



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

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**THE PRESENT POSITION OF SPIRITUALISM.**

AN ADDRESS TO THE "STAR CIRCLE" BY J. BURNS.

At the present time the great majority of the active friends of Spiritualism are wholly engaged in considering the merits of mediums that have been attacked and in defending them from their enemies. The Cause is in a state of domestic perturbation, and the means of extending and strengthening it is, by many, for the time neglected. Public lectures are few, literature is disregarded, and the door of the seance-room is now more strictly guarded. Spiritualists are doing little for Spiritualism. Their care is for themselves and their public mediums.

The picture has another side to it. Those adherents whose names appear but seldom in the public prints, whose efforts do not consist in donations, and whose temperament is more adapted for private unostentatious work than for public display, appear to be endowed with renewed life and enthusiasm, and derive from their private circles a larger amount of satisfaction than has been usual in recent times. The mediumistic power has been concentrated. The ability of spirits to communicate has been intensified, and while the Church militant is fighting with the enemy on the ramparts, those within the walls are beginning a new course, holding their meetings in a more select fashion, and gathering a stock of spiritual power for future use.

While Spiritualists are thus somewhat paralysed and thrown back upon themselves, the outside world is taking a more intense interest in the matter than ever before. Thousands of families are earnestly and patiently endeavouring to solve that old-time problem, "To be or not to be." The spirit of levity which has been so abundant at these preliminary investigations, has almost departed, and pious, serious people, members of churches, well-informed and cultured families occupying prominent positions in the world's history, are with devoted persistency endeavouring to fathom the mysteries of the spirit-circle. Nor are they disappointed in these endeavours; the spirit-world rewards their labours liberally. The phenomena are abundant, and, being no longer regarded as a plaything, the spiritual idea within the mind of the sitters, like a beacon light on a dark shore, attracts thereto the loving spirit-friends who linger so near, and so earnestly desire to float across the gulf that divides their state from that of their friends in mortal form. The teachings of Spiritualism, already taking deep effect on the public, open the door in thousands of hearts for the advent of spirit-guests, and the result is that many an amateur circle sits down to the table filled with mingled emotions of hope, fear, scepticism, or ridicule, but arise, after two hours' investigation, confirmed Spiritualists. Reliable tests, truthful messages, are accompanied by wonderful manifestations of the power of spirits over physical objects. Clairvoyance, trance, healing, and other gifts of the highest order, abound, and the thoughtful sitter is forced to the conclusion that all he has heard of Spiritualism, and much more, is true, that it is one of God's highest gifts to man, and a special revelation of his will and love to the people of this age.

When I entered into the work of Spiritualism, and its truth entered into me, some fifteen years ago, I realised it in the highest light that the human mind could receive. It taught me that I had a soul; it pointed out its relations, its destiny, and its proper guidance. The Harmonial Philosophy of Spiritualism was to me, and has been to me, of the most high import. It was to me the essence of all that in the past has been regarded as sacred, divine, religious, redemptive. It was not to me a religion, a form of

religion, but *the* religion—that pure gold from which all the various alloys called religion have been made. I thus could not agree with the notions regarded as "religion," but this did not proceed from any want of religion on my part, but the opposite. My work has been uniformly towards that end, and I conceive this to be the prime work of Spiritualism. It was proclaimed that my work would fail, but it has prospered; and, though its vitality is not in my hands, I have no fear but it will yet accomplish to the full the mission which the spirit-world had in view in its institution.

The work of Spiritualists generally has not gone forward on the basis which I have just sketched out. Sitters have gone in for facts, wonders, manifestations on their own account, and without reference to the Temple of Truth and Religion, of which these things are only bricks. These sitters did not seek the kingdom of God and His righteousness as a basis, hoping in faith that all other things would be added, but they went madly after the "other things" and left the kingdom and its righteousness out of the question. "What has religion, spiritual truth, philosophy, morals, to do with the evolution of these phenomena? They are the result of a force, they are facts in nature. God or spirit, eternity or salvation, pooh! what of these; we are scientific Spiritualists, mousetrap-men who can catch phenomena with wires and strings and cunning fastenings?" This has been the creed, cry, and method of procedure of too many, and their child's rattle has been rung so loudly that the world has said, "Listen! do you hear a noise? Why that is Spiritualism."

Now this form of investigation is all right in its place, but it must not be regarded as the all in all. Spiritualism appeals to the whole man, from the principles of his inmost being to the proper use of his external organs. It means man, soul and body, organ and function, in time and throughout eternity. It means man and all his relations: his relations to God, his relations to the future, his relations to spirit-friends, his relations to his own body, his relations to the neighbour; and yet these scientific, wonder-working phenomena-seekers limit the interest in Spiritualism to the exercise of a mere slice of the anterior lobe of the brain! The lower range of the perceptive intellect is alone engaged in their problems, while the real man, the soul and all its belongings, are left in outer darkness.

This is a Godless, soulless, irreligious, one-sided, childish Spiritualism, mistaken by some for conjuring, and having no life within it, being purely phenomenal; like the rainbow or Aurora Borealis it vanishes; like the snowflake in the river it melts, to be seen no more.

Spiritualists are now engaged in the final struggles and burial of this form of Spiritualism. The lifeless body having been almost dead for some time is very offensive. Its spirit has fled into the secret chamber of the real spiritual seekers, and into private houses, where, with earnestness and devotion, the soul seeks to know of its God and its destiny. Let the final obsequies be done decently, and subscribe liberally to pay the undertaker's costs.

**THE FUTURE OF SPIRITUALISM.**

But to us the child of truth is born anew, reincarnated, freshly endowed with mortal privileges, to work for us and with us, as a self-denying brother for those dear ones whom he loves; let us listen to his voice—wise, yet in babyhood, powerful, though in swaddling clothes. What does it say to you, Spiritualist? Hark! it says, Be servants of the spirit, and not the menials of human conceit; obey the voice from within, and not the ignorant clamour

of the sceptical intellect from without; be Spiritualists first, and phenomenalists afterwards: serve religion rather than churches; obey the voice of God, though you offend against popular bigotry; study the laws of spirit-communion in place of squandering its gifts on those who appreciate them not; in a word, allow Spiritualism to take its proper place, as a spiritual, philosophical, and religious movement, with powerful phenomena and undeniable facts to sustain it in that supreme position. This is the kind of Spiritualism that I have leaned upon, and the longer I use it, the better I like it.

Every circle and spiritual meeting should be a religious meeting. I do not mean that long faces should be worn, prolix prayers delivered, and sanctified language used. These things may flourish to superfluity, and yet religion may not be present. What I mean is, that the sitters should meet not for phenomena, not for tests, not for any particular personal service, but in the name of truth for their souls' highest good. I have heard of not a few circles that sit for spiritual purposes alone, and these are most permanent, and their members enjoy the sittings in the highest degree. This unselfish form of sitting can alone bring harmony, and that is the one condition indispensable for spirit-communion. Sit thus for no phenomena in particular, and soon you will be startled by the form, the voice, the personal manifestation of beloved and blessed spirit-friends. While we crave for phenomenal wonders alone, we drag down the spirit-world to the lowest stratum of its life-work, and we can only be ministered to by those who dwell on the threshold. But if we are elevated in our motives, unselfish in our desires, spiritual in our purposes, there is no limit to the glories which shall be made ours.

Our seances should be religious services—informal, impromptu—true family worship, which means the receptive state of the soul towards the higher life which is its source of supply. Our phenomena should be regarded as holy sacraments of that religion of Spiritualism. If a worshipping brother desired an evidence of spirit-power, loving spirit-friends would see his need, and levitations, the carrying of objects, or material touchings, would be afforded him. If that sorrowing, tender mother, had in her heart an unstaunched, bleeding wound, caused by the passing away of a little one, dearer than life, then the matrons in spirit-life would enable that darling bud to be manifested to the weeping mother till her lacerated affections were healed, and she was strong again for the work of life. Tests of identity, communications on personal affairs, advice in illness—all would be given that the sitters stood in want of and it was wise to bestow, if our circles were constituted in proper manner.

More than all these things Spiritualists would be able to purge evil and foulness from their lives. The drunkards drink and the filthy pipe would be abandoned, and kind physicians in the spirit-world would in a moment overcome the depraved appetite, as they have done in hundreds of instances. Pure food, regular hours, and hygienic habits would introduce the millennial age of higher morals, more beautiful lives, and an increased interest in the welfare of society. We should have plenty of funds then for Spiritualism, and to spare for other purposes. Our power would become such that society would be elevated and true economics would prevail. Crime would be prevented, youth would be directed, old age would be provided for. Englishmen might soon pension off the immorality-makers, create a fund to purchase their native land, and live rent free.

This is not Utopian. It is the life-work of thousands already. Many who read this have already realised it practically. Then let us form a new brotherhood, obey one Father, seek interests in common, and live for eternity.

#### THE ELEVATION OF SPIRITUALISM.

Dear Mr. Burns.—Now that Spiritualism has received the unkindest cut of all—that of persecution in our courts of law, I think that it is incumbent on the friends of the glorious Cause, to force its truths on unbelievers by higher and more disinterested means than are now to be found offered. I mean that we as Spiritualists ought to do our best to strip Spiritualism from that which many hard-headed unbelievers consider to appertain to a "conjurer's" or "showman's" business rather than to the promulgation of a new and glorious belief founded upon certainty itself, and not upon human credulity and superstition. I think it now behoves all true Spiritualists, to try to elevate the Cause and raise it from the slough of despondency into which it at present seems fixed; and to do this in the most effective manner, I suggest that seances, free of cost, be given to the scientific and learned bodies of the land, by our most highly gifted materialisation mediums, going into our various large towns to give *gratis* a series of seances, to the most sceptical of the learned community—the time and place to be left to the sceptics. Such a plan would be efficacious in providing for scientists, and for dogmatic disbelievers, ample and free means of testing whether Spiritualism is the "sham" that many believe it to be, or whether it is the glorious truth that we actually know it to be.

I consider that Spiritualism has passed the period of infancy, and ought now to be made to go through the world without the help of the leading strings of babyhood, and that the many manifestations of table-tilting, playing of musical instruments, &c., &c., are too puerile and trivial things to offer to the unbelieving public as a proof of what Spiritualism really is. A clever conjurer can do all these things. The general public require more solid *pabulum* than this before giving in their adhesion to the new belief, as many say, "The Lord save us from Spiritualism if it can give us nothing better than table-tilting and such like absurdities" &c.

Now, mind you, Mr. Editor, I am by no means of opinion that sterling and high-class mediums should not be adequately compensated for the

exercise of their wonderful gifts in public, but, I do strongly protest against the way in which they now claim compensation. We find no church parson or dissenting minister levying payment in this way, for both the one and the other have a higher authority than their own before taking charge of a congregation, and while we find that there are more loaves and fishes to be got in the church and dissenting camps than in the camp of the Spiritualists, yet we do not find the receivers (however hungry they may be) of these clerical loaves and fishes accepting any of them without first receiving the full permission and approbation of those at the head of their particular church or denomination. We never hear of a minister stating that before the public can be admitted to his ministrations the payment of a certain sum must be made. No, all are welcome! And what is the fruit of this? Why, that the churches and chapels of Great Britain show an immense amount of vitality sufficiently significant to prove that there is yet healthy life in all of them; and I opine, Sir, that if the leaders of Spiritualism were to combine in some plan of raising funds for the purpose of sending Dr. Slade or Dr. Monck, or other well-attested materialisation mediums into our large towns to proselytise, *free of charge*, hard-headed disbelievers, and prove to them that Spiritualism tends to elevate mankind morally, spiritually, and intellectually, the Cause would soon be raised to that elevated platform which eventually it must reach.

If the strongest sceptics could see a spirit-form in their presence, perhaps in their own houses, could talk to it, test it, touch it, and probably see it fade away in their presence, I think their belief that Spiritualism is a "sham," could not but pass away after such a proof. If a committee were appointed, provided with adequate funds for carrying on such a campaign against the fearful ignorance of Spiritualism even amongst the most learned societies of our land, I am sure that far more converts would be made to Spiritualism in twelve months than years will make by our present plan. We have sterling means at our disposal at the present time, but we do not utilize to the best advantage the means we possess.

To accept Spiritualism, a man has to throw overboard many preconceived notions of our great and loving Father, and therefore it ought not to be wondered at that many will not attempt to pry into it, especially when it teaches them to put an unorthodox construction on many portions of that most wonderful of all books—the Bible. When we add to all this, a heavy charge to be present at the highest manifestations of Spiritualism, which I consider to be the materialisation of spirit-forms,—there ought not to be any wonder that many turn their backs upon Spiritualism and call it "humbug." All this could soon be successfully fought against did we but do our best—as it is the duty of every Spiritualist to do his best—to dispel this dark cloud of ignorance concerning Spiritualism which enswathes the land; therefore, I say, let us have a missionary fund organised to support our most powerful mediums, that we may send them out as missionaries to proselytise, *free of charge*, hard-headed sceptics.

You, Mr. Editor, may think that my scheme is Utopian, but I, Sir, think that it is practical as well as practicable, and that it would be an "open sesame" to men's hearts, such as Christianity has proved itself to be. Jesus, the greatest medium that ever lived, made no charge for the exercise of his great gifts, and though we in this Nineteenth Century can scarcely expect to find any individual mortal so nobly magnanimous as He was—combining withal such pre-eminent powers for benefitting mankind—yet as a community of Spiritualists we could do much towards sending out amongst educated, but (spiritually speaking) ignorant and bigoted unbelievers, some of our most highly-gifted mediums to proselytise, *free of cost*, those so wofully blind to the heavenly doctrine called Spiritualism.

A fund of £500 would be ample to start with, as, with this amount, two of our duly-attested high-class materialisation mediums could be secured to give their services to this mission cause for a year at least. I venture to say that the success of the mission would be so great that soon it would be self-supporting, and that spiritual mission work would in time be on a level with other mission works, and eventually would excel them. Inspirational speaking undoubtedly has converted many, but there are minds so formed that the most divinely-gifted speakers would fail to convince; and I myself know for a fact, when that queen of inspirational speakers, Mrs. Cora L. V. Tappan, was in London, that non-Spiritualists went time after time to listen to her eloquence, and admired rapturously the beauty of her utterances, yet who would not admit for a moment the spiritual theory, but put it all down to Mrs. Tappan's erudition and cleverness; and yet we Spiritualists know for a fact that that lady in her normal state is neither more clever nor erudite than the majority of her sex. Judging from this and other facts, I therefore think it necessary to use more drastic means to convert the scientific mind of the nation to Spiritualism, and the more tangible and therefore more capable of scientific analysis those means are, the more potent will they be for our purpose; and I think spiritual mission work, such as I have mentioned, the most powerful means to spread a belief in Spiritualism among the thinking part of the population.—Yours fraternally,

GEORGE BROWN.

149, Upper Argyle Street, St. Helen's (Lancashire), Dec. 2.

#### REMARKS ON THE FOREGOING LETTER.

We thank our correspondent for his suggestive letter. We wish those who call themselves Spiritualists would take more interest in the movement, and endeavour to place their individual light on the candlestick that all might see its radiance.

