



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

SPIRITUALISM.

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SPIRITUALISM AND LEGAL DECISIONS.

A Lecture by J. BURNS, delivered at Doughty Hall, 14, Bedford Row, London, Sunday, Feb. 11, 1877.

The lesson read was part of the 6th and 7th chapters of Acts, recording the fate of Stephen, the first martyr: how he was "full of faith and power, did great wonders and miracles among the people;" how the "synagogue of the Libertines" opposed him, but "they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us; and all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. Then said the high priest, Are these things so?" Stephen, in a long speech, pointed out the career of spiritual manifestation from the appearing of "the God of glory" to Abraham, the burning bush of Moses, the "lively oracles" of mount Sina, the "tabernacle of witness in the wilderness," ending with the scathing rebuke, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? Who have received the law by the disposition of angels, and have not kept it." They gnashed their teeth, but Stephen in clairvoyance saw the heavens and the spiritual "Jesus standing on the right hand of God." But the multitude fell on him with stones, and Stephen fell asleep calling upon God.

History repeats itself, the chief variation being the modified phenomena which clothe the acts of mankind in different ages. In spiritual matters it is always fashionable to attack the sins of past ages and expound on the manifestations of ancient mediums; but to reprove the sins of to-day is a crime, and so it is to have independent spiritual light and power of your own. As it was, so it is. All that we have to be thankful for is that the form of action to-day is not quite so prompt and off-hand as it was some time ago.

The most law-abiding people are sensitive in the highest degree as to the truthful interpretation and just administration of law. The person of low development, stupid of intellect, and unscrupulous of conscience, cares not about nice distinctions. Like a slave as he is, he cowers before the power which brute force cannot overcome, be it right or wrong. He is easily governed—any law is good enough or bad enough for him if it might be sufficient to keep him in abject fear. But the allegiance of such subjects cannot be depended on: relax the weight of authority for an instant and the tiger is at the throat of order and justice. The form of administration that will do very well for a community of ignorant barbarians would outrage a people of higher development. The enlightened and conscientious citizen is more difficult to deal with in the first instance, but give him righteous laws and fair play and there is no trouble with him afterwards.

Spiritualists are a kind of people who have the greatest respect for law. Their investigations convince them that law is absolute and obtains throughout the universe—that there is no escape from its control, and that justice and right follow the immortal soul throughout eternity.

No one knows better than a lawyer that justice is often miscarried in the findings and decisions of courts. If this be not so, why the need of a Court of Appeal? But appeal may be made to the wrong court, so that the vital question involved may not be capable of further discussion. This is the case of Dr. Monck. Had the appeal been made to the Quarter Sessions the whole question of actual fact would have been gone into, and it would have been seen whether he indeed did aught at the Huddersfield seance which implied that the phenomena were not genuine, for that is the chief point respecting which Spiritualists are concerned. A deal of apparatus was introduced into court, but no proof was advanced that it was used at the seance—it was found in the boxes upstairs afterwards. Certain opinions were advanced by witnesses as to how some of the manifestations might have been achieved, but there was no evidence that they were so performed. Some of the manifestations were of such a character that the hypothetical explanations advanced would quite fail to account for them. I hope some competent person will take up the evidence in this case and by analysis show what it amounts to.

If any medium could be found imposing on the public, no class would be more anxious to have such an offender exposed and punished than Spiritualists. Our sole object is to discover truth, and the practice of falsehood is our greatest bane; we have also no pecuniary interest in the business arrangements of mediums, as that is a matter in which they alone are concerned. This being so, Spiritualists are the last persons in the world to condone the dishonesty of a medium or regard as genuine that which is manifestly spurious. Again, Spiritualists are the only persons who have a practical acquaintance with these phenomena; they are experts therein and have the best advantages for detecting fraud or judging as to that which is of value and to be relied on.

From this standpoint may we ask whether Dr. Slade or Dr. Monck have been proved guilty? As to Dr. Slade, there is no direct evidence to inculcate him; it is all inference. His arm was seen to move, and it was inferred that he was writing, but if the witness had inclined his head about six inches to the side on which Dr. Slade sat, he could have seen whether that medium was writing or not. Why did he not do so and settle the question? I have sat in a similar position with Dr. Slade repeatedly, and I would defy him to write on the slate without detection. But the whole conduct of Dr. Slade on that occasion which formed the basis of legal proceedings was quite different from that observed by other sitters, whose name is Legion. I must say that I never heard scratching as if of writing, except when the slate was in position and the direct writing avowedly going on. I never heard any clearing of the medium's throat nor saw the medium with the slate on his knees, and his hands beneath the edge of the table. Dr. Slade, having to give satisfaction to sceptics continually, gets into the habit of conducting himself so as to give the smallest ground of suspicion, and for that purpose he is careful to keep his hands always in sight, even when preparing for a manifestation by cleaning or inspecting the slate. But then the slate was snatched. Yes, it was; and what then? Why, some three words, or at most a very short sentence, was written on it, and Dr. Slade declared in the *Times* that he called to the sitter, "Now they are writing; take hold of the slate." The slate was immediately pulled away, and of course a very little writing was found.

It is not my place to decide whether the testimony of these witnesses be honest or false. I have no means of deciding that question, so I do not enter upon it. It is quite possible for persons

of a certain type of mind, ignorant of and prejudiced against the experiments, to honestly believe there was foul play, and yet there might be nothing of the kind. Take the case as it stands, the world is bound to admit that after hearing the fullest development of testimony against Dr. Slade, and added thereto the vulgar abuse of ignorance and prejudice, with the irrelevant issues raised in connection with the question, the Spiritualists of the whole world have declared him innocent by spontaneously contributing a magnificent sum for his defence; and in the midst of his troubles the medium was heartily patronised by those who entertained full confidence in his integrity. I therefore submit that one of the largest and most qualified juries that has ever decided on a case has pronounced Dr. Slade "Not Guilty," and so the intelligent and unprejudiced historian will for ever regard him.

Then in the case of Dr. Monck, a verdict quite as sweeping has been given. I have repeatedly heard his narrative of the whole affair at Huddersfield given at different times, but without variation, and bearing marks of truthful consistency on each occasion. The scuffle in the seance-room, the prudential escape from the window to summon the aid of the police rather than be forced to a physical combat with infuriated and overwhelming numbers thoroughly explains all that has appeared derogatory in that matter, and has even lent a moral grandeur to Dr. Monck's conduct. It is not necessary to suppose that the witnesses stated everything that took place that evening. Questions bearing on the points that it is sought to find proof on alone are put in cases, while much more is kept back of which the examiner is ignorant or which does not suit his purpose. This is the case in nearly all trials; so that of a necessity only part of the truth appears, and one of the chief witnesses—namely, the accused—having his mouth shut, only one side of most questions is necessarily presented. If legal investigations could possibly be conducted in such a manner as to elicit the truth alone, this imperfect result could not ensue; but impartial truth is not the object. One side are determined to make the accused appear guilty, while another party as pertinaciously desire to make it clear that he is wholly innocent, and thus many a guiltless man has been most wrongfully punished and countless scoundrels have escaped justice.

In Dr. Monck's case it would be easy to show that on the evidence given no Spiritualist would convict him of imposture. To lend force to the evidence, the box containing conjuring apparatus was exhibited in court, when it could not be shown that it had the slightest connection with the seance in question or indeed any other seance. On the other hand, evidence was adduced to show that the conjuring apparatus, if it may be so called, was used by Dr. Monck quite openly, to exhibit the marked difference between the spiritual phenomena, and the simulations of conjurers. Certain manifestations were testified to by witnesses, which could not have been produced by mechanical means; and if they could have thus been produced, the burden of proof most certainly rested on those who advanced and maintained that theory. Need I point out that no such attempt was made in the evidence? That task in all such cases is cut short by assuming that all phenomena of the kind are a pretence merely, and that the medium who professes to give facilities for their investigation is an impostor. There is no trace of evidence to show that any of the phenomena recorded of Dr. Monck in any seance were due to trickery; and in this finding, Spiritualists, who know best what to decide in such cases, have most emphatically agreed by paying down upwards of £300 for his defence. I must regard this as one of the grandest testimonies to the genuineness of a man's professions that our history records. Dr. Monck had not been long a medium, nor had he any fame as such further than had spontaneously arisen from his merits as a medium. In the face of the newspapers throughout the length and breadth of the land, calling him the foulest names at their command, yet we have a grand response from Spiritualists, of which any individual or Cause ought to be proud. The conviction must be forced on the impartial observer, that Spiritualism is true, that the phenomena are genuine, and that Dr. Monck is a true medium.

Another line of argument might be taken, and it could be shown that the Lankester and Donkin seance with Slade and the Huddersfield seance with Monck are not paralleled, but flatly contradicted by countless experiences carried on under crucial conditions both before and since these events. The ruling idea of the opposition is not only that these mediums cheated on the occasions specified, but that they are rogues and impostors, and that their practice as mediums is nefarious throughout. This, I repeat, is the position of the opponents of these mediums, and I must in the strongest terms assert that than this opinion nothing imaginable could be more false and utterly indefensible. Since the accusation of these mediums, again and again, to weariness has it been shown that the power manifested in their presence is not a pretence, but it is a demonstrable fact, and moreover a fact which, with the permission of God, may be demonstrated times without number. To this theory of imposture Dr. Slade is daily giving the lie at The Hague at the present time, and Dr. Monck to the day of his arrest continued to have manifested in his presence that which testified to the genuineness of his mediumship. Put the years of this experience, then, into opposition to the solitary instances that were made the bases of legal proceedings, and on which side, pray, do the probabilities incline?

But granting for argument's sake, and I do not do so on any other grounds, that Slade and Monck were guilty of imposture on these occasions—what then? Does it prove that the mediums were dishonest? When we realise the fact that mediums are the

subjects of an intelligence over which they have no control; and that not only the phenomena, but also the conduct of the medium in many instances, are produced by this intelligence, we have an adequate explanation for much that is anomalous, without having recourse to the vilification of the medium. It is well known that the sitters in the circle are accessory to the phenomena as well as the medium, and it is also known to what an overwhelming extent mind-forces in the circle influence, not only the action of spirit guides, but introduce spiritual agencies foreign to the usual control of the medium. The enemies of mediums may be themselves mediums, and have behind them spiritual aid in sympathy with their purposes. The medium, as well as the circle, might thus become the victim of deception; but how unjust it would be to visit the medium with the consequences thereof.

If it should be necessary, however, to find that a medium acts dishonestly, that would be no argument against the genuineness of the manifestations at other times. Because you grocer served you with a light-weight pound of tea, that is no argument for the assumption that all his goods are light weight. A man may not be absolutely honest, and yet do a great many genuine acts. "There is none righteous, no not one," and, while we abhor unrighteousness, our faith in its godlike opposite must be our basis, otherwise we are stranded on the hopeless rocks of Pyrrhonism, and nothing then is true and certain in the world around us. That every man has done some unworthy or dishonest act in his life may be true, but that would be no pretext for libelling mankind as a mass of rogues and vagabonds. Our mission should be to elevate and purify, rather than to degrade and bespatter with the mud of unseemly abuse.

While I am earnestly solicitous for the good repute of my fellow-creatures, I am equally anxious that the truth of Spiritualism should not suffer at the hands of those whose delight it is to speak evil. The dishonest conduct of a medium, while it may to a certain extent compromise the truth, never can seriously affect it. Though a chemist might adulterate his drugs, yet that would not nullify the truths of chemistry; it would have the tendency, however, to make the public very careful in making their purchases. Discrimination would have to be exercised, and not permit blind faith to lead too implicitly. The exposure of villany may thus have its uses, and even a false alarm may prevent unpleasant results. The outcry against the trickery of mediums may in some cases proceed from a blind desire for the right unguided by intellect on the question at issue, leading thereby to an inversion of justice and a wrongful condemnation of that which is innocent.

Not only mediums, but the phenomena, get traduced and misrepresented. They are called frivolous, trifling, nonsensical, while I heard one man called them "stupid": truly an astounding definition for phenomena, unless the objecter himself were a phenomenon. In a recent number of *Figaro*, a sarcastic London weekly, it was recently attempted to cast discredit on Dr. Slade by instancing the experience of a sitter. That very proper person had his lower extremities touched by spirit-hands under the table and his garments pulled. He asked the medium who the spirit was, "My wife" was the reply. "Then," retorted the sitter severely, "she must have been a very improper sort of a person." This caviller may have been so over-proper as to stigmatise unmeritedly the manifestations and the conduct of a spirit, and in such a manner, too, as to give great pain to a fellow creature who was lending his best powers to enlighten his visitor on a fact new and to him inexplicable. There is surely nothing so improper as to come to judgment on a matter in which humility is alone the justifiable course. For a lady to come in person beneath a table and entertain a gentleman visitor by pinching his flesh or pulling his dress, would be unpardonable because there would be no excuse for it; but it has been said, and truly, that circumstances alter cases, and if the gentleman came there to hold communion with a lady by any possible means, he must be content to accept those which were available. The prejudiced person cannot possibly be just, because he does not try to be so. His care is all of the opposite kind. He is led by ignorance and actuated by hatred, and fitness of conduct or honesty of purpose do not concern him. The coward who would thus offer an insult to a spirit because she had not a big brother to thrash him for it, is just as guilty of violating the rules of gentlemanly conduct as if he had unwarrantably aspersed the conduct of a lady in the flesh. Such expressions do not affect the value of the phenomena, but they give us a satisfactory means of judging of the moral arrangements of the individuals who give them utterance.

The spiritual phenomena are of transcendent importance, but they are either imposture or an idle bauble to those who have not brains to appreciate them. They will continue to make themselves heard, seen, and felt till they force themselves upon the recognition of the people and till all are bound to confess that spirits can indeed manifest: that is one of the missions of the phenomena, and the task must be persevered in till that end is accomplished. The recent legal decisions have shown us how needful this phenomenal work is; for the law, which is an expression of public opinion, has decided that spirit-manifestations are not, but that the belief in the fact of their production is, a pretence—an imposture.

