



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 528.—VOL. XI.]

LONDON, MAY 14, 1880.

[PRICE 1½d.]

MRS. ESPERANCE'S SEANCES.

FLOWERS GROWN AT A SEANCE.

"The rod of Aaron budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

Although there is at almost every seance I have the privilege of attending, something interesting and instructive, I have not for many years witnessed anything so soul-absorbing, pure, and beautiful, as the manifestations I am about to record.

Prefatory to my description of what may be termed the Flower Seances, I shall briefly describe what took place at a seance on the 4th of April last, on which occasion we first became acquainted with "Yolande," an Arabian girl, who passed into spirit-life, and came under the tuition of one of the English spirits who has charge of Mrs. Esperance's materialisation seances. Through the kindness of this spirit-friend of Mrs. E., we had the pleasure of seeing "Yolande" amongst us.

Before she materialised, we saw a form grow up from the floor, and gradually decrease in size until it almost entirely disappeared; but without vanishing altogether it grew up again into another form quite distinct from the first, who was the aunt of a Mrs. Chaytor, a lady present, the other being her mother.

The next form was that of a girl, apparently about 16 or 18 years of age, of dark skin, and very active in her movements. She walked in and out of the cabinet with the greatest of ease, passed the sitters at the end of the circle, took a chair up to the cabinet, and examining it very carefully, seemed perplexed at its use; ultimately, spreading a piece of green baize on the floor, she sat on it in true Oriental fashion. She placed two chairs together, and spreading the baize over them, tried to form a kind of ottoman. This was "Yolande's" first appearance amongst us, and considering that it was also her first attempt to materialise, we felt greatly pleased with the successful manner in which she had accomplished it.

On the following Tuesday evening, April 6, she came again, and seating herself in front of the cabinet, some of the sitters sang for her, and she followed them in almost precisely the same tone of voice, so that her singing appeared to be an echo. Not only were the tones of voice apparently thrown back, but the sound of a cough or a whistle seemed to be caught and reflected without any variation of tone, except that they were fainter.

One of the sitters, Mr. John Chaytor, of Havanna House, Chester-le-Street, played the harmonium for her. She examined the keys, and, standing alongside of him, played the air that he had just run through. She remained with us nearly an hour, and almost all the time was outside amongst the sitters, who got off their seats and stood around her, much interested in the musical talent she displayed.

At the next seance, on April 11, whilst a prayer was being offered up by Mr. Hare, our friend "Yolande" came, and kneeling down, bent her head to the floor: at the conclusion she bowed three times, and then rose to her feet. After she had followed her instructor, Mr. Chaytor, in playing a tune or two on the harmonium, she took a glass, and one of the sitters filled it with water. This glass of water she placed on Mr. Chaytor's head, whilst he sat at the harmonium. After a few movements of her right hand over the glass, we were all much surprised to learn that a flower had been formed, which she presented to a gentleman from North

Shields. Others were anxious to possess flowers produced in a similar manner, and three more were obtained—one a geranium, and the other two somewhat resembling the privet.

Perhaps none but old Spiritualists who had long known the medium and could implicitly rely upon her integrity could grasp the fact that those real and beautiful flowers had been formed by our spirit-friends. We were however informed that if we would provide a quantity of soil, and a living, healthy plant to use as a kind of medium, a far greater quantity could be raised. The request was most gladly complied with, and so far as I was concerned I think I never attended a seance at which I felt such an intense interest. I had seen forms grow up before me into what appeared to be real living men and women; I had conversed with them, I had cut pieces from their drapery, I had cut locks from their hair, some of which I still possess, and compared with the medium's hair; in colour there is not a shade of resemblance. Notwithstanding that I had from week to week seen these wonderful manifestations, I was never greatly surprised after I had once realised the fact that beside and around us is a real, though to our material senses unseen, world, filled with beings whom we call dead, but who are more living than we who are so often blind to their presence. I had conceived in my mind the possibility of a spirit gathering matter from the sitters and clothing itself in a material garb so as to become cognizable to our senses, but I had never conceived it possible for anyone dwelling on or near the earth-plane, to possess the divine attribute to such a degree as displayed in the creation of flowers. I had long ago realised the fact that there is no conceivable limit to our powers, which are, as it were, but in embryo whilst here on earth, that our education has scarcely commenced, and that all which we learn here is but fitting us for the greater and more important duties of life beyond the grave; yet I had never dreamt of a human being in the space of a short lifetime having so far advanced as to possess such a knowledge of the vegetable world and Nature's laws as to be able to create even a blade of grass. I was, however, about to be face to face with "Yolande," guided by her instructress "Y Ay Ali." When on earth "Y Ay Ali" had possessed the power she was now, through her friend and co-worker "Yolande," about to display to us. "Ali" had received her education entirely from spiritual sources. Her spirit had grown, as it were, from within, and she had been brought up amongst what we Christians call uncivilised people—our education being almost entirely outward and unspiritual, we are civilised human beings and do not possess the beautiful power which had been, and still is, hers.

On Monday, April 12, we commenced our seance at 8. "Yolande" came outside, turned over a pot of soil, which Mr. Armstrong, Cross House, Newcastle, had provided, and which we examined, and found perfectly free from flowers, such as were afterwards produced. "Yolande" emptied the soil out of the pot upon some white paper spread on the floor. She then took a bottle of water and poured some over the soil, covered it with paper and a tablecloth. At the expiration of nine minutes she took off the coverings and sprinkled some more water on the soil. At the expiration of fourteen minutes she took a flower from the soil and presented it to Mr. John Mould, of 12, St. Thomas's Crescent, Newcastle-on-Tyne. More water was sprinkled on, and in a couple of minutes or so she took a large bunch of flowers and ferns from the soil. A frond of a fern was handed to me, which I thought was remarkably like a fern I had taken a great fancy for when on a visit to Bywell Castle, about two years ago. A friend had promised I should have a root of the fern I had admired so much; so I

obtained a frond and put in my pocket-book, where it had remained ever since, and was in my pocket at the time the seance took place which I am describing. No one present knew I had a part of a fern in my pocket, much less the nature of it, so that I was somewhat surprised when I received what was so like what I had so earnestly desired to possess. I received the frond fresh, green, uncrushed, and as beautiful as though it had just been gathered. I made no remark, but laid it on the table, and taking my pocket-book out of my pocket, I took the frond I had in it, and handing it to "Yolande," I said: "Can you let me have a fern of the same kind as that?" I saw her turn over the soil and again cover it up, and in less than five minutes I received a frond, smaller, but of precisely the same kind of fern as I had requested.

At this seance there were about twenty persons, and every one received one, two, or more flowers, all of which were perfectly fresh, and as beautiful as though they had just been brought from the woods. Three little flowers of very bright colours were handed to me, and whilst I had them in my hand, remarking to myself how very gummy and sticky they were, I was informed by the spirits that they were poisonous. Thinking, however, that there could be no danger in handling them, Mr. Thomas Barker, of 23, York Street, Gateshead, kept one of them in his hand, intending to take it home with some other flowers he had received. He was somewhat startled on finding that there was a painful and smarting sensation in one of his fingers that held the flowers. Supposing the pain to arise from the poison in the flower, he sucked the part affected, and the same smarting sensation was felt in his lips. We were at the close of the seance told that the flowers were very dangerous, and that a deadly poison was usually taken from them by Indians, with which they poisoned their arrows. That there was truth in this statement Mr. Barker said he could not doubt.

At the close of the seance we carefully examined the soil, and found it perfectly dry and brown, filled with green moss and petals of flowers, whereas an hour before we had seen it black, wet, and soddened, and although water had been poured on it whilst it was on the floor, the paper underneath was perfectly dry.

Whilst the Arabian girl was busy with the flowers, the medium frequently spoke to the sitters, because, being passionately fond of flowers, she took a deep interest in what was going on, and immediately "Yolande" retired to the cabinet, going in at one compartment, Mrs. Esperance came out at the other to look at what had been obtained—the two compartments being entirely distinct. The means of ingress and egress are separate, and a partition divides the medium's compartment from that occupied by the spirits. Mrs. Esperance, forgetting that in leaving the cabinet she was breaking the supposed conditions, on getting to the table felt her knees very weak, and this reminded her of her mistake, so she at once went back, and the light being turned down, "Yolande" again came out of her own compartment where she had previously entered. She played one or two tunes on the harmonium, and the seance was brought to a close.

The spirits informed us that all the flowers were tropical and Indian. Mr. Mould took home the flower which he had received, and without making any explanation as to how or where he had obtained it, Mrs. Mould, who is a botanist thoroughly capable of expressing a reliable opinion as to its name and where it might be found, said that it was the *Hibiscus*, belonging to the order of *Malvaceae*, of India and South America, thus independently confirming the information given at the seance. This was also confirmed by a professional horticulturist.

On Tuesday evening, the 20th of April, a circle of twenty-nine persons met at Mrs. Esperance's seance, to witness further manifestations of "Y Ay Ali's" creative power. A larger quantity of soil than on the previous occasion had been provided, in a flat box of about two square feet,* and four inches deep, also a fine, healthy hyacinth, which was to be used as a medium. We were informed that the medium-plant would in all probability die, and such has been the case, notwithstanding the care that has been taken of it since; it seemed quickly to languish, and is now dead.

As several interruptions took place, it was nearly 8 o'clock before the door had been finally closed and the seance commenced. Unfortunately, several Spiritualists, strangers to these seances, had been admitted, and the medium at the close was so tired and weary she could scarcely walk from the rooms.

"Yolande" came, and taking the box of soil, poured water upon it, and at 8.15 carefully covered all up as before, so that not a ray of light could fall on what was about to be produced. At 8.35, Miss E. A. Brown, Howden-le-Wear, was requested to go nearer to the cabinet, and the soil being uncovered, flowers were taken up and handed to her. Miss Brown then went to her seat, and shortly afterwards "Yolande" walked towards the sitters, and handed a rose to Mr. S. During the time that the flowers were being produced, a quantity of drapery was thrown over the table-cloth and paper which covered the soil. Sometimes "Yolande" stood upon the covering, then raised it a little, until ultimately the drapery appeared to rise of itself, and gradually grew in bulk and height. I thought a form was about to be materialised, but in this I was mistaken. After I had watched the form growing for some time, the drapery was taken off, "Yolande" retired to the cabinet, and at 8.50 we turned up the light to its fullest power. All were greatly astonished to see in the box a large pelargonium, beautiful, fresh, and green; the leaves were from one to five inches in breadth. Springing from the root, in three stems, the extreme height was twenty-nine inches, but a piece of

about seven inches had been broken off the top with the weight of the drapery and the table-cloth, otherwise the plant appeared to be perfect and uninjured. Great care has been taken of this plant ever since, it having been tended, watered, and placed in the sun whenever a gleam has been visible. A few of the leaves have died, but it appears to have taken root in the pot in which it has been placed, and Mrs. E. now entertains hopes of it living.

Five roots of primroses were found in the box, all in flower. Three of these were white and double, one purple, and the other being of the ordinary kind. About fifty or sixty primroses, forming a nice bouquet, were given with some other flowers by the spirits to Miss Brown, and as she had come specially wishing that a rose might be given her, it was supposed, much to her regret, that the recipient of the only rose produced had obtained what had been intended for her.

Whilst the two gaslights were burning at full power and the flowers were being examined, I was showing some of them to Mrs. Esperance, who was looking out of her compartment of the cabinet highly pleased with the success which had attended the efforts of her spirit-friends. She was admiring the flowers when "Yolande," evidently not knowing what effect light had upon a materialised form, made great efforts to get out of the cabinet, but every time the curtains opened and the light struck her she bounded back. Mrs. Esperance described her efforts as being like a fly striking a window-pane, and without knowing what the obstruction is, repeats the attempt, and thus "Yolande," forced to the back of the cabinet repeatedly, tried to emerge through the opening of the curtains, but immediately she came in contact with the light she seemed to be struck back, just as an india-rubber ball rebounds when it strikes a solid object.

Many objections are raised by persons who have no knowledge of this subject and the conditions necessary to obtain the manifestations. "Why is semi-darkness necessary? Why are not the seances in broad daylight?" say our objectors; and if we do not answer these questions satisfactorily they assume that such manifestations do not occur. Although the sitters and the operating spirit were in a semi-light, it will be observed that the plants raised in the soil were grown in darkness. Why this was so I am not bound to explain any more than I am called upon to explain why seeds generally germinate in the dark.

When the flowers were made in the glass of water, it was light enough for us to see the form of "Yolande" distinctly, and her movements, as she held the glass in her left hand. Mr. Armstrong, however, is prepared upon oath to assert that the flowers were not put into the water as flowers, but they formed in it. He sat within eighteen inches of "Yolande," and had her between him and the light, and saw every movement so distinctly that not a doubt exists in his mind as to the genuineness of the manifestations. Besides, he sat between the medium in the cabinet and the form outside, and the medium behind him spoke when he spoke to her.

