



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

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HOW TO INVESTIGATE WITHOUT POLICEMEN OR MEDIUMS.

Dear Mr. Burns,—Now that the police have been called in to help so-called scientists in their examination of occult phenomena, the event should be utilised by showing how the public may investigate for itself *without* the aid of either policemen or mediums.

To this end, Mr. Editor, I suggest that you reprint, as an early number of your paper, those portions of the Dialectical Report on Spiritualism which record the *personal* testimony of several of the Dialecticians to certain curious phenomena,—phenomena obtained by those gentlemen *without* recourse to mediums, and *without* the assistance of the constabulary.

Book to me 300 copies of the proposed reprint, for it was as a Dialectical Committeeman that I became acquainted with the subject; and because, more than ever, it is necessary that the principle of *unfettered inquiry* should be courageously asserted.—Truly yours,
 WILLIAM VOLCKMAN.

43, Victoria Road, Kensington, Dec. 12, 1876.

[We heartily second this opportune suggestion, and we propose, with the support of our readers, to publish EARLY IN JANUARY, as a number of the MEDIUM

THE DIALECTICAL COMMITTEE'S REPORT FOR ONE PENNY.

—that is to say, the direct Report of the Committee collectively, and the Reports in full of the several Sub-Committees, which together make 70 pages of the well-known volume.

It is time—in view of the recent police events—that the public apprehended the great fact of *private* investigation and *private* mediumship. Much as we may owe to our professional mediums, they are numerically but one in a thousand. The great strength of the Movement is in its quiet development, and in the significant circumstance that scattered up and down the kingdom there are scores of private mediums in every rank of life, from royalty down to the humblest household.

Now, the moral of the Report in question is to be found in the important fact that the Dialectical investigators elicited the phenomena for themselves, without any aid from public or professional sources. What the Committee did, nearly every family in the land might do; and at this season of social gatherings a widespread distribution of the above-named “Penny Edition” would greatly stimulate persevering experiment.

This, indeed, is the best answer to give to the *persecuting scepticism* now abroad—to that *ignorance* which, having failed to ridicule investigation out of fashion, has not scrupled to seek police aid in stamping out inquiry—to that *intolerance* which is ever thirsting to apply the thumb-screw and the rack.

Let every reader of the MEDIUM follow Mr. Volckman's lead, and, in vindication of free investigation, distribute by the score and by the hundred this Penny Edition, and shortly

ONE HUNDRED THOUSAND COPIES

will be in circulation of the most significant inquiry in connection with Spiritualism.

Though the price of the MEDIUM during 1877 will be 1½d. per copy, yet the price of this special number will not be increased to those who purchase special quantities. The price fixed on will be 6s. per 100, carriage extra, 1s. per dozen post-free.—ED. M.]

EXTRAORDINARY SLATE-WRITING THROUGH
DR. MONCK'S MEDIUMSHIP.

When Mr. Massey cross-examined Maskelyne, the conjurer, at Bow Street, on the occasion of Mr. Slade's trial, he said, "Suppose I brought you a slate from a shop and never let it go out of my sight, and that you put your hands upon it, and I mine upon it, and that you found it covered with writing, what would you say to that?" *Ans.* "It is very well to be told a thing of that kind, but I should say a medium would not do that." "Would you say that such a thing would be impossible to be produced by your art?" *Ans.* "I say I could not do it as you describe it, without any physical interference." "Do you believe any mortal man could do it?" *Ans.* "I believe that a man who believed he saw such a thing would be labouring under a deception."

In these answers, so far as the phenomenon of slate-writing is concerned, we have the true measure of the conjurer's power, we may not know all he can do, but we do know, and can accurately describe certain things which he cannot do, and of one of these I am about to speak—a manifestation of power, which sets at absolute defiance the most subtle skill of the most expert professor of legerdemain. The trickster who could imitate the phenomenon would have material for a twelvemonth's campaign, and commercial capital out of which he might grow rich.

When some time ago I read of a desire on the part of certain investigators to obtain writing in a locked double slate, it being held, that writing so obtained would settle the vexed question; I was impressed to make an effort to obtain some such test, not so much for my own satisfaction as to carry conviction to the minds of certain inquirers here, and to confirm and strengthen the faith in Spiritualism of others, who, although they had witnessed marvellous phenomena, might nevertheless, in consequence of recent persecutions, be led to question whether their senses, which were adequate to the service and duties of daily life, had not, in relation to spiritual manifestations, deceived them.

My method of procedure and its result, I will now describe in detail. I purchased two slates having strong frames, and measuring 10 x 8. These I had bound together by two brass hinges, firmly rivetted to the frames, and then thoroughly cleansed. Having decided to adopt sealing as the test, the thing to be desired was, if possible, to obtain a seal of which there was no duplicate, and which was the property of some neutral person. For this purpose I applied to Mr. Sowray, our postmaster, and he very kindly lent me one of which he assures me there is no duplicate.

This, with the slates, sealing-wax, string, and a piece of slate-pencil, I took to our weekly meeting on Sunday evening, the 3rd ult. I then explained to the friends present my intention and the nature of the test, asking each one to examine the slates and specially requesting three gentlemen to place each a private mark inside. This was done, I at the same time observing a natural mark in the wood which would satisfy me as to the identity of the slate.

I then cut a piece off the pencil about a quarter of an inch in length, this I placed between the slates and tied them together with a stout cord, so firmly that a pin could not be inserted between the frames.

The knot was well-covered with wax and impressed with Mr. Sowray's seal, the ends of the cord being separately treated in the same way; also, at every point where the cord crossed the frames the same seal was affixed, in addition to which, the cord at every point where it crossed the edges of the slates was well-covered with wax and impressed with a seal borrowed from a lady present and returned to her as soon as the work was done—the frames being thus bound together with wax as well as with cord.

I must further observe that besides the impressions made by the seals there were marks on the wax, which, in the event of the seals being tampered with, must of necessity have been destroyed.

On reviewing what had been done, we were unanimously of opinion that if writing could be produced on slates so fastened together, it would, to use a Derbyshire phrase, "Take Messrs. Lankester and Donkin all their time to tell how it had been done."

As I had previously decided to visit London last week, my purpose was to take the slates so prepared with me, have a seance in order if possible to obtain writing inside, bring them back, submit them to the examination of those who saw them secured, and in their presence cut the string, and note the result. My programme was not filled as I wished, but the result I think was none the less satisfactory.

Soon after reaching London, on Tuesday the 5th inst., I went to 15, Southampton Row, taking the slates with me. I there met Dr. Monck and told him what I desired. He said he was exceedingly sorry, but he was afraid it could not be done, and advised me to sit with Dr. Slade as he was in great power. I replied that I would much rather obtain the writing through his mediumship. Dr. Monck and I went to Dr. Slade's for the purpose of having a seance with him, in order if possible to obtain writing in the sealed slates, but he refused to sit under such conditions. On our return Dr. Monck said his condition was such, he very much questioned whether his guides could accomplish it. While we were chatting, raps were heard by means of which "Samuel" informed us in reply to the question whether he could manage the writing, that he did not know, but would try.

Dr. Monck requested me to leave the slates in his possession, as something might be done when he was less excited than he was at that time. I did so, feeling quite confident that no one could interfere with the test without detection.

I called again on Wednesday, Thursday, and Friday, and on each

occasion was told by Dr. Monck that nothing had been done beyond a slight noise having been produced inside the slate, not writing, so said "Samuel."

I took my leave of Dr. Monck on Friday morning, having to return home in the afternoon, in doing so, I told him, that although I was most anxious to take the slates back with me written upon, this not having been done, I had decided to leave them in his possession, hoping, when conditions were good the manifestations would be obtained.

My surprise therefore may be judged of when on Saturday morning I received from Dr. Monck the following letter:—

My dear Friend,—Soon after you left I was told to put the slates on Mr. Burns' knee, and hold a lead pencil in my hand. Suddenly the lead was broken from the end of the pencil and carried inside the slates; then we heard writing. "Samuel" wrote by my hand on the outside of the slate, "Willie is anxious, so are we," and intimating this caused the writing to be imperfect; in fact, "Samuel" says twice, he thinks it is very bad, only just a rough dash or two. He says he tried to write his name, yours, and the year inside the slates. The other outside message through my hand says, "Can't do more;" that the lead point is inside, and that "Samuel" has with it written his initials on the slate pencil, *i. e.*, "S. W."

At 20 minutes to 4 o'clock all was finished, and I now hurry to send the slate on.

Mr. Burns saw the seals were all right, trust they won't break in transit. I feel sure if you had not been in such a hurry we should have received a wonder.—Yours affectionately,
F. MONCK.

In confirmation of the above I also received the following letter from Mr. Burns:—

Dec. 8, 1876.

Dear Mr. Adshead,—Dr. Monck came down stairs to-day about 3.30 as I was warming my feet by the kitchen fire, he had the sealed slates in his hand. Mrs. Burns met him at the foot of the stairs, and her Indian guide whispered to her "Get write," and she came back into the kitchen. Dr. Monck sat to my right, and placed the slates on my right knee. My hand was on the top slate, and his also. We felt an action on the slate like gentle tapping. Dr. Monck said he was influenced to put a lead pencil on the slate. He took from his pocket a piece about two inches long, and held it on the slate close to the frame. Once he shuddered and lifted up his hand suddenly containing the pencil; on looking at it he found the point was broken out of it; he got signals by raps that writing had been done, and taking a piece of slate pencil from his pocket, it was written through his hand on the slate, that initials had been made with the lead pencil on the little bit of slate pencil. You will please look at the little bit of slate pencil for marks of lead pencil. While all this was being done the gas burned brightly over the table, and it was good daylight; in addition there was some light from the fire. Mrs. Burns stood to my left, and our boy James between Dr. Monck and myself. I shall be glad to hear your report.—I am, truly yours,
J. BURNS.

The box containing the slates came to hand about 9.30 on Saturday morning. On opening it I found the slates in every respect as before; the private marks on the wax were there, and every seal perfectly intact. Although I was most anxious to do so, it was of course impossible for me then to satisfy myself as to the truth of "Samuel's" communication through the hand of his medium, and if I was in any degree sceptical with regard to any part of the communication, it was in respect to the statement that with the point of lead pencil he had marked his initials on the piece of slate-pencil.

Fortunately we had arranged for a seance with Mrs. Hitchcock on the Saturday evening, and as I felt sure that several of those who had seen the slates secured would be present, I took them with me to the meeting.

At the close of the seance I read Dr. Monck's letter, and then passed the slates round for examination; the lady from whom the small seal had been borrowed being present, Mr. A. Smedley obtained it from her again, and placing it in the impression found the fit to be perfect; the impressions made by Mr. Sowray's seal were undisturbed, and in particular the one over the knot bore certain marks which were at once observed when first made; the seal in question it should be noted, was returned to Mr. Sowray immediately after being used, and had not since been out of his possession.

All being perfectly satisfied that the seals had not been tampered with, I cut the cord which bound the slates together, but even then they could not be opened until the wax had been broken off the edges.

Inside we found the private marks and the slate-pencil, which exactly fitted the piece from which it had been broken, also the point of lead pencil. On one side of the slate we found the words written with slate-pencil, "Sam, Willie," and the figures "1876," and on the other side the words, "Sam, bless all."

And now we had to discover whether the other part of the communication was correct. For this purpose I turned the piece of slate-pencil over and over, but failed to make out the initials, two or three others did the same with like result. To aid us Mr. Samuel Smedley brought a magnifying glass, and by its use the letters "S. W." were plainly seen, and afterwards by placing the pencil in a certain light, the letters were seen without the glass.

The above is a simple statement of facts, to the truth of which the following persons have without hesitation subscribed, they having been there when the slates were sealed and opened.

W. P. Adshead.	J. Smedley.	Geo. Wheeldon.
A. Smedley.	A. Bodell.	M. A. Saunders.
S. Smedley.	W. Wheeldon.	Philis Carding.

I, and those who with me thus subscribe to the truth, are not more certain of our own existence, than we are that the slates when

they came back to Belper were in every respect in precisely the same condition in which they were taken away, that the cord had not been cut, nor the seals broken, and that unless one of these two things had been done, the writing found inside, rough and imperfect though it be, could not have been produced by a human hand, for so tightly were the slates bound together the point of lead pencil had not escaped from the inside during the transit from London, and Mr. A. Smedley, who tried to do so, was unable to insert the point of his penknife between the frames.

The cord I cut so as to leave the knot, the ends, and the seals on the frame undisturbed; these, with the writing, I shall be happy as opportunity offers, to show to any persons who may feel interested in the matter.

It is a case which will bear the strictest investigation. Every portion of the details serves to mark it as one of the most incontestable instances of direct slate writing with which I am acquainted, and one which I feel justifies me in repeating what I have before asserted, that Dr. Monck is in my opinion, one of the very best mediums for spiritual phenomena in this, or any other country.

W. P. ADSHEAD.

Derby House, Belper, Dec. 12.

DR. MONCK'S WORK AND PROGRESS IN LONDON.

If any process was required to demonstrate the inherent vitality of Spiritualism, and the reliability of our mediums, the unprincipled opposition which is so often directed against them would serve every purpose. Atheism, immorality, and materialism chuckle and pass round the vile imputation, and yet the victims of their wrath go on with greater victory than when unassailed. The persecuted medium is received with greater honour by his friends, and the spirit-world manifests through him with redoubled vigour and certainty.

