the money that was raised for his benefit, and it has not as yet proved a success, for without some further assistance he is likely to lose all. Now let us unite and hold another soiree upon an extensive scale.

I think our friends will agree with me in saying that it was the finest meeting of the kind ever held among Spiritualists in London. Why should we not keep the anniversary and complete the good work commenced two years ago? That meeting and its object was something never to be forgotten by those who were present. It proved that Spiritualists knew how to show respect and honour to whom respect and honour are due.

I would suggest that some photographic friend would kindly visit Mr. Wallace's studio and report upon his endeavours, and present circumstances. Perhaps Mr. Parkes would do so. After this visit and report, I have no doubt that my proposition for another soiree will be commended.—I am, dear Sir, yours, &c.
ROBERT JOHNSON.

EMPLOYMENT WANTED.

Mr. E. W. Wallis, of the East End Spiritual Institution, 15, St. Peter's Road, Mile End, having been thrown out of employment, repeats his appeal for a situation. He says:—

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

"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."

We have known Mr. Wallis for several years, and he has always appeared to be a steady, industrious, young man willing to do his best. He writes a good hand and is ready with his pen.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, February 4. Old Freemasons' Hall, Newgate Street. Afternoon at 3; subject: "Who are the Saviours of Humanity?" Evening at 7; subject: "The Greater Being." Monday, February 5. Temperance Hall. Evening at 8; subject: "A Plea for the Philosophy of Temperance."

GLASGOW.—Sunday, February 11.

LIVERPOOL.—Sunday, February 18.

CARDIFF.—Sunday, February 25. Also during the week.

NOTTINGHAM.—Sunday, March 11.

MANCHESTER.—Sunday, March 25.

Societies desirous of engaging Mr. Morse's services for Sundays or week nights are requested to write him, for terms and dates, at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

NEWCASTLE-ON-TYNE.

LECTURES FOR FEBRUARY.

Sunday, February 4, at 3 p.m.—"Who are the Saviours of Humanity?" Evening at 7.—"The Greater Being." Mr. J. J. Morse.

Monday, February 5, at 7.30 p.m.—"A Plea for the Philosophy of Temperance." Mr. J. J. Morse.

Sunday, February 11, at 7 p.m.—"Laws and their Penalties in their Relation to Spiritualism." Mr. Mowbray, jun.

Sunday, February 18, at 7 p.m.—"Thoughts on Spiritualism." Mr. John Hare.

Sunday, February 25, at 7 p.m.—Trance-Address. Mr. W. H. Lambelle.

Admission free. A collection to defray expenses.

The lecture by Mr. Morse on Monday, February 5, will be held at the Temperance Hall, Nelson Street, Edmund Proctor, Esq., in the chair,—under an arrangement with the Good Templars—when a large gathering from the district lodges is expected. The other lectures are, as usual, in the Society's Hall, Weir's Court.

SPIRITUALISM IN NEWCASTLE AND SOUTH SHIELDS.

To the Editor.—Sir,—In your last issue I find, in a communication from Mr. S. D. Burnside, which you have headed "Spiritualism in South Shields," the following:—"I am glad to know the North of England Conference Committee intend to change their programme, and do something next quarter."

Has the Conference Committee not done something? Is the distribution of 5,000 Mediums and 5,000 Slade Circulars not something? Was the delivery of a lecture at Walker not something? Has the Conference Committee not done something by trying to have lectures delivered at South Shields and a number of other places, but for want of co-operation of the Spiritualists at those places they have not been able to do so?

I would recommend your correspondent and others who will not work with or yet support a committee, to purchase and distribute literature—which can be bought very cheap—according to their means, and thus do something themselves, if they have the Cause at heart.—Yours very truly,
R. MOWBRAY, JUN.

[Our correspondent acts on his own advice, by enclosing 2s. 6d. for 500 copies of the tract "Dr. Carpenter's Theories and Dr. Carpenter's Facts," by "M.A. (Oxon.)," for circulation by himself and Mr. Mould. If we could find workers willing to rattle these "dried peas" about, we would almost give the tract for nothing.—Ed. M.]

IMPORTANT.—MRS. BULLOCK'S HALL.

