



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. 256.—VOL. VI.]

LONDON, FEBRUARY 26, 1875.

[DOUBLE SHEET—PRICE 1½d.]

### SPIRITUALISM AT TRINITY COLLEGE, DUBLIN.

On Thursday evening, February 4th, a meeting of the University Philosophical Society was held in the New Museum buildings, Trinity College, Dublin, when a paper on Spiritualism was read by Mr. J. Hartley Carmichael, the brother of a minister well known and highly esteemed in the city. There was a large attendance, chiefly consisting of undergraduates; but the meeting not being confined to members, we noticed several of the most prominent Dublin Spiritualists among the audience.

The lecturer began by observing that when the subject of Spiritualism was regarded in a proper light, it would be found to be worthy of more serious attention, and to have much more in it than was commonly supposed. It will not do in this age of progress to pooh-pooh any subject which professes to deal with facts, without any attempt to examine into, or to explain these alleged facts. In this age of theories no one can rest satisfied without some explanation; and various theories have been propounded to account for Spiritualism. The most important of these is that of imposture, because although long abandoned by all who have any acquaintance with the subject, its influence on the public mind when wholly unacquainted with the facts is still very great. Some may ask why it was not heard of before 1848? A few years ago it would have been monstrous to assert that a piece of metal could draw another to it; that a dead body could be awaked to apparent life for a time by galvanism; and still more that men could send messages across the Atlantic in a few minutes by electricity. In his own time, Galvani was nicknamed "the frog's dancing-master," but no one would now laugh at his experiments. Yet at that time it would have been quite reasonable to ask why galvanism had never been observed before. He supposed that the object of the society was to search after wisdom and truth; but as he thought this was a subject with which his audience was not acquainted, he would confine himself to facts, and stand in evidence to prove its reality. If, however, he had been addressing an audience to which Spiritualism was familiar, he would have gone into the questions of origin, utility, &c. He then briefly noticed the Fox manifestations, the rise, origin, and rapid spread of Spiritualism in America; the committee formed for its investigation in New York in 1851, comprised of eminent men, all of whom ultimately became convinced of the truth of the phenomena; and the millions of Spiritualists in America, France, and England. He then alluded to Mr. Home; the inability of Sir David Brewster and Lord Brougham to explain the phenomena, and the conjurer Bosco's admission to Mr. Trollope that he was equally unable to do so. It was perfect nonsense for Maskelyne and Cooke and Dr. Lynn to pretend that their tricks are exposures of Spiritualism, until they can reproduce all the phenomena under test conditions in private houses. R. Dale Owen's seances at Naples, and the Dialectical Society's success without paid mediums, when five-sixths of the committee began their investigations as sceptics were then alluded to, and large extracts read from Mr. Crookes' papers. You can't call all these men dupes, liars, and impostors. If not, you must believe their evidence, and acknowledge the truth of the facts. What the intelligence the phenomena exhibit is due to is a different question. Last winter twelve or fourteen students at Cambridge, some of them avowed sceptics and atheists, had formed themselves into a society for the investigation of the phenomena, and had

obtained all, and more than all, noticed by Mr. Crookes, and spirit-forms move and converse among them at their seances. At a seance at Sligo lately, a gentleman grasped a spirit-hand, determined to hold it, and not to let it go. It offered no resistance, but gradually melted away to nothing in his grasp. Something must exist in spiritual manifestations; and even if the spiritual theory should prove to be untenable, the phenomena must be due to some new force of the greatest importance. Many great discoveries in astronomy were made while the now-exploded Ptolemaic theories prevailed; and on the other hand many a notable discovery and theory now universally acknowledged, and proved to be correct, had been received with ridicule when first propounded. Spiritualism was said to be absurd. So once was galvanism. It is now acknowledged to be a great force in nature, but Spiritualism is still greater; and our children's children will laugh over the blindness of their ancestors.

There were three principal theories to account for the manifestations—1. That it was all imagination. This was untenable. We could not set down all the great men who have witnessed the reality of the phenomena as madmen. 2. Psychic force. The chief objection to this theory is that it does not account for the origin of the intelligence. 3. The spiritual theory. This was also open to grave objections. His own mind was in doubt, and he would conclude with quoting the well-known passage from Shakespeare: "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."—*Hamlet*.

Mr. C. G. Booth thought that Spiritualism should be treated seriously, and according to the laws of evidence. But it was difficult to obtain tests. The spirits often gave false information; the phenomena were subject to conditions, and if we want one result, sometimes we get something quite different. Those who advance a theory are bound to prove it; but the surroundings of Spiritualism are hardly consistent with truth. Why should a medium be necessary? Extraordinary things happen in dreams. Why may not the alleged phenomena be equally subjective? The belated traveller imagines every tree a man and every gate a ghost. Why don't the higher phenomena occur in the light, when fraud is so easy in the dark? The wave-vibrations of light were said to interfere with the action of the spirits. This was arguing from the known to the unknown, and was, to say the least of it, illogical. Nothing was easier than to produce the raps, and Mrs. Culvers, in America, confessed that one of the Fox girls had also taught her to do it.† Mr. Lewes had also exposed one of the most successful tricks by hesitating when he pointed with a pencil at the wrong letter when it was always rapped out.‡ The speaker then charged Mr. Home with inaccuracy in stating that he asserted that the statements of Spiritualists could not be depended on, and foretold the death of a friend at a distance at the moment it occurred, whereas the date of the alleged prophecy was given as a

\* These objections are certainly "subjective," and so is ignorance.

† A vile slander, invented and circulated to damage Spiritualism and the character of the Fox family.—Ed. M.

‡ This does not explain messages received when the person pointing is not seen by the medium, and when matter is communicated foreign to any mind present which is found to contain statements of fact afterwards. Might we may not take the liberty of doubting this Mr. Lewes's statement?—Ed. M.

year after the event.\* Mr. Home had refused to perform when watched by a professional conjurer.† Mr. Howitt had also misrepresented Bishop Douglas. The latter said that it was necessary for the credibility of events that they should be recorded soon after they occurred; but Mr. Howitt made him say that they should be recorded at the time, and then argued that this view would set aside the evidences of Christianity. Some of the phenomena of Spiritualism were to be explained by mesmerism; but there was no evidence that any of the answers emanated from departed spirits, as they never showed the least resemblance to the characters of the persons from whom they professed to come, but merely the individuality of the medium. What use had Spiritualism been? If there was any truth in it, would not the spirits teach truth and wisdom instead of talking twaddle?

Mr. Walter Fritelle said that we ought thoroughly to examine into any great social question which we do not understand. He believed in ghosts to a certain extent. He thought that apparitions exist in a certain ethereal state in the atmosphere, and they might become visible when the sense of sight becomes diseased and enlarged, as in dreams and delirium tremens. Dr. Professor Pepper's experiments at the Polytechnic showed that we could not depend on the evidence of our senses. Persons usually acted by collusion at seances. At a seance at Belfast, during the visit of the British Association, a light was suddenly struck, and the medium hastily scrambled up from under the table, where he had been knocking on the floor. He then alluded to some experiments in electro-biology, which he called a spiritualistic seance. He thanked God that Spiritualism had not approached the shores of Ireland, and he thought every true man should renounce the subject, and denounce it with the utmost abhorrence, when it descends to necromancy and holds conversations with spirits. It had greatly degenerated from the first principles of its founder Mesmer (!) It is the worst evil of modern times, a foul exhalation from the nether world, and has been denounced as folly and error by higher authority than man.

Mr. Jeremiah Donovan thought that Lord Lytton treated Spiritualism seriously in his "Strange Story," and did not intend to ridicule it. The great beauty of Mr. Carmichael's essay was that it dealt with facts, not theories. Spiritualism claims to be a science, and we should treat it with proper respect, and thoroughly sift its alleged facts, instead of thanking God that we are ignorant of them. If necessary, our old theories must be rearranged to square with new facts. It is nonsense to suppose that such observers as those whose evidence has been quoted to-night could have been deceived. In other sciences we receive most of what we suppose we know on the evidence of credible witnesses who have proved what we have not; and why not in this case also? But by so doing, we only admit the reality of the facts, and are not bound to believe in any theories respecting those facts. Spiritualism was an ill-chosen word, as it seemed to imply the existence of a non-material agency, to which view there were many objections. The subject was still very chaotic, and there was much imposture and some delusion. But Archbishop Whately had argued that false miracles proved something in favour of the existence of true ones. He had little doubt that when the facts were sifted, all would prove traceable to material sources, and the action of the will. He alluded to T. L. Harris (not by name) as a proof of this, saying that the verses said to be by Shakespeare and Byron were inferior, and those by Pollock and Young superior to what they wrote in life; thus showing that the poems emanated from Harris himself, whose powers were intermediate between the two classes of poets named.

Mr. William Sufferin made a rambling and violent speech against Spiritualism, which he sometimes represented as imposture, and sometimes as wholly Satanic. The dark seances were a cloak for all kinds of excesses, like those of the Eleusinian mysteries. Mediums were quacks and charlatans, who had sold themselves, body and soul, to their master. Are we ready to sink far below the condition of the pagan world, and hand over our hearths and homes, our science and religion, to Satanic rule. (At this point the speaker was hooted down.)

Mr. A. Blood said he had come prepared to scoff, but the overwhelming facts brought forward by the lecturer had awed him into a certain respect for Spiritualism. The pooh-pooh argument would not account for the red-hot coals placed on Mr. S. C. Hall's head, or for the Dialectical Society's table losing half its weight by balance at request. Still, most fallacies came from America, so that its origin was against Spiritualism. Among the good effects that Spiritualism had produced was the consolation it could afford to the dying. Two days ago, he read an anecdote in the paper about a man who went to the gallows quite happy, because he believed in God and Spiritualism. The tricks of Dr. Lynn and Maskelyne and Cooke, being notorious shams, had done much harm to the subject, by leading people to think it did not deserve investigation. For his own part, if he believed in Spiritualism, it would make

him miserable all his life, for he would live in constant terror of receiving some communication from the invisible world.

Mr. Edmund Cooper thought it impossible that so many millions of Spiritualists could all be guilty of fraud. Those who were so, were, he believed, people who made a trade of it, or who did not understand it. Much may be due to natural causes, as mesmerism or disease; but something appears to be due to some supernatural and evil agency. The North American Indians sell their souls to the devil, and are hence able to accomplish tricks which our conjurers never attempt. This was a sphere in which it seemed only natural and desirable for men not to try to make discoveries. They would remember the verdict of the jury in the case of the man who died lately at Manchester (!) while professing to be in communication with the Apostle Peter.\* It was not right to enter upon such matters. With regard to light and truth Spiritual disclosures were absolutely useless, and full of lies and contradictions. Let us not waste our lives on such a subject.

Mr. Blood spoke of the inconsistency of different communications, and of the influence of expectant ideas. He made no suggestion as to the cause of the phenomena mentioned by the lecturer. They were new to him, as they had not been mentioned in a newspaper account of the subject, which he had read a year or two ago. Dr. Franklin found that a mesmeric sensitive, when blindfolded, was only affected when he supposed that passes were being made over him, whether any were really made or not. If spirits belong to the other world, they should prove it. A short time ago, Spiritualists were challenged to play on a violin in a hermetically-sealed glass case, or to reveal the perpetrator of some notorious murder, but had failed to do so.

Mr. Power said that four leading arguments had been brought forward against Spiritualism. (1) That it was due to an overwrought imagination. But imagination could only reproduce; and he would wish to know if a violin could play a tune which no one in the room had ever heard before, as this would at once disprove the imagination theory. (2) That it was diabolical, and that mediums sold their souls to the devil. He ridiculed the idea of such a transaction, which would be a paradox in law. (3) It was said that spirits ought to do more sensible things. But there is a house near Galway where a ghost is said to walk up and down stairs, rattling chains, on the second or third night of the new year. He thought that such a proceeding in cold frosty weather was as ridiculous as any asserted by the Spiritualists. (4) Mediums sometimes appear to be cheats. But it was no argument against any religion, and certainly not against Christianity, that its priests were sometimes vicious. Mr. Carmichael's arguments in favour of Spiritualism were solid, and not to be overcome; but his conclusions were very flimsy. One speaker's reluctance to believe it from dread of receiving communications from ghosts was simply absurd.

Another speaker thought that the main question to be considered was the use of Spiritualism.

Mr. M. Crozier asked what object Spiritualists could have in pressing their views on the public for universal acceptance? It was of no benefit to them, for mediums are usually poor, and seances are held at the houses of private people. It was by no means necessary, as some speakers had asserted, for believers in Spiritualism to substitute this for God.

Mr. ——— said he had read in some book that there were sixteen spheres between the earth and heaven; and if we called a good spirit, we must wait to give it time to come to us, as the nearest would answer first, and therefore the worst. Spiritualism was not new. Mediums were made use of in former times by political parties for their own purposes, and persecuted by their opponents. Joan of Arc and the Maid of Kent were instances. He believed everything to be due either to high magnetic power or to fraud. It was not true that mediums were the priests of Spiritualism. They were its founders, and convicted of fraud, therefore the whole subject must be condemned.

Mr. Pentland said that a stringed instrument might be played without contact, by being connected with another at any distance by a wire. He thought that if an instrument was surrounded with hydrogen, it might be played in a similar way. A table might be made light by surrounding it with oxygen, through which an electric current was passed, thus producing ozone, which was heavier.

Rev. Maxwell H. Close said it was daily becoming more difficult for scientific men to draw a line between the natural and the supernatural. Balfour Stuart, in his work on the "Conservation of Energy," says that there are regions in nature which can never be explored by the mere physicist with his instruments. One speaker said that Spiritualism was a retrograde movement. In former ages many extraordinary phenomena occurred, which could only take place under very rare and ill-understood conditions. They believed and interpreted without examination, because they were ignorant of the laws of nature. Mr. Close believes in such phenomena because he does not know the limits of nature, and they were formerly not investigated in the same manner as at the present day, by Crookes's methods. It was very difficult now to believe in witches, who were supposed 300 years ago to call up spirits.

\* If true, mistakes which are amply atoned for in these replies.—Ed. M.

† Untrue. Mr. Home courts investigation whenever he sits.—Ed. M.

‡ This, with the other statements of this blundering youth, must be received with great caution.—Ed. M.

\* Alluding to the sudden death of Mr. Hawkes at Birmingham, while in the act of describing phenomena, in which the spirit known by the name of "Peter" manifested. How exact Mr. Cooper is!—Ed. M.

It was a great error to suppose that mediums professed to call up spirits. All they can do is to offer spirits the opportunity of communicating, if they wish to avail themselves of it. Moreover, too strong a desire for results on the part of the medium or the sitters will actually interfere with the manifestations. It was also a mistake to suppose that all seances were held in the dark; many were, but many were held in broad daylight. He then referred to his own observation of rappings under test conditions with Mrs. Jencken (Kate Fox).

Meer Aulad Ali said that the gentlemen of the Philosophical Society were accustomed to speak on every subject which they knew, and on many which they did not know. They ought to examine everything requiring care and investigation before they condemned it. It had been asked what was the use of Spiritualism, and why spirits should appear in the dark? Everything could be accounted for if Spiritualism is true. There is a certain agency by which we can obtain intelligent answers. He could not account for it, nor help believing in it. Use! why if it was established Professor Tyndall could no longer say that matter was eternal, or atheists that when a man dies he dies like a dog. All such explanations would disappear, and this would be a great result indeed, whether the influence was itself good or evil—nothing less than the establishment of a future existence. Some people deny and reject all religion, and are living under natural law, whereas they should fear the higher law. If materialism were encouraged, our houses would turn into so many menageries. Spiritualism had existed in the East for thousands of years under various forms, although the rappings may be a new development. The idea of every kind of spirit, both of an evil spirit and of God Himself, had alike originated there; and both evil spirits and the spirit of God had there manifested themselves. He hoped those who disagreed with him would investigate the subject for themselves.

Mr. J. B. Crozier, B.A., the chairman, said that Mr. Carmichael had taken the wisest course, in dealing with the subject, in confining himself to facts, which it was evident must be admitted. The idea of Satanic agency was palpably absurd. Spiritualism was a science, and not, as some seemed to suppose, a new religion. If its origin was Satanic, why do the evil spirits labour to confirm instead of to destroy our belief in a future state? They would lay the axe to the root of their own power. He himself attributed much to will-power, and said that Dean Trench, in his work on the "Miracles," argued that Peter was only able to walk on the water as long as he strongly willed it. It was very fallacious to object to Spiritualism because of its alleged origin, or the characters of its founders. Spiritualism is the alleged discovery of a new force in nature, and asks our acceptance on the strength of its own merits and facts. Any argument brought against its founders is inadmissible as long as the facts are irresistible.

Mr. Carmichael protested that he was not a Spiritualist, but that he suspended judgment for the present. It was hardly likely that Mr. Crookes could have been deceived by chemical devices such as those suggested by Mr. Pentland, especially in his own laboratory.

This terminated the proceedings at a very late hour. It is worth while to add that the debate was carried on seriously, and with little or no ridicule.

