



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

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

By "M.A. (OXON.)"

"But you must confess that he has a great mind."

"A great mind! a great fiddlestick! a great bladder for dried peas to rattle about in!" said Mrs. Cadwallader, vivisecting Mr. Casaubon, according to George Eliot's veracious record in "Middlemarch." A perusal of Dr. W. B. Carpenter's second lecture at the London Institution irresistibly recalls this passage. It is no part of my design to traverse the ground covered by the lecturer, and to point out how entirely he fails to deal with facts. Other writers, if they think it worth while, may do that, and very easy work they will find it. It is my wish to point out a few of these "dried peas" that make such a rattling; and when they are pointed out, my readers will have no difficulty in seeing what lifeless, dried-up things they are, how destitute of all power of germination, what good-for-nothing relics of a by-gone time.

Forty years this "great mind" has been concerning itself with the fallacies of Spiritualism and kindred subjects. During forty years it has fastened upon all phenomena that came in its way, and so, Dr. Carpenter would have us to conclude, has eminent claims on attention. The conclusion most informed persons will draw is somewhat different. If, as the Lecturer says, he has spent forty years with this result, then forty worse spent years were never passed by man. Any schoolboy (as Macaulay would have said)—any fairly educated and unprejudiced man would be able to disprove all his conclusions in forty weeks, and less: and to put in the place of these "dried peas," facts of vital power which will increase and multiply and bear their wholesome fruit. After forty years, Dr. Carpenter ought to know better: and it may be suggested to him whether there is not something radically wrong in the method which has produced such results?

Here are some of his "dried peas."

Inherent Impossibility.—What you say is inherently impossible, and so I reject it. Why? Because *it is*. A good feminine reason: but before Dr. Carpenter has a right to use it, he must be able to affirm that he knows *all* the laws of nature, and therefore can state that these phenomena do not occur in accordance with any of them. And in order to do that he must also know by what laws they *do* occur; in which case he would be a good deal wiser than he is. Nothing is "inherently impossible," not even that Dr. Carpenter may one day see and confess his errors. The word "impossible" ought to be expunged from our dictionaries. It is a "dried pea" too: a cover for ignorance, or an excuse for laziness.

Self-Deception.—Mediums are victims of hysteria, fond of unhealthy notoriety, shamming to gain attention. Well, and what of the people who attest the phenomena? Are they hysterical too? Do men watch the evolution of these phenomena day by day for years, and that not in open circles, where inducements for deception may be presumed to exist, but in the seclusion of their own families, and then maintain silence about them in public, lest they should be annoyed by gossip and idle questions—and this for the sake of notoriety? Was there ever such a "dried pea" as this? If Dr. Carpenter knew as much

as he would have us to believe he does of Spiritualism, he would know that there are hundreds of private circles where all these phenomena which he disputes are daily occurring; and he will not persuade the members of them that they are all self-deceived. They will tell him that "the boot is on the other leg."

Intentional Deception.—Nor will they be prepared to hear with patience that their wives and daughters, sons and husbands, are intentional impostors; that the baby who can't speak has learned conjuring tricks in its mother's womb, and is now engaged in a successful attempt to impose on its fond mother's credulity. To them that will seem *very nearly* "inherently impossible." Nor, putting all other considerations out of view for the moment, will they entertain a high notion of the case of an opponent who is reduced to such arguments to bolster it up.

Unconscious muscular action.—This is a very dry pea indeed. Dr. Carpenter has had it in his pocket, any time these forty years. *Ideo-motor* action is its *alias*, and it comes out of the same pod as *unconscious cerebration*. The one explains all physical, the other all mental phenomena. Well, as a matter of fact, they don't explain anything but a very small proportion of cases. The *ideo-motor* pea does not touch cases of motion without contact, such as the present writer has seen and carefully observed in scores of cases. The other does not touch the best and most trustworthy cases, of which I could narrate a score on the spur of the moment, which have occurred in my own personal experience, where information undoubtedly external to my mind has been communicated from without. And my conclusion is also that of a number of others, who have had facilities for observation. Indeed, I do not know any man who has had proper means of investigation, and who has used them without "prepossession," who has not arrived at this same conclusion. Dr. Carpenter does himself injustice in insisting as he does on his prolonged investigation of these occult facts. They can, by their nature, be exhaustively investigated only by those in whose presence they occur, or by those who have constant and regular access to a "sensitive." They can't be produced to order, and Dr. Carpenter can't have them ready for him when he finds time to call and look at them. So he misses them, and he has not seen in his forty years a tithe of what a man who has a sensitive in his house may see in one year, or less.

Statement of half facts.—A dangerous expedient largely resorted to by the Lecturer himself. In all this pea-rattling he has only skirted the fringe of the subject. He either does not know or has suppressed allusion to all the more important phenomena of Modern Spiritualism; and even when he is forced into a corner, and obliged to promise that he will investigate facts brought under his notice, he eagerly avails himself of any loophole of escape. This was so in the case brought before him by Dr. Wyld, respecting which that gentleman castigates him in the *Daily News* of Dec. 19. This was so in Slade's case. Prepossession causes him to be a great offender in this respect of ignoring inconvenient facts, and stating the half-case only that makes for his "dominant idea."

Dominant idea.—Here is another "dried pea." "What," says Dr. Carpenter, "you persist in saying that tables move of themselves, when I have shown you that you move them yourself!"

You persist in regarding clairvoyance as a fact, when I tell you it is a delusion! You persist in your belief in the evidence of your senses! You are a monomaniac—the victim of a dominant idea—the sport of a prepossession! Here is a glorious rattle! What does it mean? Simply this, that we have a prepossession in favour of our facts, and Dr. Carpenter against them. Undoubtedly we have; but, as I have before pointed out, there is this difference between us: ours is the prepossession born of repeated observation, his the prepossession which rests on prejudice and dislike. We have seen, therefore we believe. He has not seen, therefore he does not believe. That is all.

And now what does all this pea-rattling amount to? We are deceivers or deceived; we are ignorant, and foolish to believe what we think we see, but what Dr. Carpenter knows we don't. Above all, we are inaccurate as to our facts.

Quis tulerit Gracchos de seditione querentes?—Who is this that talks of accuracy? On a certain memorable occasion a F.R.S. delivered a lecture, in which he attacked another F.R.S. in his absence, and attempted to demonstrate the falsity of an experiment made by him to prove the existence of a force called Psychic. The history of that controversy may be read in the "Researches in the Phenomena of Modern Spiritualism." By W. Crookes, F.R.S." The inaccurate exposé who was so completely exposed was Dr. W. B. Carpenter.

At the late meeting of the British Association, this same accurate man of science quoted from memory an account of the singular phenomena which occurred under such perfect conditions in the house of Dr. Speer. The Doctor had detailed the formation of the cross in a closed room, as a good case of motion without contact. In his reproduction of the record, given to him with the strictest scientific accuracy, as I can testify, he so transformed it that every point was altered, every statement falsified, and then calmly proceeded to adduce it as a proof of Dr. Speer's incapacity for observation. Dr. Speer exposed the misstatements, but they have not been withdrawn and apologised for. Again, the delinquent is Dr. W. B. Carpenter.

Yet again, in this second London Institution Lecture occur statements respecting Mr. A. R. Wallace and Dr. Wyld, which were characterised in the *Daily News* of Dec. 19 in terms that should make Dr. Carpenter look to his own glass house before he throws stones at other people's. Mr. Wallace says, "It is hardly too much to say that every one of the more important statements which Dr. Carpenter puts before the public as evidence in his favour may be shown to be equally opposed to the actual facts of the case," as a statement which Mr. Wyld had just before shown to be utterly untrue. And again, "*The most charitable view we can take of Dr. Carpenter's persistently ignoring or misstating all facts opposed to his own stereotyped theories, is that he is the slave of a dominant idea.*"

Dr. Wyld convicts him of "*three very important mistakes*" in one paragraph, and concludes with Mr. Wallace that the Doctor's prepossessions have made a monomaniac of him by placing him "under subjection to a tyrannically dominant idea."

Even Mr. Lankester had to call on Dr. W. B. Carpenter for an apology for misstatement, an apology which, by the bye, he never received. So that on all grounds, and on the witness of his own friends, brothers in that sacred mutual admiration brotherhood, the Royal Society, Dr. Carpenter should be the last man to charge other people with inaccuracy, especially when that inaccuracy does not exist. It is *he* who is inaccurate; it is *we* who are literally exact.

It would be of no moment whatever to note these glaring facts, were it not that there are still a number of people who take their ideas from men who, like Dr. Carpenter, rattle the peas loudly enough: sheep who jump after the bell-wether, persons who cannot, or will not, think for themselves. It may be well to warn such that they must not swallow everything that Dr. Carpenter tells them. He is not a trustworthy guide in all things; and when his prepossessions are stirred, he is less trustworthy than ever. Just now he is especially to be distrusted, for, like his brother F.R.S., Prof. Lankester, he has shouldered his mop and joined that crazy band of enthusiasts of whom Mrs. Partington is the immortal type.

[Further communications stand over till next week.—Ed. M.]

AN INVESTIGATOR DISCOVERS THAT HE IS A POWERFUL HEALER.

To the Editor,—I am one of those unfortunate persons who, according to Dr. Carpenter, "are under subjection to a tyrannically dominant idea which is monomania or insanity," and as such I venture to give a few of my experiences on the subject of Spiritualism. Somehow or another I commenced as a sceptic; I went through a course of utter disbelief of all that Spiritualists said as to their experience; and, like many others, I was led to believe sometimes in trickery, and at others, when my informants were strong-minded, truthful persons, I attributed all to unconscious cerebration. Facts, however, are stubborn things, and but for facts I should in all probability have gone on pitying the poor, deluded Spiritualists, instead of pitying, as I now do, those who have neither the industry to investigate nor the courage to face the manifestations of what is called Spiritualism.

My conversion was owing to having been taken suddenly ill near the residence of a medium (Mrs. Olive), and having been taken in to her house and relieved sufficiently from pain to go

to my own, where I was cured in three days of a complaint that, on the occasion of a former attack, confined me to my bed for many days. I began to think there was "something in it," and went at it with all the vigour of a new proselyte; I had not been many months following up my new hobby, when I was informed by what I believe to be the spirit of Dr. Forbes controlling Mrs. Olive, that I possessed the art of healing, and the supposed spirit requested me to try my hand whenever I saw anyone suffering pain. Since then I have tried my power in many cases and have seldom failed in relieving pain.

Were I to go through all the cases in which I have so succeeded, I should be occupying too much of your columns. I shall therefore simply mention two cases in which I have been signally successful, and in which the patients relieved from pain can readily testify. Although it is a pleasing reflection to me that I have the power, its exercise is not unaccompanied with inconvenience, as in several cases I have been completely prostrated and suffered personally a considerable amount of pain; this, however, I am prepared to encounter; the two cases I am about to narrate took place as follows.

During the early part of November, 1875, I happened to be on a visit to the town of Wakefield, and in conversation with Mr. J. M., an intelligent master carpenter, retired from business, I found that he had given up work by reason of his being subject to violent action of the heart, and as he told me one of his brothers had gone off suddenly by disease of the heart, he was afraid of any exertion. I asked him if he would allow me to try a few passes over the region of the heart, to which he assented. Previous to commencing, I felt the beating of the heart, which put me very much in mind of the screw of a steam ship, in a heavy head sea, going as quick as it would when the pitching of the vessel raised it out of the water, and slowly and heavily when it was immersed. I had not operated more than twenty minutes, when the action of the heart was quite regular. The patient said he had not for years felt so comfortable. I wished him to call on me the following morning on business at an appointed time. The time came, but he kept not his appointment. Nearly an hour after the time he came looking fearfully ill; his eyes were sunk, his hands cold, and nails blue. I was much alarmed. He said he had been taken the previous night worse than ever, and the action of the heart had been so violent that he thought he should have died; as I was about to leave by the afternoon express for London, I sent a telegram to Mrs. Olive, requesting her to come to my chambers in London at 8.30 that evening; this she did. She went under the control of Dr. Forbes, who told me before I had time to tell my story, "You need not be under any alarm for your friend in the North, he is much better. His relapse was by no means a bad sign, it was evidence of a more perfect cure." I wrote to my friend by the post of the following evening and in due course I got a reply saying that shortly after I left him he began to get better and that he had not been in such good health for years.

