

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

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A SCIENTIFIC SEANCE.—THE ELECTRICAL TEST FOR MEDIUMSHIP.

By what means is the investigator to determine that the phenomena which he observes are indeed spiritual; that is, produced by a power other than that furnished by the volitions of someone present? In the ordinary affairs of life, actions can be generally traced to the actors, but with spiritual manifestations of some kinds the case is very different. Some of the most important of these, as indicating a source of action independent of mediums and sitters, usually occur in darkness, when it is impossible to control the conduct of everyone present. True, hands may be held all round, or wrists may be tied together, but there are so many ways of escaping from bondage, and so many tricks indulged in by the practitioners of manual dexterity, that though the sitters may be morally

the question. The man of science is called in, and he demonstrates—by a process of investigation—that muscular force or the action of the sitters could in no wise cause the movements; and so it is rendered certain that they are due to some other agency. This important demonstration is beautifully afforded in Mr. Crookes's published "Researches," part I, which contains sixteen diagrams of the apparatus and methods used by him in his numerous experiments with Mr. Home. A more difficult task than that of proving that an object being moved in a dark room, the act is due to a so-called spiritual agency. This was the work which Mr. Crookes undertook on Thursday evening week. We were invited to witness the experiments for the benefit of the readers of this journal, and the following is the account of what took place:—

The medium selected was Mrs. Fay, and the result will prove a source of satisfaction to many who have witnessed her public seances. The genuineness of Mrs. Fay's mediumship has been

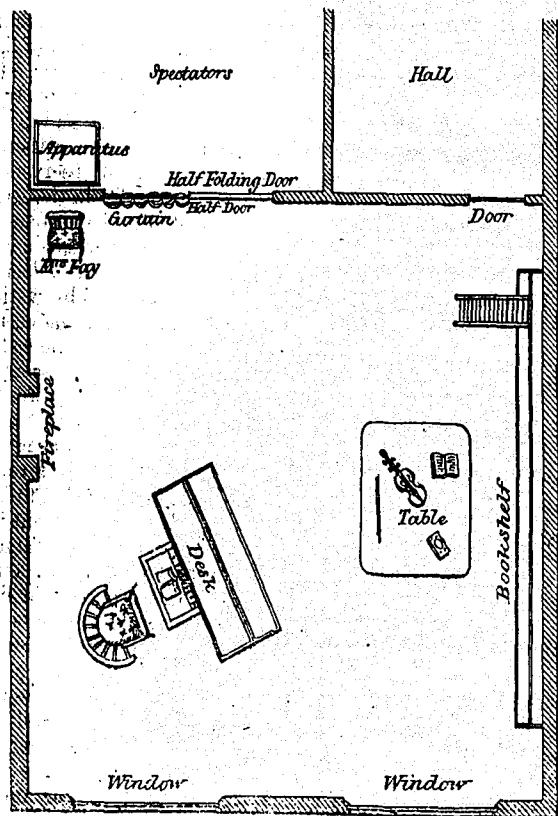
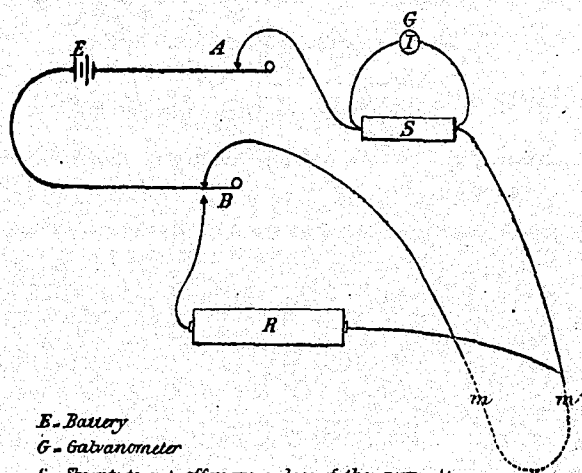


DIAGRAM OF MR. CROOKES'S LIBRARY.

certain that all is genuine, yet the stranger who hears the story may ask—How am I to know that someone did not loose hands or play some trick which his fellows could not detect? Though these objections do not in the least invalidate the genuineness of the physical manifestations, yet they are an obstacle to their being received by all as an experimental demonstration.

Natural phenomena of many kinds are familiar to ordinary observers, which are so little understood that few can give a satisfactory definition of them. To individualise knowledge, so to speak, is the work of science. A table moves when several hands are placed lightly thereon. This movement may be due to some force other than muscular pressure, but the sitters may be divided on



- E. Battery
- G. Galvanometer
- S. Shunt, to cut off more or less of the current in order to regulate the deflection of the galvanometer
- R. Box of Resistance Coils
- m. Wires passing to Medium
- A & B. Keys to make and break contact
- A is always closed and used only to correct or check zero.
- B pressed down puts the resistance coils in place of the Medium.

DIAGRAM AND EXPLANATION OF THE ELECTRICAL APPARATUS FOR TESTING MEDIUMSHIP.

widely questioned—as, indeed, has been the probity of every other medium—more particularly because she permitted herself to be advertised and exhibited in showman fashion. The phenomena occur at her seances with such pre-arranged regularity, that many cannot escape the suspicion that the experiments are a series of tricks, inscrutable to the public, but capable of imitation by experts.* Others again boast that they can permit themselves to be tied and then perform "all her tricks." At the present moment the showman who worked her seances at Hanover Square is now imitating

* Those accustomed to investigate with well-developed mediums, are favoured with an almost equal certainty and regularity of the phenomena. The objections raised against mediums are often unnecessary, and sometimes malicious.

her manifestations by the reproduction of the old advertisement and the exhibition of a "phenomenon" in the very unspiritual figure of a young lady in tights! Looked at from all sides, the genuineness of Mrs. Fay's mediumship involved a most important issue, the relations of which may be easily filled in by the reader; and to set all doubts at rest on the matter Mr. Crookes's experiments were successfully directed.

Amongst the company present were Mr. Martheze, Mr. Berghheim, and Mr. Burns. The first process was to thoroughly examine the apartments in which the experiments were to take place, and a diagram of which we subjoin.

A chemist's laboratory, with its curious apparatus, is a place of deep interest to the thinking mind, but that of Mr. Crookes is particularly attractive to the investigators of Spiritualism, because of the results of mediumistic experiment which have been therein obtained. There is the library from which the spirit form "Katie" so often walked through the curtained doorway into the laboratory. Here is where the camera stood when the photographs were taken, once with "Katie" leaning on Mr. Crookes's arm, and another time with Miss Cook in the same position, purposely assumed to point out the distinction between the spirit and her medium. A difference in the features is apparent, and the spirit-form stands a few inches higher than Miss Cook. A long series of photographs of "Katie" were shown, taken in a variety of attitudes, some of them very expressive and classical, and all of them beautiful specimens of photographic art by means of the electric light. The conversation on the phenomena which have been so frequently observed in these apartments indicated that Mr. Crookes, in his published reports, has very much underdrawn the picture, and that much more might be added to amplify the facts and add to the evidences whereby the absolute certainty of these recorded experiments may be established.

The electrical apparatus for testing the mediumship of Mrs. Fay was then carefully explained. It will be readily understood from the diagram, by those skilled in electrical science. Our illustration gives the course of the current and connection of the parts, but does not convey an idea of the apparatus as it appears to the general observer; further explanation may, therefore, be useful to the uninitiated. On a shelf under the sideboard on which the apparatus was fixed stood the battery of two cells. The "shunt," externally a small mahogany box, was placed in the immediate front of the sideboard to the left. The "resistance-coils" of similar appearance stood to the right. Behind the shunt was the galvanometer, and behind the resistance-coils a lantern, the light from which fell on the galvanometer, and was reflected from thence to a broad graduated scale, which was placed horizontally on its edge to the right of the resistance-coils, and at a right angle with the sideboard, and so constituted the extreme right of the apparatus opposite to the galvanometer on the left. Two wires passed from the apparatus through the side of the doorway to the corner of the library immediately behind the wall. These wires were supplied with handles of the ordinary kind, and when these were grasped with the wetted hands the electrical circuit was established; when the handles were liberated the current was broken. A young gentleman grasped the handles and enabled Mr. Crookes to explain the use of the experiment as a test of mediumship. Before the handles were touched the streak of light reflected from the galvanometer stood at zero on the graduated scale, but as soon as the gentleman took hold of the poles the streak of light rapidly flashed up to about 220 divisions, or a space of several inches, and it stood there steadily till the handles were released, when it promptly returned to zero again. With this explanation the most casual observer could understand that it was impossible for a medium thus placed in circuit to release the hands even for an instant without the spectators in view of the instrument knowing it. There was also another test—the readings from the resistance-coils. When there was no one in circuit—that is, when the handles were not grasped, the resistance was infinite, as there was no current, but as soon as someone took hold of the handles the apparatus showed how many units of resistance the electrical current had to overcome in passing through the medium's body from pole to pole. The streak of light on the scale and the units of resistance worked in unison with each other, so that the check open to two classes of observers was complete. It was further explained that if the medium gently slid both of the handles into one hand, that the circuit would be shortened, the resistance consequently lessened, which would be at once indicated by the streak of light going farther up the scale, and the units of resistance being accordingly lessened. If, again, the two brass handles were made to come absolutely together, "short circuit" would be established—the streak of light would flash off the scale entirely, and the resistance of the medium's body to the current would be entirely withdrawn, to which the resistance-coils would at once testify. It may be mentioned, however, that the handles held by the medium were fastened back so that they could not be got together or taken hold of by one hand.

Having finished these explanations, the library was minutely examined and prepared for the seance. Had Mr. Crookes used such precautions in the house of the most ardent Spiritualist he would have possibly subjected himself to some little umbrage for so doing. Every corner was looked into, the fastenings of the window-shutters were shown, the door into the hall was locked and sealed with Mr. Berghheim's seal. These precautions were not undertaken with the view of ridiculing the test-conditions usually imposed at seances; but in the most serious and conscientious manner to leave no opening unclosed whereby suspicions as to the nature of the phenomena might enter. The windows would have

been sealed also, but after much expostulation from his guests, Mr. Crookes ultimately gave way, but from the remains of wax and paper we could see that the shutters had been sealed on previous occasions. The windows overlook a front garden and wide area, separated from the busy thoroughfare by a heavy iron railing; so that an entrance by the windows would be not only a difficult feat, but highly dangerous, as the experimenter might find himself in the hands of the police.

These precautions made a very favourable impression on the minds of those present, and the earnest spirit of scientific accuracy in which they were undertaken we should like to see imitated by all who make similar arrangements. The construction of the "desk" marked in the diagram was particularly shown. It is of the kind called monocleid (one-keyed). When shut it somewhat resembles in form a cottage-piano, it being twice as broad at the desk level as in the upper portion. In our diagram it is shown open, but on the sloping desk being raised, it shuts with a self-acting lock, and the smaller doors in the upper part and the drawers on the lower part are thereby locked also. Of course one key, as the name of the style of desk implied, opens the whole; and as it is a Bramah lock, with the only key in Mr. Crookes's possession, it is impossible to pick the lock or open it by a duplicate key. The desk was left shut, with a heavy musical-box on the ledge. A violin was placed on the table, and the library-ladder was left resting against the further wall of the room, as shown in the diagram.

These preliminaries being completed, Mrs. Fay entered, and the seance commenced. The handles of the apparatus were wrapped with cloths soaked in salt solution. Mrs. Fay took her seat in the chair, which we find the artist has turned the wrong way about in the diagram. The library was left in darkness, except a little light from the fire. The spectators stood in a circle round the apparatus in the laboratory. Before the curtain in the doorway was drawn, Mrs. Fay was asked by Mr. Crookes to grasp the handles. She did so at fifteen minutes past ten o'clock. The streak of light in the scale at once ran up from zero to 221 divisions, and Mr. Crookes, assisted by Mr. Berghheim, read the amount of resistance at 5,800 B.A.* units. Mr. Crookes returned for a moment to the library to see if Mrs. Fay was indeed in her proper place, and the report was satisfactory. Mrs. Fay was thus shown to be in circuit; the curtains were adjusted, and the phenomena commenced almost immediately. Sounds were heard, the lid of the musical-box was slapped, it was heard being wound up, and it commenced playing, but was stopped by the spirits to show their power over the mechanism. The violin which had been left on the table was seen to protrude from the side of the curtains. It was taken hold of by Mr. Burns, who stood close to the curtain and, indeed, within three feet of Mrs. Fay. A bell was heard ringing behind the curtain, and immediately a delicate little hand was seen by the edge of the curtain, holding the bell, which was dropped before the eyes of the spectators. The fingers moved for a short time, as if to attract attention.

The seance had now lasted just five minutes, when the reading of the apparatus was recorded. Time, 10.20. The streak of light stood on the scale at 222 divisions, and the resistance was 5,836 B.A. units. The light on the scale appeared to stand steady all the time, but careful observation determined that it had moved over one division, a space smaller than the degree on a thermometer, and close attention on the part of experienced observers revealed the fact that a gentle pulsation was noticeable in the streak of light, due to Mrs. Fay's breathing. Had Mrs. Fay attempted to move her hands so as to alter the connection of her hands with the poles, this movement of the light would have been so decided as to have indicated the fact. No sooner were these observations made than the library-ladder was pushed from behind the curtain amongst the feet of the spectators. This was rapidly followed by a volume of the "Proceedings of the American Pharmaceutical Association," a book of 650 pages, which had been taken from a shelf in the library. Time was scarcely permitted to accurately record these phenomena when a slight jingle was heard near Mrs. Fay, and the streak of light on the scale flashed down to zero, indicating that the circuit was broken. Mr. Crookes called to Mrs. Fay, but no answer was given in response. He quickly went into the library, and found Mrs. Fay reclining in her chair in a fainting condition, and of course the handles were dropped. In a few minutes she was restored, when the library was at once lighted up fully, and the company entered. The first thing observed was that the desk we have described was open. The door was down as when used for writing, and on it was found a heavily-framed photograph, which before the seance hung on the wall between the windows, and a mirror and porcelain bottle from the mantelshelf. Several of the drawers were pulled out, and the smaller doors of the upper cabinet were opened. This was regarded as the most extraordinary result of the seance, for had Mrs. Fay, or anyone else, been at liberty, it would have been quite impossible to have opened this desk without the key.