Again, the phenomena must press themselves upon our attention till they are not only recognised but understood. Some "advanced" Spiritualists—"intellectual" Spiritualists—affected to despise the manifestations, and thirst for that which will enlighten them somewhat. Now, it strikes me that these intellectual ones prefer borrowed light to that of their own manufacture. An advanced

man so intellectual ought to be like the sun, a radiant centre to all around him, and stand in no need of information from others. Spiritualism is like a coal-basin, in which the means of enlightenment can be discovered by industrious digging: the circle is the "works," the medium is the "shaft," and the phenomena valuable mineral. Take these coals, then, and extract the light from them. Spiritualists have already derived much light and warmth from them, but all their virtues have not yet been discovered. Recently heaps of waste left by old-fashioned processes have been found to yield valuable extracts which the knowledge of past ages was not competent to secure. So it is with the spiritual phenomena. It is thought by some that all the good has been taken out of them, and that they are mere rubbish—waste, to be thrown aside or made into road-metal for the feet of the inquirer to trample over towards further discoveries. I do not think this is a reverent way of treating God's blessings. Our work as practical Spiritualists should be to elaborate the phenomena to their highest perfection, that we may really know their grand meaning and divine importance. Every man has a body, and how little does he know about it and of its relation to the spirit? Of the spiritual phenomena we know less, and it strikes me that from the latter we shall gather that insight which will enable us the better to comprehend the former.

Spiritualism is not a system of intellectual doctrines, but a universe of natural phenomena. Our intellectual notions and teachings are purely human inventions—man-made products—and as likely to be false as true; with Nature this cannot be so, for she is the expression of Divine wisdom, and from reading her pages we derive all the food upon which our intellect profits. If Spiritualism were to become a method of intellectual procedure, and the phenomena to be ignored, we would soon be in the same position as before Spiritualism came up—it would be all human notions, with no facts to support them.

Spiritualism is a practical demonstration of spirit-power and a means of communion with the spirit-world. The phenomena are the agency to accomplish these ends, which all human study is impotent to effect. Let us by all means have the development of intellect, but let it be of such a kind as will make our manifestations available in prosecuting intellectual ends. By a proper study of these manifestations, the grandest triumph may be achieved; and after all, these external manifestations are not incompatible with the highest intellectual and spiritual culture.

(To be continued.)

THE PRESENT CONDITION OF SPIRITUALISTIC SOCIETIES.

(Continued from p. 100.)

At CHOPPINGTON, near Morpeth, a society has been recently formed. It has 23 members. Public mediums have been engaged and literature distributed. There are said to be 70 or 80 Spiritualists within a four-mile radius.

From here, for convenience, I go into Scotland. Spiritualism does not appear to thrive on Scotch soil.

There was at one time a Psychological Society in EDINBURGH, but it does not seem to exist now. The only place from which I have a report is GLASGOW, from whence Mr. J. Brown writes:—"I have not been practically engaged in the study and pursuit of Spiritualism for the last two years, and am incapable of estimating at all correctly its present status in Glasgow. Judging from the organisation which exists here, I cannot say that it is in a flourishing condition. I know, however, from past experience that very considerable advance has been made in educating the public mind towards a more respectful recognition of the phenomena and claims of Spiritualism. It is now twelve years since my attention was drawn to the subject in this city, and it was an exceedingly hard matter to find anyone who in any way sympathised with the teachings, or was acquainted with the manifestations. Now, in a general sense it is different and there are hundreds who, while they may not have allied themselves to any association, are yet earnest and quiet students who have either openly declared their faith or are decidedly inclined towards a belief in Spiritualism. The association here, however, has never been a permanent success; its prosperity has ever been on the ebb and flow, the rise and decline. At present it is not in the ascendant, which, I think, is due to lack of good management, and the attempt made some time ago to constitute a religious service, to which the public, without discrimination were invited. There are few known good mediums. Mr. Duguid is the one most sought after, and has during the past ten years done more to make the manifestations popular amongst all classes of the community than anyone I know. I am not disposed to think much of propagandism as beneficial. From my experience I should say that the circulation of the better class of literature of the Movement is the most efficient mode of accomplishing an ultimate change in the public feeling towards the Movement. The formation of family circles I consider also a very important method of effecting a change in the public mind, but I do not think it well to expend much energy in the public debate and proclamation of Spiritualism."

Mr. Jas. Simpson, the secretary of the GLASGOW ASSOCIATION OF SPIRITUALISTS, informs me that there are some 70 names on the list of the society's members, but only 30 or 40 of these are paying members. He regrets that the older Spiritualists do not identify themselves more with the association, and states that a number of very earnest men—of the working classes chiefly—form the present committee, and also that a great many strangers have come to the meetings during the past winter, as many as 30 or 40 inquirers coming at one time.

Coming south again, I find a large number of Spiritualists in Nottingham. These are divided into two bodies, who, though separate and distinct, are friendly to each other. The NOTTINGHAM SPIRITUALISTS' SOCIETY represents those who are called the "progressive party," and there are also the Christian Spiritualists. The first-named have about 25 members. The society has no definite rules, but an earnest desire to investigate, and the payment of not less than 1s. quarterly constitutes membership. Officers are elected half-yearly at special meetings. Meetings for trance addresses are held on Sundays. Mrs. Hitchcock is the principal local public medium; this lady has been an earnest worker for over ten years. There are at least half a dozen private mediums, some of whom have given excellent tests in the trance at private seances. Mr. J. Ashworth, who for many years has been one of the most active workers, says, with reference to propagandism: "If we are in possession of a great truth it seems to be our duty to put others in possession of it. I think, at the present time, by lectures and by wholesale distribution of such information as will enable anxious inquirers to investigate at their own homes." He estimates the Spiritualists in Nottingham and suburbs at about 200.

Of the Christian Spiritualists there are about 30 enrolled members. Mr. J. W. Billson, in an interesting letter, says: "We have no printed or written rules, but are guided by principles, and, in case of difficulty, by instructions through our mediums. Membership consists of agreement with our teachings and a desire to co-operate in their furtherance. We have but few officers, who are elected as circumstances require. Our name somewhat explains our work, and we have meetings at our room, morning and evening, every Sunday for worship and instruction, and also on Wednesdays. On Tuesday evenings we meet for healing the sick. During the summer months, for three years past, we have held on Sunday mornings meetings in the forest about a mile from Nottingham, and have had large and attentive audiences." Mr. Billson also says there are numerous private seances, especially among the well-to-do classes. He thinks there are "several hundred" Spiritualists in the district. The sub-editor of one of the local papers is an ardent Spiritualist, and takes every occasion to defend the Cause.

In Leicester there are said to be 500 Spiritualists. Whether this is an exaggerated estimate or not I cannot say, but we seldom hear of anything worthy of special notice taking place in the town. The LEICESTER SOCIETY FOR PROMOTING INVESTIGATION INTO SPIRITUALISM has existed two years, and there are three trance-mediums used for public speaking.

A Northampton friend, after consulting with other local workers, estimates that there are at least 500 Spiritualists in the town, but they have no society or organisation. There are four or five circles held regularly in the town, each attended by from 30 to 50 persons, who in some cases pay a trifling subscription towards defraying any expense incurred. It is also said that there are many private seances held in the families of the neighbouring gentry and well-to-do classes.

I have long had the idea that something radically wrong exists amongst the Spiritualists of Birmingham, of whom there are said to be 400. There is no local organisation, but a working committee carry on Sunday lectures during the winter, and open-air meetings in the summer. Mr. R. Harper says: "The work is exceedingly difficult to carry on at all, and progress is sufficiently slow to damp the ardour of the most enthusiastic worker. The effect of the lecturing is almost nil, both as regards the Spiritualists and the public, and it is proposed to abandon it, except in the open air during the summer. The meetings of last summer did each as much good as ten lectures within halls. About only from 14 to 40 of the Spiritualists here attend the ordinary lectures. I believe in propagandism, and that the best form is seances, and the second best printed matter. I am clearly of opinion that we have ten times too much lecturing of the kind supplied, most of it being rubbish." Apart from the work of the above committee there are meetings held at the United Christian Spiritualist meeting-room, of which the secretary is Mr. W. Perks, who has been an earnest and hard-working Spiritualist for many years.

From Bristol, Mr. George Tommy writes as follows:—"I regret to say that my report respecting Spiritualism in this city and neighbourhood will be extremely meagre and unsatisfactory, for the simple reason that for the present there appears to be a total suspension of any association in connection with the Movement. We established a society here about twelve years ago, the members of which numbered between 20 and 30, but our great want at that time appeared to be a good medium, and, failing in this, the interest gradually diminished and the attendance fell off, the result being the breaking up of the society after an existence of about eighteen months. About four years ago we re-organised our society somewhat on the same basis as before. We got on rather more satisfactorily for a time, and obtained some manifestations, but some of the members were suspicious respecting the phenomena; this produced some unpleasant feeling, resulting in division, and ultimately, in the disruption of the society about two years ago, since which time there has been no association. I have no data on which to base an estimate of the number of private seances held, but judging from information I get occasionally in different and sometimes unexpected quarters, I believe private seances are held in a great many families in Clifton and other localities where they do not say much about it in public. With regard to propagandism, so far as our locality is concerned, I think the time is hardly yet ripe for lectures or any public manifestations, on account of the bitter hostility which exists, but I believe this a phase which will soon pass away, leaving the ground free for action. My

own plan at present, when I meet with inquirers, is to recommend them to sit at home with a few friends in order to test it for themselves, and I have found good results from this in some cases."

Going into Wales I find a very unsatisfactory state of affairs in Cardiff. There are a number of Spiritualists in the town who do not avow themselves, and the society formed last year has met with very poor success owing to internal dissensions. It is about to be reconstituted, and I hope to some purpose, as from no other place have I heard of such want of unity as exists at Cardiff. Mr. Emery, who has worked with energy and tact for the society, says that perhaps 80 or 100 Spiritualists might be got to attend a public meeting—but he thinks there are three times as many in the town who privately accept the facts. Mr. G. Sadler, has been a hard worker in the Cause. About a year ago he established a free library and has since then lent works on Spiritualism to 180 different persons, and the demand for books is increasing. He has also given away a large amount of literature. His son, Mr. E. G. Sadler, is known as the Welsh physical medium.

Mr. J. T. Docton, of Merthyr Tydvil writes:—"We have no society here. The Spiritualist community consists of private circles meeting in private houses, to which inquirers are admitted if they can get the influence of some of the members. There are eight circles known to me personally; each selects an officer or 'conductor' and meets regularly. We have half-a-dozen good private mediums. I should judge the number of Spiritualists in the town to be at least 100."

In Llanelly there are a number of Spiritualists, but they have no organisation, a society which once existed having broken up for want of a place in which to hold meetings. Mr. J. F. Young has done much for Spiritualism in the neighbourhood, and appears to be an enthusiastic worker.

In the south and west of England, Spiritualists are fewer. We hear occasionally of meetings in Brighton, Portsmouth, Southampton and other places. In PLYMOUTH Spiritualism has made some progress. Mr. Snell, of Culver Park, Saltash says:—"I am not aware of any society of Spiritualists in the neighbourhood. I think the sittings are confined to some half-dozen private circles in Plymouth and Devonport, where others like myself have discovered the truth of Spiritualism by manifestations occurring in their own families. The parsons have directed public attention to the matter by denouncing it as devilish, and the prosecution of Dr. Slade and Dr. Monck excites interest among people who otherwise would never have heard of Spiritualism. Mr. Burns has recently been lecturing, and Dr. Mack healing here." In a later letter Mr. Snell says: "The cause has outlived ridicule here, and I am no longer considered a fit candidate for Bodmin Lunatic Asylum. A well-known solicitor who lives here, and who formerly considered me a mild kind of monomaniac, has discovered a powerful medium in the person of his only daughter, and now sits gravely down at dark seances in his own house."

In West Cornwall there are two or three Spiritualists, and I have heard of visitors holding seances at the Land's End; here I may appropriately end my discursive ramble. I think I cannot do so better than by expressing a wish that the motto of this western county may be adopted by Spiritualists in their efforts to make known the truth; it is—"ONE AND ALL."

RICHARD PEARCE.

MR. REIMER'S PRIVATE SEANCES IN MANCHESTER.

Before I went to our club for the chance of a seance, as described in my last communication, our circle had on the same evening its regular meeting, which was on that occasion particularly successful. Our medium, extraordinarily gifted for the phase of materialisation, went for years through slanders, persecutions, tests, and all sorts of torments, moral and physical, with exceptional fortitude and forbearance; offering pity where contempt or revenge would seem natural. Our (for I was placed by circumstances to act as her protector in most encounters) rule was to force the accusers to tell their tale to her face, which invariably resulted in a perfect defeat and shame where the accusation had left power enough to open the lips, whereas usually it was choked down on our first question. For months, since November, 1875, when she came here, I had sittings under test conditions, which are still waiting for attacks of insufficiency from scientific corners. Being disgusted with the time-robbing, unworthy tying all over (like an Egyptian mummy) as a token of confidence (a lovely enticement for drawing power!), I got a few yards of stiff-net, had a bag made of it, with tape running through the seam, to be tightened round the waist of the medium. Thus head, arms, and upper part of body were perfectly secured and made powerless if the tender web had to be preserved. In my divings for possibilities of fraud I have not come down as low as the feet to study the resources of *leger-de-pied*. The beauty of the test now explained is that the conjurer is caught like a fish in a net. The medium can breathe freely and move should the influence require shifting of position, and the spirits seem not to take notice of it at all! So I got forms, beautiful and well defined, especially that of our constant spirit-visitor, "Bertie," sometimes seeing medium and figures together. Nevertheless, I caught a fit of doubt (who can stand patiently such outrages on former knowledge?), and it shot through my mind that the seam running across might be loosened from within, the hands set free, and, oh horror! so I might have been fooled all the time! If a sceptic gets hold of a trace of a ghost of the shadow of the mist of a suspicion, he snaps at it like a dog at a fly. Remember the trembling of medium, the twitchings of tendons, the skeleton-keys, the wax dolls at which even Spiritualists bolted to tear