Mr. Brown gives us his ideas; they afford one view of the subject. We hereby append considerations looking at the points raised in another direction. We do so, not in the spirit of contention, but that the question may be more fully argued out at one reading. Possibly other writers will have something to say in future issues, for this is a matter above all others which Spiritualists ought to take up more earnestly.

The first point noticed in the above communication is, that the evolution of the spiritual phenomena should be as far as possible divested of all appearance of legerdemain or showmanship. On

this point we have beforetime spoken most positively. But we do not think the means suggested by our correspondent would lead to that result. Let us at the outset ask—What is it that causes a seance to partake of the character of an exhibition? This question ought to be answered in the first place; it is a plain one, and who will give a plain answer? We will make an humble attempt to do so, and reply that the step which reduces a seance to an exhibition is the introduction of sceptical strangers, such as Mr. Brown names, to the circle. The relative positions of the sceptical spectator and the medium and Spiritualists who meet with him are these: the former comes to see spiritual phenomena, and the latter attend to show these said phenomena. Here we have an exhibition in the very necessity of the case. It does not matter whether money is paid or whether admission is free. The fact remains the same, that the ignorant bigoted spectator comes to stare like a bullock, and possibly to toss his would-be benefactors with his savage horns when the show closes.

The reader will probably ask what course we would suggest. We reply that by making the interests of all the sitters identical the seance ceases to be an exhibition. In the method suggested by our correspondent the opposite is the case. On the one side the medium and his friends go to convince, and the sceptics attend to be convinced or to defy conviction. Here the interests or motives are opposed and the sitting is a contest. Our plan would be for the circle to consist of investigators whose mutual interests it would be to discover the truth, and all who were not prepared for the work of investigation on this general basis should be excluded. We have had much experience with circles of all sorts, and we give the results of our many years' experience and thoughtful observation in circles of two kinds. First we will take the private family circle such as that of Mr. Everitt. For somewhere about twenty years Mr. and Mrs. Everitt have made directly and indirectly thousands of Spiritualists without money and without price. They have been in all cases very careful with whom they sat, either at home or at the houses of others. Only friends well known or inquirers properly introduced have been allowed to place their legs under the family mahogany. When Mr. and Mrs. Everitt have gone out it has been to the houses of gentlemen of intelligence and honourable sentiments, who knew the value of the visit made to them and took pleasure in protecting its advantages. These seances, thousands in number, have produced a succession of good results, the only exception being possibly in cases in which the company were too promiscuous, consisting in part of persons who had no claim to a position in the spirit-circle.

We have also witnessed the results of some thousands of promiscuous seances at which equally excellent mediums officiated. At many sittings the conditions have been such that no phenomena occurred; at others the manifestations were good, but part of the sitters being ignorant and bigoted strangers, having no knowledge of the subject, or of the other sitters, they went away with the loudly-expressed conviction that they had been imposed on.

Our opinion based on long and varied experience is that mediums should persistently avoid the class of persons whom our correspondent recommends, and sit only with those receptive, truth-loving individuals who are prepared to go into the matter with a small stock of knowledge and confidence in the subject and its demonstrators. Spiritualism is indeed under a cloud of calumny, and why is it so? We reply from mediums having followed the plan which our correspondent recommends. It is possible that one or two too many may sit with mediums, as has been the case in respect to the mediumship of Dr. Slade and Dr. Monck. Scientific bigots and sceptical opponents are the last persons to introduce to the spirit-circle. To place the medium in their power is the old-fashioned folly of casting pearls before swine. Not that we fear their opposition, but from prudence it is best to avoid them. Mediumship is too scarce to be wasted on sterile ground, and it seems unwise to endeavour to force Spiritualism on the unwilling attention of those who are its avowed enemies.

The public mediums do well, and if Spiritualists were as industrious, then Spiritualism would be in an elevated condition. Dr. Slade is as fully employed as his power and health will permit, and, if so, why should we enslave him at the dictation of a paymaster to act as an overseer pleases. Every medium knows best how to use his powers, aided, it may be, by one or more personal friends and protectors, such as Mr. Simmons is to Dr. Slade. We have no more right to dictate to the medium what shall be the price of his services than we have to fix the remuneration of any other worker in society.

The parallel which Mr. Brown seeks to institute between mediums and parsons of various kinds, is not by any means a true one. No human authority, or appointment, could make one medium,—could not even tip a table, or give the faintest test. The medium carries with him a higher appointment than any which mortal could confer. He is organically constituted for spirit-communication, and this adaptation is consecrated by the act of the spirit-world in using it to correspond with mankind. What use then of any church, committee, board, or society, daring to step into the position which the spirit-world alone can fill? The preachers' trades-union, through which the pulpit business is retained in the hands of a regularly apprenticed clique, is one of the hindrances to religion. The true preacher—like the medium—is born, not made. Let every man take his call from the spirit; to be accredited of blind men is no recommendation.

Between the class of service rendered by preachers and mediums there is no comparison whatever. The preacher does a general work and he can minister to 500 in the church as easily as if ten

were present. Men go into the ministry as a trade, fighting for the fatest livings, which are regularly sold in the ecclesiastical market like a milk-walk or a shooting-ground. Few men go into the preaching trade for the love of truth or human welfare, which is proved by their conduct in the pulpit: for they preach that which is fashionable, daring not to tell the truth, and their congregations have to find truth and salvation by personal effort. When any new progressive movement arises in society, the preachers are eager to withhold their congregations from participating therein, fearing that the preaching shop meet with a successful competitor.

The medium, on the contrary, does not enter into his work by wish or preparation with intent to profit by it. He is made a medium by the will of Providence, and in the exercise of his gift, he does the best he can for himself and his sitters. The speaking done on the spiritual platform and in private circles is the work of spirits through unpaid mediums—men and women who at the call of God's messengers give up their bodies, willing instruments to carry out the spiritual enlightenment of mankind—a work which has been wholly neglected by the occupants of pulpits. Mr. Morse is the only paid speaker on the platform at present; and what does he make of it? A bare living, without the comforts of home or of family. And yet it would be difficult to find an orator and teacher to compare with him amongst the best paid dignitaries of the Church. Instead of the preachers working without money and without price, they take great care that church, parsonage and income are all well bestowed before they preach a syllable. They are the fashionable pets of the religious sentiments of mankind in the present condition of things, but they are not the upholders of that religious sentiment, any more than a lady's lapdog is her banker. If the preachers would only do as the mediums are doing, then there would be some justice in a comparison being instituted between them.

Furthermore, when those of the reverend class perform a special personal service, for anyone, such as a marriage, a baptism, or a funeral, they expect to be paid for it. In some communions it is demanded; but in all it is expected, and is paid, in one form or other; and what mean tithes and church rates, levied on all, whether they believe in the form of superstition or dissent from it in the most positive manner? We went the other day to a High Church in Holborn to see a friend married, and it cost more than any seance we have yet heard of.

Mediums, when they do a special personal service for a party or parties, when they are sought after, specially retained, and put to trouble, expense, loss of time, and expenditure of vitality, they ought to be paid in one form or another. They must live; they must pay day and way, and who so fit and proper to pay than those who are directly and personally benefited by their services? It is by far the healthiest principle to have the medium remunerated directly by the persons to whom the manifestations are evolved. If we had endowed mediums we would soon have duffers palmed upon the public by favouritism or self-interest. The authorising board would be paid a fee to specially recommend this one and that one, and "livings" would come to be sold, as it is in the Church of the Christ whom our correspondent quotes as an unpaid medium. No! Let every man buy his own Spiritualism as he wants it, beg it if he is too mean to pay for it, or manufacture it for himself, which is the course we particularly recommend.

We think our correspondent errs in rolling on to the shoulders of the few public mediums the burden of the elevation of Spiritualism. In doing so Mr. Brown speaks for a large number of Spiritualists and others, and therefore we consider his views more worthy of notice on that account. The proper working of the Movement does not in any way rest on the mediums. They are only accountable for the use which they make of the talent entrusted to them; and we scruple not to affirm, that if Spiritualists were as energetic and liberal in their plans as the mediums are, Spiritualism would be all that can be desired. We look too much to mediums. We have allowed ourselves to relapse into a supine state, in which we clamour for gifts from the spirit-world through mediums, like helpless fledgelings in the nest chirping for food. If Spiritualism has advanced beyond the era of babyhood, it is time that Spiritualists acted otherwise. It is for them to put the Cause on a proper footing, not by enslaving the mediums to their bidding, but by working in their own capacity. The various religious bodies work for the maintenance of Sunday meetings and the circulation of literature. These important departments belong to Spiritualists, who, have not seconded the labours of mediums by doing their duty in these branches. The phenomena of the medium have been allowed to stand too much alone, unsupported by elevated spiritual ideas, and unenforced by sufficient rational explanation. Why does not our correspondent, and all who would re-echo his remarks, at once set themselves at work to open a spiritual synagogue in their respective districts, and allow the world to have the benefit of their counsel? We have worked assiduously in this field by carrying on Sunday meetings in London these last six years, and stimulating them in many other places throughout the country. We have produced an excellent and popular literature, which the great number of Spiritualists allow to lie on the shelves. All these years mediums have been tolling most valiantly for poor pay and less commendation, and what have the bulk of Spiritualists been doing the while? A few, a very few have worked, but the majority have been sufficiently concerned with their own trying to gain personal satisfaction as to what is true in all the novelties that have arrested their attention.

Do not let us be in too great haste to convince the bigot, scientific or otherwise. Our first duty as Spiritualists is to get a little light

into our own mind—many of us have not got any too much. Our second work should be to give our testimony to others: from the platform, by the printing press, and in social life by word of mouth. Having thus discovered who are likely to listen to the voice of the spirit-world, let us introduce them considerably into the spirit-circle. But above all things we as Spiritualists, eager for the spiritual growth of the people, should do all that lies in our power to throw the investigator on his own resources. We must not proselytise at all. He who hath ears to hear, let him hear and then act on his own account. We should say to the world—Do not take our word as final; do not attach credit to our mediums, public or private, but sit for yourselves, investigate at the fireside, and see if these things are not as we have described them. To the man who in an independent manner enters upon the investigation the slightest tip of the table or movement of an object is a revelation of unspeakably more importance than the materialisation of a spirit-form in a stranger's room. The one is quite as impossible as the other according to the usual ideas of things. We deny that there are any "trivial" phenomena. The rattling of tambourines, hitting sitters on the head with paper tubes, ringing bells, and other manifestations are fraught with profound importance.

These manifestations are neither Spiritualism nor the teachings of Spiritualism, but they are evidences of spirit-power, miracles, or signs and wonders, indicating to the materialistic intellect that spirits do exist and can demonstrate their power. The spirits give us phenomena; it is our work to find brains to understand them rather than a superficial ingratitude to depreciate them. These manifestations are a part of the work of the spirit in the realm of nature, but we know that nature is all meaningless to the mind which is blind to its beauties or too low in development to evolve its teachings. The spirit-world would not have sent physical movements had they been "trivial;" we must apply that epithet to the class of mind which gives it birth.

Till men have realised the importance of the lower phenomena and become convinced that spiritual manifestation of some kind is possible, they are not fit for the materialisation circle. But let us supply every house in England with our literature and rules for family circles; let the people sit and evolve these "trivial" phenomena for themselves, and then they will be in a frame of mind to enter a circle of higher development and profit thereby. We know private houses in which materialisation phenomena of the highest order occur by domestic mediums, whose names never appear in print. Our object should thus be to throw the burden of the work upon the people themselves, that in every few houses there might be a powerful medium which in time would make the phenomena of Spiritualism a fact at every fireside in the land. Having thus caused a universal belief in spirit-power and developed the means of its manifestation, there would be a grand work laid down for the superstructure of a true spiritual temple.

While Spiritualists are too lazy and apathetic to develop family mediumship, they should not raise one word of reproach at those workers who have fought in the front of the battle; and now that we have them, we should be careful not to abuse them. If we took our correspondent's advice, and drove our best mediums at our will and caprice into the presence of sceptical bigots, we would have no such thing as materialisation in less than one week. It is the sitting with unprepared sitters that kills mediumship, and arrests the development of the higher forms of communion.

The mediumship of Jesus has been referred to. His "mighty works" were all done in accordance with conditions, and the materialisation after crucifixion, and return of the Holy Ghost to the apostles was all done in the absence of "dogmatic disbelievers." Really few seem to know what the mediumship of Jesus teaches. We conceive that the elevation of Spiritualism must depend on teaching the world that the manifestation of the spirit depends upon conditions, and that the study of these, and the adoption of means to secure them, is the great work of the age. If we, on the contrary, teach that materialisations and other wonders can, by the payment of £500, or any sum of money, be exhibited to "the learned community" at will, then we are baseless pretenders; our Spiritualism will be a "sham," and we shall continue to be the victims of vindictive "scientists." Jesus did not run after scientists with a bag of money under his arm; His appeal was to the people, His mission was for them, and so is ours.

Our paid mediums give more in reality than any other class of Spiritualists, and no one of them makes more than his neighbour in respectable positions. From our knowledge of them, we say that mediums are not in a position to excite the envy of anyone, and they may be safely let alone to get all they can—it will not be any too much. They must meet the requirements of life as well as other mortals, and they have nothing but their abilities to depend on. Jesus and the apostles did not live on air any more than modern mediums do. Jesus plucked ears of corn; had to be supplied with tribute money; one of His party was treasurer, and His followers had all things in common. They thus had to be supplied with such furnishings as the times demanded, and as far as we can see, had to fight with material conditions like other people. What would our parsimonious friends think of a party of mediums helping themselves in a cornfield on the Sabbath Day?

As to the likelihood of Spiritualists to pay handsomely for work performed gratis, our experience is not at all encouraging. We have known sitters attend for months, and witness remarkable manifestations, and when a movement was made to contribute towards the expenses for wear and tear incurred by the family, they were suddenly as invisible as the spirits with whom they had before-time communed. "Gratis" is a most mellifluous word, if

it indicates presents coming to me from another, but put it the other way, and it is quite a mercenary affair. When we hear people cry out against mediums being recompensed, we have an instinctive impression that said clamorous ones are mean people. Who ever saw their name on a subscription list—received any of their help? We have had about twelve years experience in the gratis business, and it has nearly worn us out. The Spiritual Institution has given freely of the most valuable services to the Cause, but the means to sustain it come in very slowly, and after a considerable amount of pressure has been exerted. Let all who advocate gratis work come into the field with their help, and the principle they put forth will be at once a realisation.

#### A PLEA FOR DR. MONCK AND PERSECUTED MEDIUMS.

BY THOMAS EVERITT.