We will not take into account for the moment, the kind of opposition which has been brought to bear upon Dr. Monck, but all must acknowledge that certain reports have been made calculated to damage him in the eyes of Spiritualists, and if his mediumship was a baseless pretension, to explode it for ever. It would be almost impossible to say harder things against a medium short of demonstrating his guilt than have been uttered in respect to Dr. Monck; and what has been the result? We answer fearless of contradiction that he has more friends to-day than he ever had in his life.

Like every public man, especially a rising man in a new field, Dr. Monck has had, no doubt, enemies and detractors. Those who may have seen him to disadvantage, heard unpleasant reports of him, that he has smoked a pipe, taken a glass of beer at a railway station, got paid for a seance, or has characterised the meanness of someone who has sneaked away without paying and thus defrauded him. We repeat there may be stories of that kind afloat respecting him which may have implanted feelings of coldness and criticism in the hearts of some; but now that the man has been down, we have not seen the shadow of the foot that has ventured to make a real kick at him. On the contrary he has found that he had hosts of friends in places where he had but little recollection of hospitality, and that while no charge is brought against him, hundreds of voices are to be heard in his favour. Common sense says that if Dr. Monck was the trickster that some desire the world to believe, features of his dishonesty would be frequently traced all over the land, for Dr. Monck has travelled far and wide and lived in glass houses all the time. We say with pride that Dr. Monck has triumphed over the ordeal. His ministry has been investigated since his boyhood, when he began to preach; his practice as a medium has been scrutinised, and he stands in a light so bright that any man might be proud to occupy a similar position.

So much for the man. His friends have done generously to him but nobly to themselves in receiving him to their hearts and homes as a brother worthy of the deepest sympathy. And what of him as a medium? Did he break down at Dr. Brown's at Burnley? Do our columns testify of failure this week? Have not those who from traitorous reports misjudged him, come forward to act as his fastest friends, having seen the man, heard his tale of suffering, listened to his inspired eloquence, and witnessed the astounding manifestations of his unparalleled mediumship? They have in every instance, and the man and the medium have stood out in brighter colours, the more the friction of rigid investigation has been applied.

On Monday evening Dr. Monck's Committee met at the Spiritual Institution. The attendance was good and the feeling hearty. It was entered on the minutes that in becoming a member of the committee no responsibility is incurred, as the duties of the committee are simply to collect funds and administer such as they may succeed in acquiring for the defence of Dr. Monck. Progress was reported and correspondence read, some extracts from which we now give, with others received since that date:—

Dear friend Burns,—If I had never seen or heard of Dr. Monck, your earnest appeal expressed at the meeting last week would have satisfied me that he was worthy of our support, for I feel sure you are one of the last men to prop up humbug, or to condone trickery and deception. But apart from your experience and confidence in Dr. Monck, I have had the pleasure of sitting with him on two or three occasions (when he gave free seances without fee or reward from anyone), and I can testify to the genuine character of the manifestations. I therefore most cheerfully enclose you a contribution of £2 to his Defence Fund, and not forgetting it is Institution Week, I also send my mite of 5s. towards that fund.

Two of our brethren wait their trial for the "Truth's sake." Never let us see them incarcerated in jail for the want of funds to defend them,

but let the Spiritualists of England remember, now is the time to show how they value their principles, and I entreat every one, however humble, to come forward, in this hour of need and support our mediums. I believe they are both honest men, but law is a very expensive article and shillings will not avail much, but we must have hundreds of pounds in order to have them properly defended.

I am proud to see the names and liberal subscriptions toward the Defence Fund of Dr. Slade. I only wish I were in a position to add my name also to that noble list, but I do hope soon to see the same names on Dr. Monck's list. I have no interest to serve, but for "Truth's sake" I earnestly entreat my brother Spiritualists to come forward at once and help in this great work. Let Dr. Monck's Fund and Dr. Slade's Fund figure side by side in the MEDIUM, and increase daily till all the world shall see that the Spiritualists of England are really in earnest.—Yours truly,

F. TRUMAN.

Ventnor, Isle of Wight, Dec. 8.

To the Editor.—Sir,—I wish to place my name on the committee of Dr. Monck's Defence Fund, on the broad ground that he is fighting in behalf of free inquiry, and defending the cause of all public mediums against the attempt to wrest to their oppression an arbitrary clause intended for a totally different class of persons. I know from personal experience that Dr. Monck is a most powerful medium, and I believe his assertion that he never made the confession attributed to him, while I greatly lament that he was deterred from giving it the most public denial by the mistaken fear that he would render himself liable to the penalties of contempt of court.—I am &c.,

H. WEDGWOOD.

Mr. George Tommy, of Bristol, who has known Dr. Monck from his first development as a medium, thus concludes a letter on the subject addressed to Mr. Burns:—

I cannot close without invoking a blessing on you for your brave and hearty defence of our persecuted friend Dr. Monck; it did my heart good to read it. May all the saints in heaven bless you, and may you long be spared to carry on the good work.

Take the friends then, new and old, the confidence in Dr. Monck increases throughout the ranks, and time alone is needed to convince all of the truth respecting his mediumship and conduct in the spirit-circle.

The unprecedented manifestation with the sealed slate by the kitchen-fire, at the Spiritual Institution, is well told by Mr. Adshead. "Argus" and Mrs. Everitt give lucid accounts of the action of the spirits in Dr. Monck's presence, and a still more remarkable report will appear next week of what occurred on Tuesday evening at Mrs. Woodforde's. But words fail to convey any idea of these wonderful results, the most eloquent tongue cannot overrate their importance, and it is only the comprehensive intellect which penetrates behind the veil of external fact that can do justice to the power of spirit-presence and divine goodness that is evinced in the phenomena in question.

On Sunday evening Doughty Hall was again filled. At seven o'clock Dr. Monck, who had gone to Hendon to visit Mr. Everitt, had not arrived. Mr. Burns proceeded with the service and read a very long chapter, but which was to the point nevertheless, and then he "ventured to occupy the attention of the audience till Dr. Monck should arrive." These remarks extended to one hour in duration. Part of the argument presented was to show that the real enemies of Spiritualism were the circulators and receivers of abominable stories. He could not understand those Spiritualists who, though they knew something of a medium, set that knowledge at defiance by believing a story to the contrary sent forth by a person of whom they knew nothing, and who might not only be a most untruthful person, but the hireling of the worst enemies of truth. He thought even dishonest mediums might be dealt with in a different manner, and he took into consideration also the treatment of delinquents generally. Vindictiveness, he showed, was not justice but selfishness, and it was a moral evil greater than that which it sought to remove, for while the dishonest medium only defrauded or cheated the few he sat with, the slanderer spread a moral filth over society which lowered the moral tone of all. Mr. Burns urged all Spiritualists to regard as hurtful poison the vile stories of the opposition, which, while it operated, reduced a man from the position of a Spiritualist to that of its enemy.

As Mr. Burns was about to dismiss the meeting, Dr. Monck arrived, having been disappointed in finding that a train, timed to run at six o'clock, had been taken off. Dr. Monck spoke for about three quarters of an hour, so that the meeting was, on the whole, one of great interest.

Dr. Monck will speak again at Doughty Hall on Sunday evening.

On Monday evening, at 8 o'clock, his committee will meet at the Spiritual Institution.

A SEANCE WITH DR. MONCK.

On Friday evening week, the 1st inst., we had a sitting with Dr. Monck at my house. The party, including Dr. Monck, consisted of seven—three ladies and four gentlemen. I must state that the Doctor did not seem in condition for a sitting, having been exposed to the rain all day and suffering from fatigue and nervousness. Soon after seating ourselves around the dining-table, loud raps were heard upon the floor near the medium. The gas being full on, we requested him to stand, that we might know the raps were not produced by any movement of his person. They still continued, and answered numerous questions in the ordinary method of communicating by raps. I had taken the precaution to have one of the medium's hands held by a gentleman who had never seen any of the phenomena, and the other by a lady who is most anxious to arrive at the truth, both accordingly watched the medium closely, and both are thoroughly convinced that the phenomena were not produced by the medium. I had also locked the door and requested our friends to satisfy themselves that no other person was in the room or could gain access. After sitting some time in the light, I suggested

that the gas should be turned off, knowing that the manifestations were frequently more powerful in the dark. The medium stated that as a rule, for the satisfaction of sitters, he preferred a light seance. We all, however, felt so confident that no imposition could be practised upon us, that we turned off the gas. We had placed upon the table a small bell, which was soon lifted up and commenced ringing and was carried about in the air, at request touching those who desired it. The medium became entranced, and suddenly the well-known voice of "Samuel" addressed us, and for quite an hour continued talking rapidly. We requested "Samuel" to give us some physical manifestations, to which he replied that there was not much power and his medium was not in a proper condition, but he would do what he could. Presently there was a great din among the fire-irons, some distance from the medium, and after touching two or three of the circle the tongs were put upon the table. I requested "Samuel" to give three raps on the floor with the shovel, which was done in an unmistakable manner. Then the large iron fender was dragged some distance, several feet, from its position. Some one asked to have the clock stopped, instead of which, it commenced striking irregularly, and was then apparently shaken violently, at which I had to request "Samuel" not to break it. He replied that he wanted to break something,—that when in this life, he had the bump of destructiveness largely developed, and the inclination to do some damage clung to him, ending with the modest request to be allowed to smash a vase standing on the chimney-piece. I objected for some time until finally I told him to go on, and with the word there was a crash: a similar request to break the other, with his humorous remark that there was no use doing things by halves, did not, however, meet approval. Not hearing the clock, some one remarked upon its being stopped, when "Samuel" said, "'John King' is here, and says this is not the first time your clock has been in spirit-hands," which was true, as more than two years ago, in a sitting with Mr. Williams, the clock was carried across the room and placed upon the table. At this moment, much to our surprise, the voice of "John King," seeming to come from over our heads, wished us good evening. A number of other manifestations took place, but as it was late when the sitting broke up, and our friends had to hurry through supper, in order to get away in time to catch their trains, there was no time to compare our individual experiences. While at supper a conversation was still carried on with "Samuel," who rapped loudly on the floor, table, and wainscoting. Before leaving, the gentleman who held one of the medium's hands stated that he was thoroughly convinced that the Doctor had nothing to do with the production of the phenomena, further than as a medium. If those sincerely desirous of investigating the truth will take the trouble of attending one of Dr. Monck's seances, I am positive they will soon be convinced of the genuineness of the manifestations, and that they can satisfy themselves that, as I firmly believe, in his case at least, no trickery is resorted to. Two previous sittings, within a month, with well-known mediums, were productive of no result, not even a tip of a table, yet the same mediums on previous occasions, with more harmonious circles, and yet subjected to the strictest tests, had enabled us to enjoy some wonderful manifestations. All our little circle were convinced that the manifestations produced through Dr. Monck's mediumship were genuine. They were satisfied that an unknown force accompanied with intelligence was at work; what that force is, or by what it is produced, is a question to be settled only by each individual investigator. Some arrive at a satisfactory solution of the question with comparatively little investigation; others after years of patient inquiry, are still in doubt as to the name by which the force should be called.

"ARGUS."

The gentleman at whose house the seance was held, in a private note which accompanied the above report, says, "Enclosed, please find a hastily written account of the seance. I regret that I did not send it sooner, but have been as usual absent, reaching home this evening. I prefer my name not being mentioned, but if anyone you know, who may be investigating, from an honest motive to arrive at the truth, can be in any way assisted by communicating with me, you can give my address."

A SITTING WITH DR. MONCK, REPORTED BY MRS. EVERITT.

Dear Mr. Burns,—Will you please find space for the following in your next issue. On Saturday, the 9th inst., Dr. Monck came to spend a day or two with us. We had asked a few influential friends to meet him; consequently, in the evening, we had a sitting, about ten persons present, and some remarkable phenomena occurred, some of which, for the information of your readers, I will give. In the first place, as Dr. Monck and my son were waiting at the station for a cab, such remarkably loud raps from "Samuel" were heard, that the porter, after looking at them both very steadfastly, soon made his exit and was seen no more. While they were there the raps were heard, fifty-seven feet from the medium, as the distance was measured. It may be stated that the rapping began in this manner: the porter was beating a tune with his feet when "Samuel" commenced rapping the same tune. After tea, we, as usual, sat around a dining-table, about seven feet long; the gas was burning brightly, and a blazing fire was in the room. The table was several times lifted off the floor and swayed backward and forward with the greatest ease, although no one present could lift it without great exertions; this was in full gas-light, and without contact, no person present touching the table. There was no conjuring, in that we can all ten of us testify. A hand-bell was taken off the end of the table and rang many times under it, touching several persons, and when requested by one to hold the clapper, it was done and knocked on the floor without the ring of the metals; it was also placed several times in the hands of those who requested it. We all could see the form of the hand under the table-cloth at the side of the table between Dr. Monck and Mr. Everitt hold a pencil and write on a slate. While it was held by the Doctor and Mr. Everitt the following sentences were written: "We love you all." "God bless you!" "Angels rejoice!" Then they both held the slate under the table and persons were requested to ask questions or give sentences; the following was written as repeated by those present: "When shall we all meet again?" "God speed Dr. Monck, and give his enemies confusion." "Give them light." Someone then said, "Hear hear," which was also written. The writing was signed "Samuel." All these sentences were written, going from right to left and up-side down, as it

regarded the position of the Doctor, for we had to turn the slate round to read them; this shows that the hand came from the opposite side of the slate. We then put a piece of paper and pencil under the table away from Dr. Monck; soon we heard writing on the paper; it ceased and the paper was put into my hand, while the pencil was given to another lady on the opposite side of the table; but the most remarkable part is that "Samuel" said we broke the point of the pencil, it was on the slate. We at once looked, and there was the end of pencil, the slate was on the top of the table, close to my son, and how that piece of pencil came there was a marvel to all present. On looking at the paper, we found the last name indistinct, showing the pencil had broken before the writing was finished. The following was written on the paper:—"Dear Friends,—We love you all; God bless every one of you! all angels salute you! Good-night. Samuel, John, Zaippy" but the last name was not finished on account of the pencil breaking.