The seance lasted in all about seven or eight minutes. Mrs. Fay's fainting condition was attributed to the fact of her being in a very delicate state from want of rest and previous sittings that day, and she is not very robust at any time. A great deal of power had also been taken from her in a very short time; and the medium being isolated, there was no opportunity for the spirit to draw from the circle. These circumstances are supposed to produce the rapid exhaustion which ends in faintness on the part of the medium, and prevents the seance from being extended. Whatever may have occasioned this condition of the medium, it was demonstrated that

* British Association Units, a scale of computation well known to scientific men.

the phenomena occurred while Mrs. Fay was in her proper place, and holding the handles; and, further, it was made certain that the phenomena described were not produced by any human power. The room was searched after the seance, and the seals on the door were unbroken. This test not only establishes the nature of Mrs. Fay's phenomena as usually exhibited, but there must be added the materialisation of at least one hand, which was seen to throw the bell into the laboratory during the seance.

Mrs. Fay placed herself absolutely at the disposal of the company, and imposed no condition whatever as to holding of hands, singing, moving about, or personal protection. There was sufficient light from the fire in the library to see every movement by opening the curtain and peeping through had there been any grounds for suspicion. The whole experiment was in the highest degree satisfactory to medium, scientific observers, and the visitors. The electrical test is not at all painful or inconvenient to the medium, nor do any ill-effects follow from the exhaustion of power. Mr. Crookes is so considerate and gentle to everyone, that be he medium, sceptic, Spiritualist, or spirit, the guest for the time being is sure to be at his ease. This we think it needful to state, to disabuse the minds of those who regard the scientific man as the pronounced enemy of spiritualistic experiments, a terror to mediums, and a source of annoyance to the experienced Spiritualist. We must say that we witnessed nothing of the kind, but exactly the opposite. The time and attention which Mr. Crookes has bestowed on these phenomena render him one of the most munificent promoters of the truth respecting them. Time and material have been lavishly spent in a manner highly deserving of generous recognition.

We conclude this report with a synopsis of the manifestations witnessed, which no mortal could possibly take the slightest part therein.

The musical-box was opened, wound up, stopped, and set going.

A bell was carried about ringing, and ultimately pushed through, by the side of the curtain, from the library in which the medium sat into the laboratory occupied by the spectators.

The materialised hand which carried the bell was seen; it remained for an instant, moving the fingers to attract attention.

A violin was carried from the table in a distant part of the library into the laboratory.

The library-ladder was carried in a similar manner.

A volume was also carried. These articles were not tossed or thrown, but placed with precision and slowly.

The monocleid desk was opened without any key.

A framed photograph from the wall, and a mirror and bottle from the mantelshelf, were placed on the desk.

Several drawers were pulled out, and small cabinet-doors opened.

These phenomena took place in a room that had been rigidly searched, the door locked and sealed, and the medium, Mrs. Fay, in electrical circuit, so that she could not move her hands, nor go away from the place which she occupied.

THE TESTIMONY OF MR. CROOKES.

Dear Mr. Burns,—I return the proof. I think it gives a very fair account of the facts which occurred at my house on the evening of the 25th of February.—Truly yours,

WILLIAM CROOKES.

20, Mornington Road, London, N.W., March 11th. 1876.

MRS. FAY AT BRIGHTON.

To the Editor.—Dear Sir,—On Friday evening last a seance took place at Mr. Martheze's, Mrs. Fay being the medium. Two strong staples were screwed into the jamb of a door in the corner of the room, and a curtain, about six feet high, tacked to the side of it; seeing that being against a door might be a cause of suspicion to some, I locked it, and put the key in my pocket.

The medium's hands were secured by tying tightly round each wrist a piece of strong inch-wide tape, well knotted. Her hands being placed behind her, the ends of the tape were tied together and sealed, the ends being secured to the lower staple; another tape was passed round her neck, and firmly tied to the upper staple. She sat on a music-stool, her feet placed on a cushion; these were tied round her ankles with a cord, the end of which was held by a lady sitter. The gas was partially turned down, a bell, tambourine, and flageolet having been placed on her lap; an assistant—one of the party—held the curtain before the medium, the instruments were heard for a minute or so, were then thrown on the ground, and she called for "light;" the knots were found secure. The next arrangement was the tambourine on her lap, in which was placed a glass of water; "light down" curtain held before her, the tambourine heard; "light"—curtain withdrawn, and the tumbler, nearly empty, found to be held between her teeth!—examination of knots. Guitar placed on her lap, which was twanged, and shown above the curtain; "light," all secure. An harmonicon was placed on her lap, heard, and then instantly discovered pressed in between her head and the door-jamb. A piece of thick board was placed on a chair beside her, hammer and nail on lap, the hammer was heard driving the nail into the wood. A sheet of paper and scissors were placed as the other articles were, and two cuttings of figures found. The manifestations are very remarkable, being produced under such circumstances. Then followed a dark seance; the usual manifestations occurred, instruments played and carried about while playing, touchings with hands, fans used, &c., &c.

I cannot help making the reflection that, with all these marvellous manifestations, so many mediums seem to be totally unimpressed by the gravity of their mission.—I am, yours truly,

March 2nd, 1876.

HENRY COLLEN.

MISS LOTTIE FOWLER sends us an account of the seance with Miss Showers, reported by Captain James in last week's MEDIUM. She corroborates fully the statements made by that gentleman.

AN UNSATISFACTORY SEANCE.

To the Editor.—Dear Sir,—With your permission I beg to make a suggestion through the columns of the MEDIUM AND DAYBREAK. It is that when a public seance, no matter by whom or where held, is advertised for a certain hour, it should be punctually commenced at the time announced; for if not, one at least of the conditions necessary to harmony of feeling in a circle, and per consequence a primary condition to success in spirit-manifestation, is broken. Further, I would suggest not only that the seance commence at the time advertised, but that two other requisites be observed—first, that there be no overcrowding of the room or hall in which the expected manifestations are to take place; and second, that during the seance the door be locked, and kept locked, no one, under any circumstance whatever, being thereafter admitted. There are other conditions necessary to success in a circle or seance, but I need not mention them, for their observance, if the suggestions made are adopted, will naturally follow.

In explanation of this preliminary, I would say, I attended on Friday evening last a public seance, when anything but harmony, I am sorry to say, existed. Arriving at 7.45 at Westmoreland Place, City Road, I found assembled in a room into which I was ushered, about a dozen persons, which number by eight o'clock (the time advertised for the seance to commence) had increased to over thirty, all that the room could conveniently hold. As the door was still kept open, and the crowding continued until fifty or more persons had gathered (too many by half for the size of the room and its ventilation); considerable annoyance was felt, particularly by the unbelieving ones present, who expressed themselves in a manner not always complimentary, some saying "Humbug!" others saying it was "a money-making wrinkle," and others that it was "a dodge to get bobs" (the admittance was one shilling); while the Spiritualists, fearing for the success of the evening's seance, would, with more tender interest, exclaim, "It is a pity there should be this crowding, 'We shall get no manifestations worth while,' 'Conditions will scarcely be able to be observed,' &c., &c. Finally, at 8.50, after some preliminary, the seance commenced, but nothing throughout one hour and twenty minutes next following, was obtained that proved the least satisfactory, even to a Spiritualist, much less to a sceptic, chiefly attributable, I have no doubt, to the overcrowding persisted in, and the ill-feeling induced by keeping those who were in reasonable attendance waiting nearly an hour after the seance should have commenced. Humbug and other like unpalatable exclamations were freely indulged in during the evening, particularly when it came to witnessing the two attempts at materialisation that closed the evening's performance. It was little satisfaction to those present, at least those who were strangers, to be told in lieu of the wonderful manifestations expected, as all were told by one of the mediums, that what they were getting "was not a breath of wind to what the spirits were able to give," i.e. had before given there.

In my opinion, if the admissions to the seance referred to had been limited to half the number present, and punctuality in commencing the same had been observed, the result would doubtless have been a triumph, as there would have existed more harmony of feeling, inducing to greater interest a better observance of conditions, and more complete and satisfactory manifestations; whereas, on the contrary, instead of everyone, or nearly everyone, going away satisfied of the great underlying truth of Spiritualism, those present, both Spiritualists and sceptics, left, it is but fair to assume, disgusted; in other words, instead of convincing half only of those present (all that should have been admitted) with such manifestations, as harmony of feeling and the observance of conditions would have induced, and hence agreeably surprising these with increased proofs of a continued existence, all the whole number in attendance were recklessly made dissatisfied—I say recklessly, for the main object of the evening's seance appeared to both Spiritualists and sceptics to be the collecting (although collected for a worthy object) of as many shillings as possible, and this as if an extra seance on the following or some other evening could not have been held.

While on this subject, although disclaiming any intention to write an article, I cannot help wishing, with Dr. Gully, formerly of Great Malvern, that a more strict observance of conditions—conditions so necessary to success—obtained, and that a higher order of feeling influenced and actuated investigators in spirit-communication than has been usual. He says, in referring to Miss Florence Cook's "Katie-King" seance—"I believe that much information might have been obtained from her ('Katie') concerning the *outré-tombe*, but the circle seemed always bent on talking chaff to her, complimenting her, and indulging in ordinary inconsequential conversation; for only on one or two occasions was I (who hate all nonsense that was said to and by her) able to put a few questions on subjects about which every thoughtful Spiritualist is naturally anxious."

And with "Rabbi Stromberg" (a spirit of a high order communicating through the *Banner-of-Light* American paper), I cannot too strongly, and in conclusion urge the earnest consideration of the fact that success in spirit-manifestations, while depending much upon the condition of the spirit communicating, the condition of the medium, and the condition of the atmosphere, depends undeniably, even if not equally or more, upon the condition of feeling in those attending the seance or circle.—Very truly yours,

R. O. O.

[We have received a host of letters on this seance and a previous one held at the same place. The general opinion is that not only mismanagement but gross trickery on the part of the spirit-face medium was too plainly apparent. We think it quite unnecessary to print the letters pointing this out, as a trickster is too contemptible an object to warrant so much attention. The person who would endeavour to simulate the spiritual phenomena is below the level of a rogue. He is a fool and a madman—not only so, but a moral suicide, and stands condemned by his own acts, which generally commit him at the first trial. We do not pass any judgment in this case as we were not present, and the phenomena under unfavourable conditions sometimes take a very anomalous form even when perfectly genuine.—Ed. M.]

To the Editor.—Dear Sir,—I should feel obliged if in your columns you may find space for the following few lines:—

On Friday evening, the 5th inst., a public seance was held at Westmoreland Hall, 45, Westmoreland Place, Eagle Street, City Road, Be-

fore the mediums, Wm. Eglington and W. G. Haxby (who are but youths), arrived from their respective employments, between sixty and seventy persons had found seats or standing-room in the small hall (at the back of Mr. Eglington's house, and formerly used as a printing-office). Packed so close were the eager eyes, that, when the mediums entered at half-past eight, they had no little difficulty to make a circle about four feet square in the centre of the room. The door was then locked to prevent others coming in, and the light put out, and as a preliminary of the manifestations a hymn was sung. In a short time the mediums were under control, but the conditions being so very bad, and the mediums surrounded on all sides three or four deep, and having very little sympathy or harmony from a roomful of sceptical people, very poor manifestations were obtained. There was much whispering and talking and asking questions, and but few quiet and passive minds, hence there was much difficulty on the part of the spirits to manifest under such an influence. However, spirit-lights were seen, some hands were felt, the mouth-harmonicon was played very softly, the tambourine was floated, and the direct voice of "John King" was heard near where I was standing. A proposal was made to have materialisations, and W. G. Haxby sat in a corner of the room, behind a curtain, was searched and tied, his hands to his knees, by a sceptic, and the light put out. In a few seconds the rope was thrown off him into the centre of the room, a light was struck, and he was found to be under influence, untied, and holding the curtain to one side. A head was next seen above the screen, and afterwards a face through the opening of the curtain, and the medium was immediately afterwards found tied fast with the rope, hands and knees, and still in the trance state. On Friday evening, the 12th inst., the mediums purpose to hold a seance in the above hall in aid of Mr. and Mrs. Wallace's Testimonial Fund. Admission, 2s. 6d. The number limited to thirty persons. Doors open at eight o'clock.—I remain, dear sir, yours very truly,
JOHN W. HAXBY.
8, Sandall Road, Camden Town, N.W.

To the Editor.—Sir,—Owing to the unsatisfactory remarks concerning the seance held at the Westmoreland Hall, City Road, on Friday last, the 5th inst., I beg to inform you that I have sat with the medium for some months, and can vouch for the truthfulness of the phenomena. I am also requested to acquaint you that the medium is perfectly willing to submit to any test that you like to propose, and will sit at your own Institution or his own private residence.—I remain, yours respectfully,
C. THORP.

P.S.—A stitch in time saves nine.

12, St. Andrew's Terrace, Dalryell Road, Brixton, 10th March, 1875.

MATERIALIZATION AT NEWCASTLE.—EXTRAORDINARY RESULT.

