



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

# SPIRITUALISM.

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

There never was so much demand on the part of the public for information on Spiritualism as there is at the present time, and we may add, never were Spiritualists more neglectful of their duty in supplying information. Because a portion of the press most unwarrantably denounces and misrepresents Spiritualism; because the more ignorant and bigoted of the population re-echo this newspaper abuse; because materialists, infidels, and conjurers promote persecutions, and because there may be a small proportion of rogues and traitors within our ranks, is no reason, nor the shadow of a reason, that the public interest in Spiritualism is diminished. These classes who are thus opposed to us are a mere fraction of the community—the most unenlightened educationally and lowest in development organically, and therefore our natural enemies, but the solid common sense, intelligence, liberality and spiritual intuitions of the people are alive to the importance of this movement, and from these sources Spiritualism weekly, daily, nay hourly, is deriving its hundreds and thousands of investigators and adherents.

Instead of the prevailing opposition hindering the spread of our truths, it is doing all that is possible to advance them. Some millions of our countrymen have heard of Spiritualism these last four months—and not in all cases unfavourably—through the opposition that has been brought to bear against it. With the contumely that has been heaped upon the subject a considerable admixture of genuine fact has been associated, and these select truths in truth-loving minds have sown seed which bears fruit daily, while the chaff of lies and detraction has been blown to the winds. Even calumnies that have so largely prevailed in recent proceedings have had a very different effect on the minds of many from what their authors could have wished. The curiosity has thereby been aroused in many to know whether matters are just exactly as the opponents of Spiritualism state them. Evidences of this form of inquiry reach us daily. As an example we quote from a letter before us, dated February 2.

The late prosecution of Spiritualists has roused my attention and interest in what is either a glorious revelation of truth or a terrible tissue of lies. Seeing and hearing your name mentioned as that of one foremost in the ranks of Spiritualism, I take the liberty of writing to you for some information on the subject. The question that rises first in my mind is this:—Is Spiritualism a religion, or is it merely scientific phenomena not generally understood; in plain words, is it a revelation of God, or a discovery of man? You will doubtless discover by my style of writing that I am very ignorant on the subject of Spiritualism. I feel as I doubt not many other men of the present day feel that the hollow, formal, pretentious creeds which are now called religion are unable to satisfy the deep cravings of the human heart. My mind is altogether unprejudiced, and my judgment, I hope, impartial, but in seeking an opportunity of inquiring into Spiritualism, I am actuated by a desire to discover whether it be true or no.

Now, here is a correspondent who has not heard anything good or certain of Spiritualism, yet the rumours that have reached him from the din of persecution have aroused in him a state of mind which the promoter of Spiritualism cannot fail to regard with interest. The foregoing is a specimen of the many letters we are continually receiving, and we have the best reasons for believing that there is in our population a large number of persons eager to enter into an investigation of Spiritualism, and now is the time to set vigorously to work to supply them with what they so urgently demand.

In all such cases we supply a packet of publications, giving information, and of these we post a vast number in the course of the year. What we would suggest is, that Spiritual Institutions or representatives of the Spiritual Institution be located in every centre of population. From these centres a general house-to-house distribution of information might be commenced, in the first place selecting that section of the population deemed most accessible to spiritual ideas. In our experience we have met with nothing more useful for this purpose than copies of the MEDIUM. It not only supplies information, but it shows on the face of it that the Cause has a literature which has been in existence for years, and that the Movement has ramifications all over the country. It exhibits Spiritualism to the reader in its every-day working order.

Of surplus copies of the MEDIUM we have a number on hand, and are ready to devote them to the promulgation of the Cause as long as they last, and by that time we hope to make arrangements for a continuous supply of gratis literature. With each copy we would propose to present an address, informing the reader where a further knowledge of the subject could be obtained in the locality, as in the case of the 5,000 copies prepared for the Newcastle Society. For this additional publication we would expect the local friends to contribute at the rate of from 6s. to 10s. per 1,000, according to quantity.

We have several parcels in preparation to commence with, and hope to have an accession of applications weekly, till there is a band of spiritual workers in the field who will in time inform the people not only that Spiritualism exists, but that it is a truth of the utmost importance to the individual and to the nation.

The work of Spiritualism is an extremely simple matter, being the easily understood process of diffusing information. We require to place in the hands of the people a few facts—1. As to what Spiritualism means; 2. How to investigate the phenomena; 3. That there is a spiritual movement, and how to know more about it. This work can be done either by word of mouth or by the circulation of printed matter. There are, no doubt, many friends of the Cause who could give effect to their views in printed form, but whose utterances on the subject would not be satisfactory even to themselves. There are also channels which the publication can reach that are not accessible to the voice of the missionary. This work can be commenced without money, formalities, or preparation: it only requires that men and women should resolve to work, and counsel one another as to the best mode of procedure under the special circumstances in each case.

## “WITCHCRAFT,” “NECROMANCY,” DEFINED.

To the Editor.—Sir,—Witchcraft is properly defined as “the practices of witches.” Witches were, according to old ideas, persons who had sold themselves to the devil and had so obtained supernatural powers. The root of the word is the same as that of “wicked”—one ancient meaning of which was “hateful:” a “wicked word” was a curse.

Necromancy is simply divination by means of consultation with the spirits of the dead. The Witch of Endor was of this class: so was the “damsel possessed with a spirit of Python” (Acts xvi. 16). In Deuteronomy xviii. it appears that Moses did not like these forms of divination and comprehensively forbade them.

There are in the Bible ten or eleven different kinds of divination, e.g. by the divining-rod (Hosea iv. 12); by a cup inscribed with



certain Kabbalistic figures (Genesis xlv. 5); by dreams and visions (Deut. xiii. 2, 3; Judges vii. 13; Jeremiah xxiii. 32); by omens (Micah v. 12; 2 Kings xxi. 6; "observed times"); by augury from the liver or entrails of the sacrifice (Ezekiel xxi. 21); by consultation of Teraphim or wooden images (Zech. x. 2; 1 Samuel xv. 23); and by other methods which I have not time to refer to.

In Egypt were colleges of priests, thaumaturgists or theurgists (Genesis xli. 8; Dan. i. 20), who are also referred to in Exodus vii. 11.

Jannes and Jambres, who withstood Moses, belonged to a class of incantators, whose Hebrew name was derived from a word meaning to "mutter." These are they who are denounced as persons who "peep and mutter" or deal with spirits. (Compare Shakespeare's expression in "Julius Cæsar," "squeak and gibber.")

In short the Bible is full of records of communion with the unseen world by all sorts of methods and practices, so that Wesley says, "To give up a belief in witchcraft is to give up the Bible."

There were the *ἱερογραμματεῖς* (Hierogrammateis) Theurgists of Egypt—the *σοφισταί* (Sophists) of Nebuchadnezzar—the *Φαρμακοί*, *Ἐπαιδοί* (incantators), to whom Jannes and Jambres belonged—*Γνωσταί* (wizards) who dealt especially in divination by bones—*Νεκρομαντεῖς* (necromancers) and *Εγγαστριμύθοι* (peepers and mutterers), *Ψυχομαντεῖς* (Communers with departed spirits)—*Κληδομωμένοι* ("observers of times"), *Ραβδομαντεῖς*, *Ξυλομαντεῖς* (diviners with the rod), *Κυλικομαντεῖς* (diviners by cups), *Ονειρομαντεῖς* (diviners by dreams), to say nothing of divination by Teraphim, and by inspection of entrails (*Ἡπατοσκοπία*).

If this is not enough, we have Simon Magus (Acts viii. 9); Bar-jesus (Acts xiii. 6, 8); the servant with the spirit of Python (Acts xvi. 16); vagabond jews, exorcists (Luke xi. 19; Acts xix. 13); and the dealers in magical books (Acts xix. 19) in the New Testament.

And yet wisacres consider that Spiritualism is a new thing: or more sapiently still tell us that we must keep clear of all this because Moses found it convenient to keep in his own hands the power which he forbade to others. If people who quote the Bible would sometimes read and study its meaning we should hear less nonsense talked about what it does or does not sanction.

"M.A. (OXON.)"

## SPIRITUALISM IN CHICAGO.

MRS. TAPPAN-RICHMOND AT WORK.

James Burns, London.

My Friend,—Two years ago this winter I seemed to make your acquaintance through the medium of the interesting spiritual paper that you published, and so constantly mailed to me weekly, *THE MEDIUM AND DAYBREAK*, in which I found much interesting spiritual matter—a paper devoted to and earnest in a good cause; but the more special point of interest to me was the lectures you published, given by Mrs. Tappan, and the general account you gave of her movements and lecturing elsewhere, thus making me feel familiar with your name and your mind too, as well as the progress and doings of Spiritualism generally, which paper I used to read and study with much interest.

Your great city, London, the greatest and wealthiest city of the world, the Pisgah top of trade and commerce of this planet, seemed to me a most appropriate place, and this the time, for the dissemination of the great and sublime truths uttered and revealed to the world through this wonderfully-gifted speaker, Mrs. Tappan. Especially was London a fitting place, for, from its commercial eminence, truths taught and proclaimed there found way, through your faithful paper, and other sources, which were many, to other parts of the world, so that really and emphatically Mrs. Tappan, in lecturing there lectured to the wide world, and probably no part of the civilised world failed to receive more or less of the truths then uttered.

By way of compensation to you for your labours and fidelity in furnishing the world through your excellent paper, and especially myself and my friends, I beg to express my thanks first, and then to tell you of the movements and success here of the lady then called Mrs. Tappan, but now Mrs. Richmond. Undoubtedly you have heard of her marriage to one of my name, and a grandson.

This lady is now lecturing here, and giving great satisfaction to those who hear her, and that number is greatly increased, and increasing above the audiences of any other lecturer we have had in this city previously, and she receives more pay by one-third than any previous lecturer, viz., thirty-five dollars a Sabbath for two lectures. Her meetings are conducted much after the form of our churches—prayer, singing by the choir, lecture, an improvised poem, singing and benediction.

The morning subjects are selected by the audience. At the close of the lecture opportunity is given for questions to be asked by the audience. The subject of the evening lecture is determined by the controlling influence, and announced a week in advance.

In this connection let me add, that Mrs. Richmond is filling all the offices and attending to all the duties of the regularly ordained ministry in this country. The laws of the State of Illinois authorise her to solemnise marriage. The choice of parents authorise her to perform a service of christening children; and the high appreciation of friends calls her to minister at funerals, and in these cases she comforts the mourners by telling them of their departed in the other life. I have accompanied her to two funerals, when she has been the priestess, during the past week, one an aged mother, the other an aged father, whose friends rather rejoiced than mourned. The new life was made so much more beautiful and desirable than the present, that genuine love and friendship

accepted the change as beautiful for the one passed and gone quite cheerfully.

How much better to get the true light from the other world, when a friend enters it than—

"Hark! from the tombs a doleful sound—  
Mine ears attend the cry;  
Ye living men, come view the ground  
Where you must shortly lie."

The greatest excitement in our city is Moody and Sankey's revival meetings, that have been running over three months. We think it remarkable that against this excitement, and the effort made throughout the city to induce people to go there, our spiritual congregation should be on the increase.

The fact is, that Spiritualism was never so prosperous and promising in our city as now. It is finding its way into most of the more intelligent families, and, like Nicodemus, many will go slyly by night to inquire into it, and yet there remain those more or less as ignorant of its principles as he was of the new birth; while many others hate it as bad as the high-priests and Jews hated Christ. Notwithstanding all obstacles and persecutions, it is marching on, conquering and to conquer with greater power and effect than any previous religion or faith that ever preceded it.

Mrs. Richmond is enjoying good health. She receives and entertains her friends at her dwelling, No. 153, Park Avenue, every Friday evening, at which receptions her rooms are crowded with the most intelligent of our population. In another part of the city Bastian and Taylor hold their seances every evening, when most wonderful manifestations of materialisation are had, besides other kinds of mediumistic phases, finding full patronage; healing mediums find fullest employ.

You have with you one of our best mediums, whom we call perfectly reliable, in the meshes of the law. He is innocent of any wrong-doing in the matter charged. I am happy to know that you gave him your influence and support, for Dr. Slade stands above suspicion with all Spiritualists in this country. The man who snatched the slate, and entered the complaint, alone was to blame.

Our American Spiritualism does not call out the multitude from the Churches that twenty years ago we expected that it would, but its real spiritual truths are taking root in both the Ministry and the Churches. Old theology, old stern orthodoxy, and old Puritanic stubbornness, are all melting, and softening, and yielding to the benign influence and teachings of the spirits who come among and labour with us. The "leaven in the three measures of meal" of the Gospel is doing the same work in the Churches. John Calvin is voted down, and a more God-like religion of love is coming to the front.

America is doing very well now in the main; slavery is gone, the war is over, legal justice to the Africans is established, but we are in a squabble about who shall be the next President. A severe strife of words and resolutions is going on between the parties, but it will all quiet down before the 4th of March, the day of inauguration, I apprehend.

If you find difficulty in reading this letter, I only have to say as apology that the brain has been engaged, and the nerves strung, over eighty years, that produces it. With much esteem, I am, your friend,

THOMAS RICHMOND.

155, Park Avenue, Chicago, Ill., January, 1877.

## A LETTER FROM MRS. TAPPAN-RICHMOND.

Dear Mr. Burns.—It has been my constant intention ever since the advent of the New Year, to renew the correspondence with my friends in England and America, which was unavoidably interrupted during my severe illness last spring and summer. Able only through the miraculous support of the spirit-world to perform their work, I had no strength for many months for any secular occupation, or even to sit up. Strength comes slowly and the days slip by, leaving still a large pile of letters unacknowledged. Will they ever be answered? "Patience," I hear dear "Quina" say; "they will all be answered in due time."

And now let me first thank you for all the favours that have come to hand, including books ordered ("Discourses") the weekly arrival of the *MEDIUM*, whereby I am at once placed *en rapport* with my English friends, and your letters. All have been noted, and the business portions attended to.

It is my next duty and pleasure to wish that the New Year may be crowned with abundant spiritual success (I cannot wish for material success beyond the strengthening of the hands long used to bear the brunt of battle almost alone) and such encouragement from without as shall make the body able to sustain and carry forward the work of the spirit-world. We have noticed with ever-increasing interest, but no solicitude as to the final result, the whole course of the arrest and trial of our reliable and universally accredited medium Dr. Slade, and your equally reliable medium Dr. Monck. From personal knowledge, and the testimony of thousands, I know Dr. Slade to be one of the best mediums living for his class of manifestations, and from his old home (in Michigan), and from every part of the United States, the same confidence is expressed and the same sympathy for his unjust detention. While the American Spiritualists acknowledge with gratitude the appreciation, hospitality, and protection extended to him by the Spiritualists in Great Britain, with no less sympathy do they watch the course of events coming—the seemingly, too easy arrest of Dr. Monck. His name is familiar to the entire body of Spiritualists in this country, and they are alike interested in the issues of both trials.



I am moving in the matter of circulating here both the subscription list and the appeal to the American minister in London. Will forward both at an early date.

Fulfilling my functions here as a public speaker—by the laws of our country a minister of the (new) Gospel—I am at the post assigned me by the guides whose work I have dedicated my life to perform; and feeling that I am fulfilling it whether here, in England, or in remoter countries; whether in public or indeed in the midst of disaster and (so called calamity), I think we have no choice but to do our best and then leave all to the "Higher Powers."