off a fragment for suspicion. So I fastened one morning with my own hand every two inches the whole seam with extra pieces of thread, cutting the ends of knots close. After half an hour it was done, and I really thought I had sewn up Spiritualism. The medium laughed heartily, for I had made the fastening inside of the bag, so she wouldn't go in the cabinet till I had run another thread through and left the ends outside. Now, in a kind of despair, I drew the tape round the waist, that she might think I would cut her in two, and fastened it in a manner (knotted behind) that without a knife would require hours for undoing. So, perfectly secured, I, down-hearted, moved the prisoner into the cabinet, after having subdued the daylight streaming in; took my seat, and thought of singing a funeral hymn on the last illusion of Spiritualism, when after a few minutes a figure in white drapery, black beard, similar to "John King," came to the aperture and spoke in manly voice—after greeting me in loving words—of the hopeful results of our medium and my persevering devotion, but to be prepared likewise for great struggles and battles to come. The impression was indescribably grand, for I expected a sound rebuke for my renewed scepticism, but which he ignored in a manner as if not knowing of it at all. I felt something like shame passing through my mind. Now he, "Mike"—that was the name of the spirit—retired, and the lovely spirit "Bertie" came in a profusion of cloudy gauze, with a cheering smile advancing to the aperture, and spoke for several minutes in a whisper, and, too, alluded to the expected conflicts brought about by the dark powers. Then she received my apologies for the test, not even allowing me to finish my sentence, but cutting it off with, "Your tests are not interfering with our power, for they are not planned as traps for the medium, but proofs for the truth." As if to make my test, nevertheless, a grand one by the spirits' help, the medium came out of trance in little more than a minute, and I found the fastenings perfectly intact, and had to use the knife to cut the strings of the bag, and with it the last of my doubts. As a mere habit I continued the test to prepare for new witnesses. Now came the reports of successes in obtaining moulds of spirit-hands, and I placed a plate with flour beside the stiff-net-bagged medium to obtain an impression of a spirit-hand by way of rehearsal. A test I received on this occasion which I never shall forget. Sitting silently before the aperture, I thought, after hearing the whisper, "I am trying now," without uttering a word, "If she has power to impress the hand she might hand me the plate through the aper—" lo! there came the plate from the aperture, which I mechanically took away, and found a neat little hand plainly impressed in it. Of course I set out now for the paraffin process, but Christmas being at hand I offered first a little present to my "guide." A gold-plated silver cross, attached to a velvet neck-ribbon, I took with me, without telling the medium of it. "Bertie" appeared and took the cross away out of my hand, held near the aperture. Now the medium came out of trance and seemed fairly puzzled with my extra search, not only all over the stiff-net, but at every spot in the cabinet and corner of the room, but no cross was to be seen. Then I told her of my gift, and we shared equally in astonishment at not finding it anywhere. At the next sitting "Bertie" appeared with the cross round the neck, her beautiful hands playing with it in happy mood, as if pleased with the pretty ornament, my attention being fixed by the graceful shape of the hands, of which the moulds were promised.

Towards the end of January, 1876, I received these moulds under conditions indisputable by their crushing force against the most reasonable objections; besides, the casts when obtained from the moulds we found to be the exact copies of the living hands I had seen actually moving and playing before me. I weighed to a nicety the quantity of paraffin to be melted, and considered the precaution as good as colouring the stuff, for the after weighing should prove satisfactorily that part of the material had been really used. After three vain attempts, when "Bertie" whispered, "It requires such a power to touch your earthly elements," I at last got one Sunday in my room the mould of the right hand found lying, still warm (another test), on the chair close to the medium, who was of course tied in the stiff-net. The hand measured an inch shorter than that of the medium's and different in shape. My delight when the delicate marks came out in the cast was indescribable. I could not help feeling that such a result might be worth the persecution of ignorant mountebanks or newspapers. I asked Mr. Oxley to sit with me, that we might try to obtain a mould of the left hand. Same severe conditions, and again in my own room. The voice of "Mike" said, "We had an accident, but it's all right now."

Next morning, when I melted the paraffin-mould and the lovely taper fingers came out, anyone secretly observing me might have beheld a mortal being in happiness, but when the mould of my cross (of which I made the design myself) came out too, placed on the back of the hand, I shouldn't wonder if an observer would not have discovered a tear of joy in my eye. The extracting of the spirit-hand, entangled with the cross, caused that accident alluded to by "Mike," and which now was explained, and in the meantime that not always or seldom the materialised form melts in the mould. Shortly after I got a mould of the right hand a second time, but the fingers were bent in such angles that in trying to make a copy by means of a flexible gelatine mould I broke the fingers in extricating them, in spite of utmost caution. I got now in turn several moulds of hands and feet, and always the marks and minute lines repeated. Then came the stupendous test of Dr. Monck's coming to visit me unawares, totally ignorant of the mould process, and, on sitting with me, our getting the moulds of the same hand

and foot, identically the same. These tests are really tremendous, and any attempt at explaining them by conjuring is rather risky, and by them I got rid of a certain set of sceptics, who now avoided me. I gradually increased the number of our circle, and it almost pains me to skip countless glorious manifestations, including recognised faces and most lovely letters in direct writing, &c., which I hope to publish in due time.

On the evening of our club seance, recently reported by me (Tuesday, 30th January), Mr. Oxley, Mr. Marsh, and two friends from Oldham formed part of our circle. In the first part, round the table in the dark, the chair-test was given to the Oldham friend in a remarkable manner the second time, he wishing for it to confirm the first experience of it. We old hands don't care much for physical displays (having had the round), but I confess this test, given in systematical manner, is one of the most convincing of all. Indeed, the receiver of it must sit down afterwards in every chair a stout believer, even if the chair should creak with the load of newspaper abuse in his hands. After sundry little games with natural laws (as baked in colleges), we arranged for the cabinet, a simple bow-window with a curtain across, about six feet high. In subdued light "Bertie" appeared with the cross I have alluded to and a locket (a later present) round her neck. She showed her hand, which we recognised as so familiar to us by the cast. Then came "Lily," another spirit of our band, an Indian (black), and several others, until "Mike" (the master of the ceremonies) announced the power being used up. Again we sat with our medium round the table in the dark, all joining hands. Sitting near her, I felt her hand violently shaken, drawn upwards, and after a while our "Bertie" delivered through her a prayerful address, which by its beauty and pure tenderness opened to our hearts the true and grand mission of Spiritualism. Omitting other trance-expressions of a more private character, it may be sufficient to state that we all felt an impression of spirit-presence far beyond the satisfaction caused by phenomenal wonders, which, if taken and examined under influence of worldly, common-place disposition, often present food for sneering and satire in vulgar or snobbish scientific minds. The forms are not always, from an æsthetical point of view, up to the mark, but spirit-teachings challenge the listeners' intelligence, whether they be of a shallow or profound nature. People going by the outside chiefly have not much inside, for the external expression is often only a snare to the over hasty judge. The contrast of this meeting with that boisterous explosion in the club, reported by me two weeks ago, was to me most striking and telling, as it was the other way to a gentleman (Mr. Westbury), who was almost terrified with the wild uproar in the first grand club seance, and afterwards, a few weeks ago, in my circle, beholding seven forms one after the other gliding up and down softly, gracefully, he seemed transfixed with astonishment and delight until the face of a very old lady appeared, which had not manifested to either of us before. He was evidently struck, and on my question, "Do you remember that face?" he answered in the affirmative, and when I remarked how the dark black curls contrasted with the very old features, he looked puzzled at me (for evidently I knocked over his attempt to explain by imagination) and replied, "Well, she wore a wig!" That gentleman was naturally deeply impressed with what he saw, and indeed the difference between witnessing a fact and reading of it is nowhere better illustrated than in spirit-circles. Young folks may sometimes be led away to crack jokes at these extraordinary appearances, especially if infected by a hero in frivolity, but afterwards, in tracing back to the cause—finding physical possibility of fraud completely cut off—there will be a kind of touch from another world, and the first step towards a new light dawning upon his mind will find its echo in the well-worn saying as to there being more things in heaven and earth than have been provided for in the philosophy which passes current with most persons.

THE NEWCASTLE-ON-TYNE SOCIETY.

To the Editor.—Dear Sir,—I could not help feeling regret on reading your leader of February 16, in which you speak somewhat disparagingly of the labours of the Newcastle-on-Tyne Society.

Permit me to point out to you that except for the efforts of that society I would have had small means for investigation, as the whole of the best mediums in the district have been developed directly or indirectly through the arrangements of the society.

The members of the society have laboured with great energy and self-sacrifice in promoting inquiry into the phenomena, and have devoted years of time in the monotonous labours of developing and directing mediums.

It is true that in a literary point of view I may have become more recognised than have the members of the society; but my labours in point of self-denial and continuity have been child's-play compared with theirs. We have each, I trust, worked in our respective spheres according to our tastes, adaptations, and abilities.—I am, yours truly, T. P. BARKAS.

Newcastle-on-Tyne, Feb. 19, 1877.

[God forbid that we should in the slightest degree appear to disparage any genuine effort for the promotion of Spiritualism, and we are fully convinced that the work of the Newcastle friends is wholly substantial, and is without doubt the most normal effort of the kind in the country. But all spiritual success is co-operation between men and the spiritual world, hence the credit has to be divided between these two factors. And as the human element had been brought into prominence we took the liberty to say a counterbalancing word on behalf of spirit-power and genius, which give life and direction to all departments of progressive effort.—Ed. M.]

Mr. T. Brown speaks highly of Miss Wood's mediumship, having sat with her at Belper. The materialisations have been wonderful.

RESIGNATION:

AN IMPROMPTU POEM DELIVERED ON SUNDAY EVENING, FEB. 18, 1877,
BY MR. W. J. COLVILLE.

(Reported by Mr. W. Gill.)

Is there a soul which never grieved
At loss of earthly bliss?
Is there a soul, which always lived
In spirit-world or this
Without a sigh—without a care,
Without an anxious grief?
Is there a soul which never sought
From sorrow a relief?
Oh no, for pain doth come on all
The sons of mortal race,
And pain will come upon you all
Till in a brighter place,
Above the earth, above its cares,
You live in bliss on high—
In mansions blest, prepared by God
Above the starry sky.
But what is grief, and what is pain?—
Why sent to mortal man?
It is a part of that bright chain
Of God's most wondrous plan
Which links the human soul to Him,
In ties which firmly bind
The human soul unto the whole
Of Universal Mind?
Pain brings a message to you all,
And sorrow has its word;
And when on pleasure you would call,
Hope and receive the word
Which sorrow brings to mortal man,
'Tis blessing in disguise,
And many a care, and many a grief
Hides blessings from the skies.
Oh, when a trouble comes on you,
Be silent and resigned,
For many are but blessings sent
To elevate your mind.
Oh, trust in God, and angels bright
In love will aye descend
To bless your souls,—to lead your feet
In that bright path that tends
To realms of bright celestial bliss
Where sorrows never come—
To a world brighter far than this,
Your spirit's happy home.
Oh, resignation is a grace
Imparted from on high,
And if you seek it, angels fair
Descending from the sky,
When you in grief and sorrow mourn
Will teach your souls to soar
To that bright world of perfect bliss
Where sorrows are no more.
All trouble has a message good
If you will it receive,
And in your secret heart will know
And firmly now believe
That sorrow doth but work for good;
If sorrow you'll employ
For purposes it was designed
It soon will turn to joy.
Then sigh no more, no more repine
If earthly comforts fade,
But be resigned in storm as calm—
In sunshine so in shade.
An angel standeth at the door
Some blessing bright to bring
Unto your souls when sorrows come,—
'Tis laden on that wing
Which hovers o'er you, close beside
Your mortal path doth go,
To lead you on to bliss unknown
But bliss which all shall know.
So meekly trouble bear on earth
And sorrow ne'er despise
For many a grief an angel is
Though clad in dark disguise.

The young gentleman through whom the above poem was spoken has been mentioned in the MEDIUM as the "Brighton Trance Medium." We expect him in London next week, when he will be controlled before a select audience at the Spiritual Institution, and probably speak at Doughty Hall and other places. Respecting the above poem Mr. Gill writes:—

"I have just transcribed the poem I mentioned in a previous letter. I may say that it is one of the shortest we have had from the medium, and not the best. Some of the poems have run to about 250 lines! I consider them very extraordinary. The poem enclosed is a *verbatim* report. On Sunday evening the medium had given an address and two long poems extending altogether to two hours before I saw him, and the enclosed poem was given after a second address and when the power was nearly exhausted."

Mr. Colville will be controlled at a reception to be given him at the Spiritual Institution, on Thursday evening, March 1, and he will speak at Doughty Hall on Sunday evening, March 4. Only a select gathering of friends will assemble on the Thursday evening.

NARONIC CYCLE.—Information on, viz: When was the completion of the last cycle,—or when will the commencement of the next occur? Astronomical particulars will be gladly received by the applicant. EDWARD R. YOUNG, Llanelly, South Wales.

WALTER BAMFORD'S MEDIUMSHIP.

To the Editor of the MEDIUM.—Dear Sir,—Towards the end of January of the present year, Mr. Bamford, of Macclesfield, and his young son Walter visited Newcastle by invitation for the purpose of exhibiting some of the phenomena that occur through the mediumship of the boy Walter, a fine, intelligent, modest, and retiring lad, about fifteen years of age.

I witnessed the phenomena that took place through the mediumship of the boy at three seances, two of which were public and one private. At these seances phenomena took place which to me are unaccountable by reference to any ordinary recognised laws, or by conjuring or legerdemain. I felt satisfied that under the conditions no conjuring could produce analogous effects.

I write, however, not for the purpose of describing the public and private seances I attended, but to describe a strictly private improvised seance at which I was the only visitor. On Wednesday afternoon, January 31, I called upon Mr. Bamford at his lodgings in Newgate-street, Newcastle-on-Tyne, and, on entering the sitting-room, I found present Mrs. Butterfield, Mr. Bamford, and Walter, the medium. After a little ordinary conversation, Mr. Bamford remarked, "We sometimes get writing within a closed book, Mr. Barkas, and if you are disposed we will try the experiment this afternoon." I at once agreed to the proposed test, and took a book from the top of the piano. It was Tweedie's "Temperance Almanac." I placed within it, at page 124, a small slip of thin note-paper, not half the size of the page of the book, and wrote on it in phonography: "This paper I looked carefully at in Mr. Pickup's house, Wednesday afternoon, January 31, 1877, and there was no writing on it, p. 124-125." I then closed the book, and tied it carefully in one direction with a strong silk tape, taking care to knot the tape six times, and with reverse knots. Mrs. Butterfield and Mr. Bamford sat at one side of the large circular table, about four feet in diameter, and the boy and I sat at the other side of the table. I placed the book in the right hand of the boy, and his left hand and the hands of all present were placed on the top of the table, fully in view. I requested the boy to place the book under the table, which he did, holding it in his right hand, and within thirty seconds knockings took place on the table. The boy at once withdrew the book, and handed it to me tied exactly as when I placed it in his hand. I took the secured book to the window, and examined it. I found that it had not been tampered with, and then with some difficulty slipped off the tape with which it was tied, and, within the book, at page 124, I found the small sheet of thin note-paper, and on it was written in very legible characters, "How do you do, Mr. Barkas?"