To the Editor.—Dear Sir,—You will, I am sure, from your well-known readiness at all times to help and defend those persons upon whom the very foundations of the Cause of Spiritualism rests, allow me a small space in your columns to say a few words, which at this time are especially needed, on behalf of those persons without whom spirit-communion would never have existed. Your conduct, Sir, in this matter is beyond praise; you have never turned your back, or raised your voice, against them, but have ever shown yourself ready and willing to extend a helping hand, and invariably come forward as the friend, and stood forth as the champion, of those who have given themselves up as servants of a Cause which, if rightly appreciated and properly used, would bring untold blessings and consolations to the human family. Persons who, like yourself, have had an extensive experience with mediums and mediumship, are the last, however unfavourable the surrounding appearances may be, to pass judgment or condemn. We know that public opinion is always ready and loudly expressed against an unpopular cause, and that the tide of popular prejudice runs strong, and sometimes bears down upon an unfortunate who may have been unwittingly decoyed into the trap set for him; and we think no true friend of a cause would take advantage of such untoward circumstances and appearances, and echo forth the language coming from an enemy's camp. Who is there amongst us who dare stand up and say that he understands the whole philosophy, the entire *modus operandi*, of mediumship? And if little or nothing is known of the operation of these occult powers, what consummate presumption for a mortal to pass judgment and condemn a person who is surrounded by these powers, and in whose presence these unsolicited and sometimes uncontrollable phenomena take place. Our duty as Spiritualists is to observe and record facts, although we may be entirely ignorant as to the cause or the means used to produce them. We may witness results produced by an unseen force, and conclude, with absolute certainty, that an invisible intelligent power is producing them, but how, is as great a mystery as the union existing between soul and body, or thought and speech, and we believe that the *how* of spiritual causes in producing natural effects will for ever remain a mystery to those dwelling in this sublunary or rather outer sphere, or, as Swedenborg calls it, "the world of effects." Clearly our natural senses are adapted to recognise things existing in the natural or material sphere, and cannot be cognisant of things existing in the causal or spiritual sphere, which is a discrete degree above or interior to this, and hence, when we leave this world we leave behind our natural senses, which are only adapted for this state of existence, and find, when we wake up in the other world, that our spiritual senses are as perfectly adapted to that state of existence as these are to this.

We think here may be appropriately repeated that which we have so often stated, after a most scrutinising and unwearied experience of every conceivable phase of mediumship under the most favourable circumstances and conditions of witnessing spiritual phenomena that perhaps not one person in a million has had—and that, too, for more than twenty years—viz., that mediumship is not understood, not even by mediums themselves, any more than is the action of the will operating upon the little finger, and causing it to contract.

If those who have been intensely interested explorers in this domain of science under particularly favourable circumstances, and with special adaptation for the work in which they have been engaged, fail to see the connection between the cause and effect, and if those who are the subjects of these mysterious experiences cannot unravel or account for them, command or prevent them; how much less are the inexperienced in a position to pronounce an accurate and just judgment, when their opinions are formed from appearances going out, flowing from, or surrounding the medium.

How unjust it is for anyone to take up the language of those persons, even if there is some appearance of truth in what they say, and blaze it forth to the world to the injury of the Cause which they profess to advocate, causing a feeling of distrust and unbelief in the genuineness of all mediumship, as well as blasting the character, and consequently the usefulness it may be, of an honest and true medium. If persons who write about mediums and mediumship bore these things in mind, they would not be so ready to indorse the trumped-up exposures of mediums or join in the public cry of hounding them down. It is painful enough for sensitives to bear up under the weight of, it may be, unfounded charges brought against them by would-be spiritual detectives, but how much more so when professed friends readily accept *ex parte* statements without waiting to hear what the accused one has to say. Mediums under such circumstances of all others most need

words of kindness, encouragement, and sympathy. Then let the friends of the Cause rally round those accused ones, especially Dr. Monck, who is most in need of help. We believe—and we suppose ninety-nine out of every hundred believes the same who have been privileged to witness the remarkable phenomena occurring through his mediumship—that he is one of the most useful physical mediums we have in this country, and very few mediums get manifestations under the severe test-conditions which Dr. Monck submits to. He has for the last three or four years been using unsparingly and ungrudgingly his medial powers, both in season and out of season, for spreading the knowledge of man's immortality.

Do not let us forsake him now he has fallen into the trap of determined and avowed enemies. He has promised to give his version of those charges brought against him as soon as the law permits him to open his mouth [read Dr. Monck's address at Doughty Hall, published in last week's MEDIUM]; meanwhile let every Spiritualist contribute to his Defence Fund and join the committees which we trust will be formed all over the country. We recommend persons who have not had an opportunity of witnessing the remarkable and striking phenomena through Dr. Monck's mediumship to read the accounts by the Messrs. Adshead, published in the MEDIUM during the last six months.

THE GREATEST TEST GIVEN THROUGH DR. MONCK.

Dear Mr. Burns,—When I read in Dr. Monck's speech the lines referring to the remarkable production of moulds, so simple and artlessly demonstrated as one of the many manifestations through his mediumship, the mighty importance of this stupendous test came home to me, and without intending to reduce in the least the value of other similar convincing proofs of the pretence of spirit-power, or, at least total absence of possibility of trickery, I feel bound to receive this memorable event as a glorious, unattackable point in the development of the phenomena. In the *Spiritualist* it was pointed out how valuable these casts or moulds under test-conditions would be, as "permanent proofs of materialisation," and so I went in for my share in inventing a method of "securing" (as this elegant term disguises suspicion) my medium. First I thought colouring the paraffin would be the best "trap," but then I hit upon weighing accurately the stuff before and after, for I reasoned that, if "Shylock" hesitated to cut off the exact pound of flesh, the medium would shrink from getting into a mess with the liquid material. In addition, I fixed the medium in a stiff net-bag in case a duplicate of her own hand should otherwise make the result of no value. A beautiful hand, totally different from that of the medium rewarded my crucial test-arrangements.

How this can be done by "tricks" I must leave to the unlimited imagination of sceptics, who will find a nice opportunity to explain how Dr. Monck, coming unexpectedly, but being searched (at our request) got the same hand, with all delicate marks repeated, but differently bent fingers. My own test then, sufficient as it ought to be accepted, as bolting the door against all chances of deception, was seconded by the marvellous fact that another medium got the same result without time and means for preparation. On one occasion, after this surprising fact, we got under some severe conditions, thorough searching as before, two feet and two hand moulds, through Dr. Monck's presence and in our room. Although moulds have gone out of fashion, I feel strongly impressed to place this grand manifestation as described at the top of numerous facts, and hope soon to be able to obtain good copies of my collection of most beautiful casts of the same individual spirit-hands and feet given through these two different mediums and send them to the Spiritual Institution, for I believe this result has not been given before, and ought to be held out as a problem to all who study the mysteries of Modern Spiritualism.

Perhaps Mr. Burns was quite right in withholding the contents of my telegram, which was a natural expression of admiration and indignation on behalf of our gifted medium, regardless of the effect it might produce in some quarters. After looking in vain for a clear, telling evidence, showing up Dr. Monck as a trickster beyond a shadow of doubt, I was pleased in finding that his judges seemed to share in this view, for the final sentence appears not quite as a natural outgrowth of a chain of evidences, but only following the lead in Bow Street Court as a kind of imitation of flowers.—Yours truly, CHRISTIAN REIMERS.

SYDNEY, NEW SOUTH WALES.—We have received copies of the *Stock-Whip*, one of which reports at length a lecture by Mr. John Tyerman's. We quote a paragraph from another issue: "Mr. Tyerman's meetings on Sunday evenings at the Victoria Theatre are becoming deservedly popular, and an easy and commendable means of educating the people. Probably no more respectable congregation musters on Sunday than the one that meets each Sunday to hear the talented discourse, which on last Sunday night was exceptionally good, and listened to most attentively by quite 2,000 people. We have heard no man more fluent or eloquent, and the members of our assembly could learn much in oratory by listening to him. We hope that those who have not heard him, will do so, if for curiosity's sake, and they will probably hear far more truth than they can otherwise imagine, and find that their visit will be productive of much good to their mental organisation. The subject matter of his last lecture will be found in another place in this issue, but condensed as it imperatively is, there will be found in it much food for thought, and we hope something that will bear seed hereafter." Mr. John E. Kelly, prints his "valedictory notice" in the issue of the *Stock-Whip* of September 9. The publication does not seem to have been a success. Its projector thus winds up his experience: "In conclusion I may observe that, as it appears to me, there is little more real pluck or sincerity in the free-thinking world of this colony than there is in that of the Christian. Hundreds are Free-thinkers, simply so because they are too mean to support a parson." Less criticism and a more liberal statement of positive truth would have fared better.

DR. MONCK'S DEFENCE FUND.

SPECIAL APPEAL.

To the Editor.—Dear Sir,—I enclose a list of the subscriptions to the Doctor's Defence Fund: much more is needed, and must be obtained, if there is to be a successful defence. Let Spiritualists turn a deaf ear to the abominably false reports concerning the Doctor's case that are flying about in the country. Let them, in reading the evidence, reflect, that a sworn foe to the Cause—a man who boasts that he has exposed several leading mediums and that he can expose them all, made statements which the counsel pointed out as entirely uncorroborated. Let us do our best for the Defence Fund, for quick help in this important and urgent case is doubly valuable.

W. BROWN.

40, Standish Street, Burnley.

|   | £  | s. | d. |
|---|----|----|----|
| Mr. W. P. Adshead (Belper) ...                            | 10 | 0  | 0  |
| Mr. G. H. Adshead (Derby) ...                             | 5  | 0  | 0  |
| Mrs. Ford ...   | 2  | 0  | 0  |
| Mr. C. Bardill ...  | 1  | 0  | 0  |
| Mr. W. Smith ...  | 10 | 0  | 0  |
| Mr. A. Smith ...  | 10 | 0  | 0  |
| Mr. Eyre ...  | 5  | 0  | 0  |
| A Friend ...  | 2  | 6  |    |
| Sympathisers ...  | 12 | 6  |    |
| Fairplay (Lancashire) ...                                 | 10 | 0  | 0  |
| A Relative of Dr. Carpenter ...                           | 5  | 0  | 0  |
| Mr. Bennett ...   | 1  | 1  | 0  |
| Lady L. ...   | 1  | 1  | 0  |
| Geo. Tommy, Esq. (Bristol) ...                            | 0  | 10 | 6  |
| — Briggs, Esq. (Burnley) ...                              | 0  | 10 | 0  |
| Mr. Quarby (Oldham) ...                                   | 0  | 2  | 0  |
| A Friend (Oldham Conference) ...                          | 0  | 2  | 0  |
| Mr. J. R. Hill (Birmingham) ...                           | 0  | 2  | 0  |
| Nelson Spiritualists:—                                    |    | s. | d. |
| Mr. Heaps ...   | 5  | 0  |    |
| Mr. Hargreaves ...  | 5  | 0  |    |
| Mr. Thornton ...  | 2  | 0  |    |
| Miss Carsby ...   | 2  | 0  |    |
| Mr. Ritchinson ...  | 3  | 0  |    |
| Miss A. Hargreaves ...                                    | 1  | 0  |    |
| Mr. Huxley ...  | 5  | 0  |    |
|   | 1  | 3  | 0  |
| Mr. Hindle (Burnley) ...                                  | 0  | 2  | 0  |
| Mrs. M. A. C. ...   | 0  | 2  | 6  |
| Mrs. Brown ...  | 0  | 10 | 6  |
| Mrs. A. Brown ...   | 0  | 5  | 0  |
| Dr. Brown ...   | 5  | 0  | 0  |
| Novocastrian (Newcastle-on-Tyne) ...                      | 0  | 5  | 0  |
| Mr. T. H. A. (Sunderland) ...                             | 0  | 5  | 0  |
| A Friend to the Cause (Birmingham) ...                    | 2  | 0  | 0  |
| Mr. J. Turner ...   | 1  | 0  | 0  |
| Mr. E. H. Valter ...                                      | 0  | 10 | 6  |
| Mr. S. Smith ...  | 0  | 2  | 6  |
| "Alpha" (Manchester) ...                                  | 20 | 0  | 0  |
| Mr. W. Oxley ...  | 5  | 0  | 0  |
| Mr. T. Gaskell ...  | 2  | 0  | 0  |
| H. M. ...   | 2  | 0  | 0  |
| T. D. ...   | 2  | 0  | 0  |
| Contributions at Grosvenor St. Rooms, Manchester, Nov. 26 | 5  | 0  | 0  |
| Mr. C. Reimers (Manchester) ...                           | 1  | 1  | 0  |
| Mr. T. Dawsons (Framlington) ...                          | 0  | 2  | 6  |
| Mr. J. B. Stones (Blackburn) ...                          | 1  | 0  | 0  |

LONDON BRANCH OF DR. MONCK'S DEFENCE FUND.

|   | £ | s. | d. |
|---|---|----|----|
| A Friend ...                            | 1 | 0  | 0  |
| Mr. J. Swinburne ...                    | 1 | 1  | 0  |
| Mr. T. Everitt ...                      | 1 | 1  | 0  |
| Col. Greck ...                          | 2 | 0  | 0  |
| "A Lover of Fair Play" ...              | 0 | 10 | 0  |
| Meeting at Doughty Hall ...             | 5 | 0  | 0  |
| Miss C. ...                             | 0 | 10 | 0  |
| Mr. H. Wedgwood ...                     | 1 | 0  | 0  |
| Major Bradish ...                       | 0 | 5  | 0  |
| Mr. Beckett ...                         | 0 | 2  | 0  |
| Mr. D. Mahoney ...                      | 0 | 5  | 0  |
| Meeting at Bullock's Hall ...           | 1 | 17 | 5½ |
| Mr. William Hunter, per J. J. Morse ... | 0 | 10 | 0  |
| Mr. R. H. Brimley ...                   | 1 | 0  | 0  |

Other sums have been promised.

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

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

DR. MONCK'S DEFENCE COMMITTEE.

On Thursday of last week, a few friends met at the Spiritual Institution to sympathise with Dr. Monck, and to take steps to defend him in the approaching appeal before the Court of Queen's Bench. The meeting was first fixed for Tuesday, but Dr. Monck's engagements interfering, it was postponed to the night in question, which made it impossible for many of his friends to be present. Whenever Dr. Monck appears or meets a friend, he has no difficulty in establishing the utmost confidence in his honesty; on Thursday evening his success in this respect was marked, and his committee hesitate not in stating that Dr. Monck is worthy of the support of all Spiritualists.

During conversation loud raps were heard on the floor and on the table, and Dr. Monck was controlled repeatedly. He also saw and described spirit-friends near to and gave tests to Spiritualists whom he had not before met and did not even know their names, as some gen-

tlemen present were entire strangers to him. The meeting was altogether interesting and satisfactory, and it was resolved to form a committee.