Some time ago, in discussing with a friend as to the power and effect of light, my attention was drawn to the fact that hydrogen and chlorine, when mixed together in equal quantities, if kept in the dark, may be shaken and mixed until doomsday and they will remain simply a mechanical mixture of hydrogen and chlorine, but immediately this mixture is brought to the light the two elements rush together with a loud explosion, and hydrochloric acid is formed. It is impossible for anyone to expose this mixture to the light and have hydrogen and chlorine remaining as separate elements. As soon as any objector to the spirit-manifestations being in semi-darkness will explain why light will produce hydrochloric acid from hydrogen and chlorine, I may then be enabled to explain why it is that spirits can gather material from our bodies in the dark or in semi-darkness and take on a material form more easily than they can do in the light. In the meantime it is sufficient for us to state facts without in all cases being called upon to explain the why and the wherefore.

One objector, who could not find a loophole for an insinuation that I had been deceived, seeing that I had got a fern given to me under such conditions that precluded the possibility of deception, he said: "Well, then, suppose you do get these flowers as you say, what good is it?" I confess I was unable to answer him. I felt how utterly impossible it would be to give such an ignorant, densely-befogged mind a reason. Anyone who is so gross and darkened as to be unable to perceive the good and beauty of flowers, and the divine power possessed by the loving friend who produced them, would question the Almighty, and ask why He gave the sun its light, the rose its scent; why earth the refreshing dews, and Nature her green mantle; and why, indeed, anything was created that is. Such a mind assumes that it knows the good of an Armstrong gun that will carry a shot of a ton weight at a speed compared with which sound only travels two-thirds; it recognises the value and the good of the new Gatling, that will fire one thousand shots in a minute, with which three men can kill as many of their fellow-men as three hundred riflemen. Whilst the devilish inventions of man for destroying his fellow-men draw us in thought to the fury and carnage of the battle-field and scenes on earth only fit for the orthodox hell and its occupants, the love, wisdom, and goodness of our spirit friend "Y Ay Ali" in producing these beautiful flowers, emblems of her own attributes, point upwards and onwards to a higher and better life. Who would not wish to possess the power of "Ali"? With it more good could be done for mankind than by all the inventions of war that the world has ever seen. Though we may not on earth attain to the degree of development we may desire, we can all try to follow the advice of Emily Jane Moore, who says:—

* Two feet square is probably meant.—Ed. M.

"Where'er you go, a blessing throw—
On grassy ground, or rocks around;
Above, beneath, where'er you go,
Let deeds and words of love abound.
Where'er you go, some comfort take;
The brightness of a sunny smile
May cheer some heart that else would break,
And lighter make your load the while.
Where'er you go—yes, sow a seed;
If cloudy be your sky, or fair,
God's grain shall fruitful be indeed
And we to heaven the sheaves may bear."

MATTHEWS FIDLER.

The facts respecting these Flower Seances being of such an extraordinary nature, I have deemed it advisable to give the names and addresses of some of those who were present, and in order that the truth may not rest on my testimony alone the report has been read over to the undersigned, who hereby confirm what I have stated.

WM. ARMSTRONG, 3, Cross Houses, Upper Claremont, Newcastle-on-Tyne.

THOMAS BARKER, 23, York Street, Gateshead-on-Tyne.

JOHN MILLER, 136, Percy Street, Newcastle-on-Tyne.

M. A. HALL, 21, Ellison Street, Gateshead-on-Tyne.

A. BREWIS, 16, Hewitt Street, Gateshead-on-Tyne.

THE TESTIMONY OF MR. ARMSTRONG.

The following letter was evidently written for personal perusal, with liberty to make use of the testimony it contains; but we think it will have more force if printed word for word as written.

"Dear Burns,—As Mr. Fidler has sent you a report of Mrs. Esperances seances, at which flowers were produced; and as I have signed that report, I have thought it desirable that I should, for your own information, add a few reasons why I am so positive on the subject.

"You are aware that our cabinet is divided into three sections or compartments; the medium sits in one of the end compartments and cannot pass into any of the others without exposing herself to the view of all the sitters. On the occasion in question the harmonium at which Mr. Chaytor sat and played was placed in front of the middle compartment of the cabinet, leaving sufficient room for anyone to pass and repass between his back and the cabinet. My chair was placed in front of the curtain behind which I know the medium was sitting, my hand resting on the harmonium within a few inches of Mr. Chaytor's hand. After other phenomena, which I will not stop to describe at present, water having been called for, I filled a gill goblet, and placed it on the harmonium, when a sprightly young girl of an Oriental type, known to us by the name of "Yolande," came out of the cabinet with her face unveiled and her dark arms bare up to the shoulders, took up the glass in her left hand, and, holding it over the head of Mr. Chaytor, made a few convex passes over it with her right hand, occasionally holding it up between her and the light as if examining something in the glass. After repeating the above process two or three times she walked across the room to the right, holding the glass at arm's length she took out of it a flower and presented it to Dr. —.

"Returning to her former position behind Mr. Chaytor, she began the same process as before, when she soon produced a second flower in the glass, and wishing to present it to a friend on the left, I had to move my knees to allow her room to pass between the harmonium and myself, she pressing against me as she passed. Other two flowers were produced in the same way at the same seance, and presented by her to members of the circle. During the whole of the time the flower-making process was going on, "Yolande" was not more than 18 inches from me, except when she crossed the room to where the gentlemen to whom she gave the flowers were sitting.

"All this time I had her between me and the light, so that I had the best possible means of seeing what was being done. I could have laid my hand on her shoulder or taken the glass out of her hand at any time without disturbing myself or leaving my seat.

"But you will perhaps ask me if I am sure it was not the medium, and that, I think, is a very pertinent question. Well, I know that the medium was sitting in the cabinet behind me, and I know that she had no means of egress without my seeing; in fact, I must have moved my chair before she could get out of the cabinet, and that I did not until the end of the seance; besides, as Mrs. E. is always in the natural or normal state, never entranced, but always conscious of what is going on around her, she naturally felt as much interest in the phenomena as we were, and not being able to see for herself, a running conversation was kept up between Mr. Chaytor, the medium, and myself the whole of the time; that, I think, is sufficient evidence that it was not the medium.

"Dear Burns, I write this for your own information; if you are making any comments of your own on the subject, you may make what use of it you please; my time is up, and I must close, trusting you are all well.—I remain yours,

"3, Cross Houses, Upper Claremont,
Newcastle, May 11."

WM. ARMSTRONG.

MATERIALISATIONS.

It is a very great pleasure to have to perform the duty which devolves upon me of recording what transpired at a seance held by

Mrs. Esperance on the 21st of March last, the manifestations being to me amongst the most remarkable and satisfactory of anything I have seen in connection with Spiritualism. There were about twenty persons present, all of whom, with one or two exceptions, were well known to me as Spiritualists. The first form we had was that of a lady, but she was not known to any of the sitters. The next manifestation was that of a form being materialised in our presence outside the cabinet. This form, a lady friend of mine, after growing up, walked to me and took some flowers I had brought with the intention of giving her. Those she gave to one of her lady friends present among the sitters, who requested a piece of the spirit's drapery to be given her. This I was allowed to cut off with a pair of scissors, after which the spirit, holding up the dress, showed a large hole of about one foot square. This hole she appeared to repair by one or two movements of the left hand. The form that next appeared was "Visitor," the chatty and wise little friend and control of Miss E. A. Brown.

ONE OF THE SO-CALLED DEAD RETURNS AND IS RECOGNISED BY FOUR PERSONS.

The last form that appeared at this seance was to me the most remarkable, and produced an impression I shall not readily forget. I often feel how little I deserve to be permitted to work in such a cause as that of Spiritualism; and I feel, too, my unworthiness of the innumerable privileges that have been continually bestowed upon me; notwithstanding this I felt a stronger determination and resolution to work more earnestly than ever I had done to spread a knowledge of the facts brought before me, proving the bond of union between this world and the next.

An esteemed friend of mine, Mr. Hugh Biltcliffe, died about twelve months ago; he was a man well known in Gateshead; took an active part in the Temperance cause, and was some years superintendent of a Sunday-school. Both he and his wife, Mrs. Isabella Biltcliffe, were Spiritualists; but she had never attended a seance for materialisation before the one I am now describing. When the seance was, as we thought, about to be closed, there appeared at the opening of the curtains, a fine, tall, well-built man, with dark whiskers, dark hair, and clothed in long white robes. Altogether he had a majestic and noble appearance. In an instant I recognised in him my friend, Mr. Biltcliffe.

What is most remarkable about this materialisation is the fact that not only did I recognise him, but his wife, my wife, and another lady present, all knew him immediately he appeared. Besides these there were two gentlemen sitting further away who mentioned my friend's name, and asked if they were correct in their surmises as to the identity of the form. Thus four persons recognised him without doubt in their minds; whilst the other two, evidently knowing him, somewhat doubted the evidence of their senses. He came near me and reached forward to shake hands. His grasp was firm and vigorous as was his wont during earth-life, and I accepted his fervent shake as an expression of thanks for little services I had rendered him during his illness. His hand was somewhat larger than mine, was warm, soft, and quite natural. Had my eyes been closed when he grasped my hand, I could not have mistaken it for that of the medium, seeing that it was at least a fourth larger. Indeed I have no hesitation in affirming that I recognised him just as I know any friend that I unexpectedly meet.

This is not the first case of recognition of a friend coming across the boundaries of the two worlds to visit those who are dear to him, yet I must say that it was the most conclusive evidence of man's immortality of anything I had ever witnessed.

On the evening of the same day as that on which the seance took place—from the same platform at Gateshead as that on which Mr. Biltcliffe had so often taken part in the work connected with the advocacy of Temperance—I announced the fact of his return and appearance amongst us; and a lady, Mrs. M. A. Hall, who had been one of his co-workers, and who recognised him at the seance, publicly confirmed my statements.

MATTHEWS FIDLER.

16, Ely Street, Gateshead, 25th April, 1880.

The above report of a seance, which we attended on the 21st of March last, at which we distinctly saw and recognised "Mr. Hugh Biltcliffe," being a statement of facts of such very great importance, we deem it a duty that it should be given to the world properly attested; we therefore subscribe our names and addresses:—

ISABELLA BILTCLIFF, 13, Peterborough Street, Gateshead.

GRACE FIDLER, 16, Ely Street, Gateshead.

MARY ANN HALL, 21, Ellison Street, Gateshead.

April 25th, 1880.

FURTHER TESTIMONY AS TO IDENTIFICATION OF "MR. BILTCLIFF."

On Sunday, the 2nd instant, two of Mr. H. Biltcliffe's little daughters attended the seance, and were able to say most positively that they saw and recognised their father who kissed and caressed them. Agnes, a girl of about 13 years of age, says that she saw distinctly his features, whiskers, and hair, and knows that it was her father she saw. Sarah Biltcliffe, a bright, intelligent little girl of seven years, saw him at the same time as her sister, and she threw her arms around his neck, when he kissed her. Again on the 9th instant, Sarah saw her father, and without a moment's hesitation went to him, when he took her in his arms and kissed her. She clung to his neck as though she were not going to be parted from him again. Many, many questions has she asked, such as: "Where did he get all the white clothes from that he had? What

did he do with them when he went away? How did he get into the room? Did I know him? Yes, I knew him! do you think I don't know my father? But it *was* my father. How queer it is; he's dead, you know, and he's alive; how's that?" These, and a few hundred other queries and remarks puzzle wiser heads than hers, but the wisest would not be able to persuade her that she had not positively seen and kissed her father, who had been dead to her more than a year. This proof of immortality will probably never be effaced from her mind, and shows the advisability of admitting children to seances more frequently than is now done.

THE DEAD! WHERE ARE THEY?—IMPORTANT TESTIMONY.

On the 13th of November, 1879, Mrs. Margaret Miller, the wife of Mr. John Miller, of 136, Percy Street, Newcastle, died, and was buried on the 16th of the same month. On the eighth day after the funeral took place, Mr. Miller attended one of Mrs. Esperance's seances, and there saw his wife, who appeared to him precisely the same in form and feature as before her death. He had no difficulty whatever in recognising her. An incident respecting her ring was referred to by her; but no one in the room—not even Mr. Miller himself, could give any explanation. On his return home, he learned from Miss Miller that what had been stated respecting the ring was perfectly correct.

On Tuesday, the 10th April last, Mr. Miller again saw his wife, and whilst standing beside her someone remarked that it must be a great pleasure to him to have such positive proof as had been vouchsafed to him, when Mr. M. exclaimed: "It's the greatest satisfaction of my life." "Did you really recognise her?" asked another. "Most certainly. I have not a doubt in my mind. Her features are the same, and the clothing is just like what she wore before she died."