#### ANOTHER SCIENTIFIC INVESTIGATION DEMANDED.

The labours of the Dialectical Society's Committee and the experiments of Mr. Crookes will not readily be forgotten while Spiritualism remains a contested point. The professional sneerers of the press have swallowed and digested the results attained by recent inquiry outside of the movement, and now a clamour is raised for further investigation, re-echoing the demand of the Dialectical Committee, scientific testifiers, and Spiritualists generally. The *Daily News* thinks sitting in dark seances would be an ordeal to which the most enthusiastic scientist would object, and

"Yet," says that newspaper, "we find, so far back as the end of the seventeenth century, that the most distinguished English philosophers of the time were busy with rappings and volatile tables. Joseph Glanvil, a famous Platonic scholar, tells how Tedworth was haunted by sounds which imitated those made by the onlookers, and even kept time to a tune. Furniture flew about the room, and struck people, but so lightly as not to hurt them. At the same time Henry More, a learned divine, was busy with noises on oaken tables, which, says he, 'that conceited physician Paracelsus refers to the Sideral influences, as if, forsooth! a beam of a star could make a noise on an oaken table.' The reference to Paracelsus takes us back to the beginning of the sixteenth century, and there we are left, in the position of a well-known patriarch when the candle went out. What is the origin of the superstition about raps, and of its wide-spread existence and ever-recurring appearance? The same questions might be asked as to how the imagination produces the feeling of a cold wind blowing on the hands, which many persons who are not Spiritualists profess to have felt at seances. It is easy to say that a mechanism no more unusual than a pair of bellows would produce the sensation, but that does not account for the persistent belief in it, as an accompaniment of unholy meetings. Witchcraft trials, whether in Scotland, New England, or France, are full of quite absurd stories which the new school of the black art, apparently unconsciously, reproduces. This seems to point to contagious nervous forces and influences, and to forms of *schwärmerei*, or morbid exaltation, which obviously have certain unascertained laws. Till science can say, like Horatio, 'Stay, illusion,' and be analysed, all this concurrent and absurd evidence deserves

investigation. We would not, like the Christian apologist, 'believe because it is absurd,' but we would inquire because it is absurd, too much so, it might be thought, to be invented and repeated, in-age after age, and in many distant lands."

The *Daily Telegraph*, when writing of the "Katie King" exposé in America, seems equally impressed that there is an "illusion" in the matter sufficiently solid to permit of analysis. May we not, then, under the circumstances, ask the famous Dialectical Committee when they intend taking their own advice on the matter, and proceed to favour the expectant world with the results of further investigation?

#### LOCAL ASSOCIATIONS FOR THE PROMOTION OF SPIRITUALISM.

To the Editor.—Sir,—The good which may be done by local associations of Spiritualists has been generally admitted, and I have not seen in any of the spiritual periodicals a single argument against their formation. I fear, however, that the utility of local societies has not received the attention such a matter deserves. Indeed, it is to be regretted that the present winter has seen a diminution instead of an increase of such societies, and this induces me to consider whether this has not arisen either from faults in the constitution and actual mode of working these societies, or from an imperfect conception of their proper work and function. It may, therefore, be profitable to consider what the true basis and work of local associations should be.

Doubtless, what one society could do another could not, as far as any mere work of propagandism is concerned; in this respect the number of resident Spiritualists, the funds at their disposal, a greater or less degree of local bigotry and ignorance prevailing, and a variety of other circumstances would affect the public work of all local societies in their respective districts. Yet, the objects to be attained and the general principles of all purely local associations will be the same. The following remarks on these points have been suggested by experience, and are given in the hope that such an expression of opinion may be called forth as will give a fresh impetus to local associative effort:—

It is premised that the objects of local associations should be: First, to spread a knowledge of the facts and principles of Spiritualism, and Secondly, to benefit their individual constituents. And whilst the latter of these objects should always be subservient to the former, yet it is evident that in proportion as an association is so conducted as to intellectually and spiritually benefit its members, so it will be the better able to carry out its primary purpose. In considering what steps should be taken to attain the above ends, it will be seen that the various circumstances before alluded to will to some extent control all public work. In provincial towns, where probably the prevalent ideas of Spiritualism are such as have been disseminated by the press and pulpit, no better work can be done than to engage good lecturers, and to carry on seances in conjunction with the public lectures. The fact that no well-developed medium exists among the Spiritualists of any locality need be no bar whatever to the formation of circles proportionate to the number of resident Spiritualists. All that is necessary is that each circle formed should be under the care of an experienced and responsible person specially chosen, and that the number of strangers admitted should be carefully regulated. If the few simple conditions necessary be then fulfilled, it is almost a certainty that one or more mediums will be developed, and the manifestations occurring through them will be more satisfactory to inquirers, as well as to Spiritualists, than would manifestations, perhaps more startling and wonderful, obtained by means of a professional medium engaged from a distance. It is to be understood that seances carried on as above should be considered as associative work, and treated as such, rather than for the personal gratification of the members of the association. With such lectures and circles, supplemented by a judicious distribution of literature, much good could be done. In addition to the lectures, Sunday services should be held wherever possible, and societies having good trance-mediums would of course utilise them on their Sunday platforms.

In London, where more is known of Spiritualism, and Spiritualists are more numerous than in the provinces, ordinary public lectures, dealing with the alphabet of Spiritualism, are not so necessary; and metropolitan societies may work quite effectually by means of circles and Sunday services. Societies are not to be formed with the object of forcing our truths on unwilling recipients. No man can be made a believer in Spiritualism by having its philosophy dinned into his ears and its phenomena flouted in his face. He must realise that he has need of its life-giving truths before he can become a true Spiritualist. On the other hand, there are thousands to whom Spiritualism would be the greatest blessing, and who are ready to appreciate and make its truths their own. Not that such will accept Spiritualism on our word; the more a man feels its need, the more pains he will take to prove it before he holds fast to it as good. Whilst, therefore, public meetings, or a public work of some kind, are necessary in the first instance to reach these outside minds, no meeting should be held, nor any printed matter of any kind distributed, without its being at the same time distinctly stated where, when, and of whom further information may be had. It is with those who are then willing to take the first step for themselves that the association should deal. Such inquirers should always be recommended to form circles with their own friends, but those who cannot do so should be at once introduced to one of the circles of the association. When several inquirers are found to live in the same neighbourhood, they should be made known to each other, so that they may form a circle for themselves. Assistance, when required, should be always given to circles in their initiatory stages, and special members and mediums should be entrusted with this duty. The foregoing alone would serve as a brief outline of what may be done by local co-operative effort. Public seances to which strangers are admitted free of charge, more especially if for physical manifestations, are not advisable, and dark seances should certainly never be held. Free seances, however, may, if well conducted, be of use when the services of well-developed and trustworthy trance-mediums are to be had.

Turning to the consideration of how local societies may be of personal benefit to members, we may say that no one can engage in a work intended for the good and happiness of others without realising much good and happiness for themselves; also, there are the advantages to be

derived from the interchange of thought and opinion, and from the social and friendly intercourse between members. There should be seances solely for members, and held at regular periods, either at rented places or in turn at the residences of such members as can give the accommodation. And who could attend such seances without being benefited—physically by the cure or alleviation of bodily ailments, intellectually by having their minds opened to new fields of thought, and spiritually by experiencing that refining influence and general development of the spiritual faculties which inevitably follow the regular attendance at the spirit-circle?

I do not advocate that seances should be the only class of meetings held for the more especial good of members. There should be conferences, discussions, experience and social meetings, readings of original papers, &c.; also arrangements should be made for lectures of a high educational standard. What vital truths might not be learned were steps taken to procure special lectures for Spiritualists from such medium-speakers as Mrs. Tappan or Mr. Morse, or from such a thorough reformer as Mr. Burns, from Dr. Sexton, and other gentlemen, so well-qualified to instruct us? Then, also, the literature of Spiritualism should be made accessible to members. This may be done in two ways: either by the formation of a library by the association itself, or by taking advantage of the liberal terms offered by Mr. Burns, and subscribing to the Progressive Library. The course I should recommend would be the latter of the above, combined with a plan somewhat as follows:—All members having books of interest should lend them to the association, of course with liberty to withdraw them at any time. In addition to this all the members should form themselves into a "Book Club," and subscribe a small sum quarterly, or oftener, to a special fund. When this fund reaches a certain sum let it be expended in books, selected as may be agreed on. Then let the books be drawn for on the Art-Union plan, the winners of "prizes" to be the proprietors of the books they draw, with this reservation, that, although they would have the privilege of first reading them, yet the books must afterwards be returned to the care of the librarian, to remain a certain length of time for the common use of the members. I think a scheme of this kind was successfully worked by the Spiritualist Society of Nottingham some years since.

Now, Sir, I have allowed my letter to run to so great a length that I must forbear from saying much on the points it was my intention chiefly to confine myself to—viz., the practical working and constitution of local societies. Those, however, who can agree as to what their aims should be will readily manage to carry them into effect. Still there are one or two matters to which I should like to refer. At a recent meeting of a few earnest friends, held to consider how they could best work in unity for Spiritualism, I heard the cry, "We will not have an organisation or association of any sort. We will not call ourselves a society, nor have any rules or officers. We will be a 'free and united brotherhood.'" Well and good. As Spiritualists we can be nothing better; but even as such, if we combine for defined purposes we must have a plan of operation, and all thoughtful minds will see that there can be no combination for action without organisation. It is not needful to argue on this point, but I agree that the "rules" should be as few, as simple, and as expansive as possible. The less an association of co-operative and voluntary workers is cramped by red-tapeism the better. Some members also must be appointed to certain duties. I myself do not like the word "officers," and would uphold nothing which really conferred superiority on any individual. I can only say that if it should ever seem that any individuals appeared to have an undue share of authority, it could only be because the apathy of members had allowed, or rather compelled them, to bear an undue share of work and responsibility. However, there must be an executive body, or committee of management. In forming this committee I have found it a good plan to have two-thirds of its number elected by the general body of members, and to give those thus chosen power to elect the remaining third. I should also suggest that all members should be made acquainted with the time and place of meeting of the committee, and be allowed to attend any of its meetings, and, after the transaction of formal and necessary business, be at liberty to make any suggestion or speak on any subject under discussion, but not to vote.

The restrictions as to membership should also be as slight as possible, and the subscription so low that no one should be prevented from joining on this score. With good management and general zeal and earnestness all that I have suggested could easily be carried out so far as money is concerned.

In my experience two things have chiefly militated against the efficient working of local associations; apathy on the part of a large proportion of members and a general want of harmony. A want of vigour and lively interest may, however, arise from bad management on the part of the committee; or what appears to be apathy may not really be so, but merely inability on the part of some to do more for want of time, through residing at a distance, &c. A lack of harmony and good feeling may also generally be remedied by the committee. Sometimes, however (for Spiritualists are not all perfect), some members may be unfortunate in possessing a superabundance of self-conceit, or some may be so filled with some pet theory or idiosyncrasy that they are blind to the general good, and only anxious to blazon forth their own ideas. Tact, patience, and perseverance should overcome all such obstacles.

Another point I would briefly refer to. It should be an aim, never lost sight of, to make the association strictly local, and confined to the district in which it has its centre of operations. From this district it should seek to draw its members, and it should be a special point to have its officers, such as are residents, within its bounds. When I was secretary to the St. John's Association I found that a large proportion of the members of that society resided outside the limits of its operations, and I learn that out of the fifty members at present forming the Dalton Association "only one-third can be said to reside in Dalton or neighbourhood." These facts prove the need of other associations, and also the advisability of all efforts being strictly localised.

In concluding I will only suggest that steps should be taken to insure the proper and careful development of new mediums, and that a special place should be given to healing-mediumship.—Apologising for occupying so much of your space, I am, Sir, yours faithfully, R. PEARCE.

February 20th, 1875.

[Our correspondent speaks from experience, and is entitled to a hear-

ing. The subject is capable of much further consideration.—Should correspondents fail to take it up, we may have some remarks to offer before long.—Ed. M.]

#### THE EAST LONDON SPIRITUAL INSTITUTION.

Modern Spiritualism has demonstrated a significant fact in organisation, namely, that one individual inspired with an idea must be the nucleus of the vital organic form. This is the plan of nature. Every body has a soul and every soul has a body of its own. Every man thus composed is an institution in himself. The institution method of organisation appears, then, to be the spiritual, or, in other words, the natural one. It has been the only successful one in Spiritualism, either in this or in other countries. Associations for the promotion of Spiritualism have been as incapable as a man would be organised on the associative principle. All their efforts are expended in holding themselves together, and though they may work an idea to death they fail to originate any. True organisation is that kindly effort called forth by the healthful activity of some specially fitted individual to be a leader and teacher. Association leaders are elected by show of hands or social influence of some kind, and not by spiritual fitness, just as the host of incapables are introduced into the churches as a means of living but not as a means of enlightenment.

We are glad to observe that this institution principle is working well at the east end of London, and that Mr. Cogman is receiving such support as renders his effort very useful to the cause. The meeting-room has been slightly altered by moving the platform from one end to the middle of the hall, which is more convenient. A new harmonium has been introduced, and a very pleasing young lady is being developed as organist. The hall is filled by eager listeners of a highly intellectual type, and local mediums are being developed. On Sunday evening Mr. Burns occupied Mr. Cogman's place. The attendance was good, but we would kindly notify to those who are in the habit of attending, the importance of being seated before proceedings commence. It is horridly disagreeable to have people coming in and seating themselves right under the speaker's nose. In a large hall such interruptions are not so painful.

In addition to the Sunday meetings which Mr. Cogman has sustained for years, and which are a great credit to his mediumship, there is a developing seance one evening in the week, and a kind of lecture on another evening. The method followed is of the true spiritual kind, the results being gained by the hard work of development, and not purchased by money in the Simon Magus style. Once a month a Sunday evening is set apart for the exercise of young mediums in speaking, and on Wednesday and Sunday evenings opportunity is also given for spirit-control of local mediums. On Sunday evening Miss Young was controlled, and in the trance recited a considerable amount of poetry on a theme derived from the lecture. She also gave tests and addressed a number of persons present. We would advise controls to be more conservative in the production of verses. The very best poets are more particular in giving to the world a few good lines than composing large quantities. We are very pleased to see so many indications of success at 15, St. Peter's Road, Mile End, and close these remarks by recommending to all Spiritualists a diligent study of the institution method of working.

#### SPIRITUAL MEDICINE.

We have received so many inquiries respecting the form of practice followed by Dr. Desjardin, that a few days ago we paid a visit to his establishment at 43, Euston Road, opposite St. Pancras station, that we might report from actual observation. The Doctor received us in the cordial manner so characteristic of his country, and aided by a mutual friend, who acted as interpreter, we obtained full information on every point raised during the conversation. We can only give a faint shadow of the system then sketched out in this short article.

Dr. Desjardin led us to understand that he was originally educated for the Church, but the treatment of disease and anthropological science generally presented such charms for him, that he ultimately lost his way to the Church in the more congenial field of scientific research. He was soon dissatisfied, both with popular medical theory and practice, so he turned his attention in the direction of unorthodox methods. He found that he could cure diseases by the most opposite means. He administered allopathic and homeopathic preparations. He gave large and small doses. He tried every formula recorded in modern pharmacopoeias. He gave no medicine at all. He cured by marking on a bit of paper, or by speaking a word, or making a movement. These experiments revealed to him the stupendous fact that disease is not material, but is dynamical. That it is a want of harmony in the action of the vital power, and may be classed into two types—those diseases resulting from an excess of action, and those the consequence of a lack of action. A study of Van Helmont and the old masters ripened these convictions into the logical corollary that the true cure for disease is not material, but dynamical also. This he ultimately proved by his researches in electricity. He constructed an electrical machine which is not affected by the states of the atmosphere, and some of the uses to which the Doctor puts electricity were explained to us. He combines in a peculiar manner the effects of electricity, mesmerism, and medicines. By an apparatus adapted for the purpose, he can by electricity eliminate from any medicine its dynamical properties, and direct this medicated electricity, combined with will-power, to any organ of the body. By passing the current through the metals the colour of the electric spark is characteristic of the metal used. In this way silver, gold, iron, &c., can be used as medicine. An active purgative may be placed into the cavity in the operating pole of the apparatus, and when the current is directed to the subject he exhibits the symptoms of having taken such medicine, whereas he has never tasted it. Arsenic thus used will produce all the symptoms of poisoning on the subject, but without dangerous tendencies. After being used for some time the arsenic in the apparatus loses its potency though its bulk is not diminished. An odoriferous powder thus used will impart its aroma to a room repeatedly, and yet the powder is screwed up in an air-tight compartment. After a time the powder loses its smelling properties, and becomes dead and inert. These experiments demonstrate that drugs, metals, &c., have a

spiritual principle in them as well as human beings have, and that it is the spirit of the drug and not its body which should be used. If the spirit of the drug be thus taken, combined with electricity, it stimulates the required action in the diseased organism, and then passes off, leaving the patient free from its effects; but when crude drugs are used the dead body thereof remains in the system, and gives rise to that painful series of drug-diseases which baffle all practitioners, except such as use the methods we now describe.

But we must draw this notice to a close with the apology that the subject is too vast to be treated offhand or intelligently comprehended by the opportunities which we have yet had for investigation. "Can Dr. Desjardin benefit the afflicted?" is the question that will occur to every ailing person. A few weeks ago we published the letter of a clergyman who had suffered from a very painful disorder, and had been cured. As we write a letter comes from him, in which the following significant clause occurs:—"I am very glad you are taking up Desjardin; I continue quite cured." It is probable that the Doctor will give a series of sances soon at the Spiritual Institution or elsewhere, that he may exhibit his apparatus in working order, and explain the effects of his treatment upon humanity. Such experimental sances would be highly interesting and deeply instructive, and we hope the Doctor may be prevailed on to devote some of his precious time to the instruction of the public.