Mr. T. Everitt was elected treasurer; Mr. J. Burns, honorary secretary. On the committee the following names have been enrolled:

| COMMITTEE.              |            |                                |            |
|-------------------------|------------|--------------------------------|------------|
| "M.A. (Oxon.)"          | London     | — W. Wilbert                   | Manchester |
| Mr. Joseph Swinburn     | "          | — White                        | "          |
| — L. Decaux             | "          | — C. Ward                      | "          |
| — J. S. Sparey          | "          | — Chiswell                     | "          |
| — C. E. Williams        | "          | — J. Hall                      | "          |
| — W. Miller             | "          | — Allen Hall                   | "          |
| — W. Towns              | "          | — J. Campion                   | "          |
| — W. Carpenter          | "          | — A. Royse                     | "          |
| — McKellar              | "          | Dr. Brown,                     | Burnley    |
| Mrs. E. Tyndall,        | Birmingham | Mrs. Brown                     | "          |
| Mr. J. Hill             | "          | Mr. W. Burrell                 | "          |
| — J. Underwood          | "          | Mrs. Burrell                   | "          |
| — W. P. Adshead, Belper | "          | Mr. J. Briggs                  | "          |
| — G. H. Adshead, Derby  | "          | — A. Brown                     | "          |
| — G. Tommy,             | Bristol    | Mrs. Briggs                    | "          |
| Mrs. Tommy              | "          | Miss Briggs                    | "          |
| Mr. W. C. Dodds         | "          | Mr. Heaps, Colne               | "          |
| Mrs. Dodds              | "          | — Hargreaves                   | Nelson     |
| Mr. T. Gaskell,         | Manchester | — Hitchinson                   | "          |
| — C. Reimers            | "          | — Huxley                       | "          |
| — W. Oxley              | "          | — J. T. Docton, Merthyr Tydvil | "          |

**AID FOR MRS. COGMAN.**

Mrs. Maltby, of 41, Marylebone Road, N.W., has received the following additional subscriptions on behalf of the widow of the late Mr. Cogman, and will now close the list:—

Received at the rooms of the Dalston Association of Inquirers into Spiritualism:—

| £                 | s. | d. | £ | s.                | d.    |
|-------------------|----|----|---|-------------------|-------|
| Jonathan Tozeland | 0  | 10 | 0 | R. Pomeroy Tedwen | 0 5 0 |
| G. Robert Tapp    | 0  | 5  | 0 | Richard Pearce    | 0 2 6 |
| Edwin Dottridge   | 0  | 5  | 0 | Sympathy          | 0 2 6 |

At Mrs. Bullock's ... .. 1 10 0

Received at the Spiritual Institution:—

|                    |   |    |   |
|--------------------|---|----|---|
| David Powell       | 5 | 0  | 0 |
| W. J. Champernowne | 0 | 2  | 6 |
| J. Constable       | 0 | 2  | 6 |
| T. Everitt         | 0 | 10 | 0 |

Amount previously acknowledged ... .. 41 10 0

Total ... .. £44 14 6

**DEBATEABLE LAND.**

**THE SCIENCE OF CLAIRVOYANCE.**

Mr. E. H. Bramley, F.R.His.Soc. ["Scribo"] delivered a lecture on "Debateable Land, or the Science of Clairvoyance," to a large audience convened by the Chelsea Literary and Philosophical Society, at the large Vestry Hall, King's Road, Chelsea, on Friday evening. Mr. S. C. Hall, F.S.A., had arranged to take the chair, but was unable to venture out in such unpropitious weather as characterised the early part of the evening. The fact that some hundreds of people assembled in spite of the severe storm which raged for hours, was a compliment to the lecturer, and a proof that the study of psychical subjects is awakening interest to no small extent.

The chair was occupied by Mr. Thomas J. Woods, President of the Metropolitan Shorthand-Writers' Association, who announced that he was responsible for having invited the lecturer, having heard him on the same subject previously, and been much astonished at the matter which had been advanced, remarking that it was so extraordinary that, but for his own intimate knowledge of the veracity of the lecturer himself, the lecture might have provoked incredulity. At the close a vote was taken, to test the approval of the audience of the views propounded by the lecturer, to the effect that Clairvoyance is a true science, and not "the baseless fabric of a vision;" that it is as reasonable and as worthy of credit as many of the ordinary matters of every-day life.

To show that Clairvoyance was not to be despised merely because no fixed laws for its development and control could at present be laid down, Mr. Bramley put objectors out of court by asking if any person present could explain why, when an ox and a sheep grazed together in a field, the one devoted its physiological powers to the production of beef and a hairy hide, while the other would persist in converting the same herbage into mutton and wool. Anatomists and physiologists had not been able to trace any material difference in the organic structure of these animals to account for this curious fact; and yet, strange as the fact seemed, it nevertheless was a fact. And he contended that the facts recited in connection with Clairvoyance were not a whit more remarkable than were those of our every-day life; they were only a little more uncommon.

A full opportunity for discussion was offered, but no one availed himself or herself of the offer. A vote of approval of the sentiments expressed, and the reasoning given by the lecturer, was unanimous with the exception of two hands, and the audience gave a good hearty round of applause.

Mr. Scott, the medium, writes: "I have reason to believe that many letters intended for me do not reach me. There are upwards of forty persons of my name in Belfast. Friends writing to me will oblige by giving my full address, viz., John Scott, 59, Victoria Terrace, Belfast."

**SPIRITUALISTS DEFENCE FUND.**

**SPECIAL APPEAL.**

Dr. Slade, a stranger, from the United States, on his journey to St. Petersburg; is, by an unfortunate sentence of a magistrate, under condemnation to imprisonment; and punishment appropriate to a criminal is meted out to him. This highly gifted sensitive, the greatest medium of the day in England, is condemned to "hard labour," and will, in January, 1877, become the forced associate of criminals. Unless we adopt some effectual means, nothing can prevent this outrageous calamity!

The affair is not individual, but relates to all. The struggle raised before the nation is between Materialism and Spiritualism. A more important issue was never before us. Spiritualism demonstrates, through facts occurring around us, the existence of a future life; while Materialism would deprive humanity of the precious doctrine of immortality.

When we reflect that the proceedings aimed at Dr. Slade are really designed more as a blow to the sacred Cause of Spiritualism than against him; shall Spiritualists stand by and accept the verdict without remonstrance? Will they, without appeal, suffer him, whom they consider innocent, to be imprisoned and punished as a felon, without a struggle? Assuredly not. Conscience being our witness, let us perform what we know to be right.

The question is before us. According to the measure of support, so will be the power of the committee, and their ability for action.

Donations will be gladly received by the joint treasurers.

**SUBSCRIPTION LIST.**

| £                          | s. | d. | £ | s.                           | d.     |
|----------------------------|----|----|---|------------------------------|--------|
| G. C. Joad                 | 25 | 0  | 0 | W. P. Adshead                | 2 2 0  |
| Miss Douglas               | 25 | 0  | 0 | J. Dixon                     | 2 0 0  |
| Nicodemus                  | 25 | 0  | 0 | Mrs. Lowe                    | 2 0 0  |
| Alexander Calder           | 21 | 0  | 0 | Mr. and Mrs. Cranstoun       | 2 0 0  |
| Charles Blackburn          | 20 | 0  | 0 | "Disciple"                   | 2 0 0  |
| Mrs. Weldon                | 10 | 10 | 0 | J. C. Ferguson               | 2 0 0  |
| Martin Smith               | 10 | 10 | 0 | A. R. Wallace                | 2 0 0  |
| Thomas Grant               | 10 | 10 | 0 | Collected by J. Burns        | 1 2 0  |
| Countess of Caithness      | 10 | 10 | 0 | Dr. K. Cook                  | 1 1 0  |
| Sir Chas. Isham, Bart.     | 10 | 0  | 0 | K. G.                        | 1 1 0  |
| Miss H.                    | 10 | 0  | 0 | J. R. W.                     | 1 1 0  |
| A. Tod                     | 10 | 0  | 0 | Mrs. Maltby                  | 1 1 0  |
| J. Bulteel                 | 10 | 0  | 0 | J. C. Ward                   | 1 1 0  |
| B. P. J.                   | 10 | 0  | 0 | M. Theobald                  | 1 1 0  |
| "Lady Jane Grey"           | 10 | 0  | 0 | W. Theobald                  | 1 1 0  |
| Hensleigh Wedgwood         | 10 | 0  | 0 | R. M. Theobald, M.D.         | 1 1 0  |
| N. F. Dawe                 | 10 | 0  | 0 | George Stones                | 1 1 0  |
| J. N. T. Martheze          | 7  | 0  | 0 | J. Mould                     | 1 1 0  |
| Prince E. von Wittgenstein | 6  | 0  | 0 | T. P. Barkas                 | 1 1 0  |
| William Tebb               | 5  | 5  | 0 | E. D. Rogers                 | 1 1 0  |
| Mrs. Gregory               | 5  | 0  | 0 | The Misses Withall           | 1 1 0  |
| Mrs. Douglas Bayley        | 5  | 0  | 0 | James Brown                  | 1 1 0  |
| J. Enmore Jones            | 5  | 0  | 0 | Dr. Baikie                   | 1 1 0  |
| George Wyld, M.D.          | 5  | 0  | 0 | H. N.                        | 1 1 0  |
| T. E. Partridge            | 5  | 0  | 0 | Mrs. J. Y. Vernon            | 1 1 0  |
| Mrs. Hennings              | 5  | 0  | 0 | "Anon."—per Mr. C. C. Massey | 1 1 0  |
| C. C. Massey               | 5  | 0  | 0 | F. J. T., collected          | 1 0 0  |
| S. T. Speer, M.D.          | 5  | 0  | 0 | Major Menars                 | 1 0 0  |
| O. von Hoffman             | 5  | 0  | 0 | S. Parker                    | 1 0 0  |
| N. Kilburn, jun.           | 5  | 0  | 0 | J. André                     | 1 0 0  |
| A. T. E. Peterson          | 5  | 0  | 0 | — Tucker                     | 1 0 0  |
| A. Joy                     | 5  | 0  | 0 | Miss D. Bayley               | 1 0 0  |
| Mrs. H.                    | 5  | 0  | 0 | "D. (Clericus)"              | 1 0 0  |
| W. P. Adshead, collected   | 3  | 10 | 0 | A. Smedley                   | 1 0 0  |
| J. B. Stones               | 2  | 12 | 0 | F. Smedley                   | 1 0 0  |
| Captain James              | 2  | 2  | 0 | Buehanan                     | 1 0 0  |
| H. Withall                 | 2  | 2  | 0 | Smaller Sums                 | 3 0 6  |
| C. Pearson                 | 2  | 2  | 0 | From America:—               |        |
| F. W. Percival             | 2  | 2  | 0 | Messrs. Colby and Rich       | 40 0 0 |
| "M. A. (Oxon.)"            | 2  | 2  | 0 |                              |        |

**EXECUTIVE COMMITTEE.**

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[At foot of the above list a black mark occupies the place of the name of "Honorary Secretary." If we are to defend mediums, let us see that the tools we use have clean handles.—ED. M.]

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

THE HAUNTED HOUSE IN BERKELEY SQUARE.—In Mr. Bielfeld's letter, printed last week, the word "she" appeared for "he." To correct the statement, the last sentence should be read thus: "The old woman who answered from the area was one of the servants; the gentleman has been dead two years."

A CORRESPONDENT, commenting on the refusal of the managers of the Leamington Free Library to accept works on Spiritualism from Mr. Turner, says: "I hope Mr. Turner will decline to pay the rate to the Library. As free libraries belong to the ratepayers, being sustained by the money of Spiritualists as well as that of others, Spiritualism has as much right to a place on the bookshelves as any other phase of thought." We wish there were more gentlemen like Mr. Turner to tense librarians with similar offers. We hope the movement for placing works in public libraries may soon receive attention.

INSTITUTION WEEK MEMS.

"A Brighton Medium" says: "I should like to take a card for Institution Week, as I feel certain several people of my acquaintance would give me a few pence each, which they would not send unless someone was collecting." We have received many other letters of a similar kind.

THE SPIRITS AND INSTITUTION WEEK.

In the following letter, Dr. Brown testifies to the fact that the spirits controlling at his circle work for the Spiritual Institution. We have heard similar statements made over and over again, and when the manager of the Spiritual Institution enters a circle he always gets a hearty greeting from the controlling spirits. If all Spiritualists would take counsel of their spirit-friends in this matter, the Spiritual Institution would receive the support of all, and all would be united in one spiritual bond for spiritual work.

Mr. Burns.—Dear Sir,—We have opened our subscription-box, and find it contains £1 5s., this having been subscribed since July last. Each member of the circle is expected to subscribe a penny a week, and as much more as they feel disposed. Let me explain:—This box is called "Institution Box," and is placed upon the table every Tuesday night, when each member puts in his or her mite, and when any friends visit us they are expected to follow our example.

Many times the box would have been forgotten were it not for our controls calling our attention to it. They explain to our visitors its object, and none that have ever visited us have failed in giving their mite.

Sir, I am confident that if all circles would adopt a similar plan the Spiritual Institution might be kept afloat in the roughest storm, and none feel the worse for what they have subscribed.

My friend and co-worker, Mr. Burrell—only newly come into the field, but one of the best workers in the Cause of Spiritualism that it has been my good fortune to meet with—subscribes an additional sum of ... .. 0 10 6

Mr. Hargreaves, of Nelson, another earnest worker in the Cause ... .. 0 2 6

I also forward you a subscription of ... .. 0 10 6

Contents of Box ... .. 1 5 0

£2 8 6

I think I have more subscriptions in view. Knowing that you are in great want I shall do all in my power.—Hoping all Spiritualists will follow our example, I am, dear Sir, yours respectfully, W. BROWN.  
40, Standish Street, Burnley, Dec. 5.

DR. MONCK'S MEDIUMSHIP.

To the Editor.—Dear Sir,—After reading the very excellent accounts in the MEDIUM, respecting Dr. Monck's recent seances at Burnley, attested by Dr. Brown and other friends, as one that has great faith in the veracity of Dr. Brown's judgment in the matter of physical manifestations, I consider such testimony should have a very beneficial effect on the minds of people in favour of Dr. Monck in his present painful position; and as one that has considerable opportunities of hearing the opinions of many persons connected with the Cause in the Lancashire and Yorkshire district *pro et con.*, I beg to make the following suggestion through the columns of the MEDIUM for Dr. Monck's kind consideration. His compliance with the same I think would eradicate most of the adverse feeling at present manifested against him. I would suggest that the gentlemen hereafter named, all of whom are considered good, sincere, and earnest Spiritualists, and men who by giving their opinions in the present crisis, would have an overwhelming effect; viz., Mr. Barkas, of Newcastle, Dr. Hayle, of Rochdale, Mr. Blackburn, of Didsbury, Mr. John Lamont or Mr. John Ainsworth, of Liverpool, Mr. Sykes, of Heckmondwike, Mr. E. Foster, of Preston—form a committee, and that Dr. Monck kindly allow these gentlemen an opportunity of witnessing the manifestations through his mediumship, by holding two or three seances in their presence—time and place to suit the convenience of all parties. These are gentlemen in whom any medium may place implicit confidence, and in whose presence might expect very favourable conditions; and if the phenomena be pronounced to be genuine by them, and no doubt it will, judging from the excellent power the Doctor at present seems to have, I would suggest that the sum of £10 be given to his Defence Fund.

I would gladly subscribe 10s., and I am certain the amount would be immediately found. I know several that would at once respond to a call of this description; therefore, under the present circumstances, I hope the Doctor will see the advantage and reasonableness of this request, which is not for the purpose of convincing the sceptical outsiders, but to satisfy those in our ranks who are desirous of defending and helping the oppressed.—I remain, yours faithfully,  
21, Elliot Street, Rochdale, Dec. 4. JAMES SUTCLIFFE.

[All Spiritualists are no doubt anxious to judge experimentally of the phenomena occurring in the presence of powerful mediums, and hence there is a reasonable excuse for Mr. Sutcliffe's proposal; but would the trial be satisfactory to those who were absent? Dr. Monck's mediumship has been as well tested as mediumship possibly can be, and by good men too. Dr. Monck is overwhelmed with correspondence, which at present occupies his undivided attention. He is eager to sit with all that he possibly can, as the invitations are numerous, and he hopes to overtake them in time.—Ed. M.]