I then requested permission to test the writer with the book more carefully tied, and placing another clean sheet of note-paper within the book, wrote upon it, "p. 158. This is perfectly blank, Jan., 31, 1877. We are going to try if the friends of Walter Bamford will write on this paper within this book." I then took a piece of strong tape, and, closing the book, tied it crosswise, carefully knotting it. I then continued the tape round the book lengthwise, and again knotted it. I cut the ends of the tape within one quarter of inch of the knots, so as to make unknottling impossible, and, to make the knot more secure, I tied a piece of fine cord round it, carefully knotted it, and cut the ends of the cord within one quarter inch of the knot.

Thus secured, I placed a piece of pencil under the table and gave the book into the right hand of the boy. We again sat round the table, all hands except the boy's right hand, which held the book, being on the top of the table. The boy put the book under the table, and in a few seconds knockings were heard; I received the book, and again taking it to the window carefully examined it. The tape was intact; and to get the book open I divided the tape with my knife. On opening the book I found written on the paper, in somewhat imperfect characters, the letters "f," and "u," and "a." Having had this additional test I asked for a folding hinged slate. One was sent for, and in about five minutes a new folding slate arrived. I carefully examined and cleaned the slate and wrote upon each side of the inner pages, "Newcastle, Jan. 31, 1877." I then closed the slate and bound the sides together with a piece of strong silk cord. A pencil was placed under the cord, the slate was placed in the right hand of the boy, and under the same conditions—with all the hands on the table. The boy placed the slate under the table, and instantly—there did not appear to be an interval of a second—the silk cord was broken and the pencil fell on the floor.

We then took the slate, placed a piece of blacklead pencil within it, and asked the boy to put the slate in that condition under the table; he did so, and in a few seconds there was written on it, "We can't do it, Mr. Barkas." I then arranged that he and I should hold the slate open under the table: he held one corner with his right hand and I held the other corner with my right hand, the slate being fully open. All the other hands were on the surface of the table. I put the pencil under my thumb, and immediately on the slate passing beneath the table the pencil was taken quickly away, and, judging by the sensation, writing resembling short-hand was commenced. I referred it to some kind of short-hand because there was rapid intermitting pressure, instead of continuous pressure, as in ordinary writing. On removing the slate scribbling resembling short-hand characters were found on it; but I could only read occasional words; such, for instance, as "most, in, till, flourish, love, &c.;" the others were indistinct. I next held the slate with the boy under the table and asked to be touched. I was immediately touched by small, warm fingers. I then asked "Who is supposed to be writing on the slate?" and was told it was probably Thomas Hilton, who, during his earth-life, was a Sunday-school teacher. I wrote the name of Thomas Hilton in phonography on the slate and asked that it might be copied. The boy and I held the slate under the table in the manner previously described; I held the pencil under my thumb, it was at once taken and two forms or figures made, I could feel by the pressure on the slate that two characters had been joined. On removing the slate I discovered written in phonography, but very imperfectly, "Thomas Hilton." I again placed the slate under the table and asked to have the name written more distinctly: it was immediately and correctly written.

I then took a sheet of note-paper, and wrote upon it in shorthand characters, "No man can do this." I placed in the vowels, and the boy and I held slate, pencil, and paper under the table as before described. The pencil was taken and I immediately felt by the pressure that three

words had been written. On removing the slate there was found written in phonography, "No man can." We again placed the slate and paper and pencil under the table, and there was eventually written two characters, which on examination I found were "do this." During the times I held the slate I carefully avoided holding it with any firmness, and had the boy released his hold of the slate for a moment it must have fallen to the floor. These phenomena occurred between four and five o'clock, in good broad daylight.

In my opinion it was simply impossible for the boy by any trick or natural means to produce the phenomena I have thus briefly described, and I challenge any living man, be he professional or amateur conjurer or what he may, to produce similar results under similar conditions by any explainable process of legerdemain.—I am, yours sincerely,

Newcastle-on-Tyne, Feb. 17.

T. P. BARKAS.

SEANCES AT NEWCASTLE-ON-TYNE.

A SCEPTIC A POWERFUL MEDIUM.

Dear Sir.—I have just come from a private circle held this evening, at which some curious manifestations were obtained. At the Debating Class held in the Freemasons' Old Hall, Weirs Court, there was a rather small attendance, and the debate was not attended with the nerve and vigour usually seen. After the class was closed (about 9 o'clock) half a dozen of us remained and seated ourselves round a tambourine which was placed upon a chair in the middle of the room. There were three Spiritualists present, two sceptics—one rather a bigoted one—and a gentleman whom I don't know. We turned the gas down, leaving, however, plenty of light to see each other plainly. For convenience sake I will use the first six letters of the alphabet to denominate us—thus A, B, and C, were Spiritualists; D, and E, sceptics, D, being the one who was most bitterly opposed to the Spiritualist doctrine; while F, will represent the sixth gentleman. In a few minutes D was controlled—not thoroughly—but he saw the spirit-lights and said he was impressed to leave the circle and lie down. He resisted for some time but at last jumped away and lay flat upon the floor. A pillow was placed under his head, when he fell into a deep trance and described a tale, dark man, clothed in chain armour, with a round spiked shield, and a peculiar helmet with plumes of feathers on it. That was all we could at that time gather, but in the meantime C was controlled by a spirit who, to my surprise, spoke what I recognised as a dialect of the Hindostanee language. I understood the Hindostanee to a slight extent, and endeavoured to hold a conversation with the spirit, but although I managed to make myself understood, I could not make out much of what the control said. I did learn his name but, unfortunately, I have forgotten it. At last we were instructed by C's control to put away the chair and the tambourine, and to join hands and to turn on the light. D immediately awoke—and began to describe what he had seen "in a dream." He broke off in the middle and said "Oh, it's all nonsense, I won't stay any longer," and made for the door. He had not taken two steps when he started and said "No! I dare not; there it is again," and he returned to the circle and took his seat.

The lights were again turned down and he was immediately entranced again, and described the same spirit. On inquiry we found his name was "Ana-p—." That was all we could get; the rest of the name would not come. We ascertained that he ascended to the spirit-world in 1858 (the year the medium was born; that he was a soldier, and had fought for the English. He had been wounded, and while bleeding was thrown into the Ganges by the "Mussulmen." He came from Nepal. He told the medium he would never leave him, and that he had been with him all the evening. C was again controlled by a spirit named "Chico," apparently a very brusque, surly fellow, with a remarkable impediment in his speech, he being unable to pronounce the letter "T" always using "K" in its place. There was an incomplete test given to B through D's mediumship, a spirit being described as hovering over him and between him and me. The description given, so far as it went, was said to be that of a friend of B's who was, as far as he knew, yet alive; but as it was not quite satisfactory, arrangements were made for another sitting, at which we hope to get further results through D, who appears to be a fine clairvoyant, as he plainly saw the magnetic aura covering B, who is decidedly mediumistic, and is sitting in a private developing circle at the present time. The results of this first circle were highly satisfactory, though D, who is a friend of mine, still persists in saying it is all nonsense, and that he simply fell asleep and dreamed it, although he admits that his "vision" was very vivid for a dream. He is still sceptical as to the spiritual agency, but has consented to sit with myself and a couple of friends for further investigation. It is my opinion that he will develop into a fine clairvoyant and clairaudient medium. If we have any satisfactory results at our next sitting I will forward you an account. I may mention that we all, except E & F, felt the influence to some extent, and the conditions were evidently extremely favourable. Any advice you can give us will oblige us.

THE SECOND SITTING.

Has just been held, A, B, D, and E, only being present. This sitting was in a private room that had never before been used for the purpose. The conditions, so far as D was concerned, were not nearly so good as on Wednesday evening, as he was never entranced. While, however, in his normal condition (apparently) he saw the same spirit as appeared upon a previous occasion, and was impressed that its name was "Anapcherung." The vision, however, was not nearly so distinct as before. The same medium also stated that he saw "Napoleon;" but we could get no further information. We then sat quietly for a short time, when B was entranced by the spirit of a boy, who was distinctly visible to D. From him we learned that the spirit controlling B was a boy about 14 or 15 years of age, with a handsome face and beautiful large eyes. He appeared to the clairvoyant to be dressed in the costume of the time of Queen Elizabeth. After B was controlled we endeavoured to get some communications verbally, but for some time with indifferent success. At last, however, we got the name, "Charles." The spirit could not give us the rest of the name, nor could he give us his age. He directed us, however, to call over the numbers and he would nod his head to D when we came to the right one; this was done, and he nodded at 14. I then asked if he would give us the rest of his name in the same way, but he declined. I asked him to give the year of his ascent to the spirit-world by nodding at the numbers composing it. He

agreed to try, and after one failure he nodded the date 1585. He told us that he was employed at the Court of Scotland, and that he had been killed by a very bad man. We tried to get the name of the murderer, but it excited him so that we did not dare to pursue the subject. I ought to have mentioned that when the date was given, one of our number said, "That was three years before the Armada." The control cried out "Yes, yes, yes!" and appeared glad to have given us the information. D then asked the control if he would give him the rest of the name in a whisper, and immediately said, out loud, "He appears to say 'Douglas.'" The control said through B, "Douglas—Charles Douglas." He told us that he had never come to earth before, or rather that he had never been at a circle before, but that he would come again. He gave a large amount of good advice to us for the medium.

Curiously enough D was apparently quite in his normal condition, for he kept whispering to me all the time, and yet he described faithfully everything that took place, even to the changes of expression on the spirit's countenance, which he said was entirely different from the face of the medium. He said that he could not see the medium who was controlled, only the spirit; and yet he talked to me privately all the time he was describing the spirit.

We are going to try and arrange a series of sittings, at which we hope to get some good results.—Yours faithfully, L. E. HARCUS.
228, Westgate Road, Newcastle-on-Tyne, Feb. 16.

ACTS OF PARLIAMENT AFFECTING MEDIUMS.

To the Editor of the MEDIUM.—Sir,—I see in last week's MEDIUM you inserted a letter written to the *Standard* by G. Sherston Baker, wherein he points out the 9th Geo. II., c. 5 as a statute under which Spiritualists can be prosecuted, and gives the 4th section of the Act as follows:—"Whoever shall pretend to exercise any witchcraft, sorcery, enchantment, or conjuration shall be imprisoned, &c." As this is such an unfair extract of the Act in question, I send you a copy of the section in question, so that your readers may be able to judge how far they come within the limits of the law, as laid down by this gentleman. Mr. Matthews, in his defence of Dr. Monck, quoted the Act at length, and stated that it was the only Act under which the Doctor should have been indicted, if under any Act.—Yours obediently, W. MILLER.
7, Whitehall Place, S.W., February 20th.

9 Geo. II., c. 5.—An Act entitled "An Act to repeal the Statute made in the first year of the reign of King James I. entitled An Act against Conjurat[i]on, Witchcraft, and dealing with Evil and Wicked Spirits except so much thereof as repeals an Act of the fifth year of the reign of Queen Elizabeth against Conjurat[i]ons, Enchantments, and Witchcrafts, and to repeal an Act passed in the Parliament of Scotland in the ninth parliament of Queen Mary intituled Anentis Witchcraft, and for punishing such persons as pretend to exercise or use any kind of Witchcraft, Sorcery, Enchantment, or Conjurat[i]on."

Section 4 of this Act enacts:—

"For the more effectual preventing and punishing any pretences to such arts or powers as are before mentioned (these are witchcraft, sorcery, enchantment, or conjuration), whereby ignorant persons are frequently deluded and defrauded, be it further enacted by the authority aforesaid, that if any person shall from and after the 24th of June pretend to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertake to tell fortunes, or pretend from his or her skill or knowledge in any occult or crafty science to discover where or in what manner any goods or chattels supposed to have been stolen or lost may be found, every person so offending being thereof lawfully convicted on indictment or information in England shall for every such offence suffer imprisonment by the space of one year without bail or mainprize, and once in every quarter of the said year in some market town of the proper county upon the market day there stand openly on the pillory by the space of one hour, and also shall (if the Court by which such judgment shall be given shall think fit) be obliged to give sureties for his or her good behaviour in such sum and for such time as the said Court shall judge proper according to the circumstance of the offence, and in such case shall be further imprisoned until such sureties be given."

MRS. BUTTERFIELD IN THE NORTH.

CHESTER-LE-STREET, DURHAM.

Mr. Editor,—In the afternoon of Sunday, Jan. 28, the Co-operative Hall was filled with a very appreciative audience, who had come to hear Mrs. Butterfield deliver a trance address upon "Spiritualism, Ancient and Modern." Our zealous friend Mr. James Wilson occupied the chair. The chairman delivered a few remarks, and then called upon Mr. Skipsey, of Ashington, Northumberland, to give an inspirational poem, entitled "The Mission of the Seer." The poem was well received, and the lecture was then commenced.

The entranced lady stated that ever since man had been capable of a conception, God had been striving to reveal himself to him. In all sacred writings Spiritualism could be seen making a gradual progress in acquainting man with a fuller and truer idea of his immortal destiny. Nor was the modern phase of it so modern as had been supposed. The gift of discerning spirits, the gift of tongues, of healing, &c., were all fully described in the New Testament.

Here an interruption ensued. A methodistic individual, whose zeal far exceeds his modesty and discretion, rose to his feet and persisted in interrupting the course of the lecture. The chairman courteously asked him if he would let the lecture proceed. He said, "Yes, if she would confine herself to the truth." Mr. Skipsey asked him who had authorised him to judge for the meeting as to what was true and what was not. A very wordy altercation followed, but at last subsided, when the speaker resumed her subject in a very eloquent manner, finishing up with some well-pointed hits at the conduct of the man who had caused the interruption. A hymn was sung, collection made, and the meeting closed.

In the evening the room was more thronged than in the afternoon. A disturbance had been anticipated, and the inspector of police had been spoken to in consequence. We believe the presence of that gentleman proved very salutary, since the lecture was commenced and concluded without a single interruption. Amongst the audience could be seen Mr. Cowling, two of his pupils, and a friend. This is the gentleman

who raised the disturbance in the afternoon. This gentleman deserves a little special attention. If we are informed rightly, he is a converted carpenter. He made himself notorious, when Mr. Morse was here, by asking his guides "if greengrocers could get to heaven?" He received a severe rubbing down, but notwithstanding that his pugnacity and conceit are as prominent as ever.