Seemingly Dr. Slade's arrest might be called a calamity, but we know that before this age of "enlightened persecution" the "blood of the martyrs has been the seed of the church."

Imprisoned by the laws of man, bodily, the spirit is still free, and the truth survives though a hundred thousand lives were taken.

My engagement here lasts until May 1st. The guides have intimated a possible visit abroad during the coming year. Of course my labours in this country could be continued for twenty or fifty years if I remain so long in the body. The country is large, the interest in spiritual phenomena and philosophy never so great as now. But for myself, I am ready to do that which is required.

May I now trespass upon your space to send greetings to the kind friends whose tokens of remembrance have for reasons herein named remained unanswered. Their faces pass in constant and pleasant groupings before the vision of memory, and in spirit, I am sure we meet on that "border land" which is linked alike with the world of memory and dreams.

With kind remembrances to all, and wishing you abundant strength for your work.—I am, as ever, yours for the Truth,

CORA L. V. TAPPAN-RICHMOND.

153, Park Avenue, Chicago, Ill. U. S. Jan. 18.

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

Two weeks ago we stated that the letter introducing the discussion of the above question had been submitted to Mr. Wallis's guides at his Friday evening seance at the Spiritual Institution. The discourse given thereon was not reported, but when it was suggested to him the reply was written by impression through Mr. Wallis's hand. These Friday evening seances are useful for the discussion of all such topics connected with the Cause. The following is the discourse, written through Mr. Wallis's hand by his guides:—

We are asked to explain why spirits do not detect and expose criminals, that they may be brought to justice and punished for their crime.

Before we consider the question as put, we must inquire what crime is and what is the responsibility of the criminal.

For every effect produced there must be an adequate cause, and therefore some cause or causes operate to produce the criminal.

It is an established fact that children are born with hereditary weakness or liability to disease, and the transmission of qualities is equally true, and under favourable circumstances they will manifest those tendencies and develop those traits of character with which they are endowed. Take the following as an illustration. A child comes into the world born of ignorant sensual parents, whose greatest happiness consisted in the gratification of their appetites, and is allowed to grow up in ignorance of all moral principles, and learns to regard the policeman as its natural enemy, and only thinks it does wrong when it acts so clumsily as to be detected, and when punished considers that it is for being found out and not because the action was wrong. Surrounded by companions equally as ignorant and more depraved, breathing in the atmosphere of vice, the child has no incentive to virtuous action, and becomes a self-indulgent, passionate man. In a fit of anger and rage, or disappointment, he strikes another and kills him, or, being avaricious, and feeling it unjust that others should be possessed of wealth and he have none, he covets his neighbour's goods, and carries out that impulse without any perception of the nice distinctions of "mine and thine," and appropriates that which he can obtain, and whilst endeavouring to obtain more meets the owner, and rather than be deprived of his pilfered goods, and his liberty also, strikes his opponent and kills him; or, to gratify his lust, which he has never been taught to curb or control, he violates one whom he afterwards kills when reproached, or to prevent her exposing him.

Thus does man commit crime in carrying out the perverted impulses of his nature for the gratification of his depraved passions and desires.

But who is responsible? Scarcely the individual who errs, for we cannot regard the criminal as wholly to blame for his conduct. It is the society which permits such conditions, tolerates such ignorance, and allows its members to exist in such filth and wretchedness, surrounded by temptations which are too strong for them to overcome. It is the conventionalities of society, its manners and customs, that are wrong, and it is a disgrace to the country that it permits one man to sell to another drinks, foods, and literature that inflame and stimulate his already abnormal, selfish propensities and passions, and would then punish him for having fallen a victim to their influence. We regard all criminals as deranged for the time being: the man who kills his fellow, be it under the influence of drink, of hate, of malice, of ambition or jealousy, is in a diseased and unnatural condition; and the man who assaults a woman is intoxicated by the strength of passion, and it becomes unmanageable. The same with the man who is

angry and injures another: he is blinded by his anger and is frequently unjust, and after he recovers his normal condition feels sorrow for his harshness; or, in the case of a miser, he is the victim of a large development of acquisitiveness, and while it holds sway his conscientiousness, benevolence, and humanity are entirely buried, and his moral sense is overthrown by his excessive selfishness.

It is our opinion that all such imperfect beings are more to be pitied than blamed, and all the circumstances of parentage, birth, surroundings, and education should be considered ere they be condemned. Every man can find in his own heart a number of extenuating circumstances when he is conscious of having erred, or when he has his injustice or wrong-doing pointed out to him by another, and he can trace the chain of causes and motives, the circumstances and conditions, that influenced him and led up to the action, and can discern how, at the time, he was ignorant of the consequences that would ensue, and regrets that he did not perceive them in time, for then he would have acted differently. And how often men look back and wish that they could live their life over again with their present knowledge (gained from the very experiences which they regret), and then how differently they would act!

It may be objected that the criminal is not always ignorant, but frequently a learned man, and one who occupies a high position in the social scale. Yet the same cause is manifest here, viz., want of self-culture and ignorance of the necessity of self-control.

All the faculties of man are in themselves good when rightly and wisely exercised, and are for the benefit of the possessor and the world; but they are liable to be perverted and distorted, and thus become instruments of evil to those around, and of pain and torment to the possessor. Hence, the aim of all who are desirous of discerning good and evil should be to know themselves, to understand the right use and development of their faculties, and the necessity of controlling the lower selfish propensities by the higher moral, intuitional perceptions of justice, truth, and right.

But we must consider the question put to us, which starts with an assumption that we as spirits would be naturally indignant when we observe a crime committed, and if we do exist would, through our mediums, detect and expose the criminal, and have him brought to justice; but, as we do not do so, it is doubtful whether we do exist, or if we do, that we cannot interest ourselves in the affairs of earth. It will be generally conceded that the spirit, set free from the binding of the flesh, has an enlarged sphere of action, and is capable of taking a broader view of things than when on earth, and therefore of judging more accurately of the causes of human action, having the perception of unseen forces acting upon the individual. The desire to bring an offender against the laws of earth to justice, or rather to punishment, springs from a desire for revenge, and is therefore bad. Two wrongs will not make one right; and if it is wrong for one man to kill his fellow, it is wrong for any body of men to murder another to avenge the death of the first, for it will not bring him back to life. But the excuse advanced for capital punishment is that it has a deterrent effect upon likely criminals; but, if so, it is of a very slight nature, and the prevention of crime by fear of consequences is as weak and unmanly as to get people to be good for fear of going to hell. It has but little effect, for, as we have demonstrated, the individual who commits a crime is fascinated with the idea, blinded by his passion, and thus loses his self-control. It is very seldom that murders are premeditated and deliberately planned, but even when they are the murderer is lost for the time being in the contemplation of his deed, and becomes the slave to a dominant idea, and loses all sense of fear of the consequences, except in so far as to how he may best escape the arm of the law and conceal his crime, thus transferring the sense of his responsibility from himself to the laws of his country, which if he can successfully evade he thinks he will be safe, forgetting that he is responsible to himself and will be his own accuser, a witness against himself, and his own judge morally and spiritually.

Hence, the feeling of indignation against one who has erred should not be encouraged or gratified, because it leads to the same result, as in the case of a man who wrongly feels he has been treated unjustly and determines to be revenged; therefore it is purely an assumption to suppose that we are not interested in the affairs of men because we do not detect crime and bring the offender to justice, so called. Our love and guidance is manifested in an opposite direction, viz., to prevent crime, to disseminate truth, enlighten the people, awaken the moral sense of right and wrong, of conscientiousness within the individual, that he may overcome, conquer, and subdue those conditions in and around him which would drag him down, and aspire and struggle upwards to the highest perfection which he is capable of; for he who can govern himself is greater than he who conquers a kingdom. Our guardianship is manifested in cutting off as far as possible those invisible, but potent, influences thrown around men by mortals and spirits, and thus thwarting the plans of the crafty, the devices of the malicious, and protecting the innocent; but the great law of attraction holds good here as elsewhere; like seeks like, and there is union of equals.

If an individual is ignorant and possesses an organisation which endowed him at birth with a tendency to sin, or was deficient in the moral restraining faculties, and largely developed in the selfish and passionate animal instincts, then spirits of a like nature will associate with him, and he will join with men who are in sympathy with him: thus he repels those spirits embodied and disembodied who would do him good, except those who force themselves into



his sphere for the purpose of helping him to a higher condition. Those who are in authority on the earth should not allow such an individual to be at large to act upon and contaminate those around him, but should confine him as they do other imperfectly organised individuals, such as lunatics and madmen.

This brings us to the last great question involved in the consideration of this important subject, namely, law and justice.

We are asked to become detectives and to hand over to the authorities those who commit crimes or act wrongly. If we do so we shall not stop at murderers, but enter into the hearts of all men who have been guilty of any deviation from the paths of rectitude and virtue.

What man living is there who has not fallen far short of his ideal of right and purity, or virtue and nobleness? Who is there that has not some secret chamber in which is stowed away the skeleton of his past misdeeds, ignorant errors and failures, when he knew better and would have done rightly but could not until after many struggles? Who can look upon his brother and condemn him and feel himself spotless? Then why should we be called upon to unveil the failings of our brethren to the eyes of a harsh condemning world? and who are the authorities that shall punish them, and administer justice, when the judges themselves are faulty and imperfect?

Nay, friends, ours is the mission to heal the wounds, to bind the broken hearts, to assist the struggling, lighten the burden of the weary, strengthen the weak, support the faltering, comfort the mourners, guide and teach the ignorant but aspiring ones, and awaken the sleepers to their duties. Life is all too short for vain and foolish recrimination, for taunt and sneer, for condemnation or self-righteousness: it is the school of preparation for the life beyond, where the children are wayward and unpulsive, unacquainted with its rules or with the tools they are to use, and it is by experience, trials, failures and errors, observation of and reflection upon their own efforts and those of others as well as of their surroundings that its lessons are learnt and the use of the tools discovered. Thus knowledge of the true, the good, and the beautiful dawns upon them, like the sun of salvation from the dark mists of ignorance. Experience breaks up the cold sterile earth of their intellects, and the seeds of the spirits, or its attributes, which have been entombed therein burst and shoot forth to welcome the glorious dawn of a brighter, better, and holier day, and henceforth they advance in power and wisdom, learning to govern themselves and the forces around them, making all things serve as means to the great end of life: the unfoldment of the spirit and the conquest of matter. Hence their greatest happiness consists in the acquisition of knowledge and its wise application to their wants, needs, and necessities, and its diffusion through the land.

Where is the justice, then, of murdering the man who kills his brother while under the sway of a dominant idea, and thus depriving him of the experiences of life in opposition to the forces around him which are necessary for the completion of the education of his spirit, and launching him into the other life, unprepared, unfit, and filled by feelings of revenge and hatred against his judges, which, if he possibly can, he will gratify by impelling some other individual to commit a similar crime, or in some way injure those who were instrumental in procuring his execution.

Would not his punishment be greater and more beneficial by awakening his spirit to action, by love and kindness, by tender compassion and pity, freeing him from his bondage, enlightening and educating him in the higher responsibilities and duties of life? Then he would become conscious of his wrong-doing, and feel sorrow, regret, and remorse, which constitute far more suffering than mere physical pain, and he would then have opportunities to work out his salvation by compensating, by good action, for the wrong he had committed, and he might then be permitted to go back into society and become a good member thereof.

Justice as administered on earth is but a mockery, there being far more law than justice, and those who would obtain it are compelled to part with much of their wealth, and if they have it not to pay, then they must bear their wrongs in silence. Well may justice be represented as standing blindfolded, for the laws once framed for the protection of the weak are now used for the oppression of those who are innocent, and crime, injustice, drunkenness and immorality, dishonesty and deceit, flaunt themselves in the light of day under the garb of respectability unmolested; while religion has become a matter of ceremonial and convenience, instead of conviction and consistency, and the land is legally deluged with drinks that inflame the passions, dethrone the reason, and steal away the senses of the sons of men.

Briefly, then, our answer is that society, individually and collectively, is responsible for its criminals, and for permitting it to be possible for them to exist, by allowing its members to live in ignorance of the laws of life, and thus bringing into the world children so imperfectly organised, and permitting them to be surrounded by such gross conditions that they cannot but act as they do. Therefore each one is partially responsible for the existing state of things, and should exert himself to improve his conditions and those of others, and thereby remove the causes and banish the results.

The laws of the land are not just, wise, or in accordance with principles, and therefore we cannot hand over those who err to an unjust punishment; for it admits of no amendment in the individual and has no educational influence upon him.

The punishment of outraged moral sentiments is hard enough to bear, and that will be ever present with the murderer. We do not return to men to enable them to gratify their revenge, but to awaken love and sympathy, that the erring may arise and elevate

themselves to a higher spiritual plane of thought, and obtain a more thorough and complete knowledge of principles, and apply it to the improvement of themselves and of humanity.

To the Editor.—Sir,—The letter of "R. H." contained in your last issue, embodying that important and often asked question, Why do not spirits detect crime, and expose the criminal? I consider most interesting and deserving of the best consideration of all thoughtful persons in the search of truth. Your correspondent states frankly that the fact of the question being frequently asked, and yet remaining unanswered, shows that the objection to Spiritualism which it implies outweighs with thousands of people all the "tests of identity" that are considered satisfactory proof of a future life, by most of our professed Spiritualists. There is undoubtedly a deal of truth in this statement, and hence the great importance of an explanation consistent with the idea that spirits are ever around us, and take an interest in human welfare and love those on earth.

Although young in years, I am an ardent searcher for the truth, and having given this question my humble but best consideration, I will endeavour to reply to your correspondent.

In the first place your correspondent asserts that "what makes the existence of God and immortality, as generally understood at present, hypotheses, and not true theories, is that in many points there are known facts which are at variance with the theory," and quotes as an instance the practical knowledge which we all possess of the existence of pain, crime, and sin as not compatible with the sincere worship of a theoretically omnipotent, omniscient, and all-merciful deity. Now, as a fact, the existence of pain is compatible with the sincere worship of such a deity, inasmuch as organic vitality could not exist without pain. For example, a man might be burnt to death in his effort to save life or property for the want of feeling pain. In fact a thoughtful consideration of the subject cannot but result in the conclusion that pain is an institution of God, in accordance with his wisdom and his natural laws, and harmonious with the theory of an all-merciful deity. Man is a being of progression capable of rising higher and higher in the scale of purity, righteousness, and intelligence, and if he was not capable of falling from or rising to a state of purity, he would not be capable of sin or crime; or in other words if man was perfect he would not be a self-advancing being. The existence therefore of sin I hold to be necessary in order that man should be taught by experience the path of rectitude, and consequently must be in harmony with the true theory of an all-wise, all-merciful God.

What is crime? I believe it to be synonymous with the word sin, and that if it was not possible for a man to commit crime he would not be capable of progression, not being able to learn from experience. The existence therefore of crime must also be in harmony with a true theory of an all-wise deity.