We also had other manifestations fully proving the power to be quite independant of Dr. Monck; for instance he sat in a chair and put his feet to the door, when instantly a number of very loud raps were heard; again, he stood on a hall chair, and sounds were heard on and about the chair; but perhaps the strangest phase of these manifestations was this: Mr. Everitt put his hand on the floor, and Dr. Monck placed his foot on the palm; loud raps were given on the floor and on the sole of Dr. Monck's boot, at the same time the hand offering no obstruction to the productions of the raps, other gentleman had the same experience. We feel a pleasure in bearing testimony that we have never met with another medium who could so successfully submit to such severe tests as Dr. Monck. While the medium was entranced "Samuel" wished Mr. Everitt, after the seance, to search the Doctor, which he did thoroughly, it is almost superfluous to say, without finding anything that would in the least account for what we had witnessed. Allow me to say again there were ten persons present; a bright fire in the room and the gas burning at times, partly turned down, but not once turned out; it will, I think, be pretty plain to all that we were not deceiving ourselves or being deceived, our eyes and ears were on the alert, we could see all that took place; we therefore have no hesitation in affirming that the Doctor is one of the most remarkable physical mediums we have in this country, irrespective of what his opponents may say. That the subject is not understood is plain, neither is it likely to be by conjurers, or the way in which some professed seekers after truth deal with it, but that spirit-manifestation is true and that it is as old as the hills is a fact, a stubborn fact that none can get rid of. Spirits have rapped, they still rap, and will continue to rap, in spite of all opposition, still continue to give philosophical and intellectual replies to questions asked, or opinions solicited. Once again, dear friends, in this form may I ask for your aid in defending Dr. Monck, as I cannot write to each separately. Send in your names for the committee as soon as possible and thus help my husband and those friends who are rallying round the Doctor to show that the friends of an unpopular truth are determined to repel all opposition.—Yours truly in the cause of truth,

M. A. EVERITT.

Lilian Villa, Hendon, N.W. Dec. 12, 1876.

A REMARKABLE SEANCE AT BURNLEY.

To the Editor.—Dear Sir,—With your permission I will report a seance held at the house of Dr. Brown 40, Standish Street, on Tuesday night, 5th December. Eight persons sat at a round table. For an hour we were interested with messages from our spirit-friends through the mediumship of a young lady present; after this the gas was turned out and we were requested to put our hands on the hands of the medium, Dr. Brown, thus: the person to the Doctor's left to put her hands on the Doctor's, the person next to put her hands on the top of the first, and so on, till all hands were piled together; this brought all the hands in contact in the centre of the table, and we all could feel if a hand was withdrawn. Now a weight pressed heavily upon the pile of hands making us all, except the medium, feel very uncomfortable; while in this position other hands were felt to touch each in the circle, now tapping our heads then grasping our arms and pulling our clothes. A musical box was brought from another part of the room placed on our hands and was repeatedly played and stopped at our request. The sofa, weighing 112 pounds, and upon which two persons sat, was rocked to and fro and lifted several times. A person asked if a hand would touch his head while the sofa was being lifted, the answer was given by three notes of the musical box being sounded; this test being asked for, all hands were held faster, then we all distinctly heard that person's head being tapped by a hand, the sofa being lifted, a chair being rocked, and the musical box being played without winding, all at the same time. Now lights of a beautiful description were seen by all, while materialised forms were seen and described by persons in the circle, and finally, names of departed friends were given which no one in the circle knew except the one addressed, and kind words from spirits present, amongst whom was "Samuel," the guide of Dr. Monck, who no doubt helped greatly in the manifestations which we all so much enjoyed.

M. BRIGGS.

49, Russell Street, Burnley.

MR. T. BROWS, Howden-le-Wear, R.S.O., Durham, will leave home on Tuesday to visit Sunderland, Seaham Harbour, Hartlepool, and other places on the East Coast. Address as above.

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."

MR. DE CAUX has removed to a more convenient locality, having taken apartments at 35, Alfred Street, Tottenham Court Road. Mr. De Caux adds to his powerful magnetic healing the administration of medical galvanism. He has done a great deal of good, and has the ability to do very much more. Note the new address.

NEWCASTLE-ON-TYNE.—Mr. W. Westgarth, of Sheriff Hill, delivered a most impressive inspirational address on Sunday evening last, 10th inst., to the members of this society, on "Historical Spiritualism." The address was characterized by its force and earnestness. It is to be hoped that this gentleman will cultivate his medial powers as a speaker, and surround himself with the highest conditions in order to develop this prized gift. Every one notices that he improves steadily each time; he is one of that kind of *rara avis* which works for nothing.

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	6
Sympathisers "	12	6	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. Quarmby (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	0
Mr. Hargreaves	5	0	0
Mr. Thornton	2	0	0
Miss Carsby	2	0	0
Mr. Ritchinson	3	0	0
Miss A. Hargreaves	1	0	0
Mr. Huxley	5	0	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. Dowsing (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
Mr. N. Vickery	0	5	0
Mr. W. Jennison	0	5	0
Mr. S. Hocking	1	1	0
Mr. J. Ashman	1	2	0
Peter	0	1	0
A Friend	0	5	0
Mr. F. Trueman	2	0	0
Mr. Gray	0	2	6
Mrs. Woodforde's Seance (Dr. Monck, medium)	3	0	0
Mr. Towns	0	5	0
Mrs. Cooper	0	10	0
W. R. W.	0	2	6
Miss Davidson	0	10	0
H. Wedgwood, Esq. (Second subscription)	1	0	0
One Too Many	0	2	6
Mr. W. Beale	0	5	0

Other sums have been promised.

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

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

COMMITTEE.

"M.A. (Oxon.)" London	— W. Wilbert	Manchester
Mr. Hensleigh Wedgwood "	— White	"
— Joseph Swinburn "	— C. Ward	"
— L. Decaux "	— Chiswell	"
— J. S. Sparey "	— J. Hall	"
— C. E. Williams "	— Allen Hall	"
— W. Miller "	— J. Campion	"
— W. Towns "	— A. Royle	"
— W. Carpenter "	Dr. Brown,	Burnley
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— J. Underwood "	Mr. J. Briggs	"
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— G. H. Adshead, Derby	Mrs. Briggs	"
— G. Tommy, Bristol	Miss Briggs	"
Mrs. Tommy "	Mr. Heaps, Colne	"
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Mrs. Dodds "	— Hitchinson	"
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— C. Reimers "	— J. T. Docton, Merthyr Tydvil	"
— W. Oxley "		"

SPIRITUAL THOUGHTS AND INTUITIONS.

By A LADY.

"Spiritual visitants! Humbug, nonsense!" exclaims the sceptic. "And will they come when you do call for them?" "Yes," I answer, "to all who have heavenly thoughts and spiritual aspirations, though the medium alone has the advantage of seeing them with the outward eye as well as the inner sight."

How happy are those gifted ones, I thought, as I lay awake one night grieving that to me had been denied the outward gift of spiritual vision, and straining my eyes in the darkness in the hope that I too might be among the favoured ones. I heard knocks on the wall, and scratchings as if by a human hand, but could see nothing, so I composed myself, not to sleep, but to pray for all spirits who might be in sorrow, both in this world and in the next, and for the one spirit in particular, if such it were,

"Tapping, tapping at my chamber door,"

and adjacent wall. I wept to think of all the trouble, ignorance, and physical pain we had to endure in this mortal life! I grieved over my own shortcomings, the uselessness of my life—in short, mine were the thoughts of thousands whose unsatisfied spiritual aspirations can meet with no fruition upon earth, and then, praying for myself and all miserable sinners and prisoners of hope in this and in the spiritual world, my heart went out in yearning sympathy to those whom the cruel circumstances of life and early education had plunged into the morass of intellectual and moral ignorance, and whose spiritual light that living spark of the Divinity within us, appeared so utterly extinguished—those poor ones sacrificed by the so-called great and noble in the world's esteem—great indeed in their own—the framers of our imperfect laws, the men high in position, rolling in wealth, part of which wealth is wrung from the wretched poor in filthy and unwholesome tenements. I wept over the wretched prostitute, once innocent and good, yet trodden under foot and forbidden to rise by the spectres of respectability and pharisaical virtue gibbering and pointing the mocking finger and saying, "Thou art vile!"—over the wretched murderer taught by his parents to thieve, whose surrounding influences had all been of the very worst, and whose wicked life and culminating crime had been more the fault of others than his own; for "Train up a child in the way he should go, and when he is old he will not depart therefrom." See the poor wretch upon the scaffold! He has been told by the clergyman there is a God who will forgive the repentant sinner; he is told there is a better world and forgiveness even for him. He has glimmerings of light in the darkness. The germ of the Divinity is within him. He dies by the hand of cruel man, to be received by the pitying angels in his Father's house, where there are many mansions.

While I was thus musing there came again a tapping—"such a tapping at my chamber-door," and though I bid the unknown stranger enter I beheld no spirit with my outer sight, but by my inward consciousness I discerned a heavenly messenger and it addressed me thus: "Weep not beloved one. I am come, drawn by an intense and loving desire to uphold and comfort you. A band of celestial spirits who have watched over you, who have seen your sadness, who know your sorrows, have sent me to you. You have been oppressed by earthly influences, and kept down from arising on the wings of spiritual thought. Take courage, beloved; soon you will be free as the thoughts which, on the starry nights you love so much, lead you

From world to glittering world afar."

Your Father in heaven has a mansion for you, beloved one, beyond all you could ask or wish."

My soul felt strengthened by the presence of the bright messenger. "Blessed spirit," I exclaimed, "still speak to me and comfort me; thy words are life to my weak and troubled heart."

"Thy trouble is but as a passing cloud," continued the angel; "look at me; I was two short year's ago bent and bowed down with sorrow." I gazed at the bright apparition whose countenance was radiant with eternal youth. "Two years ago," she continued, "I was a poor sempstress who had to toil in 'poverty, hunger, and dirt' within a stone's-throw of princely mansions. I lived in one of those lanes in the crowded city where the air itself is contamination. Yet even in these noisome lanes, in loathsome dwellings, the rays of God's heavenly love will penetrate; unseen messengers make themselves heard by the still small voice in the soul of the most depraved, waking up in it the germ-principle of the Divinity. There are those who deny this principle, and yet the Bible is to them the mirror of all truth, and in it we are told that God created man in his own image. At another time I will tell you more about this germ of Divinity in every human heart; weep not, for in you the germ principle is now developing in the midst of suffering, though to your darkened vision there appears a vacuum in your soul, and you deem that

your life has been utterly useless to yourself and others. But to continue my narrative. How often have I passed the night in cold and hunger to finish an appointed work for some exacting task-master; and there came a day when, too weak to work and my last crust eaten, I laid me down on my bed of straw to die. How well I remember the kind voice of the city missionary as she came up the broken stairs. 'I was moved by some strange influence to come to you,' she said in a tone of deep compassion. 'I have brought you food.' The succour came too late, but the tender compassion cheered the dark passage to my Father's home, and the next day my emancipated spirit left its cast-off tenement to the pauper's grave. Soon after, on awaking as from sleep, I found myself with a multitude of others all of the poorer class; our garments travel-stained, our hearts desponding; we were waiting at one of the pearly gates of heaven, doubting, and yet hoping, that we might peradventure enter in, that the heavenly mercy of which we had all now and then heard in earth-life might admit even us, though many among us had gone far astray. Many were the fallen ones among us, but all had some dawn of grace, some yearning for better things. The gate at which we waited was one of many opening into a heavenly sphere. At other gates were many in clothing of wrought gold with many precious gems, others were adorned in divers coloured garments reflecting the light which shone upon them through the half-open portal. I could perceive with new-born intuition that these were among those who had accomplished many deeds of charity: who had nursed the sick, raised the fallen, and had led a life of continual self-sacrifice on earth. They were allowed to clothe themselves with these good deeds, as symbolised in their attire, because all had originated from a divine and inner principle of love. I wept as I beheld them, and then looked down upon my rags, when, lo! an angel advanced towards us, and, with a smile of celestial pity, said to me, 'Know you not, my child, that all tears, when within that gate, shall be wiped away for ever?' 'Can there be a place in that bright abode for us unworthy?' I exclaimed. 'Yes, even for you,' replied the angel, 'for in my Father's house are many mansions, and a Father's love embraces, without exception, all the sinful, forlorn, and destitute.' So saying, the heavenly messenger opened the gates of pearl so wide that we might all enter in a motley throng, of all ages—a sorrowful company, borne down by much sin and many sorrows, but all of us entered in. We thronged through the glory-lighted streets. The light was not the light of the sun, but it penetrated our being, for God was the light thereof. My garments had become white, and, looking towards my companions, I perceived they also were transformed, and their countenances shone with light, as from within; an expression of divine hope had replaced the brutal insensibility of one, and the monotony of despair in others, for in all the germs of Divinity was developing in the atmosphere of heaven. We passed through a street of which the pavement of pure gold signified natural truths, on which, on earth, we step unconsciously, to reach truths celestial. On either side stood palaces of which the mind could have had no conception upon earth, and all had this incomparable superiority as being the essence of material substance, and so much the more real because they appeared, as it were, part of the mind in itself and not perishable, like all our surroundings upon earth. The most beautiful of these marvellous palaces was to be our home, and multitudes of angelic spirits poured forth from its gates to meet and welcome the way-worn pilgrims; and oh, joy! most of us recognised someone known to us, who had gone before; and at the portal was the Lord Jesus, as he appeared to his disciples on the Mount, and as with them. Yet unaccustomed to the faintest manifestation of the Lord in glory, we bowed our faces to the earth. 'Fear not,' he said, in a voice whose tender love and compassion thrilled through us; 'fear ye not, poor and needy ones. I know your grief and have borne your sorrows; rest here awhile in the home prepared for you by my Father, and when you have progressed to higher culture in divine principles, ye shall see my face in glory.'