BIRMINGHAM.—Willie Eglinton is expected to give five seances in Birmingham next week. Any person desiring to be present may apply to R. HARPER, Soho Hill, Birmingham.

A REMARKABLE TEST-SEANCE WITH DR. MONCK.—We are informed that Dr. Monck held a remarkable test-seance with several well-known London investigators on Friday last. The most extraordinary phenomena were evoked, and great satisfaction is expressed by the whole circle. Full particulars are promised for next week's MEDIUM.

PORTRAITS OF DR. SLADE AND MR. SIMMONS.

Mr. A. L. Henderson, of King William Street, has produced a series of carte-de-visite portraits of these gentlemen in the first style of the art. Of Dr. Slade there are five varieties: three-quarter face vignette; another, large head, with a peculiar treatment of the light on hair and features; and three full-length portraits. The vignette and the full lengths give a fine idea of the man. Mr. Simmons appears in two positions, head and bust. They are all fine pictures, and contradict the horrid smudges which have been given in certain pictorial newspapers. The price is one shilling each, and the profits go to the fund for the defence of persecuted Spiritualists. They are on sale at 15, Southampton Row, W.C.

THE VAGRANT ACT.

(To the Editor of THE MEDIUM.)

Sir,—In the year 1733, a London actor named Harper, was committed to Bridewell as being a vagrant under the statute 1 Anne, which punished actors as vagrants; but his arrest and imprisonment were pronounced by the Court of King's Bench to have been illegal, as the prisoner was a housekeeper and possessed a vote for Westminster; therefore the judges decided that he was not legally a rogue or a vagabond within the meaning of this Act of Parliament. In the year 1852 (see the Sun, 19 January, 1852) a man named Copestick was sentenced to a month's imprisonment with hard labour, for fortune-telling at Bath; and the late Mr. D. Jardine, the Recorder, confirmed this sentence upon appeal, although the prisoner was a householder and he paid rent and taxes and voted for a M.P. for that city. See his petition presented to the House of Commons on 16th March, 1852, by Lord William Powlett. The conviction was under the Vagrant Act of Geo. IV., enacted in June, 1824, being 5 Geo. IV. cap. 83. Mr. Jardine only did, probably, what other Recorders would have done in a similar case: but it is not certain that his legal decision was correct. In my "Plea for Urania," 1854, now sold by Mr. Millard, 76, St. Paul's Churchyard, London, and in the Biological Review, I have explained the legal view of this matter, which should be decided by the judges at Westminster.—I am, yours obediently,  
THE AUTHOR.  
London.

Huddersfield.—We learn that there is a strong public feeling in favour of Dr. Monck in the town. Many are looking into Spiritualism, and private circles are being held with satisfactory results. Dr. Monck has been invited to visit the town and deliver a lecture.

MR. JOHN SCOTT, Belfast, has sent parcels of books gratis to the following gentlemen, who have received them safely, and desire publicly to record their thanks to the sender: Mr. Wolstenholme, Blackburn; Mr. George Ormerod, Rishton; Mr. Robert Hale, Choppington.

TEMPERANCE HALL, ORDSAL LANE, SALFORD.—On December 10th, at 2.30, Mr. Heywood, of Manchester, will address the meeting: subject—"Vaccination: What is it, and ought it to be Enforced by Acts of Parliament, with Fines and Imprisonment?" In a separate note Mr. Dawson says: "We have had two detectives inquiring at the hall about the Spiritualists—asking when they meet, what they charge to attend the meetings, if they sit in the dark, &c. The person they asked did not know anything about us. They said they would call again. If I can get to know the gentlemen, I shall send them an invitation. I send you this, so that all our friends may be on their guard.—Yours truly, GEO. DAWSON, 31, Back Quay Street, Water Street, Manchester, Dec. 5.

"A FRIEND of the Cause" writes us:—"A few friends and myself purchased a few hundred copies of the British Association and Dr. Slade Numbers of the MEDIUM AND DAYBREAK, and sent them post addressed to those whom we thought were the most thoughtful and intelligent persons of the town in which we reside. Whether they will bear spiritual fruit or not, we do not know; we have sown them in the faith that they will, and there we leave them. We have heard, however, that they were received with different feelings by different persons. Some felt themselves complimented, others regarded themselves insulted. That our seed-sowing has not been altogether in vain, has been shown to us in a reciprocal manner. The following week there was such a run for MEDIUMS upon a newsagent's weekly stock, that he had to order a fresh supply, and his regular sale since that time has steadily increased. We have also heard of several Wesleyan families holding seances in their own homes, with their own immediate friends, and successful results have followed their efforts; in fact they have obtained phenomena of as wonderful a character as any chronicler in the MEDIUM, and without the assistance of paid mediumship."

A FREE GOSPEL.—Mr. W. Jones, Oliver Street, Birmingham, pleads for free seances and lectures on Spiritualism. He suggests that the Spiritual Institution receive monies for the purpose of working the whole country in this manner, and that each town have its representatives of the work. The suggestion is good in one respect and not in another. It is not good that all work be done from a centre. It is better that each man be a centre for his neighbours and do the best for them he can. Our centre must be everywhere, the circumference nowhere. The health of Spiritualism must consist in every Spiritualist doing his duty in his immediate vicinity. At the same time there must be sustained a central agency to give force to the whole, as the heart circulates the blood in the human body, but it is only by the small vessels doing their duty that the heart can act. The Spiritual Institution is the indisputable centre of the Movement in this country, and as such, it can do a work which local workers cannot do for themselves. It has supplied gratuitous lectures to many places. It gives facilities for a kind of co-operation for the cheapest production of literature, and it is above all a fountain of spiritual teaching and plans for the guidance of the Movement. The work of Spiritualists, then, is of two kinds: that which sustains the central work, and that which promotes local efforts. If either kind be neglected there is disaster. We do not want to arrogate too much power or influence. As conscientious guides we desire to speak what experience has taught us to be the truth.

**SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.**

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear at an early date.

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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, Bloomsbury Squares, Holborn, London, W.C.

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

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

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 Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

**THE MEDIUM AND DAYBREAK.**

FRIDAY, DECEMBER 8, 1876.

**AN APPEAL TO READERS OF THE MEDIUM.**

By "M.A. (Oxon.)"

In the present crisis I venture to appeal to all readers of this journal for help to fight the battle of LIBERTY OF THOUGHT AND ACTION. Others will appeal for help to defend the cause of Spiritualism, and to rescue the innocent from unmerited punishment. I do not undervalue the cogent nature of such arguments, I hope that a liberal response will be made to them. But I appeal on broader grounds, and to some whom those appeals may possibly not reach.

I ask all who value freedom in its broadest sense—and that, I hope, includes every reader of this paper—to do something, to do their very utmost, to help us to fight the battle of freedom. An attempt, well considered and well organised, is being made to crush out all investigation into an unwelcome subject, and to revive musty statutes, with their obsolete enactments and penalties, to prevent men from exercising an inherent and sacred right; viz., the pursuit of knowledge and the search for truth. This, too, in the nineteenth century, and in a country that boasts to stand in the fore front of civilisation and enlightenment.

If this attempt succeed—and succeed it will unless it be stoutly resisted—other unpopular subjects will share the same fate, and the dogmatism of priestcraft, rapidly dying out, will be followed by the dogmatism of materialism, which is more intolerant still.

It must not succeed, and to that end every step of ground must be contended for, every point of attack fortified, every stronghold defended. This requires money, and a good round sum too. The rich will surely send according to their ability; the duty presses strongly on them. But I especially wish to ask those who are not able to give largely, not therefore to refuse to give at all. I will cheerfully take charge of any subscriptions, however small, and will put them into a common fund to be devoted to defending our Cause in the courts of law. Any contributions intended for a special object shall, in obedience to directions given, be devoted to that object; and all that are not so devoted shall be put together under the general title of "The Medium Defence Fund." All letters addressed to "M. A. (Oxon.)," care of Editor of the MEDIUM, 15, Southampton Row, Holborn, W.C., will be received and acknowledged with thanks.

One word more; time presses and a vigorous effort must be made. It is the time for prompt and decisive action and for united co-operation. I earnestly hope that the response will be large and immediate.

**SEANCES FOR INSTITUTION WEEK.**

On Wednesday evening, Dec. 20, Mr. Willie Eglinton and Mr. C. E. Williams will give a seance to friends only at the Spiritual Institution, for the Institution Week Fund. Admission by ticket only, which must be procured in advance.

Mrs. Olive's engagements will not permit her giving a seance for Institution Week, but she requests that her name be put down for £1 for the fund.

Dr. MONCK will be at 15, Southampton Row, daily from 11 till 3 o'clock, during next week, to meet his friends and heal.

**INSTITUTION WEEK CONTRIBUTIONS.**

Though the friends of the Cause are working nobly, it will be seen that the amount yet received falls far short of my requirements for to-morrow. It will occur to all that prompt action is of unspeakable importance. Those friends who have not been able to remit in time for Saturday, should do so as early in the week as possible.

There is a more wide-spread interest in Institution Week this year than there ever was before. For this I feel thankful. It encourages me and aids me in a work which is well-nigh overwhelming, and it shows me that Spiritualism is taking a more healthy course. Union and co-operation are the only sure means of success, and there is no other way of attaining these desirable ends but by hearty confidence in the Spiritual Institution.

At the present time our Cause is beset by unprincipled foes in many places. Our surest means of safety, is to defend well the centre.

I hope I will not be disappointed in receiving many letters on to-morrow and Monday.

J. BURNS.

**INSTITUTION WEEK, 1876.**

The following subscriptions have been received:—

|                              | £ s. d. |                           | £ s. d. |
|------------------------------|---------|---------------------------|---------|
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| Mr. John Ashby ...           | 0 1 0   | G. Starnes ...            | 1 0     |
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**DR. MONCK AGAIN AT DOUGHTY HALL.**

On Sunday evening Dr. Monck will deliver an oration at Doughty Hall, Mr. T. Everitt in the chair. The collection will go to the Institution Week Fund. As the hall will no doubt be crowded early attendance is suggested, that a good seat may be obtained. Many were turned away from Mrs. Bullock's hall on Sunday evening unable to gain admission. Dr. Monck speaks with great power, and his eloquence is the greatest treat that London Spiritualists have had for some time.

On Sunday evening, December 17, Dr. Monck will also speak at Doughty Hall.

On Sunday, December 24 and 31, Mr. Morse will give trances at Doughty Hall.

To commence at seven o'clock: Doughty Hall, 14, Bedford Row, Holborn.

**"INTUITION" IN BOOK FORM.**

We have done up the numbers of the MEDIUM from the beginning of the year to the completion of "Intuition" in a handsome wrapper, and it is full of attractive and valuable information on Spiritualism. It is just the work to place on the table of a reading-room, or any such place where inquiring minds congregate. The price is—

- For a single copy, 2s. 6d., post free.
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- Fifteen copies, £1, carriage extra.



## THE LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## INTERMEDIATE CONFERENCE,

Held in the Temperance Hall, Grosvenor Street, Manchester, on Sunday, December 3.

The President, Mr. Johnson, of Hyde, commenced the afternoon proceedings by giving out the 12th hymn in the "Spiritual Lyre." The First chapter of the First Epistle of St. John contained the Bible lesson. After singing the 10th hymn in the "Spiritual Lyre," the President opened the business proceedings with a trance-invocation, asking the help of the Divine Spirit to throw down his light upon us, and each one in our work and mission, to receive the help and assistance from the spirit-world, that we may still further be able to work for the spread of the glorious blessing and truth of spirit-communion, &c.

## THE PRESIDENT'S OPENING ADDRESS.

It was proposed at the last Conference held at Oldham, that a supplementary Conference should be held in Manchester to-day. We are here met for that purpose, and my endeavour will be to make the several propositions that will be brought before you this afternoon as clear and plain as possible. But it appears to me the work of the Lancashire Committee is not appreciated by societies and associations, who rather prefer to build up their pet societies or sects and leave the general Movement to fight its own battle. These can only be established upon a pure spiritual basis. The time has not yet come for the establishment of a pure Spiritual Church; its development will have to be gradual, and it is the work of the Lancashire Committee and other similar bodies to lay down the foundation whereby such object can be attained. It is only kicking up the mud and mire in making churches, &c., before our time, and would end in disaster. In the commencement the Committee were the delvers, breakers up of the ground; before it was formed, there was no organised body in the district to go out, dig up the ground, and to sow seed. We cannot but feel that there is a higher power helping us on in our work. Societies cannot see the utility of our work. I believe the Movement is sufficiently broad to receive all shades and classes—Religionists, Atheists, or Pantheists; it should cramp no man's idea down to the mere narrow limits of sectarianism. Not many have responded to our call at last Conference to send in a list of representatives and the names of the Executive who they desired should represent them at the Conference, and from that body of Executive so attending to elect working council of five to carry on the arrangement of the work, including the members *ex officio*. I will read to you the resolutions passed.

1. "That instead of this Conference as heretofore electing representatives for the various towns and members to compose its Executive, that each society, association, and circle of Spiritualists elect their own representatives, and from the said representatives, appoint one as a member of the Executive."

2. "That a Conference of such Executive Members, and all friends and representatives who wish to attend, be held in Manchester, on Sunday, the 3rd of December, 1876, to elect from the General Executive, appointed by the various societies, associations, and circles, five of their number to act,—a working council to arrange for meetings, and to give instructions to the various representatives for the further carrying out of the work."

This may not have been generally understood amongst the friends in the district, but its object is to have the Lancashire Committee represented by every circle and society in the whole district. Our business is now to select the council from the present and now attending Executive, and arrange for next Conference to be held in February, 1877.

Mr. Hesketh: I think it would be better if five of the council were chosen from a central district; it would be able to transact business easier, and hold council meetings oftener. Instead, it appeared to him, one member was ten miles here, another ten miles there, whilst if they were all centrally situated a halfpenny stamp could bring them together at once.

The President: To bring about a centralisation of council would be a mistake; there soon would be a division in the camp. The best minds of the district, and no clique of any town, are the best men to represent the Lancashire Committee in council.

Mr. Best understood the plan of the Lancashire committee well, and he thought if some of the friends who now seemed thoroughly at sea on the subject were to study and understand it, they would get on with their business better.

Mr. Salisbury: Some circles were indifferent about sending an executive member; he had the promise of two young men from two different circles, and they both failed to come to this Conference.

The President: Friends failed to see that the representative method is our only plan, but perhaps they would examine into the question, and be able to understand it by February Conference.

The following gentlemen were then elected out of the Executive, to act as Council: Mr. White, Manchester; Mr. Chiswell, Salford; Mr. Salisbury, Rochdale; Mr. Brown, Rhodes; Mr. Smith, Oldham.

The election of secretary next followed.

The President suggested Mr. Parsons retain his post. Mr. Salisbury proposed that Mr. Parsons be retained as general secretary, and Mr. Thomas Langley as assistant secretary. Passed unanimously. Mr. Singleton was re-elected treasurer, as in him the committee have always a ready help when they were in need.

This concluded the election of officers until the Conference in February.

The President: I have for some time been thinking about the desirability of holding a tea-meeting in some central town, on New Year's Day; that day is a general holiday throughout the district. I should be glad if anyone will take up my suggestion.