I shall now apply myself more directly to the above question. From time immemorial crime and the punishment of crime have never been properly understood. For instance: crimes in many cases, such as those belonging to metaphysics or treason, have been crimes only as understood by dominant parties or by persons capable of punishing according to their will. There are also crimes, not of a physical nature, but which are really virtues, and crimes only because they have not been acceptable with the dominant party or idea, the consequence of which has been that many great and good men have been deprived of their lives by tortures and brutal methods of execution for doing what was really good service to the cause of progress. This class of so-called crimes has been variously considered in every age, in accordance with the extent of liberty and the light of truth which has been brought to bear on the human mind. Again, for such crimes as in by-gone times would result in the perpetrators being drawn and quartered, strangled, or burnt to death, now only slight imprisonment is awarded, just in proportion as civilisation and enlightenment have been brought to bear upon subjects and things, and ultimately the same law will apply, so that some acts considered crimes according to the law of the country, for which men are punished now, will in time to come be accepted as services in the cause of progress. Such being the case, had spirits in those ages revealed the perpetrators of crimes which were only crimes as they existed in the minds of dominant parties, and according to the conceived ideas of law and justice, and the enlightenment of those having the power to administer the law, many an innocent man and benefactor of society would have been put to death. Therefore I contend that the silence of spirits, in this respect at all events, is in harmony with a true theory of the deity and that the reason of their silence is evident.

I will now make a few observations respecting what might be termed physical crimes of violence, &c. Society as it existed not many years ago, created, say, a man with a starving family, and that man not possessing any visible means of appeasing their hunger, steals a sheep to save his family from starvation. Law and justice, as then conceived was in due course vindicated by the taking away of the man's life. Why does not justice require to be vindicated now by the same means? The fact is, Sir, there is no righteous judgment on the face of the earth, and as high as the heavens are above the earth, so high are the ways of God above men's. Supposing that spirits did divulge these things, where is there, or in what country exists a court to which they could be referred and which would take into account every circumstance in connection with such a crime?

According to the science of phrenology the criminal of physical crimes is possessed of a peculiar organisation, which is based upon an hereditary law, over which he has no control. It is a well-known physiological fact that thousands—I may say with truth millions—of people are at the present time suffering either as cripples or from some form or other of physical disease in accordance with hereditary law—whether the result of misconduct or otherwise on the part of their parents or ancestors. The question therefore naturally arises—Should a child or man, because he is physically deformed, be punished for his parents' crime, for that over which he had no control, without all circumstances being considered? Again, does it concern us how God views these things? How did Christ look upon the woman who had committed adultery? Therefore, until we have a righteous standard of punishment, and a correct knowledge of what crime really is and how it should be dealt with, how can we consistently expect spirits to take a part in divulging those crimes.



Again, is not the brain a part of the organisation of the body? Phrenology teaches us it is. If such is a fact, which I do not doubt, just as we inherit certain forms of disease in our bodies so do we inherit certain forms of disease in our brains, with this difference that whilst we might possess the arm or conformation of the leg or body, physically, like our parents, the brain is capable of something more, which accounts for the diversity of opinions and tastes in the same family. The physical brain of the *fœtus* is, in fact influenced by the state of mind of the parent as well as by the parent's condition of brain. In other words just in proportion as feelings of wrath, malice, hatred, &c., prevailed in the mind of the parents at the time of conception, so would be the physical part of the child's brain called destructiveness and combativeness; and if the parent was influenced by the faculties of benevolence, hope, sympathy, and virtue, at such a time so would the physical part of the child's brain where these organs are situated be affected accordingly. A child is born into a state of society which it did not make, with no choice as to whether it is educated either in a palace or in the street; it is neglected by its parents and punished in a thousand ways because of its parentage, &c. The child grows and takes its place in society, capable of committing a crime, which, had its birth and training been otherwise, it could not have committed. Such being a fact, the questions arise—is a child to be held responsible for the state of mind of its parents at time of conception, and how does God look upon it? Whatever be the true answers to these questions, one thing is certain, namely, that society and our rulers have not as yet arrived at a true solution of them as evinced in our standards of justice, even at the present day being constantly altered; and until society is in a position to consider all circumstances connected with every class of crime, it is not to be expected that spirits will take an interest in detecting crime or expose the criminal.

Apologising for dwelling so long upon the subject and pleading its importance as an excuse for having done so.—I beg to remain, yours respectfully,

A. A. HARVEY.

Moor Park, Preston, Jan. 23.

#### POWERFUL MANIFESTATIONS IN A MANCHESTER CLUB ON JANUARY 30, 1877.

By C. REIMERS.

With a mixed feeling of dread and curiosity I assented to try another seance, notwithstanding that the three previous ones had caused such a storm of crossing opinions and hot arguments, which in some instances had a narrow escape from culminating in muscular action where the thread of brain ran short. But the presence of the same powerful mediums was a temptation, which got the best of my objections, being rather spoiled for this kind of rough work by harmonious beautiful home-circles. Thinking that there was a *Cook* who might offer something not easy to *Swallow*, I sat down with a party of about fourteen to sixteen at the table for a phenomena-dinner in good cheer, after having dismissed my doubts about the propriety of our proceedings, for a few days before a lively discussion pitched up to an absolute despotic veto against the repetition of the disgraceful "humbug" and Vagrant-Act swindle of Spiritualism by order of the highest authorities, with whom, although otherwise of strong constitution, the stern facts of Spiritualism seemed not to agree. As distance and prohibition lend enchantment to a view, we assembled with alacrity. I proposed that we should only sit round the table and discuss silently the interesting subject, not at all going in for a regular seance, and as it is the most convenient position to place the hands on the table, the gentle linking of them came most naturally in our cordial assemblage, which banished all chances of clenching them to fists. By a most happy instinct to avoid table-tilting, which occurs sometimes under similar peaceful conditions, we got hold of a table which measured about ten feet by four, and of such make and calibre that a prize-fight might be fought on it without an audible creak, whilst its being lifted up by several men would testify to their healthy condition. My hope, then, to see our quiet work marred by the unbecoming conduct of that monster table was, to my utter satisfaction (I hate violent table-spasms), finally settled by the assurance of the presiding gentleman, who, in a little speech of introduction, enforced perfect adherence to sober conditions. As a disbeliever in Spiritualism (not, mind, "psychic force") he held out, with a triumphant smile, that no phenomena would occur. External light being not necessary for soft conversation and "thought-reading," an argument on behalf of economy succeeded in putting the gas out, soon after which—lo! the table, as if having caught the warning of the "ruler of spirits" that we would have no phenomena forthcoming, began shaking and tilting as if in diabolical laughter over the spirit-killer, and then—oh, horror!—kicked up a terrible row, banging and jumping as if a host of boisterous spirits had rushed on the scene. Then followed a shower of percussions (not common raps), as if done by an *unharmonious* blacksmith with his sledge-hammer, throwing of hats, and other loose articles on the table, keeping up a deafening noise until a light was struck, more out of alarm than mere curiosity. Now I understood why one gentleman in the beginning would not quit his hold at the door, until we compelled him to lock it and pass the key to the presiding gentleman, near whom he took his seat. In a previous similarly boisterous seance, where several mediums were thrown violently into trance, he cried, in despair, "Let me call for a doctor!" In anticipation of a similar emergency (besides, perhaps, a certain nervousness), his attitude was quite comprehensible. A collision, between old, weather-beaten, natural laws and the new "crop" of phenomena was now apparent, the former limping

in a frightful mangled state from the scene of disaster. The truly grand feature of this part was the fact that the room was not absolutely dark, the top parts of the windows being left free. All sitters could be dimly seen, and I perceived plainly all hands against the reflection of the polished surface of the table, total darkness settling only in the background of the room, conditions which made me doubtful as to display of power, particularly when one of the strong mediums, too, objected to this unsatisfactory arrangement. This young medium-Hercules was found in deep trance on the floor, and could not be brought back to his normal state, so I proposed to leave him there and try another "go," suggesting the chair-test by way of a useful lesson to our presidential anti-Spiritualist. Gas being put out, the power resumed its work, and the table seemed intent to kick the ceiling, from which the most stupendous incident soon started. A gentleman cried out, "I saw plainly something dropping from the ceiling," I myself having observed something passing the transparent window, and, a light being struck, surely there was an overcoat belonging to the upper room, ours being locked and no coat being previously detected. But the most exciting sight presented itself in the perfect chair-test, and I shall never forget the staring look of our anti-Spiritualist, with the chair on his own arm. There he sat, his hand firmly grasped by that of his neighbour, both through the rail of the heavy chair. Like a naughty boy being collared in a corner, the expression of the physiognomy told enough. I took advantage of the occasion, and said, "Gentlemen, did you join hands all the time?" on which was promptly replied, "Most decidedly;" and finding that my friend, although not experienced enough to grasp Spiritualism, would stand any competition in grasping a human hand, we had to give in, but I urged upon renewed attention to the still linked hands, that the attempt might be made to remove the chair in the same manner as it had been placed there. This, too, was done in a manner to crush every after-attempt of misrepresentation, quite apart from our pledge of honesty before the sitting. My neighbour to the right, a strong medium, now began trembling and shaking his hand violently, indicating a new "draft" of psychic force. Of this medium I must say a few words, in regard to his peculiar gift and exceptional sensitiveness. Being easily upset by rude, off-hand argument, he answered often in a manner which seemed to me perplexing, the pronunciation of his words being somewhat veiled. For instance, when he meant to say, "I don't know," it sounded like "I do know," under cloud of a little "cold." In letters I would express it, "Do'no," and so I call him (with his consent) Mr. "Do'no." His first experiences on former occasions inspired him with boldly advancing the truth, but a shower of insults made him quickly expand his "umbrella" to take the shortest "cut" to his own home of knowledge. The mediumistic gift of this interesting gentleman always ends in a confusion between mine and thine.

In the evening in question the gas was again turned up, but that young medium was still in trance on the floor. After some more boisterous manifestations we finally lit up, and I tried to bring him back to himself; and (this was the funny part of it) the whole company engaged, in great excitement, to restore endless articles to the rightful pockets. Here a watch was changed for that of another, both linked off and put on the chains which remained; pocket-knives on the wrong persons, and, most perplexing, one found in the pocket of the waiter outside, though the door was locked, and many other amusing spiritual conjuring tricks. I had a roll of cotton in my pocket, to the astonishment of the lady superintending the bar, where it was before entirely out of the way; a watch missing in the room still locked, found in the pocket of a sceptical gentleman in the hall. It took some time to replace all these shifted things, but, to my annoyance and first experience of the kind, a pattern-book, highly valuable and important to the owner, could nowhere be discovered, and caused hard words. I went next day to the club to inquire, but have not heard up to this time of its reappearance, a circumstance which I much regret, remembering the unquestionable damage its absence would cause. The chair test and the dropping of the overcoat from the ceiling, both manifestations beyond the reach of the most desperate misrepresentation, formed the most remarkable incidents in this wild explosion of power, which seemed not even abated with the closing of the seance. I must not forget chalk marks and writing found on the table; among them the name "Mike," familiar to my private circle. The seance was remarkable for its enormous, but unregulated, power, a result most likely repeated in similar places. The attempts to twist such tremendous phenomena afterwards to the theory of trickery, when the witnesses are overtaken by the howls of the ignorant, causes naturally ill-feeling, as the elements of scepticism proper are too often beaten by the brutal resources of persecution. A sudden plunge into startling facts will always create confusion, a prey for enemies of truth, and I myself fell into the blunder of mistaking disbelief (even after witnessing and confessing facts) in such cases for wilful denial, and used hard words and terms in consequence. People may be exceedingly clever in their profession, perfectly sound in mind (according to doctor's certificate), do their work without a flaw, play billiards splendidly, in short, show not the slightest trace of an abnormal state of mind, and, nevertheless, honestly believe that the spiritualistic phenomena are produced by fraud. This



result arises in some cases from want of "cleanliness" in thinking, for if we compare human brains to "sponges," which absorb all the slops washed over them by public opinion and newspapers, it seems commendable at times to squeeze them out a bit, a process which is particularly appropriate before going to a good seance, where clean brains and neatness of thought get the best advantages and most attention. So it would be very unjust indeed to cry down people as stupid who don't believe in the phenomena (which weakness of mind is invariably cured by repeated investigation, if patient not gone too far), but wise to suspend judgment until the sceptic gets opportunity for practical inquiry. But one single seance, be the power ever so strong, will only cause, as I said, confusion in many heads when next day in contact with public opinion, as painfully shown after the first grand seance in this club. This, our last remarkable meeting, may probably have left its mark on those inquirers, who preserved their own judgment in midst of the nonsense let off under other "spirit" influence—at the bar! The chair test will prove a rock on which the stoutest boat of scepticism must split to atoms. Our friend, who most emphatically confirmed his having all the time tightly grasped the hand, will not be made a fool of by anyone persuading him he couldn't be sure. The shifting of the chair towards the linked hands requires a third person, or clear, wilful deceit of both parties; hence there is no escape from admitting a stupendous fact. If only one seance, however, should be possible, I would strongly recommend to have a report signed by all witnesses after each phenomenon to protect against unfair after-proceedings and traitors, otherwise the best results may be worth nothing in a few days, arguments getting hotter and hotter, until the whole lot, instead of going in for harmonious exchange of elevating, refined ideas, ends in a desperate and savage club-fight.

To open a more cheering, pleasant view in the panorama of the wonders of our age, I give, in next number, an account of a seance in my private circle we had the same evening—in tone and beauty the very opposite of this "tumult of forces"—and which will gently sweep away the clouds left on the mind of the reader.

#### LANCASHIRE DISTRICT COMMITTEE.

This Committee held their seventh quarterly Conference in Manchester, on Sunday last in the Grosvenor Street Hall. The morning's meeting for business purposes, was but thinly attended owing, no doubt, in a great measure to the unsettled state of the weather, which however, brightened up during the day, and favoured us with highly respectable and intelligent audiences. The president, Mr. Johnson, in opening the morning's meeting, regretted there was such a small gathering of friends on that occasion, and said he was sorry there seemed to be a misunderstanding respecting the working of the Lancashire Committee, but he desired all circles and societies of Spiritualists to know that the aim of this committee is and always has been to work in harmony and not antagonistic opposition to any friends in the Movement, and he thought if this was fully understood as it ought to be it would be a means to induce more of the said circles and societies to send more delegates and representatives to our meetings. He strongly advocated a more general distribution of literature by some organised plan or committee for the special purpose. The public press of this country has done a great deal to agitate the minds of the people upon the subject of Spiritualism, column upon column has been devoted to the subject even in a favourable way by standard and leading journals, and if the various societies would send up to our conferences representatives, whereby a selection of workers could be made to form a committee for the purpose of circulating literature, a great amount of good could be accomplished. After introducing other practical suggestions, the chairman announced the meeting open for the purpose of the necessary business.

The General Secretary, Mr. Parsons, then read his report, giving an interesting account of the meetings held during the quarter at Glossop, Rhodes, New Mills, and the tea-party at Manchester, which had all passed off in a pleasing and satisfactory manner, and spoke in great praise of the manner in which our Manchester friends catered for and made the tea-party there such a glorious success. The financial position showed only a slight loss during the quarter of £1 8s. 6d.

Mr. Lithgow of Hayfield spoke in very complimentary terms respecting the meetings that were held at New Mills. There were now many inquiries about the subject, and he had very great faith in the district; respectable people there seemed very anxious to accept the truth, not only in New Mills but in the immediate neighbourhood, and he should like to see the meetings continued in the surrounding places, viz., Mottam, Compstall, Hayfield, &c. He promised he would do all in his power to help on the Movement in his locality, and considered that distributing of tracts, &c., would be very beneficial to the Cause.

Mr. Kershaw of Oldham, in a speech, remarked that he considered the Lancashire committee were drifting the same as many other societies into an "organisation" (the definition of which he did not explain), and in his opinion he thought the committee had done comparatively little during the quarter, and opposed the holding of conferences repeatedly in Manchester.