To the Editor.—Dear Sir,—On Thursday evening last, the 4th inst., I had the pleasure of being present at a materialisation seance held in the society's rooms, Newgate Street, and as it was to me the most satisfactory seance at which I have ever been present, perhaps a statement of the facts may be interesting to some of your numerous readers. The medium was Miss Wood. Her wrists were most securely tied with twine, one end of which was passed through the keyhole of an empty closet-door at the back of the cabinet and firmly secured around the edge of the door. The other end was passed through a hole in the curtains at the front of the cabinet, and a piece of white paper attached to it in view of all the sitters. This paper was never disturbed in the least during the seance, and it would have been difficult for the medium to have made a movement of any importance without it being indicated outside by the moving of the paper. It so happened that I was at one extreme end of the horse-shoe circle, in fact, the nearest to the cabinet of any sitter present, the only thing intervening being the small harmonium, the back of which was touching the curtains. I was thus in a most favourable position both for seeing and hearing. After singing a verse or two, "Pooka," one of the controls, made her presence known by speaking through the medium, and intimating that she would endeavour to materialise. After a short time had elapsed, the curtains were moved aside, and she presented herself to our view. The light was just sufficient to enable us to see each other, and from where I sat I saw the little figure well, not being more than about two feet from her. She answered our questions by raps on a tambourine, and I could see that her hands were quite free and separate from each other. She was fully two feet clear from the cabinet.

After she had been visible for a few minutes, I observed a very decided shrinking of the figure for, perhaps, the space of half a minute, but it gradually came back to the original size. There was a strong influence of some kind in the room, for at least half a dozen of the sitters were visibly affected. The little form was certainly objective—most unmistakably solid, for the time being at least, for she placed her little hand in mine, then raised my hand to her lips (the pressure of which there was no mistaking), handed me a concertina, and danced on the floor, the patter of bare feet being heard by all.

Of two things I am quite satisfied; the little figure was not the medium, neither was it the double of the medium; it is difficult also to imagine that it was a fairy, and harder still, to us at least, to dub it an emissary of Satan, as a certain class designate these appearances. Although ever ready to receive further proofs, the conviction is forcing itself upon me that the child-form that appears is just what it claims to be—the spirit of an Indian girl who once lived on the earth as we do now, however much this may be opposed to all our previous education, notions, and prejudices, for the careful study of facts is the only solid foundation upon which to rear the edifices of truth. I think it is to be regretted that the bulk of our scientists who pooch-pooch these oft-repeated occurrences do not investigate the subject as they do other sciences in a scientific manner, and if the agency at work is not spirit, I, for one, wish they would demonstrate by what material forces or forces the phenomena are produced. In conclusion I may state that when the seance was over, the fastenings on the medium were found to be just the same as they were left at the commencement; and more than this, she was found to be fast locked in a pair of handcuffs, which some of your readers will remember disappeared so mysteriously, as related by another member a week or two ago. They were identified by the owner as the same pair he had lost, and before they could be taken from the medium's wrists he had to unscrew them with the key. I will only

add that the perfect willingness with which our two mediums—Misses Wood and Fairlamb—place themselves under any tests that may be suggested (from tying with thread to being barred in iron cages, or locked in "bracelets") goes very far to convince any reasonable person that whatever else may be assigned as the true cause of the phenomena, wilful imposition on their part is not the cause.—Yours sincerely,
Newcastle-on-Tyne, March 8, 1875.
J. WALTON.

MESSRS. BASTIAN AND TAYLOR'S MEDIUMSHIP.

The London correspondent of the *Leamington Chronicle* continues his reports of London seances. The following is his latest:—

"Your publication of communications by Spiritualists in the *Chronicle* has encouraged me to make further researches into this manifestation of the unaccountable. Last Saturday evening I went to Messrs. Bastian and Taylor's seance at No. 2, Vernon Place, Bloomsbury Square. There were about fourteen of us present, but I forgot to count them. Mr. Bastian is a medium that produces the same class of manifestations as are witnessed in the first part of Mr. Williams's seance. We sat round in a circle, Mr. Bastian in the middle, guitar, musical-box, trumpet, and bell on the floor, lights put out, and presently a voice and hands appeared. I asked the voice to shake my hand, and it gave the fingers such a squeeze that I felt the result as an impression. The voice was addressed as 'Johnny,' who told us he was in the fourth sphere. He has a much gentler voice than 'John King,' who talks like the pilot who tells you to 'go down, it is no place for thee.' Then the musical-box was wound up, the guitar floated about, playing in tune to a song we were singing. By the way, the seance songs are remarkably beautiful and soothing, especially Longfellow's 'When the hours of day are numbered.' Then the musical-box (a good big one, 16lb. weight, I should think) and the bell rattled its ringing over our heads, and was put into my hand; but, on asking 'Johnny' to take it away, he, or it, did so. A gentleman had brought a suck-in and blow-out accordion instrument, which 'Johnny' played with great force, showing the power of wind he possessed. All this time Mr. Bastian kept clapping his hands together, and as he confronted me, I heard him, as, of course, did everyone else; and Mr. Taylor, who has the power of seeing spirits in the room, described spirits as standing by individuals in the circle. There were two that came to me, but it was so vague that I did not recognise the description, and, what is more, I did not want them; so I was a negative to their affinitation. Then 'Johnny' told us to light up, and we arranged ourselves for the second part, which is the apparition of your acquaintances. A curtain was drawn across the doorway of the back room, and Mr. Bastian went into a trance behind it. We had a shaded lamp in the room, so that we could see each other. Presently some spirit-faces appeared on the curtain; a brother of one gentleman appeared, who talked to him and waved his hand; then a young woman appeared to a young lady, and also an old lady appeared to the lady next to me, who beckoned her to approach the curtain. When she came back to her seat she said she felt as if all the life had been taken out of her. One of them came to me, and beckoned me to come, but I could make nothing of it, and it would not comply with my request for it to come again just before the conclusion. An enormous naked arm seemed to rush through the curtain, and the hand grasped a bell that had been placed on the ledge of the door. There was no groping about to get it; it was done in less than a second of time, and the arm appeared to have a shiny outline, but solid in the look-at-it. There, that is my description. What do you say to it? What does the *Telegraph* say in relation to it—a paper that has not the reputation of translating imagination into practicability—speaking of Professor Huxley's lecture on the voyage of the 'Challenger'?"

"There is a subject herein suggested which has never received due attention, namely, the perpetual activity of these vital forces upon surfaces. On the top of the sea, on the face of the dry ground, on the bed of the ocean, on the sea-beach, wherever a boundary-line occurs, there life flourishes. Is it not just possible that, following the same law of the contact of dissimilar mediums, some fine, subtle, and invisible shape of life may subsist where the atmospheric envelope of the globe whirls in the impalpable ether? For, after all, the air is but another crystalline ocean at the bottom of which we crawl, lecturing, and hearing lectures, and looking up through the azure waves of our element."

Why not a physical essence of humanity be this invisible shape? Every materiality has an essence in it; why not a body? The essence being the soul that obeys conscience in considering mankind as the arms of a cross, which, if extended, would meet at New Zealand, and enclose the whole world as the spread-out arms of the mother that suggest welcome; but there is the spirit, also, that is the creator of the consciousness, that has nothing to do with conscience any more than spirit has to do with soul, but which speaks to you, draws your mind upwards to worship the beyond in the above. Well, then, if this essence dwells in the atmosphere, and can be reincorporated into mediums, the explanation is clear and satisfactory. But I see in these manifestations the unfoldment of a higher life, for if an essence can carry about a 16lb. musical-box, why not permanently inhabit me as my flying assistant without my going into a trance or anything of that sort to help me over the crossings where the traffic is continuous? Well, you may be sceptical about what I have said, but you can't explain away the big arm that took the bell from the door-ledge, for Mr. Bastian is a slightly-built man, and could not reach it."

LONGFELLOW, THE POET, thus replies to the invitation to become an "honorary member" of a society of Spiritualists:—"Dear Miss Kisingbury,—Not being a Spiritualist in the usual and popular sense of the word—that is to say, never having seen any manifestations that convinced me of the presence of spirits—I should deem it almost an act of dishonesty on my part to accept the compliment you offer. I must therefore, with many thanks for this mark of your consideration, beg leave to decline it.—With great regard, yours truly, Henry W. Longfellow." This means that Mr. Longfellow sits at seances and gathers facts as an investigator, but does not deem it advisable to be saddled with the opinions and hair-brained schemes of entire strangers. It would be well if all Spiritualists, so-called, were poets also.

DR. MONCK AT THE SPIRITUAL INSTITUTION.

Dr. Monck's last seance in London, on Wednesday evening, February 24, was rather crowded on account of the eagerness of the investigators to be present. Two large tables formed the centre of an elongated circle. We were called into the room some time after the sitting commenced. Dr. Monck sat at one end, and raps were heard in the vicinity of his hands. To make certain that he did not produce these with his feet, he desired that his legs should be tied back to the chair on which he sat. This was done by a stranger present, and we sat in a favourable position to observe that no attempt was made on the part of Dr. Monck to move his lower limbs. At the close of the experiment the tyings were found to be as at first. The idea of the spirit-raps being performed with the feet of the medium is so grotesque as scarcely to bear inspection without provoking a smile; but, as an eminent scientific man said the other day, "The public are fools;" and so good-natured demonstrators have sometimes to descend to an absurd level to reach those minds whom they desire to enlighten.

While the raps were heard in various parts of the table near the medium the table at the other end began to move briskly, although the medium was not near it. This spontaneous phenomenon seemed to interest the sitters much. A cardboard box, about fifteen inches long, eight inches broad, and four inches deep, lay on the table. Dr. Monck moved from the end to the side of one of the tables, and the light being lowered, the box was seen to move slightly with no person touching it. The writing experiment was then tried. A card was put under the inverted box, the medium's wrist was passed through a small opening in the side, a pencil was placed about a foot on the other side of the box, and the table-cover was folded over the whole. Something was seen altering the folds of the table-cover, and with a sudden jerk of the arm Dr. Monck was influenced to push away box and all, and on the card a message was found, addressed to Mrs. Gricourt. Before this experiment took place, Dr. Monck's fingers were carefully examined to see that no pencil-points were concealed under the nails. A very dilapidated accordion slit up on one side, was now tied tightly together by a sifter, and Dr. Monck passed with it behind the curtain into the back room. A chord was sounded several times with difficulty. Up to this point the seance was considered to be below par, but Dr. Monck was now entranced by his spirit-guide, "Samuel," who desired that the light be altogether extinguished. Dr. Monck still remained in the back room, and the sitters looking through between the curtains saw a luminous object moving about. At a distance its lineaments were indistinct; but on coming near, it was seen to be a very beautiful luminous hand, the outlines of the fingers and the lines on the palm being minutely defined in dark or faint lines. Immediately around the hand, which was of miniature dimensions, was a narrow black space, and the whole was surrounded with a luminous fringe, which faded away into the darkness. It looked like a luminous hand depicted on a dark ground. It moved about freely, and was seen by most of the sitters, who crowded round the folding doors, and drew the curtains to get a view of this very beautiful manifestation. "Samuel" kept on busily chatting and answering test-questions through his medium, and after a while desired one after another to go into the dark room and place the hands to Dr. Monck's feet, when he was immediately hoisted up into the air from nine to eighteen inches, according to the resistant nature of the temperament of those persons who held his feet. We were favoured with this experiment, and found that the Doctor's feet rose up quite perpendicularly, and not with a fling or a jerk, as would have been the case if he had swung himself up by muscular action. "Samuel" kept up an almost constant chatter, and the voice of the medium thus used did not exhibit any signs of muscular exertion. Mr. Burns was then told to stand in front of Dr. Monck. He did so, supporting his hands on a chair which stood before him. The spirit said he would place Dr. Monck on his shoulders. Soon the voice of the Doctor was heard up in the air, and his feet pawed at Mr. Burns's back, but the spirit complained that he could not place the medium on Mr. Burns's shoulders. Another effort was made, and Dr. Monck was gently seated on Mr. Burns's neck with the Doctor's legs down his breast. The spirit called for a light, that the company might "see a parson rise on Jamie Burns's shoulders." A match was struck, extinguished after a few moments, and the entranced medium was lifted down from his seat as gently as he was placed there. He did not slide down, nor did he climb up, but these difficult feats were performed by some power which could handle his body as gently as if it had been a small light object. "Samuel" was using the medium's voice all the time, and no exertion was indicated on the part of Dr. Monck from that fact. The dark part of the seance gave great satisfaction, as did the first or light part, only that the phenomena were in that portion more meagre than is usual at these seances.

To the Editor.—Dear Sir,—At your request and by favour of your introduction I attended Dr. Monck's seance at 15, Southampton Row, on Wednesday, the 17th ult. I shall not attempt a precise narrative of the proceedings and phenomena, for they were of the ordinary character, and the story would only fall on the ears of your *clientelle* with the weariness of a thrice-told tale. As for the outside unbelievers, I am not seeking to address them at present. Perhaps, however, a few general remarks and a little friendly criticism may not be altogether unacceptable and unprofitable to your readers. I must own to a certain feeling of disappointment, to which I refer, not from personal consideration, but on public grounds.