On the 15th April Mr. Miller again saw his wife; and his sister, Mrs. Isabella Fairlamb, No. 17, Railway Terrace, Gateshead, and Mr. William Armstrong, Newcastle, and others also saw and recognised her, and they confirmed what Mrs. M. had stated. On the 27th April and 2nd inst. Mr. Miller again saw his wife, and recognised her as before. Thus on five separate occasions since the death of his wife Mr. Miller had seen and identified her, and thereby had the best of all proofs of our immortality that can be given to man.

The importance of such facts cannot be overestimated when we see the Church utterly incapable of coping with the doubt; and materialism, which has of late spread so rapidly everywhere throughout the civilised world. Men do not now readily accept any mere statement on any important subject, even if such be endorsed by the Church and the Bible. They ask for proof, and very reasonably so too. The sceptic asks, "If I die, shall I live again?" The minister answers him in the affirmative. "Tell me how I may be certain that I live again—where are my friends who died?—where is my sister? if they live, tell me where," says the honest doubter. The clergyman answers: "Here, in the Book, the Bible, you will find all your questions answered." "If that be all the proof you can give, I must live and die, denying that there is a future state; and it's needless to talk to me of a Saviour, until I know there is a life beyond the grave."

Spiritualism is simply the study of man and nature's laws, and whoever will honestly and patiently learn, may in time have one of the greatest of all truths clearly and unmistakably proved to him—that there is no death; that what we call death is but a change of life, and that we, as well as our friends who have gone before us, shall live on and on for ever.

On the first occasion that "Mrs. Miller" appeared she was clothed in white. We were informed that she would not come again in white, but would appear in clothing similar to that she wore before her death, in order that all who knew her might the more easily recognise her. This promise has been fulfilled, as on each occasion that she has appeared she has been in every respect like what she was before passing on to the Summerland.

WM. ARMSTRONG.
JOHN MILLER.
MATTHEWS FIDLER.

FAREWELL MEETINGS TO MR. T. M. BROWN AND MISS E. A. BROWN AT HOWDEN-LE-WEAR, COUNTY DURHAM.

SUNDAY, MAY 2, 1880.

Taking advantage of Mr. Burns's visit, a meeting was held at the Mechanics' Institute on Saturday night, May 1. The attendance was composed exclusively of Spiritualists, and Mr. Burns's lecture had special reference to the needs of the Movement at the present time as to the conduct of sitters, the management of mediums, &c. At the close the lecturer received the cordial thanks of various of his hearers for the information he had afforded them. It is evident that the Spiritualists themselves need lecturing to just as much as the public; but who is there to do it? The demand for information from circle-holders and mediums, who suffer from imperfect conditions and the general ignorance which too much abounds, was very urgent. Had Mr. Brown been remaining in the district he could just have fulfilled the purpose which the present state of things requires. But for the last five years he has been only a few weeks, when all is put together, at his home; so that the disciples which he called around him before he became a public medium have for some time been suffering from a want of his experienced

superintendence. Our Movement in this country now wants, not lecturers, orators, and entertainers, but spiritual teachers—men and women of experience, spiritual gifts, and psychological knowledge, of spirit-intercourse. For such work Mr. Brown is admirably adapted, in addition to platform work; while Miss Brown should make the platform her speciality. We hope the friends in South Africa and elsewhere will invite Mr. Brown to assist them in forming circles and discovering mediums. It is much more advantageous to pay a man a fee to start a good circle than to give a lecture merely. Both forms of work are good, and it is pleasant to think that the missionaries that are going forth are proficient in both departments.

THE MEETING ON SUNDAY AFTERNOON.

Some friends from a distance arrived on Saturday and remained over Sunday, but as no meeting had been announced for the early part of the afternoon, the full attendance of friends did not take place till after tea. The harmony was perfect and the enthusiasm deep and generous.

J. Burns, O.S.T., of the Spiritual Institution, London, who had gone down purposely 250 miles to attend these meetings, was appointed chairman. After a hymn was sung, Mr. Brown was entranced and delivered an appropriate invocation, after which his spirit-guide "Bretimo" gave a short address suitable to the occasion.

The Chairman said he had been instructed to point out that as there would be two meetings, the evening one might be devoted to the farewell, and the present meeting to a general consideration of the Movement in that district. There were two kinds of work incumbent on the Spiritualist. First, our duty to man: the obligation which devolved upon us to spread the truths of Spiritualism as widely as possible for the benefit of society at large. Secondly, there was our duty to God; involving a continuous necessity for a higher spiritual culture in ourselves. This second duty really should go first, as upon its due performance depended the success in the other department. Thus Spiritualism consisted of inside and outside work. The inside work is also of two kinds—the intellectual and the spiritual—the one performed by rationalists, the other by intuitionists or sensitives. These two forms of work should never be mixed up. Thus, when a circle sits for spirit-communion, entire passivity should be observed, and the circle should be formed in such a manner that the sensitives, or mediums, should not be brought in contact with or under the influence of the positive rationalists then present. The science of the circle was the prime element in Spiritualism, and to its study all true Spiritualists and mediums should assiduously devote themselves. Having thus formed a proper circle, the power of the spirit-world would manifest itself subjectively and objectively, according to the needs and conditions of the sitters. Spirits would appear, perform acts, or their influence would be instinctively felt in the minds of the sitters. A sitting thus held, with an unselfish aspiration for God's highest gifts to man, would act like refreshing dew from heaven on the parched soul of man, and cause it to bloom forth with spiritual fruits of divine excellence. The intellectual sittings or school, should be held on another evening, for the purpose of discussing or endeavouring to understand what was obtained at the spirit-communion circle. This school would become the nursery of platform speakers, fed and nurtured by the "milk" derived in the circle with the sensitives. Thus there would be a solid basis for outside work. Under a leader who would act as chairman, these intellectualists would go forth and hold meetings, each comrade in the spirit-band, at the call of the captain, giving his views of the matter. The spirit-circle and the school would afford abundance of information and inspiration, and a power would attend the band which no enemy in the form of ignorance and bigotry could withstand. Thus we would have Spiritualism beautifully "organised," every one minding his or her own proper business, and trying to become perfect therein; and there would be no exposures, no impostors, no self-seeking adventurers in the Movement. The true apostles, like the friends they had met to honour, would always be made welcome, and generously rewarded for the assistance which their superior gifts and experience could confer.

The meeting was then thrown open for speeches, but as some of the friends had to return home long distances before the evening meeting, and as their hearts were too full, they could not restrain themselves from entering upon the special business for which they had visited Howden-le-Wear.

Mr. Heel, of Ewe Hill, near Chester-le-Street, was the first to rise. He said he desired to thank Mr. Brown for what he had learned though his guides five years ago at Chester-le-Street. On his first interview with Mr. Brown he asked him, "What is Spiritualism?" The answer was, "Wait till my guide comes;" but this puzzled him still more, for what a guide was he had no idea of. However, the meeting commenced with singing and prayer, and though no text was given out, Mr. Brown seemed to go through the whole range of knowledge, and remind the speaker of all he had ever read. This astonished him still more, for he did not expect such an intellectual treat. On observing closer, another surprise awaited him, for he perceived that Mr. Brown's eyes were closed. After the lecture a great many questions were readily and satisfactorily answered. Then came something more astonishing than all. The speaker (Mr. Heel) was accompanied by a spiritually-minded man, Mr. W. Pickford. Mr. Brown then delineated their surroundings, though they were entire strangers to him, in a

very correct manner. Their past lives seemed to be read like a book; but when the child that he had lost twenty-nine years ago was described as plainly as if he had been seen standing beside him in the flesh, then the highest summit of his amazement was reached. A son who had been killed in the coal-pit only a short time before was also described as being present. He went home, and told his wife. She offered no opposition. He had been brought up a Methodist, and though he had no quarrel with his old friends in the Church, yet he had to give up a school with which he had been connected for thirty-six years. After five years of Spiritualism he had been asked to go back to the Church, but he replied that he had been thirty-six years in the standstill state, and now he was anxious to make a move forward. He desired his Church friends to do as he did—stand still thirty-six years, and possibly at the end of the time they would be glad to do as he had done, and make a move into Spiritualism. He did not feel that happiness in the old Methodist meetings which he now enjoyed in Spiritualism. There was always something wanting, and when the great trials of life came there was not the support which the soul seemed to crave for. A short time before he heard of Spiritualism he had lost two sons. It was a sad bereavement to him, for he never expected to hear more of them in this world. He thought God had brought him to Spiritualism to help him in these sore difficulties. He found that his boys were still in existence, and well. They soon learned to control their old mother, and now they were, as they had been years ago, one united family. He had much to be thankful to Mr. Brown for. He would rather have kept him in this country, but he wished him and also his daughter well and successful in their mission wherever they might go.

Mr. W. Dobbin said he first met Mr. Brown at West Pelton. It was the first spirit-medium he had come into contact with. Mr. Brown described to him a sister that had passed away twenty-six years before. This sister he had never known, but various others were described so that he could recognise them. Since then he had become much developed, so that he could recognise his various spirit-friends by the touch, and was conscious of their presence near him. Mr. Dobbin gave various interesting anecdotes of the great advantage which spirit-communication in his own person had been. He had very much to thank Mr. Brown for, who had opened out the channel of spirit-communication to him. Before that time the animal part of his nature was in development, and the spiritual was lying dormant. Now the spiritual had the ascendancy, and its advantages were too great to be described. He was very grateful to Mr. Brown, and gave him his best wishes.

Mr. S. Stewart, West Pelton, spoke of the valuable services which Mr. Brown and Miss Brown had performed in his district. Before he knew Mr. Brown, five years ago, he was a Presbyterian, but could not see clearly into the various theological difficulties which continually beset him. These befogging ideas had been all removed and something better put in their place. He regarded Mr. Brown as his spiritual father. He heard him first at Chester-le-Street. Stones were thrown plentifully on that occasion, and had it not been for the law, he believed Mr. Brown would have been sacrificed as spiritual teachers had been in the olden time. He invited Mr. Brown to his house, who gave him a full account of his life from his boyhood, and, turning to his wife, he spoke of her deceased relations, giving the last dying words of one of them, which Mrs. Stewart had not even communicated to her husband. Mr. Stewart thought it was a hard thing for their friends to have to leave the country, they should have tried to keep them here amongst them. The Cause in his district had originated with Mr. Brown. Miss Brown had visited the place twice recently, and there were great inquiries for her. The Cause had met with great difficulties at West Pelton, but now the opposition was clearing away. Wherever Mr. and Miss Brown went he hoped ministering spirits would guard over them and direct them.

Mr. Hugh Toal, Tow Law, had heard Miss Brown twice. The audiences attributed her great abilities as a speaker to her superior education. He thought the efforts of every Spiritualist should be to fit himself to be useful to the Cause—that was his great desire. He had been a Roman Catholic, and he was of opinion that the time would come when that church would see that Spiritualism was the essence of their religion. The priest had great influence over his flock, and could control their passions in a remarkable manner. For this great power he thought there must be a cause, and he attributed it to spiritual development and personal habits on the part of the priests. He recommended Spiritualists to think over that matter, for it was the basis of their whole work. He said he spoke his principles freely wherever he went, and yet he did not meet with the persecution which might be expected. He hoped Mr. and Miss Brown would be as well received abroad as at home, and that great meetings would be held by them in other countries, for reports of which he would be on the look-out.

Mr. Tod, Leadgate, thought it a great pity that such mediums should leave the country. These recipient organisms should be kept amongst us and cherished. Mr. Brown was the first medium he had sat with. He commenced at the first sitting to describe his surroundings. His mother in the spirit-world, who still loves him, was delineated: then his stepmother, and a little sister that died before he was born. An uncle in London was also described and many friends in and out of the flesh. These facts afforded him food for thought. He felt convinced that no other theory than that entertained by Spiritualists could explain these facts, and that the intelligences in the higher life could draw aside the veil and show to those still left on earth that they live in spirit-land. Spiritualists require a proper method of working. Inside work is

needed to give us a knowledge of the truth ourselves before we can give it to the public outside. Christians and secularists alike are in the dark, but he found the latter party more open to receive the truth. It seemed to be the thing they were asking for. He had been thrown out of the Primitive Methodist body, and Spiritualism took him up when he was wanted. He had been astonished at what he had heard come through Miss Brown's lips; it was really apostolic to hear one so young speak so powerfully. He was sorry that they were leaving us, but Spiritualists in the district would have to go into the work themselves. We must go forth, said the speaker, and teach the people how to investigate this subject for themselves. He tendered his best thanks to Mr. and Miss Brown for the good they had done, and gave them his best wishes for the success of their mission in other countries.