#### THE LATE MRS. MARSHALL.

A lady who was an old friend of Mrs. Marshall, and who desires to be known by the name of "Ruth," sends through a friend some particulars of the early history of the deceased medium, who was seventy-five years of age when she died. "Ruth" prefaces her notes by a few remarks on the state of England at the advent of the present century, when war, taxes, idiotic ruler, and dissolute court nearly distracted the population, and gave rise to a form of mental excitement, which presented not a few spiritual features. "Ruth" says, "A few years before the entrance of this century many individuals were famous for spiritual powers, and were much resorted to by the nobility and professionals, &c., &c., wondering what these spirit-dictations could be, and wherewithal they would lead. Thousands flocked to fortune-tellers, profusely giving their money to hear a prophecy concerning themselves, &c., &c., so that the sensations upon spiritual visitations in England, and especially in London, was a great feature of that period. Spirit-drawings, prophecies, voices, raps, and clairvoyance were well known, and multitudes sought instruction in this way."

The hilarious, social, and sometimes bibulous characteristics of these mediumistic groups are then dwelt upon, and "Ruth" proceeds to give some particulars respecting the old lady who has recently passed away:—

"Mrs. Marshall's parents lived in the East End of London. Her father was connected with the merchant shipping, and brought much that way at that time highly interesting from foreign parts to his family. The mother, a careful, devoted creature, became much astonished and often bewildered with the conduct of her infant daughter Mary Anne.

"When at an age to talk this child often predicted her father's voyages, and often made astonishing declarations of events she said she saw, heard, or knew, when no one around her could understand the source from which all this was derived. Her sister also constantly saw spirit-forms, and spoke from spirit-control respecting various events. Mr. Marshall was by trade a cooper, and lived in the city, near Thames Street. His house was a centre for conviviality. Many of our public journalists were frequently to be found there. Hospitality and most extraordinary information went hand in hand there, and no reserve or holding back was the practice. Whoever chanced to drop in was welcome; strangers went away informed; and those who were regular visitors always found a round table with creaturely supports, and all heartily welcomed.

"This went on up to the year 1856, when Mr. Marshall passed away after a few days' illness, during which I visited him, and also attended the funeral at Bethnal Green. He was with us in spirit.

"From that date Mrs. Marshall's career has been well known, and able pens can testify to her labours in her mission.

"One feature of her when a girl I should like to mention. Mrs. Marshall was a very industrious and ingenious needlewoman. She supported herself in very early life at embroidery. Fashion then required muslin dresses to be worked with sprigs. She had spirit-guidance to many a tasty pattern, which sold well and secured to her West End employers, so that she was always famous among business people, being always active and never at a loss, never hiding the spirit-directions she received."

#### THE SEANCE AFTER MRS. MARSHALL'S FUNERAL.

To the Editor.—Dear Sir,—May I trespass on your valuable space with a few facts I have to relate which took place at the residence of the late Mrs. Marshall on the evening of her funeral, where, a few friends being met, Mr. and Mrs. Wallace were the mediums present. I have been very sceptical, but Mr. Wallace's mediumship is so wonderful as to shake any person's unbelief in the return of our dear departed friends. Directly he (Mr. Wallace) became under control he wrote with his finger on the table, and called in a loud voice, "Who is 'Frank'—does anyone know?" My heart seemed to bound. "Do you know anything of mining in Cornwall?" he continued. It was enough. My hand was clasped in the medium's, and I wept. It was my beloved husband's spirit. He told me many things which Mr. Wallace could not have known, being to me a perfect stranger. Afterwards the spirit greatly troubled him about money lost in mining, and for some time I failed to see what was meant, but afterwards remembered that the family of my late husband had lost largely by mining. Several friends of the others who were present then came one after the other, and the tests were wonderful. "Mrs. Marshall" came, both through Mr. Wallace and his wife, and gave numberless proofs, even in little trifling things, that it was indeed her spirit; but time and space would be too great to tell all I heard and saw. I can only say an evening with Mr. and Mrs. Wallace is an evening never to be forgotten.—Yours truly, "NEMO."

#### DR. MONCK AT BRIGHTON.

To the Editor.—Dear Sir,—I feel bound, at the request of "Samuel," the controlling spirit of Dr. Monck, to give a brief account of some of the manifestations which were produced at my house. During the seance we were about fourteen or fifteen, too great a number, it appears, for the manifestations through Dr. Monck's mediumship. After sitting with the light, and only raps being produced, I proposed the dark sitting. The gas being put out, the accordion was played, and transported whilst playing from one end of the room to the other; and Dr. Monck, being entranced, "Samuel" spoke for an hour or so to all, answering questions; but the best manifestations came after the invites had left, when at the proposal of my son we returned to the dining-room, which had been used for the sitting, in order to try to get direct writing. This was obtained, and in a very peculiar way, which excluded every symptom of trickery. After this several objects, as a match-box, my son's watch, a tumbler containing water, were moved without contact. The accordion was then tied up, put into a pillow-case, tied up again, and being held by the Doctor in sight of all present, sounds were produced. After this, the room being darkened, the name of "Sarah" and the initials "W. Z.," which belong to a lady friend of my daughter, who passed away some years ago, appeared in luminous letters on the wall. A large light in the shape of the moon appeared next, and finally Dr. Monck was lifted about twenty inches from the floor, my children holding or feeling his feet whilst he was thus suspended in the air.

This being the first time I saw Dr. Monck's manifestations, I may add that though the number of sitters must be limited, I consider Dr. Monck as one of the best test-mediums in England, and as we have seen a hand completely materialised, and a whole body nearly in the same state, I have no doubt that full forms might be obtained in a very few sittings.—I remain, yours obediently,  
J. N. TREDMAN MARTHEZE.  
Brighton, February 21st.

#### SEANCES WITH DR. MONCK AT BRISTOL.

To the Editor.—Dear Sir,—I am happy to inform you that Spiritualism is making satisfactory progress in Bristol. Dr. Monck's lectures here over a year ago were not only a magnificent success in point of numbers, but also in stirring up a wide-spread spirit of honest inquiry, which speedily blossomed into a considerable number of private sances. The result is that Spiritualists are growing more numerous and outspoken in Bristol. Private mediums have been developed on all hands, and I suppose, under the circumstances, no city of a similar size is more favoured in this respect. Thanks to the religious intolerance that has tried hard to *frustrate* the movement down, we are now fairly represented in the churches here, many of their members having been persuaded of the Truth, and some developed into excellent mediums. Indeed, it is stated that at least one or two leading ministers, having privately investigated, have succumbed to the facts and theory of Spiritualism, although they do not court the wrath of their peoples by making that open confession which is reputed to be so beneficial to the soul. Perhaps, though, they may feel justified, when they consider the warning afforded by Dr. Monck's bold avowal of his faith, whereby was aroused that glowing zeal of the orthodox which, probably reckoning with Paul it would be "doing God service," burnt down the church in which the Doctor had so long ministered to overflowing audiences. *Verbum sap.*

One important outcome of Dr. Monck's labours has been the establishment of our "Psychological Society," which includes in its roll of membership the names of some thirty of the most thoughtful scientific men in this city. They meet once a week to investigate; but concluding that it is advisable to sit with a first-class medium at once, so as to become personally acquainted with the higher phenomena, and if possible develop greater power in their own circle, they invited their Vice-President, Dr. Monck, to favour them with sittings, and last week he kindly postponed several London engagements in order to hold two sances at their rooms in College Green. I was present at the Friday evening's seance, when test communications, for which this medium is so famous, were given with the most surprising precision. The manifestations were abundant, but I will only beg space to glance at the chief of them. The sitters being numerous, we gathered around two tables placed end to end, and the raps were given with rapidity and great power on all parts of both tables; it is worthy of notice that the raps were also subsequently given while Dr. Monck's feet were drawn back and tied securely to the legs of his chair. Spirit-hands were felt (I was grasped), and their movements seen most distinctly. The vibration of the table, accompanied by a sensation as of an electric shock up the arms, was exceedingly curious. The motion was also communicated to the room, which was several times shaken with so much force that the windows rattled loudly. I ought to have said before that this being Dr. Monck's first public seance in Bristol, he positively insisted on being searched before he would sit, and this operation was thoroughly performed by a sceptic. I may add that the straightforward and candid way in which he allowed and invited the closest scrutiny throughout the seance gave great satisfaction. The tied accordion was held in sight of all, and a sceptic being permitted to touch the keys, the corresponding notes were instantly and loudly sounded. The instrument was played without intermission for several minutes, while Dr. Monck held it at his feet, at his side, at full arm's length in front of him and above his head, as well as behind his back and as far up between his shoulders as his arms would reach. And while these experiments were being made, Dr. Monck was mostly engaged in conversation. We had the direct writing twice. The first time the medium sat back from the table, and while holding pencil and marked paper in one hand under a shawl, two other hands were seen moving rapidly underneath, when with a sudden movement they grasped his hand, and the writing was accomplished.

The second experiment was still more interesting. A cardboard box having been procured and the lid removed, it was turned upside down on the table. A hole had been made in the side nearest Dr. Monck, just large enough to fit over his wrist and confine his hand in the box, in which likewise was a piece of paper. At the opposite side a small aperture was made, sufficient to admit the pencil, which was laid on the table *outside* the box, several inches away from the smaller hole. A cloth was now drawn over the pencil, box, and the medium's imprisoned hand

leaving exposed his *naked* arm, which we were requested to watch, and did so intently the whole of the time, without observing the slightest movement thereof. Two of us pressed our hands firmly on the top of the box. Quickly we heard the sound of a pencil moving, and then writing within the box. We were informed that after producing the writing, the spirit would carry back the pencil through the hole to its original position on the outside. A member of the circle suggested that a better test would be afforded by the pencil *not* being restored to its original outside position. Instantly Dr. Monok exclaimed that he felt something being forced out of the box by the side of his wrist, and we all saw the identical pencil (it had been furnished by a sceptic) protruding through the hole which fitted over the medium's wrist, and so tight a fit was this opening that it must have taken considerable force to have thrust it through. One of us next lifted the cloth and box, when the paper was found to contain some writing. Last night I was conversing with Dr. Monok, having no thought of holding a seance, when on making some remark about the raps not being of such a kind as could be produced by a booted foot, in a moment, without any warning, I and another who was present saw the Doctor's feet rise in the air, and his tight-fitting elastic-side boots were pulled off in the twinkling of an eye by some invisible power. We were directed to sit at the table, and no sooner were we seated than a multitude of the loudest raps I had ever heard were showered on the table, without interval, for nearly half an hour. The blows were as loud as a heavy hammer, used by a powerful arm, could deal. So noisy were they, indeed, that we feared the neighbours would be alarmed, and had to beg that they might cease. We then heard loud heavy footsteps all round the room—which is a large one—as of a person running round and round the apartment. Dr. Monok's guide made me carefully examine the medium's feet, both after the boots had been removed before the raps were heard, and immediately they had terminated. The Doctor has also held several private seances, and I am pleased to say that his services are in considerable request in this way in Bristol, and there is every reason to believe the cause will largely profit by his valuable services. I sincerely hope that during his tour in the North he will be of great use to our struggling societies. Of one thing I am confident, and that is that he will co-operate liberally and heartily with all who have the interests of our glorious cause at heart.—I am, dear sir, yours truly,

GEORGE TOMMY.

7, Unity Street, Bristol, Feb. 16th, 1875.

#### DR. MONOK'S VISIT TO NORTHAMPTON.

On Sunday week, March 7th, Dr. Monok will deliver two lectures at Northampton. His discourses will, we believe, be of a character calculated to arrest the attention of professors of the popular Christianity. We have no doubt that our energetic friends of the Northampton Society will work with a hearty good will to ensure a grand success. Dr. Monok intends to hold a seance on Saturday night, March 6th, and on the Monday and Tuesday following. Names should be sent in promptly to Mr. P. Derby, 12, Albion Place, Northampton, who will also communicate all particulars. Dr. Monok will visit Rushden, Peterboro', &c., after Northampton, and friends in those localities desirous of retaining his services for private seances should write him as soon as possible to 15, Southampton Row.

#### COMPREHENSIVE CHURCH OF ENGLAND.

Last Sunday, at 3.30, in Cambridge Hall, Newman Street, Mr. F. Wilson continued his lectures on "Assimilation." In the report of the MEDIUM of last week the editor had noted a statement to the effect that a comprehensionist could not find a confessor, and the editor had suggested confessor to God and your own conscience. He (Mr. Wilson) would explain that he had used the word in a wider sense than a professional absolver; he meant one to whom you could confess your difficulties, doubts, &c., in which conscience itself impelled hesitation. The subject for the discourse was, "The Marriage of Minds." The heads of the discourse might be briefly stated as "What right has a Christian to wish to marry?" "Objections by St. Paul;" "What right has a man to demand his wife to leave her mother contrary to the teaching of Scripture?" "The hypocrisy of keeping a promise that you have sworn to your neighbour;" "The bewilderment of religious doctrines on the subject of marriage;" "Characters of women made by their families;" "Mental sympathy an unconscious inclination to everlasting affiliation." Subject for next Sunday: "The Procedure of the Holy Ghost."

#### THE WALLACE TESTIMONIAL.

From the large mass of correspondence received, we find space for the following extracts:—

Dear Mr. Bielfeld,—It was with very great pleasure I learned of the testimonial now being raised for our mutual friend, Mr. William Wallace, and to which you have consented to be the treasurer. I know of no one among us who more needs or more deserves it. For twenty years he has been an earnest, untiring worker in the cause, and hitherto his services have met with little requital in acknowledgment. Reticent as to his own position, few, indeed, save yourself, know of the struggles he has encountered, or the hardships he has endured. Both as a medium and a man, I believe his character to be without reproach. He has been especially useful to small societies and circles for the investigation of Spiritualism, in aiding them with his mediumship, experience, and advice; and while I am glad to know that the Spiritualists of London have always been ready to welcome and aid honourable mediums who come to them from a distance, yet at the same time I trust they will not be ungrateful of the claims upon them of those at home. You are welcome to make any use of this letter you think proper.—Yours faithfully,

THOMAS SHORTER.

[This letter was accompanied by a subscription of 10s.]

FROM THE VICE-PRESIDENT OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

To the Editor.—Dear Sir,—I am glad to inform you that active steps are being taken to increase the Wallace Testimonial Fund by our society, a subscription list having been opened, and Mrs. Nesworthy has kindly consented to give a dramatic reading for the same purpose.

This selection of readings will have a peculiar interest for Spiritualists, as they will consist of selections of spiritualistic writing from various dramatic authors. We thus hope to render substantial aid to the object in view, viz., helping a worthy brother in time of need.—Yours in charity,

J. LAMONT.

The idea of giving readings, local *soirées*, or seances, in aid of this object should not be lost sight of. In country towns, Spiritualists who cannot attend the grand *soirée* in London, might meet together at their own towns, celebrate the anniversary, and devote the proceeds to the testimonial. Mr. Herne has kindly offered to give a seance, and similar offers will be gratefully received from other mediums.

FROM THE SECRETARY OF THE MANCHESTER ASSOCIATION.

Mr. Burns.—Dear Friend,—Enclosed I hand you P. O. order for 20s., half of which you will please hand over to the fund for Mr. Wallace, and the other half to the fund for Mrs. Tappan's Orations, both of which are worthy of the generous support of all true Spiritualists.—Yours truly,

RICHD. FITTON.

34, Walnut Street, Cheetham, February 12th, 1875.

Dear Mr. Burns,—I have great pleasure in adding my mite to the fund which is being raised on behalf of so worthy a Spiritualist as Mr. Wallace, and I wish that I had the means of making it larger, for I feel that, as we do not bring ourselves into the world, the means of living in it ought not to be denied us. This is done as society is at present constructed. I hope the fund will be as decided a success as the object for which it is started is worthy.—Fraternally yours,

THOS. HICKLING.

76, Dalton Road, Barrow-in-Furness, 21st Feb. 1875.

TO THE LADIES, FROM A LADY.

Dear Mr. Editor,—I have not been idle on behalf of the testimonial to Mr. and Mrs. Wallace, but, like many others that I know of, have been doing all that lies in my power to render the forthcoming festival a complete success. On one point I desire to say a few words to the ladies who are interested in this good work. I have spoken to many of my friends about providing a table at the tea-meeting, but all shrink from the trouble of having to make the necessary arrangements and transport the tea-things perhaps a long distance to the place of meeting. I have therefore considered it well to propose that ladies may contribute the cost of supplying a table in the form of money as a donation to the testimonial fund. But the chief object of my writing is to suggest the desirability of securing the services of a sufficient number of ladies to preside at the various tables. If 300 sit down to tea, it will require twenty-five ladies to preside over the tea-tables necessary to accommodate that number at two sitters to each. No menial duty would be required of these ladies. Everything will be brought to the tables by attendants. The only service necessary will be that each lady preside in the usual manner at her respective table, and render the sitters, who may be for the most part her own personal friends, comfortable and at home. On the recommendation of the Committee, this proposal is made public, that no lady who would like to take part may be debarred from doing so. The Committee have also requested me to receive the names of such ladies as will preside at the tables, and I invite early correspondence on the matter, that the necessary arrangements may be completed, and so render the meeting a pleasant one to all who take part therein.—I am, very truly yours,

ELIZABETH TOWNS.