For a considerable length of time, and till the evening was far advanced, there was almost an entire absence of manifestations, and it will not be amiss to indicate the obvious causes, for they are not such as lie beyond easy control. In the first place, there was in the circle a want of harmony, which was fatal to successful or striking manifestations. I foresaw this before the circle was formally completed, and during the time in which the company was in course of assembling. There was there a gentleman, no unbeliever in Spiritualism, but one of the most ardent and pronounced of its disciples that it was ever my lot to meet. But it was his very excess of enthusiasm that caused this infelicitous disturbance. Impatient, irrepresentable, and decidedly positive, this member of the circle was not in unison with the toned and quiet passiveness that otherwise prevailed. His restless volubility was indeed like a roaring cataract bounding over a precipice, and destroying the repose of the vale be-

neath. And yet I would not speak in terms of disrespect of this gentleman. He was no sceptic bent on mischievous disturbance, but an ardent disciple, an apostle indeed, a man with the courage of his opinions, and well qualified by the force of his character, by the strength of his convictions, and by his own large personal experiences to grapple with the unbelieving and the indifferent, and persuade them even in spite of themselves that Spiritualism is all that its advocates claim on its behalf. But this disturbance enforces two distinct lessons. (1) The difficulty of harmonising a circle composed of strangers meeting indiscriminately at a public seance. (2) The duty incumbent on all of imposing much self-restraint on themselves, and subduing their minds into a calm and tranquil frame. It is only with a view to enforce these lessons that I have ventured on remarks, which, though somewhat personal, are not meant to be offensive.

As for Dr. Monck himself, his extraordinary powers as a medium are now established beyond all controversy, and his frankness and affability are also beyond all praise, but it did appear that on the night in question he imperilled the success of the seance by his adherence to a rule which he has laid, viz., to sit in the light rather than in dark. The reasons of Dr. Monck are obvious, and his motives are unexceptionably excellent, but the judgment is doubtful. It is now generally admitted that light acts powerfully to disintegrate the subtle aura, by the agency of which the phenomena are produced. To prefer a light seance to a dark one is deliberately to invoke communications under inferior conditions, and one of two results must be the consequence—either the production of the feebler manifestations by the exhaustion of the same amount of power from the medium and the circle, or the production of the same manifestations by the exhaustion of greater power. In the one case there is necessarily a loss of manifestation, while manifestation is the very object contemplated; in the other case there is a loss of vital force, which it is not prudent to sacrifice. The initiated do not desire this concession, they have no fear of confederacy, of delusion, or imposition. The arrangement is, in fact, a concession to outsiders; it is a compromise with their weakness and incredulity to which they are not entitled, and which involves in any case a serious loss. Dr. Monck has with the best intentions adopted this rule; probably, however, he may be led to reconsider it, and to doubt its propriety.

The experience of the gathering to which these remarks apply would seem strongly to favour the abandonment of the rule. I must not leave your readers under the impression that there were witnessed no phenomena this night. There were some very interesting manifestations, but they were very few and feeble until Dr. Monck, yielding to the gentle, persistent, and persuasive eloquence of a lady who was present, entirely extinguished the gas, and the seance became a dark one. Then Dr. Monck immediately became entranced, and was first controlled by our esteemed friend Mr. Hawkes, late of Birmingham. The manner of the death of this true disciple has been a text for many a homily on the "devilish" nature of Spiritualism. From John o' Groat's house to Land's End the "unco' guid" have discussed the details of his death with uplifted hands and with pious horror. They have taught their children that as Ananias and Sapphira of old were struck down dead for telling a lie, so this deluded mortal was struck down by divine judgment whilst uttering both a blasphemy and a lie in affirming that on a certain visit he made to London he had seen "Peter," shaken hands with him, and conversed with him. They affirm that friend Hawkes told them he had thus communed with the "Apostle Peter," but they have been told a thousand times that this is a mis-statement of fact, and that the "Peter" of whom he spoke was the materialised spirit-form so familiar to London circles. They still, however, perpetuate the pious fraud, and still point to the horrid blasphemy of the Spiritualists in general and the fearful judgment on friend Hawkes in particular. It would be inconvenient now to admit that the whole of these solemn diatribes have been based on a misconception. When controlling Dr. Monck "Mr. Hawkes" made one remark on which these pious folk may reflect with profit, "They say I was struck down dead; I was not. I was struck down *alive*," and in his communications through the medium he gave evidence of the experience of a higher life and improving knowledge.

I should weary your readers and encroach too much on your space, or I could dwell further on the interesting particulars of Dr. Monck's entrancements. I content myself at present with these few general remarks. Other occasions may arise to view these seances from their phenomenal aspect.

IONA.

To the Editor.—Dear Sir,—In the interest of the cause, and of all good mediums, I request you to find space for a brief account of the seance held at the Spiritual Institution on the 17th ult. Dr. Monck was the medium. Eight persons present besides the doctor. Whether from want of harmony, or too much talk, the manifestation of the presence of any outside intelligence was not evident for a considerable length of time. The quantity, if not all to be desired in quality, made up for all delay; and, as you remarked in a late number, we were kept quite busy till about half-past eleven.

Communications were going on at both ends of the table at the same moment of time. A gentleman from Carlisle was repeatedly touched and pinched, every other moment crying out, "I'm touched again!"

Mr. Stow was entranced, and his guide spoke upon the evening's proceedings. Dr. Monck was entranced by a most powerful control, who put out his hand to the writer's, grasping it most warmly, and, after a little difficulty, ejaculating, "Don't you know me? Don't you know me? Hawk—Blackbird." "Friend Hawkes?" I inquired. The boisterous reception my query met with beggars my powers of description. He spoke of private conversations I and he had had at many different times together. Notably he referred to a meeting he and I once attended in order to support by our sympathetic presence Mr. Jabez Lones, of Birmingham. Friend Hawkes arranged as we walked to the meeting how he and I should place ourselves on the platform, and the arrangement was carried out. Our object was to form a triangle with the lecturer. The plan quite tickled Friend Hawkes's fancy, and we had many a laugh about that meeting and our triangle. This Dr. Monck could not be aware of, and yet it was the first good point of recognition and identification to me. "You remember the triangle?" said "Friend Hawkes." And when I hesitated about other things he brought to my recollection, he would burst out with a threat,

in his jolly manner, which I have noticed him in the flesh accustomed to "throw his wig at me." Our Birmingham friends will not fail to recognise their old, warm-hearted co-worker. Anxious, in my own pleasure at my friend's manifestation, to tell the circle who was speaking to me, I said, "He was the gentleman named in the MEDIUM as having fallen dead at Birmingham." He corrected me by telling them he "did not fall down dead." "I fell down alive," said he. "He told me his family had burnt his books; but, he said, most emphatically, 'They will have to believe yet!'" This incident is one of the best tests of spirit-identity out of the many I have witnessed.—Yours truly,

J. LORR.

PHYSICAL PHENOMENA IN THE LIGHT.

To the Editor.—Dear Sir,—I had the good fortune to be in your office on Wednesday, the 3rd inst., when Mr. Herne came in, and said he was about to hold a seance upstairs with three ladies, and in order to balance the force, he invited me to join them. I gladly consented. We took our seats in the dark as usual. In about two minutes the guitar was played and floated round the room. The bell and speaking-trumpets were next conveyed, touching one and another, till at last it struck an elderly lady, who, with her friend, became very excited. The table, which is a large heavy one, was lifted from the floor. "Katie" spoke to one of the ladies at the same moment. This proved too much for our lady friends, who had never before seen anything of the kind. Mr. Herne was requested to open the door and let in the light, which of course he did. And it is to this point I wish to draw the attention of your readers. There was light enough in the room not only to see every person and thing, but also the features of the sitters; and we all distinctly saw the speaking-trumpets and the guitars moving about and off from the table, to the great consternation of the ladies before mentioned; but the climax came in the table being lifted some eight or nine inches off the floor. Instantly one of our party rushed out of the room and closed the door, leaving the rest of us to hold a very pleasant conversation with our spirit-friends.—Yours fraternally, Geo. A. Srow.

THE BIRMINGHAM SECULARISTS.

It seems that the "infidel mediums" are rogues as well as fools. They acted the part of mediums, and produced such astonishing results that some Spiritualists attributed them to mediumship. Mr. Reddalls has, according to the *Morning News*, avowed himself a trickster, and hence he affirms that he has shown Spiritualism to be trickery. Unfortunate for the logical harmony of his argument, the Spiritualists did not detect the tricks, which they should at once have done if the spiritual phenomena had been produced by the same means. It is the secularists who make a living by avowed trickery, for they charged for admission to their seances, whereas the great bulk of spiritual phenomena are due to the generous conduct of unpaid mediums. Mr. Blinkhorn, Walsall, writes:—"A seance held at my house on February 21st, Mrs. Groom medium (no pay), our friend 'Hawkes' spoke to us in the direct voice without any tube, and warned me to keep from these Secularists, as they were not honest, and the bubble would not be long before it burst. This statement was heard by four gentlemen, who were non-Spiritualists, sitting with us." We have reported the doings of the Secularists rather fully, that the facts, of whichever kind, may be useful in the future.

MR. G. W. FOOTE AT STOCKTON-ON-TEES.

On Sunday, the 28th ult., Mr. G. W. Foote, of London, gave three lectures in the Royal Star Theatre, Stockton-on-Tees. The morning subject was, "Modern Spiritualism Examined and Exposed"; in the afternoon, "The Religion of Humanity v. Dogmas and Creeds"; and in the evening, "Has Man a Soul, and will he Live again after Death?"

The morning subject was divided into two parts. (1) The Examination, and (2) The Exposure. The examination consisted of the assertions,—

- (a) "That there is nothing modern about Modern Spiritualism, and that it was simply a recurrence to barbarous methods of thought."
- (b) "That Modern Spiritualism was a direct denial of natural law."
- (c) "That the effects of Modern Spiritualism must be prejudicial, because it induces a habit, not of self-reliance, but of dependence upon external power."

Having enlarged upon these statements, Mr. Foote propounded other two:—

1. "That some of the alleged facts have no existence except in imagination."
 2. "That if there be some truth in the alleged facts, there is no necessity to refer to the spiritualistic hypothesis to account for them."
- These assertions were backed up by the usual, now hackneyed, arguments put forth everywhere, everywhen, by the opponents of Spiritualism, who know least about it; for Mr. Foote subsequently admitted—in answer to a question—that his acquaintance with Spiritualism was very slight.

The only point likely to interest Spiritualists was when he told his audience that Mr. Reddalls, of Birmingham, and his friends had been holding a number of seances, and had obtained phenomena such as table-movements, raps, and musical instruments moving about the room. Mr. Reddalls was quite unable at the present time to account for the manifestations; but, added Mr. Foote, "I have no doubt, when the proper time arrives, Mr. Reddalls will inform us exactly how they are done in accordance with the natural laws of science, and in a manner that will utterly upset the spiritualistic theory."

The exposure was simply a recapitulation of the "Katie-King" affair in America, and the deduction, therefore, that because manifestations which Robert Dale Owen had once believed genuine he subsequently found to be counterfeit, therefore all manifestations are tricks, and all other Spiritualists duped. Mr. Foote forgot, however, to state that he was indebted to Spiritualists for the exposure which he exposed.

At the conclusion of the lecture, Mr. Ainsworth, of Bury, in a forcible speech rebutted some of Mr. Foote's arguments, and adduced phenomena which he had seen with his own eyes wide awake, not asleep—in his own house, and asked Mr. Foote how he could explain them. Mr. Foote said, "In all probability they might be explained by the fact that

some men were endowed with more acute senses and more highly-gifted minds than were others."

At the close of the evening lecture, Mr. W. Crisp put the following question:—"Can Mr. Foote tell me what is the ultimate object for which man was created or brought into existence?" Mr. Foote evaded the question by asking for explanations of terms employed therein. The interrogation was repeated again and again, and at length the chairman abruptly broke up the meeting without a definite reply having been given to the questioner.

Copies of the MEDIUM and "Dr. Sexton's opening speech in his debate with Mr. Foote" were distributed at the doors by the friends of Spiritualism, which were eagerly accepted.

EASTER HOLIDAYS.

Mr. Burns.—Dear Sir,—Through your pages would you allow me to suggest to your readers a means of not only disseminating our literature, but of aiding the cause of Spiritualism? In the MEDIUM for November 6th of last year, a letter of mine appeared, bearing the same *non-de-plume* as this, and by your kindness was answered by quite a large parcel of "MEDIUMS" from your office. Part of these I distributed among private acquaintances in Liverpool, and have had the pleasure of seeing some of these "outsiders" in our assembly room here. I saved the greater number, however, till my Christmas holidays, and with a few parcels of "Seed Corn" I left Liverpool for Sunderland. Opening my parcels on entering the train I proffered one copy to each passenger, doing the same to all new comers, never meeting with a rebuff. All seemed willing, nay, anxious to have them, and appeared to begin reading them with zest. Of course it opened the way for a little good-humoured "chaff," which led in some cases (it being a slow train) to argument and inquiry. While waiting at Leeds for a train to bear me further on my journey, I found more scope for my distribution on the platform. To shorten my story, I arrived in Sunderland without a copy. Thus the seed sown in Liverpool bore fruit by the way. But I am not done. Having a large circle of friends in Sunderland, none of whom knew anything of Spiritualism, I had purposed reading a paper on the subject at a free and public meeting. Ill-health, however, prevented this design being accomplished, so I had to cast about for other resources. After inquiry, I found the nearest Spiritualists were those friends at Seaham Harbour, so could not ask them to co-operate with me. Meanwhile a paragraph appeared in the *Echo* newspaper of Sunderland, showing up the "Katie-King" scandal of America, and ridiculing Spiritualism generally. This I replied to the following day, by giving a short sketch of "Katie's" manifestations, and reasons for her farewell to Miss Cook. I signed myself "A Liverpool Spiritualist," and at once brought down upon me my friends. After a great deal of explanation and argument, I succeeded in eliciting a desire among them for "more light." Business demanding my return to Liverpool, I gave them a copy of "Directions for Spirit Circles," with the addresses of yourself and others, who would supply any needful information. A family circle was promised to be begun, and thus I had to leave them. I might go on to relate some very remarkable test-communications by spirit-agency I had with and from our circle in Liverpool during my absence, but I fear to demand space.