About ten days after this, I visited Wakefield again, and I asked him to accompany me to a place called Ossett, which, when I was last in it nearly 40 years ago, was a small village; now it is a tolerably large town. I had made one visit previous to this, and made the acquaintance of Mr. Charles Hallgath, an earnest Spiritualist, and whose whole family are mediumistic. In the course of conversation with his wife I mentioned that I had healing powers, when she asked me whether I would have any objection to try my hand on a young man, by name G—C—, who had been unable to follow his calling as a spinner, by reason of having abscesses in his left leg; that the doctors had sent him to Leeds Infirmary, when, to cure the abscesses, they had cut his leg off below the knee-joint; that for a time after the operation the man was better, but about six months previous to my visit, the abscesses had broken out above the knee, and that he had taken to his bed, to which he had been confined for six months. Such was the story told to me. I visited the poor man, and a more emaciated, wretched man I never saw. I did not think his life worth a week's purchase. I asked whether he wished me to try my powers on him, which at his request I did, and after about twenty minutes' manipulation, being thoroughly exhausted, I left him, he assuring me he felt much relief from pain. On the following day I had arranged to go to London, but I was impressed to visit the sick man again, which I did in the evening. On both occasions I took my friend, "J. M." with me. As I am not clairvoyant, I thought if Mrs. Hallgath went under control her spirit-guide would communicate with mine, and direct me what to do on my visit to the sick man. To this proposal she assented, and we proceeded together to the house of the sick man. Shortly after entering she went under the control of what I believed to be the spirit of a red man, and, to my great surprise, the sick man went under control, and the pair of them carried on a dialogue for at least ten to twelve minutes, evidently understanding each other. Another spirit after this controlled Mrs. Hallgath, and, after being questioned, he said he was the spirit of a Dr. Thompson, a professor in one of the Irish colleges when in the flesh. The medium in her normal state has a strong Yorkshire *patois*. The learned spirit rolled out his sentences in the most correct English. He informed me I was accompanied by two spirits, whom, after his description, I believed to be two of the spirits controlling Mrs. Olive, viz., "Dr. Forbes," and "Hambo." Through them he professed to give me instructions. After

operating about ten or twelve minutes, as on the previous day, I was told to rest and gain strength. After I had taken rest I was told, "Your spirit-guides say there is a large lump of indurated matter formed just above the left hip of the patient; this feeds the abscess just above the knee. There can be no cure until this is dispersed. Put your right hand upon it, and keep it there until you are ordered to remove it." I obeyed the instructions given. I felt a large lump, the same as if I had put the hollow of my hand over an inverted gravy spoon. After I had held my hand some time, the lump seemed to disperse. I had a sensation as if I was crushing a lump of cold jelly. I was ordered then to rest again a little, and then to proceed with my passes; this I did, and during the operation the patient turned on his side, to the astonishment of his old mother, who said he had not been able to do that for many weeks. I left the patient, being personally much exhausted, and the following day I returned to London. Previous to my departure, I requested Mr. Hallgath to write to me and inform me how the patient was getting on. On the following Friday he wrote, saying, "The patient was so much better that he said he was going to get up and have his bed made the following Monday."

As I was about to proceed to India on the Monday, I sent one or two envelopes addressed to me at Florence and Brindisi; these by some accident I did not get. As I was anxious to hear of my patient, I wrote from Aden to an elderly lady friend at Wakefield, telling her all that had occurred and requesting her to make inquiries and ascertain whether the patient had got out of bed on the Monday, and whether he was better. Early in February when in Calcutta I received a letter expressing much surprise at my following such a delusion as "Spiritualism," but at the same time informing me that inquiries had been made, and that the patient had got out of bed on the Monday, and that he, although very weak was decidedly better, at the same time suggesting that as the patient was poor, if I would out of my superfluity send him something to give him better food I should do more good than by any of my supposed healing powers. This I did, and here I must leave the patient and the reader until my return from a ramble round the world. All I can say is, that whatever did the poor man good, Spiritualism had the start in the race.—Yours truly, A. T. T. P.

HEALING AT A DISTANCE.

We can vouch for the authenticity of the following letter written by a gentleman occupying an important official position in India:—

Dear Dr. Maack,—I can assure you I know the value of the paper, as it affected me immediately, and caused me to draw [the writer is a drawing medium] in a different way—in fact, I cannot detail the effect it produced, inasmuch as words give very little idea of spiritual phenomena, and I fancy every medium has his own idiosyncrasy. I will merely state that raps near me have developed strongly since I wore the paper, and once a table close to me gave rapid reports like the crack of a rifle. I thought the table must have been shivered. A gentleman was present, and he was quite dumbfounded. At night I hear regular, gentle knocks; all this is strange, as I have had no physical power before medially. I can only testify I gave great relief to a teething infant in my house by putting your magnetised paper on his belly and head; he slept immediately, and was relieved in the bowels. Another gentleman to whom I gave it assured me it saved his child's life. Everyone in whose hand I put the paper felt the magnetic power. I mean to ask you to send me a supply monthly, as many people ask for it.

It is very strange no natives of India are the least surprised at or question the gift to heal by magnetism, nor do they doubt at all of spiritual phenomena. I am sure I can, by-and-by, get Spiritualism made known here. There are enemies, of course. The Arab proverb says, "If you do no good you will get no evil." Surely we Spiritualists know how true this is. Now, please send me a further supply of the paper, and then I will write again.—Believe me, yours truly, "H. R." Hyderabad, Nov. 20, 1876.

SPIRITUALISM AND ITS FACTS.

By C. REIMERS.

In the present agitation, when one party is busily engaged with bickerings and fault-finding of mediums, I prefer to join the other, which, with duster in hand, wipes off the worldly particles from facts—facts which are intended to turn our gaze from the struggle of material life, and, after rubbing our eyes a little, enjoy a more cheering view. Whilst every speck of light will inspire the hopeful with new comfort, the dark spots expand with fearful rapidity in despairing souls; hence the least suspicious moment creates a battery of attacks, which blow out the light a kind hand may offer.

In my last letter I find a slight mistake (probably misprint) where it reads:—"Dr. Monck was searched by our request," whereas on this occasion also, he pressed us to this, and I remember distinctly asking him "Did I ever show any mistrust to you?" when his guide at once took the control and replied: "It is not for you, my boy, but for the outsiders." So we made his coat an "outsider" by, hanging it on a nail, and the linings of his pockets (which sadly require restuffing) were turned out, and lustily we penetrated in our duty as detectives to his very skin, which we found genuine. If medical sceptics will, by way of vivisection, cut open this most private dress, we of course suspend our verdict, which, up to this point reads: "Nothing to be found." Neither could we discover a toy-box with wax hands, or talking dolls (for children's seances?), nor any other queer-looking apparatus. His umbrella (capable of holding lots of machinery when expanded) was left in the lobby. So conditions were, considering that there was no conjurer among the sitters, fair and sober.

Now as to the stupendous fact of producing moulds "which, by the gradually created *blasé* of over-fed Spiritualists has been somewhat neglected, let us examine the possible (in imagination) *modus operandi* of trickery. If prepared moulds of paraffin were carried by the medium, the exceedingly tender and brittle stuff would require boxes for protection, which on this occasion, comprising several hands and feet, would amount to a formidable set of "luggage," the bulk of which could not escape the eyes of the roughest official in the custom-house. Flexible artificial limbs would soon make a mess and putty with the boiling hot liquid, whilst forms of stiff, solid material could not be extricated without breaking to pieces the mould. If a chicken jumps hastily into this world without cracking the egg, and without being a most remarkable physical medium, then of course I give in. "But tricky spirits may carry ready moulds into the cabinet" has been suggested, and so the precious doctrine of trickery, so readily extracted by a superficial glance at human society, has to be expanded over the area of spirits after the mediums are found unable to do mischief.

Trickery everywhere! in phenomena, in explanations! To be sure, the next requisite for the alarmed and peace-loving citizens of this world should be a mighty central mousetrap for suspicions, and a registering office for respectable mediums and spirits! If "tricky spirits" do all these uncanny things, previous tests must be questioned, and, for instance, Crookes and Varley's famous galvanic battery experiment even loses its point. An impish spirit might have got hold of the indicator to keep it steady, whilst another tells Florrie: "It's all right, get up and have some fun with the party! Of course there are tricky spirits, but who will set them traps or boundaries to check their designs? Is the mysterious power shut up with closing the seance? Is the reporter sure to get home quite alone after quitting the circle? We learn the presence of spirits by manifestations elicited by exceptional conditions; but they perhaps make use of ours, where we have no knowledge of it. The modification of the term "self" is one of the grandest teachings and answers on *Cui bono?* It breaks the "dangerous" pride of self-reliance, regained, however, in a nobler sense by deeper study. Where we boasted to have started a new idea, it may be only an impression and the merit be reduced to the deserving of receiving it. Goethe expresses it somewhere: "Du glaubst du schiebst, und wirst geschoben!"—which I try to translate: You mean to push, whilst you are pushed! If, then, in the bewildering maze of crossing influences we are baffled where to fix our eye, let us take hold of facts which stand above the possibility of human trickery, which escape the register of known natural laws, and leave the personal, normal qualities of the medium for *after discussion*. Thus, then, the "moulds" obtained under described conditions, stamp Dr. Monck as an unquestionable medium, apart from numerous other tremendous "tests" which procured his "degree" long ago. Therefore, Mr. Sutcliffe's suggestion as to a renewed examination seems, in spite of his commendable motives out of place, out of taste—considering the abilities and qualifications of the previously-testing persons, who are equals in severity of investigation.

Although Mr. Burns fairly replied to the remarks in Mr. Brown's interesting letter, I may point out that his (Mr. Brown's) hint, "A clever conjurer can do all these things" (tambourine business, &c.) admits of serious doubt. I challenged such a "phenomena sweeper" to reproduce the most trivial of these feats; but he demanded wisely, that the medium must first do it in his presence, which probably crushes the "power," as damp robs the powder of its igniting property. A "lucifer" may set a house on fire, but a drop of water from baby fingers may stay the attempt in the germ. We know that the flow of spiritual action is liable to be modified, and even checked, by the presence of hostile elements in circles, and the result of such disturbances sometimes culminates in what ignorant observers call "exposures."

I invited a conjurer to ring the bell on the table whilst both his hands were held, for I thought, if his tongue is ever so smart and adapting, the distance might frustrate every attempt of "coaxing" the capricious bell into a dance, with that otherwise far-reaching member of the human conjuring-box, although I won't underrate the power of "sleight of tongue"—by no means—even if a medium is the aim. As for the test, the holding of the hands of the medium ought to be sufficient, for, all apparatuses, chains, galvanic batteries, &c., are mere scientific hanki-panki and only for show and pomp in reading. A real test-maniac will never be satisfied. After he bound his medium with wires of copper, he cannot sleep until he tries it with "brass," remembering how with "brass" almost everything can be tied down. And after all, if he is forced to admit that a certain manifestation could have been done only by the *Almighty himself!*—after a pause he will blurt out: "And who tells me that He had no confederate?"

Posterity will be highly amused with the test-tomfoolery of our age,—and all test inventions point only (that's the best of the fun!) to the medium, leaving the possible scoundrels of sitters at large, whose dishonesty may not aid directly in manifestations, but in after explanations, when truth is rather inconvenient, and Mother Public Opinion furious. I had a nice proof of this here in a club where we got up a seance with great success, but, unfortunately, the sentences on Dr. Slade and Dr. Monck cowed several of the witnesses into confusion. Some sneaked out like eels out of a basket, others jumped with boundless impertinence on to their feet, shouting "I did it for fun," after grim old aunty Public Opinion lifted her rod, screaming, "I'll warn yer, if yer believe in the o things!" I was quite prepared to find a little diplomatic twisting of the too-quickly-convinced at the next unavoidable insult—from those who draw their wisdom chiefly from the "misleaders" in newspapers; but I confess I was rather overtaken with the discreditable conduct of some of the attacked witnesses, who turned by a fierce glance of their sceptical wisecracking opponents into perfect chameleons; but happily the comical aspect took its turn at last when I found how one terrified fool among them bamboozled even a worthy magistrate that all was done by plotting, to escape the suspicion of admitting the truth. A magistrate may know of Spiritualism as much as his hat, although that may "turn" under influence while he stands like a rock, and, therefore, this information found grace. But the unquestionable phenomena (even admitting the harmless addition of school-boy tricks, cheaply at hand) excited attention in other and more intelligent quarters (as I believe), and one of the mediums arranged a seance, which, however, did not square with the raised expectations, and after the medium left, four of the party tried among themselves but got nothing, and next day insulted the medium by

accusing him of trickery. Nice logic that! They got nothing, consequently the medium was tricking! But I will side with them, and say: "Nothing proved against the medium!" Mr. Eglinton received similar treatment after having had splendid results elsewhere. Conditions were all right, only there was no "power," and scientific capacities drew the remarkable conclusion that trickery must be at the bottom of successes, and abuse took the place of further arguments. How odd. Our knowledge rests on facts, theirs on imagination!

But the dense ignorance and hostile feeling here may be partly traced to the exposure-farce on the Davenport Brothers years ago. Two actors, Messrs. Maccabe and Irving, burlesqued part of their phenomena with such success, that I was (not having been present) for a long time puzzled whether there was a wondrous clever piece of conjuring or an admirable stupidity of the audience, until one of the "duped" told me how Mr. Henry Irving explained the lights floating, by fixing a piece of phosphorus to a stick. After this surprising piece of information I stopped further enlightenment; I had enough, and drew a sigh over the credulity of sceptics. But, of course, all the imitations could not be so absurd and clumsy, and so I heard a few days ago, from Mr. Maccabe himself, explanations of other perplexing tricks, which were, indeed, exceedingly clever and amusing, and very valuable as showing how a sharp "test" can be set at naught by sharper hands. No doubt at that period he may have been honestly convinced that all was humbug, but his confessing on this occasion to believe in *psychic force* places this talented gentleman above the vulgar professional illusionists, who by habit grind every new problem in their handmill of fun for the laughing, but less thoughtful, part of human society. But I blessed Serjeant Cox for introducing or reviving another name for the same thing, which fashion has soiled. It invites new inquirers who can't stand the gaze of that frightful old woman Public Opinion, and in this case, having won over a conjurer who admits that not all can be trickery or self-deception, the benefit of the change of dress is apparent. Many will follow and jump from the conjurer's box to Serjeant Cox, whilst lots of new spectators will settle their hesitation between box and Cox. "I believe in psychic force!—just like that gentleman who spoke about Mary Ann and gravely said, shaking his head: I believe in Mary, but not in the Ann!"