The Chairman opened the meeting by announcing that the room had been engaged for Sunday services, and not for platform discussions. He said he hoped no one would behave so disorderly as to interrupt the proceedings. Questions were not invited, nor would they be answered. Mr. Skipsey delivered another inspirational poem of some length, which was very attentively listened to. Mrs. Butterfield then became entranced, and spoke upon—"Silver and gold have I none, but such as I have give I thee." She said that as Peter approached the gate of the Temple, and saw the lame man begging alms, he said to him, "Silver and gold have I none, but such as I have give I thee." When the man who was cured of blindness by Jesus was questioned by the Pharisees as to the manner in which he received his sight, he answered, "I know not; but this I know, that whereas I was blind now I see." So it is at the present day. When those who are cured by magnetic treatment are questioned by sceptics, all they can say is, "I know not how it is done; but this I know, that whereas I was troubled with this or that disease now I am free therefrom." These old apostolic powers of curing disease were often referred to from the pulpit, but it had been gratuitously supposed that the powers ceased to be exhibited when the apostles left the earth; but that could not be. God did not deal in specialities. His laws were immutable, and he never stepped outside them. If such things could be done then, they could be done to-day. It was our duty to exercise these gifts upon each other. In nervous complaints no remedy was so efficacious as the nervo-vital fluids that were generated in the human body. These powers were God-given, and they should be gratefully turned to use upon every occasion. What Peter had done we could do. After enrapturing the audience with her lofty inspirations, the speaker said, "Silver and gold have I none, but beautiful thoughts." It was an excellent lecture, and was well received.

Notwithstanding the chairman's announcement that interruptions and questionings would not be allowed, Mr. Cowling again rose to his feet. He had been very busy with the Bible and spectacles all the evening; however, when the gentleman in uniform whispered a few words in his ear, he sat down. Mr. Editor, how can we treat this unmanageable man-child? He is possessed of the Quixotic notion of suppressing all teachings of error. Is he aware that errors, differing from his own errors, are being taught from a thousand pulpits at the same time? We advise him to enter any chapel or church and pursue the same conduct, and then see how long he will be before he makes his appearance before a magistrate.

Mr. Bamford and his little son were on the platform, but owing to a want of previous notice of arrival we could not prepare ourselves for any seances with them. This caused regret to many of us, but we hope to meet with them again soon. Will you please let your readers know that although Chester-le-Street is frequently used for public meetings, yet there are scarcely any Spiritualists residing there. Ouston is more of a centre, and friends can be more conveniently convened from that point. Mr. Batts, of Ouston Colliery, is our secretary, and all profferings of engagements, &c., should be made to him.—Yours truly,

W. GAUTREY.

DR. MACK'S WORK IN ENGLAND.

We are pleased to receive from R. Bewley, Jun., of Uttoxeter, Eng., a letter wherein he endorses to the full the usefulness of Dr. Mack as a healer in that country, and regrets that Miss Lottie Fowler should have felt to make intimations to the contrary in a recent number of the *Religio-Philosophical Journal* which has fallen under his notice. He says in the course of his epistle:—

"As one of Dr. Mack's patients who has derived benefit from his treatment, I feel it a simple act of justice to write a few lines in his defence for publication in the *Banner*. As far as my observation goes, Dr. Mack is one of the best healers of the present day, and one of the last men to blow his own trumpet, or trade on a hollow reputation. I have myself received great benefit from his treatment, and know of many other cases where he certainly had neither profit nor fame to expect. As, for instance, the case of a poor old man, over seventy-eight years of age, who through an accident that occurred to him six years previously, was so lame in the hip joint as scarcely to be able to hobble about on two crutches, and who, after a single treatment was able to go home with the assistance of a walking stick. The old man passed away a few weeks ago; but up to the last he constantly prayed to God to bless Dr. Mack, with tears of joy in his eyes, for the good he had received through the Doctor's instrumentality."—*Banner of Light*, Feb. 3.

Mrs. OLIVE is giving opportunities to study the more remarkable phenomena through the seances held at her rooms by Mr. Eglinton. These have been so fruitful of satisfactory results that another has been arranged for, to come off at 15, Ainger Terrace, King Henry's Road, on March 14. Dematerialisation is said to have been seen by visitors.

OSSETT.—Mr. C. Hallgath, secretary, reports favourably of the good work being done by the Spiritual Institution there. He details a few evenings' work:—On Saturday evening a musical entertainment interspersed with readings; Mr. Oliffe in the chair. All pleased and a repetition desired. This is much better than the publichouse. On Sunday evening that old friend of the Cause Mr. John Kitson gave an inspirational address on "Spiritualism and a few of its Blessings." He pointed out the joy of spirit-communion in the family circle and the value of the blessed power of healing diseases as practised so frequently under spirit-influence. Referring to another matter, Mr. Hallgath shows that local preachers are bad prophets. Years ago they said that in two years the Spiritualists would have no place to meet in, but such is not the case. Why are not such false prophets looked after for exercising that "subtle craft" of attempting to predict the future? A local medium on Tuesday evening gave a lecture on theological questions, showing that man-made creeds and human ideas chiefly prevail in the doctrines of the churches.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 23, 1877.

SPIRITUAL UNITY.

When the apostles went out by two and two, with their lives in their hands ready to lay them down for the truth, they were sustained in their work by no societary arrangements or pecuniary expedients, and yet they were one brotherhood, because they had one faith and one practice. They fell out, as all human beings will, but they remained united in spirit. The thinker cannot escape the conclusion that mankind is a unit and that it is impossible for an individual to break himself away from the mass. This unity consists in the fact that all are governed by the same immutable principles, and consequently he is most harmonious with the whole who lives the nearest in accordance with universal principles.

We give this week the conclusion of Mr. Pearce's paper—truly a monument of industry and devotion. We have much more faith in the unity of spiritual effort than he seems to entertain, but ours is based upon the spiritual substratum in connection with which all our efforts are made, and not on the superficial arrangements and committee-upon-paper plans of men. Who is my brother and who is my kinsman? The answer once given was, "He who doeth the will of my father." No earthly or circumstantial tie can produce spiritual relationship, and so if we are asked who is united with us in spiritual truth, we answer, he who worketh by spiritual means for spiritual purposes. All such workers are united and are helping one another and are free in the bonds of truth.

The man who is actuated with this element of spiritual unity is a man of singleness of purpose, and that an impersonal and unselfish one. But when a society arrangement is in hand the point of attraction is entirely changed, and proselytism usurps the place of spiritual tuition. It is—Join my committee, become a member of my society, restrict yourself to the interests of our association. Spiritualism is thus lost sight of and the interests of the society takes its place, just as religion is forgotten in the fight to sustain churches and sects. The statistics so carefully collected by Mr. Pearce prove this to a certainty.

Where there is no rule but love for Spiritualism, and no bond of union than the desire to be useful, societies do the most good. It is doubtless quite legitimate for men to rally round each other in a common effort, but when one set of men endeavours to dictate to others and exercise authority and direction over other persons' operations, then we have the reign of despotism in full play and men are placed under the service of men, and are taken from their allegiance to spiritual principles.

The lust for dominion is so deeply implanted in the selfish mind, that it is impossible to eradicate it. Spiritualism is a protest against it—a struggle for freedom. The true Spiritual Worker, and the Domineers are an entirely different set of men, and it has always been the effort of the latter to get the former under their sway. Let those who are free remain free, for by that step alone can they live in spiritual unity.

BEWICK MAIN.—To the Editor.—Dear Sir,—We send our thanks to Mr. John Scott for a parcel of books we have received from him. They have been very much appreciated by all who have got them. We are glad to inform you that the work is going steadily on here, increasing gradually. We have three mediums developing, one that can give us some good addresses, and can take a subject; so you see what our Father God and all his good spirits are doing for us. We are getting it fresh from the other side, independent of creeds or doctrines. We have suffered much of late, but it is calming down, in the shape of persecution. Some of them are beginning to turn frightened. The Lord has laid his hand upon one; we forgive him. He got a song printed about us, and a bad one it was, and the Church gloried in it. The sorer we are tried the better we get on here.—Yours truly, JOHN BURN.
Ouston District, Feb. 14, 1877.

MRS. DEARBORN AT DOUGHTY HALL.

On Sunday evening Mrs. Dearborn will speak in the trance at Doughty Hall, previous to her departure from London. This lady is a very excellent medium and speaker on Spiritualism, and we hope she will be encouraged by the presence of a full audience. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

DR. MONCK'S HEALTH.

Our last account of Dr. Monck was to the effect that he was under the care of the medical officer of the prison, and was being humanely treated. His friends need be under no apprehension as to his treatment as far as regulations will allow. For the present he is happily beyond the reach of persecution.

DR. SLADE IN HOLLAND.

We have received the following letter from a Spiritualist at the Hague:—"My dear Sir,—I am happy to be able to tell you that our dear Dr. Slade is gaining in health, so to say, hour by hour here, and that the seances he gives are such as to overthrow any reasoning of any sceptic or materialist. Never in our life have we witnessed such a quantity of spiritual phenomena in broad daylight as we have seen with the Doctor in twenty minutes. It is most marvellous, and I assure you our learned and educated men seem to prefer a through examination of these wonders than to do as certain professors in London have done. No, certainly there is no 'palmistry or otherwie' in the phenomena, unless the above alluded to professors think we are asses here. But we perfectly well know where the hitch is; and in Holland, a free country, people don't object to abandon pre-conceived ideas if they see they have been wrong. Our new canal from Amsterdam to the North Sea, proves it.

"But never mind, dear Sir, other things than Vagrant Acts and law-courts are necessary to overthrow Spiritualism.

"Letters to Dr. Slade and Mr. Simmons may be addressed at their rooms, Hotel de l'Empereur, Buitenhof, the Hague, Holland.

"The Hague, Feb. 18."

THE COMING ANNIVERSARY OF SPIRITUALISM.

SOIREE TO MR. W. WALLACE.

To the Editor.—Dear Sir,—I have read with much pleasure two excellent letters from your correspondents, Messrs. Johnstone and Parkes in the MEDIUM AND DAYBREAK of the 2nd, and 16th, of the present month, relative to an anniversary to commemorate the successful and harmonious soiree held on the occasion of the presentation of the Testimonial to Mr. and Mrs. W. Wallace.

As I fully accord with the sentiments expressed in those letters, and being well aware that a little timely aid would be of the greatest benefit to our respected, trustworthy, and excellent pioneer missionary medium, I most earnestly hope his former friends will on this occasion again rally around him, and by their united aid and approval contribute to make the present proposed anniversary as successful as the Testimonial soiree. I would therefore suggest that a committee be immediately formed to carry out the proposed praiseworthy undertaking.—I remain, dear Sir, yours sincerely,

HENRY BIERFELD.

208, Euston Road, N.W. 20th, February.

[It has been suggested that a committee-meeting be held at the Spiritual Institution, 15, Southampton Row, on Tuesday evening, to which all the committee which acted so well two years ago are invited and any other friends of Mr. Wallace and of the Movement. The meeting will be at eight o'clock.—ED. M.]

EAST END SPIRITUAL INSTITUTION.

Miss Keeves will speak in the trance state on Sunday, Feb. 25.

Mr. De Caux will give a public healing seance on Sunday evening, March 4th, to be followed by a discourse through Mr. Wallis in the trance, on "There went virtue out of him and healed them all." Friends who are sick are invited to attend and place themselves under Mr. De Caux. He is a powerful magnetiser and will no doubt be able to relieve some, if not all. Bring all the sick ones you can, friends, that this opportunity may not be lost.

On Sunday, March 11th, Mr. Lawrence will speak in the trance, and a collection will be made for his Defence Fund.

The second quarter of the developing circle commences Monday, March 5th, also the Wednesday evening seance on the 7th. Those friends wishing to join will please send in their names before the dates or attend the opening meetings. I shall be glad to receive applications from ladies.

E. W. WALLIS, Manager.

THE BRIGHTON TRANCE MEDIUM.

A select gathering of friends will assemble on Thursday evening, March 1, at the Spiritual Institution, when Mr. Colville will be controlled. He will speak at Doughty Hall on Sunday March 4.

In various quarters we hear that the manifestations at present being obtained through mediums are superior to what they have been at any former time. The shutting out of unprepared intruders from circles has had a most beneficial effect.

NEW VIEWS ON SALVATION.—The Rev. F. L. Robertson, of Glasgow, who has accepted a call from the High Church, Edinburgh, has modified opinions on theological questions, the expression of which indicates the possession of courage on the part of a man in his position. Says the *News of the Week* (Glasgow):—"On Sunday afternoon the Rev. F. L. Robertson, in the course of a sermon delivered by him in St. Andrew's Church, Glasgow, took occasion to suggest that there might be a possibility of a sinner being allowed to regain God's favour even in the after-life." This is a spiritualistic idea, and its promulgation from a Glasgow pulpit by a minister who has received a call to the High Church, Edinburgh, indicates unmistakably the tendency of thought in this age of transition.

SPIRITUALISM *v.* SCIENTIFIC MATERIALISM.

You sprung the Law's rattle; you've raised the Alarum!
Men start, eyes and ears, at your fright harum-scarum,
As Travellers sleeping by night start at "*Change here.*"
You're right—tho' "*Police*" will not aid you—there's DANGER.

You've drawn the first blood in our opening battle—
We score you that honour!—you've challenged our mettle,
And never was battle yet fought worth the winning
But Winners at last seemed to lose at beginning.

Our Cause is propelled by the spurn of your feet;
Obstruction is food for our forces to eat,
Like a fire that shall eat up both you and your ground:
In the turn of the Treadmill our triumph comes round!

One word—then for battle we hold in our breath
To fight you; by God! we shall fight to the death:
Through Earth, Heaven, Hell, and the range of endeavour
We fight you; by God! we will fight you for ever.

GERALD MASSEY.

SPIRITUALIST DEFENCE FUND.

The anxieties of the Committee are drawing to a close. I rather expect that soon the accounts will be made up, audited, and the Committee be a vision of the past. In the meantime it may be interesting to your readers to know that up to the 19th of February, the total sum received has been £861. 0s. 3d.