Mr. Salisbury proposed Manchester, at the Temperance Hall, Grosvenor Street, which was seconded and passed unanimously.

Mr. Ward thought a *soirée*, including a tea-meeting, would, perhaps, be more pleasant.

The President: It would take the form of a tea-meeting, and entertainment afterwards: singing, recitations, and a little speech-making. The council of the Lancashire Committee would meet at Mr. Chiswell's on Wednesday evening, and there arrange for the necessary preliminaries.

I hope that each Spiritualist will endeavour to be present at this gathering, and let us have a social and happy evening.

Mr. Hartley: Mr. Chairman, I think you have forgotten to put it to the meeting where the next Conference is to be held.

The President: No, I have it in my mind, and shall be glad if anyone present will name a place where the next Conference can be held.

Mr. Salisbury proposed Manchester. No other place being named, it was passed unanimously, "That the next Conference be held in the Temperance Hall, Grosvenor Street, Manchester, on Sunday, Feb. 4, 1877.

The Doxology closed the afternoon proceedings.

In the evening Mrs. Butterfield, of Blackpool, gave a trance-address, subject—"Spiritualists: their Advantages and Privileges," touching mostly upon the gift of healing and the higher phases of true Spiritualism, showing how and why Spiritualists did not obtain a higher class of manifestations and thus to realise the blessings to be derived from spiritual communion.

J. HARTLEY.

Hyde, Dec. 3.

## THE GRAND NEW YEAR'S GATHERING OF SCOTTISH SPIRITUALISTS IN LONDON.

On Monday evening, in accordance with the notice published last week, a meeting was held at the Spiritual Institution to promote the gathering of Scottish Spiritualists at the New Year. It was resolved that the event take place at Doughty Hall during the first week of 1877. New Year's Day was not considered the most favourable date, as Scotchmen are inclined to devote that day to social meetings and visits of a more domestic nature.

It was resolved that the proposed meeting be opened with a tea, furnished in Scottish style, with oatcake, scones, shortbread, seedloaf, currant loaf, and rich stone bun, in addition to the usual bread-and-butter. One of the committee was deputed to obtain those articles from Edinburgh so as to have them of the right sort.

The tickets are to be 2s. 6d., double tickets 4s. each, to admit a lady and gentleman. As it is not often that people of the "North Country" can meet in a social manner, it was suggested that Scottish Spiritualists should invite their friends who are not Spiritualists to take tickets, as attendance at the meeting will not in any way compromise opinion on the question. It will be a Scottish re-union on a broader basis than the mere acceptance of Spiritualism, but it is distinctly understood that the meeting is to be convened in the name of Spiritualism and that the visitors will be the guests of the Spiritualists. If the space at disposal will permit, tickets may be sold to Spiritualists who are not of Scottish extraction.

During tea the piper and other instrumentalists will discourse national music in the ante-room. Gentlemen who are in the volunteers are invited to attend in uniform, or in the Scottish costume.

After tea a regular programme will be given; consisting of speeches, Scottish recitations, songs, and instrumental music. The evening will conclude with an assembly, at which reels, strathspeys, country dances, and other Scotch amusements will predominate.

The committee have various objects in view in promoting this gathering. They hope, in the first place, to afford the people of the North resident in London an opportunity of spending a happy evening. Secondly, it is expected that the proposed meeting will help to promote more social feeling among Spiritualists in the metropolis and strengthen the Movement locally. Thirdly, it is expected that this New Year's gathering may be made of use in extending a knowledge of Spiritualism in Scotland. It is proposed to publish a report of the proceedings, including the speeches on Spiritualism. This will be prefaced by introductory matter and followed by an appendix on Spiritualism, explaining its principles and phenomena, and giving facts from the experience of distinguished mediums, such as Mr. Duguid, Mr. D. D. Home, and others of Scottish origin. This report it is intended to circulate as widely as possible in Scotland. For that purpose the profits of the social meeting will be appropriated, and a subscription list will be opened for donations to help forward this result.

The committee respectfully solicit those ladies and gentlemen who are in possession of Mr. Duguid's spirit-paintings to lend them to decorate the hall on the evening of the meeting. Mr. Duguid, Mr. Bowman, and Mr. Nisbet, have been invited to be present.

The committee will meet again on Monday evening, at 15, Southampton Row, when all who are interested in this matter are cordially invited to attend.

## MR. D. D. HOME IN HIS OWN DEFENCE.

We have received the following copy of a letter:—

(To the Editor of the *Cincinnati Commercial*.)

Sir,—A lie that is all a lie can be laughed at and faced outright." Can you kindly inform me whether it was with the intention of causing amusement or rousing the pity of those who see to what extent falsehood may be practised by persons assuming the title of "gentlemen," that Mr. Moncre D. Conway, in writing to you from London, has fabricated the following calumnies? I speak advisedly when I say fabricated; and, moreover, I promise to pay five thousand dollars to the poor of your city if Mr. Conway can substantiate by satisfactory proof either of the following false assertions:—

"Robert Browning's story is different, being to the effect that Home was detected in the imposture of placing sponges dipped in phosphorus on wires at the top of the house, and confessed his imposture. Anthony Trollope is also said to have some ugly reminiscences of Home in Florence; and Adolphus Trollope is credited with having once kicked that eminent medium down stairs."

I notice also that Mr. Conway in speaking of Dr. Carpenter says:—"His veracity may be relied on,—which is not the case with Mr. Crookes." Being so ready to bespatter with the mud of his pen; to vilify and to calumniate men so vastly his superiors both as regards veracity and honour, he will not feel that I am going too far in pronouncing him to be (what his letter proves him) destitute of the instincts of a gentleman. I pronounce both of his fabrications to be the coinage of his own brain, and I defy him to prove either the statement he makes as regards Mr. Browning or Mr. Trollope to be other than a wilful and most wicked falsehood.—I am, Sir, your most obedient,

D. D. HOME.

Geneva, Switzerland, Nov. 26th.

## MATERIALIZATION AMONG THE INDIANS.

We extract the following from a recent issue of the *Boston Herald U.S.A.* :—

To the Editor of the "Herald."—Seeing in the *Shaker*, a respectable monthly publication issued at Shaker Village, N.H., the following interesting account of the phenomena of materialisation as known to the North American Indians, I addressed a letter to Mr. Sproat, the author of the narrative, for the purpose of getting some further authentication in regard to it. I send you his very satisfactory reply, which I append as a sequel to his narrative. The dancing of the materialised spirit, "On-wi," is an act quite characteristic of these Indian revenants, similar phenomena being common now at our American circles.

E. S.

Dear Editor of the "Shaker."—The most remarkable case of materialisation among the Indians that came to my notice during my twelve years of residence among them was during the summer of 1836, of which I noted down the particulars at the time, and of which the following is the history.

Ke-che Be-zhe-kee, or Big Buffalo as he was called by the Americans, was then chief of that band of Ojibway Indians who dwell on the south-west shores of Lake Superior, and were best known by the name of the "Lake Indians." He was wise and sagacious in council, a great orator, and was much revered by the Indians for his supposed intercourse with the Man-i-toos, or Spirits, from whom they believed he derived much of his eloquence and wisdom in governing the affairs of the tribe.

In the summer of 1836, his only son, a young man of rare promise, suddenly sickened and died. The old chief was almost inconsolable for his loss, and, as a token of his affection for his son, had him dressed and laid in the grave in the same military coat, together with the sword and epaulets which he had received a few months before as a present from the Great Father at Washington. He also had placed beside him his favourite dog, to be his companion on his journey to the land of souls.

One morning, a few months after his death, the old chief came to my wigwam, his step light and elastic like a child, his form erect and his face lighted up as if he had just received some new and joyful intelligence.

"I have seen him," he said, "I have seen him whom we mourned as dead! I have seen him, and he is still alive!"

"Seen him! when?" I asked.

"Yesterday, in the Me-ta-wa (sacred dance). We were all assembled together in the great dancing lodge of the chiefs, to worship before the Great Spirit, and 'On-wi' came there and joined us."

"What! in your dance before the Great Spirit? Did you speak to him?"

"We did, and he spoke to us."

"What did he say?"

"He said it was weakness for us to mourn for him. He had gone to the happy hunting grounds, far better than these, on the cold shores of the lake. He mentioned some of those whom he had seen, particularly Man-i-bo-zho and Ah-ke-wain-ze, who had welcomed him there."

"Did he join with you in the dance?"

"He did. We all danced before the Great Spirit. 'On-wi' danced with us. His step was light as a fawn. His face was bright as the sky overhead. I wish you could have seen him. It made our hearts glad and joyful as the birds in spring. After the dance we all sat down and smoked the pipe of peace together."

"But how do you know it was 'On-wi' whom you saw? May it not have been some one of the tribe who counterfeited him, with his face painted with the sacred emblems which you wear in the dance?"

"Did I not mark his form, his features, his every look? Was he not dressed in the very coat I gave him, a present from the Great Father at Washington? Who else in all the tribe has a coat like that? How, then, could I be deceived?"

"And you—every one of you—saw him?"

"Every one of us. Ask the aged men, and they will tell you. The wisest men of the tribe were there. Could they, too, be deceived? Have they got eyes and do not see straight forward? Have they got ears and do not hear what is spoken to them? Ask them, and they will tell you the truth. Their tongues are not hung in the middle, speaking lies at both ends, like the pale-faces. The toes of their feet do not turn outward, so that they walk two ways at once, like them. They keep straight forward in the path. Ask them, and they will tell you the truth."

I did ask them, and heard from them the same report brought to me by the old chief concerning his son. For many days it was the theme of conversation in every wigwam of the camp. The old men spoke of it in an undertone, with their heads bowed as if in reverence; and one day, while walking through the camp, I saw Wah-chus-co, the great seer of the tribe, standing amidst a group of earnest listeners, and, with a great burst of eloquence, telling them how Ke-che Man-i-to made the two worlds round, like the sun, for so the spirits had taught him; and taking a piece of birch bark and drawing on it two spheres touching each other, he pictured to them whole bands of joyous spirits passing from one to the other, thus bringing together the inhabitants of the seen and unseen worlds.—Yours,

GRANVILLE T. SPROAT.

Canaan, N.Y.

Mr. S., Dear Sir,—Yours of Aug. 10 I received yesterday, to which I reply as follows. During the year 1834 I resided on the island of Mackinaw, in the family of the late Henry R. Schoolcraft, United States Indian Agent to the North-western tribes; also the author of many valuable works on Indian history, customs, manners, &c. It was there that I first became acquainted with the red men, as they came in great numbers to the agency from all the surrounding country, particularly the head waters of Lake Superior and the source of the Mississippi. I became interested in their language and history, and was personally acquainted with many of them, and as this acquaintance soon ripened into friendship they invited me to visit their homes in the far North-west and teach their young men the art of reading in their own language, and more particularly the art of writing, of which they seemed to have formed a very high estimation. Under the friendly patronage of Mr. Schoolcraft, and more particularly the Hon. Lewis Cass, then Governor of Michigan, who had lately returned in company with Mr. S. from his exploring to discover the sources of the Mississippi

river, I embarked with a company of Indians in canoes for the head waters of Lake Superior, which had then seldom ever been visited by a white man. I reached the place of my destination in safety, and commenced my work of teaching the Indians in their own language, being assisted by such books as had been furnished me at the agency, and my knowledge of the language acquired during my year's residence at Mackinaw. I found the young Indians tractable and very desirous to learn, and was treated by both old and young with great respect, they calling me "Ke-ke-no-a-mah-de" (the teacher), and "Mus-ke-ke In-i-i" (the medicine man), from the knowledge of medicine which they believed I possessed. I remained among them twelve years, returning once during the time to spend a year with my friends in the East.

I have thus given you a brief outline of my Indian experience.

The case of materialisation which you noticed in the *Shaker* took place during my second year among them. I had no doubt of its reality at the time, nor, indeed, ever afterward, although at that time I had never read a book on Spiritualism, excepting the Old and New Testament scriptures, from which I had gathered my belief in a future world, and the constant intercourse of spirits between that world and this. I witnessed many things among them not quite so startling, but which served to confirm my faith in this great and interesting truth.

This account of materialisation has never before been published, although I have often related it in circles of private friends and those interested in the beautiful philosophy of Spiritualism. Yours, in seeking for truth,

GRANVILLE T. SPROAT.

## THE SHADOWY ARMY.

On a summer evening balmy,

When the sun had sunk to rest,

Then I saw the shadowy army

Marching up from out the west.

Vision tranced, and senses slum'ring,

Earthly scenes were lost to view,

But all my efforts failed in numb'ring

That strange army as it grew.

For the gloom of night was o'er them,

Faintly, indistinct, they stood

More like shades, and less like men

Who had once been brave or good.

Soon the gloomy grey departed

And the rosy lands were seen;

Forms from shades, that outward started,

Stood revealed in glory's sheen.

Again, I met the loved and mourned,

Loving hearts for me beat high;

Every hope was then returned

In the hope beyond the sky.

Balmy air and verdant grasses,

Rippling streams and palace homes,

Perfumed valleys, mountain passes,

Stately hills with noble domes,

Waving trees and flowers sweet-scented,

Sky of bright cerulean hue,

Angel hearts with love contented,

All were there before my view.

Such the vision that entranced me

When the sun had sunk to rest,

When I saw the shadowy army

Marching up from out the west.

Dim no longer are its legions,

Less like shades, and more like men,

I have seen their golden regions,

And life's tides I now can stem.

March 12, 1875.

J. J. MORSE.

## SPIRITUALISTS' DEFENCE FUND.

At a full meeting of the Executive Committee, held on the 4th instant, it was reported that Messrs. W. Tebb and N. F. Dawe had joined the Honorary Committee.

The account of Messrs. Munton and Morris, for services rendered to Messrs. Slade and (Simmons, was finally settled, and a further amount was appropriated to Dr. Slade for future legal proceedings.

Additional subscriptions, amounting to £45 10s., had been received since last week, two large subscribers having doubled their subscriptions. The committee will meet again next Monday.

1, Hereford Square, South Kensington. ALEX. CALDER, Chairman.  
Dec. 5th.

## DR. MONCK'S DEFENCE FUND.—(BRISTOL BRANCH).

A meeting of the friends and sympathisers with Dr. Monck will be held at Mr. Tovey's, Tivey House, Albany Place, Montpellier, Bristol, on Friday, December 15th, commencing at a quarter to eight, p.m. It is hoped that the Spiritualists of Bristol will avail themselves of this opportunity of expressing their sympathy with our esteemed brother and citizen in a practical manner.

Those who cannot be present at the meeting and wish to contribute to the above are requested to send their donations to the secretary. Mediums who are willing to give their services are requested to communicate the same to the secretary as soon as possible.

41, John Street, Easton, Bristol.

J. CLAYFIELD, Secretary.

THE weather being unfavourable, Doughty Hall was not filled on Sunday evening, but the audience was a good one nevertheless. Mr. Burns's lecture on "Love, Courtship, and Marriage," was well received, and there was considerable demand for it in a printed form. That cannot be given some time yet, as it has not been committed to paper. The lecture was only about half finished, and Mr. Burns will return to the subject on some Sunday evening in January.