The Chairman, in reply, showed the wisdom of holding conferences in Manchester, as experience plainly showed, by holding them in such towns as Oldham, Bolton, Rochdale, Bury, Hyde, &c., had not been as successful as at Manchester, simply because the facilities for travelling by rail to such places were not so great, and that people were unable to attend because they could not get to their respective homes again without having to leave before the meetings were concluded; therefore, taking all things into consideration, he thought, and it was undoubtedly the opinion of a majority, that Manchester was the most suitable place for its central position and easy to get to and fro per rail.

Mr. Drinkwater of Oldham said he did not agree with the remarks of Mr. Kershaw.

Mr. Kershaw thought the committee should visit more new places;

for instance, there were a number of localities seven or eight miles round Manchester that had not yet been visited, nor had a Spiritualists' meeting been held there.

The Chairman said the reason a number of places had not been visited was because the committee could not procure rooms to hold meetings in.

After short speeches by Mr. Sutcliffe, Mr. Smith, and Mr. Salisbury, The Chairman said the committee were anxious to visit all the places they possibly could, and they would be glad to receive any intimation from friends relative to the same where rooms could be had. He also hoped that many people who had not yet subscribed to the guarantee fund would kindly do so. It was intended to establish a £500 fund, but up to the present time only about a fourth of that had been realised, and the receipts only amounted to about £8 per quarter. However, he hoped the friends who had sympathy with the work would respond to this fund. He also thought the time had arrived to make a little addition to the number of the executive or working committee, and he proposed that they should select from that meeting the working committee for the ensuing quarter.

Mr. Hesketh remarked he thought it advisable that sufficient notices should be issued through the Spiritual Press before such an election.

The Chairman said similar notices had been repeatedly reported, and referred him to the MEDIUM, No. 345, Nov. 10th, 1876, for full particulars, and further said it was not for us, as an established organisation, to wait for the decisions of other societies in the matter.

It was also recommended that a number of ladies be added to the working committee, as there was a lot of work that they could so well accomplish, and which they would take a pleasure in doing, such as the distribution of tracts, &c.; an idea which was heartily taken up by the meeting, when the following election took place:—

#### WORKING COMMITTEE.

Gentlemen.		Ladies.	
Mr. Litbrow, Hayfield.		Mr. Langley, Assistant Secretary.	
Mr. Smith, Oldham.		Mr. Singleton, Treasurer.	
Mr. Drinkwater, Oldham.		Mr. Johnson, President.	
Mr. Brown, Middleton.			
Mr. Salisbury, Rochdale.		Miss Garbett, Manchester.	
Mr. Hesketh, Manchester.		Miss Chiswell "	
Mr. Chiswell "		Miss Hall "	
Mr. Ward "		Mrs. Hall "	
Mr. Parsons, General Secretary.		Mrs. Hanson, Rochdale.	
		Mrs. Stott, Oldham.	

The meeting terminated by passing a unanimous vote of thanks to Mr. Parsons, the general secretary, which was suitably acknowledged.

At the afternoon meeting there was an excellent audience to hear Mr. John Lamont of Liverpool lecture, it being his first public appearance since his painful accident. He received a happy reception, and a glorious discourse he gave, and which elicited great approbation. Every heart present, I believe, responded to his beautiful, clear, and reasonable arguments, and though there might be some there whose knowledge of Spiritualism might be somewhat limited, I would venture to say there were none but what would admire the dignified and noble bearing of such an advocate of our glorious truth and feel they were listening to the voice of a man and a brother. The controls of Miss Longbottom, perceiving, no doubt, that the audience were desirous of hearing a few words from them previous to the evening's discourse, stated in a very complimentary manner that they could add nothing to the very excellent oration that had been delivered, but they desired to say they should speak through their medium in the evening on the subject, "Who is the Comforter?"

In the midst of joyous greetings and congratulations what a happy family sat down to refreshments, in the shape of hot tea, buttered cakes, and fancy bread, efficiently waited upon and attended by an army of pioneers, who showed much attention to the wants and comfort of all present. Great credit is due to our Manchester friends for the many benefits received at their hands.

The evening meeting was pleasantly crowded. The back of the platform and other parts of the hall were neatly and artistically decorated with devices, banners, and bunting, by Messrs. Chiswell, Best, and Company of Manchester. We noticed beautifully printed, appropriate mottoes, such as "Learn to live as you would wish to die;" "Welcome, the truth will win the day;" "Unity, Love, and Concord;" "Wisdom is better than strength;" "Be ye steadfast in all good;" &c., &c. Miss Longbottom was supported on the platform by a number of ladies and gentlemen. Mr. John Lamont was in the chair, who very ably introduced the medium, who, after a very beautiful invocation, spoke upwards of an hour upon the subject before mentioned, viz., "Who is the Comforter?" which was handled in a masterly manner. It would simply be doing an injustice to the medium to give anything short of a *verbatim* report. Sufficient to say the audience seemed held under a charm during the whole delivery, giving vent to such exclamations as "Glorious!" "Beautiful!" "Sublime!" &c. It being the first opportunity of hearing Miss Longbottom in Manchester, many persons came a considerable distance to hear her. Everybody went away highly delighted, hoping to have the pleasure of again listening to her sublime teachings. Thus ended one of the happiest conferences ever held under the auspices of this committee, and which, no doubt, will be long remembered by all who had the pleasure of partaking of the feast.

[We are indebted to Mr. Sutcliffe of Rochdale for the above comprehensive report.—ED. M.]

KENSINGTON.—A long report appears in the *Kensington News*, of Mr. Frank Wright's recent lectures on Spiritualism, noticed by our correspondent "W. W." last week. The lecturer's position is thus stated:—"You ask me, said Mr. Wright, if I believe or disbelieve in Spiritualism. I neither believe nor do I disbelieve. Am I to disbelieve it because I cannot understand it? That would lead to consequences I would not like to meet. Am I to believe it? Wait a little while until thorough searching investigation has had its effect upon it. We are surrounded by the marvellous, by the incomprehensible, and we cannot deny the truth of what we imperfectly comprehend because we cannot comprehend it." Mr. Wright's services to the cause of unbiased truth are bound to do much good. Here is a result without funds, organisation, or co-operation, which no number of Spiritualists could have achieved. What we want in this movement, are brains and the willingness to use them, and all other needful things will soon follow.



## MR. ANDREW LEIGHTON.

When a Sonnet to A. L. recently appeared in this magazine I little thought that the subject of it would so soon enter upon that new world to which it contains allusion. I spent a pleasant hour with him toward the close of the year, and he then seemed in better health than I had seen him for some time past, and recited with rare taste and feeling, and to the delight of many friends, his brother's poem, "The Baptism of the Bairn." I was then painfully surprised at receiving from a friend on Monday evening, January 25th, a post card saying—"Mr. Andrew Leighton died yesterday, Sunday morning, at his house in Liverpool, of hemorrhage of the lungs. The funeral takes place on Thursday."

I hope a fitting memoir of our friend may be written by some competent and loving hand; but in any case a present notice of him in this magazine, however brief and inadequate, is required, and is all I can now attempt.

Mr. Andrew Leighton was one of the earliest advocates of Modern Spiritualism. His mind had been prepared for its reception by a familiar acquaintance with the higher phases of mesmerism, an instance of which had come under his immediate and careful observation. He wrote an excellent introduction to the English edition of the Rev. Adin Ballou's "Spirit Manifestations." I think the first volume favourable to the subject published in England. He became personally acquainted with its author, of whom he always spoke in terms of affectionate commendation. In passing, I may here remark that I well remember an interesting conversation he and other friends of that gentleman had with Mr. Ballou's son in spirit-life, Adin Augustus Ballou, through the mediumship of Mrs. Tappan, a short time before that lady's departure from England for the United States. Mr. Leighton contributed many articles on Spiritualism to the public journals. To the controversy in the *Leader* about the year 1852 he contributed a letter which deservedly attracted much attention. Among his articles in this magazine, to which he was an early contributor, may be specially mentioned a series of "Notes on Spiritualism and Spiritualists in the United States in 1866."

Although his mind had recently been greatly harassed with perplexing commercial affairs, he found time for an extensive correspondence in the London and Liverpool journals on questions of public interest; these letters being written chiefly in the railway carriage during his long and frequent business journeys. His interest in Spiritualism was unabated to the end; one of his latest compositions on the subject being a letter to the *Inquirer*, which that journal declined to publish, but which I hope the readers of this magazine will shortly have the privilege of perusing. His varied information made him a most interesting companion, and his benevolent, genial nature endeared him to all who were privileged with his intimate acquaintance. He possessed a rare courage, which made him regardless alike of popular prejudice and even of personal danger. As an instance of this may be mentioned that when the brothers Davenport were assailed, and their cabinet broken to pieces by an infuriated mob at Liverpool, Mr. Leighton stood forward on the platform in their defence, and was believed to be the means of preventing further, and possibly fatal, violence.

He never lost an opportunity of doing a kind action, and frequently made sacrifices which he could ill afford, even to the extent of embarrassing himself by his benevolent and disinterested intervention. His devout religious nature, his trust in the perfect goodness of God, and his faith in the unseen world enabled him to meet the change which he felt imminent with calm and even cheerful fortitude. His mind was to the end perfectly clear and collected, his last words were messages of affectionate remembrance to various friends. In allusion to his brother in the spirit-world, to whom he had ever been most deeply attached, he said, "If you have any message to send to Robert, I will take it." And in this serene mood his gentle spirit quietly passed into the better world beyond.

Since the above was written, the following letter, written by Professor Campbell, Principal of the Normal College for the Blind, addressed to a mutual friend, has been handed to me, and it so well indicates the qualities of character of Mr. Leighton to which I have referred that I take the liberty of appending it:—

"The Roses," College for the Blind,  
Jan. 18, 1877.

MY DEAR MR. T.—I presume that you have already heard of the sudden departure of our dear Leighton. A noble spirit has left the known for the unknown. After all his trials and disappointments what a rest it will be, what an unfolding to his earnest love, his beautiful faith, his abiding hope! It is a blessing to have known such a man. One of his very last acts was in making an effort to obtain clothes for James W., one of the Liverpool pupils. Please accept our greeting on your return home. If it were possible we would give you a personal welcome.—Yours faithfully,

F. J. CAMPBELL.

I little deemed when last we met  
'Twould be our parting here;  
Or how fulfilled—ah, better yet  
The wish—"A glad New Year!"  
A glad New Year on you indeed  
Has dawned, my dear old friend;  
If right its calendar I read,  
Thy trouble all must end.  
I know that thou wilt surely find  
Thy true congenial sphere;  
And labour still for human kind  
In thy New Golden Year!

—The Spiritual Magazine.

T. S.

## ORGANISATION AND CO-OPERATION.

Dear Mr. Burns,—No doubt many sanctimonious readers of some periodicals would raise their hands in pious enthusiasm and indulge in quotations on the importance of keeping holy the Sabbath day, and show the grievousness of my sin in writing to a newspaper on the sacred day; but presuming an ox or an ass to be in the pit, or possibly still more important may be the duty of endeavouring to raise the mass in this district out of the dark pit in which our spiritual advisers, editors of newspapers, and others most interested in their own welfare, desire to keep those committed to their charge, from rising out of the

darkness into the light of truth; but oh no, that sudden transition would pain your eyes, possibly in a way you might never recover from, which ultimately might affect your reason in such a way that your friends would at last be compelled to commit you to a place prepared for your special requirements at no distant date. Therefore to avoid miseries untold we advise you to remain, with our banner protecting you from the blaze sent up from the lowest depths, which we will quench, not to our own advantage, but in the interest of humanity.

Such being our position here, kindly permit me to re-echo the sentiment of Brother Hartley in yours of the 26th ult. Organisation being severed before approaching our shore, although in Lancashire, and no connecting link expected to be found yet northward, what can be expected from an isolated few not possessing the golden shrine at which so many worship, extraordinary gifts, or a general to lead them forth, and without a reserve to fall back upon in the struggle, to spread abroad the truth, which our would-be teachers appear to be so fearfully afraid of? and they having so long succeeded in being the dispensers of what to many may appear commendable and from undoubted authority; we feel the necessity of co-operation to successfully meet all the imputations against Spiritualists, and the shedding abroad of that marvellous power, truth, which, in connection with our creeds, will, in the north of England, have a desperate struggle for existence from the apparent terrible amount of selfishness that must succumb to its advent, for the forwarding of which we should, I believe, be glad to co-operate with our nearest colleagues, and also be glad to hear of any approaching our isolated spot, possessing the gifts necessary for proving the truths of what we advocate, or if possible conferring some influence upon us for our progression.—With kind regards, believe me, dear sir, yours faithfully,

Union Street, Ulverston, Feb. 4.

S. S. CREWDSON.

## AN INTERESTING EVENT.

BY OUR OCCASIONAL CONTRIBUTOR.

On Saturday, the 3rd inst., an interesting event transpired at the house of Mr. W. C. Robson, one of the active workers in the Cause in Newcastle-upon-Tyne, as illustrating the value of Spiritualism in its applicability to the affairs of human life, and showing that Spiritualists are capable of rising above the conventionalities of society. It formed a pleasant contrast to the obedience to formalism so often rendered by those calling themselves Spiritualists. A select party of friends gathered in "an upper chamber" of our friend's house, on the day above mentioned, at the request of Mrs. Robson, who had determined that her baby son should have his name conferred upon him under the auspices of Spiritualism's vitalising power. By special request Mr. J. J. Morse was invited to conduct the proceedings. Seating the parents one on each side of him, and then placing the child's uncle and aunt-in-law next the parents, Mr. Morse opened the meeting, the company joining in singing a hymn from the "Spiritual Lyre," after which Mr. Morse, in his normal state, made an impressive and inspired address, pointing out the solemn and holy responsibilities of parentage and the pleasures and happiness the conscientious fulfilments of its duties brought to all concerned. He urged those two friends who promised, should the child's parents be removed from this life ere he (the child) arrived at maturity, to attend him with their loving care and guidance; to honour well the charge they had undertaken; to do all in their power to keep his body, mind, and soul free from aught that could debase or contaminate. Turning to the parents, Mr. Morse said, "I now commend this child, 'Robert Edward,' to your care, to love wisely, to train carefully, and to lead gently but firmly through this life, so that the world may be the better for his presence, he the wiser for his life, and you happy, knowing you have done all that in you lay." Mr. Morse then read an eloquent little poem from the "Spiritual Harp," called "Keep the Heart Going," after which he resumed his seat, under, as he had been all through, the influence of strong emotion. His chief control, "Tien Sien Tie," then concluded the service with a most eloquent address. The sweet presence of the angels was most conspicuous during the entire service, and it felt indeed that it was good to be there.

## A BOOK CLUB AT MANCHESTER.

Dear Mr. Burns,—Will you kindly intimate in your next issue that I shall be glad to receive the names of those who desire to join the book-club here as early as possible, or any desiring information respecting it will please call upon me at my residence.

Many thanks for the 300 "Seed Corn" you so kindly sent for distribution. I could dispose of 1,000 or more in this and other districts, and intend doing so, assisted by other ladies. I think the numbers 3 and 8 very suitable for distribution.

I feel sure great good might be done in this way. It seems to me as though this wave of persecution had furrowed the soil, and methinks this is just the time to drop in the "Seed Corn." All do not possess ten talents, nor five, but many possess the one talent; then may we not sow a seed here and there? and if sown with loving purpose and earnest faith, it will be watered by the divine hand of the Great Husbandman; "It will spring up, grow, and bear fruit, some fifty, some sixty, yea, some a hundred-fold," and

Gathered in time or eternity,  
Sure, ah! sure will the harvest be.