Of this amount, England has paid ..	£440	7	9
America	370	12	6
Russia	50	0	0

	861	0	3
I have little doubt that sundry additions of (say) 38 19 9			
will raise a total of	£900	0	0

If to this sum we add the moneys collected for Dr. Monck's defence, and a small sum for Mr. Lawrence, we show to the anti-Spiritualists, that we Spiritualists are in earnest. That *sovereign* help against the recent vicious opposition has not been withheld.

Spiritualistic phenomena being *facts* in our personal history, howlings and hootings cannot eradicate them from our memories. It shows that the mud of British Sadduceean ignorance is being stirred; that we must continue to dredge, and so deepen the river of knowledge.

We must dredge skillfully. Lately young engineers have been bustling, and made much noise, but done very little practical useful work. They have tried to scrape the gravel, instead of the mud.

J. ENMORE JONES.

Enmore Park S.E.

DR. MONCK'S IMPRISONMENT TURNED TO GOOD ACCOUNT.

Dear Mr. Burns,—Since I last wrote it has occurred to me that it would be a practical way for the friends of Dr. Monck to show their sympathy for him, the martyr for our glorious Cause, by circulating the orations recently given by him, especially the one on "*Liberty*," as widely as possible, also the narrative so kindly written by Mr. Adehead.

I think there must be in the towns and cities, ladies who have leisure and means to do this, then, when Dr. Monck is released, the people will be the better prepared to receive him as a champion for the Truth and for liberty.

I believe it is Dr. Monck's intention to boldly proclaim our divine Cause, and have no doubt he will come out of his retirement endued with still greater inspirational powers. "*The Truth shall win the day*" for the mighty Luther, "*who being dead yet speaketh*," hath recently declared it.

We are passing through the fire, but methinks we shall come out of it refined, with some of the dross removed. We want more of the spirit of our Divine Master—the Great Martyr, known upon the earth as Jesus of Nazareth, but known to my inmost soul as Jehovah Jah: "*He had not where to lay His head.*" We want more of the spirit of His disciples, who, forsaking all, followed him, even though it was unto prison and to death. Let us prove to the world that the martyr spirit did not die with the martyrs of old, but that he will go to prison, yea, even unto death, rather than deny the Cause he loves so well, which has caused Heaven to begin below.—I am, dear Mr. Burns, your sister in the Cause.

CLARA GARBETT.

80, Richmond Terrace, Boston Street, Hulme, Manchester.
Feb. 13.

A NEW Temperance Hotel has just been opened in London. "*Fithian's*," 17, Great Coram St., Brunswick Square. It is well situated for the railways going north. The opening was celebrated by a meeting attended by well-known advocates of temperance.

SELF-MADE MEN.—Demosthenes was the son of a blacksmith; Virgil of a baker; Horace of a freedman; Theophrastus of a salesman; Amyot of a courier; La Moth of a hatter; J. B. Rousseau of a shoemaker; Moliere of an upholsterer; Quinault of a working baker; Flecbier of a tallow-chandler; Rollin of a cutler; Massillon of a tanner; J. J. Rousseau, Dupont, and Beaumarchais of watchmakers. Was not Homer a medicant? François Arago had a farmer for his father; Canova was attached to the service of the house of Falléri; Columbus was the son of a wool-carder; Cook of a peasant; Copernicus of a baker. D'Alembert, a foundling, was reared by a draper; and Franklin and Fulton started from much more miserable positions in life. Jacquard was the offspring of a weaver; Herachel was a street musician; Monge, the son of a hay dealer; Bernard Palissy and Laplace were the children of peasants; and Volta was brought up on charity; Sixtus V. was a herder of pigs, and Colbert was the son of a cloth-merchant.

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PUBLICATION DEPARTMENT.

In case of omissions we request that those who may have subscribed for Tuttle's "*Arcana*," and have not received the copies, will drop us a post-card, when we shall at once rectify any deficiency of that kind. We also desire it to be noted that

"THE ARCANAE OF SPIRITUALISM" IS PRICE 5s.

Subscribers who paid in advance were supplied at 3s. 6d. per copy, or 4s. post free. This great reduction was given in return for prompt help in bringing the work out; but now that it is ready, and we have had to find means to complete the edition, all purchasers must pay the full price, and the work is cheap at that. The American edition was 8s.

"GHOST LAND."

The price of the new edition to be expected shortly will be 9s. We are taking subscribers' names at that price.

"LEAVES FROM MY LIFE."

Those who desire to secure Mr. Morse's book at the subscription price, 1s. 6d., should remit at once. After the book appears 2s. will be charged to all, whether their names have been put down or not. "*Subscription*" means sending the money for us to go on with, in return for which we make a great concession in price.

"HUMAN NATURE."

Many of our subscribers are finding out that they can obtain the bound volume of *Human Nature* for 1876 for 5s.; when it has to be posted 7d. extra should be sent. There has been a great demand for the numbers of *Human Nature* for this year. With the February Number the "*Phrenological Annual*" is sold at 4d., post free 5d. By remitting 11½d. both may be secured post free.

WHAT IS DEATH?

What is Death? I ask and wonder,
While before the mental eye
Visions come as if in answer,
Like to sunbeams gliding by.
First a miser, with his treasures
Piled around him, helpless lay;
And methought that close beside him
Stood a form in bright array;
But a cloud o'erspread its features,
Not of anger, but of pain;
Well it knew the one now summon'd
Still was wedded to his gain.
How the old man's bony fingers,
Clutch'd the hoard as if to say,
Death to him was but a robber,
Taking all his gold away.
Yet the angel sadly lingered,
Striving hard his soul to raise
Through the gloom, toward his Maker,
Ere he ends his misspent days.
Next, I heard a plaintive sighing,
Then, I saw a darkened street;
Now a form, crouch'd on a doorstep:
Cold and bare her naked feet.
She had pass'd the day in sorrow,
Singing though her heart might break;
Jostled mid the crowd unheeded,
Thrilling with her voice so sweet.
But the day was wet and dreary,
And the folks they hurried past;
Heeding not her simple ballads,
Scarce a look upon her cast.
She will never more be hungry,
One is there who knows her grief;
'Tis a fond and angel mother,
Bringing now her soul relief.
Oh, what glory shines around her,
Gone! the dark and lonesome street;
On a mother's breast she nestles,
Death, was mercy, death was sweet.
Starved to death; as on the morrow,
When they found her lifeless form;
Cold and silent on the flagstone,
Never more to heed their scorn.
Still I wonder in my musings,
What can perish with our breath;
Oh, 'tis but a name we give it,
There is no such thing as death.

5, Howard Street, Coventry, Jan. 4th.

E. W. COOPER.

THE DAVENPORT BROTHERS IN AUSTRALIA.

The following account of the first public seance given by the Davenport Brothers in South Australia is taken from the *South Australian Advertiser* of November 4, and has been supplied to us by Mr. L. E. Marcus, a gentleman formerly on the staff of that paper, and who represented it at the late Centennial Exhibition in Philadelphia.

THE DAVENPORT BROTHERS' ENTERTAINMENT.

The world-renowned Davenport Brothers and Professor Fay gave their first entertainment in this colony at the Town Hall, Port Adelaide, on Friday evening, November 3. The body of the hall was well filled, and the gods mustered in strong force, and were at times rather boisterous. The entertainment was an exceedingly clever one, and more than once approached the wonderful, and must have afforded special pleasure to those who delight in things of mystery. The Davenports lay claim, some say, to spiritual help in their manifestations; but we simply regard them as unusually smart and dexterous performers, whose lives would not have been worth much if they had lived two or three centuries ago. We propose to give some details of the performance, leaving our readers to judge for themselves as to its "spirituality." In the centre of the platform an oak cabinet was fixed on three low tressles, and stood about 18 inches off the ground, and some distance away from the wall. The only other surroundings were two small tables and a few chairs.

Professor Fay said the entertainment would commence with a cabinet seance, and asked that the audience would appoint two well-known gentlemen to examine the cabinet and remain on the stage to record what took place. He had heard that Superintendent Peterswald, who was present was willing to act, and he should be glad if he would come forward. Mr. J. C. F. Johnson said he was perhaps unknown to many present, but his name was Johnson, and he belonged to the *Register* newspaper. He particularly desired to act as one of the committee. Superintendent Peterswald and Mr. Johnson were accepted by the audience, and went on the stage and thoroughly examined the cabinet, which is between six and seven feet in height and breadth and about two feet six inches deep, and has three doors. At each end a seat is fixed, and several musical instruments, such as violins, tambourines, banjos, and bells were scattered about the inside. Mr. Johnson said as far as he could see it was fairly constructed. It was evidently made so as to be taken in pieces for easiness of carriage, but there did not appear to be any means of lifting the seats, so that the mediums could get their bonds removed. The Davenport Brothers then mounted the stage, and took their seats in the cabinet, one at each end. Ira Davenport was tied by Superintendent Peterswald and William by Mr. Johnson. Each had his hands tied behind his back. The ends of the rope were then passed through two holes in the benches on which they were sitting, and their legs fastened together at the ankles. The knees were also tied together. They were both bound in this manner; but, of course, each committeeman made his knots according to his fancy. The doors were shut by Mr. Johnson, and in an instant hands were thrust out at an opening near the top of the centre door, the strumming of banjos and the ringing of bells were heard inside, and a tambourine was mysteriously thrown out on to the stage. On the doors being opened, the brothers were found still tied, and both Superintendent Peterswald and Mr. Johnson stated that no alteration had been made in the tying.

Several strange manifestations were then shown, such as a tambourine and a hat, borrowed from one of the audience, being thrown out while the doors were being closed, and hands playing about the heads of those standing near. The doors were again locked, and in about six minutes the brothers stepped out, released from their bonds. Professor Fay said the unusual time they had taken was good proof that they had been well secured. Having been examined to see that they had no duplicate ropes or machinery about them, they again entered the cabinet, and the doors being closed for two or three minutes, they were found again seated and tied down in apparently a more complicated way than before. They were again examined by the two committeemen, and Mr. Johnson complained that Mr. Ira Davenport would not allow him to see the way in which his hands were secured. Professor Fay said the examination could be made as minute as possible. Mr. Johnson then untied Ira's legs, and examined the way in which his hands were tied, and made the remark that it was exceedingly clever, but he was quite satisfied that he knew how it was done. Professor Fay objected to such a remark, and Mr. Johnson left the stage. Mr. R. Jagoe and another of the audience then went up and secured Mr. Davenport's legs. On the doors being closed, musical disturbances were at once heard inside, three hands were thrust through the aperture, and the doors being opened several instruments were expelled on to the stage, the mediums being still secured.

A person who mounted the stage, and said he was a sailor, did not believe that the brothers were tied fast, and offered to tie them with the assistance of a brother sailor, who was in the gallery.

Professor Fay desired the sailor to leave the stage, as it would be unfair.

Mr. Jagoe—Don't say that.

Professor Fay—It would be very unfair.

Mr. Jagoe—I say it would not.

Professor Fay said it would be unfair for every person in the room to take a turn at tying the brothers. Two gentlemen had been appointed by the audience, and that should be sufficient. On the following evening the audience could appoint any one they chose to do the work. If seafaring men had been selected in the first place that evening, there would have been no objection to them.

Superintendent Peterswald said it did not matter whether the knots were tied by sailors or not; the brothers had done some splendid tricks by releasing themselves.

Mr. C. Hart then took a seat between the two brothers, who were still tied in the cabinet, and had his right hand fastened to the shoulder of one and his left to the knees of the other. The doors were closed, and the same strange manifestations as before took place, when the doors were again opened. Mr. Hart was sitting with the frame of a tambourine round his neck. On being asked what he had experienced Mr. Hart said instruments had played all round, and hands had been passed all over him. He did not think the Davenports had moved, for as he had a hand on each he must have felt them if they had done so.

This part of the entertainment closed with the brothers being bound and a spoonful of flour placed in each of their hands, which, after the usual noises, was still there on their being released.

After an interval, what was called the dark seance was introduced. A small table, on which were several banjos and tambourines, was placed in front of the cabinet, and Professor Fay and Mr. Ira Davenport took chairs on each side of it. William Davenport and the pianist were seated close to, and were held by Superintendent Peterswald and Mr. C. Hart. The lights were turned out for a short while, and on being relit the mediums were found to be tied fast to the chairs with their hands bound behind them. Sheets of paper were then placed under their feet and their outline traced to show that they did not move their legs, and the room being again darkened, the music of several instruments was heard floating in the air over the stage. Two banjos were then rubbed with a preparation of phosphorus, and the proceeding just described was repeated, only that the instruments could now be seen distinctly moving about, and once or twice they were in rather dangerous proximity to the persons in the front seats.

The knots on the ropes were next sealed with sealing-wax, and stamped by Superintendent Peterswald and Mr. Hart, after which the lights were again lowered, and Superintendent Peterswald, at the request of the professor, called upon the professor's coat to come off. Instantly the professor replied, "It's off," and as the gas was turned on, the coat was seen to fall in front of the platform, and on being examined was found to be quite perfect. The seals were found to be unbroken. Superintendent Peterswald then took off his own coat and put on the professor's, leaving his own on the table. The gas was turned down, and on Superintendent Peterswald requesting that his coat should be put on the professor, the latter replied "Right, it's on," and instantly the lights were raised, and the professor was seen sitting as before, but with the coat on his back. The lights being once more lowered, the mediums in a brief space released themselves from the ropes which bound them. Professor Fay next seated himself at the table on which were several musical instruments. He was held by Messrs. Hart and Peterswald whilst other gentlemen held the Davenports and the pianist on the platform. On the gas being turned down the instruments began to sound and appeared to be waving over the heads of those on the platform, and, when requested went higher in the air, ultimately falling on the stage. The lights being restored Professor Fay, and the Davenports appeared seated as before, and the gentlemen who held them declared that they had felt no movement on the part of either of them. Professor Fay then announced that performance would be repeated this evening when two sailors, or any two appointed by the audience were at liberty to tie the brothers.

The following is a copy of the advertisement of the Brothers taken from the same paper:—

TOWN HALL, PORT ADELAIDE.

For positively Two Nights only,

FRIDAY AND SATURDAY, NOVEMBER 3RD AND 4TH.

The World-renowned

DAVENPORT BROTHERS AND FAY,

In their unique and startling wonders, mysterious displays, and unaccountable manifestations. They must be seen to be realised.

Admission: Front seats, 3s.; Second seats, 2s.; Gallery, 1s. Doors open at 7.15; Commence at 8 o'clock precisely.

N.B.—The above company will perform at

Kadina, Monday and Saturday, Nov. 6 and 11.