## AN INSTITUTION WEEK "DITTY."

Mr. Carpenter read the following lines at Doughty Hall on Sunday evening, at the close of Mr. Burns's lecture.\*

## A VISIT TO MR. BURNS'S.

Thank God for sending us a Burns, 15, Southampton Row!  
We feel a purer atmosphere when to his place we go:—  
There's *Human Nature* on the counter, just inside the door;  
And *MEDIUMS*, by the hundred, down from ceiling to the floor!  
"The floor!" Ah! see that monstrous box of books from o'er the sea—  
Not opened, yet! Would that the job might e'en be given to me!  
The western breezes seem to play around the box! D'you hear them?  
The spirits of the air seem all about the place! D'you fear them?  
Here, photographs of Home, and Slade, and Monck, and many others;  
And here, again, is one, you see, of Davenport's—the Brothers;  
Look at that slate (behind the door), covered all o'er with writing:—  
A simple thing like that to set a host of people fighting!  
The conjurers know how 'tis done, and know they cannot do it;  
And so they have a game begun—p'rhaps they may live to rue it!  
Here, books by Massey, Crookes, and Cox; by Wallace, Tuttle,  
Wyld;

By Andrew Jackson Davis, Edmonds, Hardinge, Home, and Child!  
Books here—books there—books everywhere: there's books all o'er the  
place!

For sleeping room, indeed, there seems to be no vacant space!  
Upstairs and down—'tis all the same—from bottom to the top,  
The pamphlets, papers, books, and tracts, make every room a shop!  
"Where do they live?"—well, in their books—a long life let it be:  
And good as long—and free as good—and prosperous as free!  
*Burns's Progressive Library* is known all o'er the world,  
Especially in countries where the British flag's unfurl'd.  
To India, China, and the Cape; Australia, too, I'm told,  
Boxes are often being sent, with books as good as gold.  
"Books!" Why, this Library contains full forty different sections,  
Or branches—p'rhaps I'd better say—going in all directions,  
Yet all relating unto man, his nature to unfold:  
Aiming to make him good and true, and beautiful, and bold!  
We've books on *Dietetics*, here—and physical *Gymnastics*:  
Though very few can here be found on Doctors and their drastics!  
*Hydrotherapy*—the water-cure—so good for human ills—  
Is fast diminishing demand for Doctors' draughts and pills!  
Here's *Hygiene*; there's *Temperance*; of Mesmer, here, the art—  
Or, "gift of healing," by the hand—in which so few take part.  
Plenty of books, you see, there are for people ill and glumpy;  
But—Burns is very strong, you know, on heads a little bumpy!  
He'll read them all off to the life—like blind man with his fingers:  
The tale he tells is like a book, as o'er the bumps he lingers!  
This is his *forte*, and no mistake; for this, the people fee him;  
And sometimes a whole family will come, at once, to see him!  
*Phrenology*, you know, 's an art that takes some years to pick up:  
It is not learnt from broadside chart that on the wall we stick up.  
I've shown you many of the books the Summer-Land about;  
Here, in the *Reading Room*, we find the news as it comes out.  
Here, papers are, in Portuguese, Italian, German, Spanish;  
Spirits are cosmopolitan—we know they come, and vanish!  
Spirits there are in every land—a-rapping, speaking, writing:  
Trying to do the best they can—for God, their Father, fighting!  
This part of Burns's mission still, the people say mere trash is:  
But, if they sought for Light, 'tis here they'd see it come in flashes!  
Here, on the walls, are *paintings*, done by spirit-power direct;  
And some by mediums in a trance:—they do not recollect  
The half of what they do, you know! Here, *photographs*, you see:  
A wondrous art is this, indeed—spirit-photography!  
Burns shows the pictures grandly up, with screen and lantern—magic;  
And, light of oxy-hydrogen—you'd say 'twas really tragic!  
They're veritable ghosts, you know; there's no mistake about it:  
It does n't matter though the world should laugh and say they doubt it!  
Hudson full many a tale could tell, this wondrous fact to prove;  
And, evidence could show that would all trace of doubt remove!—  
Here's Mrs. Burns!—"Good morning, Ma'am!"—you never can forget  
her.

There's Mr. Burns:—look through the glass—he has to write a letter.  
He's always writing letters—Burns—no matter when you see him!  
I wonder he finds time to sleep—he has no time to dream!  
Here comes a batch of letters in:—he'll set to work to read them:  
A few have orders for the "tin"; more, news for next week's *MEDIUM*.  
Some, answered are, direct; and some—such very strange enclosures!—  
Are popped, by Burns, at once, into that basket made of osiers.  
A little bird, the other day, flew out of Burns's basket!  
It didn't hardly like to say—I didn't like to ask it!  
But, as no names it mentioned, why, it didn't care a pin:  
But said: "Some funny things I've seen that paper-basket in!"  
Here comes the printer's little imp, with "proofs" and some "revises";  
And Burns will have to read them all ere from his seat he rises!  
The *MEDIUM* must be out to-night—and Burns must see about it:—  
There's plenty for the man to do: indeed, you will not doubt it.  
You'd almost think, to hear of Burns on kindly mission bent,  
That half his life, at all events, away from home is spent:  
To east or west, no matter where—at anybody's call—  
He takes the train, and, lo! he's there, in winter, spring, or fall;  
With Dr. Monck, at Huddersfield; with circles here, and there;  
The centre of circumferences almost everywhere!  
To answer questions—lectures give—at seances preside—  
The Doughty Hall, and "Institution," services to guide—  
With money matters pressing all their weight upon his brow—  
You'd wonder how he stands it all: I'm sure I don't know how!  
Five thousand *MEDIUMS* have been sent to Newcastle-on-Tyne;  
One thousand more are ready packed to cross equator's line;  
Five thousand *Seed Corn* in the box for Africa's sons to read—  
With many other things besides:—let's bid that box "God speed!"  
God speed the box, and Burns, and wife, and family, and all!  
One fain would recommend the world to give their shop a call!

\* Being the first day of Institution Week, and as the lecture was for that object, Mr. Carpenter contended that his poem was in season.

We've now returned to Burns's door; but, as we go along,  
I'll tell you never so much more: though, this must end my song:—  
Thank God for sending us a Burns, 15, Southampton Row:  
What we should do without the man, I'm sure I do not know!

To the wheel put our shoulder, then, one and then all,  
Let the man never languish for need  
Of our prayers and our sympathies: that's what we call  
True Spiritualism indeed.

For the work, though of God, is of spirits and man:  
Let us all, then, rouse up and be doing;  
With our hands and our hearts and our lips and our lives,  
Let's prepare for the storm that is brewing!

Let the Post Office Orders, then, quickly come in,  
From the length and the breadth of the land;  
That the man who is fighting so bravely shall win  
With the sinews of war in his hand!—

That the flag of the free may be flaunted on high  
On the tower of our strength and our beauty;—  
And that people may see that we never say die  
In discharging our Heaven-sent duty!

December 2, 1876.

WM. CARPENTER.

## HAPPY THOUGHTS ON THE HAPPY EVENING.

Dear Mr. Burns,—I feel so happy after the Happy Evening of Thursday last, that I am constrained to commit my thoughts to paper, and submit them to you for publication in the *MEDIUM* if you should think them worthy of notice. The first thought that comes to my mind is: how I should like another Happy Evening, without having to wait the tedious progress of another year's advent, that the space of a year might be rolled into one short week, and that we might have another Happy Evening next week. I dare say it would meet the approbation of the dancers, if of no one else, at any rate it would very well suit myself, for I certainly felt, "and have done ever since," very happy indeed. The next consideration is, I do not know how it would suit the "fatigue parties," a phrase that military men will well comprehend. To make it plain to the non-military, I do not know how it would suit those upon whom the fatigue and anxiety attending or necessary to these kind of things fall. For my part, I should be happy in bearing all the burden, so long as I could see others happy. I think, judging from appearances, there was not much laxity in that quality on the part of many present. "God speed such reunions" is the prayer of my heart, re-echoed a hundred times, and may they be many and often. So much for thought No. 1.

The next thought that comes to mind is the utility of such happy gatherings. Think what a vast field of usefulness they engender and open up to the earnest Spiritualist. My friends tell me that my thinking propensities have turned my hair grey. That I cannot help; nor, if it be true, do I mind. They may turn it blue—they may take it away altogether, for aught I trouble, but to stop my thinking would be an impossibility short of severing my spirit from the material body that encases it; and I cannot help thinking what a vast amount of utility might be culled from gatherings such as these; and I trust all who bear the honoured name of Spiritualist will not, at the advent of the next Happy Evening, have been found wanting in their efforts to utilise some of the advantages that I could enumerate, and of which I trust they have equally as good a knowledge as myself. As I pen this, thoughts thick and fast crowd into my mind, but I will refrain at present from thrusting them upon your notice; but one other I must mention, and it is, I hope all and every one enjoyed themselves as I did on that Happy Evening of Thursday last, and also to return thanks to yourself for the very amiable and able manner in which you conducted the meeting, and to express my pleasure at and for the apparent success attending your efforts for our social and spiritual good. May God's blessing attend you, and may He spare you to us for many years to come, that we may have the benefit of your presence. It makes me feel proud that I am a Spiritualist, and proud to know we have such a leader; and I add my regret to this, that I did not sooner discover the innate and ennobling qualities and teachings of spirit-communion. It has given me quite a different view of life, both in relation to this world and the next. My heart often aches for you when I think of the tortuous up-hill work it must be for you to sustain and keep alive this glorious Gospel of "freedom to the soul." I am but a poor one of this earth, but am pleased to be able to show my acknowledgment of your services so far as I can afford. My sympathies are all yours, but they are as dross unless substantiated by some more practicable form, therefore I add my mite to the general fund, and send you two shillings for Institution Week, with the promise that I will gather all I can in this district for the same. I wish the mite I send you could be transformed by some magical trick, à la Maskelyne, into the £100 you so much need, thereby relieving you from any further anxiety regarding it. I am but a recruit in the spiritualistic ranks, but aspire to become a veteran in teaching and promulgating its glorious doctrines. I never had the exquisite pleasure before of listening to beloved Mr. Morse's guides, and the few words that came from them on that Happy Evening went to my inmost, deepest soul, long to be treasured and remembered with profit and instruction, coming, as they did, at such an opportune moment, and with such beautiful effect. I trust I may have many and various opportunities afforded me of sitting under such a teacher. Verily, it was the very gate of Heaven to my longing spirit. The war is waging: the battle waxeth fierce and long; but, let us take courage, dear brother and sister Spiritualists. Truth is mightier than error, and the victory will assuredly be ours. We have our Davids ready with sling and stone, but they are stones of love, and not hate, that will only kill to make alive again, in the true sense of the word. Mr. Morse, I take it, is the first among these Davids, and I trust he may be long spared to work in the Philistine camp. I fear I am trespassing too much upon your time, patience, and space, and I must for the present cease my rambling, with the hearty desire that the Happy Evening of next year may be looked forward to with avidity and earnestness; when, let us hope, the storm of persecution will have passed away, and when the bright sunshine will

be beaming upon us—the sunshine of prosperity and success; when we shall be able to recount our battles fought and won, our trophies secured in the persons of fresh recruits to our noble ranks, and God's blessing attending all. Let the coming year be a year of work; work for the Master God, assisted by his attending angels of light, love, and truth. I am but an illiterate child of the vast human family of God, so I trust you will cut out all imperfections in this most rambling epistle, and, fresh from the knife of the pruner, let it receive the light of day in your much-esteemed MEDIUM, and you will receive the thanks of your humble but earnest fellow worker in the Cause of Truth.

Fairlawn, New Cross, Nov. 25.

JOHN ALFRED BUTCHER.

#### ALONE.

Alone, alone, in the great world alone!  
No voice to cheer, no hand that claspeth mine;  
Hungry and weary, by pathways unknown,  
And cold the night, and cold the stars that shine.

O starry sky, one ray of pity send,  
One little gleam from that unnumber'd throng!  
O ye, whose silent glories o'er me bend,  
Draw nearer yet, for only love is strong.

Alone, alone, and I can strive no more;—  
But death will surely come, whate'er betide;  
And death, whose presence feebly I implore,  
Can envy not, nor hate, nor will deride.

O Love and Death, come quickly hand in hand,  
Or seem one angel lulling me to rest!  
Uplift me, singing of a brighter Land,  
Where I shall wake and know that all are blest.

December, 1876.

HENRY PRIDE.

#### MR. BULLOCK AND AUSTRALIA.

Mr. Burns.—Dear Sir,—The Great Teacher, commissioning His disciples to preach the Gospel, commanded them, "If they were persecuted in one city to flee to another."

In obedience to the spirit of this injunction, my young friend Mr. Bullock, as an apostle of Spiritualism, has determined to avoid the wave of persecution passing over the land at this time, by taking a trip to Australia, where he has relations and friends who will, doubtless, heartily welcome him.

But in order to accomplish this purpose a few pounds will be necessary; and as my friend has not been able to accumulate any considerable portion of the proceeds of his mediumship, in consequence of his parents being in some measure dependent on him, an opportunity is now presented for those of his friends who have benefited by the manifestations produced through him to mark their appreciation of his services by assisting him to attain the object he has in view.

A farewell seance was given at the hall at Islington on Saturday last, at which about seventy persons were present, on which occasion a brother medium, Mr. Willie Eglinton, generously offered to head a collection for Mr. Bullock's benefit by subscribing half a sovereign; but as his mother protested against the collection being taken up (for what reason most of the friends were at a loss to determine), it fell to the ground.

Now, Sir, feeling assured that there are many persons, who, like myself have tested again and again the genuineness of his mediumship, and others who have witnessed through him some of the most extraordinary manifestations ever produced in London, who entertain for him a disinterested and affectionate regard, and who will see, with me, the desirability of co-operating to assist him in his undertaking, it will afford me much pleasure to receive on his behalf anything, ever so small, in the shape of stamps or P.O.O.'s, which shall be immediately handed to him, and which I am sure, Sir, you will, with your usual courtesy, be only too happy to acknowledge for me in due course.—I am, dear Sir, yours truly,  
22, Sparsholt Road, Crouch Hill, N. Dec. 5. GEORGE STARNES.  
P.O.O.'s to be made payable at Hornsey Rise office.

#### A NEW DESIGN FOR MEMORIAL CARDS FOR SPIRITUALISTS.

The most pleasing and appropriate design for a memorial card which we have yet seen was supplied by Mr. Robert Young, on the passing away of his daughter. The card is white, with a broad border of silver, inside of which is a line of a blue colour. The inscription is printed in blue, with silver initials and leading line. In addition to the necessary particulars, the following verses appear on the card:—

"There fell upon the house a sudden gloom—  
A shadow on those features fair and thin,  
And softly from that hushed and darkened room  
Two angels issued, where but one went in."

"Angels of life and death alike are His;  
Without His leave they pass no threshold o'er!  
Who, then, would wish or dare, believing this,  
Against His messengers to shut the door?"

The card has been so much appreciated, that a second edition has been called for by the friends of the family. The design and its execution (carried out by Mr. Burns) have given so much satisfaction, that we have thought it would be well to introduce it to Spiritualists in general. Violet ink, instead of blue, may be used if preferred. Specimen copies, price 2d., may be had on application, to J. Burns, 15, Southampton Row, London, W.C.