I am, dear Mr. Burns, your sister in the Cause,  
80, Richmond Terrace, Boston St., Hulme, Manchester,  
February 5, 1877.

## RELEASE OF THE EAST-END SPIRITUALIST.

Mr. Hazeldine, Lawrence's solicitor, informs us that he has applied to Mr. Justice Hawkins to reduce the bail originally ordered, and that the same has been reduced, and now fixed at £350, besides the defendant's own recognizances, and that the sureties have to-day justified before the presiding magistrate at the Westminster Police Court. This having been done, and other formal proceedings gone through, the defendant was this day released.—Feb. 2.

On Sunday next, 11th February, Mr. W. Lawrence will be happy to meet his friends at No. 70, Mark Lane, E.C., at 7.30 p.m.

THE ELECTRO-CHEMICAL BATHS (late Dr. Caplin's) have been removed to 17, Baker Street, Portman Square, W.



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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.

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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 9, 1877.

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

#### THE MANCHESTER CONFERENCE.

We watch with intense interest the development of the organisation idea in whatever form it appears, and we may add that it is always changing form. The last quarter's work—the last conference and its labours—were like no former ones. The previous method of electing a representative committee seems to have been dispensed with, and the organic tendency is towards centralisation, being the very opposite of the professions with which the movement originated. The work done has been chiefly in one district, in which is located an active, independent-minded, fearless Scotchman, who has carried on able newspaper discussions and given the local Cause a habitation and a name. Around this gentleman useful helpers have congregated, the results of which figure principally in the report.

It must also be stated that increased attention has been given to the circulation of literature, a new feature in the programme of operations.

This appears to be a rough view of the facts, and now for the lessons. Organisation is—all the others helping everyone, but the mischief of it is that "everyone," with but few exceptions, does nothing, and looks to "all the others" to help him. The work devolves upon officers, and we have the thin end of the wedge of officialism, professionalism, and vicarious philanthropy, as in the churches and other institutions of the time. Can it be devised that self-reliance rather than mutual dependence can be cultivated? A man is of no use in an organisation till he has proved his capacity to work by himself, and his usefulness even then consists in that he continues to work on his own account. When he stands still and expects the organisation to do the work then a great evil has been introduced. This evil is that which too often follows organisation.

We have many other thoughts on the subject, which must be deferred to another opportunity.

#### J. BURNS IN REPLY TO C. BRADLAUGH.

Doughty Hall was well filled on Sunday evening, and great interest was manifested in the reply, which was deemed sufficient and satisfactory. We hope to give a report next week.

#### DR. SLADE TO HIS FRIENDS.

A note from Mr. Simmons expresses the desire of Dr. Slade that we publicly convey to many friends acknowledgment of the numerous kind letters that have reached him congratulating him on his acquittal, and sympathising with him in his present serious illness. He is yet unable to leave his room. We may add that we have been the recipient of much heart-felt sympathy for Dr. Slade expressed by spiritualists and non-spiritualists in this and other countries.

#### DR. MACK'S RETURN TO AMERICA.

We regret to hear that we are likely to lose Dr. Mack for a time. He finds it necessary to return to America, and expects to leave London about the 1st of March. We hope he will find opportunity to exercise his healing power in Boston, and confer on the suffering there benefits similar to those which he has so plentifully dispensed in this country. Dr. Mack is at present in good power, and much occupied in using it for the alleviation of suffering. His absence will be regretted by many. He hopes to return as soon as the business which recalls will permit.

#### NEXT SUNDAY AT DOUGHTY HALL.

On Sunday Mr. Buras will speak at Doughty Hall on the present aspects of the Movement. Doughty Hall, Bedford Row, Holborn, at seven o'clock.

#### DR. MONCK'S APPREHENSION.

As we go to press (Thursday) we are informed that Dr. Monck has been apprehended on a warrant from Keighley in respect to a seance held there. The judges have also refused to grant an appeal in the Huddersfield case. His committee meet this evening (Friday) to discuss means for his defence. It is important that the defence in the Keighley case should be of an efficient character.

#### THE SLADE PROSECUTION.

"Messrs. Munton and Morris, Dr. Slade's solicitors, send us the following copy of a letter they inform us they wrote yesterday to Messrs. Lewis and Lewis:—

"Dear Sirs,—Our client is alarmingly ill, and several medical men have advised that any public appearance at this juncture would be attended with serious, if not fatal, consequences. It must have been obvious to every one on Monday that Dr. Slade was not in a fit state to be in court, indeed he had been so ill for several days that we contemplated asking the Treasury to have him visited by a physician of their own selection. We may say, in fact, that he absolutely crawled into court to keep faith with his bail and prosecute his appeal. As was publicly stated at Bow Street in October, Dr. Slade only came to this country *en route* for Russia. Honour alone, therefore, kept him in England at great personal loss. Before it was known that fresh proceedings had been taken our client had left London to insure the rest and quiet he so urgently needed, travelling by easy stages to the Continent, where he now is. The summonses left at Bedford-place have been handed to our Mr. Munton, who intends to proceed to the Continent in a day or two to take medical advice as to Dr. Slade's fitness to appear to the renewed charge on the 8th, the day appointed. We feel confident that if the decision rests with Dr. Slade alone he will return at once at any risk, as he is anxious to have any charges against himself finally disposed of before the trial of the action against Mr. Maskelyne."—*The Times*, Feb. 2.

"Dr. Slade's solicitors, Messrs. Munton and Morris, ask us to publish the following letter from them, dated February 6, to Messrs. Lewis and Lewis:—

"Dear Sirs,—*Re Slade*.—I thought it better to defer answering your inquiries as to the particulars of Dr. Slade's departure from London and the probability of his appearing on Thursday till after my return from Boulogne. He left his residence on Monday afternoon for Charing-cross station, intending to go direct to a seaside place, *en route* to the Continent; but mistaking the train, and not wishing to return to Bedford Place, where the constant succession of friendly visits much distressed him, he availed himself of an offer spontaneously made to pass the night a few miles from London, in a neighbourhood where a medical man interested in his case resided. I deviate thus far from the usual professional reticence to demonstrate the fact that Dr. Slade's journey was not only determined upon, but actually commenced before the fresh summonses were served, or even applied for. On the following day (Tuesday) Mr. Simmons and another friend joined Dr. Slade, and, without re-visiting Bedford Place, they proceeded to the Continent, as previously mentioned. Your second inquiry will be best answered by quoting a medical report handed to me yesterday at Boulogne by Dr. de la Montagnie, a gentleman also well-known there as the late American Consul. Dr. Slade's friends believe (as I said in a published telegram) that if legally advised that his own witnesses were admissible, he would—subject to his health—abide by the decision of his Defence Committee. I await their instructions. Dr. Slade, as a foreigner, has, of course, no real occasion to return to England. Indeed, it is well known that he had to beg an extension of his contract with the Russian Scientific Society to enable him to stay in this country to meet the first prosecution. Yours faithfully, FRANCIS K. MUNTON.

"City, February 6.

#### "REPORT.

"Boulogne-sur-Mer, February, 5, 1877. In compliance with the request of Mr. Munton, I beg to report on the condition of Dr. Henry Slade, now in this town. I have seen him frequently for several days past, and as I read the English journals, I know something of his present affairs. I consider Dr. Slade to be dangerously ill. He is a person of very delicate and highly nervous organisation, and is in a great state of physical and mental prostration. He wants constant watching, being for hours together more or less unconscious, suffering from a sort of typhoid delirium. He is quite incapable of business discussion, and in my opinion he ought to have perfect quiet for at least a month, perhaps two months. I should think he would be better in a less exciting climate than this, more inland, but if he is removed it should be done with great care.

"JOHN DE LA MONTAGNIE, M.D.

"P.S.—But for the fact that I am informed that Dr. Slade was in almost a similar state just after his wife's death, and that he rallied more easily than was expected, I should now regard his condition more seriously.—J. D. L. M."—*The Times*, Feb. 7.

THANKS to Mr. John Scott, 59, Victoria Terrace, Belfast, for a large parcel of books for distribution. Persons in this locality who would like to read them are requested to call upon J. F. Young at this address.—Trafalgar House, Llanelli.—Mr. Hale and the undersigned thank Mr. Scott for two large parcels of books received by the undersigned. Mr. Hale has received three parcels. David Hardy, Choppington Colliery.—Thanks for a parcel of books and tracts received by Joseph Ritson, Heworth Colliery; also parcels received by Mr. T. M. Burnsides, South Shields; Mrs. Landy, Saltcoats.



## PSYCHOLOGICAL EXPERIMENT.

Dear Mr. Burns.—For some time past I have taken a deep interest in Spiritualism and allied subjects and the following happened to me which seems noteworthy and strange. In an interview with Mr. De Caux (whom I met by chance at a circle), of 35, Alfred Street, Bedford Square, in the course of conversation, without my giving him the least clue to the subject, he, to my great surprise, told me what leading idea and earnest abiding aspiration had been in my mind years ago; also told me what part of my brain had been too active and what not sufficiently so; my faults and weaknesses of character; in fact, seemed to read me like a book. Again he correctly defined what disease had prevailed in my father's family many years ago, and certainly he was an utter stranger to me and mine; how then could he have got such accurate information? One thing more I might add. From Mr. De Caux's evident knowledge of the brain and its functions, I should say he might prove a good healer in nervous, dyspeptic, and hypochondriacal cases.—I am, yours truly,  
G. W. DAVIDS.  
9, Gillies Street, N.W.

## THE ACQUITTAL OF DR. SLADE.

We do not believe in Spiritualism. We consider it either an imposture or a partial glimpse into the operation of some natural laws, the scope of which has yet to be explained. We have met mediums in trances, and have been shown wonderful things, yet we do not believe in Spiritualism as a religion. Still, no prophet of Scripture could have more plainly unfolded to us certain matters than some of the mediums have done. Yet their success might have been due to thought-reading, or an excess of that subtle faculty of guessing what is passing in the mind of another with which some people are peculiarly gifted. After the electric telegraph no marvel need be scouted. At every moment of the day and night intelligence—the thoughts of immortal souls—thoughts that are souls themselves—are being flashed along thousands of miles of inanimate matter; yet telegraph clerks are not burned for wizards. Without, therefore, deciding the question as regards Spiritualism, we would simply leave it to the issue of Shakespeare's profound generalisation:—

There are more things in Heaven and earth  
Than are (yet) dreamt of in your philosophy.

That being so, and the present nebulous condition of abstract science—in which butter is made from mud, bread from plaster of Paris, and the finest scents extracted from the refuse of the kitchen-puddle)—not demanding the most profound argument for its defence, we may safely say that Dr. Slade has deserved his freedom. He was convicted under an Act for the punishment of vagrants. He is *not* a vagrant. It was formerly found in England that gipsies used to frequent the kitchens of country houses and tell servant girls' fortunes by palmistry and other tricks—and, when their backs were about, rob the houses of their plate—and the Act was passed to protect domestic servants, just as the Factory Acts were passed to protect women and children. But it was never contemplated that men like Dr. Slade should be involved in its meshes. He asked to see no servant. He had an eye upon no silver fork. He was no "vagrant" in the sense of the section. He was a gentleman chargeable to none, and he wished to see none except those who especially desired to see him. Taking him, then, upon the lowest ground—and even supposing him to be an imposter and charlatan—we should say that those who went voluntarily to him with their guineas deserved to be taken in: that if they were, they had their sovereign's worth in a new and curious sensation as regards legerdemain; and that, if they were not, they will always feel the better for being impressed with the belief that there exists in this world an absolute and intelligent force outside the cells of man's miserably limited brain.—*The Evening News*, (Dundee).

SWEDENBORG says that the soul is not separated from the body at death, until two days after the last agony. Can any Spiritualist confirm this statement, or obtain information on this point at the spirit-circle.—J. J. C.

AN INVESTIGATOR.—We have no means of certifying the truthfulness of the message. You had better write to the mayor or other functionary of the district in which the spirit is said to have lived when in the body.

MR. D. D. HOME has just written an important work on Spiritualism, which awaits publication. It takes a comprehensive view of the question, and treats of historical matters that are seldom brought forward for discussion.

PASSED AWAY.—On Saturday last, at Keighley, Mrs. Mary Lucas, clairvoyant and trance-medium, 51 years of age. She was much respected for her consistent life, and beloved for her gentle and obliging disposition.

ANDREW JACKSON DAVIS, who was fifty years old on the 11th of August last, received a birthday present of nine or ten thousand dollars from about two hundred and fifty of his admirers and friends in this country and abroad. Mr. Davis is one of the most gentle and unpretending of men, and multitudes will feel great pleasure in this tribute to his writings and his personal merit.—*The Index*.

MR. WILLIE EGLINTON AT MRS. OLIVE'S.—We understand Mr. Willie Eglinton will give another seance to a select circle of friends at Mrs. Olive's, 15, Ainger Terrace, King Henry's Road, N.W., on the evening of Wednesday, Feb. 14. As these seances are special and private the results are highly gratifying to earnest truthseekers. Personal application, or by letter, should be made in advance for tickets.

LICHFIELD.—A correspondent writes:—"I have given away fifteen copies of the 'Slade Number' to persons who are able to judge of matters for themselves, and I am pleased to inform you that that number of the MEDIUM has made a strong impression on some of them. Dr. Slade has gained the good-feeling of many people who are not as a rule in favour of our principles."

We are informed, says the *Banner of Light*, that Mr. Robert Cooper, manager of the course of Spiritualist meetings inaugurated this season in the Parker Memorial Building, Boston, is in correspondence with Mrs. Scattergood, a well-known English trance-lecturer (who is now in this country), with reference to her occupying the platform there for two Sundays, beginning with February 4.

## Contents of the "Medium" for this week.

	Page		Page
Assistance to the Public in the Investigation of Spiritualism	81	Psychological Experiment	89
"Witchcraft," "Necromancy," Defined	81	Mr. Morse at Newcastle	89
Spiritualism in Chicago	82	Appeal from Dr. Monck's Committee	90
"Why do not Spirits Detect Crime and Expose the Criminal?"	83	The Huddersfield Spiritualist Case	91
Powerful Manifestations in a Manchester Club	85	"A Psychological Performance"	92
Lancashire District Committee	86	Experiences at a Private Circle	92
Mr. Andrew Leighton	87	East End Spiritual Institution	93
Organisation and Co-operation	87	Proceedings at Mrs. Bullock's Hall	93
An Interesting Event	87	South Shields and North of England Committee	93
Release of the East End Spiritualist	87	Chester-le-Street District	93
The Manchester Conference	88	Seances and Meetings during the Week	94
The Slade Prosecution	88	Advertisements	94-96

## MR. BURNS'S ENGAGEMENTS.

DEPTFORD.—Monday, February 12. Lecture Hall, High Street. Lieut. Cavenagh, R.N., in the chair. To commence at 8 o'clock. Admission 2d. and 4d.