"As he vanished from our sight I turned to the angel to ask if there could be a greater glory than that surrounding us. 'This is but the lowest heaven,' replied the spirit, 'and this is the abode suited to your state, and where your souls will be purified from earthly stains till they are able to enter into fuller light and greater happiness. The atmosphere and light is here modified to suit your state, but is still from the great central sun—from God himself; and the atmosphere that so invigorates, and, as it were, intoxicates you with delight, is derived from the loving thoughts and aspirations of angelic societies. This palace, which is to be your home, is what would be designated a hospital or work-house upon earth, but in it you will find everything you can desire.' We followed our guide into one of the outer courts, in the midst of which were sparkling fountains; and the sparkling walls and golden pavement of this wondrous dwelling-place were studded with every imaginable gem considered precious upon earth, and representing some great truth which our new-born intuitive perception made clear to each."

The angel had so far continued her narrative, and then paused; the beautiful vision became less perceptible to my inner sight; her voice seemed to come to me from a distance:—"I must now say farewell; my Father needs my loving ministry for one to whom it is more needful even than you;—but I will, beloved one, return to you ere long and tell you more of my life and progress in the world of bliss."

How dark appeared all as the vision vanished! but at the same time I thought with rapture that a new dispensation appeared to be now approaching, in which the tabernacle of God would be with men, and the intercourse with angelic spirits would not then be the exception, but the rule—a glorious reality never more to be denied.

EXTRACT FROM A MELBOURNE LETTER.

I know you will be anxious to hear the news about our circle. In the course of a single month's mail, with our slow progress, you cannot expect to hear much that is new; yet we are progressing slowly but satisfactorily. We have not yet obtained a second medium, though I think I may say we are on the right track for one. An envelope with a lock of his hair is at present on the spirits' chair in the cabinet, and "King" has written on it, "Wait.—J. K."—evidently taking time to investigate for himself as to the qualifications of the candidate. The candidate is a tall, robust young man, a plasterer by trade, and uncle to the Miss Coombes through whom the spirits formerly brought money

to the circles where she sat. He is, without doubt, a medium, but whether suitable remains to be seen.

Our manifestations through Druce are very interesting and the attendance of members most punctual. I mentioned to you in my last—in a postscript—of our seeing a bare arm extended from the cabinet. In addition to seeing "King" himself, another tall figure, with most of the features muffled, now manifests; also a female with the head-dress of a man. The light known as "King's" is very beautiful, and, after "King" has manifested, it takes all sorts of weird shapes; yet I am of opinion that one of these times we shall get a surprise, as there is more in its strange movements than meets the eye. Last evening, by its reflection, I saw the entranced medium in one corner of the cabinet and a draped figure a little distance from him quite distinctly. The medium's mouth was covered with a portion of the light, and puffs of smoke issued from it, as if he were smoking; but the spirit said, "No, he was not smoking—smoking, indeed!" Then "Alfred Longmore" took the control, and my brother, chairman, and self had our hands pulled into the cabinet by the entranced medium and placed on that of a materialised spirit-hand, small and beautifully formed, with tapering fingers, and with a diamond ring on one finger, and a plain hoop or marriage ring on another. "Longmore" said it was his wife's hand we felt. There was like a loose frill of gauze at the wrist. I also had my hand drawn over a portion of a small face and my fingers thrust into the eyes, I feeling the eyeballs quiver under the pressure.

I may add that our forthcoming evening at home is to be for the benefit of Mr. Druce, but he is not to know it until it is over. He deserves this slight acknowledgment at our hands, as he has been most obliging, is very unassuming, and is irreproachable in his habits and daily conduct. You should sit for your photo. when in London, and see if "King" would make himself visible to you on the plate. It is an excellent opportunity, and should not be lost.

You will please to convey the fraternal regards of our circle—the energetic circle—to all true friends of the Cause in Great Britain. May the love of God and of his ministering angels be with them always.—Yours truly,

W. D. C. DEVOYAN.

P.S.—I am reading "Hafed." It is a strange and wonderful book.

PROGRESS AT NEW CROSS.

We print the following letter, to show how the Cause is rapidly permeating the public mind:—

"Dear Sir,—I am happy to inform you Spiritualism is making rapid progress in this neighbourhood. Some five or six months since, myself and a friend (Mr. Hards) paid a visit to Mr. Elly, a medium, at Greenwich, to see whether there was any truth in Spiritualism. We came away, knowing no more than when we went, except the fact that the table moved in an extraordinary manner, without any possible assistance. I was not able to attend Mr. Elly's seances for some two months afterwards, but my friend Mr. Hards had continued doing so, and had become acquainted with two gentlemen living at Rotherhithe, whom he used to visit at their home, where he beheld some wonderful phenomena, sufficient to convince him; and, as I could place confidence in all he said, I also began to believe. I again visited Mr. Elly, in company with Mr. Hards and another gentleman, a sceptic. We all came away, fully convinced of the table-moving, but very much dissatisfied with Mr. Elly's trance performance. Mr. Hards now bought a table, about the size of a chess-table, and tried for himself. He and his wife had not been sitting five minutes when they had the spirit of an uncle manifesting, and since then a whole army of spirits.

"I visited Mr. Hards and became thoroughly convinced of the truth. I then persuaded my wife to visit Mr. Hards, and it convinced her, for I must tell you, we have the greatest difficulty with the female sex; with a man we can generally succeed in persuading him to see and judge, but not always so with the woman. I then introduced it at home, but did not get on well until Sunday evening, when I had unmistakable proof through the spirits of two of my sisters and my wife's brother, the latter a Welshman, being present. I must tell you, I had sat something like a dozen times at home without getting anything except a malicious spirit, calling himself 'Peter.' Whether 'Peter' is a personality or a legion, I do not know, but he seems to be everywhere in this neighbourhood.

"I hope, Sir, I am not occupying too much of your valuable time in telling you what may not have been interesting to you; but now for something of more importance. One month ago Mr. Hards and myself were the only two at our works believing in Spiritualism, there are now no less than twenty men, besides their wives and families, numbering no less than sixty to our knowledge. Mr. Hards has thrown open his house to any who would come and see for themselves.—I am, Sir, yours respectfully,

C. L. HENDERSON.

"34, Hatcham Park Road, New Cross, S.E."

SPIRITUAL WORKERS.

- ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.
 BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.
 BLAND, J. L., Caroline Street, Hull. Healing medium.
 BURNS, J., 15, Southampton Row, London, W.C. Normal.
 CRISP, W., Greatham, West Hartlepool. Normal.
 DENN, J., New Shildon. Trance.
 FAWCETT, T. P., 10, Hexham Street, Bishop Auckland. Trance.
 HARPER, R., Soho Hill, Birmingham. Normal.
 HENLY, T. L., 5, St. James's Terrace, St. James's Sq., Notting Hill, W. Normal.
 MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
 MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.
 NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
 QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.
 ROBSON, J. G., 37, Clifton Crescent, Peckham, S.E. Trance.
 WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.
 WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley. Inspirational.
 WOOD, EDWARD, 3, Swaine Terrace, Commercial Road, Halifax. Trance and Healing.

Other names that may be sent in will be added to this list.

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.

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The appeal has been nobly responded to by the Spiritualists.

The amount subscribed in England has reached	£400 0 0
The American subscriptions received amount to	265 0 0

Received, to 12th December .. £665 0 0

This is a sum more than ample for the immediate object before us, unless the law-wriggles, create costs and charges, beyond those which ought to arise from the straightforward conduct of the effort to reverse the Bow Street sentence—a sentence which by many members of the Bar is considered wrong.

I trust that in the law courts, through the counsel of Dr. Slade, there will be the bold, outspoken avowal, that ghost-action is a fact in the knowledge of thousands of persons in the middle and upper ranks of society throughout the British Empire, and of hundreds of persons in the metropolis; that the New Testament—the oath-book kissed in the law courts by

all Christian witnesses, is the acknowledged record of ghost-actions on our Christian ancestors; that to deny ghost-action by ministering spirits, is to deny the validity of the narratives in the New Testament scriptures.

Single-handed, the subscription-list is the production of Spiritualists through their class journals.

No help has come from the psychologists and others, who have talked so loudly; who have borrowed, used, and often abused, our mediums; who so grandly say in public, "they are not to be considered Spiritualists," yet, in private, beg and borrow for their evening parties, so as to save themselves the expense of professional singers on these occasions. I say, as almost the oldest Spiritualist in London, let us part company from such shams. We ask no favour. God defend his ministering spirits, and those Britons who love and commune with them in domestic life.
 J. ENMORE JONES.
 Enmore Park, S.E.

DR. MONCK'S RECEPTIONS.

Dr. Monck will, during the ensuing week, continue to receive his friends from eleven to three o'clock daily, at

THE SPIRITUAL INSTITUTION,

15, Southampton Row. He will also continue to

HEAL THE SICK

who may apply to him personally or by letter. Dr. Monck's cures have been both numerous and remarkable. A few days since a gentleman came a long way out of the country on purpose to thank the Doctor for having cured him of a severe attack of virulent eczema, which had long defied all the ordinary medical remedies. At the present time he is in good power as a healer.

All who have so readily and liberally responded to the appeal for a

DR. MONCK'S DEFENCE FUND

are thanked for their subscriptions, and if any sums have not been acknowledged in the MEDIUM through being overlooked, friends are requested to communicate the fact to the Treasurer, or Mr. Burns. Dr. Monck's "Appeal" will be heard January 11th, and, as time is so short, and a considerable sum has yet to be raised to meet the necessary legal expenses, it is hoped that societies and friends will contribute quickly and liberally.

A RECEPTION FOR DR. SLADE'S DEFENCE FUND.

On Tuesday evening, December 19th, Mrs. Burke will give a reception at her residence, 8, Upper Bedford Place, Russell Square, for the benefit of the fund now being raised to defend Dr. Slade. The admission will be by ticket, which may be obtained at Mrs. Burke's and at the Spiritual Institution, and these will be supplied to well-known Spiritualists only, that the company may be of the most select and harmonious kind. Those mediums who will volunteer their services will be supplied with tickets. This will allow those friends to contribute who have not paid a formal subscription, and the proceedings it is hoped will be of a very interesting description. Both dining-room and drawing-room will be thrown open, the one for physical influences and the other for the exercise of psychological gifts.

"ORIGINAL RESEARCHES IN PSYCHOLOGY."

There has been a good demand for Mr. Barkas's lecture from all parts of the country, and if it continues there will very soon not be a copy on hand. A fresh supply cannot be obtained except at nearly double the price these have been offered at; all parties, therefore, who wish to avail themselves of the opportunity must send orders at once to Mr. H. A. Kersey, 4, Nixon Street, Newcastle-on-Tyne, or to J. Burns, 15, Southampton Row, London, W.C.

GONE.

Sleep, baby, sleep,
 O, darling, softly nestle here!
 Close to my breast thou need'st not fear;
 Thy mother's heart is beating near—
 Would break to spare thee one bright tear.
 Sleep, baby, sleep;
 May angels keep
 Sweet watch o'er thee,
 With lullaby.

Dream, baby, dream,
 O, be thy soul in Paradise!—
 Where all that is of beauty vies,
 Where purity with thee shall rise,
 And truth wide-ope thy slumb'ring eyes.
 Dream, baby, dream
 Of life's deep stream,
 Whose fount is Love,
 As thou shalt prove.

Wake, baby, wake,
 Not here—for God doth will it so;
 Not here—where darkness is and woe;
 But there, where thou shalt perfect grow,
 Yet more and more a Father know.
 Wake, baby, wake,
 Though my heart break,
 Though I shall moan,
 Henceforth alone.

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.

	per annum	£	s.	d.
One copy, post free, weekly, 1½d.	0	6	7
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Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. each per year.

TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, 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 15, 1876.

TO OUR READERS.

Carefully read our first page, and help the suggestion for a large circulation of the Dialectical Report at ONE PENNY per copy.

THE MEDIUM TO BE THREE HALFPENCE IN 1877.