Maouta, Tuesday, and Friday, Nov. 7 and 10.

Wallaroo, Wednesday, and Thursday, Nov. 8 and 9.

Opening night at Town Hall, Adelaide, Tuesday November 14.

WM. EVANS, Business Manager.

It will be seen that the brothers in their advertisement do not claim that their manifestations are performed by spiritual power. We presume the same absurd law under which so many of our mediums are now suffering is enforced in this distant part of Her Majesty's possessions as well as in England. The foregoing is exactly the kind of manifestations offered to the public by the Davenports when in this country some years ago. Those who compare the above report with the imitations of the various conjurers who profess to expose the brothers will perceive that the so-called exposure is a baseless pretence. We strongly question the propriety of reducing the gifts of mediumship to the level of a performance given by conjurers.

A MANCHESTER PHILANTHROPIST REPLIES TO HIS CRITICS.

Perhaps the most popular man in Lancashire is Mr. W. Birch, jun., Manchester, who preaches to immense crowds every Sunday evening in the Free-Trade Hall. The sermons are printed in weekly penny numbers, and have an immense sale. The entire results of all Mr. Birch's efforts are devoted to the support and education of orphans, and yet it would appear that the orthodox think "he hath a devil." We cut the following from the *Manchester Evening News* of Monday. It shows how the current of philanthropic religious thought is running:—

In his address last evening at the Free-trade Hall, Mr. W. Birch, jun., referred to certain statements which have lately been made with reference to his religious belief. He said this was an age of inquiry. The intelligent mind could not receive as divine inspiration any record or tradition inconsistent with truth and morality; and if it was insisted that we should believe in things that were contrary to our reason and opposed to our consciences, the result would be to quench the divine light which God had placed in every man's heart. The Bible was a book which we should reverence and love as a sacred treasure and as an account of the Divine Spirit which pervaded it, and which declared that the world was not the result of chance but the creation of the living God, who is the Heavenly Father of mankind. Search the Scriptures and they would find the spirit of God as pure and refined gold. He would ask his hearers not to let their conception of God make Him like a jealous woman, a revengeful king, or a changeable

child; and not to imagine Him as an Almighty Statesman who acted upon some policy of expediency rather than of principle. They should not believe that He made such an error in creation as would necessitate the extermination of a nation by the sword. When as punishments to mankind He drowned the world, opened an earthquake at Lisbon, and sent a cyclone to India, give Him credit for having constructed wise, moral, and physical laws which sufficiently punished the law-breaker without needing the infliction of second pain from the rod in His own Almighty hand. Mr. Birch argued that the very freedom of thought which Christianity allowed, that of which Jesus was the most illustrious example the world had ever seen, was the real strength of true religion. He had read of a certain trial in a criminal court, in which the defending barrister, on taking up his brief, found that there was nothing written thereon. Leaning back, he said to the solicitor, "What is the defence?" and the reply was, "There's no defence; blackguard the prosecuting counsel." That was what his orthodox brethren were doing. They were intimidating him, and trying to make him believe that his brain was softening and begging him to give up preaching for three months. They were calling him names, and keeping money back from the fatherless children upon that platform. They were like the counsel who had no defence, and who had to blackguard the opposite side. He asked such persons to answer his arguments, look for the kernel and not look at the shell, and to be honest and trust him. A preacher, last Sunday, speaking of his views, said:—"Wherever the fallacies that underlie this opposition to the authority of the Old Testament have prevailed, faith, revelation, and Bible godliness have withered beneath their shadow." He (Mr. Birch) maintained that that was a libel upon the Bishop of Manchester, who, speaking recently to the medical men of the city, said he could not ask them to believe in the historical traditions of the early portions of the Old Testament, but to find the underlying principles which were therein. It was also a libel upon the Society of Friends, and upon the brethren of the Unitarian Church. Last week he had put into his hand a letter from one of the most eminent Christian orthodox ministers in Lancashire, who said that he had thought for years that the Hebrew sacred books should never have been bound up with the Christian scriptures; that a Christian was not required to be a disciple of Moses; and that subscription to anything that Moses said or did should not be demanded of the Gentile believer in Jesus. He would ask them to believe that God was the Heavenly Father of mankind; that wherever there was a penitent soul, there also was a forgiving and helping God. They must bear in mind that penitence was not perfection. He could not think it to be a certainty that the moment a man believed he was perfect. Most of his brethren preached that the moment a man believed in Jesus, though his heart were as black as sin could make it, Christ covered him with a robe of righteousness. He believed rather that the moment a man was penitent and trusted to forgiveness, his Heavenly Father, instead of covering up the blackness of his sin, poured His own nature into his soul and made it holy. It might not be done in a week or a year. He also believed that the transgressor bore the penalty of his sin. He feared it had done great harm to men to teach them that if five minutes before their death they cried "Lord, have mercy upon me," they should be changed and made perfect in that moment of time that the soul passed out of the body. His impression was that it was a divine certainty that, as a man had made himself, so would he appear in the other world. Another divine certainty was that God shall blot out sin. He would ask them to believe in those few certainties, and not be anxious to know too much.

THE VERDICT OF ASTROLOGY.

		Aries 8		Pisces 4		Aquarius 12	
		Moon 20 Dragon's Head 19		Saturn 2.13 R.			
Taurus 27	<div>DR. SLADE'S PROSECUTION.</div> <div>—o—</div> <div>OCTOBER 4, 1876.</div> <div>—o—</div> <div>TIME 7.15 P.M.</div>						Capricorn 25
Gemini							Capricorn 10-3
Cancer 10-3							Sagittary
Cancer 25							Scorpio 27
		Uranus 23 Venus 24		Dragon's Tail 19 Mars 23.30		Sol 11.40 Mercury 29 R.	
		Leo 12		Virgo 4		Libra 8	

To the Editor.—Sir,—On the evening of the 4th of October last, the subject of Dr. Slade's prosecution having cropped up whilst conversing at home, a friend suggested that we should endeavour to ascertain what light astrology would throw upon the case. Accordingly, a map of the heavens was erected at the moment, of which the above is a correct copy. From it we thus learnt that the Moon—which is the lord of the ascending sign, Cancer—was the significator of the Doctor. She was swift in motion, in an angle, in the mid-heaven, in the house of honour, and assisted by the proximity of Dragon's Head. She was leaving the opposition of the Sun and Mars and applying to a beneficial trine of Venus, who was lady of the twelfth, or house of imprisonment. The moon was just upon entering the moveable sign Aries from the fixed one Pisces, and the sign on the ascendant was also moveable. All these were favourable indications, but the fact that the moon was almost on the cusp of Aries testified that there would be violent disturbing times.

Nevertheless, freedom from imprisonment seemed sure, because of the wonderful assistance of Jupiter, who cast a trine to the moon. Jupiter was in his exaltation by house, triplicity, and term. He was conjoined to the Doctor's *Pars Fortune*, thus showing that the Doctor would be well found in money matters. The significator of his opponents was Saturn, lord of the seventh, who was also in the mid-heaven, but was retrograde and afflicted by the square of Jupiter, thus declaring that their efforts would not avail. The opposition of Mars and Saturn (Saturn also entering the tenth house) suggested that the judge would be defamed for his decision. In looking at the fourth house to learn the final result of the whole thing, we noted that Mercury, lord of the fourth, though retrograde, is as sextile to *Pars Fortune*, and cast no malevolent aspect to the moon. The presence of Mars and *Canda Dragonis* in the fourth testified to anger and deceit. The presence of Uranus in close conjunction with Venus, lady of the twelfth, indicated some great surprise relative to the matter. This surprise would be of a beneficial, though unlooked-for, character, because of the friendly aspect between the lady of the house of trouble and the moon.

The horoscope has proved fairly correct throughout. Though the judge has not been "defamed," yet the very fact that a score of the other magistrates present were anxious to press the case on and override the law shows that they condemned his decision and did their best to demonstrate their dissent by making the fact known to the newspapers. The surprise indicated by the conjunction of Uranus and Venus no doubt refers to the legal objection at once taken by Serjeant Ballantyne to the charge brought against his client. The amicable alliance between Uranus, Venus, and the Moon, together with the powerful assistance of Jupiter, saved the Doctor from falling a prey to the very strong evil influences of the formidable Saturn and the malevolent Mars. Cosmos.

QUEBEC HALL.—On Tuesday, Feb. 27, Miss Chandos Leigh Hunt will give a lesson lecture on "Healing Magnetism." On Friday Mr. Hocker, on "Co-Operation v. Competition."

WANTED, a situation as needlewoman or maid; good dressmaker and machinist; tall; age 26. State wages. Spiritualist family not objected to.—Address, H. M., 15, Southampton Row, Holborn, W.C.

MR. THOMAS BROWN writes from Rochdale, "I shall be at Malton towards the week end, at Mr. E. Hall's Temperance Hotel, Market Place. I propose visiting Scotland shortly, and if friends there will complete their arrangements at once, it will save me much trouble. Address, Howden-le-Wear, R.S.O., Durham."

A CORRECTION.—Mr. Burns.—Dear Sir,—In your account of your visit to Grasmere College, you seem to be under the impression that the parcel you so kindly took with you was a present from me; on the contrary, it was an order from Mrs. Jackson, which she had forwarded to me from Italy, accompanied by a P.O.O. Will you kindly rectify this in your next issue.—Faithfully yours, FRANK EVERITT, 26, Penton Street, Feb. 20.

MARYLEBONE LIBRARY.—To the Editor.—Dear Sir,—I beg to acknowledge with best thanks the very welcome donation of 12s. 6d. from Mr. Vacher for books for the library of the Marylebone Association of Inquirers into Spiritualism; also the liberality of Mr. J. Burns, who donated for the amount, books to the value of 18s. 6d. I should also beg to solicit donations of books from anyone who may feel interested in the cause of progress. We have now about 50 vols., and have thus a nucleus for the dissemination of knowledge, whose power is now being felt through the loan of literature. Donations of cash or books will be gratefully received and duly acknowledged by the librarian, J. MAYNARD, 103, Lisson Grove, or Quebec Hall, 25, Quebec St., N.W.

C. G. OYSTON.—The points which you notice have not been forgotten, yet some of them belong more particularly to the library than the newspaper, which is essentially a picture of passing events—a means of inter-communication and stimulus to general action in the specific work to which the organ is devoted. As Gerald Massey says, the fact is the revelation; and in showing the advance being made in the process of spirit-communication, and stimulating experiment therein with the view of enhancing the usefulness of the most prominent instruments, the results desired appear to be most directly arrived at. We have yet a great work to achieve to get the public to regard the phenomena as fact, and to know from practical experiment that spirit-communication is a possibility. When a party of inquirers commence practical investigation, then the objects desired by you may be effected, for the spirit-circle is a means of instruction and culture which no other agency can supply. Our desire is to see all the people practical Spiritualists. We regard experimental spirit-communication as the basis of the movement, all other means being accessory thereto.

ROCHDALE.—Mr. Dyson Elliott, 3, Tweedale Street, writes in respect to the paper entitled, "The Present Condition of Spiritualistic Societies," as printed in our last issue. He takes exception to the remark that those who should have assisted the Regent Hall meetings did not do so, for, he says, the West End Spiritualist Society have had a place of meeting open to the public since last Good Friday, as announcements in the MEDIUM have shown. Mr. Dyson Elliott continues:—"None of the party that engaged the Regent Hall ever came to one of our meetings. How they make it out that we ought to have supported Regent Hall, and given up our own meetings I am at a loss to understand, and for them to say that there is no meeting place where the public can go is a falsehood. We have gone to Regent Hall a few times when we had nothing at our own room, but not one of their party has ever been to our meeting. What a piece of presumption it is for them to suppose for a moment that we should give up our room, which is self-supporting! I love that sort of Spiritualism that is willing to support itself. The poor man or woman with a penny is as welcome as those that bring their shilling. It is stated in the communication from Rochdale that there are something like twenty circles in Rochdale. Now, Sir, our society only has one circle, so if it be true that there are twenty other circles in Rochdale, surely they could manage to keep a meeting room very well; but I think they would be puzzled to find half that number." Though we have published statements apparently from opposite parties we do not desire it to be understood that we mix ourselves up with local disputes in any way.

BATTLE FOR THE RIGHT.

Advance your battle standards
And gird your armour on,
Ye soldiers for the truth and right
Against the foe where wrong and might
Peals its loudest clarion.

Soldiers of truth, stand firm;
Still bravely goes the fight;
Stand to your arms, the foe in front
But scarcely bear the battle's brunt,
For God defends the right.

Peal your trumpets loudly,
Din the bigot foeman's ear,
Shout your loudest battle-cry
Raise your battle standards high
For victory is near.

See, the foe is fleeing,
But some yet stand at bay
Charge, soldiers, charge; they cannot stand
The onslaught of our gallant band,
For truth must win the day.

WM. H. SHROSBREE.

THE SLANDERER.

Slander is another name for malicious falsehood. Falsehood is the offspring of cowardice, and, hence, the meditative Cowper, in his charming "Expostulation," said:

"The man that dares traduce because he can,
With safety to himself, is not a man."

The tongue or the pen of the slanderer invariably adopts inuendo or the whisper as the medium through which to blight the good name of man or woman. Nothing, in fact, is more shunned by the traducer of character than an open, manly avowal of meaning, unless it be a pistol-shot, or the apprehension of one.

The direst poison that can be injected into the social body is a slander—a soft-buzzing slander—ingeniously conceived and basely diffused in a community like this. Its real author can seldom be found. The writer or whisperer of it plants himself upon excuses for the circulation of it through inuendoes. He is too cowardly to indulge in directness of speech, nor directness of writing, preferring to leave his real meaning to inference and his victim to suspicion. The slanderous tongue is the social viper that should be relentlessly crushed by every citizen, and a slanderous press should be hurled from its place of power with the same vigilant force by which the Board of Health would aim to expel a deadly plague from the city of Louisville. Who is safe in character or reputation in the presence of such a well-spring of shame and degradation? Whose household is proof against the vile intruder upon the domain of domestic purity and peace? If the authors and promulgators of such cowardly malice be tolerated, can the community which they disgrace be ever secure from the

"Silky moths that eat
An honest name?"

—Evening News (Louisville.)

RECOVERY OF LOST PROPERTY BY SPIRIT-INTELLIGENCE.