While a hymn was sung Miss Brown became entranced. The control said, it was with feelings of great pleasure that they spoke to that meeting. It was a farewell meeting in which all could express their best spiritual feelings. They had met these friends before; they had sowed good seed, and now it was ripening into fruitfulness. The loving and beautiful flowers then gathered would live for ever, and raise those who received them up to the better spheres, to which mortal vision has not yet penetrated. They were passing away from them now. They had formed a resolution to take their mediums into a far distant country, that a little more of that seed which had been sprinkled in their midst might be scattered in other lands, and bring forth a rich harvest there as here. They (the spirits speaking) would in spirit visit the friends left behind. But their medium would yet return and speak to her old friends amidst circumstances of a very superior kind to those at present existing in this Movement. They would meet these friends yet again, as they parted from them now, with joy. There is an All-ruling power, good and wise, and in all the wanderings of those mediums this great Power will guide and protect them, and carry them on and on till they receive the crown that awaits them—a crown made by themselves. The spirits thus concluded: We bid you a hearty and loving farewell, not a long farewell, for there will be a reciprocation between you and us. Along the psychological wires high and holy influences will pass and repass. Angels will visit you, and hand-in-hand work with those that lead mankind up to the House of God.

Miss Brown after a few minutes was again controlled by another spirit, named "Visitor," who spoke in a somewhat broken accent. She said her duty was to be near the medium and prepare her for platform work by opening out her mind for the higher influences. When she first came to her medium she, the spirit, could not speak English at all, and at that time no higher intelligence could have controlled the medium, because she was not in a condition for it. At that time the medium was very well developed intellectually, but not spiritually. "Visitor" first developed the spiritual faculty in her medium, and as the spirit became acquainted with the English language, and learned the ways of this people, so the spiritual channel of communication widened and widened till spirits of a higher order could make use of it, and express themselves through it. It was also part of her duty to remove depressing influences from her medium, to lift up her spirit, and cause her to feel light and buoyant and more joyful. Every time the spirit came to do this kind of work she learned more, and could express herself better, and control with more ability. This enabled her to help the other spirits more and render her medium of greater use in the world. She had now to say good-bye to all, but she would far rather have remained with her medium here. There were other mediums, three in particular, which she could control, and make herself known to her friends. It was arranged that she should materialise at Mrs. Esperance's seance on the second Sunday after her medium sailed from this country. Those at that seance would see her, and she would tell them how the two mediums were getting on over the water.

Mr. Brown was then controlled by "Bretimo," who said he simply influenced his medium to rise and say good-bye to friends who had attended that meeting. It was not with the idea of the eternal separation, but only for the present that he did so. He would not recount the experiences of the past, but remind his hearers that when he first controlled the medium all the English words which he could express were "good morning," and he could only do so with difficulty. Now he could, through his medium, speak the English language with some proficiency, and with further experience he would be able to speak it as well as he could speak his own language. The truth that made his medium free would also make his hearers free. Good-bye! May the kind Father protect you.

This meeting and the evening one were held at an assembly room in another part of the village. When the audience returned to tea many visitors had already been served, and a series of tea-meetings occupied the next hour and a-half. There was a grand reunion of old and sincere friends, and not a few new and interesting introductions. Mrs. Brown, assisted by her lady friends, made all her many guests comfortable by the adoption of arrangements which were perfect.

THE EVENING MEETING.

There was a large attendance gathered from a radius of about thirty miles. Mr. Burns of London again presided. After a hymn Miss Brown was entranced and gave an invocation.

The Chairman, in his opening remarks, said he had heard it regretted that Mr. and Miss Brown should leave their native land for an uncertainty, while they were in the high tide of popularity, and might escape privation and hardship by remaining at home.

Looked at from a purely worldly point of view, no doubt their venture was a hazardous one. All forms of spiritual work involved risk and hardship of a peculiar kind, and if the counsels of worldly wisdom were in all cases implicitly followed, there would be no spiritual work done at all. It could not be engaged in without a sacrifice of some kind on the part of someone concerned. Some persons were so constituted that they could make such sacrifices, and thus the progress of humanity was rendered a possible fact. It must not be forgotten, that after all that has been said, man's mission on earth is indeed a purely spiritual one. His earthly attainments and possessions are only a means to an end. Many of earth's inhabitants at present are in such a low state of spiritual development that they do not see the end: they are altogether absorbed in dealing with the means. The spiritual teacher was by these utilitarians considered a very foolish person. Why did he not look after Number One? Why did he throw a good living to the winds for the sake of some intangible object of the mind? The answer of the spiritual worker is, that he knows there is laid up within an eternal possession, which will endure for ever when this life is past and gone. Is it wisdom, he asks, to neglect this great kingdom for the sake of the joys and pleasures of to-day? Mr. Brown is such a worker. His whole life has been modelled on the love of the Eternal Truth of which he is the servant—not the servant of the god of this world. The result of his determination is that many are blessed by his endeavours; but he himself is far more blessed than anyone. Life to such as him would be a doleful prison-house, without liberty to leave all and serve the spirit with joy of heart. His toil and trials no doubt had been and would be great; but his satisfaction was in turn greater than that of the worldling, and it contained elements of an imperishable nature which could be enjoyed in the unending future. Then, though he had to exercise self-denial in sending his friends away, and though he knew that thereby they were exposing themselves to untold dangers, yet he would not dare to restrain them. There was really little to fear; for he who is born in spirit, the terrors of the flesh have no power over. He had no doubt but Mr. and Miss Brown would yet return unto their friends again. He hoped they would enkindle in the hearts of many that divine enthusiasm which had permeated their own work in the cause of Spiritualism.

Mr. W. Wake was the first speaker. He said in a most feeling manner, that if he had two dear friends on earth it was Mr. and Miss Brown. He owed all he was as a Spiritualist to them. For six years he had been a Wesleyan local preacher, but he came to the conclusion that the doctrines he then taught were untenable, so he gradually passed from Wesleyanism to materialism. He was in that condition when he first came in contact with Mr. Brown. He attended a meeting, and he must say that he was filled with bitter opposition, and had given utterance to words for which he had since made apology. But he heard that which implanted within him a desire to know more about the subject, and he had had many sittings with Mr. Brown and more with Miss Brown. Thus he was gradually led into Spiritualism, but if he had been allowed to relapse much further into the opposite course he would have gone too far, and thought Spiritualism all too much nonsense to give any attention to. He now believed in Spiritualism, not only as phenomena, but also in the highest sense of the word,—that he has within him a spirit which in this life requires preparation for the eternal future. There is a beauty in Spiritualism which is not to be found in any other system. The teachings of the spirits were far superior to those of orthodox theology. He wished to work in this life for the crown he had to wear in the spirit-world. Spiritualism offered him advantages in that respect not to be met with elsewhere. When he left the Church he had experiences in its teachings, and also of the realities of life, and he felt, if what he tried to believe were true, some of those he loved best would suffer in hell eternally, and he thought if such good and noble souls were in hell he would elect to go there too, and suffer with them. He could not believe that God could thus doom the noblest of his creatures. His soul revolted at the idea, and he sincerely thanked Mr. and Miss Brown and their controls for having found something worth living for, worth dying for, and worth keeping for ever when it is got. If his feelings could make them successful in their mission they would indeed do well. Sympathetic help could be afforded them by good wishes even if thousands of miles away. Spiritualism in that locality had been planted by Mr. Brown and his spirit-friends. The locality could profit more by their assistance now than at any time in the past. The friends now leaving them were doing better work now than they had ever done before, and though it grieved him to part with them, yet with all his heart he wished them God-speed.

Mr. William Lobley, Crook, manifested deep emotion. He said it was the greatest trial he had experienced for some time. He was completely unnerved, and for various reasons. His mind ran back a few years to the little village on the hill-side where his friend Brown and he became acquainted. They were at first drawn together in a peculiar manner, and had since been intimate friends. For years the speaker had been reading and studying the principles of Spiritualism—indeed, ever since the publication of R. D. Owen's "Footfalls." He talked the matter over with Mr. Brown. Their ideas ran in one groove. That eloquent lady, Emma Hardinge, had been lecturing at Bishop Auckland, but not knowing of the event till after it was over, he missed hearing her. The subject was, however, frequently discussed between him and Mr. Brown, and on one occasion the latter proposed a sitting. He placed his hand on a chair, and it began to move, and from that simple com-

mencement their Spiritualism started. As soon as intelligent answers could be obtained very foolish questions were occasionally put to the spirits. One sitter, who was a platemaker on the railway, would ask the spirit how many crossings he had laid that week, and if the answer were correct, it would convince him. Many who asked such questions never made reliable Spiritualists, and he hoped the time would soon come when all such queries would be laid aside. This going away was arranged in the spirit-world. All successful spiritual work was planned there. Had it been the work of man, the Movement would not have made such rapid strides since 1848. There is no civilised country on the globe to which it has not found its way. Successful spiritual missionaries go out old, without purse or scrip, and not sent out by any society or body of men. This is the kind of power that moves our friends, and he believed that they would achieve much good in foreign lands. He had himself been to Australia, and there most of his family were now. When he was far distant on the Atlantic Ocean he was stricken down with ship fever. He could take no food; he could not move from his berth. One Sunday afternoon, as he lay moaning in great suffering, a peculiar soothing sensation came over his frame. He got up, took something to eat, walked out on deck, and gathered strength from day to day. He kept a diary when well enough to do so, and the first letter he returned home contained the particulars of the voyage, and, wonderful to relate, it was then ascertained that his friend Brown and two or three others met on that same Sunday afternoon, with their hearts full of sympathy, in earnest prayer to God for his safety, and that prayer was answered by his rising from his sickness at the same time and speedy recovery. Mr. Lobley therefore urged his hearers to breathe out their heart's prayer continually towards their friends after they leave our shores, and concluded by recounting some of Mr. Brown's early works in Spiritualism. He felt the separation keenly, but the call of duty must be obeyed. No doubt Mr. Brown would find it as hard to leave friends in Australia as the speaker had done. He thanked the many friends who had come such long distances for their attendance and sympathies that day.

Mr. Menelaus Cooper said he had been acquainted with Mr. Brown many years. He was one of the first that sat with him in the spirit-circle. His first introduction to Spiritualism was at Mr. Everitt's shop in Bishop Auckland. Mr. Gibson handed him two copies of the MEDIUM, and he expressed a wish to attend a circle. He thanked God that he had ever investigated the subject. For many years he had been a Wesleyan, but could never believe some of the doctrines. The Trinity and eternal punishment were to him inexplicable. The speaker then turned to Miss Brown, and presenting her with a flower that he wore, he in a very feeling manner alluded to her as a fragile flower, which he hoped would not be plucked till she had done her work, when she would be transplanted to the land of Eternal Beauty.

Mr. S. De Main was entranced during the singing of a few verses. His control regarded it as an auspicious time; the influence of the spirit-world commingled with that of earth. It was well that so many friends met to give their sympathy and love to those who were going from their midst to do a work which they alone could accomplish. It was to the honour of the district to send out two such workers. The bonds of love and sympathy might be hard to snap, but the holy angels would ever watch over and guide them in the work they were specially chosen to perform. They will be upheld by a Power stronger than the human arm. Our sympathy and that of the spirit-world is with them. Those left behind must not forget that they have a mighty work to do. The foe must be faced and vanquished. Gird up your loins; have faith in the spirit-world, and arm yourselves with the sword of truth. The work must be accomplished by individual effort, or it cannot be accomplished at all. Everyone must ask himself how much he can do to promote the Cause, and all will then be burning lights. The Light of the New Dispensation is near. The reins will be placed in his hands, and all available forces and the cultivated and developed faculties of all will be used for freedom and truth by the mighty Angel when he comes. All superstitions will pass away; a flood of celestial light will descend on the minds of men, and angels and spirit-friends will hover around, and men will be spiritually conscious of their presence. Individuals must see that they are prepared and worthy to be chosen for the dissemination of God's Truth.

Mr. Hill, Auckland Park, was glad to be one of the number at that meeting. He had been trained all his life in the Wesleyan school till about four years past, which had been the happiest of his life. He attended Mr. Brown's first anniversary. After the meeting Mr. Brown described the spiritual presence of his wife, who had passed away a short time before, and left him with five little children. She died a Primitive Methodist, and died happy; he sang for her as she passed away. In her last hours she saw her spirit-friends and encouraged him to bear up under his loss. He knew that he was surrounded by friends truer than those of earth. He would go to work at four o'clock in the morning, make a good fire, and, alluding to his children, say to his spirit-friends: "I leave them in your charge." Though he had all these difficulties to contend with he enjoyed greater happiness than when he went to the chapel. He was happy to be at that meeting, and he thought great good would come from the labour of Mr. and Miss Brown in other lands.

Mr. Mansfield, Shildon, was the next speaker; but as the reporter was otherwise engaged while he was speaking his remarks were lost.