1, Albert Terrace, Barnsbury Road, Islington, N., February 23, 1875.

#### THE LAST COMMITTEE MEETING.

On Monday evening the promoters of the testimonial to Mr. and Mrs. W. Wallace met at the Spiritual Institution, when satisfactory progress was reported from all directions. A considerable sum of money was handed over to the treasurer. The meeting then went into detail as to the *soirée* to be held on Wednesday evening, March 31, the anniversary of Modern Spiritualism. As it will occur in Easter week, no doubt many friends from the country will be present. It was decided that the tea-meeting should take place at six o'clock; tickets 1s. 6d. each. At a quarter to eight o'clock the chair will be taken. Admission to the *soirée* only (the door for which will be open at 7.30) will be 1s. The tickets are now ready, and the promoters of the testimonial are invited to send for a supply to introduce to their friends. Ladies who intend taking charge of tables might find but little difficulty in disposing of sufficient tickets amongst their own friends to surround their particular table. The secretaries were instructed to enter into necessary correspondence to secure the services of chairman and others necessary to take part in the *soirée*, and a deputation was appointed to select a proper hall.

On Tuesday a quorum went in search of a hall, and fixed their choice on the Co-operative Institute, 55, Castle Street, Oxford Street. It was let for March 31, but the deputation took it for April 1st, being the day after the anniversary of Spiritualism. They would probably have preferred Tuesday, March 30, but that evening was engaged also, and no other convenient hall seemed at their disposal. It is hoped that country friends who intend visiting London at Easter will be able to make such arrangements as permit them to be present at the festival on Thursday, April 1st.

Mrs. Everitt desires her numerous friends to know that she is making special efforts to promote the Wallace Testimonial. She invites subscriptions, which may be addressed to her at her residence, Lillian's Villa, Holder's Hall, Hendon, N.W.

Rev. Dr. LORIMER, says the *Boston Herald*, lectured on Spiritualism in Tremont Temple, on Sunday, January 31, to an audience of fully 3,500 people. The speaker disbelieved in Spiritualism, first because of the unreliability of the revelations; second, because these revelations are unimportant; and third, because they are undesirable. Our only remark is that these objections might be urged against all communications between human beings (those with Dr. Lorimer in particular), and if he takes his own advice he will henceforth be "mum," especially on Spiritualism, to the abuse and misrepresentation of which he seems pledged.

## The Testimonial to Mr. and Mrs. W. Wallace.

Office—15, SOUTHAMPTON ROW, LONDON, W.C.

February 25th, 1875.

It is our pleasing duty to introduce to your kind consideration the proposed TESTIMONIAL TO MR. AND MRS. WALLACE, the Pioneer Mediums in the cause of Spiritualism, on behalf of which Testimonial we beg to solicit your patronage and generous assistance. The origin, method, and aim of this movement may be best conveyed to you in the following minutes of meetings held in connection therewith:—

ON MONDAY EVENING, JANUARY 25th, a meeting, convened by public announcement, was held at 15, Southampton Row, to take steps to present Mr. and Mrs. Wallace with a testimonial. This movement originated with Mr. Towns, as his published letters show, in the following manner, which he related to the meeting. Mr. Towns met Mr. Wallace at the *soirée* at Goswell Hall, on January 7, 1875, and under spirit-influence saw an empty bag hanging over Mr. Wallace's shoulder, and heard the words, "Go and fill it." He asked Mr. Wallace what this unusual vision might mean, and the laconic command which accompanied it. Mr. Wallace seemed to evade the inquiry by saying that he supposed an empty bag meant an empty pocket. But on Mr. Towns kindly inquiring into his affairs, he found that Mr. Wallace was in a state approaching to destitution. At the close of the *soirée*, Mr. Towns introduced the matter to Mr. Burns, who took it up warmly; and others to whom it was mentioned were equally interested.

Mr. Haxby then visited the family, and found that Mrs. Wallace had been for many weeks in ill health, and much suffering and distress existed, with no means at hand to afford alleviation. From these evidences Mr. Towns concluded that what the spirit had suggested by the vision of the bag was an actual need, which was cordially responded to by all to whom the matter was introduced; and hence the movement which that meeting had been called to promote.

Other speakers testified to the valuable services of Mr. and Mrs. Wallace in the cause in its early days, and that they had been mediums devoting their powers to the public good for over twenty-two years. For ten years, when in better circumstances, Mr. Wallace kept an open house, and had toiled unwearily, and spent a large sum of money, in a quiet way, in laying the foundation of that which is now so universally acknowledged.

The following officers were appointed: Chairman, Mr. Towns; Treasurer, Mr. H. Bielfeld; Joint Secretaries, Mr. J. Burns and Mr. J. W. Haxby.

An appeal is now made to the Spiritualists of Great Britain to subscribe a sum of money to be presented to Mr. Wallace at a *soirée* to be held on the anniversary of Spiritualism, (March 31st,) but as a suitable half could not be obtained for that date the *soirée* and presentation will take place at the Co-Operative Hall, 55, Castle Street, Oxford Street, on Thursday, April 1, 1875. Tea at 6 o'clock; tickets, 1s. 6d. each. At 7.45 Mr. Thomas Everitt will take the chair; tickets for the *soirée*, 1s. each. It is hoped that the occasion will be made the opportunity for assembling the friends of the cause together, more particularly those veterans who did such good work in the early days of the movement. The 1st of April will fall on the Thursday of Easter week this year, and it is hoped that many provincial Spiritualists may arrange to be present, and so render this testimonial *soirée* and anniversary a union of British Spiritualists such as has not before occurred in the history of the movement.

The Secretaries were further instructed to solicit the kind offices of the friends of the cause in every way which can promote this undertaking, and bring it in all respects to a successful issue. To this end the Secretaries will be glad to receive the names of ladies and gentlemen for announcement as promoters of the testimonial, and who will subscribe, collect subscriptions, sell tickets, or in any other way co-operate. It is also contemplated to precede the *soirée* with a tea-meeting in good old hospitable fashion. The trays to be furnished and presided at by ladies, who may then invite around them their particular friends and strangers from the country, and thus derive as much social harmony and individual enjoyment as possible. A public meeting will be held every Monday evening at 15, Southampton Row, to which all are welcome who sympathise with this movement.

The Secretaries desire to receive the names of promoters immediately, that the testimonial may be placed before the public in due form, and with the universal indications of support which it is hoped it will receive.

The movement has already received the support of many influential Spiritualists, to whom it has been personally introduced. The direct appeal for subscriptions will be issued as soon as a goodly list of promoters and helpers has been received. The duties of the Secretaries will be very much facilitated by your early reply to this communication, favouring them with your name as promoter; also intimating such amount of subscription as you may be pleased to bestow.

We are, respectfully yours,

J. BURNS,  
J. W. HAXBY } *Joint Secretaries.*

### MISS KEEVES AT DOUGHTY HALL.

A very nice audience assembled on Sunday evening to listen to the utterances of the spirit-guides of this lady, and everyone seemed well repaid for the trouble of attending. The address delivered was thoroughly intellectual, and well sustained by poetical improvisations. The visit of Miss Keeves was made the occasion for a great improvement in the service. Mr. Allen has kindly taken a deep interest in the musical department, and he attended to assist in the singing and conduct the service. An anthem was very pleasingly sung, in addition to the hymns which appeared in the Medium.

If Mr. Meers will call at the Spiritual Institution he will find a large parcel of New Zealand papers awaiting him, or they will be forwarded on receipt of address.

Miss D'Arcy is anxious to secure the co-operation of a few more ladies and gentlemen to add to the attractions of the musical exercises. The meetings at Doughty Hall have been improved by the distribution of notices in the neighbourhood. Many strangers in consequence attend, and pay serious attention to the proceedings. The notices used also advertised the Medium, and a number of copies were purchased at the close. This is a hint for the promoters of Spiritualism by means of public meetings.

BRISTOL.—There remains a vacancy for a few females in a strictly private circle just started. Those who wish to join should apply at once to J. C., 41, John Street, Easton, Bristol.

TOWN HALL, BISHOP AUCLAND.—Two addresses will be delivered in the above hall by Mr. J. Burns. No 1: On Sunday evening, February 28, 1875. Subject, "The plan of salvation according to the Gospel of Spiritualism, Biblical and modern," showing that spirit-teachings have been the same in all ages, and in how far they disagree with modern theology. Questions will be answered at the close. Inquirers and objectors are earnestly invited. Doors open at six p.m.; to commence at half-past. Admission free; no collection. No 2: On Tuesday evening, March 2. Subject, "Health and Happiness; Cleanliness and Godliness." Syllabus.—The spiritual significance of the body; its functions as related to human conduct; bathing, dieting, exercise, and rest, as conditions for spiritual development; true sensual enjoyment go hand in hand; health and happiness for all. Doors open at half-past seven, to commence at eight p.m. Chair to be taken by N. Kilbarn, jun. Admission:—Front seats, 1s.; second seats, 3d. A conference of local Spiritualists will be held in the Lecture Room, Town Hall, on Sunday, at two p.m. Mr. Burns will be glad to meet in social converse as many of the friends as possible. Inquirers should attend, and gain introduction to experienced investigators.

### THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 2d.; per annum, 8s. 8d.

Two copies " " 4d. " 17s. 4d.

Three: " " 5½d. " £1 8s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 6d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Curtice and Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James M'Geachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 26, 1875.

### THE COMING ANNIVERSARY AND TESTIMONIAL SOIREE.

The final arrangements have been made for the celebration of the anniversary of Spiritualism in London, and the presentation of the testimonial to Mr. W. Wallace. The Co-operative Hall, 55, Oastle Street, Oxford Street, has been secured for Thursday, April 1st, as it could not be obtained for the 31st of March. It is only one day after the true anniversary, which practically makes no difference, and the promoters of the testimonial thought it better to shift the date than have to resort to a hall unsuitable for the purpose. Mr. Thomas Everitt has kindly consented to take the chair, and a better choice could not possibly have been made. For nearly twenty years he and Mrs. Everitt have devoted themselves unceasingly to the promotion of Spiritualism by that most effective of all processes—genuine mediumship. Mr. Everitt is therefore a brother-worker in this holy truth, and altogether a fit and proper person to preside over the meeting of Spiritualists to celebrate the anniversary of modern mediumship, and ease the burdens of an eminent member of the order.

Other arrangements connected with the *soirée* will be found in the report of the meeting of promoters. We hope many of our provincial friends will determine on attending, and render the occasion a grand *réunion* of those most interested in the greatest movement of modern times. But to all we would utter the note of warning to make the earliest possible arrangements to be present, as the dimensions of the hall will strictly limit the attendance. About 300 tea-tickets may be sold, and not more than 500 tickets can be issued for the *soirée*. These will no doubt soon be applied for, after which it will be impossible to respond to further demands. In recommending early application for tickets the promoters have made the necessary preparation, and tickets are now ready and may be had of the secretaries or any of the active promoters.

And now one word for Mr. and Mrs. W. Wallace. We hope these old and well-tried servants, who stood the brunt of the battle in the most adverse times of our movement, will be well requited. To our disgrace as Spiritualists be it recorded if they do not receive a handsome purse at the *soirée*. They were never paid mediums, but rather fed their followers in addition to instructing them. They therefore deserve well of their brethren. We hope every Spiritualist will do something to add to the little present. It will bring a blessing much larger than the principal object in view. It will bind us all into a unity which no mere resolution or mandate could effect.

### A FRIEND IN NEED IS A FRIEND INDEED.

A word to my many kind friends. On Wednesday, March 4th, I have engagements falling due which will require a large sum of money, all of which has yet to be collected. Foreign drafts have come in upon me rather inopportunistly, which have driven me close. There is plenty of money due to me in small sums, but it takes a large per-centage to collect it, especially when repeated applications have to be made, and my limited staff is not equal to the task. What I suggest to the kind consideration of all friends owing me anything is that they be so kind as to forward it, so that it come to hand on Monday morning. I shall be absent at Bishop Auckland till Wednesday afternoon, and I tremble to leave all this worry hanging over Mrs. Burns in her weak state. This money fiend has nearly been the death of both of us, and I think our friends may make much better use of us than finish our career just yet. In addition to little sums due, subscriptions to Spiritual Institution, cash orders, remittances to account, or deposits to the "Progressive Literature Publication Fund" will be welcomed. At all hazards engagements must be met, and as I do not scruple to put myself to a little activity to oblige all and sundry I hope they will do the same to me in return. Post-office orders on "High Holborn." I conclude with sincere thanks for the generous and prompt responses already received in 1875. J. BURNS.  
15, Southampton Row, London, W.C.

### MATERIALIZED FEET.

A new developing circle now sits with Mr. Herne. At the Spiritual Institution on Tuesday evening, a very interesting phase was presented. "Peter" asked Dr. Monck to go into the back room and sit alongside Mr. Herne, about three feet behind the curtain. Mr. Herne was soon entranced, leaning upon Dr. Monck, who held both of his hands. "Peter" endeavoured to show himself under these conditions, and was very impatient at his inability to do so. He pulled the curtain aside, and from the light thus introduced into the back room Dr. Monck could see portions of a figure moving the curtain. The curtain was then extended completely behind the two sitters, so that the circle in the front room could see them plainly sitting about seven feet distant. "Peter" then walked about in the back room carrying the guitar, which he showed behind Dr. Monck, but could not show himself. Neither of the mediums could by any possibility be handling the instrument as the circle could see their hands interlocked on their lap. "Peter" then showed his arm at the edge of the curtain, but it was covered with a tight-fitting sleeve. When requested he showed his arm bare from the elbow. It was a delicately-formed hand and arm of a fair colour. A naked foot was then pushed past the other edge of the curtain, when someone cried out, "Show a foot at each side," when immediately a small, neat foot, with the toes bristling up, protruded from each side of the curtain. These feet appeared simultaneously, five feet ten inches apart, which is the width of the door connecting the two rooms, and in which the curtain was suspended. Immediately the heavy curtain was tossed up so as to fall behind the mediums, who were found sitting with hands locked, and at that instant "Peter" said "Good night." The test was complete. "Peter" is engaged on a series of experiments which some of the former sitters at these seances do not seem to be able to appreciate, and hence scandal instead of thanks has been the reward of the operating intelligence.

### THE SPECIAL LECTURE AT DOUGHTY HALL.

The lecture and collection in recognition of Miss D'Arcy's services as organist will likely take place on Sunday, March 14th, as Mr. Burns will not be in London on March 7th. On the occasion of the collection he will speak, by request, on the theme, "What has the Devil got to do with it?" a reply to those who attribute spiritual phenomena to Satanic agency. We hope a crowded hall and a handsome contribution will be the result, as Miss D'Arcy has laboured with great earnestness, and is now making every exertion possible to present an improved musical service.

### MR. WALLACE, MISSIONARY MEDIUM, AT DOUGHTY HALL.

On Sunday evening Mr. Wallace will address the meeting at Doughty Hall, when his spirit-guides will give such information as they may think most useful for the occasion. Sometimes they ask the audience to propose a subject, and sometimes they answer questions. The choir, under Miss D'Arcy's kindly care, is making rapid progress, and an anthem will be sung during the service. The meeting commences at seven o'clock; admission free. Doughty Hall, 14, Bedford Row, Holborn.

### THE SPIRIT-PHOTOGRAPHS IN HUMAN NATURE.

In six months, 9,000 spirit-photographs have been given with *Human Nature*—two in September, one in November, one in December, 1874; and two in January and February numbers of the present year. If these had been sold in the usual way they would have cost £450, but are given as a stimulus to the cause. The photographic series may be had, post free, for 2s. 9d.; others are in preparation. Every Spiritualist should take in *Human Nature*, and help such laudable enterprise for the promotion of Spiritualism. The March number will give an account, by M.A. (Oxon), of how his spirit was photographed by M. Buguet, in Paris, while he was in a trance state in London. This wonderful result is now ready, and *carte-de-visites* may be had, price 1s. each. Full particulars of this extraordinary occurrence are given in the March number, post free, 7d.

### SPIRITUALISM AT TRINITY COLLEGE.

Elsewhere we give a report of a recent debate at this ancient seat of learning. We report largely the adverse speeches, that history may show how ignorant and unscrupulous were the teachers of the nineteenth century. Beyond their particular theme of shop-talk, the teachers of the people are perhaps the most ignorant. It will be seen that the Mohammedan from the far East made one of the most sensible speeches of the evening. Another answer to the assumption that Christianity is the divine religion *par excellence*.

MISS CHANDOS'S lecture on vegetarianism, which was notified in last week's MEDIUM, will take place at No. 6, Blandford Street, Baker Street, on Monday evening, the 8th of March, at eight o'clock; admission, 1s. Miss Chandos's purposes treating the question hygienically, chemically, and physiologically, also in an economical point of view. Having thoroughly studied the subject practically and theoretically, we feel confident she will make the lecture highly interesting to flesh-eaters as well as vegetarians. The proceeds of the lecture being for the benefit of the funds of the Marylebone Association of Inquirers into Spiritualism, the members hope to have a full attendance.