In the *Argus* of Nov. 15th, appeared the following advertisement:—"A. W. Sweetman.—Letter received, and articles found. Many thanks." This in itself would appear to be of no interest except to the person to whom it is addressed; but there is a history connected with it, the relation of which will extend its interest to many. Our informant was the receiver of the letter referred to, who resides within a mile of our office, and the following is the information given:—On a certain night, some three or more years since, a gold watch, guard, and ring were missed from his house, the presumption being that they had been stolen. All efforts to recover them were unavailing, and the loss has for some time past been forgotten. On the 13th Nov., while the gentleman referred to and his wife were seated together, a letter was handed in, the contents of which were as follows. "Sir,—At a circle held in my house, a spirit calling herself 'Mary,' requested me to write and inform you that what you have lost and sought for is in the drawer of the cabinet in the back room.—Yours, A. W. SWEETMAN."

After perusing it with astonishment, he handed it to his wife, who immediately exclaimed—"My watch and ring!" They rose simultaneously, and proceeding to the cabinet opened an unused drawer in it, when there lay the long lost gold watch and guard. They were quite overcome with astonishment, which was heightened by the recollection that a friend, named Mary, who had been a frequent visitor to their house at the time the property was missed has since passed away. The letter bore no address that would indicate the whereabouts of the sender, hence the advertisement in acknowledgment. The above is another small link added to the long chain of spiritual evidences, and may be added to the *cui bono* side.—*Harbinger of Light* (Melbourne, Australia), December 1st, 1876.

HEALING BY MAGNETISM THROUGH DR. MONCK.

Dear Mr. Burns,—Kindly allow me space in your valuable organ the *MEDIUM*, to express my heartfelt thanks to Dr. Monck for the great and unprecedented good received from him through the means of magnetised flannel, and advice. I will, if you permit me space, for the good of the Cause and suffering humanity, give you the full account of my disease. For many years I suffered from what the M.D.'s term heart disease, and had been under their professional treatment during that time, but without receiving any permanent good, until the year 1874; I then was given up by my doctor, and told that no human aid or benefit could be had, all was done that possibly could be done for me, and my time was very short on earth. My M.D.'s said I was "booked," and of course what they say must be right, for they are scientifically intelligent, and wise; but notwithstanding the doctors' assertion, I am still alive, and enjoy better health and strength than I have done for years. Having exhausted the profession, I had either to die or seek help from some higher source, and therefore I made my case known to our guides and was advised to apply to Dr. Monck for his services, and thanks to him for his advice and treatment. He returned me magnetised flannel, with

directions to wear it, and also advised me to be put under the treatment of a mesmerist (my husband) frequently. The result has been and is still more than could be credited by persons unacquainted with my case, and I beg to state for the defence of the truth of healing by magnetism, and as a duty, that I owe my present existence in earth-life to that gift, and the command given to man by Christ, "Heal the sick." The scientists and the laws of the land may confine the persons through whom these indisputable blessings flow, but the power is beyond their jurisdiction to uproot or stay its progress, when such miracles as in my case are daily occurring, and proving beyond dispute that when professional aid is exhausted there is a higher source through which suffering humanity may be benefited.

I have received the above good and feel it my duty to let others know that such is to be had, outside the pale of the medical chambers. I beg to submit myself of sound mind and not ashamed to confess the truth, and hope others will do the same, and confute prejudice. We have had other cases of healing as astounding in our circle during the last twelve months. Hoping you will pardon me for extending this letter to such a length, I remain, yours respectfully,
MARY JANE PICKERING.
38, High Duncombe Street, Middlesbro', Feb. 19.

GLASGOW.—To the Editor.—Dear Sir,—You have not heard, as far as I am aware, any news from the Spiritualists, or the condition of Spiritualism in Glasgow, for some time back. In December last Mr. Cross gave an able reply to a local opponent, a Mr. H. Long, in the Albion Hall. We regretted not having a greater turn-out on the occasion, and feared lest the public interest had lessened, although numbers of inquirers have found their way to our own hall this winter in quest of information. However, it would appear that it is mediumship after all the public desire, rather than local debating. Mr. Morse gave an admirable address on Sunday, the 11th, in the Trades' Hall. It was crowded, some 600 people being present, who were attentive throughout. The subject—"Spiritualism; an analysis of its present position, a criticism of its opponents, and an indication of its future"—was handled by Mr. Morse's guides in their best style. On Tuesday following we had a *soirée* in our own hall, Mr. Morse being again present, and it was considered the best we have had, Mr. Morse's guides again affording us pleasurable interest, Messrs. Walker, Cross, and Nisbet also contributing by speeches and readings to the entertainment, which was interspersed with abundant songs throughout the evening, under Mr. Bowman's superintendence. The president, treasurer, and committee are doing their utmost to carry on the Movement in Glasgow, and we hope by perseverance in a good cause to make our position as Spiritualists better than it has been at any previous time.—I am yours truly, JAMES SIMMONS, Secretary.—141, Elderslie Street, 15th Feb., 1877.

LAW.—The facetious "Damocles" thus concludes a long and characteristic communication in the *Brighton Examiner*:—"It Now appears that almost every offence can be dealt with under a Charge of Palmistry. The man who Walks about with his Hands in his Pockets, the Professional Rubber, the Chiropodist, the Frenologist, or Even the Bishop who lays his Hands on the Sick, may Each and All be charged with the Praktis of 'Palmistry or otherwise,' & Get 3 Months' Hard Labour! Who among us is Safe? Ware is the Magna Charta, & ware Kenealy? Any Day of our Lives we may be hauled B4 the Magistrates 2 answer 2 a charge of Palmistry, & Not B allowed 2 call Witnesses in Our Own favour! Mediums who have Been B4 the World for 30 years Now learn for the 1st Time that they have Been Practising Palmistry, & 3 of them have Already Been condemned 2 Imprisonment for Being Guilty of an offence they Never Dreamt of! Shood Not another Law B immediately past Declaring Donkinstry 2 B a Penal Offence, & every Person liable 2 B charged with it who Presumed to show a Scientific Observer anthink he had Never Seen B4, or tell him Anythink at Variance with his own Preconceived Noshuns?—the Xpenses of all such Prosecushuns 2 B Paid By the Government! The Laws of Man are Bginning 2 Clash with the Laws of Nature, & the immutable Laws of Nature, of which Men kno but very little, are 2 B circumscribed by the Fiat of an English Criminal Court. Joshua commanded the Sun 2 stand Still—& the Police of our Own Day Now tell it 2 Move On! This is Indeed a Progressive Aje! We have a large Future Behind Us!"

STALYBRIDGE.—To the Editor.—Dear Sir,—In the *MEDIUM* of July 4th, 1876, you will find a letter with the title of a "Stalybridge Inquirer," and I think, Mr. Editor, it is only my duty to return thanks for the small space which you allowed me, and I trust you will permit me once more to appear in your columns as an inquirer after truth. I must also not forget to return thanks to Mr. Avery, of Ashton-under-Lyne, who replied to me, and introduced me among the Spiritualists, and by so doing, got me to join the circle of which I am at present a member. To show you the progress we are making, I will describe our last seance, which was on Thursday night at 8 p.m. Six of us sat round a large square table, and in less than half an hour one of the sitters was lifted off his chair, and his chair was thrown about two yards away from him; this was done three times, and every time the chair was taken from under the medium, the medium fell to the floor without being hurt. We have developed two mediums, and two more, the spirits say, that might be controlled at any sitting. I am told that I am clairvoyant, physical, and trance. The instruments are carried from under the table to the top of it, or taken back again at our request, even though we are all joined hand in hand round the table. There is one thing which I should like to get some information upon, and that is the different communications we get through different mediums upon the same subject; for instance, I have heard from one medium that in the spirit-world they have habitations and household furniture just the same as we have here, while our controls tell us that there is no such thing as furniture and habitations in the spirit-world. Here one seems to contradict the other. Perhaps some of your correspondents will be able and willing to give me some information upon the seeming contradictions, for which we should be very much obliged. [Our correspondent concludes by stating that though he is an investigator, yet he labours to spread the Cause, and has written several communications to the local papers. The circle would be glad if some materialising medium would give them a sitting. It will be remembered that Mr. Faucot's interest was aroused in consequence of Mr. Burns's lecture at Stalybridge under the auspices of the Lancashire Committee.—ED. M.]

PREVENTION IS BETTER THAN PUNISHMENT.

To the Editor.—Sir,—Suppose "B" is secretly committing acts of dishonesty, and "F" suspects this and is exceedingly anxious to save his friend.—Is there a medium within the pale of Spiritualism able to give "F" true and exact data of "B's" vices; this knowledge to be used to stop "B's" downward career?

How many wrecked lives might now be leading good and useful careers if some friend of theirs had the knowledge I now seek!

I will be glad to receive full information on this most important subject through the columns of your valuable paper, or by letter.—Care of the Editor. Trusting you will kindly grant this an early insertion.—Yours obediently,
February 8.

EXPLANATION OF VERSES WANTED.

Mr. James Burns.—Dear Sir,—I shall be glad if you will explain through your paper, the MEDIUM AND DAYBREAK, the following three verses which you will find in the 18th chapter of Deuteronomy, 10th, 11th, and 12th verses:—

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consultant with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

I shall be happy, if you can give it, to read in your paper the explanation to the aforesaid.—Yours,
E. G.

Cornsay Colliery, Co. Durham, Feb. 14th.

[We put the matter before our readers and shall be pleased to publish their replies.—Ed. M.]

NECROMANCY.

To the Editor.—Sir,—Mr. Sherlock's explanation will not hold water. Necromancy involved no human sacrifice, and had nothing to do with divination by the viscera of a slaughtered victim. That is known in the Bible by another term, *Ἡρατοσκοπία*. In the place where necromancy is forbidden to the Jews (Deut. xviii. 9, &c.) the reason for that prohibition is clearly given, and the periphrasis used in the Greek is "a questioner of the dead." The other term used for necromancy is unequivocal; it is *Ψυχολογία*, and means "Divination by souls or spirits," which neither have nor had "entrails," by which to divine. Unquestionably the divination was that used by the witch of Endor, and that used now in spirit-circles. The mistake is in applying to 19th century investigation the prohibitions which Moses imposed on the Jews. "*Tempora mutantur et nos mutamur in illis*." We live in other days.—Yours, &c.,
"M.A. (OXON.)"

WITCHCRAFT, NECROMANCY.

Mr. Editor.—Excuse the liberty (perhaps you will say ignorance), but I feel my Spiritualism at stake, my views of the Bible have been that it was a spiritual book. I was speaking to a clergyman of the Church of England and he defied any Spiritualist to produce from the Bible or Testament any satisfactory evidence to support our argument. On receiving the MEDIUM for Feb. 9th, and seeing the texts from the Bible, I made up my mind to send the clergyman a copy, but, on referring to the Bible, I found the very opposite to what I was in hopes of finding. My experience has been in my own family circle, spirits of my departed mother, sons, nephews, and brother, spirit-lights burning over my head, and writing what my own circle did not understand till I explained it to them. Since then the clergyman has sent me a book which corresponds with "M.A. (Oxon's)" texts. I should like to have your view of the matter. I enclose the book.
A WORKING MAN.

[The subject is now open for discussion, and we invite all who have ideas on the question to give the public the benefit of them.—Ed. M.]

J. EASTON.—If you have any special and useful plan of promoting Spiritualism, we shall be glad to assist you therein if in our power.

SUNDERLAND.—George Lumsden has commenced a home-circle. Any friend of the Cause and lover of truth will be welcome at 43, Pilgrim Street, Wearmouth Colliery.

"DRIED PEAS."—The public at Stockton is very much dissatisfied with Dr. Carpenter's recent lecture on "Spiritualism." A movement is on foot to get Mr. Wallace or Mr. Crookes to reply. Our correspondent found it impossible to express his views on the recent lecture, but he enclosed a small packet of dried peas—very dry, grey peas, which we regret we cannot reproduce for the edification of our readers.

LIVERPOOL.—Mr. G. Brown reports from the local institution, 63, Newland St., Everton, that a parcel of books has been received from Mr. John Scott, 59, Victoria Terrace, Belfast, for which thanks are thus publicly expressed. Seances are held on Sunday evenings at 7 o'clock, and on Tuesday evenings at 8 o'clock. On Friday evenings at 8 o'clock, a paper is read followed by a discussion. Progress is being made in the face of many difficulties.

SWEDENBORG ON DEATH.—To the Editor.—Dear Sir,—An anxious inquirer in your last issue, whose initials are J. J. C., states that Swedenborg says the soul is not separated from the body at death, until two days after the last agony. He says, Can any Spiritualist confirm this statement? I feel happy, Sir, to forward you the following paragraph out of Swedenborg's "Future Life," No. 445:—"When the body is no longer capable of performing its functions in the natural world, corresponding to the thoughts and affections of its spirit, which are derived from the spiritual world, man is said to die; and this occurs when the respiratory motion of the lungs, and the systolic motion of the heart cease. Nevertheless man does not then die, but is only separated from the corporeal frame. When, therefore, these two motions cease, the separation of the spirit from body takes place instantly. The respiratory motion of the lungs and the systolic motion of the heart are the very bonds, on the breaking of which the spirit is left by itself; and the body, being then destitute of life, grows cold and putrifies." When the above motions of the heart and lungs have ceased, a resuscitation takes place, or a withdrawal of the spirit from the body.—Yours most affectionately,
JOHN EDMUNDSON, Blackburn, Feb. 14.

MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, February 25, till March 2. Cardiff Spiritualist Society's Rooms.
NEWCASTLE-ON-TYNE.—Sunday, March 4, and Monday, March 5.
NOTTINGHAM.—Sunday, March 11, and Wednesday, March 14.
LIVERPOOL.—Sunday, March 18.
MANCHESTER.—Sunday, March 25.
KEIGHLEY.—Sunday, April 8.
BIRMINGHAM.—Sunday, April 22.
LONDON.—Sunday, April 29.

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.

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SUNDAY, FEB. 25.—Mrs. Dearborn at Doughty Hall, 14, Bedford Row, at 7.
FRIDAY, MAR. 2, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, FEB. 27, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, FEB. 28, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, MAR. 1, Dalton 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, MAR. 2, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 25, 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, 18, Atlingworth Street, Marine Parade, at 7.
Hall of Science, 3, Church Street, doors closed, 6.30 p.m.
BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30 and 6.30.
CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.
LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, FEB. 27, 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. 28, 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.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.
THURSDAY, MAR. 1, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
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