The Chairman then called on Mr. C. G. Oyston, Hunwick, to move the following resolution:—

"That this meeting of the Spiritualists of this part of County Durham, many of us having known Mr. T. M. Brown from the commencement of his mediumship, and some of us for a long time previous, have heartfelt pleasure in testifying to his moral excellence as a Man and inestimable value as a Medium. We deeply regret that he is leaving us for a time; but we hope that wherever he goes he will receive that kindly co-operation which will enhance to the fullest possible extent his distinguished abilities to promote the work of Spiritualism. We regard Mr. Brown not only as a valuable trance speaker for public meetings, but also as an excellent clairvoyant, who can describe spirits and the surroundings of individuals clearly, point out the gifts of mediums, and give instructions to those engaged in forming circles or developing mediums. Miss E. A. Brown is a most eloquent platform orator, and commands large audiences, which increase at every subsequent visit. In every respect we deem her worthy of the high esteem in which we hold her father."

Mr. Oyston, in a lengthy and eloquent speech, moved the resolution, by stating that he had known Mr. Brown for a long time. He then gave an account of his first introduction to Spiritualism. A brother of his, now deceased, had become convinced from sitting with Mr. Brown. This led him to investigate for himself, and he was very glad to have the opportunity of recording the benefits of that investigation. On the day before his brother passed away the minister tried to make him recant. Though weak, he manfully defended his own position and refuted that of the minister. When asked by someone about Spiritualism, he said it had been to him a shining light in his darkest days. Thus, from his brother's experience, he had taken up the question, the benefits of which he laid before the audience with much force. He concluded by hoping that all would unite earnestly in the spirit of the resolution which he had great pleasure in moving, and by sending forth their sympathies aid their friends in doing that duty which would enhance the happiness of all who became acquainted with the truth of Spiritualism.

Mr. Binns, Hunwick, cheerfully seconded the motion. Mr. Brown was the first he had sat with in the investigation of Spiritualism. At that time he did not believe in a hereafter, but he soon found that man had powers beyond his previous conception. He considered Mr. Brown to be a right and proper person to promote Spiritualism. He has great devotional powers, and diffuses a power amongst others that is beneficial. The speaker concluded by saying: May our sympathies go out with him, and may our spirits help him. His kindness to me when I was in the dark makes me ever grateful. At that time there were only three or four of us, but to-day Spiritualism includes a great number, and has grown to be a mighty power.

Mr. Gibson, Bishop Auckland, supported the resolution. He said good-bye to those friends with reluctance. He had experienced great benefits from their mediumship. Mr. Brown had visited him often, and the greatest harmony had at all times existed between them.

Mr. J. P. Soutter, Bishop Auckland, in supporting the resolution, could not add to what Mr. Gibson had said. Mr. and Miss Brown were held in the highest esteem in Bishop Auckland. His intercourse with them had been uniformly pleasant and profitable. He had never seen a more cordial and hearty expression of esteem, and he had been present at many happy occasions. It was a loss to the Cause here to part with their friends, but it would be to the gain of those in other countries. On behalf of Bishop Auckland friends, he wished the voyagers God-speed!

The resolution was again read, and as there was no dissentient voice, the Chairman, on behalf of the meeting, presented it to Mr. and Miss Brown, who sat near each other, with the following remarks:

Mr. Burns said: It affords me heartfelt pleasure to present you with this mark of approbation and esteem from this large and representative meeting. When it is made known to your many friends in other places, they will also join with us in the sentiment which pervades every breast here present. You are going from amongst us on an untried path, and we shall miss you much, and our warm solicitude for your welfare will follow you wherever you go. It would be too much to expect that your experiences abroad will be uniformly agreeable, but in the midst of your trials remember our love for you, and may it come between you and dark clouds as a protecting power which, while it excludes that which is obnoxious, yet permits the ingress to your hearts of that which is agreeable and encouraging. It is no part of our duty to ordain you in the work to which you have put your hand, you are the missionaries of the spirit which has ordained and chosen you for the special work in which you are engaged. We can only throw around you the mantle of our deep affections and best wishes, so that, as far as we can make it, your path may be smooth, your work successful, and that in due course you may safely return to the bosom of your friends.

Mr. Brown in reply was so deeply moved that he could only make a few remarks. He said during the course of his work he had suffered because he had not been understood. He did not know how to appreciate himself; and it was only when he heard others speak of the benefits they had received from his mediumship that he could judge of the value of his work. He then thought he had been led to do some good. He had no more desire to go abroad now than he had to enter the Cause at first. He did not know how he would be received where he went; he had to

place himself in the hands of that Power which had hitherto protected him. He had never sought engagements, nor did he think that mediums should be engaged by and be made the slaves of organisations. If he could not do his work without bowing the knee to committees for engagements he would come home again. He considered that the work was important, and that meeting was of greater help to him than any mere object of charity. It had done him more good than the receipt of £50 would have done. He would never forget the kind sympathy of the friends; it was to be felt, it could not be spoken.

Miss Brown then rose and said the sympathy of so many kind friends called for a few words from her. It took a strong heart to respond to so much. As regards her entry into the work, it had been brought about in a peculiar manner. Circumstances had withdrawn her from other pursuits in a most unexpected way, and, almost unconscious to herself, she underwent a process of natural development, and soon she was enabled to go out and do duty in Northumberland as a public speaker. The effect of the heavy work and the crude conditions which sometimes surrounded her, visited her twice with brain fever, and a third time she had it in a milder form. This was, no doubt, part of her development. She had now a great liking for the platform, and her former occupation, to which she was at the time much attached, had lost its attractions to her. She could not express the regret she felt at parting with friends, there and elsewhere. She hoped to be enabled to go and do her work and come back again, when it would give her pleasure to resume work once more at home, in a better field than there has been hitherto. The feelings of respect and sympathy which this meeting throws out to us so abundantly, we will not forget; they will cheer us on our way.

The meeting then closed.

On Monday evening Mr. Wade drove Mr. Burns and a party of friends to Wolsingham, where the first lecture on Spiritualism was given. Mr. Wade presided, and the meeting listened to Mr. Burns' lecture with great attention.

MR. T. M. AND MISS E. A. BROWN.

Though my name appears to be intimately associated with Mr. Brown from the first, yet so reticent is he, that I did not know the extent and full nature of his remarkable mediumship till I read the "Life" given in this week's *MEDIUM*. He has had it prepared some time, and had it not been that I laid hold of it, and proposed to publish it, it would never have seen the light. Even now the original draft has been much abridged, and it falls far short of stating the full import of his mediumship.

I can now see how Mr. Brown, so upright and independent in spirit, has succeeded so well as a medium, and leaves us with months of engagements before him. He is only known to his sitters, and only to the extent of their experiences. He attends to the work of the spirit, and not to blowing his own trumpet, and hence he stands in the front rank in genuine ability and respect.

Mr. and Miss Brown are the first missionaries that have gone out from this country in the work of Spiritualism on the same basis. Friends abroad have written, "Come over and help us." The spirit has prompted the act, and without any bargain or stipulated certainty Mr. Brown has sold off his effects, and goes forth on the proceeds thereof.

Mission work appears too frequently in the garb of a professional adventure, but it is of the very highest importance to the vital welfare of any spiritual cause. The Rev. Canon Farrar truly says:—

Missions to the heathen and the people who had not known God were regarded as a duty by every religion which had ever had in it the faintest spark of enthusiasm or the smallest grain of truth. Missions had been an unspeakable reflex blessing to ourselves, partly in the indirect and the un contemplated results of science, discovery, and commerce, and, far more inestimably, by awakening a deeper religious life at home.

In Mr. Brown we have the bright truth of spiritual presence continually before us, and his enthusiasm can be heard of in the unanimous testimony of his friends at his farewell meeting—a testimony which will re-echo from all parts of the country which Mr. and Miss Brown have visited.

In the name of the Spiritualists of this country we commend them to the friends of truth in all lands. Our co-workers do not make a meretricious show to win vulgar applause. To be appreciated they must be known, and they only require conditions to fully satisfy all of the claims put forward by their past experience.

Spiritual Institution, London.

J. BURNS, O.S.T.

THE friends of Mr. E. W. Wallis will kindly take notice that his reception at the Spiritual Institution will take place on Friday evening, June 4. He will speak at Goswell Hall on the following Sunday evening.

A SERIES of sittings will be given for the benefit of the Spiritual Institution at 102, Clarendon Road, Notting Hill, commencing May 12, at half-past seven, for eight o'clock, and every following Wednesday evening. Admission 1s.; medium, C. Pawley.

MRS. MELLON is giving a series of twelve special sittings, at New Bridge Street, Newcastle, on Thursday evenings. Mr. Armstrong thus alludes to them in a postscript:—"Mrs. Mellon's seances have exceeded my expectations, and I think, for want of a better, I will have to be the reporter as well as the conductor of her seances."

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

As there will be 53 Numbers of the MEDIUM issued in 1880, the price will be—

	s.	d.		£	s.	d.
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All orders for copies, and communications for the Editor, should be addressed to Mr. 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."

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

FRIDAY.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 14, 1880.

NOTES AND COMMENTS.

THE MEDIUM this week is filled with matter affording the most powerful evidence in favour of spirit-action amongst mankind, and it is coupled with conditions of personal motive and excellence which lift the whole subject out of the sphere of questionable professionalism into that of demonstrable truth, arrived at through much painstaking devotion to the subject.

Of Mr. Brown, particulars are given under another heading; but of Mrs. Esperance, we would say that her labours as a medium are equally disinterested, and that her motives, and those of her co-workers, are pure, and solely devoted to the Truth which they have in view. In her experimental circles, monetary considerations have given place to the best conditions for the evolution of improved forms of manifestation. Being a lady of fine organisation and lofty ideal, Mrs. Esperance has attracted around her those of like sympathies, which arrangement affords conditions enabling spirits of a superior grade to exercise their skill and interest in the enlightenment and moral advancement of humanity.

In addition to being one of the most extraordinary physical mediums in the whole Movement, Mrs. Esperance has distinguished literary and artistic talents, or rather the spirits who operate through her. Her tales and poems are produced in most unusual fashion, and Mr. Barkas has testified to her answering mediumistically the most abstruse philosophical and scientific questions. She speaks on the platform, and in private as a clairvoyant describes spirits, and prescribes for the sick. She has for years been in the habit of drawing with pencil very nicely-finished portraits of spirit-friends in complete darkness, and in the short space of three or four minutes. Of late she has taken to portrait painting with gratifying success. All this multifarious work is being done for the pure love of spiritual truth; and the progress which she has from the beginning manifested in her mediumship, proves by results that she has adopted the proper method of using her gifts.

In all these spiritually successful cases let it be borne in mind that the mediums have closely followed the leadership of their spirit-friends and their own moral intuitions, and cared but little for human opinion, selfish aims, or societary interests. The mundane has given place to the spiritual in those cases, to the gratification of all well-wishers of this Movement.

MR. AND MISS BROWN IN LONDON.

Mr. Brown's address will be Howden-le-Wear, R.S.O., Durham, up to Tuesday. He will leave home on that day, and arrive in London on Wednesday. Mr. and Miss Brown will be entertained at a meeting of friends at the Spiritual Institution, on Wednesday evening. All are invited. The ship sails from Southampton on Thursday.

Mr. J. C. WRIGHT expects to reach London on May 26th, and remain till over the 30th. He will address a series of meetings at the Spiritual Institution and elsewhere. He comes to make the acquaintance of friends, embracing an opportunity for that purpose which has unexpectedly presented itself. We hope London friends give him a cordial welcome.

THE MAY QUEEN'S MESSAGE.

A MODERN SEANCE.

In communicating the following beautiful poem, pervaded by the very essence of Spiritualism, the author remarks:—

"I forward you a somewhat lengthy poem, 'The May Queen's Message,' and I hope it may effect a little good. When you insert it I would suggest that you recommend your readers to first read Tennyson's 'May Queen,' and they will the better understand the 'Message.' Furthermore, as this poem is my ideal of what a seance should be (please God), it is appropriate to the time and occasion."

Mother dear, I have heard voices whispering in my ear all day,
And although I see no spirit-forms, I seem to hear them say:
"Sister Alice is not buried 'neath the bright and flowery sod,
But she dwells serene and beautiful with angels and with God."

And e'en now a voice of music seems to reach my willing brain,
And like softly flowing waters comes the message once again:
"Your beloved ones never perish; death is but an angel bright,
Practise faith, and soon your Alice will appear in robes of light."

"In the quiet of the evening, when all nature is at rest,
When your daily task is ended, and there's peace within the breast,
Sit in prayerful meditation, think of Alice,—tender soul,—
And, by God's permission, Alice soon will Effie's brain control."

"And she'll tell you of the glory of the mansions in the sky,
And she'll tell you how that 'Jesus' love can never—never die;
And she'll also tell you how 'the good of every land on earth
Find repose with 'Gentle Jesus' when their spirits have their birth."