(To be continued.)

GATHERING OF SCOTTISH SPIRITUALISTS AND THEIR FRIENDS.

We do not think it would have been possible for the Scottish Spiritualists resident in their own country to have made such a successful and every way agreeable demonstration as took place at Doughty Hall on the evening of Wednesday, the 3rd instant. The event is a notable one and will interest many warm-hearted Scotchmen who had not the good fortune to be present. We therefore give a detailed account of it, that it may possibly be the means of uniting all leal Scots, wherever they may be situated, more closely in the grand work of Spiritualism.

To commence with, it must be observed that the Scottish element is not inconsiderable in Spiritualism. Our good friend J. M. Peebles wears a Scotch name and traces his descent to that country. Mrs. Tappan's maiden name is Scott, which is undoubtedly Scotch, and Cora, her personal name, was derived from the falls of Clyde so called. The Spiritual Institution in London has had connected with it rather prominently a Burns, a name truly Scotch, and worn by a man a native of Ayr—

"Auld Ayr, wham ne'er a town surpasses
For honest men an' bonny lasses."

Not a few quiet workers in the Cause in London and elsewhere are natives of the North, and have we not got as an ornament to Spiritualism David Duguid, the Glasgow painting medium, whose work stands unparalleled throughout the world. Much more might be added to constitute a very distinctly Scotch element in Spiritualism; not that there is such a thing as Scotch or English Spiritualism, or that the natives of these two countries make any difference in their intercourse with each other. They are now happily one people. And so are different families living together in the same village one people, and yet it is pleasing to see an invitation extended, and accepted between the one and the other, and the "one-people" feature more discernible on that account.

It cannot be denied however that the music, dancing, and social pastimes of the Scotch differ very much from those of the English. The Scotchman, a stranger in a foreign land—as to some degree he is when so far south as the Thames—naturally pines for those scenes of social gladness which cause him to revert in memory to his youthful days with emotions indescribable. The Englishman, attracted by that which is unusual, may consider the occasion a novelty and attend to participate in that which may prove to be an agreeable change to his leisure and its amusements. Taking all of these matters into consideration, the Scotch adherents to Spiritualism in the metropolis thought they had substantial grounds for making a move towards effecting a social gathering. It would be an enjoyable time for themselves, and they would have the pleasure of extending hospitality and entertainment to their English friends. It is not often that the London Scot can spend an evening in the auld-fashioned style, unless he be one of those devotees of Bacchus who delight in singing with those who have "a wee drap in their ee." A rational, enjoyable, and truly Scottish evening is what they sigh for, and that is what was well provided on Wednesday of last week.

Tea was on the tables at 6 o'clock, served by Mr. Galloway, of Islington, the Scotch accompaniments—shortbread, cookies, and currant bun—being provided by Mr. Innes, of Southampton Row. During tea, and while the company were assembling, Pipe-Major McKenzie, of the Caledonian Asylum, played a variety of reels, strathspeys, and pibrochs, on the bagpipes. Mr. McKenzie is not

an ordinary piper, but a genuine artist, and his instrument is of such quality as combined with his skill in using it in the fine accoustical atmosphere of Doughty Hall, formed an exciting and highly pleasing divertimento. The piper appeared in Highland costume, abundantly ornamented with medals and other valuable trophies, won for his skill in performing on the national instrument.

The tea was of excellent quality, and promptly served, and as the number was not excessive—170 being probably the utmost limit of the company—all was over soon after seven o'clock, and the regular programme of the concert which followed, was commenced at 7.20. Miss Ward performed a selection of Scotch music on the piano, after which "Auld Lang Syne" was sung by a quartett, the chorus being taken up heartily by the whole audience. This made all feel that they had come to enjoy themselves, and the meeting settled down in earnest to make the best of the evening.

MR. BURNS'S SPEECH.

Before we commence the interesting proceedings which are to occupy our attention during the remainder of the evening, I have a few words to say in introduction, and I may be permitted to open my remarks by wishing you all a happy and prosperous new year. This is a new year's gathering convened by Scotchmen, and in the name of Spiritualism, but it is to welcome, in our own warm-hearted and hospitable fashion, our English friends, and to unite in good fellowship with our countrymen of the North, be they Spiritualists or not.

I cannot imagine for a moment that the principles of Spiritualism can be distasteful to a Scotchman. It proclaims the fact that there is a means of communion between the two worlds—the natural and the spiritual, and that those who still remain may know something of their dear ones who have gone to a better country. It tells of spiritual instincts and senses in man which can discern that which is spiritual, see into the future, and receive guidance and comfort thereby. All these things are familiar to Scotchmen, and from the time of Ossian these truths have been celebrated in the most poetical imagery. In our Highland isles and even in our Lowlands spirit-seers have been, and are most plentiful, and the common people have been endowed with powers and possessed of knowledge, compared with which fashionable science of to-day is savage ignorance.

Our country also has distinguished itself for primitive purity of religion and detestation of the hollow pretences of priestcraft, which are indications of native spiritual power. Our ideas have been natural and practical, rather than borrowed from other peoples, and garnished with the fancies of ecclesiasticism. Spiritualism is at one with this practice, and leads man to the inner chamber of his own soul, there, in thought and by personal experience, to know of the great problems involved in the principles of religion.

But I might ask, What is it to be a true Scotchman? It is not because a man was born in a certain region, speaks a certain dialect, and follows certain associations. No, to be a Scotchman implies more than that. Every true Scotchman must, in one view of the matter, be a Spiritualist, and have his life inspired by that glorious spirit of national liberty and personal independence which surged through the nerves of a Wallace and a Bruce, and, descending on after generations as an immortal mantle, inspires every man to a life of honour and duty in whatever position he may be placed. Burns, our poet, acknowledges this in his noble poem "The Vision." He tells that weary with the "Threshers flingin' tree," he sat by the ingle of the auld clay biggin', watching the hoast-provoking spewing reek; and as he mused on his lonely condition, and having "done naething but stringin' blethers up in rhyme," the "door gaed to the wa'," and in came an "outlandish hizzie," dressed in a robe of tartan sheen. Her mantle was a picture of the natural features of the country, and

"With an elder sister's air she did me greet."

This was his native muse come to teach him, and through him all Scotchmen, that inspiration is the source of their national grandeur, and that it is the germ of every high reward. Said the "heavenly-seeming fair"—

Know, the great genius of this land
Has many a light, ærial band,
Who all beneath his high command,
As arts or arms they understand,
Harmoniously,
Their labours ply.

They Scotia's race among them share;
Some fire the soldier on to dare:
Some rouse the patriot up to bare
Corruption's heart:
Some teach the bard, a darling care,
The tuneful art.

'Mong swelling floods of reeking gore,
They, ardent, kindling spirits, pour;
Or, mid the venal senate's roar,
They, sightless, stand,
To mend the honest patriot lore,
And grace the land.

To lower orders are assigned
The humbler rank of human-kind,
The rustic bard, the labouring hind,
The artisan;
All choose, as various they're inclin'd
The various man.

Some hint the lover's harmless wile;
Some grace the maiden's artless smile;
Some soothe the labourer's weary toil,
For humble gains,
And make his cottage scenes beguile
His cares and pains.

Some bounded to a distinct space,
Explore at large man's infant race,
To mark the embryotic trace

Of rustic bard :
And careful note each opening grace,
A guide and guard.

This was Coila, spirit-guardian of the district, who had marked the poet's tuneful flame from his natal hour, and trained his mind by all that it encountered to fit him for the high vocation of national poet. This is pure Spiritualism throughout, and that of the highest kind, though presented to us in an allegorical form by the poet. The true Scotchman, then, is he who participates in the priceless gifts of this "high genius of the land," and is thereby sustained in a position of intelligence, independence, probity, industry, and love of liberty, able to comport himself respectably and advance the interests of society at large.

Spiritualism, however, instead of dividing men up into distinct sections, will rather amalgamate them into one indissoluble brotherhood, for it shows that all are of the same spiritual origin, and that the same law of life and development governs all. It therefore permits us to unite to-night in the feeling of brotherhood and unrestrained festivity, regardless of distinctions as affecting country or belief.

Mr. Burns then introduced the Misses Stewart, who sang as a duet, "What's a' the steer, Kimmer?" in excellent style. During the evening these ladies sang a number of songs and duets, sustaining as they did an important department of the entertainment.

Mr. James Thomson recited in a characteristic manner, "Te gran' Hielant Bagpipes," intended as the eulogy of a Gael over the instrument of the hill country. Mr. McKenzie was at hand, and played on the bagpipes a selection of music in illustration, which nearly brought the audience to their feet.

Mr. and Mrs. Birrell were then introduced. The gentleman wore the Highland costume highly ornamented. He is brother to Mr. Birrell of Hamilton, who has recently made, under spirit-influence, important discoveries in the manufacture of oxygen and hydrogen gases. Mr. and Mrs. Birrell sang a variety of duets and songs in genuine Scotch fashion. Their efforts, as well as those of the Misses Stewart, were much applauded. Mr. Birrell also performed a selection of Scotch music on the violin. Mr. Thomson sang "O' a' the Airts;" Mr. Duncan McKellar, "Jock o' Hazeldean;" Miss Gardner, of Edinburgh, "Coming through the Rye," and "We'd better bide a wee." Mr. and Mrs. Birrell sang so repeatedly that there was no note kept of the songs.

Mr. J. J. Morse, in response to the request of the Chairman, then addressed the meeting. He said it was a patent fact that he was not a Scotchman, but as he had experienced hospitality on Scottish soil, he thought it only right as an Englishman, to express his high pleasure at meeting his Scottish brethren and fellow Spiritualists on such an occasion. He much regretted the absence of the Messrs. Bowman, Duguid, and Nisbet, all of whom he was personally acquainted with, and whose worth he well knew. He had seen Mr. Duguid at work, and it was wonderful. He had met him socially, and he was a kind-hearted and genial man. He (Mr. Morse) thought that the Spiritualists of the North ought to know that their brethren in the South were heart and hand with them in the good work of Spiritualism: and he was sure, speaking for the English Spiritualists then present, that they were full of pleasure in meeting their Scotch co-workers that evening, and would echo his sentiment that the South sent its hearty and loving greeting to the North that night. (Hearty applause.) For some hundreds of years the Rose and the Thistle had been entwined, and now a spiritual tie held them in union, a tie that was deeper and more powerful than a political union, for it flowed from the common spirit of our lives; it was a bond that would not only unite England and Scotland, but all the peoples of the earth in love and union. As this meeting was representative of London Spiritualism, he trusted they would join with him in wishing their Glasgow friends, and Scottish Spiritualists generally, a happy, prosperous, and good New Year for 1877. (Loud applause.) He would hope that England, Scotland, Ireland, and Wales, and all the world, would do its best to unite all peoples in right and goodness for ever, and thus work out the genius of Spiritualism. Mr. Morse sat down amid loud and general applause.

Kindly letters had been received from the "Hafed" circle Glasgow,—Messrs. Nisbet and Bowman and their medium Mr. D. Duguid—regretting their inability to be present. In place of that Mr. Bowman was so good as to prepare a number of transparencies, including portraits of the gentlemen named, drawings from "Hafed," and a trance painting. An oxy-calcium apparatus was provided to show these and other slides of interest to the people assembled, but it was found that when the gas in the hall was lowered, it took away the supply for the lime light, and so that part of the entertainment had to be abandoned, to the regret of many. Another opportunity will be sought to exhibit these views.

The floor was now cleared for dancing as it was near ten o'clock and an excellent concert had been furnished. Mr. J. Thomson took control of the proceedings at this point as master of the ceremonies, and right well did he sustain the position in which he was placed. He wore the uniform of the London Scottish Volunteers and being a sprightly young fellow, and a first-rate dancer, he was the right man in the right place. First there was the grand march to the bagpipes, after which came "The Triumph," Mrs. Birrell and Mr. Burns leading off. A Scotch reel was next in order, danced to the music of the pipes. Mr. Birrell and others in Highland costume lent a picturesque effect to the group on the floor. There was great anxiety on the part of London friends to see this Scotch reel, and it was well appreciated. Waltz, quadrilles, and other dances were mixed with those of a purely national character till midnight, before which time many had to leave for their trains and others got tired of the exercise. Mr. Ward very

kindly furnished appropriate music on the grand piano. During an interval, Mr. Thomson danced the "Sword dance" with great taste, and Mr. Burns danced "Tullochgorum," thus the two hours sped on fleet wings, all doing what lay in their power to make the others happy. There was no stiffness or formality and yet there was an entire absence of impropriety or rudeness. It was a happy harmonious meeting, and those who had never danced before felt so free that they were easily induced to try, and of course succeeded. "Sir Roger de Coverly," "Bab-at-the-Bowster," "Ronald McDonald," and other dances and social pastimes concluded what all were bound to confess was the best evening's enjoyment they ever had in their life.

During the evening the hall was visited by Dr. Slade and Mr. Simmons, and they received a kindly greeting from many friends. Many well-known Spiritualists were present, including visitors from Edinburgh, Glasgow, and other distant places, but we cannot find space to particularize.