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

## MR. MORSE AT NEWCASTLE.

We have again been favoured with the pleasure of Mr. Morse's company. On Sunday he delivered two addresses; the first, in the afternoon, being on the subject "Who are the saviours of humanity?" In the course of the address the spirit-guides controlling the medium showed most conclusively that humanity at large must be its own saviour. In the evening the subject was "The Greater Being," which was treated in a most masterly style, which to condense would be but to spoil. On Monday evening the lecture was delivered in the Temperance Hall, Nelson Street, and was under the auspices of the various Temperance Societies of the town. The Good Templars mustered strongly, and I was glad to see that the lamentable division in the ranks did not prevent their meeting together and joining hands in an onslaught upon the great drink curse. There were influential representatives of both sides present, and all joined in a grand effort for the promotion of true temperance. The lecture was one that could not have been excelled by John B. Gough himself, and the spirit-guides of the lecturer carried the whole audience with them. The room was full, and the lecture will probably do much to advance the temperance cause in the town. A hearty vote of thanks was passed to "the lecturer," the mover expressing himself as doubtful whether these thanks were due to Mr. Morse or to the unseen agencies who had been making use of his vocal organs to give their views upon the question. However, Mr. Morse in *propria persona* responded, thanking the committee for inviting a Spiritualist to lecture upon their platform. He did not in any way obtrude his views upon those present, and commended the liberality of those who had accepted his services in their crusade against intemperance, which services it afforded him, as a Good Templar, very much pleasure in giving them. A vote of thanks to the chairman (Mr. Thompson) concluded the meeting.

L. E. HARCUS.

## AN OLD NURSERY RHYME RE-WITTEN FOR MEDIUMS.

Sing a song of Lankester,  
Slade who came to try;  
With four-and-twenty justices  
Looking very sly.

When the case was opened,  
The Counsel 'gan to sing—  
"O this horrid Spiritism,  
What a naughty thing!"

Then uprose bold Ballantyne,  
Soon he stopped the chatter;  
Showed there was no case at all,  
And ended so the matter.

"My Lords" were in the Treasury,  
Counting out the money;  
While Lankester and Donkin  
Were looking rather funny;

The former in the surgery,  
Vivisection, I dare say;  
To him whispered little bird—  
"You have lost the day

"All the boys will laugh at you  
"As you go to town,—  
"There goes Dr. Lankester,  
"Slade has done him brown."

T. S.

OLDHAM.—Mr. Harper, of Birmingham, will speak in the Temperance Hall, Horsedgate Street, on Sunday at 2.30 and 6 o'clock.

MR. THOMAS BROWN writes from Derby to say that he will be in Manchester on the 10th, for a few days. Address: Mr. Edward Rhodes, 8, Berwick-street, Brook-street, Chorlton-on-Medlock.

ROCHDALE.—On Sunday, Feb. 11, two addresses will be given at 3, Tweeddale Street, by Mr. E. Wood; afternoon at 2.30, evening at 6 o'clock.—DYSON ELLIOTT.

MR. E. WOOD, 36, Greaves Street, Oldham, will speak at Rochdale Feb. 10; at Newchurch Feb. 17; and at Oldham Feb. 24. Mr. Wood is now able for work and is open for engagements. At home daily to give sittings.

This is to inform the Spiritualists of the Bishop Auckland and Shildon districts that a public discussion will be held in one of the two Shildons on Friday, Feb. 16th, 1877. Tickets for admission will be twopence each. Door's to be open at seven o'clock. The debate will commence at half-past seven. The subject for discussion will be "Is Modern Spirit-Communion Scriptural." All truthseekers are kindly invited to attend.—JOHN THOMPSON.



## 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.

London, Dec. 18th, 1876.

J. BURNS, Secretary.

## COMMITTEE.

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Mrs. Dodds	Miss Briggs	"
Mr. J. Brookman	Mr. Hargreaves	Nelson
— J. Benden	— Hitchinson	"
— H. O. Collier	— Huxley	"
— J. Clayfield	— W. P. Adshead	Belper
— R. Dick	— G. H. Adshead	Derby
— T. Parker	— Heaps	Colne
— J. Tovey	— J. B. Stones	Blackburn
— T. Dowsing		
— Thelwall		

## SUBSCRIPTIONS RECEIVED.

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

£ s. d.	A Friend	£ s. d.	E. B.
0 2 6	Mr. Quarmby	0 10 6	"A Bet Won"
0 2 6	Per Mr. Quarmby:—	0 10 0	Mr. T. Garrioch (Glasgow)
0 2 0	Mr. Taylor Is., J. S. Is.	0 5 0	Mrs. Lenox
1 0 0	Mr. J. B. Stones (Blackburn)	1 1 0	Mr. J. J. Morse
0 5 0	T. H. A. (Sunderland)	0 10 6	Dr. C. J. Curtis (Rome)
5 0 0	Contributions at Grosvenor Street Rooms, Manchester, Nov. 26	0 10 0	Nottingham Friends, per Mr. Murdoch
20 0 0	"Alpha" (Manchester)	1 0 0	Mr. Martheze
5 0 0	Mr. W. Oxley	0 5 0	Mr. Parrett
2 0 0	Mr. T. Gaskell	10 0 0	Sir Charles Isham
2 0 0	H. M.	0 5 0	A Friend at Keighley
2 0 0	T. D.	0 11 6	A. P.
1 1 0	Mr. C. Reimers	0 10 0	From Braintree
0 2 6	Mr. T. Dowsing	1 1 0	Major Menars
1 0 0	A Friend	1 0 0	Mr. Buckley (Oldham)
1 1 0	Mr. J. Swinburne	0 2 6	Mr. Bottomley (Shaw)
0 5 0	Novocastrian (Newcastle)	10 0 0	"Omega"
0 2 6	Spiritualist (Scarborough)	0 8 0	Messrs. S. Schmidt
2 0 0	Mrs. Makdougall Gregory	0 4 0	Per Mr. De Caux
1 0 0	Mr. Geo. Lee (Ripley)	0 10 6	Rev. W. Miall
0 7 6	M. A. B.	5 5 0	Mr. T. Grant, (Maidstone)
0 1 0	A Friend (Manchester)		Torquay Friends, per Mr. Haggas
0 8 2	A few Friends in Keighley	0 11 6	W. R. Gregory (West Hartlepool)
1 0 0	Mr. H. Collen (Brighton)	0 2 6	J. Lawson
1 16 0	Keighley Friends	0 2 6	Mrs. Crawshaw (Accrington)
5 0 0	Hon. Alex. Aksakoff (Russia)	0 10 6	A Friend
1 1 0	Anonymous	2 0 0	Mrs. Parker (Dublin)
0 2 6	Mr. Gibson	0 3 0	Mr. W. Rowley
0 2 6	Mr. Carpenter	0 2 0	Mr. C. White, per Miss Garbett
0 5 0	Mr. Armstrong	1 0 0	Signor G. Damiani
0 10 0	Mr. H. Nisbet (Glasgow)	0 10 0	Stamford Friends, per Mr. Reedman
0 10 6	Mr. G. Tommy (Bristol)	2 10 0	Newcastle Spiritualists
0 10 0	Collected by Mr. G. Tommy: Mr. T. Adams (W.-s.-M.)	0 10 0	Mr. Barlow's Circle
0 10 0	Mr. T. Williams (Cardiff)	0 2 0	Mr. W. Tink
0 10 0	Mr. J. Matthews	0 5 0	Mr. Fusedale
0 3 0	Mr. J. Hopkins (Bridgwater)	0 5 2	"Querist"
0 1 0	Mr. T. Herbert	0 10 0	Mr. Edward Snell
0 1 0	Mr. F. Hill	0 5 0	Mr. James Cain
2 6	Collected by Mr. J. R. Hill (Birmingham):—	0 1 0	Mr. H. Basson
2 6	Mr. Harper	0 1 0	Mrs. Ayres
5 0	J. R. Hill	0 2 6	Mr. J. Swift (Wigan)
5 0	Mr. Baldwin	0 2 6	Mr. Rowlinson (Golfborne)
0 15 0	Mrs. Groom's Seance	0 5 0	Mr. W. J. Chapernowne
1 3 0	Nelson Spiritualists	0 2 6	A Friend
1 1 0	Mr. T. Everitt	0 10 0	Q. J. C.
2 0 0	Col. Greek	0 5 0	Mr. S. Wyatt (Plymouth)
0 10 0	"A Lover of Fair Play"	0 5 0	Mr. Widger
5 0 0	Meeting at Doughty Hall	0 2 6	Mr. Arthur
0 10 0	Miss C.	1 0 0	"Breakwater"
2 0 0	Mr. H. Wedgwood	0 10 0	Mr. V. Bird (Devonport)
0 5 0	Major Bradish	2 2 0	M.
0 2 0	Mr. Beckett	0 10 0	J. S. and Family
0 5 0	Mr. D. Mahoney	0 5 0	A Friend, E. E.
1 17 5½	Meeting—Bullock's Hall	0 5 0	Mr. J. Hough (Hyde)
0 10 0	Mr. Wm. Hunter	1 10 0	Meeting at Oldham
1 0 0	Mr. R. H. Brimley	0 2 0	An American Friend
1 0 0	Mr. N. Vickery	0 10 6	Mr. and Mrs. Barter (Winchester)
0 5 0	Mr. W. Jennison	2 0 0	Mr. J. C. Luxmore
1 1 0	Mr. S. Hocking	5 5 0	Mr. W. Volekman
1 2 0	Mr. J. Ashman	0 5 0	Mr. Towns
0 1 0	Peter	0 10 0	Mrs. Cooper
0 5 0	A Friend	0 2 6	W. R. W.
2 0 0	Mr. F. Trueman	0 10 0	Miss Davidson
0 2 6	Mr. Gray	0 2 6	One Too Many
3 0 0	Mrs. Woodforde's Seance (Dr. Monck, medium)	0 5 0	Mr. W. Beale
0 5 0	Leeds	0 2 6	G. S., per W. J. Champernowne
0 1 4	Sale of Spirit-hand Moulds, per Mr. C. Reimers	0 3 0	E. R.
2 2 0	Per J. Clayfield, Bristol	0 7 6	Friends in Hull, per T. T.
0 5 0	Investigator	1 10 3	Friends at Macclesfield
0 5 0	Mr. Armstrong	0 10 6	W. V.
1 4 6	Collected at Circle, Wakefield Road, Bradford	0 10 0	M. A. B.
0 2 6	Yorks, per J. Hartley	0 5 3	Mr. John Templeton
0 5 0	D. M. R. (Hirwain)	1 7 0	Malton Friends
2 0 0	J. E. G.	0 3 0	F. H.
0 10 0	Dr. J. Dixon	1 0 0	"Constantinople"
0 1 6	Dr. J. Mack	0 5 0	Rev. Guy Bryan
0 1 0	F. F.	1 1 0	M. R. T.
0 1 0	Mr. W. All. Den	0 10 0	A Well-wisher (Weymouth)
0 1 0	Mr. Gin	1 0 0	Mr. Bowman
0 10 0	Mr. J. Freeman	1 1 0	Mr. J. Scott (Belfast)
1 0 0	H. B. (Dundee)	0 2 6	Mr. W. Wilkes
70 0 0	Spiritualists Defence Fund	0 2 0	A Friend, Gloucester
2 0 0	The Baroness Vay and Nicholas Baron Vay, jun.	0 5 0	Mr. G. Radford

Other sums have been promised.

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

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



THE HUDDERSFIELD SPIRITUALIST CASE.  
EXCHEQUER DIVISION FEB. 6.

(Sittings in the Banco, before Barons CLEASBY and POLLOCK.)  
MONCK V. HILTON.

Judgment in the above case was delivered to-day. Our readers will remember that it is an appeal from the conviction of "Dr." Monck as a rogue and vagabond under the Vagrant Act for "using subtle means, crafts, and devices by palmistry and otherwise, with intent to deceive" at a spiritualistic seance at Huddersfield in October last. The judgment of the Court was delivered as follows:—

Baron Cleasby.—It is first necessary to consider what the exact question for our determination is. This must be clearly understood, as there appeared at first to be a difficulty, though of a technical nature, from the terms in which the magistrate had found the facts, and if they had only found that the appellant used artful devices with intent to deceive, without themselves forming any conclusion as to the means used, there would have been an objection to the case coming before us on appeal. But it is to be taken, and the words properly bear that meaning, that the magistrates have found that the means set forth in the case were the means used and to which their express finding applies. The question, then, before us arises in this way. The magistrates have found as a fact that the appellant used subtle craft, means, and devices by the means stated to deceive and defraud Her Majesty's subjects. They have also found as a conclusion of law that the means used bring the case within the statute, and they then ask our opinion upon the correctness of this conclusion upon the matter of law, whether the findings of fact bring the case within the statute. We have nothing to do with the correctness of the conclusions of fact arrived at by the magistrates. They can only ask our opinion on matters of law, and we must take the conclusions of fact as found by them. It is right to add, in order to prevent misapprehension, that there was overwhelming evidence to warrant their conclusions. Now, as regards the acts of the appellant and the means used by him, we are not called upon to express any opinion upon the subject of Spiritualism generally—whether there does exist any real power in a "medium," as he is called, of the nature set up, or whether its existence is a mere delusion. Such a subject would be a very improper one for argument and decision in a court of law. But it does not arise in the present case, because we have it found as a fact that the appellant was an impostor in pretending to make use of it. The only question, then, is whether, in the particular case, the means used by the appellant are within the words, "palmistry or otherwise" in the Act in question. We must first see what the means used were. There is a seance, for which he is to receive £2. He calls himself a "Spiritualist." The room is darkened, raps are heard, and he says, "They are soon here to-night, the conditions are very favourable." They then go through the performance described, and it is sufficient to say that he pretends to exercise the peculiar and supernatural power of obtaining answers and manifestations of power from invisible agents, or "spirits," as he calls them. We have to determine whether this brings the case within the 4th section of 5 Geo. IV., cap. 40. That section enumerates a great number of offences which made a person liable to be punished as a rogue and vagabond, and the second of the enumerations is as follows—"Every person pretending or professing to tell fortunes or using any subtle craft, means, or device by palmistry or otherwise to deceive and defraud any of His Majesty's subjects." The appellant could not properly be regarded as a person professing to tell fortunes and was not so charged, and the argument before us was that the words "palmistry or otherwise" must be read as pointing to palmistry, which, it was said, was well known to signify forming conclusions from the lines of the hands and other similar pretensions, such as physiognomy, &c. It was first contended, and I think with success, that the Act of Parliament could not be read as if the words by "palmistry or otherwise" were omitted altogether, so as to make it apply to all subtle devices used to deceive and defraud Her Majesty's subjects. Some effect must always be given to all the words in a statute making an offence. But it was further contended that the words "or otherwise," following a particular word "palmistry," must be read as having reference to acts or pretensions of the same description as "palmistry," according to a general rule of construction, limiting the effect of general words following a particular description. As to the general rule no authority was necessary, but a case was referred to in which the Court of Queen's Bench, in construing the statute and section in question, held that the words "or otherwise" must have a limited signification, and were not applicable to the case of a man waging with people upon tricks of sleight-of-hand, and so deceiving and defrauding them. The case is "*Johnson v. Fenner*" (33 *Justice of the Peace*, p. 740). In such a case no peculiar power is pretended, like telling fortunes or palmistry, to impose upon the credulous, but a great skill of manipulation and sleight-of-hand, and persons are found confident enough to back their eyesight against the skill and dexterity of the performer. This is so different an act from the acts particularised in the clause that a Court would properly hold that you could not apply general words to so very different a thing. But in the present case we are dealing with an impostor exercising a power by a pretended intercourse with the invisible world, a peculiar power belonging to himself. In construing the clause in question we are entitled to consider the whole of it. We are not construing such words as "palmistry and any other art" standing by themselves, a case to which the argument used would more closely apply. The clause includes all persons who pretend to tell fortunes, which imports that deception is practised by doing so, or use subtle devices by palmistry or otherwise to defraud. Now the present case is clearly brought within the words "by palmistry or otherwise" taken in their natural sense. But the appellant seeks to limit this natural sense by construction—that is, by applying the rule of construction referred to. It appears to me that it would be going beyond any application of this rule to hold that the words "or otherwise," which in their natural sense introduce something new and different, taken in connection with the rest of the clause only apply to modes of deception of any class or "genus," if such there be, of which palmistry can be said to be an instance. It may be quite right to hold that the word does not apply to anything in its character and pretences an entirely different thing from fortune-telling and palmistry. But I cannot regard the acts and

pretensions of the appellant as so entirely different. Something besides fortune-telling and palmistry must be held as included, or we must reject the words "or otherwise," which cannot be done; and I could not myself fix upon any crafty devices more properly coupled for punishment with those of fortune-telling and palmistry than those set forth in the case as practised by the appellant. The learned counsel for the appellant referred to very early statutes, showing that the offence of palmistry and the pretending to hold intercourse with spirits had formerly been treated as totally different offences with very different punishments, which was no doubt the case. Palmistry was at one time practised by gipsies and persons leading a vagabond life, and the Legislature was directed against them. But the idea of leading a wandering and vagabond life is not now at all an ingredient in the description of a rogue and vagabond, as is obvious by reading the enumeration in sec. 4. The statute 5 Geo. IV., cap. 40, repeals all the former statutes relating to rogues and vagabonds and forms itself the legislation on the subject, and enacts in substance that by doing certain things or neglecting certain duties a man shall be in the same predicament as rogues and vagabonds and dealt with as such. Whatever an offender's position may be under other Acts of Parliament not relating to rogues and vagabonds, if he comes within the enumeration in sec. 4 he is properly punished as a rogue and vagabond. For the reasons above given I think the appellant was properly dealt with by the magistrates as a rogue and vagabond, and that the conviction must be affirmed, and, of course, with costs.