"Now farewell, and pray forget not what is said by Effie's tongue,
And to-morrow being May-day, when your vespers hymn is sung,
If you sit in calm and quiet, near the hawthorn's pleasant shade,
Alice shall appear unto you, but you must not be afraid."

"Effie! Effie!" cried the mother, "blessed angels prompt your tongue,
And all trustingly to-morrow at the setting of the sun
We will sit, with Maggie, Kate, and May, and Bonnie Caroline,
In the pretty little summer-house o'ergrown with eglantine."

In the magic of the gloaming of a lovely First of May,
Ranged around a rustic table, rich with blossoms of the day,
Sat the loving friends of Alice, and they murmured one by one,
"You are welcome, dearest Alice! You are welcome! Dearest come!"

"Come and prove to us, in person, that the aching heart finds rest,
And that those who die in Jesus live for ever with the blest,
Come, oh! come, and stay the flowing of a mother's—sister's—tears,
Come, and thus dispel for ever all our misery and fears."

Then they softly sang together hymns which Alice knew full well,
And above the little summer-house rich music rose and fell,
And behold! beside the rose-bush she had planted near the door,
Burst to view the form of Alice they had thought to see no more.

With a winning smile, so like herself, she slowly forward came,
And her rustling garments gleamed like snow—her face a silvery flame,
And each one of them seemed spell-bound, as she clasped her mother's
feet,

And in accents low exclaimed, "Dear friends, by Effie I will speak."

Then she rose, and shed a tender smile upon the friends she knew,
And, like breath of morn before the sun, she disappeared from view;
But the pensive Effie, who so long had very silent been,
Broke the stillness by exclaiming, "I am Alice, your May-Queen!"

"And I promised my dear mother I would try to come again,
And for many months I've watched you, and developed Effie's brain,
And at last, by God's permission, and the help of angels bright,
I can tell you that I live and love, though veiled from mortal sight."

"I remember well the sunny day the final message came,
How I heard 'the music on the wind'—I heard my Christian name:
'Alice, know this eve in Paradise you'll rest from sorrow free,
But on every day throughout the year your loved ones you may see.'

"And, all conscious of the wondrous change, I left the quivering clay,
And I knelt beside you as you wept for me the live-long day,
And I vainly, vainly strove to make you know that I was free;
But you only kissed the lifeless form, and turned away from me."

"Then my guardian spirits bore me to a sphere where now I dwell,
And the glories of its many homes no tongue nor pen can tell,
Nor the splendour of the landscapes, where we roam in perfect bliss,
For the scenes of heavenly beauty quite transcend the charms of this."

"But since then I oft have heard you speak of 'Alice in the grave,'
And of Robin, who's beside me, being 'buried in the wave,'
And my utter inability to dawn upon your view
Was the only suffering I had—the only grief I knew."

"And the guardian of my childhood, who instructs me what to say,
Bids me tell to all this message,—and give heed to it I pray:
'Gentle Jesus is your brother, and he wishes you to know
That the only road to heav'n is by unselfish work below.'

"Not to him who makes a clamour of belief on Jesu's name,
Not to him who talks of charity and seeks for worldly fame
Shall a diadem of glory by the seraphim be given,
Not for him shall cherub voices sing a welcome into heaven."

"But the pure in heart who never heard of Jesus shall have rest,
For each kindly thought and loving deed unite us to the blest,
And whilst all the good of every clime find happiness and peace,
All the wicked must be purified ere suffering can cease."

"So farewell, beloved mother, I will often come again,
And by Effie's tongue will speak to you, controlling Effie's brain;
But if two or three unite, and wish 'that Alice would come soon,'
I perceive the wish in heaven by my garden's burst of bloom."

"Fare thee well! Farewell! God bless you and protect you by His love,
And may every dweller upon earth ask blessings from above,
And may every knee be bent in prayer, and every tongue give praise
To the One Eternal Mind who reigns supreme through endless days."

THE CORNISH EXILE.

FROM A LADY WHO IS INTERESTED IN THE "EVIDENCES OF RELIGION."

A lady who has recently donated £20 to promote the work of the Spiritual Institution, has accompanied her kind gift with the following remarks. She says she has been restrained from active sympathy with the Cause on account of the lukewarmness of those who profess to be the recipients of such extraordinary phenomena. Great marvels they desire the world to believe, but she is astonished to observe that those wonders produce so little enthusiasm in those who credit them. Added to this there is much ignorance, unworthy motive, and superstition among them, which stand in the way of the actual truth being arrived at. She is interested, she says, in the "evidences of religion," and regrets that the subject does not show itself in connection with such a lofty purpose. Before that can ensue, she thinks a higher type of mind must take up Spiritualism than now appears too frequently in the front. The public ministrations in some cases repel rather than attract minds that are longing to know more of man as a spiritual being.

In giving publicity to the remarks of the lady who has been for many years a kindly friend to us in our onward path, we may just add that the power of Spiritualism is not that demonstrative element which appears on the surface. The great substratum of spiritual life and fact is altogether unseen, but not unfelt. There are scores of mediums and thousands of Spiritualists who continually receive the highest manifestations, and who wisely keep the phenomena subservient to the "evidences of religion." The MEDIUM becomes more and more the organ of this class of genuine Spiritualists, and our work—the most extensive external work in the Cause—is almost solely sustained by them, while, on the other hand the traffickers do all they can to pull us down by falsehoods, and bring the whole subject into disrepute by their methods, their *exposés*, and their prosecutions. If the septic element in Spiritualism, as a human movement, were entirely obliterated, it would be but a small loss, which would possibly be compensated for by substantial advantages. The examples of spiritual work which we publish this week are free from the lady's censures.

OVER INITIALS, the following came from an entire stranger who lives on the Continent: "Allow me to send you the enclosed subscription of £5, to use as you think best; with my earnest wish for your success in your arduous work." After defraying a few small commissions, this amount is placed to the working fund of the Spiritual Institution. These good works and good wishes have enabled much to be accomplished these ten years. We are thankful.

A SOIREE ON BEHALF OF THE SPIRITUAL INSTITUTION.

To the Editor.—Dear sir,—Please allow me space in your columns to announce that arrangements are being made for a *soirée* to be held very shortly in some central place on behalf of the Spiritual Institution. We have already been promised the co-operation of many of the leading Spiritualists, and, in order to make the results as successful as possible, should be very pleased to hear from as many of your readers as are willing to give their assistance. We have every reason to believe that the programme will be a most attractive one, the services of several talented artists having been offered. Due notice will be given when the date is fixed. We hope that all Spiritualists who take an interest in the Spiritual Institution will heartily support us by their presence, and so make the gathering a large one. I am, dear sir, yours truly,
Lawn Villa, 74, Acre Lane, Brixton, S.W. L. G. FREEMAN.

May 11th, 1880.

A MOVEMENT AMONGST THE LADIES.

To the Editor.—Dear Sir,—Cannot we ladies follow the example of the gentlemen and hold a meeting (say at the Spiritual Institution, by your kind permission) to see what we can do to further the circulation of the MEDIUM. It is astonishing what can be done if one only has the will. In this part one MEDIUM will occasionally be read by a number of families, and then it comes back to me fit to send away if I wish. Then, you know, I first introduce my cure, and not only let them read it, but tell them all about it; and if one had some special theme that they could speak of, and then introduce a copy of the MEDIUM just to give them a better understanding of what they mean, it might get more subscribers, and if not subscribers at first, readers, and this would pave the way for something better.

I am sure we have a good example before us of a lady worker in our kind friend Mrs. Burns, for she has given not only time but almost life for the benefit of the Cause; and if she can do so much almost unsupported, what ought we to do who receive all the benefit? Perhaps I speak a little warmly, but then you know, dear Sir, I have great cause to do so, and I feel sure I do not stand alone in this. We ought to find means to further the good work of the Institution, for what should we do without it, and without our paper the MEDIUM; and last, although not least, our faithful friends, the Editor and his excellent wife.—I remain, yours respectfully,

MARY SKILTON.

21, London Road, Brentford, May 11, 1880.

RARE WORKS ON ASTROLOGY.—Send for catalogue to J. Burns, 15, Southampton Row, London, W.C.

GATESHEAD.—Mr. W. H. Robinson and Mrs. Esperance, at the Temperance Hall, Gateshead, Sunday 16th inst., at 6.30 p.m.

NEWCASTLE-ON-TYNE.—The "Cornish Exile" will deliver an address in Weir's Court on Sunday, 23rd inst., at 6.30 p.m.; subject, "The May Queen's Message." The poem, which we print this week, will surely induce the attendance of one of the grandest audiences which the hall ever contained.

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MY LIFE.

BY T. M. BROWN, SPIRIT-MEDIUM.

II. MARRIED LIFE.

I now began to think seriously about choosing for myself a companion for life, for I had not known what it was to have a real home since I was five years old. Coming to Howden-le-Wear, I met with Miss Annie Jacques, cousin to Mr. W. Denton, of America, and after some time of acquaintance, we decided to take each other for better or for worse.

We settled down in Howden, and on entering into my own home, it afforded me the happiest moments of my life, after the struggles and trials I had passed through.

As I began to read and think about God, man, and the future life, I could not reconcile the idea of an All-wise and All-loving God consigning his children to hell-fire for ever, as the preachers taught, for the sins of a short life here. The more I perceived God in His works, the more my soul would exclaim: "Thou art too wise to err, and too good to be unkind." To cut off the wicked, and doom them eternally, would be an error on the part of man; how much more so on the part of an All-loving God.

These thoughts grew stronger and stronger, until my whole nature revolted at such dreadful ideas. I formed a plan in my mind, that I would go through the Bible, and see really what it did teach on those matters; and accordingly I sat up night after night until I got through the whole book and examined every passage on the subject; and at the close of my examination I found that the Book taught one thing, whilst orthodoxy taught something quite different. I made my views known to others, and soon I found people who held similar opinions to myself. My Christian brethren persecuted me, and the minister came to me and said I could, with such views, be no longer a member of their church; and not seeing that I was in the wrong, I could not retract. They cast me out.

I brought down upon me the whole neighbourhood in the churches—priests and people—against me; but there were a few real friends with me, and together we formed a church free from creeds, where man could express his God-given principles without molestation. The friends who joined me were—Mr. Wm. Lobley, Mr. Hall, Mr. Robert Jackson, Mr. Edward Brown, Mr. J. Briggs, Mr. Wearmouth, Mr. Dawson, Mr. S. Shaw, Mr. W. Buines, Mr. T. Brunskill, and several others. We held services, formed schools and classes, and felt we were doing much good. We also received much aid from Newcastle-upon-Tyne, by way of lectures and preachers, and at this time the effect of our labours is seen in the neighbourhood.

I must finish this imperfect sketch for want of time, by stating that this movement prepared our minds for yet greater strides of progress, which will appear in our next chapter. I may say that it has been my lot to struggle with popular error for years; and although I have sometimes turned my old friends against me, I have always held Truth to be my ruling motive, and am still prepared to stand out firm for what I conceive to be right.

III. HOW I BECAME A SPIRITUALIST AND MEDIUM.

In the early part of the year 1870 my attention was first drawn seriously to the investigation of Spiritualism and mediumship. I had heard of table-rapping and table-turning, but had no idea as to what it meant; and later on in my life I heard of the Brothers Davenport, who once visited Bishop Auckland, but concluded that they were only conjuring entertainers, who held meetings to amuse the public mind; so that up to the above date I had no knowledge of the subject, neither had I heard anyone speak for or against it.

At that time it was my business to travel extensively in the south and west parts of County Durham, and on coming to different places and in contact with different people I became exceedingly sensitive to surrounding influences. Some of the classes I visited affected me very agreeably, and I felt happy in their company, and they in mine. Other people I would feel unhappy with, and sometimes wretchedly miserable. This was something I could not understand at the time, but to an advanced Spiritualist it will not appear so strange. At some places with more congenial people, while I was in conversation, raps were heard, and I felt strange sensations and fancied that someone was standing beside me. At other times, if I happened to put my hand on a chair, curious noises were heard and the chair would rock to and fro like a cradle, and then bounce from me to another part of the room.

This went on for some time, and when I went to a place of worship the power grew stronger. On one occasion when the minister was enthusiastic with his subject on God and the future life, the seat on which I sat began to move from under me, and raps were so loud that I was obliged to retire into the vestry. At the close

of service the minister came to me and asked if I was ill. I said, No; but something strange had come to me, I did not know what.