My purpose in sending you these mems. is to remind your readers of the approach of the Easter holidays, and to urge them not to selfishly hide their light, but wherever they go—train, coach, sea-side, country, or town—try to work for the cause. I do not say take example by me, but I have tried to show how much good may be done. One thing more—I never suggested the continued purchase and perusal of the MEDIUM. People do not care to part with money, and had I done so, doubtless the gratis distribution would have been looked on with distrust. I left the papers to urge their own claims, being merely a self-constituted mission-agent of Spiritualism. Hoping I have not trespassed too much on your space, with many thanks for your kindness, I remain,

March 2nd, 1875.

[We shall be glad to afford supplies to all who can engage in this work of distribution.—Ed. M.]

A SPIRITUAL INSTITUTION AT BIRMINGHAM.

To the Editor.—Dear Sir,—Our indefatigable worker in the good cause of Spiritualism, Friend Perks, of Birmingham, has taken a large room, next his own residence, 312, Bridge Street West, Hockley, for the better accommodation of the numerous visitors who attend his seances, and intends most generously to give the use of the room gratuitously (when not in use for his own advertised seances) to all inquirers and investigators of the phenomena, whether private or public, as well as to meetings for discussions on the subject. He will open his room very shortly, of which you will have due notice. I do hope the Birmingham Spiritualists will rally round him on the occasion, and, by a good attendance, assist to recoup the expenses he has incurred to render the apartment in every way suitable for the purposes for which it is intended.—I remain, dear sir, respectfully yours,

JAMES JUDD.

310, Icknield Street West, Birmingham, March 4th, 1875.

[Mr. Perks's meetings have been for a long time announced in our lists, and we are happy to learn that the good work increases on his hands. Rally round Mr. Perks. He is better than a score of handmade committees.—Ed. M.]

MR. AND MRS. BULLOCK have offered their hall free to give a *bellefite soiree* for Mr. J. G. Smith, 3, Clarence Road, Hackney, who has found the world a hard road to travel in, and is about to secure the assistance of his friends to help him over immediate difficulties which threaten him.

OPENING OF THE SPIRITUALIST MEETING-ROOM, 312, Bridge Street West, near Well Street, Birmingham.—On Sunday evening, March 21st, 1875, at half-past 6 o'clock, Mrs. Groom has kindly consented to give a seance for the benefit of the above cause, and the extension of the good work in the said neighbourhood; supporters of Spiritualism are respectfully invited to attend. Tickets, 1s. each, may be had of Mr. Perks, 312, Bridge Street; Mr. Hill, 154, Bristol Street; Mr. Sunderland, 67, Bull Street; Mr. Franklin, 100, Suffolk Street; Mr. Smith, 32, Sunning Lane; Mr. Foley, stationer, 218, Monument Lane. Only a limited number of tickets on sale.

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 hall 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.

MRS. TAPPAN'S ORATIONS.

The secretary begs to acknowledge the following further subscriptions:—

Already acknowledged	...	...	£21 11 0
Mr. S.	...	...	1 1 0
Mr. L., Liverpool	...	...	0 5 0
Mrs. H., Southport	...	...	0 5 0
F. S. Williams, Hyde (per Mr. Burns)	...	...	0 1 0
			£23 3 0

The secretary hopes the readers of the MEDIUM will still further respond. Subscriptions to be sent to Mr. Webster Glynes, 4, Gray's Inn Square, London.

Mr. H. G. SADLER, 157, Bute Road, Cardiff, says that Mr. Peck's business engagements prevent him from continuing companionship with Mr. Sadler in the work of mediumship; but the latter gentleman gets all the phenomena which were obtained by the two conjointly, and will be glad to receive engagements as above.

WANTED to peruse works on Magic, Necromancy, &c. Will any student oblige? State terms. Address "N," 15, Southampton Row.

The following advertisement we cut from the Standard of March 3:—

DISUSE of the ATHANASIAN CREED.—A PRIZE of £50 will be given by JAMES HEYWOOD, Esq., F.R.S., London, for the BEST ESSAY (a moderate pamphlet size), showing the Expediency of an Address by the House of Commons to the Queen in favour of such a Rubrical Revision of the Services of the State Church as will abrogate the threat of Everlasting Perdition to those of Her Majesty's subjects who do not agree with the Doctrines contained in the Athanasian Creed.

The essays to be sent before the 1st of May, 1875. The name, &c., of the writer to be sent with the essay in a separate sealed envelope, which will not be opened till the award is made.

The following gentlemen have been chosen as the Judges:—L. M. Aspland, Esq., LL.D., and H. A. Bright, Esq., M.A. No award will be made unless the Judges are satisfied with the merits of one Essay.

All Essays to be sent to the Rev. R. Spears, 37, Norfolk Street, Strand, London.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—
 One copy, post free, weekly, 2d.; per annum, 8s. 8d.
 Two copies " " 4d. " 17s. 4d.
 Three " " 5d. " £1 3s. 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. Curdice 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, MARCH 12, 1875.

THE SPECIAL SERVICE AT DOUGHTY HALL.

"WHAT HAS THE DEVIL GOT TO DO WITH IT?"

On Sunday evening Mr. Burns will give a lecture on the above subject at Doughty Hall, and a collection will be made on behalf of Miss D'Arcy, who has so long and so well presided at the harmonium. These are Free Gospel meetings, and in that spirit Miss D'Arcy has laboured, not only on Sundays at the hall, but on one or two evenings each week at the Spiritual Institution, with the view of working up an efficient choir, in which she is beginning, happily, to be somewhat successful. If Miss D'Arcy be thus free with her able services, we of the spiritual body must be equally free in recognition, or the Gospel spirit will be all on one side; this would be utterly wrong, and hence the propriety of the step which is now being taken. The first evening on which Miss D'Arcy gave her services Mr. Burns lectured on the same subject at Marylebone, and he has been repeatedly urged to give a similar discourse. It is a reply to those who attribute the phenomena to Satanic agency, and presents arguments of great importance to every friend of the cause. It is hoped that Doughty Hall will be well packed on Sunday evening by the best friends of our movement, and that they will make a handsome contribution. Mr. Allen will kindly conduct a special service which is printed in another column. Even Spiritualists at a great distance should not neglect to sympathise with this effort. The labours undertaken at the Free-Gospel series established by Mr. Peebles five years ago, have put life and action into that department of work all over the country, as the history of facts incontestably shows. Miss D'Arcy's efforts to improve the musical part of the service is having a favourable influence in distant places, and we hope the lovers of spiritual melody will think of what the collection is intended for on Sunday evening. Miss D'Arcy is one of a thousand, and ought to meet with due encouragement. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

MR. WALLACE'S BOOK,

"Miracles and Modern Spiritualism," is now complete, and is being sent out to subscribers as quickly as the binder can get them ready. It is one of the prettiest volumes which has issued from the Progressive Library, and recommends itself at the first glance. We are sure, when this work is seen, many will regret that they did not secure it at subscription price.

MRS. FAY'S MEDIUMSHIP.

The report of a "scientific seance," which we give elsewhere, will gratify all friends of Spiritualism, mediums in particular. When the manifestations of any one of their order are attested genuine, it enhances the mediumship of all. There is nothing more cruel than rash opinion adverse to the probity of a medium. The gullible public drink it down like gospel, and foolishly refuse the corrective truth. It is a pleasure to us at all times to speak a word on behalf of useful workers, who are continually exposed to misunderstandings. From a notice in the advertising department it will be observed that the admission to Mrs. Fay's seance is 5s., and on Wednesday evenings, 2s. 6d. She is able to do a useful work, and, notwithstanding adverse circumstances, she has already convinced many of the reality of the phenomena. Her rooms are at 21, Princes Street, Hanover Square, W.

DR. MONCK AT NORTHAMPTON.—Correspondence informs us that Dr. Monck had two crowded audiences in the Mechanics' Hall on Sunday. A "turbulent révérend" was put down by the audience, and at the close the speaker received a cordial vote of thanks. Dr. Monck has been visited by a host of inquirers, and there is great eagerness to learn of Spiritualism. We are glad to know that Dr. Monck has commenced his tour under such auspicious circumstances. A full report has been received from Dr. Blunt, but too late for this week's issue.

THE WALLACE TESTIMONIAL.

An enthusiastic meeting of the promoters was held on Monday evening, and on Monday evening next an important meeting will be held at 15, Southampton Row, to make final arrangements for the anniversary meeting. The tickets are selling rapidly. For the tea and soiree, 1s. 6d.; soiree alone, 1s. Application for them should be made without further delay. For particulars see the prospectus on another page. We give below a list of subscriptions, correspondence, and announcements.

	£	s.	d.		£	s.	d.
"Wystoyo" ...	0	2	6	Mrs. Theresa Wood ...	1	1	0
Mr. J. C. Luxmore ...	1	0	0	Mrs. Stone ...	0	2	6
Mr. H. Bielfeld ...	1	0	0	Mr. Henry Lord ...	0	1	0
Mrs. Bielfeld ...	1	0	0	Mrs. Ann Lord ...	0	1	0
Mr. F. M. Parkes ...	0	10	0	Mr. Joseph Sutcliffe ...	0	1	0
From a Friend ...	0	1	0	Mr. Swinburn ...	0	10	0
A Widow's Mite ...	0	2	0	"Maobeth" ...	0	10	0
Dr. Dixon ...	1	0	0	Mr. A. Calder ...	1	1	0
Mrs. Everitt (per Mrs. Parkes) ...	1	0	0	Mr. A. Thorn ...	1	1	0
Collected at First Meeting ...	0	15	6	Mr. Thomas Rowley ...	0	1	0
Mrs. Pawley ...	1	0	0	Mr. J. C. Luxmore (second subscription) ...	1	0	0
Mr. S. Chinnery ...	0	5	0	Miss W. N. ...	0	2	6
Mr. R. Fitton ...	0	10	0	"T. S." ...	0	5	0
Per Mr. Brimley—				A Friend (through R. Fitton) ...	1	0	0
Mr. Morrison ...	0	1	0	Mr. and Mrs. Ward ...	0	10	0
Mr. Lake ...	0	1	0	Mr. Allen Hall ...	0	0	6
Mr. Brimley ...	0	2	0	Mrs. Rudd ...	0	5	0
Mrs. Wicken ...	0	2	6	Miss Ponder ...	0	5	0
Rev. Guy Bryan ...	0	5	0	A Friend, So. Kensington ...	1	1	0
Dr. Stowell, Brighton ...	0	10	6	Mr. Alexander Tod ...	0	10	0
I. W. F. ...	0	3	0	Mr. R. B. ...	0	5	0
Mr. J. and Mrs. Sparey ...	0	5	0	Per E. J. Blake, Newcastle—			
M. O. ...	1	0	0	Mr. F. Pickup ...	0	2	6
Mrs. Cooper ...	0	10	0	Mr. Walton ...	0	1	0
Per Mr. Haxby—				Mr. Jeffery ...	0	0	6
W. G. ...	0	10	6	Mr. Wild ...	0	2	0
Mr. Scates ...	0	1	0	Mr. Coltman ...	0	2	6
Mr. Brain ...	0	1	0	Mr. Miller ...	0	2	6
Mrs. Brain ...	0	1	0	Mr. Blake ...	0	2	6
S. D. ...	0	2	0	Mr. Haydock ...	0	1	0
Mrs. Welch ...	0	5	0	M. P. ...	0	1	0
Mr. H. C. Davis ...	0	5	0	Mr. Wright ...	0	1	0
Mrs. Berry ...	1	1	0	A Friend ...	0	2	6
Mr. Shorter ...	0	10	0	Miss C. Wood ...	0	2	0
Mr. J. Bowman, Glasgow ...	1	1	0	Miss Annie Fairlamb ...	0	2	6
Mr. Thos. Hickling ...	0	2	6	H. A. K. ...	0	5	0
A. B. ...	0	2	0	J. H. J. ...	0	5	0
Mr. J. B. Stones ...	1	1	0	Mr. William Armstrong ...	0	2	0
Mr. George Stones ...	1	1	0	Mr. T. P. Barkas ...	0	2	6
Mr. Hocking ...	1	1	0	Mr. John Hare ...	0	2	6
Mr. Charles Parsons ...	0	2	6	Mr. W. C. Robson ...	0	2	0
Mr. M. Fooks, Darlington ...	0	5	0	Mr. Kay ...	0	2	6
Mr. Croal ...	0	2	6	Mr. E. H. Green ...	0	10	6
Mr. Fusedale ...	0	2	6	Mr. J. Wason, Liverpool ...	2	2	0
Mr. D. Davies, Cardiff ...	0	5	0	Mr. T. Blinkhorn, Walsall ...	0	6	6
Mr. C. Reimers ...	0	5	0	Sir Charles Isham ...	1	0	0
J. P. B. ...	1	0	0	D. H. W. ...	0	5	0
Mr. C. Pearson ...	0	5	0	A Friend ...	0	10	0
Anos ...	0	5	0	Mrs. James Arthur ...	1	0	0
Mr. Thomas Grant ...	2	2	0	Two Friends ...	0	5	0
"Fritz" ...	1	0	0	Mr. W. Russell ...	0	1	0
Mr. P. ...	1	0	0	Mrs. Agnes F. Maltby ...	0	5	0
Mr. W. H. Harrison ...	0	5	0	Mr. J. Ashman ...	1	1	0
Mr. Stenteford ...	0	5	0	Mr. N. F. Dawe ...	1	0	0
Mr. Alsop ...	0	10	0	Mr. R. Johnstone ...	0	2	6
C. S. ...	0	2	6	Mrs. Emma Tyndall ...	0	10	0
A Friend ...	1	0	0	Mr. Champowne ...	0	5	0
Mr. J. N. T. Martheze ...	2	0	0	Mrs. W. Volokman ...	1	1	0
Mrs. Hennings, Anerley ...	1	0	0	Mr. A. C. Swinton ...	1	0	0
Mr. Armfield ...	1	0	0				
Mrs. Armfield ...	1	0	0				
Mr. J. E. George ...	0	5	0				
							£ 55 16 0

MRS. TAPPAN'S ORATIONS AT GAVENDISH ROOMS AND THE WALLACE TESTIMONIAL.