OLDHAM.—Mr. Armitage, of Batley Carr, was at Oldham yesterday, and very well he delivered himself. He is much improved since I heard him before, twelve months ago.—S. H. QUARMBY, Dec. 4.

ROCHDALE.—On Sunday, Dec. 10th, two meetings will be held at the address below—afternoon, 2.30; evening, 6. Medium, Mrs. Butterfield, of Blackpool.—DYSON ELLIOTT, 3, Tweedale Street, Dec. 4.

PIMLICO.—Mr. H. Venman is delivering a course of lectures at 20, Pimlico Road, on Wednesday evenings. On December 13 the subject will be—"Alleged Supernatural Occurrences." To commence at 8.30. Admission 6d.

#### MR. MORSE'S APPOINTMENTS.

OLDHAM.—Sunday, December 10th. Temperance Hall, Horsedge Street. Afternoon at 2.30; evening at 6. Also in two neighbouring towns on the 12th and 14th.

MANCHESTER.—Sunday, December 17th. Temperance Hall, Grosvenor Street, All Saints. Afternoon at 3; subject—"Who are the Enemies of Religion?" Evening at 6.30; subject—"Humanity's Future." Admission 6d. and 3d.

WOLVERHAMPTON.—Tuesday, December 19th.

LONDON.—Sundays, December 24th and 31st. Doughty Hall, 14, Bedford Row, W.C. Evenings, at 7.

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

#### LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

NEW MILLS.—A meeting will be held in the Town Hall, on Saturday evening, the 16th December. Mr. J. J. Morse, of London, will occupy the platform. Doors open at 6.30; to commence at 7. Admission 2d. and 4d.

Committee of Management:—Mr. Hartley,\* Mr. Johnson, and Mr. Lithgow. CHARLES PARSONS, Gen. Sec.  
Hume Street Mill, Rochdale, Dec. 5.

#### NEWCASTLE-ON-TYNE.

##### LECTURES FOR DECEMBER.

Sunday, Dec. 10, at 7 p.m.—Inspirational Address. Mr. W. Westgarth.  
Sunday, Dec. 17, at 7 p.m.—"Experiences in the Investigation of the Phenomena of Modern Spiritualism." Mr. Thomas Ashton.

Monday, Dec. 18, at 7.30 p.m.—"Original Researches in Psychology." Mr. T. P. Barkas, F.G.S.—Mr. Barkas will review the sensible criticisms of his previous lecture, and reply to all relevant questions regarding both lectures. Questions invited.

Sunday, Dec. 24, at 7 p.m.—"The Spiritual Hypothesis from the standpoint of Common Sense." Mr. J. J. Nicholson.

Sunday, Dec. 31, at 7 p.m.—Mr. Lambelle will give a Trance Address. Admission free. Collection to defray expenses.

The Committee have decided that the collection on December 31 shall be given to the Spiritualists' Defence Fund, and they trust North Country Spiritualists will do their best to make the amount a respectable one.

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

##### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The following lectures will be delivered in the above hall on Tuesday evenings at 8 o'clock; admission free; discussion invited:—

Dec. 12.—Mr. J. Hocker—"Prayer and Miracle."

Dec. 19.—Mr. C. J. Hunt—"My Theistic Experience."

On Friday evenings a public Discussion Class, at 8.30.

Dec. 8.—Mr. Wilson—"Spiritualism."

Dec. 15.—Mr. Hancock—"The Saviour."

Dec. 22.—Mr. G. F. Tilby—"Concerning Spiritualism."

Dec. 29.—Mr. Dale—"Thoughts on Modern Spiritualism."

Any person of either sex, desirous of investigating Spiritualism, may become a member of this Association on payment of one shilling (the quarter's subscription) in advance. The advantages are a library of progressive literature on cognate subjects, seances, &c.

#### DEATHS FROM VACCINATION.

Our contemporary the *National Anti-Vaccination Reporter* must be ranked as the most exciting of the "Penny Dreadfuls." The December number is crowded with horrors. The well-certified "Deaths from Vaccination" and "Vaccination Murders" are somewhat appalling. These fully recognised cases are only the "one swallow" which does not make it summer, but indicates the flock near at hand, the sure portent of fine weather. These are a sample of the wholesale murder which is being enforced by the State on the unhappy people of this country. Oh, it makes one's blood boil with righteous indignation, to see the most heinous crime perpetrated in thousands of families at the bidding of a disgusting superstition which holds its dark sway over the foremost governments of the earth. We hope every Spiritualist will help in this anti-vaccination cause, and if they require the spur, let them read monthly our contemporary.

BIRMINGHAM.—On Sunday, Dec. 10th, Mr. Mahony will lecture at the Templar Hall, Ladywood, at 6.30 p.m. The collection will be given to "Institution Week Fund." The Spiritualists of the "Hardware Village" are hereby invited to deviate into practical sympathy with the Local Cause. At present the burden of public propaganda is left to some six or eight of the poorer sort. Some day, conscience may make a (still small) noise about this.

THE Phrenological Meeting at 15, Southampton Row, on Tuesday evening, was thinly attended. Mr. Burns was called on to preside. Mr. C. O. Groom Napier laid before the meeting his plans for the construction of a society. A list of names was adopted by the meeting, as a committee, and Mr. Groom Napier, honorary secretary, was requested to write to the ladies and gentlemen on the list, and ask them to serve. Mr. Luke Burke gave some novel and interesting views on phrenology, and the chairman also spoke in a similar strain. The Honorary Secretary thanked Mr. Burke for his suggestive speech. Other speeches were delivered, and a very interesting and harmonious meeting was spent. The Anthropological Section will meet on Tuesday evening.

\* Corresponding Secretary.

### THE DEFENCE OF DR. MONCK AND DR. SLADE.

At the last moment we insert part of a letter from Mr. J. Enmore Jones, which a contemporary has rejected. Mr. Jones says:—

"There is an incorrect assertion in Mr. Tommy's letter in last week's *Spiritualist*. He states:—The doctor also wrote to Enmore Jones, who replied 'advising him to write to Mr. Calder, the Chairman of the Association, which he did.'

"Late on Saturday night, the 29th Oct., I received a letter from Dr. Monck, headed 'Borough Police Office, Huddersfield,' asking me 'to be one of his bail, and to find someone else for the other.' Next morning (Sunday) I sent a telegram as follows:—'Yorkshire must free you, I am still bail for Slade.'

"Neither before nor since, have I written to Dr. Monck giving advice. I am not in any way connected with the Association. I am only one of the Executive Committee of the Spiritualists Defence Fund,—a committee whose primary duty it is, to assist Dr. Slade with funds to pay law charges and to defend other Spiritualists in like manner from the persecution of scientists and others, if need demand.

"It ought to be known, that Messrs. Slade and Simmons have, from their own means, paid in hard cash £50, on account of the Bow Street police law costs, and that the balance of law costs arising from the scientist's effort through persecution to 'stamp out the superstitious myth of a future life,' will be paid out of the Spiritualists Defence Fund."

### SHAM MATERIALISATION.—SHOW AND DARK SEANCES.

Lawrence has been before the Thames Police Court for sham materialisations in a cabinet. There have been three adjournments. The evidence against him is considered by the magistrate so conclusive, that he has stated to the solicitor for the defence that he intends to send the case for trial. One witness deposed that he rushed into the cabinet, and seized Lawrence, but Lawrence escaped into the room, leaving in his hands some of the muslin drapery. Another deposed that Lawrence rushed out of the cabinet into his arms, that he held him tight several minutes, and in the struggle portions of the drapery used for personating a Turk or Arab came off (it was shown in the court); that for the sake of his wife and children he implored some of the audience to let him free. The evidence for the defence and the solicitor's statement was to be heard on the 7th inst.

[Mr. J. Enmore Jones, who has attended the court several times, has forwarded us the above particulars.—Ed. M.]

### ANTHROPOLOGICAL AND PHRENOLOGICAL MEETINGS

At 15, SOUTHAMPTON ROW, LONDON.

On Dec. 12 the preliminary meeting of the Anthropological Branch will be held.

On Dec. 19 the preliminary meeting of the Dietetic Committee will be held, after which a paper will be read—"On the Double Organisation of the Brain," by the late Mr. John Wilson, forty years a skilled practical phrenologist. Discussion invited.

On Jan. 2, 1877, the Anthropological Branch will meet at eight o'clock, when addresses or papers by Dr. Charnock, Mr. Luke Burke, Mr. Charlesworth, and Mr. C. O. Groom Napier may be expected.

LEWISHAM, S.E.—Select Circle.—An opportunity for a few ladies and gentlemen to join a circle is hereby offered. Application to be made, in writing, to Mr. Wm. Carpenter, 25, Ladywell Park, Lewisham, S.E. The one object of this circle will be mutual advancement in spiritual matters.

### MEDICAL MESMERISM AND GALVANISM.—

PROFESSOR ADOLPHE DIDIER (30 Years Established) attends Patients, and may be Consulted daily at his residence from 2 till 5.—10, Berkeley Gardens, Campden Hill, Kensington.

### PROFESSOR DIDIER'S ELECTRO-MAGNETIC

MACHINES, for self-application. These Instruments are small, simple, portable, requiring no acid, and lasting under any climate. Price from 30s. to 8 guineas. Written Instructions given in every case. At home only from 2 till 5.—10, Berkeley Gardens, Campden Hill, Kensington.

WANTED, in the Family of a Spiritualist, South of London, a ROOM to hold Seances. Private Address.—W. SEAR, jun., Weymouth Street, New Kent Road, S.E.

TO INVESTIGATORS.

WANTED, EIGHT GENTLEMEN to Join a Young Medium in forming a Private Circle. No charge. Address.—T. H., 84, Long Lane, City.

### SPIRIT-MEDIUMS AND CONJURERS.

AN EXPLANATION OF THE TRICKS OF CONJURERS

WHO PRETEND TO EXPOSE SPIRITUALISM.

How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

The Phenomena attending Spirit-Mediums are clearly defined, and shown to be quite distinct from the Tricks of Conjurors. Price 2d.; post free, 2½d.

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### WHERE ARE THE DEAD?

OR, SPIRITUALISM EXPLAINED.

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

SUNDAY, DEC. 10, Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, DEC. 11, Committee Meeting of New Year's Festival of Scottish Spiritualists, at 8.

TUESDAY, DEC. 12, Mr. C. O. Groom Napier on the Formation of an Anthropological Society, at 8.

WEDNESDAY, DEC. 13, Mr. Burns's Phrenological Examinations, for the Benefit of Institution Week.

FRIDAY, DEC. 15, Mr. E. W. Wallis, at 8, Trance. Subscribers only.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 12, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, DEC. 13, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, DEC. 14, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

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

FRIDAY, DEC. 15, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

### MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY, Service. Doors open at 6.30. TUESDAY, Admission by ticket only, 8 o'clock. FRIDAY, Subscribers only, at 8 o'clock. For further information address to Mrs. Bullock, 19, Church Street, Upper Street, Islington.

### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30, Mrs. Hooker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs. Admission to Seances by previous application or introduction.

### EAST END SPIRITUAL INSTITUTION, 15, ST. PETER'S ROAD, MILE END.

SUNDAY—Evening, at 7. Trance Addresses. MONDAY—Evening, at 8. Developing Circle, 5s. 6d. per quarter. WEDNESDAY—Evening, Open Circle, 2s. 6d. per quarter. E. W. Wallis, Manager.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 10, KRIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

BURY, Assembly Room, Cook Street, at 2.30 and 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.

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

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OLDHAM, Temperance Hall, Horsedgate Street, at 6.

OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.

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

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SALFORD, Temperance Hall, Regent Road, at 2.30.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

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

TUESDAY, DEC. 12, 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, DEC. 13, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

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

THURSDAY, DEC. 14, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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

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

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

SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.

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**THE BRITISH ASSOCIATION AT GLASGOW.** See Reports of Discussion on "Mesmerism, Clairvoyance, and Spiritualism," Sept. 12, in which are mentioned various experiences in PLANCHETTE WRITING.

**THE "STURMBERG" PLANCHETTE** writes answers to your thoughts. Whether by "Spirit Agency" or not, everyone should judge for himself. Of most fancy dealers, or of J. STORMONT, 59, Constitution Hill, Birmingham. Full size, for four hands, 8s., 5s. 6d., or 4s. 4d.; second size, 2s. 9d.; third size, 1s. 9d., post free.

**A FRENCH LADY**—a Spiritualist,—seeks an Engagement, as French Governess in a School or Family.—Address, MADAME W., 19, Theberton Street, Upper Street, Islington, London.

**SOUTHPORT.**—APARTMENTS.—Families will find every comfort on reasonable terms. Mrs. DAVIES, Fern Lea, 96, Sussex Road.

**A CAMBRIDGE B.A.**, of Progressive views, will be glad of an Engagement on moderate terms as Tutor (Resident or Non-resident) in a Spiritualist Family. Instruction of backward youths or very young boys readily undertaken. Good references. Address,—F.C.T.B., 45, Abingdon Villas, Kensington, London, W.

**WANTED.**—A Situation as Clerk, Accountant, or Manager of Shop, by E. W. WALLIS. Used to the Book and Newspaper trade. Good references. Apply,—E. W. WALLIS, 15, St. Peter's Rd., Mile End, E.

## DR. JAMES MACK, MAGNETIC HEALER 139, Fleet Street, London, E.C.

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Mrs. OLIVE's Public Seances on Tuesday at 7, and Friday at 3, are discontinued, but Friends are received at those hours as usual. On Wednesdays, at 7 p.m., a Developing Seance for Spiritualists only; also for Private Consultations on the usual terms.

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**MR. WILLIE EGLINTON**, St. James's House, Walthamstow, Essex.

**MR. F. G. HERNE**, MEDIUM, is at home daily to give Private Seances. Sunday evening, for Spiritualists only, at 8. N.B.—MR. FRANCIS G. HERNE attends at the house of investigator. Address—3, Rockmead Road, South Hackney, Victoria Park, near the French Hospital.

**MR. J. J. MORSE**, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lectures in London or the provinces. All letters to be addressed to him at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

**Miss Chandos Leigh Hunt**, 17, Brunswick Sq., W.C., Cures, and enables her Patients to Eradicate, Cancer, Consumption, Dipsomania, &c., &c., &c. Nervous and Infantile Diseases speedily removed. One Guinea per consultation, or for visit, One Guinea (within three miles); postal treatment, Two Guineas per month. Mesmerism, Healing, Magnetism, &c., taught,—personally, Three Guineas; by post, One Guinea. Free consultations, for the poor, between 10 and 11 a.m., Tuesdays and Fridays.

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**MR. DE CAUX**, MAGNETIC HEALER, offers his services to attend upon patients at their own residence. Application as to fees, &c., to be addressed to 1, Mildmay Terrace, Back Road, Kingsland, N.

**MAGNETIC HEALING AT A DISTANCE**, by FRANCIS W. MONCK, 14, Wells Terrace, Totterdown, Bristol. Particulars and Terms for One Stamp.

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**HEALING MEDIUM.**—MR. EDWIN CLAFTON, Stors Mill, Osselt, near Wakefield, begs to notify that upon receiving a Description of the Symptoms of any Patient, he will return Magnetised Water, with full instructions. Consultations by letter, free.

**ASTROLOGY.**—PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Instructions given. Attendance from 2 till 8 p.m.

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