It was intended at first to issue a separate report of this meeting for circulation in Scotland, with the view of extending a knowledge of Spiritualism in that land; but the Committee will leave that for another year. Many voices have called out for another Scotch evening quite soon, but it will be time enough to have a repetition early in 1878. Of all the meetings which have been held at Doughty Hall, this one was declared to be the best. There was no lack of anything, and the great variety of instrumental music provided, lent a freshness to the evening. Though the Committee spared no expense to secure the best talent, and only charged 2s. 6d. per ticket yet they have just been able to meet the expenses. Spiritualists may even teach the roystering world the act of enjoyment in a sober yet thoroughly efficient manner.

DR. SLADE AT MR. EVERITT'S.

To the Editor.—Dear Sir,—Doubtless it will be interesting to your readers to lay before them, some of the phenomena recently witnessed through Dr. Slade's mediumship. The Doctor came on Saturday, Dec. 29, to spend a little time with us, and after some hours cheerful conversation upon various interesting topics, especially that of mediumship, its present state and future prospects in this country, he retired to rest, wishing my son Frank to sleep with him. During the night Frank heard three persons conversing together for a considerable time in the room, the female was more fluent and ready in speaking than the males, but all these were very earnest in discussing the subject of their conversation.

In the morning "Owossoo" (one of the Doctor's controls) was pretty plentiful in his loud and characteristic raps upon chairs, table, and floor; he also spoke twice at a considerable distance from where the Doctor was sitting, but perhaps the most astonishing event to many of those who were present, was to see the massive mahogany well furnished breakfast table raised from the floor and waved to and fro, without displacing a single article, or spilling a drop of tea or coffee, &c., so gently and with such apparent ease was it done.

As we have seen this table of late, both through Dr. Monck's and through Dr. Slade's mediumship, raised without mortal contact various heights from the floor, it may be as well to give some particulars about it for the information of your readers. It is a telescopic table having two extra leaves belonging to it, and, with one exception, has always had one leaf in on the occasions referred to; it is then nearly seven feet long, four feet wide, and its weight has been ascertained to be fully two hundred weight. I have for the sake of giving some approximate idea of the amount of force required to lift this said table, gone underneath it, and placing my back under the centre, using my hands and knees as fulcrum, have succeeded, by exerting all the physical power I possessed, in raising it slightly from the floor. I hope these accurate details will remove from the mind of your readers any lurking suspicion of the possibility of any human being while sitting at the table in view of all present doing it, and no one could possibly possess or use any mechanical leverage or contrivance without being instantly detected, and therefore if it is not spirit-power we again earnestly entreat our sagacious enlightened philosophers to come forward and tell us what it is, and not continue to excuse their ignorance by condemning persons as cheats and rogues who possess more knowledge than themselves.

Being in London on the 5th instant, we called on Dr. Slade for a few minutes' chat. He asked if we would like a sitting; we readily assented and went into the seance room. The Doctor of his own accord turned up the table, took off his slippers, took to pieces the accordion, and wished us to examine them or anything else in the room. There were two slates which were perfectly clean and dry, and a piece of pencil. Mrs. Everitt sat on the right, I sat at the end, and the Doctor on the left with his left side to the table. My feet were placed on his left foot, his right foot was extended outward from the table, and in sight during the whole sitting; his left hand we held. We were soon greeted with showers of raps from "Owossoo." The slate was placed between me and the Doctor, on the top of the table, with a small piece of pencil under it, and the fingers of his right hand resting on the frame. The writing soon commenced. The Doctor continued talking. I put my ear down close to the slate, and noticed that the writing went from the right to the left, and from the top to the bottom of the slate. When turned over we found it filled with writing, as follows:—

"Dear Good Friends,—We are pleased to meet you here. We were at your beautiful home the other evening, and we enjoyed our visit with you, as well as that of my husband. You will often feel my presence with you, as well as that of 'Owossoo.'—I am, truly your friend,
"A. W. SLADE."

After cleaning the slate I took it in my right hand, placing it under the right side of the table. The following was written:—"I am glad we can write for you." The said slate never passed out of our sight only when I held it under the table, the Doctor not touching it. The Doctor then took the accordion, and held it keys downwards. It was played most vigorously; at the same time a heavy bell was violently rung, and then thrown with great force completely over the table. I think all this was done to show that great power could be used while the Doctor sat

in the position already described, motionless. Afterwards a beautiful piece of music was played with great skill, and the bell ringing at the same time, showing that there were two other hands, besides that of the Doctor's, which held one end of the accordion; one must have been used to manipulate the keys and another to ring the bell. After this we all saw a hand come up in front of me, thrusting its fingers into my left waistcoat-pocket, taking out watch and putting it into my right hand. Other things took place, but those I have named were so completely beyond the possibility of the medium doing them, that justice demands publicity should be given to them.—Yours fraternally,

THOMAS EVERITT.

INSTITUTION WEEK SEANCES.

We have not yet reported two very interesting seances given at the Spiritual Institution for the benefit of the Institution Week Fund.

The first was a spirit-voice seance by Mrs. Bassett. Dr. Monck and Mr. Adshead were also present. Mr. Wootton conducted the circle. The friends around Mrs. Bassett and Dr. Monck sat under test conditions, and interesting physical phenomena occurred. The great fact of the evening was however the direct voice conversation of the spirits "James Lombard," and "Mr. Robinson." The individuality of the spirits was very marked and there could be no doubt but the voice was quite independent of the medium's vocal organs. The conversation of these spirits is very interesting indeed, and is real face-to-face spirit-communication. What imparted a special feature to the evening, was the fact that Mr. Lombard and Mr. Robinson of Stratford were present and recognised the spirits as brother and father respectively. There was Mr. Lombard conversing with his brother in the spirit-world as if he had been a mortal like himself, and Mr. Robinson again had intercourse with his father knowing him to be such. There were clairvoyants present who gave valuable corroborative descriptions. Some of Dr. Monck's guides also spoke a few words, and there were a variety of voices. That of "Rhonda Williams" was very like what her voice was when in the flesh. The conditions were so perfect that the large circle felt particularly happy and spoke highly of the pleasure which the seance afforded them. It is likely that Mrs. Bassett may give a series of these spirit-conversations.

SEANCE BY MR. WILLIAMS AND MR. EGLINTON.

On a subsequent evening these well-known mediums gave a seance for the benefit of Institution Week. The circle was large, and a portion had to sit in a separate group at one end. The mediums sat facing each other at the ends of the table. All hands were held, the mediums being secured by investigating strangers, the outer circle also sat under test conditions. The light was then turned off, and we sat in darkness. "John King" and "Peter" manifested in the direct voice, but they did not speak much. Sitters were abundantly touched, articles were carried about, and the musical box was carried and manipulated in an extraordinary manner. "Joey," Mr. Eglinton's control, was exceedingly busy. He produced a novel manifestation in the outside circle, behind Mr. Eglinton, where the greatest amount of power was. We saw a luminous cross, four inches in length, and of massive proportions. It moved about and glowed brighter and fainter, after the manner of "John King's" spirit-lamp. Mr. Wooderson wondered whether it would smell of phosphorus, when it was immediately passed close to his nose, a soft filmy material at the same time traversing his face. He discovered no smell whatever. At the time no mortal could have moved a hand.

We never sat with Mr. Eglinton before, but his mediumship gave great satisfaction. We sat under strict conditions, and so had no cause for suspicion nor for after-thought suppositions of a calumnious character. Both of the mediums acted in the most straightforward manner, and there could be no doubt of the genuineness of the phenomena. We must say that we cannot join in the outcry against dark seances, which we have found to present opportunities for the manifestation of lights which cannot be seen except in darkness.

MR. WALLIS'S SEANCES.

On Friday evening a very select and harmonious circle met Mr. Wallis at the Spiritual Institution, and spent an instructive and agreeable evening with his spirit-guides. Answers to questions constituted the order of the evening, and much information was imparted to those who came seeking hints on spiritual subjects. Mr. Wallis's mediumship is of a valuable kind, and we would like to see it better supported. Our readers at a distance are invited to send questions to the editor of the MEDIUM, that they may be submitted to Mr. Wallis's guides, and reported in these columns.

HUMAN NATURE FOR JANUARY.

Our contemporary commences the eleventh volume with an excellent number. "M.A. (Oxon.*)" continues his comprehensive article on "The Present Crisis." Every friend of the Cause will read it with instruction and satisfaction. "Dr. Nittinger on Vaccination," is a valuable contribution to the literature of that subject, and written in an interesting manner as the experience of a continental traveller. "Transcendentalism" is the title of an unpublished lecture by Theodore Parker. It sets forth cardinal principles in such a manner that Spiritualists will not fail to appreciate. The article on Mr. Simmons is a short biographical sketch and phrenological delineation of the gentleman who accompanies Dr. Slade. Some useful hints on the care of mediums are advanced. The "Record of a Year's Progress" is a review of the last volume of the MEDIUM. Reviews, poetry, and paragraphs fill up an excellent number. We recommend all our readers to try to see *Human Nature* every month. One copy might be read by a whole circle. Purchasers of the January number have the option of obtaining the MEDIUM for 1876 well bound for 8s. 6d., the selling price being 15s.

Mr. J. CAIN did his duty well in a late attempt of conjurers and Christians to oppose Spiritualism at the Beaumont Hall. The proceedings were such an utter failure that the matter may be permitted to fall still-born.

THE LATEST CREED.

Dear Editor,—Dr. Monck, in his eloquent address to the good people at Oldham, upheld the grand principle of liberty of opinion, which every true Spiritualist fights for. Your correspondent Mr. Blinkhorn supports the same in his letter published by you in this week's MEDIUM; and those who have heard my lecture on "Spiritualism," will bear me out in saying that I yield to no one in my desire to teach the same truth; but is it not possible that we may carry this just a little bit too far, and so injure the Cause we wish to serve? Will not the orthodox Christians be liable to confound our teaching (if we have no creed) with that of the materialist, who, as the gifted author of "The Alpha" tell us, "believes that man is so much animated dirt, produced by chance; whilst they themselves cling to the opposite belief by a tiny tether of hope so frail and full of fear, that men shudder when they think of it, and take refuge in any occupation that brings obliviousness; and thus a race of immortals steal abjectly through the world, with less of dignity than the brutes that browse upon the mountains?"

Believing this, I have added a P.S. to the pamphlet you have lately published, of which the following is a copy, and which, perhaps, you will oblige me by inserting (together with this letter) in your next number.—I remain, yours very faithfully,

T. L. HENLY.

1, Southgrove Terrace, Ventnor, I. W. Jan. 6. 1877.

P.S. ADDED TO PAMPHLET ON "CHRISTIANITY AND THE TURKISH QUESTION."

Since the above was written, a few, who feel inclined to help in the endeavour to carry out the programme shadowed forth in this pamphlet, propose establishing a registry office in London, where all who are willing to do so may record their names, and at the same time express their concurrence in the Belief given below, and also consult as to the best means of inducing others to recognise its truth and act upon the same.

A Clergyman of the Church of England, who has withdrawn from her communion because of his objection to the teaching that salvation can only be obtained through the death of Jesus Christ, is willing to act as honorary secretary, and has kindly promised to provide an office also.

THE CREED (suggested).

I believe in One God, the Father Almighty, Maker and Ruler of the Universe; and I believe in the ultimate salvation of every human being.

I believe that true religion consists in endeavouring to "purify ourselves, even as God is pure;" and in doing unto others as I would wish them to do to me, were the circumstances of the case reversed.

I believe in carrying out the above to the best of my ability, I shall be "fulfilling all the Law and the Prophets;" and that in proportion as I do so I shall attain to happiness or Heaven.

[Creeds are probably needful to those who have no knowledge of man, his duties, powers, and destiny, or to the morally blind, whose sense of duty must be carried in the verbal memory; but Spiritualists are shocked at such patches to cover the deformity of blindness, and labour rather that the race may know and feel truth and right. What good would it be to have a man learn a motto of some sort to stand in place of the sense of smell which he has not had developed in him? No, away with your non-sense of creeds, and let us have spiritual development and a free and enlightened use of man's moral faculties. The facts and teachings of Spiritualism cover much more ground than all the creeds that ever were devised. Such clergymen as the one to whom Mr. Henly alludes had better remain in the church, for we don't want a theological hospital erected on the healthy domain of Spiritualism. The objection that the quotation from "Alpha" can apply to Spiritualists is absurd.—Ed. M.]

SPIRITUALISM IN NEW ZEALAND.

In a recent letter Mr. R. Rutherford, of Caversham, Dunedin, informs us of his experiences in the spirit-circle. For six months he attended a circle in Dunedin. The trance-medium was controlled chiefly by a pretentious phrenologist and a foreigner of whose language nothing could be made. About that time Mr. Rutherford's son, seventeen years of age, was controlled. A test was obtained through the lad. The circle was then visited by the Dunedin medium, when both were entranced and conversed in the unknown tongue. The letter proceeds:—

"Since then we have sat once a week, and latterly twice. My boy does not now suffer any harm from entrancement—only a little fatigue after a long sitting. The foreigners and the strange tongue are with us at every sitting. We have not yet got anything certain of who this spirit is, or what he says. From a description of his person, we suspect him to be a Turk—he has a cloth round his head, trousers tucked in at the ankles, a long pipe like a walking-stick, and a long beard. The linguist we had thought the tongue spoken might be one of the dialects of the East Adriatic Coast. I have noticed that the sound 'R' is never used. That might afford some key. We have had raps distinct enough. Lights in stars and flashes, and a vague white mist gathering in small clouds, rising upwards sometimes, at others coming down. Then we have had the fire-test in the boy entranced stirring up with his naked hands a very hot lignite fire, and which would have scorched the flesh off my bones, and afterwards he held his finger twice in the flame of a candle long enough to be burned, but though it was blackened with smoke, it was not injured. Our circle is composed of about equal numbers—male and female. We are cool and cautious, rather than enthusiastic, but are making steady progress and getting firm in the faith.