It has been intimated to us, by Mr. Glynes, that the subject of discourse for Sunday evening will be, "The Experiences of a Re-converted Soul, related by itself." This is certainly a theme of unusual interest, and no doubt will attract a full audience. On that occasion a collection will be made on behalf of the testimonial now being got up for the benefit of Mr. W. Wallace, missionary medium. No doubt a handsome contribution will be realised.

The seance for spirit-photography by Mr. Parkes takes place to-night at the Spiritual Institution, at eight o'clock. Admission 2s. 6d.

EAST LONDON SPIRITUAL INSTITUTION.—The quarterly tea-meeting will take place at Mr. Cogman's, 15, St. Peter's Road, Mile End, on Sunday evening, March 21st. Tea at five o'clock. Tickets 1s. each. Mr. Burns will preside. Mr. Cogman's Sunday meetings continue to be crowded.

SOEWBY BRIDGE.—On Sunday last, Mr. John Lamont, of Liverpool, gave the two subjects as announced—"Man in relation to both worlds," and a "Reply to Mr. Spurgeon on Spiritualism." The addresses have been a decided treat to the friends, and was listened to with great attention. Having the audience spell-bound, he flooded them with expressions of love and charity, and appealed to their common sense for their guidance through life. The choir sang two appropriate anthems at the close of each service. On Sunday, March 14th, Mr. Joseph Armitage, of Batley Carr, trance-medium, will speak; afternoon at 2.30, and evening at 6.30.

SEANCES AND MEETINGS IN AID OF THE WALLACE TESTIMONIAL.

A collection will be made at the close of Mrs. Tappan's oration at Cavendish Rooms, on Sunday evening, as a help to the testimonial.

To-night Messrs. Eglington and Haxby give a seance at 45, Westmoreland Place, City Road, at eight o'clock. The entrance fee is 2s. 6d., but those who cannot afford so much are to be admitted at a less sum. The number will be limited to thirty. In making the announcement, Mr. Eglington says: "Mr. Haxby and myself are at the service of anyone distressed and in straitened circumstances, and I hope we shall always continue to be so."

Mr. Haxby will give a materialisation seance at the Spiritual Institution on Saturday evening, March 20, at eight o'clock. Admission 5s. Some very good results may be expected.

FROM A LADY MEDIUM.

To the Editor.—Sir,—I beg to suggest to my brothers and sisters who are professional mediums in London, or servants of the spirits in any well-recognised capacity, the idea of their taking an active part in the forthcoming *soirée* on behalf of Mr. and Mrs. Wallace, and in commemoration of the anniversary of that great movement in which they are distinguished helpers. It would be a pleasing sight to see our lady mediums presiding at a tea-table each, and thereby infuse into this happy union the influences of the spirit-world with the good cheer of earth-life. They must feel that this coming meeting is in acknowledgment of the services of one of their noble order, and therefore an indirect compliment to each of us. I desire to offer my services to take one table, and I hope that others will send in their names, that this anniversary may be a genuine spiritual movement, with the hardest workers in the cause taking part in the duties of the evening.

I would also suggest, now that the matter is on my mind, that the different spiritual circles and societies give a *soirée* every three months, the proceeds to go towards a fund for the support of old and indigent mediums and servants of the cause. It is rather a disgrace to Spiritualists that the labourers in such a glorious field, when their vital forces are exhausted, are left to the mercy of a cold world, and have to die in penury.—I am, yours in the cause,
Lottie Fowler.

2, Vernon Place, Bloomsbury Square.

FROM THE NEWCASTLE FRIENDS.

Dear Sir,—In reply to yours of the 4th inst., I beg to enclose a cheque for £2 towards the Wallace Testimonial. The friends in Newcastle of late have had to give rather freely towards other objects, otherwise we might have done better. Please to acknowledge the amount, with names, in this week's *Medium*, so that they may see that the cash has been paid over to you. We hope Mr. Wallace will receive substantial support from all the Spiritualists in England.—Wishing you every success in your undertaking, I am, yours truly,
Edmund John Blake.

March 8, 1875.

Mr. J. W. Haxby.

An additional 5s. has been since received. See list of subscriptions.

FROM MRS. GUPPY.

Dear Mr. Burns,—I have sent one guinea to Mrs. Everitt for our friend Wallace, and shall be glad to make myself useful by furnishing a tray and taking charge of it, as other ladies will do. With regards to Mrs. Burns,—Yours truly,
Elizabeth Guppy.

27, Montpellier Square, Knightsbridge, March 8th.

APPLICATION OF TESTS.

Mr. Charles Blackburn of Parkfield, Manchester, in a letter dated August 13, writes: "When last in London, I had not the opportunity of seeing anything of Miss Showers's mediumship, as she and Mrs. Showers had returned home to Teignmouth; therefore, I wrote and asked permission to go there, and have some seances privately. This was promptly replied to by inviting me; so I went to an hotel there and remained a week, but called every evening at Mrs. Showers's, whose kindness and hospitality were everything I could desire. The same little dressing-room and curtained door was used, but the curtain was nailed to the top of the moulding of the door to shut out all light, and a couch was placed inside. Now, in this important test I took her left earring out, and passed a threaded needle through the aperture, with five yards of thread. Miss Showers lay down on the couch, and I threaded the two ends of the strings through where the door hinges, and fastened them to a nail driven by a gentleman into the door-casing, and visible to all; thus she had a single thread through her ear in her dark room, and we had the two ends in the light room. She was quickly entranced, and very shortly a spirit named 'Lenore' came forth amongst us, perfectly destitute of any thread-fastening. We all felt her ears; she had no boring whatever through her ears, and the lobes were very thin and far smaller than Miss Showers's. She had only one large toe to each foot; the other four toes were ossifications, and not toes at all. We all examined her very small feet with our hands and eyes, nor are we in the slightest mistaken. She told us her feet would have been perfected had there been more power. When this figure retired, we all went into the cabinet with faint light and awoke Miss Showers. She had the thread through her ear just as when she first lay down on the couch. We cut the threads close to her ear, and traced it direct to the nail without a knot or piercing in it. Miss Showers's feet, I need scarcely say, are perfect, and were examined."

ANOTHER SCOTTISH ENTERTAINMENT.—We hear that the Marylebone Association are making arrangements for another evening with Burns at the Hall of Progress or other suitable place. Mr. J. Burns will give select readings from the poems of Robert Burns, interspersed by choice Scotch songs, rendered by an efficient musical party.

Spiritual Cosmology.

PART II.—STATICS.

SPIRITUAL KINDRED.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, MARCH 7TH, 1875.

INVOCATION.

Our Father and our Mother! Thou Divine Parent! Thou perfect Soul! Thou Source of all light and of all being, to whom we ever turn with uplifted hearts and grateful spirits, recognising for ever Thy divine omnipresence, knowing for ever that Thou art infinite in love as Thou art infinite in wisdom: O God, we praise Thee. Not more perfectly does the earth and all the starry firmament respond to Thy law; not more perfectly do the orbs, refulgent with light and life, perform their allotted revolutions; not more divinely is every atom endowed, and through many changes and intricate windings of light perform the function of being, and is grateful, than the spirit, divinely endowed, feels within its innermost that Thou art God, and through every change of being, from darkness to light, from imperfection to perfection, feels Thy breath inspiring and Thy hand sustaining. O God, in the midst of darkness, Thou art the light; in the midst of weakness and moral frailty, Thou art the strength. Where the soul is bowed down with anguish, Thou art the comfort; where the weak feet are faltering, Thou art the guide. O God, we praise Thee that through a past and a future eternity Thou art the same, and that men may know Thy truth and understand Thy love, and that the weary in heart may lean upon Thy promises in the full confidence of their fulfilment, for Thou hast promised all things. Whatsoever the spirit can aspire to, whatsoever it hath faith to believe, that hast Thou given; for as the light which shineth even beyond the clouds, so Thy love and truth shine even though the mind be immured in darkness. We praise Thee for the light of the past; for those wondrous prophecies wherein Thou hast spoken Thy truths and given expression to Thy promises; for poet, seer, and sage, that have endowed the earth with the wonders of their genius, and enkindled the fires and fervours of the spirit upon the darkened altars of human folly. We praise Thee for the light of Thy truth revealed in those that have been commissioned to speak by words and enkindle for ever upon the shrine and altar of life the immortal flame of faith, which is quenched not, and shall never perish; and to Thy name shall be all truth, all light and knowledge, and the praises of men and angels evermore. Amen.

ADDRESS.

Our theme to-night is "Spiritual Kindred." We have taken you sufficiently far in connection with the spiritual relationship of the soul to know that external ties, though binding and efficient for outward life, do not of necessity indicate the condition of the spirit, and that whatever belongs to the innermost of the soul gradually attains to that, leaving behind lesser affections as it becomes more and more impersonal. In the olden dispensation, or Mosaic law, you are commanded, if need be, to leave all and follow the truth; and in the dispensation of the spirit, as you outgrow the lesser affections and pride of earthly life, so undoubtedly you outgrow the mere external tie of consanguinity. We will remind you of the fact that, although convenient for society and for the external discipline of family relationship, that ties of kindred and family are not always the most binding; that whereas sometimes there is a deep and spiritual affection between brothers and sisters, parent and child—and where it abideth it is beautiful and perfect—in the majority of earthly relationships these ties only last during years of unprotection, when children require the constant care of parents, and when brothers and sisters are forced into immediate relationship by family contiguity. But wheresoever the true spiritual affection abides that bindeth the mother to the child, that is even like the love of the infinite or of the spirit, or its innermost soul, since it cannot be severed. The more spiritual and subtle the affection, the less does it depend upon the outward relationship or circumstances of external life; and hence we find kindred souls are clasping hands across the eternities, and that great minds of to-day are joining their compatriots in ancient time, and speaking the same language, and are acquainted with the same thought. There is, therefore, a spiritual kinship, a true tie that binds souls together, so that, when meeting, you are aware when you see your brother, and upon reading his books you know that your thoughts are kindred. It does not require that one great soul shall see another in bodily form. Plato and Socrates are beloved by their kindred, though dead to the outward senses; and across the dim gulf and chasm of centuries you perceive the chain that links the souls that are allied together. When a mighty angel, as we have explained in the previous discourses, takes charge of certain souls upon earth, those that are within the sphere of that angelic charge are kindred in spirit; and just so long as that angel and its dispensation endures, these souls will be related, and will recognise each other, though they do not meet in outward form. This may be termed spiritual parentage, and whosoever is the guardian or guide of a certain number of souls upon earth ministers to, sustains, upholds, and protects them, and is for all intents and purposes of outward individuality the parent of the soul that is taken in charge. Hence when you meet one who was yesterday a stranger, and after a few moments, perhaps, of silence or conver-

sation, you strike upon a kindred bar of thought whose chords are all harmonious; when you see in the face of a stranger, brother, or friend, "I have known you before," "Where have I seen you?" it is because your souls are acquainted, and you belong to the same spiritual dispensation and guardianship; and that in meeting in outward life you still believe in and trust one another from the first. These are the divine friendships in life that have made all God-like lives seem more deific, and have linked the greatest names in history with the most sacred and abiding friendships or fraternal affections.

The story of Damon and Pythias is not a fable. It is a fact that there may be souls so linked together by friendship that every thought and feeling may be in sympathy, and respond to the same general harmony. It is a fact that there are souls allied that belong to the same group of spiritual intelligences, that visit the earth always at the same time, and are always in existence in outward form, and are always striving to meet in one family and become merged in one another's society. This will explain why many persons, seemingly strangers, are so soon acquainted; and this will explain all those efforts of associated life, since the beginning of civilisation has been sought for in an ideal and millennial state of society independent of outward forms and ceremonies predicated upon the foundation of the spirit itself. This will also explain to you why many members of the same household are unlike; why two children with precisely the same parentage, and endowed seemingly with the same external opportunities, are as unlike as if they belonged to two different nationalities, having not one qualification in common, and not being endowed with the same gifts either of genius or talent, or intellectual power. This will explain to you who are parents why some one of the flock may not be amenable to the love and care and kindness that the others are; because one may not belong to the special dynasty or spiritual relationship or group that you yourselves belong to; and this will explain to many of you why the very child you have nurtured and cared for wanders in future years from your controlling hand; and you have no power to control the influence that leads them downward to destruction, because another angel—an angel of darkness—has usurped the guidance, and you cannot claim them until the exertion of another spiritual effort. It will explain to you why certain types of men always seem alike; why you associate forms of thought, or given organisations and powers, and always classify intellect in your midst as belonging to certain families. It will explain to you why the great family of poets are kindred, and why, recognising each other, they seem to bask beneath the light of the same ministering saints, and why, as if from some far-off planet with attuned harmony they have floated out to the earth to breathe their songs, and have been caught up again to the enraptured atmosphere where their angelic light abides. This will explain to you why statesmen linked together in all ages in the epitomisation of their thought, belong to some kindred race of beings, understand and interpret one another, and comprehend that the foundation of all law is justice, and justice has its foundation in the eternal mind. This will explain to you why a God-like genius like Michael Angelo can clasp hands with many fraternities, because he stands upon an apex of artistic power, comprehending all that belongs to various dynasties and cementing them all, even as does the keystone in the arch of masonry. This will explain to you why a mighty intellect, endowed with various forms of art, is kindred with every soul that can understand him or her, and that one great mind may look for centuries upon the earth before a kindred shall recognise the thought that inspired and led them. Socrates followed by the few and put to death; Plato, his disciple, understood only by the few, and afterwards by more. The centuries that elapsed ere a distinguishing and gigantic mind can be appreciated by human beings, proves that the greatly endowed and highly-gifted belong to antecedent ages of thought, having culminated and rounded and perfected their natures, and come upon the earth as shining lights to express a prophecy and reveal the glory that shall finally come to all. Were society arranged after its kindred, were it possible for you always to associate with those that have similar advancement in spiritual growth and belonged to the same spiritual dynasty, and represent the same grade of thought, there would not be the jarring and discord that now are apparent in society, since each grade of thought and of its own kind is especially adapted to some stage of growth, and since all stages of thought are so many different periods of advancement of the human soul.