It is with great reluctance, and at the last moment, that I have been able to bring my mind to the conclusion that the MEDIUM must be raised in price during the ensuing year. My work in Spiritualism has not been undertaken as a matter of business, but as a holy duty. The sole object in starting and carrying on the MEDIUM has been to afford aid to all workers in the Cause and carry the truth as widely as possible to outsiders. These have been the objects, and not the making of money. I would be ashamed of myself if I had no higher ambition in this work than to venture only on such arrangements as were profitable. With the view of extending the good which the MEDIUM might accomplish, I reduced its price to a penny a year ago. Some made objections to this course, but the majority approved of it. The efforts of many workers were very much stimulated thereby, and the circulation was very considerably increased, and thousands of stray copies in consequence were distributed by friends, irrespective of those donated by the Spiritual Institution. But the year has been a backward one, and the increase in the circulation has not been anything like sufficient to meet the loss incurred in reducing the price. Had the circulation been doubled, then the reduction would have been compensated for. As there does not seem to be any immediate hope of a decided increase in circulation, I have been most reluctantly compelled to return to the old price. If I could find the money to keep on at a penny, I would on no account alter. All the religious sects have penny papers, and I hope the MEDIUM will soon be enabled to return to that popular price. All will depend on the efforts of friends to procure additional subscribers. The work will yet be a labour of love, as all spiritual efforts should be. By the reduction I placed last year £500 in the pockets of its readers, and I would have been proud of Spiritualists if they had come forward with the means of sustaining an organ at a popular price—taxing their own pockets rather than placing a tax of 50 per cent. upon the extension of Spiritual knowledge. I have had to suffer so grievously during the year now closing that I shrink from another such year's punishment; but if friends will come forward with £250, the MEDIUM will still remain at a penny per number.

J. BURNS.

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.

EAST END SPIRITUAL INSTITUTION, 15, ST. PETER'S RD., MILE END RD., E.

On Sunday evening next, Dec. 17th, Mr. W. Wallace, the missionary medium, the oldest medium in England, will give a trance address at the above institution. A collection will be made for the benefit of the Spiritual Institution, 15, Southampton Row. It is hoped that a good number will attend to welcome this veteran worker and support the Institution.

PROGRESS OF INSTITUTION WEEK.

Though some of my friends are somewhat late, yet their aid is none the less acceptable. It has cheered me much to see the eagerness with which entire strangers have undertaken the work of collecting, more particularly that the ladies have exerted themselves. Our Movement has been too much of a hard, cold, masculine affair, and the consequence has been that union and sympathy are noticeably deficient. Woman is the bond that unites society, and her influence in Spiritualism alone can produce harmony and fruitful success to our efforts. Collectors for Institution Week have met with a success which has astonished them. Their collecting-cards have been readily filled in the most unlikely quarters. Persons who never subscribed to the Cause have been induced to do so, and have thus paid their entry-money to the brotherhood. Little children have given their pence, and henceforth Spiritualism will be to them a thing of value.

This need of money for the public working of the Cause is not an evil, but a good. It is an evil when it is neglected, and when the workers and their work suffer in consequence. It is an evil when not responded to and when Spiritualists hold aloof in isolated selfishness. But it is good when it sustains valuable work, cheering and instructing thousands who are awaiting in spiritual darkness; when it calls forth an interest in the giver which before lay dormant, and when it unites in one grand purpose thousands of spiritual workers who thus become more fit to receive the favouring influences of co-operating spirit-friends.

The Spiritual Institution affords the only form of successful organisation for general purposes which has appeared, and if Spiritualists cannot sustain that which has already so successfully accomplished its purpose, other schemes are out of the question. Mr. Blinkhorn suggests plans which are already in operation. During the year I have travelled thousands of miles, and given dozens of lectures, without reference to pay; and by literature the Spiritual Institution has carried the light to some hundreds of thousands of individuals. When we think for a moment of the varied good which has been accomplished during the year, and which an outsider can scarcely comprehend, and that all this good has been obtained at the cost of the annual expenses of a Dissenting Chapel, we may one and all exclaim, "Thank God for the Spiritual Institution and its work." Our weekly congregation is over 20,000, and the occasional hearers hundreds of thousands; and if such a grand work is not worth taking part in by every friend of the Cause, then I do not know what would excite their enthusiasm.

Various friends have requested that Institution Week be kept open a little longer. This may be allowed as there is no danger of too much help coming in; the more means I have at disposal the more I can accomplish, but during all these years, I have not had by a long way that which is absolutely necessary to meet requirements, and I have been compelled by circumstances to pay my own share, and that of many others who have neglected to take part.

I hope I may require to say so no longer, but that every Spiritualist will put his or her shoulder to the wheel of the car of progress. With best thanks for what has been done I conclude.

J. BURNS.

MR. ALLAN HOUGH says the state of his health will not permit of him fulfilling his engagements, and his guides have recommended him to cease sitting for the present.

RELIGIOUS bodies are beginning to divert their adherents by accepting the services of amateur conjurers to exhibit their tricks as "Spiritualism," at least newspaper reports say so. As the proceeds aid in the erection of churches, we suppose it is all right.

The *Religio-Philosophical Journal* has given the portrait of Miss Lottie Fowler in its issue of Dec. 2, with an extract from her biography as originally published in the MEDIUM. The same paper states that Miss Fowler had arrived at Chicago, and was located at the Religio-Philosophical publishing house.

MR. BULLOCK, jun., says Mr. Starnes did not consult him in respect to the letter inserted in the MEDIUM last week, and that he is going to Manchester, not to Australia. Mr. Starnes writes to thank the friends who responded to his letter. All sums will be returned, having heard from Mr. Bullock that he has abandoned the idea of leaving this country at present.

DR. MACK'S removal to 139, Fleet Street has been attended by favourable results, both as regards practice and healing power. We hear of wonderful results being obtained by the application of magnetised paper sent to great distances. This is a form of treatment of which all might avail themselves. It would be wise of Spiritualists to avail themselves more frequently of the magnetic treatment when suffering from ill-health.

OLDHAM.—On Christmas Day a grand tea-party and miscellaneous entertainment will be given in the Temperance Hall, Horsedog Street. Tea on the table at 4.30 p.m.; tickets 9d. each. After tea a grand entertainment will be given, admission 4d. each, when the Fitton Family, of Oldham, will give some of their favourite songs, readings, &c.; the Jones family, of Hyde, will also give some of the most popular songs, duets, readings, glees, &c. Messrs. Fitton and Jones will preside at the harmonium and piano. Messrs. Dawson and Hodge and Miss Garsed will give some very popular readings in the Lancashire and Yorkshire dialects. Mr. Hall, the celebrated Lancashire concertina player, will give a few popular airs on that instrument.—T. KERSHAW.

DR. MONCK'S SPEECH AT QUEBEC HALL.

Mr. Burns having sat down, the Chairman then called on Dr. Monck, who was received with much applause.

Dr. Monck said: Mr. Burns has just eloquently appealed to you to help me in my present trial. I appreciate his kindness, but I ask you to misunderstand neither him nor me. We are but cyphers, the Cause is all in all. Stretch out your helping hands, not so much for us, as for the great Cause, represented by us, and attacked in us. I, for one, esteem it an honour to endure persecution for the sake of the greatest truth of all ages. The cross may be heavy, but it bears a blessing that cannot be over-valued. I feel like Paul when he said, "I would to God that all that hear me this day were both almost and altogether such as I am, except these bonds." I can imagine the brave old man shaking his manacled hands, when he uttered those heroic words, and the clanking of his chains were doubtless as sweetest music to his ears, when he reflected that he was a bondman, because he dared to advocate the Truth. But if you can imagine me for a moment, a prisoner, and for my love to our divine Cause, covered with chains, I would alter Paul's words, and say to every man who has not tasted the "sweets" of this honourable martyrdom, "I would to God that all that hear me this day were both almost and altogether such as I am, not even excepting these bonds." I would not exchange the fetters of my recent conviction for golden chains of renown or crowns of kingly glory. I glory in this tribulation also, and if I could recall the past few weeks, and had the privilege of remoulding them according to my wishes, I would say "Let the past be repeated, for I see more to be proud of in such bonds than in the widest liberty." Truth demands sacrifices from us, and we address it in the language of that bold medium Peter, "I will go *with thee*, unto prison and unto death." Pain, reproach, slander, bonds, death, are all as naught, when an approving conscience sheds its light on a guileless soul, and points to the near dawn of a day, when heaven, before assembled angels and men, shall vindicate its servants. The true Spiritualist who suffers for Truth wears a right royal diadem. It resembles that iron crown of Lombardy, which has a rim of iron where it touches the brow, but is surmounted by refined gold and precious stones of rare value. Men may forge the iron rim of persecution for our brows, but holy angels commissioned by the Infinite Spirit himself, pile on it refined gold; and cherubim and seraphim set it with heavenly gems. Thus shall it be done unto the man whom Truth delights to honour.

Some of you may say—as I know many have thought and said—Why did you not deny the allegations lately made against your integrity? If innocent, why be silent? I reply that I pleaded "Not Guilty," and beyond this the law forbids me to raise my voice in explanation or self-defence. My lips are sealed by the law of England until the appeal has been heard, and when the fit time arrives you shall hear how an honest man can speak words of stern truth, and—in the same breath, as a true Spiritualist should,—forgive his enemies. Meanwhile I ask you not to misconstrue a silence that is enforced and not voluntary. Those who know me will refuse to doubt my integrity, and those who do not know me will do wisely and justly to suspend their judgments until I can speak out.

I gather from the speeches of those who preceded me, that two of your valued officers having their hands full with their own private business are reluctant to accept office again. From all I see of the beautiful decorations around me, executed by the willing hands of one of them, and the respectful appreciation of their united services manifested by you all, I am convinced their retirement from office is a thing to be deprecated much. In the British Museum are some immense stones extracted from the ruins of Pompeii, and you see chiselled thereon, in lines as fine as if only done yesterday, historic sculpture of great beauty and value. The work was never completed. You see it left half done, as if the artists were suddenly overtaken by that volcanic storm of lava and ashes that buried the devoted city, and have kept it entombed for ages. Those workmen have not returned to finish their work. But all of us have a life-work to perform, not on dead stones but—a far more difficult and important task—on living men, and if through any means we fail to accomplish our life-work before we are called to the spirit-world, it is certain we must return to finish it afterwards; I ask my friends therefore, to complete their work now while it is called to-day, that when they are promoted to the ranks of the immortals they may not regret an incomplete, but rejoice over a finished work, which will, I trust, continue to bless the humanity they love, when their mortal bodies are dust, and their deathless spirits are clothed with immortality. When our sun sets in this world, to rise in the beautiful Beyond, may our farewell here, and our entrance there, be signalised by such words as these, "Father, I have finished the work Thou gavest me to do on earth."

To encourage us in our labours of love, let us reflect on the stimulating thought that we are "co-workers together with God" and his angels. The illustrious spirits of the past are with us, fighting in our ranks for the recovery and elevation of humanity. If all could see, as some of us can, the shining hosts who fight with and for us, and hear their prophetic shouts of victory amid the din of battle, methinks there would be no weak-hearted vacillating comrades in our camp. Above all "God is with us." They say that the presence of a certain great general with his army in the battle-field, was equal to a reinforcement of ten thousand men, so greatly did the sight of him inspire his troops. Now we have with us not only angels and human spirits, but also the Great Spirit Himself. We work together with that Almighty Being who piled the snow-capped mountains, holds the ocean in the hollow of His hand, and sustains with a word the myriad stars that like isles of light float in the infinite blue above us. This omnipotent Being is our "co-worker," with us and through us He labours for the regeneration of humanity. The work, therefore, is honourable, however mean it may appear to the poor blind world; and those workers are thrice happy who, seeing the end from the beginning, realise that their conscientious efforts shall be rewarded with final and complete success. But I do not expect to see all who bear the name of "Spiritualist" influenced by these considerations to give themselves more heartily and practically to the cause of truth.