**THE BEST BOOK ON SPIRITUALISM EVER PUBLISHED.**

The new work "Miracles and Modern Spiritualism," by Mr. A. R. Wallace, about to be sent in from the binder, will, when it appears, enforce a universal conviction of its remarkable merits as an exposition of Spiritualism. The advertisement on our last page causes a continuous flow of orders to come in, and by some the table of contents is regarded as a highly-interesting document on behalf of Spiritualism. It has been suggested that the back page of the MEDIUM be struck off separately, that it may be made available for wide circulation. The copies are now ready, and any quantity will be sent on receipt of a post-card. One gentleman intends using them for the purpose of canvassing his friends to take the book at the subscription price. If all Spiritualists would devote themselves to a similar work amongst their friends, they would do more to promote Spiritualism than by any other means. We promise to keep the subscription list open another week if our friends will work with a will. It is an opportunity which should not be lost sight of.

**THE SINEWS OF WAR.**

Subscriptions to the Spiritual Institution received during January, 1875:—

|                            | £  | s. | d. |                    | £   | s. | d. |
|----------------------------|----|----|----|--------------------|-----|----|----|
| Mrs. Campbell              | 20 | 0  | 0  | Mr. S. Hocking     | 1   | 1  | 0  |
| A. L. E.                   | 5  | 0  | 0  | Mrs. Speer         | 1   | 1  | 0  |
| Mr. J. Wason               | 5  | 0  | 0  | Mr. J. Derby       | 0   | 1  | 4  |
| Mr. W. Kingdom             | 1  | 1  | 0  | Mr. R. Jackson     | 0   | 10 | 0  |
| Mr. J. B. Bonniok          | 0  | 5  | 0  | Mr. Platt          | 0   | 14 | 4  |
| Mr. J. Swinburne           | 1  | 1  | 0  | Mrs. Baker         | 1   | 1  | 0  |
| S. E.                      | 0  | 2  | 6  | Mr. Appleby        | 0   | 2  | 6  |
| Dr. Hayle                  | 1  | 1  | 0  | Mr. Shearing       | 0   | 10 | 6  |
| Donation                   | 0  | 12 | 0  | Sir Charles Isham  | 5   | 0  | 0  |
| Mr. F. Tennyson            | 0  | 10 | 0  | Mr. W. Tebb        | 1   | 1  | 0  |
| Mrs. Wilson                | 0  | 10 | 0  | Mr. D. Burns       | 1   | 0  | 0  |
| Messrs. Wheeldon           | 1  | 1  | 0  | Dr. Brown          | 0   | 10 | 6  |
| Mr. A. Baldwin             | 1  | 1  | 0  | Mr. P. B. Harrison | 4   | 4  | 0  |
| Mr. H. Sidgwick            | 1  | 1  | 0  | Mr. John Ainsworth | 0   | 2  | 0  |
| Mr. C. Alsop               | 1  | 1  | 0  | Miss Dickson       | 1   | 1  | 0  |
| Mr. J. Ashman              | 1  | 1  | 0  | Mr. A. Gardner     | 1   | 1  | 0  |
| Mrs. Wisken                | 1  | 1  | 0  | Mrs. Birley        | 0   | 5  | 4  |
| Mr. Thomas, per Mr. Docton | 0  | 2  | 0  | Mr. Webster Glynes | 1   | 1  | 0  |
| Mr. C. Hallgath            | 0  | 1  | 0  | Mr. T. Bickerstaff | 2   | 2  | 0  |
| Mr. Raby                   | 0  | 2  | 6  | Mr. J. Howard      | 0   | 0  | 6  |
| Mrs. Stone                 | 1  | 1  | 0  | Mr. T. Shields     | 0   | 10 | 6  |
|                            |    |    |    | Mr. H. Freund      | 0   | 15 | 0  |
|                            |    |    |    | Total              | £66 | 10 | 6  |

**MRS. TAPPAN'S ORATIONS.**

The secretary begs to acknowledge, with thanks, the following sums:

|  |     |    |   |
|--|-----|----|---|
| Already acknowledged                                   | £20 | 2  | 6 |
| One pleased with their high tone and tendency (Dundee) | 0   | 5  | 0 |
| H. T. (Yarmouth)                                       | 0   | 5  | 0 |
| F. (Coventry)  | 0   | 1  | 0 |
| From Paris:—Mrs. W., Mdme. de V., M. F.                | 0   | 14 | 0 |
| Per Mr. Burns:—E. A. C., 2s. 6d., A. B., 1s.           | 0   | 3  | 6 |
|  | £21 | 11 | 0 |

The secretary hopes that other country readers will bountifully respond. Remit to Mr. Webster Glynes, 4, Gray's Inn Square, W.C., London.

**DR. MONCK'S NORTHERN TOUR.**

Dr. Monck has received quite a host of letters seeking his services as lecturer and medium. He will be obliged to decline engagements for places not within a convenient distance of his direct route from London to Edinburgh. Possibly a second tour may be arranged to suit such cases. On the present tour he will deliver some few lectures, but will give the preference to seances. A great deal more good may often be accomplished by two or three private seances in a town than by as many lectures, and that, too, without the possibility of heavy pecuniary loss attendant at times on the getting-up of lectures. Dr. Monck has many engagements at Northampton, Birmingham, Leicester, Nottingham, Manchester, and surrounding towns, besides Edinburgh, Glasgow, Johnstone, Aberdeen, Dundee, and other Scotch towns. He desires us to acknowledge numerous letters of application for private seances from these places, which will be answered by post in a few days, when he intends taking a little rest prior to starting North. Meanwhile friends will do well to work up for private seances, so as to ensure him a thoroughly successful progress. All letters for him should be addressed to our office, 15, Southampton Row.

WESTMORELAND HALL, 45, WESTMORELAND PLACE, EAGLE STREET, CITY ROAD.—A seance will be held as above on behalf of the Goswell Hall Sunday Evening Services on Friday Evening, March 5th, at eight o'clock. Mediums, Messrs. Eglington, Haxby, and Davis. Admission 1s.

THE CONCERT AT MARYLEBONE.—On Monday evening a very fine audience assembled at the Quebec Institute, Seymour Street, when the artistes which have been advertised in our columns did their best to amuse, and fairly succeeded. At the success of this effort we are very pleased, for the association, under whose auspices it was held, deserve well, and put their funds to the best possible use for the spread of Spiritualism.

**Spiritual Cosmology.**

**PART II.—STATICS.**

**METEMPSYCHOSIS.**

Mrs. TAPPAN'S ORATION AT CAVENDISH ROOMS, SUNDAY EVENING, FEB. 21st, 1875.

Lesson: Matt. 17,—9 to 13.

**ADDRESS.**

Our proper theme to-night is "Metempsychosis," under the various forms of transmigration, re-incarnation, re-embodiment, or what is known of the soul of man in its external form. You will remember the beautiful poem of Schiller, in which he asks:—

\* \* \* \* \*  
 "Were once our spirits linked, and intertwining,  
 And for that life are still our spirits pining,  
 Bound as together in the days of yore,  
 Sighing still to be bound once more  
 Where vibrant sounds still pour?"

Yes, it is so; and thou wert bound to me,  
 In the long-vanished years, eternally,  
 And from the troubled tablet of my soul  
 Unwinds this beautiful and blessed scroll,  
 One with thy love, my soul.

Round us in waters of delight for ever  
 Beautifully flowed the heavenly nectar river,  
 And where the sunshine bathed Truth's mountain springs,  
 Quivered our glancing wings.

Weep for the God-like life we lost afar,  
 Weep! Thou and I its scattered fragments are,  
 And still the unconquered yearning we retain;  
 Sigh to restore the long and banished reign  
 And grow divine again."

\* \* \* \* \*

It is not simply in the imagination of the poet, nor does it belong merely to the vague reminiscence of some departed Arcadian dream of earth that this thought abides. You are all well aware that the theory of souls re-embodiment themselves in outward form was an accepted idea among all the nations of the East, and that whenever a spirit represented diviner attributes than the majority of men appeared to have, it was supposed to be a re-appearance of some ancient prophet, or seer, or poet restored again to mortal life. You have not forgotten that in mythology nearly every character re-appeared again in some form or other; that the sweet Philomel sings her love-lorn lay because of an ancient and long unrequited wrong. You have not forgotten that nearly every ancient myth bears upon its surface the semblance to some thought of Divine re-incarnation, separately repeated and intended for the benefit of man. Whatever mistranslation and materialism may have done to overshadow the ultimate thought from whence this idea sprung, it must be inevitable to every thought which has borne with it so many witnesses, and has seized hold of the imagination and theory of so many nations, has some foundation in truth, and that somewhere is the key to unlock the seeming mystery and incomprehensibility connected with this thought. The word "metempsychosis" simply means the transition of the soul from one state of being to another, without naming that state. Transmigration of souls, on the contrary, which was adopted in all the countries of the remote East, was a belief in the separate re-embodiments of the individual soul, either in the form of men or beasts, and it was believed that the souls of inferior men would come again to the earth and suffer torments in some of the lower forms of existence for sins committed while they existed in the form of man. It was also believed that the diviner souls would not require to be subjected to these punishments, but would only come again to earth as teachers, prophets, or even as Messiahs appointed to fulfil a high and holy function. This belongs to the Platonic theory, and is incorporated in the idea of the Divine Cosmos. It also belongs to even a more ancient period than that of Plato (Pythagoras), and was believed in by all the worshippers of Zoroaster, is incorporated in the Bibles of the Indies, and is believed in now by the Brahminical worshippers in the form of Buddha, who appeared three several times in human form, bearing with him additional messages and powers of salvation to man.

You will remember that in previous discourses we have stated that the primal condition of the soul itself bears little relation to its individual outward expression on earth. We state again that the soul in its essence, although identified, is not individualised in the usual sense of external individuality, and that between the thought of personality and identity there must be a line drawn; personality meaning that which distinguishes you one from another in your outward form; identity being the actual individual consciousness of the soul itself. It is undoubtedly a fact that the more spiritual your natures become, even while upon earth, the less personal you are—we mean that you become impersonal to the degree of caring less and less for your especial individual foibles, less and less for the especial town or country in which you may have been born, less and less for your habitation and the particular things which mark your individual positions, until finally this impersonality extends itself in those larger minds to the degree of comprehending and including the whole earth in the consciousness of thought. Plato's "Cosmos," Humboldt's "Perception of Science," the infinite variety and perfection of those gigantic minds that have led the nations of the earth, proves that personality

vanishes as identity increases, and that he is the most individualised who has fewest of the particular and personal qualifications that make up the ambiguities and contradictions of humanity. Therefore the first thought that presents itself to the mind, that the soul, if it be embodied in more than one kind of human form, must lose its identity is a mistake. It may become less and less personal, or only take on personality for the sake of expressing it; but, as soul is a principle, it can no more lose its identity than can the ultimate atom of matter when incorporated many times in many forms. As the theory of evolution undoubtedly forms one part of the process of creation, and only a part, so there must be a corresponding spiritual theory or science to supplement the physical science. This theory is that of the soul itself. First, the soul is immortal. If immortal, it must have existed in a past eternity as an identified existence, since immortality is not valuable except in connection with identity. If identified, it must have existed in connection with some form of expression, either angelic or human; and, if thus existing, it must within itself retain every thought, feeling, and emotion which that expression has given rise to, or the primal extent thereof.

It is no answer to suppose that because the external memory of the physical body does not retain consciousness there has not, therefore, been consciousness. You will remember the dual consciousness between the sleeping and the waking hours. You are all aware of a separate and distinct life: and in some organisations, such as of those who are called somnambulists, there are two parallel lives keeping pace with one another and equal in point of identity—one in sleeping and one in waking—between which there is no interchange of consciousness excepting that the sleeping life, or the state of somnambulism, is a superior state; for, in the state of sleep the somnambulist remembers what takes place in waking hours; but in waking hours the somnambulist does not remember what takes place in sleep, proving that in this dual existence of the somnambulist the state of sleep represents the state wherein a two-fold capacity still is revealed, while in the waking hours the spirit is dependent upon such external memory as will remind it of something that has previously transpired externally before it can possess what is called remembrance or consciousness. You also fail to remember everything that occurs to you in physical life. The perfume of a flower, a snatch of song, or a peculiar coincidence of events will recall to mind things which your memory has utterly forgotten until that time, proving that there is a storehouse within the spirit where all things are placed in regular order and are not again thrust forth into consciousness until some external circumstance reminds you of them.

Souls having had an eternity of experience can no more force that eternity of experience into an external form than you can live your eternity in these external forms instead of becoming spirits. It would be just as reasonable to suppose that the human form can retain its existence on earth, and fulfil the immortal destiny of the spirit, as to suppose that the human form can recollect that which has not been in the nature of its experience, and which the body cannot express because it has not passed through. But it would also be equally absurd to say that the soul has not existed because the external memory does not retain it, as to suppose that there is no immortality because the external man does not perceive it. If you predicate an immortality upon any thought of present concentration or consciousness, it must extend backward as well as forward to make the complement of the soul itself. We compare the soul, therefore, to a central light of existence, which is under the care and dominion of an appointed angel, and the soul, containing all sublimated powers and qualities, takes upon itself the quality of volition, which is the desire and will to exist or express itself in outward form. That volition or will is accompanied by, and begins with, the identification of the soul in connection with any particular planet. For the purpose of taking to itself an external form, there must be consciousness, volition, the power and knowledge of identity, and all other qualities in a perfect degree which are imperfectly manifested in the physical system; and the soul must, by a series of evolutions, have passed from its innermost to a more external state before it can take upon itself this consciousness. It, therefore, passes through the regular succession of cherubim, seraphim, archangelic and angelic hosts, down through the spiritual spheres of soul-existence until it reaches a planet, this earth being, of course, only one of many planets and not being especially selected for its age or spiritual advancement, but being in progress of development under the administration of souls, angels, and divinities.

The soul, then, in its contact with matter, expresses itself in its most external form. It expresses itself only in one, or perhaps a few directions; but you are all aware that if you could take the sum total of human intelligence and incorporate it into one individual, you would then have all the intelligence that could possibly be concentrated in human life. Whenever a soul manifests the least of these properties of intelligence, it is because it has the least experience of the control of the matter of the earth which it inhabits. Whenever a soul manifests the most of these qualities of intelligence and the greatest variety of attributes, it is because that soul is most accustomed to contact with matter; and whether it be on this planet or in connection with some other planet, it has most frequently moulded and shaped an organism to its control; and you can just as easily determine the ancient souls that inhabit the earth as you can, by a knowledge of ancient inscriptions, determine the meaning of the Sanscrit records upon the tablets of history. Emerson says in one of his essays: "You look upon that child and imagine yourself its teacher. Why, that child may be a thousand years old." Un-

doubtedly; a thousand thousand years, since in the records of the soul there can be time only in connection with matter, and that which has ever existed must ever express its qualifications according to its wonted custom. The difference between souls, as expressed in human form, must therefore be the difference in the manner and mode of expression, as arising from the fact of there being an accustomed or unaccustomed will which must have shaped the destinies of the soul according to the knowledge which that person is found to express. Every genius possessing qualities and expressions of soul above the average of humanity must be a soul that, having existed in some other form on earth, or on some other planet, has been accustomed to express itself after the manner which the genius indicates. Mozart, at three years of age, possessed the consciousness, as it is termed, of musical harmonies. The fifths and thirds were known to him, while many a grey-haired man feels it impossible to have the perception of music instilled into his mind. There can be no doubt that the accustomed soul in the direction of harmony has shaped the organism and adapted it to its purposes. You cannot account for the many inequalities existing in humanity, unless you make these organic structures—which after all are not sufficiently different to make up for the inequalities of expression and spirit—superior to the mind and soul itself.

There can be no doubt that, from the beginning of the most ancient spiritual dynasty upon earth, there have been certain souls which at certain times have re-appeared among men, and that have been permitted so to re-appear because of their superior qualifications and power over matter. These have re-appeared in correspondence to spiritual laws, as betokened by the extract read from the Testament to-night, in which it was expected that Elias would again come upon earth, and in which it was asked of Jesus if it were Elias, or if Elias were not yet to come, and he answered, He had come. In another of the gospels John himself denies that he is Elias, but that Elias was expected. The idea of re-incorporated prophets, or re-incarnated divinities, was a theory having its foundation in the fixed religion of the countries of the East, and which, having such foundation, must have represented a primal truth. The idea among the Egyptians was that Osiris represented one of the many images or forms in which Deity (Jupiter) expressed himself to man. The idea also was that all great divine souls related to the gods would re-appear upon earth with divine attributes, and lead and teach their fellow-men. The idea among the Brahminical worshippers is that Buddha himself has appeared many times, and that his expressions each time have been from the same central soul.

As we cannot deny, all souls must have equal opportunities in eternity; and if the expression of human life on earth or in any planet is valuable to any soul, it is equally valuable to all souls. Since all souls do not have equal opportunities in a single expression of life, since some die in infancy and others have maimed, deformed, and useless bodies, certainly the experience in connection with an earthly existence is invaluable; and if invaluable, it is equally valuable to every soul; and if valuable to every soul, then each must possess, at some time or other, equal opportunities for receiving the benefits of such inhabitation in earthly life; else souls that go out of spiritual existence in infancy cannot, by any possibility, be said to have reaped the advantages of earthly experience; for some exist only for an hour, a day, a year, or a few years at most, and are again thrown into spiritual life with the feeble mark of earthly identity upon them. Such as these would be like pale flowers grown in the darkness, and without the distinct attributes of individuality of life upon them. Such as these would be sighing through all the years of infinite spiritual existence for that palpable and distinctive experience that makes the God-like man or woman the vanquisher of material substances. All are babes comparatively. Here is an inebriate and there a weakling. Who shall make up to this pauper for his poverty and lack of power, and who shall atone to yonder idiot for his imperfect organism? Every soul in the great cycles of eternity must have equal opportunities of advancement and perfection; and if it be important that any one soul shall meet, grapple with, and vanquish matter, it is important that every other soul shall do the same; and sooner or later every individual spirit embodied upon earth must, either upon the earth in connection with its presiding angel or on some other planet, possess as perfect a form, be endowed with as high attributes, and possess as gigantic qualifications as the greatest that have risen among men.