You will therefore understand that by spiritual kindred we mean those souls that, under the same angelic being, have lived together and have continued to live upon the earth under that dispensation; and when eternity shall have dissolved the mystery which outward life veils from you, you will find yourselves in the presence of those souls that are like yourselves, and that have been meddling for you through all the years of mortal life. This, it may be said, saves you from those that you love. By no means. It brings you to those that you love. Outward form divides the mother and child that are really united; and they that are kindred in spirit are sometimes severed by long lapses of time and space, and wildernesses and waves; but in eternity there is no such dis-severance. It is true that it does dis-sever those who, from outward circumstances and external uses and growth, are drawn together and are not congenial. It is true that it does dis-sever those that by their outward circumstances are driven, for the sake of convenience and society and external ambition and fame, to the perpetuation of fraud upon the world; but it is not true that in the spiritual kingdom any one link of affection is lost or any spiritual tie is broken. This is why death can never rob you of one that

you love, and why in the great eternities there is no power that can come between you and that which is your inheritance. By right you inherit all that is possible for the soul to imagine of pure and perfect affection. You have brothers, sisters, kindred in soul, ay, and children who shall lean upon you and cling to you in the long cycles of eternity as you bend forward to bless, protect, and counsel them. Albeit you may be without ties upon earth—an orphan and alone. You may have no brother or sister or spirit to greet you when you wake at morn, or to bless you at eventide; but within your soul is a splendid company of them that sit down by the solemn sanctuary of the spirit and feed with you upon the fruits of life, and gather with you the sweet dispensations of the spirit; and on waking from the dreary trance that you call life, you shall find yourselves in this immortal company as of yore, and shall, as one long departed, return again and be welcomed back to your accustomed place; and they shall gather round you and press to know what kind of life it was when you were upon the earth, and dwell among the strange images called human. And these, with solemn countenances and deep eyes full of love, shall each relate their several experiences, and tell that in waste places and in dreary wildernesses and in crowded cities, they famished on earth for sympathy and love. Some famish for bread; but the great heart of the world famishes for the food of the spirit. Ay, you go hungering, crying for your kindred in the great night of the world; but they shall hear you, and the waves of thought and of time that now divide you cannot sever the links that, like shining bolts forged in the laboratory of the Infinite, shall bind you together now and for ever.

Each angel thus bears the burden of those many mysteries. The child that is born into your household may not be your own, though if you give them welcome and such sweet nourishment and comfort as earth affords, the tie will not be loosed that links you together, but will, through all ages, grow sweeter and brighter as time advances. The mother may not give up her child, but will be enfolded with it in the great power and benediction of the angel that has charge over your several destinies. You will remember that it has been stated that certain angels with their lesser powers have presided over the earth in various dynasties; you will now remember that you have each, at different times and intervals in life, met some one of the company that belonged to your kindred spirits; that you have at other times read some stanza or some work of mind that made you long to know the soul that thus could penetrate and pierce the thought of your soul. You will also recollect that certain portions of history crowd upon you with the conviction of reminiscence, and that certain characters seem like brothers and sisters with whom we have held converse—perhaps Plato, perhaps the minds that gathered round the mount of Parnassus, perhaps they that in remoter times have gleaned thought and inspiration from other sources and deities, and left the divine perfection upon the earth. Certain it is that, could you all be grouped according to your accustomed fashion in the spirit, and could the ancient revelation be made to you whereunto you belong, you would find yourselves strangely out of place, as it would seem in your present surroundings; but as each experience is intended for the unfoldment of a spirit, and as to do that which you are not accustomed to do is best to gain conquest and victory, so the strange place in which you find yourself, and the habitation where you now are, and the singular company that surround you, will all be considered as portion of the individual experience in life. When you meet a kindred spirit, it is like an oasis in the desert or a fountain in the wilderness, feeding and encouraging you on in your earthly way.

We stated that the souls having charge of each especial dynasty have lesser angels, and these lesser angels were denominated the parents of the spirit.

There are 144,000 angels under the administration of the Christian dynasty, who have charge of souls upon earth as their spiritual parents; and these souls might be grouped in families by spiritual discernment, to the end that you might all know your special and particular place in this great company of angelic beings. Not only is this so, but there are persons upon the earth that are not in charge of those 144,000 angels, but are under charge of other angels and other dynasties that, not yet having ripened into the full benediction of the spirit, will not be gathered together when this dynasty ceases. Hence, it is not a matter of condemnation, of opprobrium, or of any blame as to which family or sort you may belong; but it is a matter of appreciation that you shall each understand that you do belong to some one of these mighty dispensations; that the particular angels that have charge over souls are those that have become ripened and perfected in outward life, according to the arrangement and growth mentioned in the last lecture on the "Duality of Souls"; and that those angels having charge and representing all forms of art and science—and especially of spiritual culture or of soul—in order to become the parents or guides of other souls on earth, must have reached the highest state of development possible in connection with a planet like the earth, and must be fitted to guide the souls of men through all the various ways of external experience.

If Michael Angelo represented a culmination of art then, his soul is fitted now to have charge over all those that are aspiring to perfection in art. If Plato represented the culmination of the philosophical epoch, and by the Divine recognition of his spiritual kindred and counterpart realised all that life can give to the human mind, the is now fitted to become one of the angels that have charge over the souls of men upon earth; and if Humboldt in external science represents what Plato did in philosophy, he is fitted to have charge over all those minds that are striving through the labyrinths of ex-

térnal science to rule the grand unity of law that connect all sciences together. There is but one art, one science, one religion, all linked together by the threefold light of mind, spirit, and soul; and the Messiah is he that, having gained the spiritual, has charge over all these lesser angels that are pouring out their wealth and knowledge upon the world to feed the spiritual babes that have not yet learned to walk. Ye that are bereft and struggling—ye that have been doomed to inappreciation and silence—ye whose spirits are sad within, because no kindred mind has bade them speak—remember that somewhere the potent spell abides that shall unloose the fountain, relieve the mind, make every gift perfect, and endow every soul with eloquence. Do you envy the utterances of great orators? Time will come when eloquence will be unloosed from your lips. Do you seek for the gift of the poet, painter, or sculptor? Time will come when your souls shall round and perfect the forms that in your imagination dwell, and express them perfectly. Do you long for scientific knowledge? The mind shall surely work and strive until it wins all possible eminence. If Archimedes really knew the sacred secret of probing the circle of outward life with the one point of material substance, then what Archimedes was to the ancient sciences, shall you become to another dynasty when your souls, like his, have learned the meaning of the mystic circle and solved the problem of the great sphere of life. Do you long for the power that shall unloose the bonds of suffering and set millions free? Then remember that the Great Healer hath Himself appointed that they who strive and believe, having faith, shall do even greater things than He. The utmost of what is possible for any human spirit is possible for you; and when you meet with your kindred and family in the spirit-world, then shall the fountains of eloquence, and the power of art and of sacred gifts, be revealed. Plato and his divine company of coadjutors belonged to an angelic being that, placing them upon earth, made them each understand and interpret the other to posterity. All prophets have come to the earth in groups, and with their Divine mutual presence have helped to sustain one another.

The true apostolic succession is that which hands down one spiritual dynasty to another, they that presided over the last remaining until the new one is fully born, as Elias baptised the Messiah, as the Messiah shall baptise and announce the Comforter, even the Spirit. So, too, in lesser dispensations, each announces and benefits one another, and every scientific mind is a prophecy of the next generation, since he always speaks in advance of the age in which he lives. Herschell saw with the prophetic vision of science the planets as yet undiscovered by any optical instrument. When that instrument was perfected, lo! the science was fulfilled, since the prophecy was within the soul. Galileo, with sublime consciousness, perceived the spherul form of the earth while he was persecuted, and while he could not prove that which is prophetic science now. The world has moved up to his standard, and now the prophets are waiting for the great power of the Prince of Peace for the fulfilment of those spiritual predictions that, promised to the earth, release from spiritual thralldom.

You are all prophecies of what you may become. When you meet the brother, the sister, the kindred spirit that shall tell you what you are, then will the fountains be unsealed, then will the lips remain no longer silent, then will the Unseen know your best thought. *Rameses* or *Moses* striking the rock in the wilderness is but the figure of the speech that, striking the rock of external life, reveals to you what you are when, by love and appreciation and sympathy, those hidden fountains of knowledge and genius spring forth in response to recognition, and kindle a fire and fervour upon your heads. You are sometimes in the company of individuals who make you surly. You will remain for ever a sealed book to these strangers; and though you walk side by side throughout the earth you will never know each other. But there are those magic few whom you meet with that seem to attune the soul to harmony, and that strike a chord of eloquence. You are brilliant and gifted in their presence and they in yours; and this is the magic of appreciation that causes you to know when you meet a kindred spirit, and that reveals to you the fact that all the company of your soul will be like these when you burst the bonds of sense finally; and are appointed to the place that you shall fill in your angelic destiny. It is of these that the kingdom of heaven is made. All those souls in completed spheres and perfected groups shall, like harmonious music, move on with one accord, not conflicting, not clashing, not dividing as upon earth, but moving like the music of the moving spheres, attuned to perfect concord by the growth within them, and glowing with every Divine attribute and every perfect function. Within the present century an artist has expired in France of the name of [this name was not caught by the reporter, and we regret to have to state that Mrs. Tappan was too ill when the proofs were ready to permit her guides to revise them. We hope she may be soon restored.—Ed. M.] who gave a new method of music, and whose appreciation of art was as severe as that of Michael Angelo, who taught a new language. He is not known to-day, but in another century his name will be rescued from oblivion as carrying forward the true succession of the family to which Michael Angelo belonged. There may be in your midst some slumbering genius or unappreciated poet who sings his songs upon the waste waters and wildernesses of unappreciative ears; but the century shall ripen the world to know his song, and the kindred spirit that sung with him shall be with him then in Elysium. You can afford to wait for your star to rise; it will rise. You can afford to wait for your day to come; it will come. You can afford to wait for recognition; for behold the germ that quickens in the ground must wait long days for the sun that shall bid it blossom and yield its fragrance to the air.

Just so sure as any flower has bloomed, these germs shall not remain unquickened, but shall go forth to their blossoming and fruition.

O ye souls that are famishing for the life of the spirit, remember that you also shall be fed; that not alone through the long vistas of eternity is the soul doomed to walk, but always in sweet companionship, attended by those beings that from the beginning were yours, and whom you shall cling to for ever and not be severed from. No love is yours that has not always been yours. None are your kindred that have not known you for ever and understood your innermost thought. None belong to you that require explanation, but they interpret your soul as it is. Even as angels behold one another without shame or fear, knowing that all of the light through which they may have passed has been to lead them to that higher state, so every soul standing in the company of its divine kindred meets them without fear, because the infinite compassion has linked them all as one. Clasp hands, therefore, and meet in spirit with fraternal greeting those that belong to your divine company; for as Christ looked at his disciples for their spiritual and not their external value—as he smiled upon Magdalen though the outer world condemned—so you, seeing each other's imperfections, may look through that into the spirit and behold that all are as one in the light of that divine and perfect love. You will be restored to the immortal company that in dreams and visions you have beheld; kind faces will beam on you in the dark, and tender hands uplift you; there shall be no orphans crying for bread, and no spirits crying after kindred, and no souls hungry and desolate for lack of love, for the earth shall know that all souls have their kindred, and that all were linked to God in the divine cycles of eternity.

POEM.

When the tide went out with the fishermen's sails
 Bearing brothers and fathers from home,
 Lo, on the wings of the wild, wide waves
 The song did evermore come
 Of the women that wait upon the shore,
 Their sails to welcome once more.
 And the song floated out o'er the stormy sea,
 A beacon of sound to their hearts;
 And the echo came back from over the sea
 To the women with longing hearts,
 Who wait whenever the tide came home
 For the brothers and fathers who needs must roam.

And so on the stormy coast of life
 Ye watch the souls as they go,
 Bearing freighted burdens of human life
 Into unknown depths far below.
 Ye wait and ye watch for the inflowing tide
 That shall place the beloved ones again by your side.

Oh, sing your song wherever you are,
 For some sail goes wearily by,
 And longs for a signal that, like a bright star,
 Shall tell them some spirit is nigh;
 For your song may reach a kindred ear,
 May lighten a burden of care,
 May bring back a note that your spirit can hear,
 Or a treasure your heart may wear.

Oh, sing your song whatever it be,
 For behold there is someone afloat
 That longeth that blessing and power to know,
 That longeth to hear that glad note.
 Oh sing, for when the tide cometh in
 It may bring the one that you seek to win.