There are some who are Spiritualists simply because they are lazy people. They languidly witness phenomena for which they cannot

account, and then accept the spirit-theory simply because it lies ready to their hand, worked out by the severe labours of others. They are too slothful to give themselves to patient, thoughtful investigation. They are matched by those unbelievers who set Spiritualism down as false and spurious simply because some ignorant secular or religious leader bids them believe it. This unwillingness to exert the mind is the source of much of the immense power wielded over men by the Church of Rome. There are hosts of opinions on some religious doctrines and duties, and amid the Babel of controversy that tires the brains of the multitude, the Roman Church settles all to their relief and satisfaction by broadly claiming that she is divinely inspired to give the only true interpretation. Hence you find the great mass of the votaries of that church blindly accepting as true, doctrines that are contrary to their own reason. But Spiritualism seeks no power of this kind; it aims not at attracting to its bosom men who either cannot or will not think. This is its glory, that men of mind, many of whom had already made their mark in the world, have been attracted to its bosom. Some men are Spiritualists just because they are easily impressed with anything that appears to them strange and novel. These men veer round to all points of the compass during their mutable careers. Novelty charms them, no matter whether they discover it in truth or error. The true Spiritualist is he who is such from conviction. He reasons the thing out laboriously and carefully, and then after many a mental struggle with ever-recurring doubts and difficulties, he grasps the naked truth and is assured of its reality. He is a Spiritualist henceforth, not from speculation, but from conviction and demonstration. This man realises the unmeasurableness of the heights and depths of the subject, as applied to the individual and the whole human race. He sees by this power, superstition may be overthrown, vice eradicated, suffering alleviated and sanctified, and the heart of universal man be made to beat in unison with the pulse of the Eternal Truth. In short he perceives that it is able to elevate man intellectually, socially, and morally; and animated by the noble desire to hasten on the beneficent work, and feeling himself responsible for its advance according to the measure of his gifts and influence, and actuated by a divine philanthropy that knows no rest save in active exertion for the good of others, he throws himself heart and soul into the work, and endeavours by all possible means to carry to others the truth that has proved so priceless a treasure to himself. This is the man of action, the man to be depended upon, the hope of the Cause, and the pride of his fellows. Such should be every true Spiritualist. When the ancient master of rhetoric was asked what were the "three" great requirements of eloquence, he replied, "The first is *Action*; the second is *Action*; and the third is *Action*." Sure am I that the great proof of a Spiritualist's sincerity may and must be found in his "action," his earnest, unflinching, devout labour for the dissemination of the regenerating principles of Spiritualism. No dangers, no breakers ahead appal such a man; he is a hero every inch of him, and nothing, human or devilish, can daunt him. His way lies before him, and if difficulties confront him, he will surmount them at any risk, for nothing can turn him aside from his God-like purpose and work. He can be no true Spiritualist, or else a very young one, who is afraid of doing his duty in the face of any amount of persecution. Cæsar said to a Roman warrior who was named after him, but had lacked courage in the battle, "Either be a brave man, or cease to call thyself Cæsar." So, methinks, the spirits around us say to every craven-hearted believer, "Either be a courageous worker or cease to call thyself Spiritualist." Cowardice and slothfulness generally go together. Then let us meditate on the greatness of the work before us, the importance of the gifts entrusted to us, and the certain success that awaits all right-directed labour inspired by a pure motive and sustained by a devout spirit; let us watch and emulate the devotion of those who have distanced us in the race until our sluggish blood is stirred and our hearts grow stout and strong, ready to do or die as duty may dictate. Work is a healthy thing; it strengthens and purifies the body and the mind as either are exercised; it promotes physical, intellectual, and moral health. Hence, even on purely personal, selfish grounds, I may urge you all to work for the Cause of Truth. But this work is self-rewarding also. An ancient medium has said, "In doing of Thy commandments there is great reward." The labourer gets part of his wages in advance, an earnest of the remainder that will surely come when the task is done. Amid perplexities and teeming trials I have found, as a medium, that the major part of my reward is laid up for me beyond the great boundary line of earth-life, but the "earnest penny" is frequently given me even here while doing my duty, for an approving conscience reflecting the smiles of applauding angels sheds a genial light on my path. The labours that some receive with joy, and others reject with contempt return into my own bosom as a multiplied treasure. It is a grand thing, to face a frowning, sneering world, and feel that you are proudly conscious of having done your duty, nevertheless; to feel that however the world may smite and curse, yet you are certain of your integrity, and like a rock in the midst of a stormy sea, can with unmoved and immovable tranquillity watch the boisterous billows that break into spray at your feet in the vain attempt to disturb your calm. Let a man do his duty, and he may face the very devil. And all honest work not only blesses the arm from which it springs, but likewise those who witness it. It is infectious. Let a house be on fire, and as soon as one rushes from the gaping crowd to mount the blazing stairs and rescue human life, that moment his example magnetises others into sudden heroism, and he soon has stout companions to share the danger and glory of his deed. So if one of us will but work in some suitable way for the Cause of holy Spiritualism, I am confident that although the worker may be humble, yet if he be earnest, if he throw heart into his task, he will irresistibly attract the practical sympathies and energies of others, and soon stand as the centre of a crowd of devoted workers. And let it not be supposed that the poor man or the man of little influence or power can be of no use. Such are the very hope of the Cause. It is only now and then that a Hercules arise to achieve great works, but the humble rank and file may do much, provided they all work and persevere. Little by little the industrious bee fill the hive with a rich store of honey. Drop by drop the heaven distil the pure dew that refreshes a sun-dried exhausted earth. The great ocean that sweeps away your stone walls, and engulfs your might ironclads with scarce an effort, yet foams in vain on a shore of sand. A sand rope binds its giant forces and says, to its billows, "Thus far an

no farther." On yon blue sea behold those spacious islands whose strange reefs throw back the thundering waves, and flash crimson-hued in the light of the sun. Countless centuries ago, tiny insects many fathoms beneath the crested sea-wave began to build, and successive generations went on with the ceaseless task until at last when ages had come and gone, and kingdoms waxed and waned, those busy workers had anchored a coral island in the bosom of the mighty deep. The feeblest among us by earnest united efforts may gather honey for humanity's great hive, shed divine renewing dew influences on an earth parched by ignorance, effectually hurl back the encroaching ocean of superstition and materialism, and build up for mankind in the sea of eternity those "isles of the blessed," the bright hopes and joys begotten of the spirit-demonstrated fact that "man is immortal." To achieve this to take ever so small a part in this great enterprise is to be a "co-worker" with God and the angels and deserve well, both of earth and heaven. Be this noble ambition ours!

A RECORD OF DOMESTIC SPIRITUALISM.

Dear Mr. Burns,—It is now about three years since I saw some correspondence in the *Manchester Examiner* on the subject of Spiritualism. My curiosity was excited by the statements made by the various writers, especially by Mr. E. Foster, of Preston, who stated he had obtained direct spirit-writing in letters of black and gold, without the intervention of mortal hands or fingers. The writing was a poetical production, of which I send a copy.

A few short years—and then
The dream of life will be,
Like shadows or a morning cloud,
In its reality.

A few short years—and then
The idols loved the best
Will pass in all their pride away,
As sinks the sun to rest.

A few short years—and then
Our young hearts may be reft
Of every hope, and find no gleam
Of childhood's sunshine left.

A few short years—and then
Impatient of its bliss
The weary soul shall seek on high
A better world than this.

My mind was so impressed by the beautiful words it contained, that I never forgot them, and often when the cares of the world surge on the soul, I find a solace in recurring to them. I determined to investigate Spiritualism, and I wrote to you to send me the "Rules for the Spirit-Circle," which you kindly forwarded to me with a parcel of *MEDIUMS* enclosed, which I read with great interest. From that time I became a regular subscriber to the *MEDIUM*, which I received through a bookseller, generally on the Friday morning. I read them with a mind earnestly desirous to know the truth, and I must confess I often thought Spiritualists were a strange compound of humanity if they believed the statements which appeared in the columns of the *MEDIUM* week after week, but the seed you had sown was destined to bring forth fruit.

The orations delivered by Mrs. Tappan, Dr. Hitchman and others, about that time, with records of wonderful seances and startling manifestations, made a deep impression on my mind. A friend who lived a short distance from town, invited me to a circle, and, for the first time I saw what is called table-tipping. I introduced it at home among my friends, and often have we sat more than an hour without results, but I was at last rewarded for all my patience. Startling communications began to be spelt out, and one night, a spirit gave the name of "F. P.," who told me to inform his great-grandson not to give his bond for a person whose name he gave. The name and address of this great-grandson were also given. I promised to do as requested and concluded the sitting, and had it not been for an occurrence which took place on the following day, I should have thought no more of the matter.

Next day I was crossing my back yard to go to the workshop, when I was startled by a noise as of a whirlwind of paper encircling me. I was rivetted to the spot, and the promise I had made on the previous night occurred to me. I immediately returned to the house and wrote a letter, urging the great-grandson to come to my house without delay, as I had something to say to him to his advantage. I had no knowledge whatever of the man when I did so; indeed, I was not aware of his existence. My letter was addressed as given by the spirit. On the following morning a man came to my house, and said he was the person to whom I had written on the previous day, and desired to know the meaning of the contents of my letter. I asked his name, and if he had any intention to give his bond for a person of the name of ——. I then told him how, on the night named, a spirit, who, calling himself his great-grandfather, had requested me to inform him not to give his bond, as already stated. He was amazed, and said all was correct. This case convinced me of the spirituality of Spiritualism.

A short time after a sad bereavement occurred to a near relative, which caused much pain and depression to us all. My friends could no longer be induced to sit with me, and much to my regret our family circle was abandoned; but being anxious for further investigations I fitted up a room in my workshop, with gas, table, and forms, and every other requisite, and invited a few friends to sit with me in my investigations. The rumours spread from street to street, and many were the applications for admittance. Desirous to please as many as possible, I received all comers, and night after night the room was filled with an eager and anxious crowd desirous to witness the phenomena, and—most astonishing—the phenomena never failed. At last, owing to several persons not conducting themselves in a proper manner, I restricted the attendance and finally formed a society, which we named the Wigan Christian Spiritualistic Society. The good done by those means time can only reveal, but even now they have spread the Cause, so that there is not a street where Spiritualism is not known. In the factory, in the workshop, behind the counter, in the pulpit, the topic is Spiritualism.

A short time since a private circle was established at the house of one of our members, named Thomas Walker. The circle consisted of

Thomas Walker, Ellen Walker (his wife), their sons Isaac and John, a boy eleven years of age, and myself. Nothing extraordinary occurred until Wednesday, November 8, when the following took place. We sat at the table, the sitters being Thomas Walker, Ellen Walker, myself, and the boy, John Walker. The table was a round kitchen-table, with a bottom under it. We all placed our hands on the table. Presently the boy John was controlled by a spirit named "Cooper," who said he was a missionary in Africa 250 years ago. As I sat I thought of the prosecutions of Dr. Slade and Dr. Monck, and I asked the spirit if we could have direct spirit-writing on the slate. The answer was, "Yes," and the boy would have to come out of control to hold one end of the slate. The boy did so, he holding one corner and I the other. The gas was lowered so that I could distinctly see the hands of Mr. and Mrs. Walker on the table, and the boy's hand and mine, which were at liberty, also rested on the table. The first time we withdrew the slate there was only a little scribbling to be seen. We tried again, when, to our joy and astonishment, two large letters, "W. W.," were written on the slate, being the initials of the spirit who controlled—a near friend of the Walkers. Again the slate was put under, and again withdrawn, when "W. S.," the initials of a friend who had died very suddenly, and who took a great interest in investigating Spiritualism, were found upon the slate. Again we tried; this time the name "Jane Smith" was written in full, which we ascertained to be a sister of a young man present, and who died about four months ago. He looked at the writing, and said it was very like his sister's. Mr. Walker asked if his brother Richard was present, and, if so, would he write his name? The slate was placed under the table; writing was heard, the slate withdrawn, and the name "Richard Walker" was written. The names of "Geoffrey," "Wrendell," and "Cooper" were written in rapid succession, in such a manner that no one present could have written even in the light. The night getting advanced we separated, thanking God for the light he had bestowed upon us in bringing us in closer and sweeter communion with the departed ones, and longing to meet again.

Saturday Nov. 11. A circle of twelve persons sat at the same house to meet a friend who was often controlled by "W. W." We all sat at a square table, when our friend was controlled by that spirit, and a most beautiful discourse was delivered on "the Body and Blood of Christ," which highly gratified all present. After he had concluded, the boy John was controlled and we felt anxious for more direct spirit-writing. The slate was brought, and being held by two friends under the table, we waited some time, but no writing appeared. Others held the slate in succession, but all to no use; the boy John and I then held the slate, placing it under the table, when by some unseen mysterious power, it was brought from under the table, laid between the boy and me; writing was heard by all present, and the slate being placed on the table, writing was seen. The names, "Jane Smith," "Cooper," and others were afterwards obtained.

Wednesday, Nov. 15, we sat again, the name of "Cooper" was written seven times in a fine dashing hand; the Bible from which I always read a chapter at the commencement of our sittings, was put on my head. Another Bible was thrown at me, the cloth we wiped the slate with was thrown about our heads, and finally placed on my head. My hat was carried out of one room into another, and all were touched by spirit-hands. The writing obtained was the names of "Mr. Dewell," "Geoffrey," "Elizabeth Swift," late sister; "Elizabeth Swift," late wife; and "W. S." The following was written in a beautiful hand, "Lead me in the paths of righteousness" (Psalm xxiii. 3).

Monday, Nov. 20, we sat again, when a bell brought by a friend was lifted off the table, rung over our heads several times, once to the tune of "Come to the Saviour," and again by request, to the tune "Ring the bells of Heaven." The handkerchief with which we wiped the slate, was wafted in our faces, my hat was put on the slate when held for direct spirit-writing, we were all touched several times by spirit-hands and altogether we obtained twenty-four different tests of spirit-writing. The writing was heard by all present. I felt the impression when the pencil was picked up. We all heard most distinctly the rapid, loud sweep of the pencil as it passed from end to end of the slate. It was several times placed on my knee, and once was brought within five or six inches of my face, when the movement of the pencil was heard. We also placed a sheet of paper, with a black-lead pencil on it, on the slate, when the words—"Cooper, send this to the *MEDIUM*," were written upon it.