After this the sounds became louder, and I saw objects before me. I tried to persuade myself it might be fancy or imagination, but the thing continued to increase, whatever it might be, and I began to be troubled and alarmed, and resolved to consult a doctor or a friend who might advise me what to do. Accordingly I went to Mr. Lobley, a friend with whom I had laboured many years, in church and other matters. I told my tale to him, and he said that it was Spiritualism. I asked him what he meant. He replied, "Don't you know what is meant by spirits?" I said, "Yes, I have some idea what they are, but what has that to do with me, and raps and chair-moving?" Mr. Lobley said he did not know much about it, but that was the way spirit-friends were said to come and prove their presence and a future life. He further stated that he had also had presentiments of a future life, and there was a paper called the MEDIUM AND DAYBREAK, that Mr. Burns of London was editor of it, and if I wrote to him he would give me all the information I required. Well, I said, if there be anything more in it I will find it out; I will write to Mr. Burns.

I wrote to the editor of the MEDIUM, and told him my case, and when I had finished writing I hesitated whether to send it or not; it seemed so strange. However, the letter was sent off, and soon I received a reply. Mr. Burns stated that it was his impression that I was a medium; he also advised me to get pencil and paper, and find out if possible what kind of medium I was. With this information I set to work that night. I got a small table, pencil, and paper, and rested the pencil on the paper as Mr. Burns had told me.

I had not waited long before, to my surprise, and I must confess a little fear, the pencil began to move. This was stranger than ever, because I knew I did not do it myself. The first message I got was from my own little girl, who had passed away a few years before. I got dates and information relating to my family that I did not know of at the time, but proved afterwards to be correct. I also received communications from other peoples' friends, and on inquiring found that they had passed away. These things I had no knowledge of at the time. I had the names of about twenty individuals written out in this way, and the most remarkable thing was that every name seemed to be written by a different person.

Mr. Burns had stated in his letter that there were Spiritualists in Bishop Auckland. At this I was glad and somewhat astonished, but I resolved to know more before I visited them. I now made up my mind to sit every night by myself, and I soon found out that I was what is known as a physical medium. The table would move with the mere touch of my fingers. I also got beautiful lights, and many other spirit-manifestations too numerous to mention here. My spirit-friends visited me every day, and I seemed to be living a new life. This is what I term my first experience of Spiritualism and mediumship.

IV. FIRST ATTEMPT TO FORM A CIRCLE OF TWO.

On referring to my diary I find that on the 7th of April, 1871, Mr. Lobley came to my house at Howden-le-Wear, and our conversation was on Spiritualism. We agreed to form a circle of our two selves that night. We read, sang, and offered an invocation, during which time loud raps were heard, and when singing the table kept time to it. We also got written communications, and as we continued our meetings the power increased, and we had manifestations of various kinds. At this time people round us expressed a desire to join us,—some out of mere curiosity and others for better purposes.

A CHANGE IN OUR MANIFESTATIONS.

I have said that people were desirous to join us, and we began to admit strangers into our circle, but the greater number coming merely out of curiosity, the circle got lower and lower, until we could scarcely get anything at all. And here I would say to all who may read this: If you are getting good things in quiet circles, be content to wait, but don't admit any new member until you are sufficiently developed, and even then, if you are doing well, rather instruct inquirers how to form a circle for themselves than admit them into yours. This will prove best to all parties in the end.

We afterwards admitted Mr. John Oyston, a young gentleman who was very delicate, and soon passed on to the other side. We also admitted Mr. Binns, Mr. Patterson, and others.

With this number our physical power increased. The spirits would pull off my boots in broad light, and the table would float above our heads, and on one occasion the room-door opened without visible aid, and the table went down stairs thirteen steps, and, turning round, retraced the same distance back into the room.

At this stage I sent my second letter to Mr. Burns—this time reporting progress. Mr. Burns published the letter in the MEDIUM, although I did not expect it. This letter was the means of bringing our circle into publicity, as well as myself. I received several letters encouraging me to go on: one from Mr. S., of Bishop Auckland, offering to introduce me to the friends there. Another letter came from Mr. Scott, Belfast, with a parcel of books for circulation, and another from someone about Liverpool, advising me to give, [MS. imperfect], but as the latter gentleman did not put his name to the letter, of course I could not reply. We afterwards visited the Fawcitt family at Bishop Auckland, along with Mr. Lobley and Mr. Patterson. The manifestations were truly astonishing, and I often visited the circle during my development.

I will now describe a remarkable seance at which Mrs. Annie Denton Cridge communicated her death to us weeks before tidings could reach us of the event in the ordinary way.

Mr. Lobley and myself sat in an upper room when the table turned top part down, and seemed as if it had on it some heavy weight. It righted itself again, and we asked who the spirit was, and where from. We were told it was a female spirit, her name was "Annie Denton Cridge," and that she had passed away in America a few hours before. This report was afterwards published in the *Banner of Light* by Mr. Cridge, who stated that at the time we had his wife's communication no one could have known of her death in England.

Our religious friends now became alarmed at our progress, and in order to put us down a reverend gentleman came to lecture in the village, and explode Spiritualism. The lecturer admitted the facts, but said it was demoralising and devilish. His lecture proved a great blessing to us. I got bills out to give my experience in reply, and it had a good effect, and brought to our circle Mr. De Main and Mr. Brunskill, who both became good mediums. We have had other divines publicly oppose the subject since, and in every instance our Cause has prospered afterwards. It has been my lot to hold private seances with every denomination of Christians, also with many leading ministers of the churches, and many of them are as firm in their belief of Spiritualism as anyone can be, which I think is an indication that the time will come when this truth will burst forth in all its loveliness, and sweep away the opposition and fear of those who are shielded by creeds.

V. SEVERE DEVELOPMENT AND A VISIT TO THE LIVERPOOL CONFERENCE IN 1873.

That a change of mediumship was coming over me was evident to myself and everyone who met in circle with me, but how to get through it was a difficulty few could solve. I used to be lifted sometimes to the ceiling, at other times on to the table, and I was very much worked upon. I was also made to sing in some unknown tongue, and although I felt as if I had a desire to speak, I could not do so. I was affected this way in every meeting I attended, and often on other occasions. I asked several friends for advice, but could get little satisfaction.

As it was announced that a conference would be held at Liverpool, I resolved to go there and seek information. Accordingly I went down to Bishop Auckland, where Mr. T. Fawcitt joined me, and we proceeded to Liverpool, and visited the rooms where the conference was being held. The subject on the programme was "The best means to develop mediums." After some hesitation, I got up, stated my case, and asked for advice. One gentleman said I should give it up; others thought not. Mr. Burns said it was development, and that all would come right.

I left Liverpool, rather discouraged than otherwise, indeed, I had expected too much. Some time after, Miss Lottie Fowler came to Bishop Auckland, and Mr. Burns arranged for me a seance with her. Her spirit-friend "Annie" described some of my spirit-friends, also my principal guide, who afterwards gave his name "Bretimo" by writing. This seance did me a great deal of good, and I soon after began to speak under control. I had always said that if ever I spoke, the spirits would have to control me, and so it was.

One day, as I sat with a friend, I was lifted off my chair, and began to talk, not knowing what I said. When I gained consciousness, I found myself standing on the floor. I was soon entranced again, and gave a short lecture. The first words "Bretimo" spoke through me were "Good morning," and this accounts for him so often repeating the same when introducing himself in public or private meetings.

I now regularly gave lectures at home and neighbourhood, and also spent much of my time in developing circles or giving advice to mediums. One friend (Mr. Harker) did me much good during the process of developing. He always put questions to the spirits, which helped greatly in our progress.

VI. CLAIRVOYANCE.—HANDLING FIRE.—PUBLIC WORK.

My spirit-guides instructed me to spend one half-hour daily in my room, to develop the power of clairvoyance, which they said I possessed. I soon began to see more than I had anticipated. Two forms would appear at once, palpable and well-defined, so that I was not mistaken. They would sometimes speak to me with the audible voice, and give every proof of their presence and identity. This prepared me, no doubt, for the success I have had since in most of my private seances.

I also tried to develop materialisations, and did so to some extent alone; but just as the spirits made their appearance in material form, I felt my eyes close, and I was entranced. This discouraged me, and I discontinued the practice.

As I had by this time made some progress in speaking, Mr. Briggs of Cockfield, invited me out to give a seance. It was on the 11th of April, 1875, and while entranced in Mr. Briggs's house, "Bretimo" put my hands into the fire, and brought out a large piece of hot cinder, which he handed round the room for the inspection of the company; and as the fire cooled, he took a fresh supply from the grate, my hands being quite cool during the experiment.

On another occasion, when at home, the spirits told my wife to place a plate on the table, which she did, not knowing why. Soon "Bretimo" took me into the kitchen, in the trance state,

pushed my hands to the bottom of the grate, and I returned to the room with my two hands full of hot fire. Influenced by the spirits, I placed the burning embers on the plate, and the heat from them split the plate in two pieces. The spirit then broke the cinders small with my fingers, and then asked for paper, and lighted it from the fire previously broken. This made a great sensation, as my hands were examined afterwards, and were not burnt. This was the second time I had thus handled fire under spirit-influence.

On the following month, May 25th, Mr. W. H. Robinson, of Chester-le-Street, invited me to his place. After an interview with my guides at my home I took the train for Chester-le-Street; Mr. Robinson met me. It was a lovely day and we walked three or four miles till we came to Mr. Graham's and Mr. Longley's. They were having a seance, and their spirit-friends gave writing which they said we might read. The circle consisted of three persons, and I believe four individuals comprised the whole of the Spiritualists in Chester-le-Street, including Mr. Robinson.

In the evening we held a meeting in Mr. Robinson's house; several friends had been invited. Amongst others were Mr. D. Heel, who had been a firm Methodist for many years, also Mr. Wm. Pickford, who afterwards became a splendid medium, giving lectures in the trance-state on advanced subjects. While sitting in a room before the meeting commenced, Mr. Heel asked me many questions I could not answer, and I told him to ask "Bretimo" when he came, forgetting that the old gentleman neither knew "Bretimo" nor understood Spiritualism. He seemed puzzled as to what it meant; however presently "Bretimo" came, gave his lecture, and Mr. Robinson put a number of questions to the spirit, which were answered.

Mr. Heel thought I had read books on many subjects. At the close of the lecture the spirit told him that three or four of his children were with him, that one son had been killed some time before, that another had died lately, and that others were there also, who gave their names. Mr. Heel thought these things could not come from books. The result was he investigated the matter farther and proved to be a useful worker in the field. At the most of my public meetings where Mr. Heel attended, he asked the spirits to give descriptions of spirit-friends, and although they used to do it the spirits have declined to continue this practice, for though some questioners may get good results it is impossible to satisfy everybody in a public audience.

We gave a meeting at Perkinsville, in Mr. Laidler's house, and this completed our first visit to Chester-le-Street and district. Afterwards, however, I gave a series of twelve lectures in the same place amidst great opposition. On one occasion the mob broke the windows, and the stones, thrown from the outside, passed by my face while on the platform. At another place, named Fatfield, a man came into the meeting and pushed his fingers into my eyes to prove whether I was entranced or not.

My next journey was to New Delaval, where I visited Messrs. Smith, two brothers. I had many meetings with them. Each brother had a young medium in his family, and communications were received through the mediumship of one of them. Another of those sons, William, has developed to be a good artist, and I have an oil painting of myself which he did. He has also done several others. Mr. G. Smith's daughter is an inspirational medium and clairvoyant. She was only eleven years old when I met her first, and no doubt will be useful at home if not abroad.

On May 28th, 1875, I went to Choppington to meet Mr. Burns, who was announced to lecture there. While in that place Mr. Burns suggested to the friends that they should engage me for a fortnight in the neighbourhood. Up to this time I was not what is understood as a public medium, but lectured free of charge.

VII. MY FIRST FORTNIGHT'S WORK AS A PAID AND PUBLIC MEDIUM.

According to Mr. Burns's plan the Northumberland friends sought to engage me for a fortnight. They asked me what fee I would require, I said that I would go for the same as I received for my work in my then present situation. The agreement was made and I commenced my work.

In giving my experience of this fortnight's labour I cannot do better than quote from my diary.

Monday, July 12th, 1875.—I went to New Delaval, lectured and described spirit-friends.

Tuesday, 13th.—At Choppington; meeting successful, all the sitters had their friends described.

Wednesday, 14th.—I went to Blyth, distributed "Seed Corn" and spiritual books. I also conversed with the Rev. Mr. J—— on Spiritualism.

Thursday, 15th.—At Choppington again; had much power and described some spirit-friends.

Friday, 16th.—I went to Ashington to see Mr. Skipsey. I found that he had strong clairvoyant powers, and advised him to cultivate them. I had a sitting with the family and spent a very agreeable evening.

Saturday, 17th.—At Morpeth, where the friends in the district had gathered to hold a picnic. We had tea in the "British Workman," after which a number of us went down to the riverside and retired into the woods, and under a broad shady tree took our stand. "Bretimo" gave an address through me. At the close a gentleman made some remarks in opposition, when Mr. Skipsey, Mr. Elliott, Mr. Forster, and Messrs. Smith Brothers, defended the truth of spirit-communion.

Sunday, 18th.—Held two seances at New Delaval.