It is given to soul to know of its existence through the chains of analysis, a few of which we shall point out to you. The mystery of reminiscence sometimes forces itself upon the human brain or organism. In all such instances the souls have previously lived upon earth. You will find instances in history, and perhaps there are a few hundred individuals upon earth to-day who will positively declare that they recollect existing upon the earth before. Of course, this is denied by logic; science says it is impossible, and religion pronounces it blasphemy. It is no more blasphemous, if it be true, than any other truth, even though it be unusual. The person who does not possess the gift of music may just as well deny its existence on earth because he or she does not possess it; or he that is endowed with a peculiar gift must be denounced and despised because he has the gift, since others have it not, unless we take also the exceptional things of earth for their due weight. Now, it chanced that not among the obscure but among the loftiest of earth's minds this thought has prevailed. Plato himself believed that he had previously lived and talked; Socrates, his master, believed that he was once incarcerated in human form and possessed similar thought in complete powers like those which are possessed again on earth; Pythagoras taught it;

and others, of still more recent date, have firmly believed themselves to have existed on the earth before, and to have some connecting link with their preceding existence in the embodiment that has come down to history, and there are perhaps more individuals than you are aware who have either a positive conviction or a vague and dreamy recollection that they themselves have existed upon the earth before.

We will refer you to symptoms. In reading history you are each aware that at some particular point of the reading particular characters have appeared to you as familiar, and you have a vague consciousness that you were with Alexander or Pharaoh or some of the ancients, and to a youthful imagination this amounts to the wish to emulate the ancient hero whom he most admires. If you will watch your sensations closely, you will find that when reading of certain incidents in history or certain characters which you have not been especially taught to venerate, and which have not been in any way specially pointed out to you, you will have a peculiar thrill of consciousness that you were there and witnessed the scenes there portrayed. We know of one intelligent clergyman who, when it was stated that "the morning stars sang together, and the sons of God shouted for joy," declared with the utmost gravity that he was there, that he was conscious of being one of the angels, and that he then knew he should dwell upon earth and teach men. Nor was this man a monomaniac, or in any respect different from his kind, except that he had a singular sweetness and serenity of spiritual nature. Every one of you will also remember that in certain typical characters of history it seems as though the whole age which had preceded them had been concentrated in their minds, and that they represented the culminating waves of certain periods of thought. Your leading poets have all exemplified this. Milton, Shakespeare, Cowper, have all, in a greater or lesser degree, expressed the culmination of a wave of thought that preceded them. Each one of these borrowing an inheritance from some existence which their outward form did not express, must have undoubtedly represented a greater familiarity with the thought expressed in poetry than usual minds are endowed with. And when this hope and this reminiscence is resolved into a distinct science, the cycles of eternity are repeated upon the several planets by various angels and spirits; all these experiences will finally constitute the possession of the soul, and when the soul itself retires from external consciousness it is aware of these experiences. To illustrate. You are told sometimes by mediums that when you enter spirit-life you will find that the scenes are all familiar to you; that in vision, or dream, or in some hour of spiritual communion you have been conscious of those spiritual states that you cannot by outward consciousness remember. Such is the recollection of the soul concerning its eternal estate. When you are within, retired into the very innermost of the spirit, you become the master of the seal of silence which is set upon your outward consciousness. All these states are revealed to you and are your possession, but you do not express them externally for the very reason previously stated, that the soul cannot imprint upon external matter anything which it is not accustomed to express materially; and if it has been re-incarnated many times in contact with matter, it can express more perfectly the thought of the soul than if it be incorporated for the first time. This, of course, refers to the earth, since the soul must have existed elsewhere before coming to earth.

In this centre of innermost consciousness, also, the soul may, even while it is in contact with matter, abide. For instance, none of you whose attention is now directed to the words expressed, pretend or can declare that your whole soul expresses itself in your outward comprehension to-night; but there are always strivings to make the physical brain and body do more than it will. You are all conscious that in some innermost estate you possess qualities, attributes, powers which, if you but had another chance, would make the world conscious of your greatness. No human being ever passes from earth who does not think, "If I could only begin my existence now, I would show the world the benefit of my experience." It is given to the spirit to fulfil and express its uttermost wish. If you do not re-appear upon this earth, be sure that in some other planet your power will be tested, and you will have the opportunity of knowing whether it be a fact that you can express a better and nobler life. This is the key to the difference between the man of genius or of godliness, that stands exalted above his fellows, and the man of passion or of material life, that grovels his whole lifetime in the earth, and in dying has no aspiration beyond.

We stated in previous discourses that the power of each distinctive angel is a millennial period of what was in the ancient calendar 666 years, and that between each messiah or each visitation of a mighty angel, there transpired a period of about 2000 years. You will all understand, then, that these angels or souls that have passed through every variety of expression in matter, understand, and are capable of guiding and directing other souls, as a father is capable of directing his children, and will permit and encourage the individual to re-appear again in outward form, saying, "Take on yourself again these powers and functions of materiality, and by these means you become aware of the loftier and higher powers of the spirit." But you say, the soul would not knowingly again enter into a condition, first of infancy, and perhaps of imperfect organism in outward life. The whole history of the earth denies it. Men leave the utmost happiness and comfort in pursuit of knowledge, ploughing the seas, traversing distant forests peopled with wild beasts, and conquering Gorgon-headed terrors and beliefs of all descriptions, to wrest from the earth the secrets in her possession. The whole history of the earth denies it. All the continents

are peopled, and all the waves and all the wildernesses vanquished by this element of conquest in man that enables him to meet and become master of all the possessions of the earth.

In order, then, to gain the priceless heritage of becoming a perfected angel, who shall have charge through having gained knowledge over the earth and over planets and worlds, what would prevent the soul of man from taking on again and again the bodily form that would enable him to express the attributes within him? It is feeble and futile to deny that the soul will do anything for the purpose of gaining knowledge and the expression of it. It is feeble and futile to say, "I will not again exist upon earth." You are not obliged to unless you wish; but you have no consciousness while in this material body of what you will desire to do when the soul within itself is conscious of its past and future possibilities. You say to-day, "I will not do such and such a thing." Tomorrow, or in another year, your added knowledge or power prompts you to desire the very action you formerly rejected. You will therefore do in spiritual life, which is eternal, just that which is best adapted to bring forth and ripen to perfection the qualities within your soul. You cannot, while having one human form, possess another also, but you can, in spirit, when having accomplished or failed to accomplish a certain work, exercise your power over the earthly and material substances, according to the order in which we have stated. It is not necessary to know why man exists in order to prove that he exists at all; so if you re-exist again and again in external form, it is no answer to it that you do not know what it is for; for eternity itself may fail to solve the ultimate of a question that derives its chief fascination from the fact that you do not know what it is for. The simple truth is that existence is eternal; that during that existence you must of necessity do something; that you do that which, according to the stage of your spiritual existence, best expresses your spiritual state; and that always in the past or in the future you will continue to do as an individual spirit that which is in accordance with your then state of existence or development.

The great thought is that you will lose your identity. You lose your identity every seven years. You are not the individual you were when you were a child. You only remember that there were certain indications within you of what you now are, and some of you are not even aware of that. Physically, you have lost every atom that belonged to you as children; but you are no more in danger of losing your spiritual identity because you take on another form than you are because you go to spiritual life, or because you move to another habitation, or take on another suit of clothes. You are not judged spiritually by the outward garments you wear; and those persons that are in earthly life so desirous of retaining the particular individual personality of Smith, or Brown, or Jones, must remember that these are only convenient cognomens for external uses and expressions, and will no more be required in spirit to identify you than the number of your door or the exact position of your place of business.

The truth is the external form is but the outward office or depot where the soul for the time being expresses itself for outward purpose, but that the real habitation is within; and he who would know of what his soul is composed must possess other powers of gaining that knowledge than the simple external appearance, than the words of the mouth, or even the look of the eye, and must know the thought and the source of it. That which is really you is not the external individual, that constitutes the doorway of the soul for the time being, but the you lies beyond, holding in its grasp and power loftier possibilities and diviner attributes than anything which has yet expressed itself in your outward consciousness. If you look at the possibilities of what the earth is and may become, and of what your souls may be, you are not to look at the feeble and patchy efforts which make human life in its temporal and transient state seemingly a failure, but to the completed and perfected souls that upon the heights of time have set the example to all mankind of what they may become. Such have been the Saviours, such have been the Messiahs of earth, such the prophets and seers that with thought intent on loftier theme than you now can boast have revealed to man the possibilities of existence.

These are prophecies of every human soul; and howsoever lowly or remote the position, by whatsoever ways deviously led, the spirits may now be sitting by waters of grief and complaining; by whatsoever paths, stony and rough, where sorrow seems for ever to prey upon the soul, be sure that if any human being has ever been happy, it is your province and your prerogative also to be happy, that if ever any human being has seemed to gain perfection and sit upon the heights of knowledge, holding the keys of converse with the innermost soul of things, that inheritance and that possession is also yours; and that not always will you wander by the weary wastes complaining and in bitterness, but sometime in the innermost of your spirits you will gather up the shining sheaves of life and find them complete, even as are those of the Mighty Angels.

Our next discourse will be on "The Duality of the Soul and its Conditions of Re-expression in Matter."

#### POEM.

Wonderful and wonderful  
Is the mighty angel,  
The chosen blest evangel  
Of heaven unto earth!  
Lo! his wings are manifold;  
Lo! his crown and sceptre hold  
The wonders of great worth.

Wonderful and wonderful  
Is the soul of man!  
Pitiful and pitiful  
Is the seeming band  
That keepeth him from his estate,  
Whereby he, without the gate,  
Must in sorrow wait.

But wonderful and wonderful  
Is the subtle power,  
That like a thread of lightning-flame  
Kindles the blessed dower;  
Linking every thought again,  
With the power he must retain,  
'That height to regain.

Wonderful and wonderful  
Like a mystic scroll,  
Unfoldeth all the knowledge  
Written in each soul.  
And the angel waiteth here,  
And the angel pauseth near,  
That knowledge to unroll.

Beautiful and beautiful,  
Like the moving spheres,  
Like the garnered treasures  
Of the ripening years.  
When the cycle is all done,  
When the race is fully run;  
Behold, even as the sun,  
Complete and round and beautiful,  
Ye stand before the Holy One.

#### NEW MEDIUMS.—ASTOUNDING RESULTS.

To the Editor.—Dear Sir,—I venture to trespass with a short account of an extraordinary seance held at Westmoreland Hall, 45, Westmoreland Place, Eagle Street, City Road, last Friday evening, the 19th inst., if you will kindly oblige and make known a few of the facts to the public through your columns. There were twenty-eight persons present, including the undermentioned gentlemen, who testify to the truth of the phenomena. The circle being arranged, sitting some distance from the table, and all hands joined, Mr. W. Eglinton, one of the mediums, was immediately controlled, and the light put out, when an English concertina, a mouth harmonicon, tambourine, and two speaking-tubes, were floated round the room in full play, and spirit-hands were distinctly felt by most, if not by all present. When the music ceased, the paper I was taking notes with was suddenly taken from my hand and whirled round the room, and returned in a few seconds with the following words written in pencil: "Joey wants you to report this." After many little things had been done, the spirits were asked if they could engrave names on the watches of any of the gentlemen present. Three watches were immediately extracted from the pockets of three gentlemen, and in less than two minutes one was returned to Mr. Stow (a stranger from Melbourne) with the name "Joey" on it. Another was hung on the gas bracket, and the third was taken out of the room, the spirit remarking that he would take it to a vice and have it properly engraved, and return it on Sunday. The direct voice was heard, and many persons in the room were under influence during the sitting.

The two mediums, William Eglinton and W. G. Haxby, were then searched in an adjoining room by two gentlemen and myself, in anticipation of their going into the cabinet, or rather behind a curtain fixed in a corner of the room, for the purpose of materialisations. Having taken their seats behind the curtain, the gas was put out, and the company were asked to sing. A few seconds only elapsed, and on one of the mediums calling for a light, a head was seen above the screen with white turban. In a few moments a second head and face came out from between the curtain and remained eight seconds. A third figure, head and shoulders, was next seen on the floor, and some distance from the curtain, white face, black whiskers and moustache. Immediately after this figure disappeared the gas was turned on, and both mediums were found sitting on their respective chairs as at first, and untied. On the light being again put out, a full figure robed in pure white, and with wax-like face, was seen standing on the left hand of the mediums. The head and eyes of this figure were seen to move. The light was called for again, and the mediums were found still in their positions, and neither of them appeared to be in the trance. Mr. W. Eglinton now retired from the cabinet, and, under spirit-direction, Mr. W. G. Haxby sat under test conditions, and was securely tied with a stout rope by Mr. G. A. Stow, of Melbourne. The light being put out, the company again joined in singing a hymn, and on the signal being given, a light was struck, and to the left of the medium a full figure in white was seen, turban and whiskers and moustache, with a fresh and healthy-looking face, and remained in view nineteen seconds. The ropes were examined and found as they had been tied. The signal to put out and then to strike a light again having been complied with, a second full figure was seen on the right of the medium. The medium was again examined and untied by Mr. Stow, and found exactly in the same position and in the same peculiar fastenings in every respect. Thus ended one of the most remarkable seances it has been my pleasure to attend, but while witnessing the above I was struck with awe at the facts before me.—I remain, dear sir, yours faithfully,

JOHN W. HAXBY.

8, Sandall Road, Camden Town, N.W., Feb. 22nd, 1875.

The following gentlemen testify:—

John Davis, 11, Underwood Street, Eagle Street, City Road.  
C. Smith, 47, Galway Street, City Road.  
G. A. Stow, Melbourne, Australia.  
J. W. Hendor, 17, Fearless Street, City Road.  
C. Thorp, 12, St. Andrew's Terrace, Brixton, S.W.  
J. Wales, 6, Little Mitchell Street, Bartholomew Square, E.C.  
Mr. Lawrence.  
Mr. Elson, 25, Charlotte Street, N.  
B. Cannon, 6, Wenlock Road, N.

P.S.—The watch taken on Friday was returned to me at Mrs. Davis's by Mr. W. Eglinton, he at the same time stating it had been found on the floor at Mrs. Main's, 321, Bethnal Green Road. The cases are engraved in good style in four places, the outside case having "John Haxby" and "Charles Louis Napoleon Bonaparte, February 20th, 1875." The inside case "George." "Do not forget us, the spirits," and "Engraved as a token of esteem and respect by 'Joey.'" Messrs. Eglinton, Haxby, and Davies have offered their services to give a benefit seance at the above hall, on behalf of the Goswell Hall Sunday evening services, on Friday evening, the 5th March. Admission 1s.

JOHN W. HAXBY.

#### PROGRESS AT NEWCASTLE-ON-TYNE.

To the Editor.—Dear Sir,—The spiritual movement is in a very progressive state in this metropolis, new circles are being formed, both public and private, and the inquirers have largely increased within the last few months. Since I last wrote you, many wonderful tests have been received, and phenomena have occurred under conditions which preclude the possibility of misconception as to their spiritual origin. These facts will ere long be given to the world attested by names which will challenge criticism as to the reliability of the witnesses. "Pocha" and "Sissy," with their aides-de-camp "Bennie" and "Geordie," are doing famously, and their mediums are, I am happy to say, exceedingly well, and working very hard in the cause. I wish, however, to draw attention to a private circle which I have recently formed, and which bids fair to be the medium of new developments in this wondrous field of mystery. Willie and Joseph Petty are the mediums who sit in these circles, and the speciality is that manifestations are produced in the cabinet while the mediums are sitting outside in the lighted room. On the 18th inst., thus sitting, with our own arrangements, in our own room, we had the most marvellous evidences of spirit-power. In the cabinet we placed a musical-box, a banjo, a tambourine, a bell, and some paper tubes. The former was wound up, played, stopped, and manipulated in various ways. The banjo and tambourine were both brought out of the cabinet, the tubes beaten on the table, the latter being lifted up and down with considerable force. The crowning manifestation was, however, to come at last, when in a good light each sitter was allowed to hold his or her hand in the cabinet, and we were all touched, and our hand shaken by a veritable hand in the cabinet. We were only four in number, which might be favourable to the exhibition of the power manifested.

I hope to follow up with further details of future sittings, as genuine phenomena should be made public in order to allay the doubts of many minds which have arisen from the exposure of the spurious manifestations in America. Spiritualists know that the genuine article exists, and I trust they will exercise the utmost charity in their conclusions as to mediums, because the phenomena through them are evidently dependent upon laws or conditions little understood, and of so exact a nature that the slightest thought in the mind of any of the sitters often interferes with and always modifies the phenomena. The thought of fraud or deception in any mind may, under certain conditions, produce it, especially if it be true that many of the spiritual manifestations are produced by the projection of the mental or spiritual nature of spirits in the body. Truly we must become as little children to be able to receive these things. For myself, I may say that I go to spiritual circles with a single eye for the truth, and if I am deceived, it is no fault of mine. Sooner or later the whole truth will be known, and we are daily learning more and more of the laws of the spirit-circle.—Very truly yours,

J. HARR.

### THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'Arcy.

ORDER OF SERVICE.