Baron Pollock.—In my judgment the Justices were correct in the view of the law which they took when they found the appellant in this case to be a rogue and vagabond within the meaning of the statute 5 Geo. IV., cap. 40, sec. 4. The first matter material to consider is, what was it that the magistrates found in fact. Taking the evidence which they have set out in the case, coupled with their finding, the only fair conclusion to be drawn is that they found that the appellant did attempt to deceive and impose upon the persons named in the charge, and that the means by which he so attempted was not by mere sleight-of-hand, dexterous manipulation of instruments, or illusion of the eye or ear, such as is practised by a conjurer or ventriloquist, but that, in addition to the exercise of physical dexterity, the appellant so conducted himself as to assume the power of communicating with and calling in the aid of unseen spirits, who could do certain acts and produce certain results, such as the winding up and playing upon a musical box and the communication of messages from persons who had died. We have, therefore, a craft, means, and device which is beyond that of physical dexterity, and a professed dealing with some spiritual agency which is enacted, not for the mere purpose of individual experiment or so-called scientific pursuit, but to deceive and impose on others; and the only remaining question is whether this is within the scope of the statute. The words of the statute are "every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose on any of His Majesty's subjects;" and the well-known rule of construction was urged upon us, that in giving effect to the words "or otherwise" we must read the statute as if it had used the words "by palmistry or other acts of a like kind." The principle upon which this rule is founded is thoroughly established, and the only difficulty which arises is in the mode and extent of its application to the provision in question. If the only words were "any person pretending by palmistry or otherwise to deceive," &c., the argument would have greater force; but the language whence the scope and intent of the section is to be gathered is much wider, and to get at this we must look back to the words preceding palmistry. These show that the character of the act which is made an offence is assuming a special power beyond the ordinary limits of human agency. This is indicated by the first offence specified—"professing to tell fortunes;" those which follow are of a like character—"using any subtle craft, means, or device, by palmistry or otherwise, to deceive," &c. The general character of the means or device is sufficiently indicated by the earlier words, and to read the word "otherwise" as hinting the means to acts which must necessarily be similar to palmistry would, in my judgment, wrest from the statute its spirit and expressed intention. Reading it as a whole, I should take the word "otherwise" not as limiting the earlier words, but as enlarging the word "palmistry," and providing against the professing to tell fortunes or using craft, means, or device to deceive, whether by palmistry or by contrivances to deceive other than palmistry, provided they are of the same general character as is indicated by the earlier words of the section. It is unnecessary now to say what other means or devices may come within the statute; but, as to this, I should guard myself against being supposed to hold that there might not be cases in which the means were legerdemain, ventriloquism, or the like, and yet that they were included. Whether they would or would not be included must depend upon many circumstances, one very important one being the profession of the performer, and another being the education and means of knowledge possessed by the audience. For instance, persons at the present day hearing an ordinary ventriloquist would hardly say he intended to deceive and impose upon them; but it well might have been in times past, and possibly might be now, that a ventriloquist should endeavour to impose on others by leading them to think that he could carry on a conversation with a relation who had died, and who when spoken to by him answered from a chest or closet. Whether this were so or not would be a question of fact for the decision of the magistrates. So would it be in the case of a juggler or conjurer. It would be for the tribunal before which the question was tried to say whether the performer merely backed his skill and agility against the quickness and accuracy of the eyes and ears of those present, as was clearly the case in "*Johnson v. Fenner*," which was cited before us from 33 *Justice of the Peace*; or whether he intended to convey the impression that he was dealing with or assisted by any supernatural agency. In the present case the finding by the magistrates is conclusive and well supported by the evidence before them. Our attention was very properly called by Mr. Matthews, on behalf of the appellant, to the fact that the statute in question is only the last of a series, commencing so far back as 22 Henry VIII., cap. 10, all of which profess to deal with jugglers and persons pretending to have skill in physiognomy, palmistry, or like crafty science, whereas there has long existed a parallel set of statutes, beginning with 33 Henry VIII., cap. 8, and ending with 9 George II., cap. 5, sec. 4, the expressed object



of which was to deal with persons using, practising, or exercising any invention or conjuration of an evil spirit. These offences are fully explained by Lord Coke in his treatise on 1 James I. (3 "Inst." 44), cap. 12, and include what in more modern days is commonly called witchcraft, and it is to be observed that by them the dealing with the supernatural is itself made an offence apart from any deceiving or imposing on others. It may be that the appellant, by doing what he did, brought himself within these Acts; but it is unnecessary to decide this, and one would pause before seeking to put in force criminal statutes pointing to an offence practically obsolete. But even were his acts within the existing statutes against witchcraft, it by no means follows that when he used devices to deceive and impose on others he was not liable under the Acts in question. I think, therefore, that the conclusion at which the magistrates arrived is within the statute, and that there is no ground for disturbing the conviction.

Mr. Lockwood asked for leave to appeal.

Baron Cleasby.—We cannot give you leave in such a case as this.

Mr. Lockwood thought he could satisfy his Lordship that the Court had such power. There was the case of "Stringer v. Sykes," in this Court, which was a conviction by magistrates for infringing the Locomotive Act. Leave had been given to appeal in that case. Section 45 of the Act of 1873 gave such power.

Baron Cleasby.—That does not apply to criminal cases.

Baron Pollock.—The Court of Appeal have refused to hear these appeals, holding that they were merely transferred to this Court.

Mr. Lockwood.—This case is of great importance to a great number of people. The case referred to in the Court of Appeal was from the Crown side of the Queen's Bench.

Mr. Arbutnot, as *amicus curiæ*, referred the Court to the case of "Blake v. Beach," in which leave had been given to appeal; but on its being mentioned in that Court, the consideration was postponed. That Court had not as yet decided that they would not hear appeals of this sort.

Baron Pollock.—How do you get over the provisions of sec. 47?

Mr. Lockwood.—I shall contend that here there is an error in law.

Baron Cleasby.—We cannot give you an answer just at present. We should not like to grant you an appeal that would not afterwards be entertained.—*The Times*, Feb. 7.

#### "A PSYCHOLOGICAL PERFORMANCE."

To the Editor.—Sir,—Your correspondent Mr. James Robson has not been at all successful in elucidating the mystery of "Little Louie's" performance at the Aquarium, although possibly he explains the *modus operandi* of Professor Heller's performance, which, from his description I am sure is quite "a horse of another colour."

But it is open to doubt if Mr. Robson has even discovered the method of Professor Heller's trick, as I believe it would require an extremely powerful telescope, for the confederate on the roof to read a line of print out of a book held by anyone in the hall; I advise Mr. Robson to search further, and not follow the example of those he distinguishes as white-throated gentlemen. It is really surprising that "Psycho" has long puzzled so many, as by the description with which Mr. Robson has favoured us, it turns out to be only a wind bag, but I can assure him it is a much more complicated affair than he imagines, but I am glad that he can make it more puzzling by his improvements, and I have no doubt that he could make a "good thing" out of Mr. Maskelyne for his "little improvement" as he chooses to call it; or still better, make a "Psycho" of his own and exhibit in London, shut Maskelyne up, and thereby reap the benefit of his inventive skill.

I think, Mr. Philip was too hard on poor Mr. Taylor, as I believe his explanation was given with good, although mistaken intentions. Had he attended to my request "that those only should write who had seen the performance," he would have spared himself being "called over the coals" as he has been.

He is wrong in supposing that it does not require a great amount of intelligence to go through such a performance, which he would find if he attempted it, there being a wonderful difference between theory and practice.

I should very much like to hear the opinions of some who have seen the performance, as hitherto, those only have written who appear to know as much of it as the "man in the moon." Should it be Professor Herriott's intention to travel the provinces, as Mr. Philip says—and he speaks as if he knew—I hope that we shall hear the opinions of gentlemen in different localities. I can assure them that the performance is entertaining and clever, showing an amount of intelligence rarely possessed by such a young child as "Little Louie."

W. RICHARDS.

7, Tachbrook Street, London, S.W.

To the Editor.—Dear Sir,—However good the intentions and results from the correspondence of Friend Richard's commenting on the so-called clairvoyant performances at the Westminster Aquarium, one thing is certain, it has helped to popularise it, if nothing else; while, to back it, nothing could have been more opportune, or so refreshing, as Professor Herriott's own modest eulogium last week on his juvenile's ability and powers, were it not for the fact that the inimitable Robert Houdin, the originator and first public performer of the second-sight trick, in his (now unfortunately extant) fascinating memoirs, gives precisely similar accounts of his own son's ability in the same line, but with this addition, that, with the charming candour which characterises the work throughout, he admits it was a feat of memory, assisted by a system of communication between them, and which was fully elaborated in his great supplemental work, "Sleight of Hand and its Professors;" albeit that Houdin himself understood and sympathised with the real faculty of psychological seership, as Wallace's able book, "Miracles and Modern Spiritualism," proves and doubtless discovered, as do all, with a greater insight than a mere surface knowledge affords of these mysterious phases of occultism, that real clairvoyant powers, whether of a spontaneous or magnetically-induced nature, cannot be continually exercised, even in private, for any length of time either with uniform success or impunity to the well-being of the seer; while in public it makes it a still greater risk, as the unavoidably mixed *aura* from a large and promiscuous company always more or less prevents success, enclosing the necessarily over-sensitive and strained medium with a mist uncon-

trollable and impenetrable. So that it can clearly be seen that a series of uninterrupted performances by no means enhances the charm or increases the mystery of these stage phenomena, but the reverse.

If you insert this it may even give the Professor himself a seasonable hint for (an occasional) failure. Some years ago I remember that, for a liberal consideration, I was shown the secrets of this "science of degrees" or "mnemonic clairvoyance," which, unlike Mr. Taylor, I have not forgotten, but about which I neither seek or desire a tirade, as my motto always is, "Live and let live," especially to those who seem so neutrally disposed as Professor Herriott, to whom and yourself I am, respectfully,

ROBERT H. FRYAR.

8, Northumberland Place, Bath, Feb. 5.

#### EXPERIENCES AT A PRIVATE CIRCLE.

To the Editor.—Sir,—*Pour encourager les autres*, will you kindly allow me to occupy a small space in your columns, in order to relate some of the proceedings of a private circle meeting twice a week at Sydenham?

About two months since three inquirers into the facts of Spiritualism met together, and agreeing to form a circle of investigators, were kindly invited by one of the gentlemen to meet at his house. A known medium was also invited, together with several other persons who were entirely unacquainted with Spiritualism. Various physical manifestations occurred, which were satisfactory to some, but not quite so to others. For several sittings private but not fully developed mediums attended the circle, and we had an abundance of table-tilting, replying to questions, and giving messages through the alphabet. Soon one of the first three showed evident signs of a supermundane influence, and after a few sittings became entranced, and through him we now receive at every sitting most interesting and instructive addresses and replies to questions of a philosophical character, such as the medium would be quite unable to give in his normal state. This medium is controlled by a playfellow of his named "Lancaster," whom he saw drowned when quite a youth, but who would now be about thirty-six years of age. He always commences by joining all the hands of the sitters together in the centre of the table, and appears by his attitude to be making a short prayer over them, with motions as if blessing them. He tells the circle, which now consists of about ten regular sitters, that he is a ministering spirit, and is commissioned by the Great Eternal Spirit to minister to, guide, and protect the circle. He does not approve of table-tilting as a thing to be made a practice of, as he says it exhausts the power which might be much more beneficially employed for higher and nobler purposes, because the spirits who tilt tables are not in advanced states.

In our earlier sittings several sitters showed signs of a controlling power, which was unmistakable, but none of them are yet fully developed as mediums. In fact, our principal medium is not yet fully developed, as "Lancaster" has promised that he will materialise through him as soon as he is in a fit state.

A very orthodox sitter who attended the first four sittings declared that he could not dispute that there was a supermundane power controlling the medium; but receiving a reply from the controlling spirit (to a question of his respecting the all-sufficiency of a belief in the redeeming blood of Jesus) which did not coincide with his preconceived opinions, he asserted that the whole affair was quite diabolical, and he would have nothing more to do with it; and I can assure you that the sitters have not once regretted his absence.

The medium is frequently controlled by a spirit who calls himself "Dr. Horton," who gives very good addresses and replies to questions, and also prescribes medicines for any of the circle who require his advice and assistance.

One of the circle describes "Lancaster's" addresses as the essence of twenty sermons condensed into one, so good are they.

"Peter" is a constant visitor, and appears to be a very determined character. Last week we wished him to go away or remain quiet, so that we might have an address from "Lancaster;" but he rapped out that he would not do so, and in proof thereof, when we removed the table, so that he might not tilt it, he twice pulled the chair from under the medium, and let him fall on the floor, although two persons put their feet on the chair, in the vain attempt to prevent his moving it. He also twice pulled the medium off a couch, whither he had retired, in consequence of the unseemly proceedings of the chair, on to the floor.

Being anxious to have "Lancaster's" addresses recorded for reference, we requested a reporter to attend, offering to pay his fees, but he refused having anything to do with such humbug.

It is only just to mention in conclusion that "Lancaster," without being asked the question, told the circle that Lawrence's materialisations were genuine.—Yours for the faith,

FOREST HILL.

8, Bradford Road, Wells Road, Sydenham, Feb. 5, 1877.

#### "VACCINATION: IS IT BENEFICIAL?"

To the Editor.—Sir,—"Inquirer" asks the above question, and then suggests a possible problem and asks what the anti-vaccinators say to it? Why that the problem cannot, need not, be solved, for it is untruly put together.

If there were such a town of a 1000 persons, 900 vaccinated and 100 not. If the 100 unvaccinated had ten attacked then the 900 would have 270 attacks. For there are three vaccinated attacked, to one unvaccinated.