Monday, 19th.—Had developing meeting with Mr. J. Smith and his daughter.

Tuesday, 20th.—Gave a lecture at Bobside, in the house of Mr. J. James. We had a minister and schoolmaster present.

Wednesday, 21st.—At Mr. G. Smith's.

Thursday, 22nd.—At New Hartley. I lectured, and was controlled to handle burning coals, concluding with a description of spirit-friends.

Friday, 23rd.—At New Delaval. This was the last meeting of the series, it was held in the house of Mr. H., the gentleman who opposed us at Morpeth. A very good company; proceedings passed off well. After the lecture I again, under spirit-influence, handled burning coals. In order to make the manifestations more complete, the fire was first blown into a bright red blaze, by fanning it with a piece of sheet-iron. When we entered the room, "Bretimo" put my hand into the fire, and brought out a large handful of burning coal, which he put on a plate conveniently placed for the purpose. After the fire had somewhat cooled, a gentleman said he could do it, and began to handle the cinders; "Bretimo" observed him and said, "Stay, my friend, you may as well do it properly, as we have done," and the next moment he thrust my hands again into the fire, and said to his would-be imitator, "Here, hold your hands and have this," but the man turned away, and would not try the experiment. The owner of the house, at the close, came to me and said that he was quite satisfied. I said to him, it did not matter either way, as I had no control over it, whether satisfactory or not.

Saturday, July 24th.—On my way home by Newcastle, I was accompanied by Smith Brothers, who introduced me to Mr. Blake and Newcastle friends. They invited me to occupy their platform on the Sunday evening following, which I did. This was my first visit to Newcastle.

I resumed my situation for a short time on my return home, but my calls in the spiritual field were so numerous that I found I would either have to give up some of my meetings, or lose a good part of my income, as someone had to be engaged to attend to my business.

While I was thinking those things over, Mr. Burns invited me for a week to London, being announced to speak at Doughty Hall on Sunday, Dec. 12th. On Dec. 11th, 1875, I left home for that city. I reached London in safety, and sat the same night with Mr. and Mrs. Burns and Miss Lottie Fowler for the wax moulds of spirit-hands. There were four moulds obtained, some of them very good; and it is worthy of note that this was the first manifestation of the kind in England—my relative, William Denton, having obtained it first of all through Mrs. Hardy some time previous in America.

It would be tedious to give my experiences in the many places I have been, for since my first journey South in Dec. 1875, I have regularly gone over the same ground two or three times in a year. I have also had several visits to Belper, Derby, and on to Nottingham, where I have had good meetings. Leeds and neighbourhood have been visited, also the North, Newcastle and neighbourhood. At Edinburgh and Kirkcaldy, in Scotland, I have had good sittings, and have met with great kindness from many friends there.

There are two instances of spirit-power which I think I should relate—one in Rochdale, the other in Edinburgh. The first time we went to Rochdale our meeting was held in Mr. Sutcliffe's house. A lecture was given, and burning coals were handled; then spirit-friends were described to the sitters. On coming to Mr. Parsons, "Bretimo" said that one "Dan Mitchel" was with him, and as a proof of his identity he afterwards controlled me and gave the sign and grip of a Freemason. I knew nothing of Freemasonry, as letters from my own neighbourhood prove.* The other case in Edinburgh was as follows:—I had been at Mr. Morse's lecture at Kirkcaldy, and on returning to Edinburgh my foot slipped, and in falling I internally received serious injury, and was very much swollen. I was confined to my bed in consequence. Mrs. S. offered to call in a doctor, but the spirit-friends said, no, and one evening when alone there appeared two spirits; one was "Bretimo," and the other a stranger to me. They stood, one on my right side, and one on the left. The stranger on my left side began to manifest. I said, "Don't you hurt me;" when he replied, "Don't be alarmed, my friend; we have come to do you good." Then the two began to operate on me, and as they proceeded I fell asleep. I woke up next morning all right. I was asked by my kind hostess during the morning whether I would be able to recognise the photograph of the strange spirit if it were shown to me. I replied, "Yes, out of a thousand." The album was placed before me, and turning over its leaves I at once, amongst many others, pointed out the likeness of the spirit that had visited me in the night. It proved to be the father of the gentleman whose guest I was.

In drawing my experiences to a close, I may truly say that I can fully understand the life and struggles of mediums in an unpopular cause like Spiritualism. They are very rarely at home, but continually moving up and down the country to spread the truth, and although the general public cannot yet see the true light of Spiritualism, the time must come when the world will acknowledge it to be the great benefactor of the human race. Of course this result will follow the work of normal speakers, and all who faithfully and honestly help in this great Cause.

I say, brothers, let us not weary in well doing, for we shall reap

* The correspondence appeared in the MEDIUM.

even as we sow; I do not mean that a crown will be our reward, but what is nobler and better to see—the trammels and shackles of ignorance and gross darkness will be for ever dispersed from the human mind and lost in oblivion. This is the best reward the human race can realise, for all the upward steps they are called upon to take.

HELP IN A DESERVING CASE.

We are again asked to print the following list of subscriptions to the fund being raised for Mrs. Andrews, 61, Lamba Conduit Street, and recommend the same to the kind consideration of our readers.

	£	s.	d.
T. W. W....	1 0 0
American Friend	1 1 0
C. Foster	0 5 0
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Rev. W. R. Tomlinson	0 10 0
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Subscriptions should be sent to Mr. J. Wootton, 33, Little Earl St., Soho, W.

THE WALLIS TESTIMONIAL.

	£	s.	d.
Amount previously acknowledged	24 7 6
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39, Lower Talbot Street, Nottingham. W. YATES, Hon. Sec.

GOSWELL HALL.—On Sunday evening Mr. Remiers read a paper setting forth his views on the question of the best means of using mediums; the prosecution of them by the law. Mr. Enmore Jones and several other speakers addressed the audience. Mr. W. Wallace, the pioneer medium, will give a trance address on Sunday next, at seven o'clock. Goswell Hall is at 290, Goswell Road, not far from the Angel, Islington.

THE Food Reform Society will give a *soirée* on the evening of Tuesday May 25th, at the Food of Health Restaurant, Farringdon Road, close to the Metropolitan Railway station. Tickets, 1s. each, entitle to refreshments. It appears to be indeed a dinner as well as a *soirée*. A great variety of food reform dishes will be in readiness. Visitors may be supplied with such viands as are most agreeable to their tastes. Chair to be taken at 7.45. Tickets must be procured in advance. They are on sale at 15, Southampton Row.

HACKNEY.—To the Editor.—Sir,—As anticipated the tea-meeting of the Hackney Spiritual Evidence Society was the largest attendance we ever had, showing an increased interest in Spiritualism. On Sunday, May 23rd, Madame Pruniere, clairvoyant and healing medium, so remarkable for her wonderful diagnosis of diseases, will give a seance, commencing at 7 p.m. Independent of her medical clairvoyance, she has given a most convincing test of spirit-identity without any leading questions. Monday, May 24th, 8 p.m., I will lecture on "Mesmerism: Its Facts and Fallacies," with numerous experiments, explaining how it is done so anyone can perform the same experiments; also physical phenomena with amazing experiments, showing where mesmerism ends and Spiritualism begins. I hope my numerous friends who are readers of the MEDIUM, and have expressed a desire for a mesmeric night, will endeavour to be present.—C. R. WILLIAMS, 6, Field View, London Fields, E.

LEICESTER: SILVER STREET LECTURE HALL, May 9th.—Our Sunday morning gathering was more in number than it has ever been before. There were many strangers present, and I hope by the blessing of the Great Father that our Cause will be more and more increased, so that we may go on our way with more rejoicing. Mrs. W. went under control of a spirit and opened with prayer. Then the spirit gave a short address on "Happiness," in which we were told to work for that peace and happiness which is in store for us. Then followed the naming of an infant, which the controlling spirit did to the delight of all present. Great satisfaction was given, as it was the first naming of an infant that had ever been done in our public room. In the evening one of our local mediums went under control. The discourse was on "The Angelhood of Man." It lasted one hour, and ably cleared up the subject. Then we were delighted with a poem given from the platform, being the first attempt given through the medium.—R. WRIGHTMAN, Secretary, 56, Cranbourne Street, Belgrave Road, Leicester, May 11th, 1880.

MARYLEBONE PROGRESSIVE INSTITUTION, Quebec Hall, 25, Great Quebec Street.—On Sunday evening last a great improvement in numbers was noticeable when "Leaves from the life of John Ashworth" were read and well received. On Tuesday Mr. Burns again, by request, gave his interesting and instructive phrenological delineation, and examined twelve or thirteen heads. It seemed to bewilder some of the hearers where Mr. Burns obtains his knowledge; he was so correct in all his descriptions, according to the testimony of those examined. On Friday evening next there will be a preliminary meeting for the formation of a total abstinence and spiritual evidence society in connection with the above. Persons of both sexes are cordially invited. On Saturday the usual seance at 8. Mr. Hancock will be present half-an-hour before to speak with strangers. Mrs. Treadwell, medium, who is giving great satisfaction. On Sunday morning the meeting for conversation, &c., at 11.15. On Sunday evening at 6.45 Mr. Iver MacDonnell will give an address. His last address was so much appreciated that his name need only be mentioned. The elocutionary entertainment announced for Monday is postponed until Monday, May 24th. Tuesday next, May 18th, Mr. F. J. Wilson will lecture on "The Pictures on the Wall in the Hall," which will be no doubt interesting. I beg to call attention to Mrs. Olive's seance on the last Monday in the month, as arranged by her controls; also to thank Mr. Burns on behalf of the society for the proceeds of his lecture on Tuesday, which was a great help.—J. M. DALE, Hon. Sec.

MR. J. J. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, May 16.
BOLTON.—Monday, May 17.
ROCHDALE.—Tuesday, May 18.
WHITWORTH.—Wednesday, May 19.
OLDHAM.—Thursday, May 20.
MANCHESTER.—Friday, May 21.
CARDIFF.—May 23, 24, and 25.
LONDON.—May 20.
NEWCASTLE.—June 6 and 7.
GLASGOW.—June 13 and 14.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Pallatine Road, Stoke Newington, London, E.

MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—May 16, at 2.30, "Nature's Bible;" at 6.30, "Spiritualism the Missing Link." May 17, at 8 p.m., "The Fight for Freedom."
NORTH SHIELDS.—May 18.
WEST PELTON.—May 23.
LONDON.—June 1 to 10.—Reception at 15, Southampton Row, June 4. Goswell Hall, June 6.
PARK GATE, near ROTHERHAM.—June 19, 20, and 21.
Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 33, St. Ann's Well Road, Nottingham.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 23, New Bridge Street, Newcastle, on Sunday Mornings at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 126, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.
On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-structure.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

TRINITY COFFEE TAVERN, 83, CHAPEL STREET, SALFORD, MANCHESTER.
Public Meetings every Sunday evening at 6.30 prompt.
May 16.—Mr. Ainsworth, Manchester.
May 23.—Mr. Tetlow, Heywood.
May 30.—Mr. Howell, Manchester, at Hulme Town Hall (special).
33, Downing Street. J. CAMPION, Secretary.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MAY 16.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and Seance at 11 a.m. Address by Mr. Wallace, at 7 p.m.
Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.
6, Field View Terrace, London Fields, E., near Blanchard Road. Seances at 7. Miss Barnes and other mediums. Also Tuesday, at 8, and Wednesday, inner circle, at 8.
TUESDAY, MAY 18.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, MAY 20.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.
Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 16, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
OLDHAM, 186, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 8 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
BOWEBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
MONDAY, MAY 17, LIVERPOOL, Perth Street Hall, at 8. Lecture.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
TUESDAY, MAY 18, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
WEDNESDAY, MAY 19, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for development at 7.30., for Spiritualists only.
CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, MAY 20, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 8.
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

GEO. SETON WALKER.—Thank you for your kind interest in spiritual work. We have sent you a packet of "Seed Corn;" try to make the acquaintance of some of the local Spiritualists.

A BOLTON Spiritualist, now located in Wellington, Salop, asks if there are any Spiritualists in the district. He says there are many inquiries and we have sent him a parcel of "Seed Corn."

Mr. WALLACE, the pioneer medium, will hold a reception every Thursday evening at 8 o'clock, at 70, High Street, Islington. All kind friends invited.

Miss ELLA and Mr. FRANK DIETZ beg to announce that they will give a Recital at Langham Hall, 43, Great Portland Street, W., on Friday, May 23rd, at 8 o'clock. Sofa stalls, 5s.; chairs, 3s. and 2s.; balcony, 1s. Tickets may be had at the hall, or of Mr. Dietz, 54, Denbigh Street, S.W.

Now Ready. Price 2s. 6d.

The New Volume,

Higher Aspects of Spiritualism.

BY "M.A. (OXON.)"

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RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three taps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three taps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

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