Many will say there was some imposition practised, but I am positive beyond all doubt that the boy did not, could not, and is not able to write such writing as appeared on the slate. Others may say I wish to deceive; to this I have to say that I have not learned the arts of witchcraft, subtle craft, or palmistry; my life has been spent in following an honest occupation and in endeavouring to promote the best interest of my fellow men, and shall I now in my declining years try to impose a falsehood on the world, God forbid! My wish is to try to elevate and purify mankind, so that we may be prepared when this mortal shall put on immortality to join those perfected beings in those bright spheres where all is peace and joy. Some will say, well, and if true, what good end does it accomplish? By spirits thus manifesting themselves to the materialist, who will believe only those things which are seen through the evidence of their senses, it proves beyond all doubt the existence of a God and a life hereafter; to the Christian and Spiritualist it gives the full assurance that when this tabernacle is dissolved, there is prepared for him a house that fadeth not away, eternal in the heavens.

We are told by the spirits if an accordion be brought it will be played for us; likewise materialisations will be given.

The boy is brother to Thomas Walker, now travelling in America, whose age is eighteen years. He was born February 6, 1858. John Walker was born in the year 1864, and will shortly be twelve years of age.

JOSEPH SWIFT.

46, Scholes Street, Wigan, Nov. 22.

DR. MONCK AT LIBERTY HALL, ISLINGTON.—Dr. Monck lectured at the above Hall on Sunday evening week. He was received with hearty expressions of welcome, and his lecture was repeatedly applauded during its delivery. The hall was crammed with a highly intelligent audience, and crowds were sent away for want of room. The collection was one of the largest ever taken and was devoted to Dr. Monck's Defence Fund. The Doctor will shortly deliver another oration in this hall.

SPIRITUALISM IN SOUTH AFRICA.

One of Bishop Colenso's clergymen writes from Durban, Natal, saying: "A colonial friend of mine has just kindly lent me the memorial edition of Judge Edmonds' 'Letters and Tracts.' The result is that I have become very much interested in the subject of Spiritualism; but the difficulty here is how to get the literature on this Movement." Our correspondent says he will do what he can to interest others in the Cause. We have sent him quite a library of useful works on the subject, and a quantity of matter for distribution. We expect good results from this station for new work so auspiciously established.

WHAT WE ARE DOING IN CAPE TOWN.

To the Editor.—Dear Sir,—I have much pleasure in sending you a few lines to let you know how we are progressing. The "Psychological Society's Report" will shortly appear in print I hope. They have simply reported on the "physical phenomena" as enumerated by Crookes, in his work, "Thirteen Classifications." Being one of the members of the committee who were appointed to investigate and send in their report, I can vouch for what I say. We have reported having witnessed every class except "direct writing." This report will be the means of giving a great impetus to the Movement, which has already attained very large proportions.

I have sent you several papers, one of which contained a letter from me in answer to "Bones" about Dr. Asa Mahan's work. I think I pretty well neutralized what little harm his remarks did. To show you how the subject is creating attention, the *Daily News* took over from the *London Telegraph* the account of the discussion in the British Association (12th ult.) on spiritualistic phenomena. When we find the president and half a dozen of other members Spiritualists, it argues well for the Cause. Lord Rayleigh, I see, speaks pretty plainly.

The letter or extract has had a very beneficial effect. It is worth a great deal to us, as showing outsiders we have some grounds for maintaining our theory. I may state that half of the committee appointed by the Psychological Society are thorough practical and theoretical mesmerists, myself being included. I have had the great pleasure and satisfaction of making six converts within six weeks—one a thorough mesmerist since 1847; Dr. Crowell's "Primitive Christianity and Modern Spiritualism" Vol. I. did, the work of conversion after he had been to two seances.

Being a mesmerist, in every sense of the word, this work explained every objection that he formerly had, in a most lucid way, so much so, that he remarked that "if he never attended another sitting he would not care, as all was made plain."

To another mind not having a good knowledge of magnetism this work might have been nothing. Spiritualists should study the peculiar mental calibre of each individual and lend them works according to their intellectual capacity. I intend presenting our "Grey Library" with all A. J. Davis's grand works; this will show my love for one great and honoured seer of the 19th century, so little known. To all who can afford it I say, Go and do likewise; your reward will be in the feeling of satisfaction that you have given food (spiritually speaking, like Jesus to his people) to the hungry souls of some who require nourishment for their starved intellects.

The MEDIUM is spreading by degrees; five years hence will show the result of our labour. I hope good friend Peebles will turn up early next year. The harvest is quite ripe.—Yours in love and truth.

Oct. 24, 1876.

BERKS T. HUTCHINSON.

Spiritualism appears to have taken firm root at Bloemfontein, the capital of an independent state in South Africa. We have sent out some literature and hope to hear of a large number of readers for it. Our agent at Bloemfontein is Mr. T. Kays, who writes enclosing a list of subscribers: "I am circulating the MEDIUM all through the State." He is full of hope as to the results of his energetic efforts. With his business letter he encloses the following communication:—

SPIRITUALISM IN BLOEMFONTEIN, CAPITAL OF THE ORANGE FREE STATE, SOUTH AFRICA.

(To the Editor of the MEDIUM AND DAYBREAK.)

Dear Sir,—Those who take an interest in Spiritualism would no doubt like to know how the work is progressing in this part of the world. I have to request that you will have the kindness to insert in your columns for the benefit of all whom it may concern, the following report of what took place on the evening of September 21, 1876, at a seance held in this town, at the house of one of our leading Spiritualists, who deserves the greatest credit and thanks for the trouble and pains he has taken in developing several mediums for the Cause of Spiritualism. The company present consisted of about thirty ladies and gentlemen. After they had been seated and formed a circle with hand-in-hand, with a small table placed in the centre about three feet from the sitters, prayers were offered and a few very appropriate hymns sung.

We had not been seated long when raps were distinctly and clearly heard on the table, keeping beautiful time with the singing. A few mental questions were then put by some of the company, which were very properly answered by raps on the table. There were five clairvoyants present in the room who could see and read plainly, notwithstanding the lamps were turned down. At the request of one of the spirits present, a violin, his favourite instrument while on this earth, and the very same one that formerly belonged to him in his lifetime, was then placed upon the table. The effects were startling, several tunes were played on the violin, amongst others, "The girl I left behind me." Some of the company having altogether been too much bewildered, the meeting was adjourned till the next evening. Not wishing to occupy your valuable time too much, as you have much more of importance to insert in your estimable paper, I will for the present withdraw, but I hope from time to time to give you more accounts of what passes in our part of the world, as regards the work of Spiritualism.

Bloemfontein, 1st October, 1876.

T. KAYS.

As witnesses—H. A. Robinson, James A. Collins, C. de Jough Bloem, Jun., H. Papenfus.

STIRLING.—Mutual Improvement Society hold a debate on "Spiritual Manifestations, are they Genuine?" on Dec. 20.

THE REV. MR. WAYMAN ON MODERN SPIRITUALISM.

At Blackpool the Rev. Mr. Wayman has been preaching against Spiritualism, and in the local paper the following reply is furnished by a non-Spiritualist. The arguments, though not affirming the truth of Spiritualism, are good and may be of use to others:

To the Editor.—Sir,—On Sunday evening last I availed myself of an opportunity of hearing the Rev. Mr. Wayman address his congregation on the subject of Modern Spiritualism.

In the course of his remarks the rev. gentleman frequently took occasion to observe that he was "able to believe a deal," and to my thinking he had the good fortune to give abundant proof of this, for it appeared that without a single experiment he was prepared to accept the truth of phenomenal Spiritualism. Table-rapping, tilting, and turning did not seem to present any difficulty on the score of credibility, whilst "trance-speaking" and spiritual communication, if I did not misunderstand him, were matters for little more surprise than the rising and the falling of the tides. He believed these things, he said, because the Bible made frequent allusions to necromancers, wizards, and "those who have familiar spirits," and because—as in the instance of Saul and the witch of Endor—it gave some specific details of actual seances. The peculiarity of his belief, however, undoubtedly consists in his opinion that the spirits raised are one and all "dwellers of the dark abodes"—in fact, that they are devils; and this particular idea he gathered likewise from sundry and divers passages in Holy Writ. I must confess to a feeling of surprise that a gentleman of liberal education in the nineteenth century should decide as to the reality of phenomena affirmed to be taking place around him, and give an explanation of their nature by reference to certain passages in the Bible. As far as I have seen, if anything can be so proved, everything can be so proved. The flatness of the earth and the truth of the Ptolemaic system of astronomy have been so proved, and for that matter, by the "Zetetic" school, are so proved still. The terrestrial non-antiquity has been so proved. The truth of Roman Catholicism and its opposite Church of Englandism are both so proved, and so are the truths of Trinitarianism, Unitarianism, and the host of other "isms" about which "religious" people make so much useless fuss and so much unseemly enmity. The fact, I apprehend, is this—that any hypothesis whatever can be "proved" by reference to scriptural authority, indeed it is proverbial that even the devil can quote the sacred record for the advancement of his purposes.

Spiritualists, as the rev. lecturer remarked, do not believe in the inspiration and verbal infallibility of the scriptures, and it appears to me that, in this particular, they are not behind the times in which they live. It is, however, neither logical nor sufficient on the part of those who oppose them on this ground to exclaim in triumph, "Show me, if you can, some reasons for your disbelief." Nothing is easier than to show such grounds, but the proper and consistent course is for the propounder of a non-self-evident proposition to declare his reasons for advancing it. Biblical infallibility and inspiration are not self-evident propositions, and it is for those who believe their truth to give a reason for their faith.

It is all very well to say, "We are not afraid to fight in our pulpits for the Bible and its truth," but surely "fighting" where there is no opposition is after all a sorry sort of game. There is no heresy so black, no dogma so absurd, but verbal victory must wait on its expositor in places where he has the talking to himself. Whilst admitting freely the beauty and the value of many portions of what is known as "Holy Writ," I submit that the belief in its infallibility is without an adequate foundation, and has kept back for centuries the happiness of men and the intellectual progress of the world. The question, "Can spirits be summoned from the vasty deep, and being summoned will they come?" is one of fact alone, to be answered in the usual way by observation or experiment. When I ask, "Has a ghost been raised in Church Street, Blackpool, in 1876?" is it not absurd to refer me for an answer to a book whose latest words are affirmed to have been written eighteen centuries ago?

D. WINSTANLEY.

Dec. 6, 1876.

DR. CARPENTER ON SPIRITUALISM.

On Thursday evening last week Dr. W. B. Carpenter delivered the first of two lectures at the London Institution on "Mesmerism, Odyism, Table-Turning, and Spiritualism considered Historically and Scientifically." The first lecture, which has been considerably reported and commented on in the newspapers, was calculated to mislead the misinformed as to the truth respecting the subjects treated. We hope to present our readers with a short report of the second lecture in our next issue. In a letter to the *Daily News* Mr. Alfred Russel Wallace has thus dealt with the opening lecture:—

In your article on this subject, you appear to have been led into an error by Dr. Carpenter's constant habit of giving only one side of the question, and completely ignoring all facts which tell against this theory. You say, speaking of Reichenbach, "But he did not try secretly removing the magnets, and then asking the sensitives whether they still saw the flames." Now, every one who has read Reichenbach's book must know that tests of this kind were applied by him again and again, in an endless variety of ways. The magnets were continually changed in number, size, and position, in the totally dark chamber, and more than this, the magnet was sometimes completely hidden by a screen, but a lens was so placed as to throw the image of it (had there been light) on the wall.

In every case, the sensitives described the flames from the magnet as small or large, single, double, or treble, high or low, to the right or to the left, just as the magnets were changed; and when the lens was used they described the flame on the wall, and were then asked to place their fingers on it, when Reichenbach marked the place with a pencil, and found afterwards that the mark was exactly where the image would be thrown by the lens. Now, the negative fact, that in some cases mesmeric patients can be made to see anything by "expectation," does not disprove these cases in which all expectation was carefully excluded. Again, as to mesmerism at a distance unknown to the patient, Dr. Carpenter gives cases in which this failed, and in which the patient was mesmerised merely by the expectation of being so. This is one side—

the negative side—of the question. But Dr. Carpenter knows that there is a positive side, which he ignores, of cases in which mesmerism has been produced when the patient did not and could not know he was being mesmerised. One of these is given in Professor Gregory's "Letters on Animal Magnetism," page 107, which happened in his own house to a member of his own family; and, to show the kind of evidence that Dr. Carpenter carefully omits to allude to, I hope you will allow me space briefly to state the facts.

In Professor Gregory's a house one evening this lady was mesmerised by a Mr. Lewis. Next morning at breakfast the lady complained of a headache. After his lecture Professor Gregory met Mr. Lewis, and told him that the lady he had mesmerised had a bad headache, to which Mr. Lewis replied that he would think of it some time during the day and mesmerise her so as to remove the headache. Professor Gregory did not return home till 5 o'clock, when, without being asked, the lady at once said to him she had been mesmerised while nobody was present and while playing the piano, at half-past three o'clock. Her arms lost their power, and she was obliged to lie down and go into a short mesmeric sleep, and when she awoke her headache was gone. In the evening Professor Gregory met Mr. Lewis again; and was told that he had mesmerised the lady, as promised, as soon as he could get home to his lodgings, which was about half-past 3. The distance between the two houses was about a third of a mile; and the whole of the circumstances were such as to render "expectation" out of the question.

Dr. Carpenter continually compares the evidence for the facts of clairvoyance and Spiritualism with that for the facts of science, to the disadvantage of the former. May I ask if it is the "scientific" method of inquiry, to ignore facts which tell against you, and, while making much of negative evidence in your favour, to lead the public to suppose that there is no positive evidence on the other side? In the matter of the divining rod, I could adduce equally good and positive testimony against the lecturer's negative facts, but the above is sufficient to prove that whoever wishes to know the whole truth on this matter must not rely on the statements of Dr. Carpenter.