The death-rate would be equal in equal numbers. That leaves the vaccinated in threefold worse position than the unvaccinated.

There is no patent process to stamp out disease. The health of a people cannot be exalted above their habits. The death-rate of a people is not increased materially by epidemics; neither is it lessened by any medical skill. The death-rate is influenced by wrong eating and wrong drinking, by dirty water and dirty skins.

If "Inquirer" will live as Nature intended him or the highest science teaches,—then he need not trouble about vaccination or small-pox—he will live out to the full measure of his days, measured by the constitution his parents gave him and the habits he has practised.—Yours truly,

W. GIBSON WARD.

Perriston Towers, Ross, Herefordshire.



## EAST-END SPIRITUAL INSTITUTION.

The first quarterly tea-meeting was held on Sunday, Feb. 4, when about sixty persons sat down to tea, provided by Mr. and Mrs. Wallis, and all expressed themselves highly satisfied with the bountiful fare set before them. After the business of feeding the outer man was concluded, the tables were cleared away and the meeting was resolved into a conference, the chair being taken by Mr. Wallis. After singing "Catch the sunshine," Miss Young, in the trance, offered up an impressive and appropriate invocation, which was followed by a short statement of the position of the Institution and the work done during the eleven weeks which have elapsed since Mr. and Mrs. Wallis commenced their work. The total number of meetings held was thirty-three, consisting of eleven Sunday meetings, ten developing circles, eleven open circles on Wednesday, and one healing seance. The Sunday meetings have been well attended by appreciative audiences. The voluntary contributions amounted to £3 0s. 2½d., 6s. 6d. of which was devoted to Institution Week Fund. The developing circle consists of eleven members, three of whom give promise of becoming first-rate mediums, and all have derived some benefit from these times of spiritual unfolding. The Wednesday's seances have been well attended and a large degree of interest awakened, the sitters taking advantage of the privilege of asking questions, the answers to which are spoken of as being highly instructive and philosophical.

The financial position of the Institution is as follows:—Voluntary contributions, £2 13s. 8½d.; subscriptions to developing circle and Wednesday's seance, £3 2s.; sale of tickets for the opening tea, £1; making a total of £6 15s. 8½d.

The debit account, including cost of furniture for seance room, harmonium, rent and gas (at 8s. per week), and sundries, amounts to £18 19s. The current expenses for the eleven weeks, apart from furniture, &c., amounted to £5 7s. 6d., thus leaving a balance of £1 8s. 2½d. towards paying £13 11s. 6d. owing for furniture, &c. Mr. Wallis expressed his pleasure at the result that there was no deficiency in the actual working of the Institution, and returned thanks to those who had supported him and his wife in their undertaking. He then called upon several persons, but as they seemed disinclined to speak first Mr. Jennison said he would make a few remarks, in the course of which he alluded to the pleasure he had derived from listening to the inspired utterances of Mr. Cogman, and had experienced great benefit from both Miss Keeves and Mr. Wallis.

Mr. C. Hunt, being called upon, spoke on the necessity of practical Spiritualism; that it was not to amuse us, but to guide, elevate, and ennoble each one. Miss Keeves, being entranced, was called upon, and responded with two short addresses, in which she appealed to all to be consistent, firm, and bold, and not to be ashamed to own that they were Spiritualists. Mr. Wallace, the missionary medium, Mr. Tilby, of the Marylebone Society, Mr. Galloway, Mr. Croucher, Mr. E. W. Wallis, Mr. W. H. Harrison, of the *Spiritualist*, and Miss Young all spoke on the necessity for a more spiritual Spiritualism, and more consistent conduct on the part of Spiritualists. The meeting was then closed, having lasted four hours, and was voted by many to have been one of the happiest spent in the room, and, we trust, will be productive of great good. Visitors kept dropping in after tea until the passage as well as the room was crowded. The platform will be occupied as usual on Sunday next by Mr. E. W. Wallis, who will speak, under control, on "What is religion?" Miss Keeves, the well-known trance speaker, will speak on Sunday, February 25, and it is hoped many will attend to hear her, for her lectures are a feast to those who hunger for spiritual food.

## PROCEEDINGS AT MRS. BULLOCK'S HALL.

We have been asked by correspondents to explain why Mr. E. Bullock, jun., had to apply to a police-magistrate recently for protection from the anticipated assaults of Spiritualists, as reported in the newspapers. There was not the slightest cause for the application, which was an insult to those who have been kind and devoted friends, and possibly the application was made hoping that it would lead to a gratuitous advertisement in the newspapers. The explanation is that the Bullocks have turned round and now profess to expose Spiritualism. The statements made by them are so equivocal and contradictory that it would not be of any use to reproduce them. Those who have sat with the son speak of his mediumship as they found it, and utterly discredit his explanation of imposture. They knew that he was a powerful medium, and he has not been at all successful in exposing the manner in which he says he cheated his many kind friends. When put under test-conditions the other evening he could get nothing at all, either by tricks or mediumship. His power seems to have left him. His manner is so transformed that to his friends and supporters, who have hitherto been so devoted, he is quite a different individual.

This change of tactics has filled many with astonishment. It is indeed one of the most inexplicable phenomena in Spiritualism. The cruel ingratitude of the affair, in whatever light it is viewed, is perhaps its worst feature. It is quite probable that very little has been made from mediumship, but the voluntary kindness of friends has been all the more assiduous on that account. It is possible that some tricks may have been played, but those who have sat with the lad rely entirely on their own experience, neither accepting nor rejecting phenomena on his word.

In a lesser degree, and in a different manner, there are many Spiritualists who, at this time, deny the master Truth in various forms. Every soul has its own struggle with right and duty, and Spiritualists are being well tested at the present time.

JOSIAH ROSE, Leigh, Lancashire, points out that some part of Dr. Monck's address published last week is to be found in the "Student's Manual." It was not Dr. Monck who termed it an "inspirational" oration. It was simply an extemporaneous address. The term "inspirational" is possibly not very clearly defined. It need not mean original, as the manner of delivering or application of matter may be inspirational as well as the matter itself. In all cases the literary accumulations resident in the mind may find vent, either as an act of conscious memory or without the recollection of the speaker as to the source whence they have been derived.

## MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, February 11. Trades' Hall. Evening at 6.30; subject: "Spiritualism: an Analysis of its Present Position, a Criticism upon its Opponents, and an Indication of its Future."

LIVERPOOL.—Sunday, February 18.

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

NEWCASTLE-ON-TYNE.—Sunday, March 4.

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 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.

## SOUTH SHIELDS AND NORTH OF ENGLAND COMMITTEE.

To the Editor.—Dear Sir,—Kindly allow a few words in explanation to R. Mowbray, jun., of Newcastle, who has evidently taken part of my communication in too serious a light. I should not have troubled you further upon the subject had it not been for the sarcastic spirit of Mr. Mowbray's communication, and that I feel duty bound to give my opinion upon the matter.

When I stated in my last communication that I was glad to know the North of England Conference Committee intend to change their programme, and do something next quarter, it was not said out of want of respect to any individual member of the Committee. There are persons upon the Conference Committee that I admire for their earnestness, uprightness of character, and good intentions. It has been my opinion, and not mine alone, that the Conference hit the wrong nail upon the head when they went to work. And your correspondent well knows that the Committee fell far short of their expectation as regards work. With the expectation of literature distributed, the work done by the Conference Committee is insignificant. When the Committee came into existence, six months ago, the reports would have us to understand that the North of England was going to be revolutionised. We know how far this has been accomplished. I did not cast reflections upon the Committee, but was glad to know a fresh step had been taken.

I acknowledge the distribution of literature in Newcastle and the deliverance of a lecture at Walker were large items in themselves, but what of the rest? I am sure want of co-operation will not explain it all. Mr. Mowbray evidently spoke hastily in regard to Shields and co-operation. He says we would not work with nor yet support the Committee. Now, it was specifically stated at the last Conference by Mr. Morse and myself, in Mr. Mowbray's presence, that, owing to the want of proper accommodation, a lecture could not be delivered at South Shields at that time.

Your correspondent rather sarcastically recommends myself, and others to purchase literature, which is to be had cheap, and distribute it. Is this all the Conference Committee was brought into existence for? I beg to inform your correspondent that literature has been purchased and some received gratuitously for distribution; and part has been distributed. For Mr. Mowbray's edification, I may say that part of the members who compose the Excelsior Circle live out of the town, and good part are in business, which occupies them until late in the evening, and the nights of those not in the business who live in the town are nearly always taken up with other affairs. We are neither class, society, nor association, but a private circle meeting in a private house. We have literature on hand for distribution, but if Mr. Mowbray will kindly come and assist in the distribution I will order a further supply from the Spiritual Institution.

In repeating my gladness to know of the change of programme of the North of England Conference Committee, I wish it every success, and hope that the change will be productive of beneficial results.—Faithfully yours,

THOMAS M. BURNSIDES, Sec. Excelsior Circle.

South Shields, Feb. 6.

## CHESTER-LE-STREET DISTRICT.

Mr. J. Batie, jun., secretary of the District Committee, reports a good muster of committee on Wednesday week, but the attendance of delegates was small, owing to the bad weather and the great distances some would have to travel. When the fine weather comes, the committee cordially invite all circles to send representatives to the quarterly meetings, to devise the best means of spreading the truth and its literature. Mr. Batie comments on the conduct of some of the servants in the co-operative establishment who broke the rules on the occasion of Mrs. Butterfield's address at the Co-operative Hall, by attempting to introduce discussion when the rules of the building disallowed it on Sundays. The Spiritualists are themselves co-operators; it is their hall, and they warn servants of the institution to obey its rules, or lay themselves open to censure by their betters. In future admission will only be by ticket, and all disturbers will be ejected. Miss Longbottom will give two addresses in March. The next meeting of committee will be at Mr. Heel's, Ewe Hill, on Wednesday, February 28, at seven p.m.

THERE is being published in the *Truthseeker*, 3d. monthly, a series of lectures by John Page Hopps on "The alleged Prophecies concerning Jesus Christ in the Old Testament." A course of papers on "The Soul," by William Mitchell is also of interest to Spiritualists.

L. M. R.—It is difficult to be able to afford useful directions. By perseverance and sitting with suitable persons those forms of mediumship latent will become developed. There are Spiritualists in Cardiff to whom you might introduce yourself. The physical power seems to be very good. Do not sit too often, nor prolong the sittings beyond a reasonable time. The same applies to sitting alone.



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

SUNDAY, FEB. 11.—Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, FEB. 12, Dr. Monck's Committee, at 7.30.

FRIDAY, FEB. 16, 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. 13, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, FEB. 14, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, FEB. 15, 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. 16, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM,  
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SUNDAY, Seance at 7.30, Mrs. Hooker attends; admission 6d. MONDAY, Seance at  
8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY,  
Seance (for Members only). FRIDAY, Public Discussion Class. SATUR-  
DAY, Seance at 8; admission 4d. Local and other mediums invited. Rules  
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—Evening, Open Circle, 2s. 6d. per quarter. E. W. Wallis, Manager.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 11, KEIGHLEY, 10.30 a.m. and 5.30 p.m.

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

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

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

BURY, 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, Horseedge Street, at 6.

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

Meeting at 6.15.

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

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum,

10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

TUESDAY, FEB. 13, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday,

Physical.

KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.

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. 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

for Development.

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. 15, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court,

Newgate Street. Seance at 7.30 for 8. For Members only.

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

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.

SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spirit-

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FRIDAY, FEB. 16, CARDIFF, Frederick Street. Discourses at 7.30.



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## CONTENTS OF VOL. X.—1876.

An Appeal to Readers of *Human Nature*, by "M. A. (Oxon)"  
 Anthropological  
 Barlow's, Mr., Last Love Poem  
 Brahminical Theology, The Essence of  
 Carpenter, Dr. W. B., on Spiritualism,  
 by Hudson Tuttle  
 Christianity; Its Divine and Human  
 Elements  
 Clergy, The  
 Conscientious Dog, A  
 Critics, The, Comments on Mr. Barlow's  
 Reply  
 Crowell, Dr., on Primitive Christi-  
 anity and Modern Spiritualism, by  
 "M. A. (Oxon)"  
 Dark and Fair Highlanders  
 Double Life  
 Eddy Mediums, The, by Robert Cooper  
 Eddy, Horatio, Phrenologically De-  
 lined  
 Eddy, W. Henry, Phrenologically De-  
 lined  
 Edinburgh Phrenological Museum,  
 The  
 Effects of the Sun on Lunatics  
 Elementary Spirits  
 Emanuel Swedenborg, by Frank  
 Podmore  
 Fasting Girl, Another  
 "Good Time Coming, The."  
 Henry Wainwright on his Execution  
 and his Executioners  
 Immortality, Victor Hugo on  
 Influence of Mind upon Body

Intemperate, Reclamation of the; The  
 Diet Cure  
 Lightning and Lightning Conductors  
 Martineau, Mr., upon Modern Mate-  
 rialism, by George Barlow  
 Medicine in Ancient Egypt  
 Medical Work, A New  
 Memorial from the Spiritualists of  
 Great Britain to Marshal  
 MacMahon  
 Missing Link, The  
 Modern Miracle, A, by Frank Podmore  
 Movement for placing Works on Spi-  
 ritualism in Public Libraries  
 National Freeholds, by F. J. Wilson  
 New Evangelist, A.—Hafed  
 Notes on the Present Crisis, by "M. A.  
 (Oxon)"  
 Occultism and Art Magic, by "M. A.  
 (Oxon)"  
 Odic Force, or What?  
 Philadelphia Convention, The: its  
 New Departure, by Hudson Tuttle  
 Physical Morality, by Frank Podmore  
 Planchette Mystery, The, by Wm.  
 Fishbough. Four Articles  
 Proposed New Anthropological and  
 Phrenological Society  
 Progressive Education, by P. R.  
 Harrison. Two Articles  
 Rationale of Spirit Interchange, and the  
 Constitution of the Spirit World,  
 by Frank Podmore  
 Re-Incarnation, The Theory of, by W.  
 F. Kirby

Religion of Art, Mr. Barlow's  
 Remarkable Boy, A  
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 Podmore  
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 Articles  
 Spirit Photography in the Ascendant  
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 "M. A. (Oxon)"  
 Spirit, The, and its Circumstances  
 Spiritualism, The Uses and Abuses of,  
 by M. F. Davis  
 Swinburne, Mr., and the Fleshly Fever  
 Testimonial to A. J. Davis  
 Theosophical Society  
 Trans-Corporeal, Action of Spirit on  
 the, by "M. A. (Oxon)." Two Ar-  
 ticles  
 Vegetarianism a Necessary Element in  
 Social Progress  
 Walt. Whitman; or the Religion of  
 Art, by George Barlow  
 Walt. Whitman's Actual American  
 Position  
 Walt. Whitman, Mr. Barlow's Essay  
 on  
 Waste in Food, by Frank Podmore  
 Woman's Stratagem, A

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 by S. E. Bengough  
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 L. V. Tappan  
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Extracts from Mrs. Tappan's early Mediumistic Compositions  
Quotations and Extracts, 1852-3  
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The Heavenly Home and Spiritual Kindred  
The Eternal Progression of the Human Spirit  
Cui Bono?  
The Spiritual Outlook for the New Year  
Purity  
The Need and Efficacy of Prayer  
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Charity  
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An Answer to those who pronounce Spiritualism Satanic in its Origin  
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