"Most of the books I have got from you are useful. 'Crookes' is perhaps the best. It is the one I use most confidently with the Materialist. No answer is ever attempted. 'Wallace' suits the young thinker, especially such as have Deistical proclivities. 'Dale Owen' is safe with anyone. 'Olcott' and 'Hafed' excite interest and tend to make the reader wonder and inquire. Mrs. Tappan suits the thoughtful female."

Mr. Rutherford concludes with expressions of personal interest, and with instructions for the disposal of his remittance for books and papers, not forgetting the Spiritual Institution.

GATESHEAD.—Correspondence on Spiritualism is appearing in the *Felling Star*, and in the *Tradesman's Advertiser*. Some of the letters are very good.

PHENOMENA IN THE FAMILY CIRCLE.

To the Editor.—Dear Sir,—Thinking you may like to know what is going on in private circles, I venture to send you the following condensed account of what has taken place at several dark seances held in my house, and in my own family.

Mrs. Malkin, the medium, was controlled by her father, "John Mellish," her uncle, "Charles Wright," and her sister, "Emma Mellish," who went into spirit-land at the age of ten weeks, and who would be, if now in this world, about eighteen years of age.

We have had speaking through the mouth-organ. "John Mellish" read the four first verses of the 23rd Psalm, the Lord's Prayer, and the Doxology, using the word "them" instead of "us" in "deliver from evil," &c. An umbrella has been brought out of the cabinet, opened in the room, and held over our heads; medium's boots taken off and put on my lap; direct voice speaking through the tube; biscuits put in our mouths; pictures taken down and handed out of cabinet; writing on a slate—"We are very pleased to come back to you, 'John Mellish,'" a box of collars brought from bedroom (doors closed); bottle of wine put to our mouths to drink; a hair-net brought from another bedroom and put on a sitter's head; piece of cotton hose brought from opposite end of room, and tied about medium's head; a small mallet and a mouth-organ brought from the shop. The control "Emma" said she had broken the string, and had the rest of the parcel behind a box. We found it to be as she had said. "Emma" said she attempted to bring a book from the shop, but lost power and dropped it against the door. We found it placed against the door-post; the book weighed two pounds. "Emma" told us yesterday, when she had entranced and was speaking through the medium, that they would in time be able to move about the sofa, the cheffonier and table, make the chairs jump up and down, and that they shall be able to do it all in the light; "but," says she, "they will not believe any the more." To-day we have commenced to have writing on a slate under the table on my knee. I have a son developing.

The following phenomena have taken place at my house at several sittings with Master F. Bullock, about fifteen years of age, now on a visit to us:—Direct writing on paper; hands materialised and felt; direct spirit-voice through the tube; bottle of champagne taken from the cellaret, glass filled and handed to sitter; lamp handed to sitter to light up; sweets and apples handed to sitters; raisins stoned and put through tube into the mouths of the sitters; a penny taken out of medium's pocket, and put through tube into a sitter's mouth; the table-cloth spread on the floor, decorated with the cruet-stand, knives and forks, fox and goose board, the table-mats, cups and saucers, bottle of cayenne pepper, bottle of sauce; three watches taken from sitters and put in medium's pockets, the chains suspended from the button-holes; sitter's hair curled in papers; spirit-lights; a board, nine inches wide, and three-eighths thick, was broken up for fire-lighting, as they said we had no faggots; a wooden mallet brought into cabinet from shop (doors all shut); small gallipot brought up from lower room.

I keep a diary of phenomena, so if anyone should wish any further particulars, I shall be quite willing to supply them.—I remain, yours sincerely in the Cause, CHARLES MALKIN.
99, Lower Brook Passage, Winchester, Hants,
January 8.

NEWS FROM ITALY.

The following post-card, received from Mr. W. Tebb, of London, will be read with interest:—

"Hotel Washington, Florence, Italy, Jan. 4.

"Dear Mr. Burns,—I will thank you to put me down for one pound's-worth of the edition of the 'Dialectical Report,' and hope it will have a large circulation, which will be needed to repay the cost of production. Last Saturday, at Naples, I had the pleasure of meeting my esteemed friend Signor G. Damiani, the earnest Spiritualist and indefatigable philanthropist, who is doing much to help on some of the needed reforms in his native city. His health, I am sorry to say, has of late been much impaired, and would, I believe, be benefited by a change, which I hope he will soon take."
"W. Tebb."

THE BRIGHTON TRANCE MEDIUM.—Brighton Spiritualists should avail themselves of the opportunity which the development of this gentleman offers for seeing some of the high-class phenomena of Spiritualism. He is generously disposed to become a willing minister of the Cause, and spread the knowledge of its manifestations among those who have a desire to witness them. Letters on the subject, with a stamped addressed envelope enclosed for reply, may be addressed to A. B., 14, Silwood Road, Brighton.

JOHN J. NORMAN.—We do not think the matter is worth notice; we must trust to the generous instincts of the human heart, to protect mediums, and not an organisation or committee. It is only now that mediums have needed protection, and they have got ample consideration without any previously existing committee. It will be a bad day for Spiritualism when an endowed committee is established to protect the interests of the Movement. It will be the beginning of tyranny, dictations, and all sorts of wickedness, as is seen elsewhere when men get money, and power over others thereby. We have had some little attempts at that sort of thing these last few years, and it has appeared that those who are the greatest scourges on the best workers in the Cause are used as instruments to promote the purposes of said organisations. We earnestly advise all Spiritualists to keep their money in their pockets, and give it when and how they may see occasion. There is a fable of the horses, once on a time, having a quarrel amongst themselves, and one party mounted men on their backs to assist them in the fight. The men thus found out how to control horses, enslaved them, and the horse has been the servant of man ever since, and it is seldom that one is seen at liberty; so it is with men when they get under the dominion of committees. A money-collecting body of any kind is a purely temporal power, which is the kind of thing always at war with the spirit and its love of liberty and further light. Let us sustain our workers and defend our mediums by all means, but as much as possible through well-tried individuals. Committees are like the fleeting sand of the desert: they have no individuality or conscience; therefore keep them as much under control as possible, and on no account institute a permanent one.

INSTITUTION WEEK, 1876.

The following subscriptions have been received:—

COLLECTIONS BY		Mr. T. Dowsing (2nd):—£ s. d.	
J. T. Docton, 2, High Street, Merthyr Tydfil:—	(Family Circle.)	Mr. Pope ...	0 1 0
Mr. and Mrs. J. T. Docton ...	£ s. d.	Mr. Coleman ...	0 0 6
Mr. W. E. Docton ...	0 5 0	Spiritualists' Society at Keighley ...	0 1 6
Mr. E. E. Jones ...	0 5 0	Otley Chevin ...	1 1 0
Miss Anna Roach ...	0 1 0	Daniel Watts' Friend ...	0 15 0
Members of the Working Men's Circle, 15, Yew Street, Merthyr ...	0 5 0	Mr. Beeton ...	0 2 6
Mr. T. Phothers ...	0 2 0	Mr. F. Wilson, Compressionist ...	0 2 6
Mr. W. Davies ...	0 1 6	R. S. Wilson, per E. J. Blake ...	5 0 0
Mr. Evans ...	0 1 0	Mr. James Jackson ...	0 2 0
A Troedyrhieu Friend ...	0 1 0	Mr. Joseph Sykes ...	0 4 0
	1 6 6	Mr. W. J. Champernowne ...	0 1 0
Mrs. Beale, of Weybridge:—		Mr. James Hough ...	0 5 0
Mrs. Beale ...	0 2 6	Collected by Mr. Joseph Davis ...	0 10 0
W. Beale ...	0 1 6	Miss Hall ...	0 2 6
B. Beale ...	0 1 6	Mrs. S. Parker, Dublin ...	3 0 0
E. Parker ...	0 1 0	B. C. ...	0 3 1
Joe Beale ...	0 1 0	Mrs. Showers ...	0 10 6
W. Strudwick ...	0 1 0	From Circle, Chester-le-Street, per Mr. Graham ...	0 5 0
	0 8 6	Mrs. Gordon ...	0 1 8
Per W. Burns, Nettlehurst:—		Mr. Barlow's Circle ...	0 10 0
David Brown ...	0 2 6	T. G. Devonport ...	0 1 0
A Lady ...	0 0 6	Mrs. Oliver, of Fatfield ...	0 5 6
	0 3 0	Collected by Mr. John Lithgow, Hayfield ...	1 1 0
Total of amounts acknowledged in MEDIUM, Dec. 29, 1876:	116 4 6		

THE LIFE BEYOND.

A friend of mine, the other day,—“Freethought” to recommend it,—The *National Reformer* brought, and said, “To you I’ll lend it.” I thanked him, as I always thank a man for good intentions, E’en though the object of his heart be naught but vague inventions. I found myself absorbed, ere long, with page three forty-three:—The burden of th’ *Reformer’s* song, *no immortality!* There’s Robert Smith—poor fellow—dies, firm in his free-thought pride, Thinking that, when this life is o’er, there’s nothing else beside! Poor man!—he was but 23. Tom Middleton was older By fifty years, it seems, than he; and so, perhaps, was bolder. He sent for Bradlaugh and for Watts, to say that he’d not altered; And that, whilst lying on his bed, he never once had faltered; And that the very thought that *he* should live a life hereafter Was quite against his principles, and only cause for laughter! “There’s no hereafter!”—so he said—and that for fifty years He’d preached this doctrine of the dead, and stifled all his fears. And this is how “Free-thinkers” die—though fifty years they ponder— Thinking that in the grave they’ll lie, and that there’s no light yonder! Indeed! if this be not, to them, a valley dark and dreary, There’s nothing in it that’s at all worth calling bright and cheery! And where’s the church, in this our day, such men as these to show That there’s, indeed, a future life, and fellowship below? The Christian’s faith is not enough for men who walk by sight: They want a lantern for the road:—and where, then, is this light? “This light!” in many a humble cot, thank God, it can be found, Shedding its golden influence the neighbourhood around. Within the spirit “circle,”—there this light is to be seen: And may the sitters always strive to keep their lantern clean! That thus this light may shed its rays around on every hand, And spread its influence about the gloomy sceptic band! The light itself comes down from Heaven, ’tis spirit-light indeed: And let us ask for “Light—more light!” to cover every need. “Take back, my friend,” I fain would say, “your weekly free-thought And try, from thoughts deplorable to beat a safe retreat: [sheet, For ‘free’ they are not—save in name—they’re but a mere delusion, Leading, alas! to naught but shame, and sorrow, and confusion! There is a better land, we know, and clearly can we prove it By such a weight of evidence that nothing can remove it. Away, then, with your ‘free-thought’ print—’tis but a rotten stick— Have something, if you need support, that’s strong, substantial, quick; And able well to bear you up in all your earthly duty, And lead you to the ‘summer-land’ of peace and heavenly beauty! The magic staff is *knowledge*: that will bear you safely home, And prove a power that will not leave you, e’en in time to come. Get knowledge, then, whate’er you get besides, and you will know Spirit-communion is a fact, and heaven’s begun below! That there’s, indeed, a life beyond—no matter who denies it, And that *this truth is marching on*—no matter who defies it!”
Lewisham, Dec. 6, 1876. WILLIAM CARPENTER.

PEACEMAKERS.—In a discourse under this title lately given in the Free Trade Hall, Manchester, Mr. W. Birch thinks Moses was mistaken in his idea that God inspired him to commit the barbarities recorded in the early portions of the Bible. Spiritualism can explain to Mr. Birch what kind of “God” inspires prophets and mediums. But he has some curious ideas about God, for he says, “Men nailed the human body of their loving Father to the cross of Calvary.” Very tragical, certainly, to see God thus dealt with. Why, it is as bad to be a god as to be a common man. He teaches that Jesus introduced a doctrine of peace, and that all his true followers should be non-resistants. A number of modern writers and opinions of soldiers themselves are quoted, to show that war is a mean and cowardly practice. Modern writers are more pronounced on behalf of peace than even the Bible itself.

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FOR 1877.**

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 12, 1877.

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

WARS AND RUMOURS OF WARS.

Such is the clarion sound that alarms the citizen of the world at the present time, be he Spiritualist or materialist, churchman or layman, doctor or quack. The nations of the earth are more or less in danger of war, or in the throes of political convulsion. The passages between political parties in our own country, are more pointed than polite; the church is being torn into factions by opposite views and practices within its body; the richly-endowed trades-unions, who scientifically drug and poison the people, are alarmed at the inroads of free medication, and persecute irregular, albeit natural, practitioners of the healing art; the scientists, fearing that the light will overpower them, are anxious to conceal it in a dungeon; the religious party in many places virulently blaspheme the truth as it is revealed by Spiritualism and traduce its upholders. Even Spiritualists cannot live and work in peace together, but, partaking of the psychological infection, suffer from the general disorder. Throughout the whole series, it is tyranny against liberty, meanness against manliness, stupidity opposed to genius. The conflict is general, but it is the same tune with variations.