ANCIENT INSTANCES OF MEDIUMS BEING CARRIED BY SPIRITS.

To the Editor.—Sir,—Scientific minds and newspaper editors laugh at our supposed credulity, because believing Mrs. Guppy was really conveyed by spirits from her home to a seance at a distance, although spirits have since explained the way it was brought about. In the New Testament, Philip is said to have been carried to Azotus; and in the story of Bel and the Dragon, not made canonical by the decree of Constantine, but may nevertheless be true, an account is given of Habbacuc being conveyed from Jewry to Babylon, which may be interesting to your readers, and is as follows.

"Now, there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field to bring it to the reapers. But the angel of the Lord said unto Habbacuc, Go; carry the dinner that thou hast into Babylon unto Daniel, who is in the lion's den. And Habbacuc said, Lord, I never saw Babylon, neither do I know where the den is. Then the angel of the Lord took him by the crown and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. And Habbacuc cried, saying, O, Daniel, Daniel, take the dinner which God has sent thee. And Daniel said, Thou hast remembered me, O God, neither hast thou forsaken them that seek and love thee. So Daniel arose, and did eat, and the angel of the Lord set Habbacuc in his own place immediately."—Yours, &c., B. D.

December 11.

THE SPIRIT-PHOTOGRAPH.

"Good evening, Lewis: how are you?" "I'm quite well, thank you, John;

You're just the man I wished to see: come, sit you down! come on! Give me your coat; I'll hang it up; you'll stay for half-an-hour: I've something here for you to see as beautiful as a flower That's born of heaven, and bursts upon our sight with wondrous hues: (To listen, now, as well as look, I hope you'll not refuse.) The morn was dark; the day was dull; 'twas early in November; We started at, say, half-past-nine—as near as I remember— The train to catch that we might go, on curious mission bent, To Mr. Hudson's studio; and there, indeed, we went. (Of course you know by 'we' I mean—friend B., our brave defender, And he who now these words to you doth willingly surrender.) Our object was, of course, to get a photo. of a friend,— A friend whose form we ne'er had seen, yet, did our steps attend!" "Nay, tell it not to me; ha! ha!" cried John, "'tis of a sprite That you are surely speaking now, this lonely winter's night! Yet—do!—I like these things to know—they can't do any harm;— In fact, if 'tis about a ghost, the tale may have a charm!" "Well, John:—I said the morn was dull: we thought 'twould be in vain; But, 'tis a truth, our spirit-friend said, 'Don't turn back again; I will be there! go on!' We went; and hastened o'er the ground, And, at the photographic rooms, Hudson, of course, we found. 'We want to take a photograph—we understand the art;— Our names, let them be Brown and Jones; and, if you'll take a part In what we do, just take the cap and quickly put it on, When you the signal shall receive!' "That's good, at least," said John. "'There,' Hudson said, 'there is the room; do in it what you will, The camera's here,—the plates are there,—I am impressed, though, still, To do as you will have me do—to be your humble server:— I shall be very pleased to be more than a mere observer.' Hudson received upon his ear a rather gentle tap, That told him when he had to put—that instant on—the cap! 'Twas all done under influence, I really can assure you; Friend Butcher magnetised the plates:—here's the result before you! Two pictures, here, I have to show: in *this*, you see, I'm standing; And there's a great, round patch obscured, your careful thought demanding. 'Tis not my spirit-friend, of course; mysterious 'tis, no doubt; But *here*, you see, the form that stands so fully, clearly, out! I sat, as you may see I did—the form stands by my side!

It is the form of 'Ptolemy,' my well-known spirit-guide!" "But, is it pos—" 'Tis more, my friend, than possible—'tis true: My spirit-friend stood by my side,—as I stand here by you!" "A beautiful delusion, James; whate'er else can it be?" "A fact, then, John, as beautiful as you could wish to see!" "Nay! let me look! Where is my glass! some waxen form is there; Then photographed, by Hudson, when you're least of all aware! It can't be true—where is my coat! and hat! and umbrella! You're getting up a fine old trick to play upon a fellow!" "Nay, John: be cool; don't rush away and lose your head like this; If reason can't the thing explain, something must be amiss! But there's a flood of evidence surrounds this work of art Enough to drown suspicion's fears and quench each fiery dart! If reason will but lend an ear to brother reason's voice, The Truth will certainly appear, and both shall then rejoice. First, then, the spirit spoke to me—said, plainly, he would go: Here is a promise, then, fulfilled, as I can clearly show. Again, his form has been described by independent seers: And here it is, then, photographed, as he to them appears! And, then, the day was such that e'en friend Hudson quite despaired; But, when he saw it 'coming out,' 'Tis good!' he then declared! Nay, more: the spirit spoke through me, in Hudson's studio, 'There! there!—as pleased as we—he said: 'didn't I tell you so?' And then, you see, friend B. and I were guided through the piece: From first to last, the spirit's power, a moment did not cease! Well, let the tree, then, yet be judged e'en by the fruit it bears; Here's evidence of power, indeed, (as Nature's book declares); That spirit is outpoured on earth—I hope you'll not reject it;— This little photo. is a proof—I trust you'll recollect it!"

Lewisham, Dec. 1. WILLIAM CARPENTER.

MR. MORSE'S APPOINTMENTS.

NEW MILLS.—Saturday, December 16th. Town Hall. Evening at 7. Admission 4d. and 2d. For the *Ianca* hire Conference Committee.

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.

LONDON.—Tuesday, January 2nd, 1877. Quebec Hall, Marylebone, for the funds of the M. A. I. S.

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.

RHODES, NEAR MIDDLETON.—Two meetings will be addressed by Mrs. Butterfield, of Blackpool, in the Co-operative Hall, Rhodes, on Sunday, December 17th, to commence—in the afternoon, 2.30; evening, 6. Collections after each service, to defray expenses.

Committee of Management:—Mr. Brown,* Mr. Singleton, Mr. Langley, CHARLES PARSONS, Gen. Sec.

Hume Street Mill, Rochdale, Dec. 12.

NORTH OF ENGLAND SPIRITUALIST CONFERENCE COMMITTEE.

The Executive of the above held a meeting on Sunday, Dec. 3rd, in the Old Freemasons' Hall, Newcastle-on-Tyne. It was resolved, "That our next quarterly conference be held in this hall on Sunday, Jan. 14th, 1877, at 10.30 a.m., and that Mr. J. J. Morse be engaged to attend the conference and lecture in the evening."

The Executive earnestly request all Spiritualists in Newcastle and district to try and be present on the above occasion, that by mutual consideration Spiritualism may be brought more prominently before the public.

R. MOWBRAY, JUN., Hon. Sec.
23, Grainger Street.

CHESTER-LE-STREET DISTRICT COMMITTEE.

To the Editor.—Dear Sir,—The Committee met on the 8th inst. In consequence of the inclement state of the weather, and private houses being so small for public meetings, the Committee have resolved to hold none. It will be left for each circle, to make the best arrangements they can.

There will be a social tea at West Pelton on Christmas Day; Mr. Wilson, sen., will take the chair. Messrs. Pickford, Stewart, Dodds, Wilson, jun., and others, are expected to address the meeting.

The Chester-le-Street Committee gives Mr. Brown, of Howden-le-Wear, an invitation to visit this district soon.

The next committee meeting will be on January 3, 1877, at Mr. Batie's, Ouston Colliery.

I was at Mr. Brown's anniversary, Howden-le-Wear, on Sunday last, and was glad to see so many happy faces. I think it is only right that friends should meet, and have a social tea; it was well attended, and all things passed off first rate.—Yours fraternally, JOS. BATIE, JUN.

Chester-le-Street, Ouston, Dec. 12.

ROCHDALE.—On Sunday, Dec. 17th, Mr. Johnson, of Hyde, will give two discourses at the subjoined address—afternoon, 2.30; evening, 6.—DYSON ELLIOTT, 3, Lower Tweedale Street.

DARLINGTON.—The quarterly tea-meeting is to be held at the Spiritual Institution on Monday next, the 18th instant, at half past 6 o'clock. Tickets 1s. each. It is expected that a large number of friends will be present on the occasion, as the proceedings promise to be of great interest. The subject to be discussed after tea is the new scheme of Colonisation promulgated under the auspices of Mr. G. R. Hinds, Mr. Plumb, and others in California. Interesting communications will be read in connection therewith.

* Corresponding Secretary.

SUFFOLK.—Investigators who desire information on Spiritualism may apply to Mr. T. Dowsing, Framlingham, or to Mr. Tink, Lowestoft.

T. DOWSING appreciates the address on the "Present Position of Spiritualism" in last week's MEDIUM, and thinks the Cause demands more earnest self-sacrifice on the part of its friends, and a firmer support to the Spiritual Institution.

FRAMLINGHAM.—Mr. E. Bullock's recent visit has given rise to a correspondence in the *Weekly News* of that town. A Mr. Brown discredits the genuineness of the phenomena because of the bad Greek given on the piece of paper. In reply Mr. Dowsing states that while Mr. Bullock's hands were in near contact with those of Mr. Tink, a curtain being between them, the pencil and paper were taken within the curtain by other hands, and the paper returned written as described. There can be no doubt about the genuine nature of the manifestation. Mr. Brown points out that the Greek consists of words obtained from the Lexicon, the equivalents of the English of a certain passage in Luke, but without due regard to inflexion. This may be so, and yet be no proof of guilt on the part of the medium. A spirit ignorant of Greek may have performed the act, calculating on the advantageous discussion which would arise therefrom.

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SEED CORN: A Series of Tracts on Spiritualism. 4 pp.; 1s. per 100.

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No. 6.—DR. SEXTON'S CONVERSION TO SPIRITUALISM.

No. 7.—FACTS CONCERNING SPIRITUALISM.

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MR. T. P. BARKAS, F.G.S.,

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SIX POPULAR SCIENTIFIC LECTURES,

In the Lecture-room of the Mechanics' Institute,

NEWCASTLE-ON-TYNE.

On the Friday Evenings of each week, commencing on Friday, Jan. 12, 1877. Doors open each evening at 7 o'clock; Chair to be taken at 7.30; and, to prevent confusion, the audience is requested to be seated at that hour. The door will be closed at 7.40.

The Lectures will be of a popular and instructive kind, somewhat like the Series of Twelve delivered last Winter by Mr. Barkas in the Lecture Room, Nelson Street, but the Subjects, as may be seen by the Programme, will be entirely different.

Mr. J. W. Swan, Mosley Street, has kindly promised to lend apparatus for the purpose of illustrating this Course of Lectures.

Lecture I.—Friday, Jan. 12. The Worshipful Mayor will preside. Subject: "The Scientific Principles involved in raising the 'Vanguard,' and a criticism of the methods proposed."

Lecture II.—Friday, Jan. 19. W. Stewart, Esq., Sheriff of Newcastle, will preside. Subject: "Pneumatics; or, the Laws and Properties of Air and other Gases, with remarks on the Navigation of the Air."

Lecture III.—Friday, Jan. 26. Councillor W. H. Stephenson will preside. Subject: "The Structure and Functions of the Brain and Nervous System, comparative and human."

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

Lecture V.—Friday, Feb. 9. Councillor H. W. Newton will preside. Subject: "Heat: its History and Philosophy."

Lecture VI.—Friday, Feb. 16. Alderman Gregson will preside. Subject: "Heat: its Modern Applications."

These Lectures will occupy about one hour each, and, at the conclusion of each Lecture, relevant questions will be answered. The Lectures will be illustrated by diagrams and models.

Terms of Admission by Ticket, to be had of Mr. BARKAS, Art Gallery, and Mr. BRACK, 49, Grainger Street, and the Librarian of the Mechanics' Institute. Front Seats, 2s. 6d. the Course. Unreserved Seats, 1s. 6d. the Course.

Mr. BARKAS is desirous of having, as far as practicable, the same audience each evening, as the Lectures will, to some extent, be consecutive.

As the Room will only seat about 500 persons, immediate application for tickets is requested to prevent disappointment.

Should there be any available space for Casual Visitors to any Lecture, the admission will be for each Lecture—Reserved Seats, 1s.; Unreserved Seats, 6d.

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

SUNDAY, DEC. 17, Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, DEC. 18, Committee Meeting of New Year's Festival of Scottish Spiritualists, at 8.

TUESDAY, DEC. 19, Mr. C. O. Groom Napier on the Formation of an Anthropological Society, at 8.

WEDNESDAY, DEC. 20, Mr. Williams and Mr. Eglinton, for the Benefit of Institution Week.

FRIDAY, DEC. 22, Mr. E. W. Wallis, at 8, Trance. Subscribers only.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 19, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, DEC. 20, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, DEC. 21, 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. 22, 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. Hocker 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. Tilly, 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. 17, 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 Wall 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, Horsedje 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.

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

TUESDAY, DEC. 19, 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. 20, BOWLING, Spiritualists' Meeting Room, 9 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall 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. 21, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

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

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

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

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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.



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AT MRS. OLIVE'S every MONDAY MORNING at 11. No admittance after 11.15.

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 lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

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MEDICAL MESMERISM AND GALVANISM.—MR. 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.

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