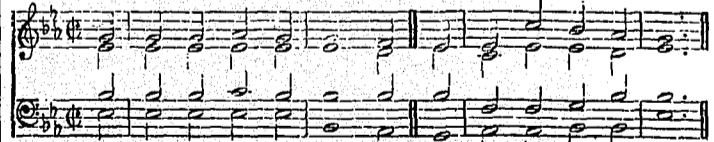
Sunday Evening, February 28, at 7 o'clock. Doors open at 6.30.

Soft Voluntary—Mendelssohn.

HYMN No. 96 in the "SPIRITUAL LYRE."

AURELIA.

76.7.6.7.6.7.6.



Hark! hark! from grove and foun-tain Our joy-ful songs re-sound,



And ev-'ry rock and moun-tain Re-e-choesthem a-round.



The dark-ness earth for-ask-ing, Pe-a-fore the day files fast,

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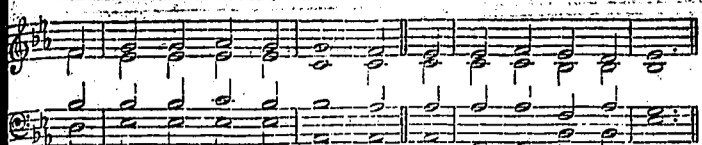
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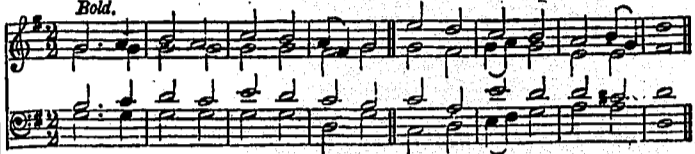


And man, re-deem'd, is break-ing From er-ror's chain at last.  
 2 The light from God above us Is beaming in our eyes,  
 And angel-friends who love us Are whispering from the skies;  
 They speak in accents tender, And bid us weep no more;  
 For, clad in robes of splendour, They tread the heavenly shore.  
 3 They tell us of the beauty That shines in that bright sphere;  
 They teach us of our duty To love each other here.  
 Oh, Father! guard and guide us; When death shall close our eyes,  
 Thy angels standing near us, Shall lead us to the skies.

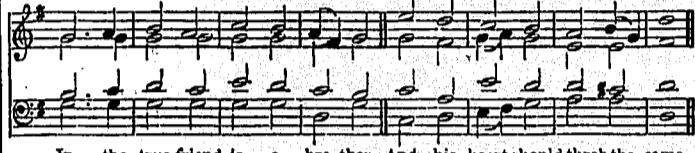
READING OF SCRIPTURE.

HYMN No. 86 in the "SPIRITUAL LYRE."

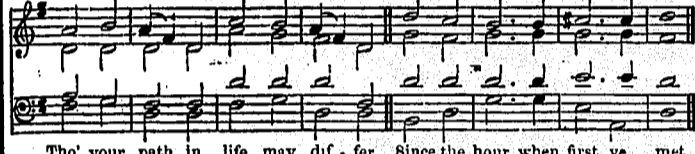
VIENNA. *Bold.* 8.7.8.7.8.7.8.7. HAYDN.



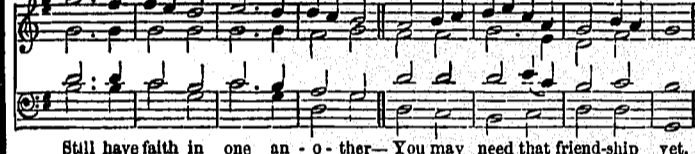
Che-rish faith in one an-o-ther, When you meet in friendship's name;



In the true friend is a bro-ther, And his heart should thro' the same.



Tho' your path in life may dif-fer, Since the hour when first ye met,



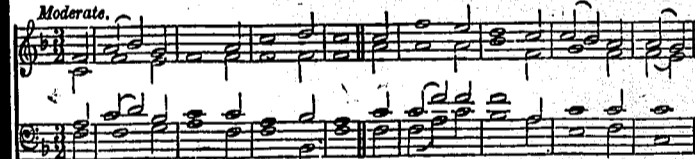
Still have faith in one an-o-ther—You may need that friend-ship yet.

2 O have faith in one another, When ye speak a brother's vow;  
 It may not be always summer, Not be always bright as now;  
 And when wintry clouds hang o'er ye; If some kindred heart ye share,  
 And have faith in one another, O, ye never shall despair!  
 3 Then have faith in one another, And let honour be your guide;  
 Let the truth alone be spoken, Whatsoever may betide.  
 The false may reign a little season, Doubt ye not it sometimes will:  
 Yet have faith in one another, And the Truth shall triumph still

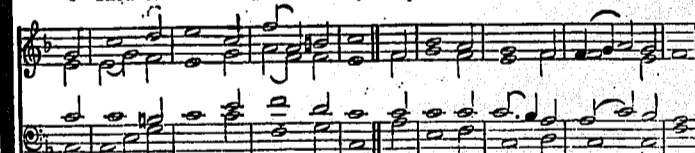
ANTHEM BY THE CHOIR.

HYMN No. 3 in the "SPIRITUAL LYRE."

ROCKINGHAM. *Moderate.* L. M. DR. MILLER, 1787.



O Thou to whom in an-cient time, The lyrics of He-brew bards were strung,



Whom kings a-dor'd in songs sub-lime, And prophets prais'd with glowing tongue.

2 Not now on Zion's height alone Thy favoured worshipper may dwell;  
 Nor where, at sultry noon, thy Son Sat weary by the patriarch's well.  
 3 From every place below the skies, The grateful song, the fervent prayer—  
 The incense of the heart—may rise To heaven and find acceptance there.  
 4 To Thee shall age with snowy hair, And strength and beauty bend the knee,  
 And childhood lisp with reverent air, Its praises and its prayers to thee.

TRANCE ADDRESS BY MR. W. WALLACE.

HYMN No. 104 in the "SPIRITUAL LYRE." *Tune—"Christchurch."*

1 Author of good, we rest on Thee; 2 In thine all-gracious providence  
 Thine ever watchful eye Our cheerful hopes confide;  
 Alone our real wants can see, Thy power is ever our defence,  
 Thy hand alone supply. Thy love our footsteps guide!

Voluntary: "Gloria"—Haydn.

BRIXTON PSYCHOLOGICAL SOCIETY.

This society (formerly known as the Brixton Society of Spiritualists, established 1871) held its preliminary re-organisation meeting, which was numerously attended, on Wednesday evening, February 17th, 1875, at the house of Desmond G. Fitzgerald, Esq., 6, Loughborough Road North, Brixton, Mr. Fitzgerald in the chair. Amongst those present were E. P. Ashton, Mrs. Rudd, Miss E. Ponder, G. E. Tapp, Mr. and Misses Withall, Mr. and Mrs. James Kerry, Mr. and Mrs. Peddle, &c.

The following officers were duly elected:—Council: D. G. Fitzgerald, M.S.Tel.E., Mrs. Rudd, E. P. Ashton, Miss E. D. Ponder, T. H. Edmonds, and Miss Withall. Treasurer: James Deane. Secretary: Arthur Edgcombe Rendle.

At the close of the meeting a vote of thanks was passed to the chairman for his kind permission to let the society have the use of his rooms for offices until they found permanent ones.

The object of the society is to promote the study of Spiritualism, psychology, and kindred subjects, as well as by experimental investigation, and by collecting and classifying well-attested facts and phenomena relating thereto. It is intended to include Spiritualists and inquirers into the spiritual science of every class.

Ladies and gentlemen residing in the neighbourhood of Brixton, Clapham, Peckham, Camberwell, Kennington, Stockwell, &c., who would like to join, will please correspond with the honorary secretary, Arthur E. Rendle, at the temporary offices of the society, 6, Loughborough Road North, Brixton, who will have great pleasure in furnishing full particulars.

MORE PHENOMENA.—MORE THEORIES.

The London correspondent of the *Leamington Chronicle* thus expresses himself on the subject of Spiritualism:—"I see you have been having a lecture at Leamington on so-called Spiritualism. What I should have liked to have asked the gentleman was, Are the manifestations spiritual? if not, he may condemn the title, but can he disprove the manifestations? If I call ginger-beer champagne he may object to the taste, but he can't disprove the 'pop'; and I maintain he cannot disprove the force that is exhibited through the aid of mediums. What is Spiritualism?—the soul-essence dwelling in immortality. But may there not be such an influence as spiritism, or the essence of materiality? Has the gentleman looked into the question from a scientific point of view? Let me tell him what I saw at a seance of Mr. Williams's, at 61, Lambs Conduit Street, last Saturday night. I went to the room at eight o'clock, and found about a dozen people assembled. We sat in a circle round the table, with our little fingers linked to our neighbour's little fingers. A musical box—an Æolian harp sort of instrument—and a bell were placed upon the table, and then the gas was turned off. Presently a little light like a fire-fly was seen dancing about the table above our heads; then the musical-box was set playing; then hands touched us—the first like a lady's, soft and warm; then a voice was heard, which talked to the company, and with it a warm large hand that shook hands with me and others. Then the Æolian harp, beautifully playing a chime of bells in contrastive cadences, floated about the room. Then I felt the musical-box pushed towards my hands, and the harp put into my arms, and soon after the gas was turned on and we found a large arm-chair placed upon the table. I did not hear it put on the table, though I heard it being wheeled towards it. Then we went into the next room, when the table was placed in it, and we sat round it, and Mr. Williams went into a trance in the cabinet. Presently (the gas being turned off) we saw a light appearing, which illuminated a face which was said to be 'John King's'. The light was held in his hands; he shook hands with me, and let me touch the light, which looked like illuminated soap, and felt as if covered with what one of the company suggested might be 'White Samite', which made us laugh. Then 'John King' hit the table with the soap to show it was solid, and it sounded solid. He ('John King') appeared to illuminate the soap from himself, and then held it to his chin to show his features, but I could not see them distinctly. He entered into familiar conversation with us, and also another voice. Then the gas was lit; Mr. Williams was disentranced by another gentleman, and as it was now ten o'clock, the exposition was over. I have told you what I saw, felt, and heard, and which you can go and see, and feel, and hear. That it was wonderful I admit, but to my mind it was not out of the region of cause, and, consequently a natural marvel. Take a simple experiment: Try to raise your arm from your side—as if it was dead to your will—and see how heavy it is, and what a great force the back muscles must use to lift it; introduce the will, and you raise a ten-pound weight in your hand. If so, then will is a force outside of muscle, but using muscle; consequently, the will is a power within you outside of muscular effort. Now comes the question—What is a medium? A medium is a person who has the power of dismissing the will-power and receiving the will-power of others. If a person can project his will-power from himself, where does it go to? Why, Mr. Williams's will was used for floating the instruments, and would, with other wills, put the chair on the table. How do I explain the hands? That there are material essences in the air; that the will can incorporate them into sensible substance, and this substance took the form of hands, and the organism of articulation, and visible features. What is the conclusion I arrive at from what I have experienced? That there is a power that a medium might make use of to assist his personal efforts in life. Dismiss the idea of divine spirits manifesting themselves to humanity, outside of Scriptural illustration, and what have we got?—will-essence or essences that can be applied to practical purposes. Of course, I cannot here go into the science of extraneous assistance in its sequence of explanation; but I am much obliged to Mr. Williams for showing me that which I did not know could be done, and was well worth the five shillings admission, which I look upon as a simple acknowledgment to service, for his personal profit as a money-making speculation is out of the question in being limited to a small drawing-room entertainment."

F. B. D.—We shall have something to say of the "Katie-King fraud" in due course.

It is proposed to form a phrenological society in London.

## THE NEW HALL, ISLINGTON.

Subscriptions received for the New Hall, Islington:—

|                         |         |
|-------------------------|---------|
| Amount acknowledged     | £6 14 6 |
| Mr. Davis per Mr. Burns | 0 2 6   |
| Mr. Judge               | 0 2 0   |
| Mr. Brer                | 0 2 6   |
| Mr. Skelton             | 0 2 6   |
| Mrs. John Davis         | 0 2 6   |
| Total                   | 7 6 6   |

There is every prospect of the new hall being a success, as a good audience attended last Sunday to hear Mrs. Bullock, the subject being "Heaven and Hell." Also Miss Rager was controlled, and gave some excellent advice. On Sunday next, February 28th, Mrs. Bullock will deliver a lecture on "The Spheres," by special request of her friends; and on Sunday evening, March 7th, Dr. Sexton will lecture in the above hall. Subject: "The Duration of Future Punishment; Spiritualism and the Bible in harmony on the subject." Admission free.

Mrs. Olive has discontinued her Monday afternoon seances at the Spiritual Institution.

GOSWELL HALL SERVICES.—Miss Keeves will lecture in the trance state on Sunday evening, and on the following Sunday it is expected Mr. W. Wallace, the missionary medium, will occupy the platform.

BARNSELY.—Messrs. Peck and Sadler are expected in the month of March. Applications for sittings to be made to Mr. John Parkin, plumber, Wellington Street. Mrs. Butterfield challenges Rev. Mr. Ashcroft to public discussion.

We have just received the December number of the *Spiritual Inquirer*, a journal of liberal and freethought advocacy, published at Sandhurst, Australia. It is vigorously conducted, and must prove of great service in the work of investigation.

BIGORAY is breaking up the order of the Sons of Temperance. The Selby lodge excommunicated Mr. Clarkson. The Rotherham G Division resolved that he should be reinstated, but the local lodge refused compliance, and sundered itself from the Division. Mr. Clarkson is a Spiritualist.

In the *Courier*, an East London paper, "Xavier" ridicules the pretensions of an "Anti-Spiritualist," who advertises to explain the phenomena by conjuring tricks of a very ancient character. "Xavier" recommends the intelligent public to read Dr. Sexton's lecture on "Spirit Mediums and Conjurers."

DR. MONCK AT MANCHESTER.—Last week Dr. Monck held some seances of an exceptionally marvellous character in this city, a report of which we hope to print next week. The Doctor has been invited to sit again with these circles, and as he will visit Manchester in about a fortnight's time, others who wish to sit with him should write without delay.

LIVERPOOL.—We are glad to hear that Mr. J. Coates, our agent, is about to open a spiritual institution with seance-rooms. Mrs. Coates is a valuable healing medium, and a psychopathic department will be conducted by her spirit-guides, who have just relieved Mr. Coates from a severe illness. This kind of work we rejoice in helping.

*The Amateur World*.—An organ of intercommunication for amateurs of all nationalities and denominations. Amateur theatricals, concerts, &c., &c., reported. Contributed to by the leading amateur authors of Great Britain and Ireland. No. 1 ready March 1, 1875. Post free, 2d., from C. L. Wellsten, 1, Castledine Road, Anerley, London, S.E., or may be ordered at any railway bookstall.

SOEWERY BRIDGE.—On Sunday, February 28th, Mr. Ed. Wood, trance-medium, of Halifax, will speak afternoon and evening, 2.30 and 6.30. On Sunday, March 7th, Mr. John Lamont, of Liverpool, will give two addresses, afternoon at 2.30, subjects: "Man in relation to Both Worlds"; evening, at 6.30, "Mr. Spurgeon on Spiritualism," being a reply to that gentleman's sermon on Spiritualism. Mr. Lamont will answer questions at the close of each address. Collections as usual.

NORTHAMPTON Spiritualistic Sunday Services are so crowded that the committee has been obliged to publish the following as a handbill:—"Lecture Hall, Mechanics' Institute, Northampton.—Notice.—In consequence of the inconvenience occasioned by over-crowding during the last few Sundays, the promoters have resolved for the future to admit by ticket only. A limited number of tickets will be issued, which must be purchased during the week, as no tickets will, on any consideration, be sold on the Sunday. Doors open at two o'clock, services to commence at half-past, when the doors will be closed, and no more admitted. Doors re-opened at four o'clock. Applications for tickets may be made to any of the leading Spiritualists."

*The Christian World* is just now reporting a series of five discourses by the Rev. J. Baldwin Brown, B.A., at the Brixton Independent Church. The subject of the first is "The Miserable Doctrine of Annihilation," to be followed by "The Doctrine of Eternal Punishment;" "The Doctrine of Annihilation, in the light of Man's Constitution, Experience, and History;" "The Doctrine of Annihilation, in the light of God's Character and Ways;" and lastly, by the preacher's opinions of what constitutes "The Christian Truth." Spiritualists and other varieties of the God-inspired genus heretic must take heart. The preaching class are gradually gaining enlightenment. We refer our readers to the columns of our contemporary for Mr. Brown's opinions.

WHEN will the confirmed secularist learn wisdom? Mr. G. W. Foote got as much from Dr. Sexton in their debate as ought to have opened his eyes, but he is still as blind as a bat, but, unlike that non-descript creature, fails to protect himself against running full-butt against dead walls. He is announced to lecture at Stockton on Sunday, on "Modern Spiritualism Examined and Exposed?" Then in a second lecture he denounces dogmas, and in the evening takes for his text, "Has man a soul? and will he live again after death?" According to Mr. Foote's own theory, this is a matter which he cannot possibly know anything about, and he cannot avoid perpetrating an absurdity in discussing such a theme from his standpoint. Learn of thy blind brother the bat, and don't pitch up against dead walls.