These wars and rumours of wars must not be allowed to dishearten the true spiritual worker. These are the indications of spiritual activity in the earth's atmosphere, and like the thunder and the storm, they are doing a needful, yea, a merciful work. Foulness has to be removed, and dust may be expected as the first result of the operation; evil has to be uprooted, and the valiant pioneer who lays his axe about him may, perchance, be wounded by flying splinters. Peace is prayed for; but it has to come by the removal of the causes of war, which disturbance must necessitate war itself. Peace we must have, and will have; but it must be peace based on justice, peace with honour, and defended by freedom and enlightenment.

Many fancy that the message of the spirit must bring quietness and placid animal enjoyment, and introduce a dreamy state of pleasure, like the heaven of the sensualist, whose god is his belly. "Think not that I am come to send peace on earth, I came not to send peace, but a sword;" and so it must be to all who set their faces against spiritual principles. "I am come to set a man at variance against his father." These social compacts of various kinds, societies, committees, churches, ministries, &c., are oftentimes shutters to keep out the light of the spirit. Well, they must be broken up; the least scintillation of spiritual truth must shiver them, as the thunderbolt does the great oak. The peacemaker is oftentimes regarded as a revolutionary, and so he is, for peace can only come by the removal of that which is offensive. Jesus suffered martyrdom. What, the "Prince of Peace" executed as a felon? Even so. It is a repetition of the lesson of the ages, and it is being rehearsed around us daily.

The greatest calamity that can ensue in these troublous times is cowardice. Some of us must suffer, personally, grievously, unrighteously; but that suffering will bring satisfaction to the sufferer and freedom to society. Worthy is he who may be counted fit to become a sacrifice on this altar. Iniquity, ignorance, malice, injustice, all sorts of evils abound, and he who dares to oppose them, or to pass on even and ignore them, is sure to become their prey. They will not leave him alone, but if the righteous man and the patriot-spirit stand on his defence, he is sure to conquer in the end. The only danger is in cowardly retreat.

Now is the time for Spiritualists to stand firm to their principles. The pressure upon the centre of our forces will bring in thousands of new recruits from the outskirts. Throughout society millions are having their attention directed to this subject. Soon the Spiritualists will be for the most part outside of Spiritualism; in other words, our truths will become the possession of humanity in general, and not the mere plaything of a sect. This is the cause of the present friction and disintegration. The barbs of new truths point so thickly everywhere that the social fabric is disjointed and its usual frame of thought broken up thereby. Our work should be to fill the punctures thus made with the cement of knowledge, and pour into the receptive minds around us the facts of spirit-communion.

We open the year, determined to work harder than ever. Above all, we desire to see a copy of the MEDIUM placed into the hands of every intelligent person in the land. We will devote a large number of copies weekly to this purpose, if we can only find faithful workers to use them judiciously. Much more could be effected if we had in every town a Spiritual Institution in correspondence with the Spiritual Institution, London. Let us erect a lighthouse on every coast, and display the beacon guide of truth to all eyes. By doing so we shall become organised indeed—have not only soldiers for the fight, but an armoury well stored wherewith to furnish our ranks.

DR. MONCK'S PHOTOGRAPH.

Dr. Monck's photograph, in four positions, may now be had of his secretary, Mr. Hackett, 15, Southampton Row, London, W.C. A stamped directed envelope should be enclosed with the order.

DR. MONCK IN LONDON.

During next week Dr. Monck expects to be at his rooms, 15, Southampton Row, from eleven till three o'clock daily, to receive his friends, heal, and arrange for private interviews and seances in the evening.

Dr. Monck will deliver another oration at Doughty Hall on Sunday evening, January 21.

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

By "M. A. (Oxon)."

This is the title of a work to be ready in a few days, reprinted from *Human Nature* for December 1876, and January 1877. The articles in that magazine have arrested much attention; it is just the kind of thing for this juncture. The price will be 6d. per copy, 4s. per dozen, or 25s. per 100. Mr. Volckman has subscribed for 100 copies. Mr. Vacher for five dozen, and other Spiritualists for similar quantities. The profits of sale will go to the Defence Fund.

DR. MONCK'S ORATION ON "LIBERTY."

We have had nothing but golden opinions of Dr. Monck's oration published in the MEDIUM last week. We have yet a small quantity of numbers left, but the Doctor is preparing the oration for publication in a separate form which will soon be issued. There is also in the press "Dr. Monck in Derbyshire," by Mr. W. P. Adshead, Belper, being a reprint of his able letters in the MEDIUM.

DR. SLADE AT WORK.

There is no cessation in the services of this excellent medium. Sitters are frequent, and phenomena of a superior description. A rose was sketched by the spirits, inside of a closed slate, the other day. "Engravings" of that character might be legally charged for, we should think.

MR. THOMAS BROWN will be at Belper on January 14, and following week. Address care of Mr. A. Bodell, Chapel Street, Belper.

MR. EDWARD WOOD, the Yorkshire medium, is at present in London, engaged in giving private seances. He may be addressed at 11, Wilmington Square, Clerkenwell, E.C.

A CHALLENGE.—For some time past the Spiritualists of Ouston and district have been in treaty with Mr. Jeremiah Cowley, of Tranmere, Birkenhead, to induce him to meet Mr. Burns in public debate on Spiritualism. He says he cannot get his Chester-le-Street friends to form a committee. It is supposed that either these friends have not confidence in Mr. Cowley, or that that gentleman begins to doubt his own competence to take up the challenge.

We have received a kind letter from Andrew Jackson Davis. He says in one paragraph "My friend! always I think of you as an over-worked and an under-paid man. You seem tired physically, but fresh in the spiritual; I hope in the last I am not mistaken, but it is quite likely that very often you are also quite tired in the spirit." The diagnosis is remarkably correct. God bless our illuminated brother! If all Spiritualists had his insight and generosity, we would not be "over-worked and under-paid." More of the spiritual is what we want among us.

DR. MONCK'S COMMITTEE met at 15, Southampton Row on Monday evening. The attendance was full, and the tone of the meeting enthusiastic. The visit to Oldham and Manchester, and the oration on "Liberty" published last week, have done much to promote the ends sought by the Committee. The spirits were at work the whole time, floating the table quite off the floor, making raps, spelling out messages, carrying pencils and other articles from side to side under the table, and in addition, a message in direct writing was given on a piece of paper placed on the floor, under the table. The table-cloth was pulled, and hands were felt by many of the sitters.

A NEW VIEW OF DR. MONCK'S CASE.

To the Committee of Dr. Monck's Appeal Fund.

Dear Sirs,—The recent police interferences in the investigation of occult phenomena raise a question, not for sect or party, but for the entire community.

As an expression of my disapproval of a step so retrograde—a step so redolent of past "grandmotherly" legislation—I beg to hand you my cheque for five guineas in aid of Dr. Monck's Appeal Fund.

The contention before society is not one of Spiritualism, but of personal liberty, the right of free inquiry without the officious assistance of policemen, however active or intelligent; the right of the individual to examine controverted subjects for himself, without legislative "dry nursing" in any form. Let this be generally enforced at the present juncture.

I subscribe with the more willingness as I have recently had the privilege of sitting with Dr. Monck in my own house, in company of my own selecting, and under such other conditions as convince me that Dr. Monck is a very powerful and most valuable "medium."—I am, Gentlemen, very truly yours,

WILLIAM VOLCKMAN.

43, Victoria Road, Kensington, W., Jan. 10, 1877.

ANOTHER LAWSUIT.

In our issue of Dec. 8, 1876, in printing the list of subscribers to the Spiritualists Defence Fund, we placed a "rule" in the line opposite "Honorary Secretary" and recommended in a foot-note that committees in defending mediums should use tools with clean handles. In a few days Mr. Burns received a letter from a firm of solicitors intimating that Mr. Algernon Joy had instructed them to "lose no time in taking proceedings with a view of removing the aspersions cast on our client's character."

That we had not any desire to injure individual character, all who know us will firmly believe, particularly in respect to the plaintiff in this case, who has given so many opportunities for attack if it had been considered desirable. Hence, in his reply to the legal firm, Mr. Burns said: "That I had any malicious motive in doing so, or intended to injure his character, I most positively deny." The remark was, indeed, intended for the committee, and with the best motives possible, as shall yet appear. Therefore, Mr. Burns, in the letter above mentioned, said: "If I have used words, of the legal import of which I was not sensible, and if these words are injurious to Mr. Joy, I frankly say I am sorry that such should be the case, as it was not in my mind to hurt him."

In reply to this letter a writ has been received. As it is not consistent with our principles to injure anyone, it gives us pleasure to repudiate as publicly as possible all intent of doing so. We have acted from a sense of duty throughout and it now remains to be seen whether we are being met in the same spirit.

TO SCANDAL MONGERS.

We quote the following verses from a Lancashire paper, being part of a poem by Mr. R. R. Bealey, a Lancashire poet, who took part in the recent New Year's Festival of Spiritualists at Manchester:—

Listen not to hag-tooth'd scandal,
Half you hear is half untrue;
There is a better side for hearing
If the truth you only knew.
Better far be deaf and speechless
Than the worst alone to tell—
Oh! why list to venom'd croakers
When the sky-lark sings so well?

All men have their points of folly,
Each some weakness all his own,
But the man was ne'er created
Who some goodness has not shown.
But the earth is not a heaven,
And no angels are mankind;
We are weak, but all our frailties
Were for mutual help designed.

There are those we call self-righteous,
Who themselves deem strong and good,
Meeting weak ones who need helping
Take the other side the road.
He who "spake as never man spake"
Bade such heed lest they should fall:
They are not of Heaven's pure kingdom
Who themselves the angels call.

THE NEW YEAR'S GATHERING OF LANCASHIRE SPIRITUALISTS.

The Lancashire District Committee beg to tender their best thanks to the friends who so kindly aided them on the above occasion, thus making it such a success. The committee have to report a clear gain to the funds of £4 18s. 3d.—On behalf of the Committee.

Hyde, Jan. 8th, 1877.

W. JOHNSON, President.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Through want of thought on the part of some of the members of the M.A.I.S. in not paying their subscriptions, the Committee were compelled to find the deficiency amongst themselves, to help the financial secretary defray working expenses, rent, &c. Mr. Ashman, among the number, loaned the sum of £3 10s. It is hoped that members will, upon hearing this, send in their subscriptions promptly.—DRAKE & TILBY, Secs.

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PROFESSOR DENTON, OF AMERICA.

It has afforded us much pleasure to make the personal acquaintance of Mr. William Denton, of America. He has been to London and Paris purchasing apparatus and views to illustrate his scientific lectures. He has obtained from our neighbour Mr. Middleton the best which the London market supplies for the representation of diagrams with the oxy-hydrogen light, and also pictorial effects of various kinds. It is his intention to avail himself of this method of illustration in preference to cumbersome diagrams. He has collected a large museum of specimens and curiosities, and with his new apparatus he will be able to exhibit portions of many of them in a novel and striking manner. This is just the height of the lecture season, so that Mr. Denton had to hurry home again, remaining in Europe no longer than was necessary. We had hoped that the Spiritualists of London would have heard his voice at Doughty Hall, but he did not reach London in time on Sunday evening, and he sailed from Liverpool on Wednesday. Being a geologist, Mr. Denton spent all his available time in viewing the outcome of strata at the margin of the London basin; he also visited the British Museum and exchanged specimens of flint implements with the curators; Mrs. Makdougall Gregory also received a visit. Professor Denton says that he traces the first statement of the fact that objects contain within themselves their own history, which may be read off by psychometry, to the work of Professor Gregory, a work which Mr. Denton regards as the most advanced in the literature of modern psychological discovery.

Mr. Denton is an Englishman by birth, being related to Mr. Thomas Brown, of Howden-le-Wear. He is quiet and retiring in manner, and exhibits a thoughtful and elevated expression of countenance. He is a profound student, and is ceaseless in his efforts to arrive at the truth. He is about to remodel his works and bring them out in a new edition. We would be glad to see him engaged in this country, but, as he has quite as much as he can do in America, with certainty of remuneration and appreciation, it would be a great sacrifice for him to attempt to work up a lecturing tour in England. He has promised that he will revisit us again before long, more to take a look at the geological aspects of the country than to work on the platform.

Mrs. Denton, we were pleased to hear, has been for some years engaged on a work which will occupy her for years to come. It is a Life of Jesus, the materials of which are being derived psychometrically. Mrs. Denton is the most remarkable psychometrist of the age, and has given her husband materials for his deeply interesting volumes on "The Soul of Things." Pieces of stone having been obtained from Palestine, Mrs. Denton is enabled to pass into the sensitive state and follow the footprints, so to speak of those who have traversed the district whence the pebble may have been derived. For weeks she has been in this atmosphere and been a companion of Jesus and his companions, while they lived over again the all-engrossing incidents of their career. She has so fully cultivated her power of psychometrical analysis that she knows at once when side influences impinge upon the life-picture which she is tracing. Mrs. Denton is also a profound scholar, and from ancient history she derives such matter as may aid in illustrating the matter derived from the interior state. She is of opinion that Jesus did exist, and that records of him have appeared in Josephus and other works, but that the wise ones of that day erased what did not suit them; just as Christians now accept so much of Jesus as suits their pagan notions, and no more. There can be no doubt that Christianity existed anterior to Jesus, and that the devotees of that faith made use of the Spiritualism of Jesus, just as the Church of to-day would twist Spiritualism to bolster up the dogmas and forms of ecclesiasticism so fashionable. We wish Mrs. Denton God-speed in her grand work, and we can promise her hosts of English readers when her researches appear in print.