To the Editor.—Dear Sir,—Will you please allow me, through the MEDIUM AND DAYBREAK, to call the attention of my fellow subscribers to a paragraph in the *Telegraph* Police News of to-day (Jan. 31) headed "Clerkenwell," and to urge the subscribers to attend the next meeting, on Friday, Feb. 2nd, in order to give an opportunity for explanation of the reason for the startling change of programme which appears likely to be introduced, in lieu of that for which they have in full faith paid their subscriptions, as also to decide upon the future course to be pursued under the apparent extraordinary circumstances.—Yours faithfully,
"A SUBSCRIBER WHO WILL BE THERE."

BRIGHTON.—Admission to a circle already formed can be given to two or three earnest-minded, truth-loving, and healthy persons. Apply personally to "Spiritualist," 18, Atlingworth Street.

CORRINGTON.—Mr. Robert Hall writes to say that the truth of Spiritualism has taken a strong hold of the people in the district, and is making rapid progress. Mr. Hale attributes this result to the liberality of Mr. John Scott, Belfast, in granting parcels of books, and to Mr. Thomas Brown, of Hawden-le-Wear, who has done a great amount of good. He has reformed a great many sceptics and brought them to a knowledge of the truth.

MRS. KIMBALL IN LONDON.—In *Human Nature* for January, there appears a review of the volume of the MEDIUM for 1876. The following paragraph will answer inquiries that have been frequently made:—The early portion of the volume before us devotes considerable space to reports of seances by Mrs. Kimball, the burden of whose mission was an echo of the editorial warnings which ushered in the year. This lady, an entire stranger, was introduced by Mr. William Fishbough, of New York, one of the oldest students of the modern science,—the “scribe” who took down from the entranced lips of Andrew Jackson Davis “Nature’s Divine Revelations,” and who was also the contributor of “The Planchette Mystery” in our last volume. This gentleman’s cordial recommendation was credited in full, and at their first introduction Mrs. Burns obtained from and gave tests to the stranger which established her claim to genuine mediumship. Her guides desired to work for Spiritualism without money and without price. The rooms of the Spiritual Institution were freely granted. Sixteen “receptions” were given, the results of which are reported and contain much suggestive matter. Mrs. Kimball was a good psychometric reader and could detail character and spiritual surroundings quite truthfully, but the burden of her mission was to woo Spiritualists away from the grosser forms of mediumship and bring them into closer sympathy with the spiritual directors of the Movement, whom she designated the “Star Circle” of spirits. The logic of her appeals portended evil to the Movement unless her warnings were attended to. She predicted her own decadence—said her mission would extend over three months: and strange to say, though she desired to give public seances, her lucidity left her and her vital power declined, so that she retired into that obscurity whence she emerged at the beginning of the year.

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

Lecture V.—Friday, Feb. 9. Councillor H. W. Newton will preside. Subject:
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- SUNDAY, FEB. 4.—Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY FEB. 5, Dr. Monck’s Committee, at 7.30.
 FRIDAY, FEB. 9, Mr. E. W. Wallis, at 8, Trance Addresses and Answers to Ques-
 tions. Admission 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- TUESDAY, FEB. 6, Mrs. Olive’s Seance. See advt.
 Mrs. Prichard’s, at 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, FEB. 7, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, FEB. 8, Dalston Association of Inquirers into Spiritualism. For
 information as to admission of non-members, apply to the honorary
 secretary, at the rooms, 74, Navarino Road, Dalston, E.
 Mrs. Prichard’s, at 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, FEB. 9, Mrs. Olive’s Seance, 15, Ainger Terrace. See advt.

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SEANCES IN THE PROVINCES DURING THE WEEK.

- SUNDAY, FEB. 4, 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.
 Hockey, 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, Horse-edge 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.
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 TUESDAY, FEB. 6, 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, FEB. 7, BOWLING, Spiritualists’ Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street,
 for Development.
 KEIGHLEY, at the Lyceum, at 7.30 p.m. Trance-mediums, Mrs. Lucas
 and Messrs. Wright and Shackleton.
 LEEDS, 2, Skinner Street, near the Wellington Baths.
 OSSETT COMMON, at Mr. John Crane’s, at 7.30.
 SHILDON, at Mr. Anderson’s, Adelaide Colliery, at 7.
 THURSDAY, FEB. 8, NEWCASTLE-ON-TYNE, Old Freemasons’ Hall, Weir’s Court,
 Newgate Street. Seance at 7.30 for 8. For Members only.
 GRIMSBY, at Mr. T. W. Asquith’s, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
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