## PAINLESS DENTISTRY.

MR. HOWARD GREY, Annett's Crescent, 290, Essex Road, Islington, has had extended experience in hospital and private practice. Indestructible Teeth, from 2s. 6d.; Sets, from 23 3s. Stop-pings, from 2s. 6d.

WANTED, in the W. or W.C. District, by a Clergyman, a moderately-sized ROOM, for holding private Meetings and Seances. It need not be furnished; and the house of a Spiritualist will be preferred.—Send terms to Rev. L.L.D., 15, Southampton Row, W.C.

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

FRIDAY, FEB. 26, Seance for Spirit Photography, at 8. 2s. 6d.

SUNDAY, FEB. 28, Mr. Wallace, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAR. 1, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, MAR. 3, Mr. Herne at 3. Admission, 2s. 6d.

Musical practice at 8.

THURSDAY, MAR. 4, Mr. Herne at 8. Admission, 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, FEB. 26, Seance at 6, Blandford Street, Baker Street, W., at 8 o'clock. Mr. Feaver. Trance, Test, or Pantomimic Medium. Admission, 6d.

GREENWICH, 33, Blissett Street, at 8. Mr. Elley, medium.

SATURDAY, FEB. 27, Mr. Williams. See advt.

SUNDAY, FEB. 28, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7. Miss Keeves at Goswell Hall, at 7.

Mr. Cogman, 16, St. Peter's Road, Mile End Road, at 7.

Mrs. Bullock, 10, Church Street, Upper Street, Islington., at 7.

W. Eglinton's Circle for Investigators, held at Westmoreland Hall, 45 Westmoreland Place, City Road. Commence at 11 a.m. Admission free

MONDAY, MAR. 1, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

GREENWICH, 33, Blissett Street, at 8. Mr. Elley, medium.

TUESDAY, MAR. 2, Several mediums present, Rapping and Clairvoyant, at 6, Blandford Street, at 8. Admission 3d.; to pay for the room.

WEDNESDAY, MAR. 3, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, MAR. 4, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advt.

FRIDAY, MAR. 5, Mr. Herne's Seance for Spiritualists, at Herne's, Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, FEB. 27, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

SUNDAY, FEB. 28, KRIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

BIRMINGHAM, at Mr. Perke's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.

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

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

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

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

BISHOP AUOKLAND, at Mr. Faudt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

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

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &amp;c.

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.

SOUTHSEA, At Mrs. Strips's, 41, Middle Street, at 6.30.

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

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWIRE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

HALIFAX, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6 p.m.

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

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 6 p.m.

MONDAY, MAR. 1, BIRMINGHAM, 58, Suffolk Street, at 8.

CARDIFF, Messrs. Peck and Sadler's Seance at 1a, Nelson Terrace, at 8 o'clock, admission 1s.; also on Tuesday and Saturday evenings. On Thursday evening, 2s. 6d.

TUESDAY, MAR. 2, KRIGHLEY, at the Lyceum, at 7.80 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.

WEDNESDAY, MAR. 3, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

Mr. Perke's, 312, Bridge Street, at half-past seven, for development.

LIVERPOOL, Barnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.

THURSDAY, MAR. 4, BOWLING, Hall Lane, 7.30 p.m.

BISHOP AUOKLAND, at Mr. Faudt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

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

BIRMINGHAM, A Developing Circle, for Spiritualists only, is held at Miss Baker, Ashbourne Place, St. Mark Street, at 8. A good Trance, healing; and Clairvoyant-medium.

FRIDAY, MAR. 5, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement, Seance at 8 p.m.

**EGERTON STANLEY, Offices—CULMORE ROAD, PECKHAM,  
MUSICAL INSTRUMENT MANUFACTURER.**

The "New Organ Harmonium," full compass, Walnut, from 5 guineas.  
Musical Boxes, four airs, 2 guineas; six airs, 3 guineas; eight airs, 5 guineas.  
Pianofortes, Polished Walnut, 25 guineas, worth 35 guineas.  
English Concertina, 48 keys, superior quality, from 3 guineas.  
Guitar, with Machine head, superior finish, from 2 guineas.  
EGERTON STANLEY guarantees all above; either sent on receipt of remittance.  
Offices—Culmore Road, Peckham, and at Crystal Palace, Sydenham.

**MISS CHANDOS** will give her sixth instructive **DISCOURSE** on **ELECTRO-BIOLOGY** on Monday evening, March 1st, at Eight o'clock, at 8, Blandford Street, Baker Street. Admission, 1s. For information concerning **PRIVATE INSTRUCTION**, write to Vale Cottage, Merrivale Street, Balham, Surrey.  
N.B.—Terms for written Instructions forwarded by return of post.

**ARNOLD HOUSE SCHOOL, BRIGHTON.**

**MR. BENJAMIN LOMAX, PRINCIPAL.**—The best playground in Brighton. Pupils prepared for any special **VOCATION**. Every boy Drilled and taught to Swim, to Sing, and to Draw. No extra charges.

**PHOTOGRAPH OF THE SPIRIT "JOHN KING,"  
IN THE MATERIALISED FORM,**

Taken with the aid of Magnesium Light, by HUDSON, as described by COL. GRECK in the "MEDIUM" for December 11th, 1874. Price 1s.

This genuine phenomenon should be in the possession of every Spiritualist. Col. Greck's certificate is printed on the back of the card. Sold by F. A. HUDSON, 2, Kensington Park Road, Notting Hill, W.; and J. BURNS, 15, Southampton Row, W.C.



**THE "STURMBERG" PLANCHETTE**

It may now be had in Three Sizes from nearly all respectable Fancy Dealers, or from J. Stormont, 59, Constitution Hill, Birmingham, who is now the sole manufacturer. Full size, for four hands, 4s. 4d. post free; second size, 2s. 9d. post free; third size, 1s. 9d. post free. Each complete in box with pentagraph wheels, pencil, and full directions.

**BRIGHTON.**—Visitors will find **GOOD ACCOMMODATION** at a House kept by the wife of a Spiritualist, in the healthiest part of Brighton, close to the sea, and near to the Aquarium and Chain Pier. Rooms large and lofty, and charges moderate. 18, Atlingworth Street, Marine Parade, Brighton.

**WANTED,** a Good **GENERAL SERVANT** (Spiritualist), by the 17th of March, of respectable appearance, aged from 20 to 25; one from the country not objected to. Must be active, neat, and clean in her work, and understand plain cooking; washing put out. Two in family; good home. Good personal character indispensable.—Address, by letter, with full particulars, to A. Z., care of Mr. Burns, 15, Southampton Row, High Holborn, W.C.

**R. H. BRIMLEY, PRACTICAL HOUSE DECORATOR, GILDER,  
&c.** Good work guaranteed, at the lowest possible cost.—316, Portobello Road, Notting Hill, W.

**ARTHUR MALTBY,  
TAILOR, HATTER, AND GENERAL OUTFITTER,  
8, HANOVER PLACE, REGENT'S PARK,  
Established 1833,  
Has a very large Stock of New Spring Goods, including Hats, Shirts,  
and Umbrellas.**

**F. FUSED ALE, TAILOR AND DRAPER,** has a splendid assortment of Fall and Winter Goods. An immense variety of Scotch and West of England **TWEEDS**. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.

**GOSWELL HALL.**—LECTURES (under Spirit-Influence) are delivered at Goswell Hall, 86, Goswell Road, E.C., every **SUNDAY EVENING**. Service at Seven o'clock. Admission Free.

**THE NEW SPIRITUAL INSTITUTION, 19, CHURCH STREET, UPPER STREET** (opposite the Turkish Baths), ISLINGTON, N. LECTURES, by various speakers, **EVERY SUNDAY EVENING**, at 7 o'clock. **ADMISSION FREE.**  
A SEANCE will be held every **FRIDAY** Evening, and a **SOCIAL MEETING** every **SATURDAY** Evening, at 8 o'clock, for subscribers.

**MR. HUDSON, SPIRIT-PHOTOGRAPHER, 2, Kensington Park Road, Near Notting Hill Gate, W.**

**SPIRIT-MEDIUMS AND CONJURERS.**

An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seances"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. The phenomena attending Spirit Mediums are clearly defined and shown to be quite distinct from the tricks of Conjurers. Price 2d.; post free, 2½d.

The best book for Inquirers.—Third Edition, with Appendix.

**WHERE ARE THE DEAD?  
OR, SPIRITUALISM EXPLAINED,  
By FRITZ.—PRICE 3s.**

London: J. BURNS, 15, Southampton Row, W.C.

**MR. CHARLES E. WILLIAMS, Medium,** is at home daily, to give **Private Seances**, from 12 to 5 p.m. **Private Seances** attended at the houses of investigators. **Public Seances** at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

**MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM,** whose reputation is well known throughout Europe and America, can be **CONSULTED** on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

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## CONTENTS.

## I. AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS AGAINST MIRACLES.

## II. THE SCIENTIFIC ASPECT OF THE SUPERNATURAL—

1. Introductory.
2. Miracles and Modern Science.
3. Modern Miracles viewed as Natural Phenomena.
4. Od-Force, Animal Magnetism, and Clairvoyance.
5. The Evidence of the Reality of Apparitions.

6. Modern Spiritualism: Evidence of Men of Science.
7. Evidence of Literary and Professional Men to the Facts of Modern Spiritualism.
8. The Theory of Spiritualism.
9. The Moral Teachings of Spiritualism.
10. Notes of Personal Evidence.

## III. A DEFENCE OF MODERN SPIRITUALISM.

## APPENDIX.

## INDEX.

Amberley, Lord, on spiritual phenomena and the character of mediums.  
 Animal Magnetism.  
 Antiquity of Man, evidence of, long denied or ignored.  
 Apparitions, evidence of the reality of; date of a War Office certificate shown to be erroneous by; at the "Old Kent Manor House."  
 Atkinson, H. G., clairvoyant experiment with Adolphe Didier.  
 Aymar, Jaques, discovery of a murderer by.  
 Baring Gould, on Jaques Aymar.  
 Bealings Bells.  
 Beattie, Mr. John, his experiments in spirit-photography.  
 Bray, Charles, testimony to clairvoyance. His theory of a "thought atmosphere" unintelligible.  
 Brewster, Sir David, his account of his sitting with Mr. Home.  
 Burton, Captain, testimony as to the Davenport Brothers.  
 Carpenter, Dr., misstatement by; criticism on Mr. Rutter; omission of facts opposed to his views in his "Mental Physiology"; criticism on; "unconscious cerebration" misapplied.  
 Challis, Professor, on the conclusiveness of the testimony.  
 Chambers, Dr. Robert, experiment by; extract from letter of (note).  
 Clairvoyance, tests of.  
 Clark, Dr. T. Edwards, on a medical case of clairvoyance.  
 Converts from the ranks of Spiritualism never made.  
 Cook, Miss Florence, tested by Mr. Varley and Mr. Crookes (in note).  
 Cox, Sergeant, on trance-speaking.  
 Criticism on the "Fortnightly" article replied to.  
 Crookes, Mr., his investigation of the phenomena; on materialisations through Miss Cook (note); his treatment by the press; by the Secretaries of the Royal Society.  
 Decline of belief in the supernatural due to a natural law (note).  
 De Morgan, Professor, on spiritual phenomena.  
 Deity, the popular and spiritualistic notions of compared.  
 Dialectical Committee, investigation by.  
 Disturbances, unexplained, before rise of modern Spiritualism.  
 Divining rod.  
 Dunphy, Mr., versus Lord Amberley.  
 "Edinburgh Review's" criticism on Young.  
 Edmonds, Judge, investigation by.  
 Edmonds, Judge, his character; his mode of investigation; his daughter speaking in languages unknown to her.  
 Elliotson, Dr., a convert to Spiritualism.  
 Experiments and tests by the author.  
 Fire test.  
 Flammarion M. Camille, evidence of.  
 "Fortnightly Review" on the disturbances at the residence of the Wesley family.  
 Fox, Miss Kate, the earliest medium; tested by committee; by Dr. Robert Chambers and Mr. R. D. Owen; seances with Mr. Livermore.  
 Future life, proof of the great use of modern Spiritualism; the spiritual theory of, not a product of the medium's own mind.  
 Glanvil, character of; extracts from.  
 Gregory, Dr. William, on clairvoyance; criticism of.  
 Gully, Dr., on the *Cornhill* article and Mr. Home.  
 Guppy, Mrs., her career as a medium; production of flowers.  
 Haddock, Dr. Joseph, account of discovery of stolen property by a clairvoyant.  
 Hall, S. C., his conversion from scepticism; undergoes the fire test.  
 Hardinge, Mrs. Emma, quotations from her addresses.  
 Hare, Professor Robert, experiments and tests by.  
 Historical teachings of Spiritualism.  
 Home, Mr. Daniel D., experience of Sir David Brewster with; the fire test; experience of Sergeant Cox with; exposed to twenty years of scrutiny.  
 Houdin, Robert, opinion of Alexis the clairvoyant.  
 Howitt, William, testimony as to an accordion suspended in the air.  
 Hume, David, on miracles; definition of a miracle; arguments against miracles; self-contradictions.  
 Huxley, Professor, on the uninteresting nature of the phenomena.  
 Illustrative extracts.  
 Imagination, effects of.  
 Invisible intelligent beings, existence of around us not impossible; their action on matter not an "invasion of the law of nature."  
 Kerr, Rev. William, M.A., testimony to phenomena occurring in private.

Law of continuity applicable to Spiritualism.  
 Lecky, assertions about miracles; fallacies in his arguments; account of Glanvil.  
 Loe, Dr. Edwin, on experiments with Alexis Didier, the clairvoyant.  
 Lynhurst, Lord Chancellor, belief in the spiritual phenomena.  
 Levitation, examples of.  
 Lewes, Mr. G. H., views of as to identical hallucinations criticised (note).  
 Mapes, Professor, inquiries into Spiritualism.  
 Mayo, Dr. Herbert, F.R.S., on clairvoyance; on phreno-mesmerism.  
 Medical Men, evidence of, for facts deemed incredible.  
 Mental Phenomena, summary of.  
 Mesmerism, personal experiences of; supposed to explain Spiritualism.  
 Miracle, definitions of; at tomb of Abbé Paris; modern objections to.  
 Montgeron, evidence of miracles at tomb of Abbé Paris.  
 Moral teachings of Spiritualism.  
 Musical phenomenon with Miss Nichol.  
 Muller, George, account of his life and dependence on prayer.  
 Oracles not all impostures.  
 Owen, Robert Dale, on supernatural phenomena occurring unsought for; case of apparition seen by two persons at once; date of a War Office certificate shown to be erroneous by means of an apparition; judicial record of disturbances at Cideville; testimony as to spirit-forms (note).  
 Personal evidence; first experiences in table-turning; with Mrs. Marshall.  
 Photographs, a conclusive test; conditions of a satisfactory test; Mrs. Guppy's remarkable spirit-photograph; likenesses recognised by Mr. Howitt; by Dr. Thompson; by the author (note); Mr. Slater's experiments; Dr. R. Williams's experiments; Mr. John Beattie's experiments.  
 Physical phenomena, summary of.  
 Practical utility of Spiritualism, objections replied to.  
 Prayer, efficacy of.  
 "Quarterly Review" on Spiritualism.  
 Reichenbach, Baron, his observations on magnets and crystals; his witness; review of his work.  
 Robertson, Dr. J. Lockhart, tests the phenomena and accepts them as facts.  
 Rutter on the magnetoscope.  
 Sceptics, investigations by.  
 Scientific Men, denial of facts by.  
 Scientific Men, their mode of dealing with the subject; refusal to investigate.  
 Senior, Nassau William, on mesmerism, and his belief in spiritual phenomena.  
 Sexton, Dr. George, his mode of conversion.  
 Slater, Mr. Thomas, his experiments in spirit-photography.  
 Spiritualism, periodicals devoted to.  
 Spiritualism, the theory of.  
 Spiritualism, *New Quarterly Magazine* on; *Quarterly Review* on; historical sketch of; phenomena of; nature of the belief in; no recantations in; a science of human nature.  
 Stone-throwing, remarkable case of, in Paris.  
 Supernatural phenomena so-called, works relating to; authors who vouch for the facts.  
 Suspicion, action of, illustrated.  
 Sympathy of feeling.  
 Thackeray on phenomena witnessed in New York.  
 Triviality of the phenomena, often apparent rather than real.  
 Trollope, T. Adolphus, evidence of; as to the possibility of its being conjuring; as to the production of flowers.  
 Tylor, Mr. E. B., on miracles as a "survival of savage thought"; his mesmeric theory of spiritual phenomena answered.  
 Tyndall, Professor, definition of a miracle by; on Spiritualism; reply to, by Mr. Patrick Fraser Alexander; declines to investigate.  
 Uses of Spiritualism.  
 Whately, Archbishop, an inquirer into Spiritualism.  
 Wilbraham, the Hon. Colonel, testimony to the genuineness of the phenomena occurring with Mr. Home.  
 Williams, Dr. R., his experiments in spirit-photography.  
 Witchcraft, evidence for; phenomena analogous to those of modern Spiritualism (note).

Post-office Orders on "High Holborn," London: J. BURNS, 15, Southampton Row, W.C.

LONDON: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.