We were delighted to have only a few minutes' talk with our American visitor. He is a man of the true type, and one whom to know is to love. He spoke kindly words of the brethren beyond the Atlantic: the pure and illuminated Andrew Jackson Davis and his wife, Hudson Tuttle, J. M. Peebles, and others. Mr. Peebles has just started on another tour round the world, and we may expect him to look in upon us in due course. He will be as welcome as ever, and so will the good brother who has so recently paid us a hasty visit.

BRISTOL.—A few ladies and gentlemen wanted to complete a circle meeting at Mr. Tovey's, printer &c., Tivy House, Albany Place, Montpellier, Bristol. Persons wishing to join the circle to communicate with Mr. Tovey, or Mr. J. Clayfield, 41, John Street, Easton, Bristol.

APPEAL FROM DR. MONCK'S COMMITTEE.

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

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

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

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

Signed on behalf of the Committee, T. EVERITT, Chairman. J. BURNS, Secretary.

London, Dec. 18th, 1876.

COMMITTEE.

Table listing committee members and their locations. Includes names like Mr. J. Trueman, Mr. J. Swinburne, Mr. W. Brookes, etc., with locations such as London, Northampton, and Manchester.

SUBSCRIPTIONS RECEIVED.

Table listing subscription donors and amounts. Includes names like Mr. W. P. Adshead, Mr. A. Smedley, Mr. E. Smedley, etc., with amounts in £ s. d.

Main table of financial contributions. Columns for £ s. d. and names of donors. Includes entries like Dr. J. Dixon, E. B., Mr. T. Garrloch, Mrs. Lenox, etc., with amounts ranging from 0 0 0 to 20 0 0.

Other sums have been promised.

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

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

A THREEFOLD CORD.

SLADE—MONCK—LAWRENCE.

The persecuting prosecutions are being so managed as to prevent witnesses being heard in the courts to the phenomenal facts of ghost-action on and through the physical in nature. The prosecutors desire to hustle out of court all evidence that would appear to prove their error. Doubtless there is an earnest disbelief in the alleged facts. They are so strange that they must be untrue, and therefore they are untrue. I understand that it is more than probable the court may rule

that in Dr. Slade's case no witnesses will be allowed, but the two accusers, to an asserted action in the tendons of Dr. Slade's wrist, which could not have been seen by one of them from his position at the other end of the Pembroke table.

In Dr. Monck's case I understand the case will be settled on a point of law, and on an agreed case between the Huddersfield magistrates and Dr. Monck's solicitor.

In Lawrence's case there appears to be no doubt that witnesses will be allowed for the defence, and having the Treasury official the opponents, we trust equity will guide, and that to the prisoner every advantage (not disadvantage) be given to elicit knowledge, so that the court may give a just judgment—such a judgment as will be ratified by the nation. The nation is in a state of excitement, an excitement which vibrates in every family where the death-knell has rung, and the heart-ory has been. Where gone! To extinction or to continued life?

Are the ghost narratives in the New Testament true? Are the historical narratives of ghost-action in all the nations of Europe true? Are the narratives in this our England, Scotland, and Ireland, whether printed or spoken, of ghost-power during the last, say twenty-five years, true? If so, they give vitality to the belief of the several sections of the Christian Church. They give the evidence our reason yields to, that Death is the gateway to Life.

To the leaders of Spiritualism Mr. Lawrence is a stranger; his powers are personally unknown. The two witnesses against him at Thames Police Court appeared to affirm fraud, but as other witnesses point-blank gave those persons the lie, it was determined that Mr. Lawrence should be defended, so that the truth, for or against him, might have free play.

That the class of phenomena said to be produced in his presence is usual amongst us as Spiritualists, is known, and therefore, as in Dr. Slade's and in Dr. Monck's case, no ray of light would be allowed to shine through the black, dense cloud of technical prosecution. It has been determined that witnesses to facts of a kindred kind to those asserted as having taken place, be offered to the court—witnesses whose names are household words among Spiritualists.

There will be no shirking the spiritualistic origin of the phenomena; the defence will be openly, boldly, GHOST-LIFE IS A FACT.

The trial commences on Monday, January 15, at the Clerkenwell Sessions; our legal enemy is the Treasury of the British Empire.

Let us, as Spiritualists, lift our hearts to the Lord God Almighty, and desire that He may so order the course of events for the extended knowledge of the *vital fact of our age*; that we may see His power moving on the peoples of our earth; that there may be One Knowledge. If that be done, ample will be the reward to us for the hootings and revilings of past years. J. ENMORE JONES.

Enmore Park, S.E.

SOIREE AT THE MARYLEBONE INSTITUTION, QUEBEC STREET.

On Tuesday evening, or rather at 12.30 on Wednesday morning, the Marylebone Institution, by one common consent, pronounced itself as having spent a delightful evening. Such a company, such music, such singing, such recitations, such a chairman, such secretaries, such lemonade, such cake, such oranges (which, by the way, should have been cut across the end, not in a line with the pith, as it does not sever the juice bags), such dancing, such compliments and kindly greeting. I can only repeat Mr. F. Wilson's vote of thanks to the secretaries, Messrs. Drake and Tilby, in saying that the energy, judiciousness, and unselfishness that had been manifested by these gentlemen, not only in making the institution one of the successes of London, but also for this evening, which they must all pronounce was a most satisfactory achievement, for the musical assistance of Mr. and Mrs. Tindall, and the vocal selections by the two Miss Tilbys and Mr. Redford, and the recitations by Mr. Hocker and Mr. McDonnell, this latter gentleman, in his song of "Noah's Ark," creating such an electrification of laughter,—the convulsions of a gentleman near to him had created an anxiety as to the strength of his waistcoat buttons; indeed the whole evening had been one of such uninterrupted gaiety, that if the announced repetition of the entertainment were only half as good as the present, the company would not regret their having invested in a second ticket in this temple of geniality. C. C.

MR. DAWBARN AT DOUGHTY HALL.

On Sunday evening a large audience met at Doughty Hall, the room being nearly full, to listen to an important address by Mr. Dawbarn, of America. The speaker offered an earnest invocation, and then proceeded with a comprehensive and eloquent address. He said Spiritualism suffered from Materialism, Theology, and phenomenologists, who did not allow spiritual principles to actuate their lives. Mediums were frequently condemned by the ignorance of sitters. He narrated the experiments made with the boy Allen, as reported by Mr. Hazard. At that medium's seances spirit-hands would be felt while the boy was tied and placed in a sack. An ignorant sceptic brought with him a syringe filled with ink, and squirted it at the spirit-hand. At the close of the seance, the medium was found bound as at the commencement, but his hands were marked with ink. It was considered that the medium had cheated in some way, and he had to retire from public life for some time, on account of the odium that attached to him; intelligent Spiritualists thought differently.

Mr. Hazard, Mr. Colby, and Mr. White, proceeded to investigate the matter by sitting with a medium in whose presence musical instruments were manipulated. Without informing the medium, the instruments were daubed with paints. As usual these articles were played and floated about in the dark. The medium was certainly secured all the time, but afterwards it was found that her hands were smeared with the paints. Her guides entranced her, and said it was dangerous to try such an experiment with poisonous substances, as they would be carried into the medium's body and poison her. The medium was ill for some time in consequence. It was thus proved that the spirit-hands on being returned to the body carried with them any colour placed thereon, and thus introduce it even into the tissues of the body. American Spiritualists felt bitterly when their favourite medium Dr. Slade was attacked.

He considered that such cases were due to ignorance, caused by the gross darkness of materialism.

Mr. Dawbarn then reviewed some of the points of theology, and though he venerated the Supreme Being most highly, he thought the orthodox and Jewish God far from being commendable. The stand which Spiritualism took for enlightenment and liberty was such as to bring upon it a variety of enemies, and he regarded the peculiar planetary conditions of the present time as favourable to the opposition now being manifested, and which came out in other forms in politics and religion. The conclusion of Mr. Dawbarn's address was a fine appeal for liberty. We have not touched upon half of the points presented in this valuable discourse, which was delivered with much ease and eloquence, and in beautiful language. Mr. Dawbarn is indeed an accomplished orator and enlightened teacher, and we wish he was constantly employed on the platform of Spiritualism.

THE CARDIFF PROGRESSIVE INSTITUTE.

To the Spiritualists of Cardiff and surrounding districts,—

The want of a central and neutral room has long been felt by the Spiritualists of Cardiff for the investigation of the phenomena. This want has now been satisfied by obtaining a comfortable room in a central position, situated at 109, Frederick Street, adjoining Crockherbtown. It is sufficiently capacious to enable over 100 to be comfortably seated. We are indebted to Mr. Robert Daily, of Osbornes Villa, Canton, and others for their generous and liberal act in comfortably and conveniently furnishing it.

As yet our number is small, considering the population of this important town, therefore we urgently and earnestly request the co-operation and assistance of all those in Cardiff and surrounding districts who call themselves or are recognised by the name of Spiritualists.

The society will be very grateful for any books or pamphlets containing spiritual information for distribution among the people of this town.

The principal Sunday service commences from 6 to 6.30 p.m., to which we invite as many as the room will hold.

Any further information respecting this society will be gladly given by applying to RICHARD BROOKS, Secretary, 8, Victoria Street, Adam Street, Cardiff.

MR. BROWN AT CHESTER-LE-STREET.

To the Editor.—Dear Sir,—On Sunday last Mr. Brown attended our circle, and his guide "Brettime" gave us great satisfaction. In the afternoon a short discourse was given upon "National and Individual Development," after which we each in our turn received a description of our spirit-friends. Some of the tests afforded us were so extremely gratifying that I was requested to report them to the MEDIUM. Names and appearances of deceased friends were given with great accuracy. Amongst others "Brettime" said there was a spirit present named "Tom Graham," who had at one time belonged to the Dragons. This was perfectly true, as the spirit named had some time previously manifested its presence through the table movements, but Mr. Brown could not have known that, as it was a matter only known to the circle. In the evening a goodly number of strangers were introduced. "Brettime" spoke upon "Spiritualism in its Relations to Philosophy, Religion, and Science;" and at the close he told a perfect stranger that his wife was an invalid. He described the disease and recommended a remedy for the complaint.—I remain, yours respectfully, January 2nd, 1877.

W. GAUTREY.

MAMMA'S WAIVING.

Tell me not the soul departed,
Once set free for ever flies;
Never more to heed our yearning,
Seen no more with mortal eyes.

No! he is not dead, dear husband,
I can feel he's near us now;
He has bid me cease my weeping,
Gently soothed my aching brow.

See! his little cot is ready,
He will come again to-night;
Twine his little arms around me,
Looking up with eyes so bright.

I can bear to smooth the pillow,
Where his tired head did rest;
Waiting till the twilight deepens
And the sun sinks in the west.

Go, now go; your words are useless,
Save them till another day;
He will kneel where you are standing,
Raise his little hands to pray.

Even now, I hear the pattering
Of his tiny dimpled feet:
And his voice, too, "Mamma!" "Mamma!"
Sounding, oh, so soft and sweet.

When he came last night he bid me,
Kiss his "papa" once again,
And to tell you that the angel,
We call'd Death had eased his pain.

When upon his sick bed lying,
How he saw it standing there,
Not a grim and frightful spectre,
But an angel bright and fair.

Husband, when your eyes are open'd,
You shall stay and see him too;
But to-night I know you cannot,
None but "mamma" now will do.

5, Howard Street, Coventry.

E. W. COOPER.

CONSOLATION FROM A SPIRIT-GUIDE.

To the Editor.—Sir,— I send you a few lines for insertion, given by "Eli," Mr. William Pickford's control, on the translation of the medium's son into spirit-life. It is entitled

GOD IS A FATHER TO YE ALL, AND MUST BE TO THY SON.

When the Father of all spirits called thy little one away,
And thou deem'd thyself forsaken and lingering watched the clay
Cold form that bore his likeness, long cherished to thy heart;
I know thou felt full kneely, 'twas hard, ah! hard to part.

But the Father of all spirits hath a wondrous, glorious way,
And thro' the dark dim shades of night dawn lights the path of day;
Thy little one, though lost to thee, is lost not, but is found
Where God's love dwells more fully, and his wisdom's more profound.

Oh! the Father of all spirits, who heareth silent prayer,
Hath made a home beyond the clouds, and ta'en thy Matthew there,
Then why be thus desponding, for thy loss will be his gain,
Thy Matthew though thus gone before, will oft come back again.

Oh! the Father of all spirits, He bids thee banish grief,
For full reposing faith in him is sorrow's best relief:
And oh! look up, that little son thou cherish'd so on earth.
Has come to show the shining robes he's gain'd in second birth.

Oh! the Father of all spirits, whose love streams everywhere,
Has willed that heavenly hopes should rise to banish earthly care,
For those whom still the cold world thinks gathered in the tomb,
Are unto us returning to dissipate our gloom.

Then, William, look ye upward, and read that burnish'd page;
Read that bright, outstanding type,—it will thy grief assuage;
It is a message borne to earth, and meant for every one:
"God is a Father to ye all, and must be to thy son."

P.S. Being relations of the medium, we visited him this New Year, and witnessed some extraordinary phenomena. We had heard of the manifestations taking place, but being sceptics we went to satisfy ourselves, and had the pleasure of hearing two of the most splendid lectures it was ever our lot to listen to. I may say the control who delivered the lectures was called "Buxton."—Yours, E. PICKFORD.

Sunny Brow Colliery, near Willington, Durham, Jan. 2.

Mr. Pickford's friends at Perkinsville state that he is doing a good work at present. He is giving some grand orations on political subjects, through the control of "Sir T. F. Buxton." The friends regret that they have no reporter to take them down. These present efforts are merely preparatory for more public work, when the discourses may be obtained in greater perfection.

CHESTER-LE-STREET DISTRICT.

To the Editor.—Sir,—We have been sailing quietly along these last two months. Having had Mr. Brown ten days in our district, he has given some good private seances, some of which I have witnessed. "Brettino" is a wonderful prophet; he can see both your past and present history; if you will give him conditions, he will reveal you startling facts. He put the seed in here in 1875, and he has come to look over the crops in 1877, and he thinks they are looking very well. The days are lengthening out and the weather will be getting fine again, so we will get on with public meetings.

Mrs. Butterfield will speak in the Co-operative Hall, Chester-le-Street, on Jan. 28th, at two and six o'clock, followed by Miss Longbottom and others during the quarter, which will be advertised in the MEDIUM after arrangements are made.

JOSEPH BATIE.

Jan. 8, 1877.

A CHRISTMAS REPORT.

Dear Mr. Burns.—As Merry Old Christmas has come and gone, and left us blessings of different sorts to talk about, I may just have my word among the rest. I feel it my duty, looking at the many mercies scattered over us from our heavenly Parent, to whom the earth and the fulness thereof belongs, to report to the readers of this paper the rich change taking place in this district respecting the condition and spread of Spiritualism. Many things I could relate that would stimulate your readers, which I must keep back; but I must say, that this much-disturbing, yet light-diffusing power, called by many different names by its foes, is still advancing in every direction, claiming as much attention as many other great problems of this deep-thinking time. Many hard hearts have been softened by it of late; many an inquiring, troubled breast has been relieved; dark clouds removed; God our Father presented in the way that makes His children love Him, the more we know Him the more we will love; our numbers are increasing, our mediums are developing very cheerily in different ways:—two young brothers making our hearts bound forth, when under control by some great musical spirits from the other shores, who seem wishful to cheer us on our way home. We have also a wonder of a medium, a little boy about eight years of age, who is controlled and speaks; he promises well.

Now I may say that among all this we have our storms; we expect nothing else. Our mediums can be controlled, and speak in the open streets, and this will often occur very soon, thus claiming the promises Jesus left us. We had our singing company out this Christmas. We were helped by our dear friends, as they had promised to go with us, though unseen, but sure; and in the gray light, a rich breakfast was provided for all the singers by Mr. and Mrs. Heel, of Eve Hill, & d bless them! In the afternoon we had a public tea at Westleton, when a good number sat down in comfort to a richly-spread table. All enjoyed themselves with more than common cheerfulness, after which a public meeting was held, when our meeting-house was crowded. The chairman's speech being over, Mr. Dodds gave a most excellent address—hard nuts for some to crack that have not got their spiritual teeth yet. Mr. Livingstone was controlled, and gave us an excellent speech from the shore beyond the grave; then came Mr. Brown's spiritual partner, who warmed up the meeting into a very happy condition; after which, with some little good grace, we

had to dispense with the speeches of Mr. S. Steward and J. Wilson, jun., but they will be ready in store for our next gathering I hope.

Votes of thanks to all that had been engaged in providing the good things were tendered, and our happy day passed away, but not our happiness. I say, in concluding, keep to faith and true prayer, and greater blessings are in store.—I remain, &c., JAMES WILSON.

Ouston, viâ Chester-le-Street, Dec. 30, 1876.

[Mr. Wilson has provided a store of progressive literature, and, in addition to his missionary work, he will use his efforts to circulate works on Spiritualism in the homes of the people.—Ed. M.]

MERTHYR TIDFILL BOOK CLUB.

Mr. J. T. Docton writes: "I am happy to inform you that we are getting on very well with our book club. We have twenty-one shares taken up, and we number fifteen members. If you publish these facts, it may be the means of other clubs being established. I should like to hear that in every neighbourhood where Spiritualists are to be found, some such means were adopted to supply the literature. I think it is the duty of every true Spiritualist to support the literature department of the Spiritual Institution more than has been done in the past. I don't see anything to hinder all Spiritualists from having a spiritual library of their own, and I know of no better plan at present than the establishment of book clubs. I hope this work will be taken up in the year now commenced, and help on the time when the glorious teachings of Spiritualism will permeate the land."

The following are the rules of the book club; Mr. J. T. Docton, 2, High Street, is secretary, and Mr. Jones, Mill Street, is treasurer:—

Rule 1st.—That this club be formed for the purchasing of literature from the Spiritual Institution, 15, Southampton Row, Holborn, London.

Rule 2nd.—That the club consist of an unlimited number of members.

Rule 3rd.—That any person desirous of becoming a member after the formation of the club (subject to the approval of the members) may do so on payment of the back subscriptions.

Rule 4th.—That the officers of the club consist of secretary and treasurer, such officers to be chosen by the members on the first night of meeting in each term.

Rule 5th.—That the subscriptions be threepence per share (weekly), but members may take one or more shares, such shares to be considered as fully paid up every twenty weeks, but the club shall be considered as a permanent organisation.

Rule 6th.—That members may have their choice of books, but if one should be chosen of greater value than the member is subscribing for, it may be had by payment of the difference in price.

Rule 7th.—That the carriage of books be paid by the members receiving the same.

Rule 8th.—That when there are sufficient funds in hand, a ballot shall be taken, but no member shall be entitled to ballot whose subscriptions are not paid up to the night of balloting.

Rule 9th.—That the subscriptions be used for no other purpose than the purchasing of spiritual literature.

Rule 10th.—That in the event of a member disconnecting himself or herself from the club before they have received their books, such member may be supplied with books of the value of the amount paid in, or the said member may be supplied with books of more value by payment of the difference in price, but under no consideration will the subscriptions deposited be returned.

Rule 11th.—That members before receiving their books shall find two sureties for the same.

Rule 12th.—That each member be supplied with a subscription card for the entering on of their subscriptions on the night of payment.

Rule 13th.—That the incidental expenses for the carrying on of the business of the club be defrayed by the members.

Rule 14th.—That the club meet on Monday evenings from eight to nine o'clock to receive subscriptions and transact necessary business.

Form of Member's Card.

SPIRITUAL INSTITUTION BOOK CLUB.

1	..			11	..		
2	..			12	..		
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Mr. J. SMITH, Derby Hotel, Northampton, narrates how he has been visiting friends in the Isle of Wight, and sitting down to the table they got manifestations readily and tests from a relative of one of the sitters. This uncle died forty years ago abroad, and had only been heard of by one present. Our correspondent thinks all these phenomena are indeed a great mystery, which men of science have no power to solve. He went to the Egyptian Hall, and was disgusted at the vulgarity of the exhibitors. As to Psycho, he says it is a case with a human being of the Tom Thumb species placed inside, and that it is therefore false to describe it as a piece of mechanism. Other correspondents have hinted the same thing; indeed Dr. Moses Rigg says he had the information from one who knows. The thing he says, can be easily proved by taking a long needle and poking it vigorously under the arm of the image, when it will call out A, E, I, O, U, like any other injured mortal.

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 8s. per 100, carriage paid, 1s. per dozen post-free.—ED. M.]

EAST END SPIRITUAL INSTITUTION.

The first quarterly tea meeting will be held at the above institution on Sunday, Feb. 4. Tea at 5 p.m.; to be followed by a Conference on "The Present Position of Spiritualism." To commence at 7 o'clock. Tickets for tea, 1s. each. Conference free. Several mediums expected. Friends will oblige by applying for tickets before the above date.

15, St. Peter's Road, Mile End, E. E. W. WALLIS, Manager.

BIRMINGHAM.—Mr. Perks, 312, Bridge Street West, near Well Street, on Sunday next, January 14, at half past six o'clock p.m., will give a free circle for Spiritualists and friends. For the occasion, Mrs. Elliott will attend, whose clairvoyant powers in delineating the character of strangers is deeply interesting to sitters. Mr. Perks has now somewhat recovered, and is determined on carrying on the work while life lasts.

BYER'S GREEN.—Mr. W. Newton orders the same number of the MEDIUM for the circle, notwithstanding the increase in price. A large parcel of books and tracts has been received from Mr. John Scott, for which kindness he has the thanks of the circle. On the Saturday night and Sunday afternoon before Christmas interesting meetings were held. At Binchester, on Christmas Day, a highly respectable and intelligent party met the Spiritualists over an excellent supper, which was followed by the baptism of an infant by a medium under control. The evening concluded with an entertainment of poetry and amusements, which was very much enjoyed.

VACCINATION.—Mr. Editor.—Sir,—Your correspondent who signs "R. C. Westwick, Norwich," requests that he may be enlightened upon the above matter, as he cannot allow himself to doubt the registrar-general's reports which favour vaccination. I should suppose that he is unacquainted with the literature of anti-vaccination, for he could not read such without being convinced by the well collected facts contained in it that the reports furnished to the registrar-general are as incorrect as they are colossal. Medical men of course in most cases stand first in such reports, as they have to state causes of death, &c., in nearly every case registered, and even influence most cases when inquests are held. I have something to do with certificates of death, and I find it most difficult to get genuine certificates, and am most fully convinced from observation extending over some years, that there is nothing reliable in the reports thus furnished to the highest authorities in these matters any amount of obtained evidence could be brought to substantiate this; and if all cases of small-pox returned as unvaccinated were traced down to infancy, I have no doubt but that certificates of successful vaccination could be obtained in nearly every case. To do this, however, would be difficult as so many who suffer, or die, are away from home and friends. The minds of small-pox patients are often incoherent. The eruption destroys the vaccination scars. Time obliterates them. The patients in some cases know not where they were registered or whether vaccinated. Hence the truth is not known; but doctors would (some whom I know) put down such as unvaccinated. I would advise your correspondent to read the pamphlet by Miss Chandos Leigh Hunt upon this subject.—Yours truly, O. R., Lichfield.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, January 14. Old Freemasons' Hall, Newgate Street. Brief Address, concluding with Questions. Sunday, January 14. North of England Conference, at 2.30 p.m. Lecture at 7 p.m.; subject—"Spiritualism and its Critics." Admission free.

LIVERPOOL.—Sunday, January 21. Meyerbeer Hall, Hardman Street. Morning, at 11. Subject—"Spirit-Communion as viewed by the Spirits." Evening, at 7. Subject—"Spirit Life: its Punishments." Regular monthly engagement.

BIRMINGHAM.—Sunday, January 23; also on January 30, and February 1.

GLASGOW.—Sunday, February 11.

MANCHESTER.—Sunday, March 25.

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

ATHENÆUM: TEMPLE STREET, BIRMINGHAM.

Mr. J. W. Mahony begs to announce that he intends to recite the entire acting tragedy of "Hamlet" from memory, on Monday evening, January 22, 1877. The acting edition of "Hamlet" contains twenty characters and twenty-five thousand words, copies of which may be had at Guest's, Bull Street. Tickets, 1s. and 6d., may be obtained from Mr. Lowe, Ann Street, Mr. Hill, Horse Fair, Mr. Perks, Bridge Street West, and from the "Templar" hall, Ladywood, on Sunday evenings.

This feat of memory has only been performed two or three times within the recollection of the present generation.

The proceeds will go towards a debt incurred in spiritual propaganda. Programmes, giving a list of scenes and characters appearing in the same, will be sold for one penny.—To commence at half-past seven precisely.

R. DICK.—We believe the Committee of the Spiritualists Defence Fund, will do their duty impartially, and to the satisfaction and justice of all.

WANTED TO FORM A CIRCLE.—Mr. W., 1, Oxford Cottages, Falcon Rd., Clapham Junction, will be glad to find a few friends who will join him in supporting a room for development of mediums and the investigation of spiritual phenomena.

OSSETT Spiritualists' entertainment will take place at the Spiritual Institution, near the Great Northern Railway, on Saturday, January 13, at seven o'clock. Mr. John Kitson will perform some fine music on his violin; songs will be sung by Mr. George Cooper, Mr. Joshua Kitson, Mr. Joseph Olffe, Mr. Henry Lockwood, Mr. Alfred Kitson, and others; recitations will be given by Mr. Alfred Kitson, Miss Mary Wainwright, Mr. Henry Wilkinson, Mr. Joshua Kitson, Miss Alica Kitson. All Spiritualists in the surrounding towns who can be present are cordially invited to attend. Charles Hallgath, Secretary.

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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."

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SUNDAY, JAN. 14.—Several Speakers at Doughty Hall, 14, Bedford Row, at 7.

MONDAY JAN. 15, Dr. Monck's Committee, at 8.

FRIDAY, JAN. 19, Mr. E. W. Wallis, at 8, Trance Addresses and Answers to Questions. Admission 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JAN. 16, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, JAN. 17, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, JAN. 18, 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 JAN. 19, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 14, KEIGHLEY, 10.30 a.m. and 5.30 p.m.; Children's Progressive Lyceum, at 9 a.m. and 2 p.m.

BIRMINGHAM, Mr. W. Perks, 212, Bridge Street West, near Well Street.

Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

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

BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30 and 6.30.

CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.

DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

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

HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.

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

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

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

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

OLDHAM, Temperance Hall, Horse-edge Street, at 6.

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

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

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

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

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

TUESDAY, JAN. 16, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday, Physical.

STOCKTON, Meeting at Mr. Freund's 2, Silver Street at 8.15.

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SHILDON, 155, Rowlinson's Buildings, at 7.

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