Far over the fathomless depths of space,
 Far out in the intricate worlds,
 There are manifold spirits without a place
 For whom no banner unfurls
 As yet from the point of their deep delight;
 They float and wander as yet in the night.

Oh, sing your songs for the lost that are gone,
 For the tide that comes flowing by
 May bring them back with a musical tone,
 And a light of great joy in their eye.

Oh, sing your songs for the souls that afar,
 Floating down in those mystical seas,
 For you are their kindred, they seek in some star,
 In some world, for delight such as these.
 You shall hear them: the tones shall re-echo again,
 And at last when the tide cometh rolling in,
 You shall clasp your own kindred again.

WOLSHINGHAM, DURHAM.—We hear that a circle has been formed here, and that manifestations were obtained at the first sitting.

SWANSEA.—We had no "golden egg" to begin with, nor have we yet. All our progress has been the result of activity. When those who sympathise with any movement observe anyone busy therein, they rally round him and help him as far as they can co-operate with him. This is the only way to form a society, and it can only exist by way of growth, and really can't be "formed." We have never implied the absurdity of one person doing as much as six; but six or sixty people might call themselves a society, and not do the work of one. If we all work for the truth as we can, whether our number be many or few, we are certain to constitute thereby a spiritual brotherhood, and realize the most perfect results. As a proof, witness the present position of Spiritualism, not, however the work of a "society," in the sense usually implied by that word.

DR. SEXTON AT THE NEW HALL, ISLINGTON.

On Sunday evening last Dr. Sexton gave a lecture at Mrs. Bullock's New Hall, Church Street, Islington, on the subject, "The Duration of Future Punishment." Mr. Whitby presided, and, notwithstanding the wet weather, the hall was crowded. After referring to the series of lectures now being given by the Rev. Baldwin Brown as a sign of the public interest at present felt on this subject, and to the visit of Messrs. Moody and Sankey, the Doctor passed on to review and logically examine the doctrine of annihilation, the teachings of the Roman Catholic Church, and of the Church of England and other Christian denominations, as to the nature and duration of punishment in the future state. The opinions of the Christadelphians and the Universalists, and the doctrine of restitution as held by the Unitarian body, were also fully discussed, as also were the teachings of Swedenborg. The purpose for which we may suppose punishment to be inflicted by a Divine Being was considered, and the passages in the Old and New Testaments chiefly relied on with respect to the eternity of punishment were dealt with to show that in the original texts they gave no warranty for the view generally held. In the course of the address extracts were read from the writings of several theologians who pretended to describe the actual torments and horrors of the orthodox hell, and the higher and better teachings of Spiritualism were eloquently treated.

The lecture—which was kindly given by Dr. Sexton for the benefit of the New Hall—was listened to throughout with rapt attention, and the audience testified their appreciation of it in a marked manner both during the delivery and at its close. The Doctor has promised to deliver another lecture in the same hall on the first Sunday in April.

On Sunday next the platform will be occupied by Mrs. Bullock.

GOSWELL HALL MEETINGS.

On Sunday evening, February 21, Mr. E. Cogman, of the East London Spiritual Institution, delivered an address at the above Hall, under spirit influence, to an appreciative audience. After a chapter had been read from the Bible by Mr. Haxby, Mr. Cogman in the trance state rose, and, standing before the audience for fifty minutes, poured out spiritual truths. Going back into the dark ages to the early education of our ancestors, and to the origin of letters, when he stated the learning was only in the hands of a few scholars, and the poor had no more knowledge than the cattle upon the hills. Speaking of the Herodians as a sect, that believed Herod to be the Messiah; and when the bright star was seen in the East, he said, the diviners, the wise men, were called, and that their powers were given them by intuition, they could see without eyes and hear without ears, they had gone beyond their normal powers, and possessed spiritual knowledge. The lecturer spoke much against the religion of the present age, and at the close delivered a fine poem on "Nature."

On Sunday evening Miss Keeves spoke under the influence of her spirit-guides on the subject of "Religion." Mr. Haxby presided, and after reading part of the 12th chapter of the Acts, introduced Miss Keeves, who rose and uttered a fervent prayer to our Father God for a rich blessing on the words that might be spoken. Commencing the address, she said, "Religion shall be our subject to-night. It is the chief concern of mortals here below. Theologians tell you how you are to be saved; that you may cast all your sins upon another, to believe in the Thirty-nine Articles, and at the last moment of your lives to come to the arms of the meek and lowly Jesus. We tell you, and Jesus taught his followers, that the creeds and dogmas would crumble into dust, there is no religion in them. God is a God of love, and religion is to do justice and to love thy God. Your Scriptures are taken from the writings of all nations, and the teachers of to-day tell you it is the word of God. When Christ was upon earth he taught his disciples to search the Scriptures in the skies, in humanity, in the progression of Nature's laws, and in the human mind. Look to humanity to-day, and there read the lesson every face will teach you. There are moral cowards in the world, and the creeds and dogmas and the various sects are fighting one against another, but the time must soon come when men must think for themselves, and search out the mysteries that now envelop them. Men are but agents, and as knowledge is power, we ask you to put your houses in order, and practice religion, to teach the majesty of nature and the majesty of man, &c." Miss Keeves concluded with a beautiful poem, and replied to some questions.

Mr. Demmon, the organist, is desirous to meet a few friends at his residence, 28, Queen Street, Haggerstone, in order to practice a few of the hymns and anthems, on Friday evenings at half-past seven.

On Sunday evening Mr. W. Wallace, the missionary medium, delivered a short address on materialisations, and at the close made some very able replies to several questions.

Next Sunday Mr. Wallace will again occupy the platform at Goswell Hall, 86, Goswell Road, E.C. Service at seven o'clock.

In consequence of the attendance and funds being so small the services at the above Hall will soon be discontinued for the summer season.

THE NEW-FOREST SHAKERS.

Mr. Editor.—Dear Sir,—If the last monstrous outrage on the poor, and, I fear, in some respects, foolish New-Forest Shakers, should lead to any combined effort to see them righted, I shall be glad to contribute a small sum to a fund started with that object. The details of the last outrage impel me to ask earnestly the friends of Spiritualism whether they will longer stand unmoved witnesses of deeds that recall the cruelty and bigotry and lawlessness which characterised the age of witchcraft.—Yours truly,
F. N. BRODERICK.
Ryde, I.W., March 2, 1875.

There has been general simultaneous shouts of delight from the "Christian" and atheistical press over some presumed crushing exposures of Spiritualism. The alliance is a strange one, and probably accounts for the astonishing courtesy awarded by the Christian Associations in America to the arch-enemy of the Spiritualists, Mr. Bradlaugh. Bradlaugh and the "Christians" in league to shut out the knowledge of a spirit-world. This array of forces, however, does not disconcert us. Truth will survive their deadliest onsets.—*The Evening and Free Drought Circulator* (Ryde).

MISS CHANDOS'S LECTURE.

On Monday evening last Miss Chandos gave a highly interesting lecture on "What we should Eat," at No. 6, Blandford Street, Baker Street. The lecturer began by entering into comparative anatomy and physiology, showing that the structure of man's teeth, his digestive apparatus, his mode of partaking of fluids, the secretion of saliva for the conversion of starch into sugar, and the action of the skin in perspiration, all point to man as a frugivorous animal of the highest type; whilst the carnivora have tearing fangs for teeth, no saliva, but bolt their food, lap their drink, and perspire only by the tongue (nature always appointing means to the end). That man by his depravity in using flesh and becoming partially carnivorous, has brought about many undesirable, not to say unnatural, structural and mental changes upon himself, as shown in the growing tendency of the teeth to deterioration, and the immoral, not to say brutalising, tendency of those who use flesh meat largely as food. She then gave some valuable statistics relative to the political economy of food, which was very telling against the present wasteful system of cattle growth as compared with a tenfold more healthy food from the same acreage by the growth of cereals.

The biblical teachings of the subject were next touched upon, when Miss Chandos, in continuation, gave a lucid glance at the chemistry of food, showing that as starch or carbon is what we chiefly require to support the heat in the body, flesh-meat is incompatible with man's best interests, being almost totally deficient in carbon; and even if it could be appropriated by man, could never make a lasting muscular tissue, having already subserved the purposes of life, and could only be mere *shoddy* at best. The statistics of the Longford Fever Hospital also show that where no flesh meat or alcohol is given, patients recover that cannot be cured under any other system. The lecturer gave numerous instances of the superior intellects produced in the absence of flesh food, which includes the greatest philosophers the world has seen, such as Pythagoras, Socrates, Plato, Epicurus, Plutarch, Newton, Milton, Swedenborg, Wesley, Howard, Lamartine, Rousseau, Sir Richard Phillips, Ritson, &c. Miss Chandos at the close of the lecture distributed printed sheets containing medical and scientific testimony bearing upon the subject of the lecture, and expressed herself willing and desirous of giving any further information required to those who write to her address, as per advertisement.

THE COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at 3.30, at Cambridge Hall, Mr. F. Wilson, before introducing the lecture, explained the Church of Comprehension as recognising the fatherhood of God as the ever-present Beyond, and the worship should consist in the gorgeous decoration of Roman Catholicism; the enthusiasm of dissenting psalmody; the alternational recital of the Church of England (with the understanding that about half the psalms should be removed and the other half re-written); the free platform of the Quaker in the utterance of ideas; and the organisation of the Jesuits, for without organisation the influence is as a rope of sand or a passing cloud. The subject for their consideration was the "Baptism of a Comprehensionist," which was explained as the child publicly professing a clear understanding between right and wrong, and washing its hands in the font to intimate its cleanliness. As the exercise of right, the lecturer illustrated the three laws of mankind—the isolated, the social, and the heroic. The isolated was married to home, as well as to the wife; the social was married to the social union, but with inattention to the wife; and the heroic was married to science, art, or philosophy, as combining them with the wife; or living unmarried, the heroic state of union was illustrated from the statement, "The man is the wisdom of woman's love, and the woman is the love of man's wisdom." The subject for next Sunday will be "The Homogeneity of Universalities."

DEATH OF MR. GILLESPIE.

Many of our readers will peruse the following notification with the same feeling of regret with which we read it on its arrival:—

"DIED, at No. 1, New Killorn, Park Place, Stirling, on the 8th current, at a quarter-past six o'clock p.m., William Honyman Gillespie, Esq., of Torbanehill, and of the Mineral Villa, Stirling.—*Stirling*, March 9, 1875."

The deceased gentleman was the author of the celebrated argument, "A Priori," which was reviewed in *Human Nature* for January and February by Mr. St. George Stock.

A LETTER from Mr. Heppleston, of Huddersfield, informs us of the passing away of George Holroyd, late of Cowms. Our correspondent characterises him as a "staunch Spiritualist, honest as daylight." No doubt he has entered on his reward, and we could not desire more brilliant honour than have the same words recorded as our epitaph.

DR. MONCK'S NORTHERN TOUR.—The doctor goes to Manchester on Monday to fulfil a number of engagements for seances. He lectures at Oldham on Sunday week, giving seances on the following days. Friends in his route must exercise patience, as it will be some time before he can fill the many invitations which he has received.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—Miss D'Arcy.

ORDER OF SERVICE.

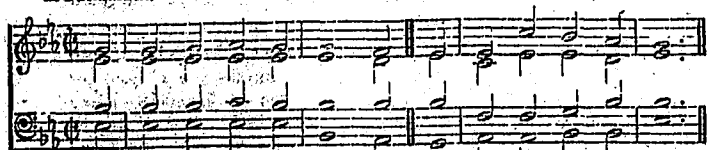
Sunday Evening, March 14, at 7 o'clock. Doors open at 6.30.

First Voluntary—Extemporaneous.

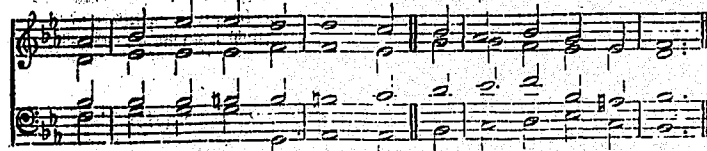
HYMN No. 96 in the "SPIRITUAL LYRE."

AURELIA.

76.76.76.76.



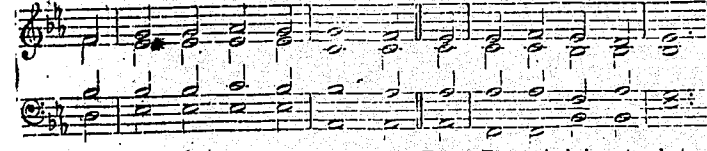
Hark! Hark! from grove and foun - tain Our joy - ful songs re - sound,



And ev - ry rock and moun - tain Re - e - ches them a - round.



The dark - ness earth for - sak - ing, Be - fore the day flies fast,



And man, re - deemed, is break - ing From Er - ror's chain at last.

- | | |
|--|---|
| <p>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.</p> | <p>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.</p> |
|--|---|

READING OF SCRIPTURE.

ANTHEM—Mendelssohn.

ORIGINAL POEM BY BURNS IN SPIRIT-LIFE, THROUGH MR. MALCOM TAYLOR—"THE DEVIL IS DEAD."

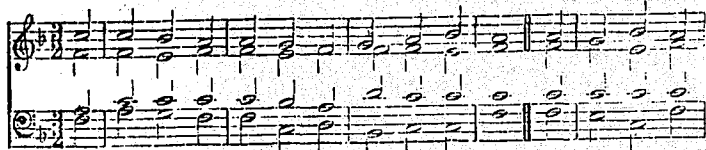
ANTHEM—"The Angels breathe on Flowers."

DISCOURSE BY MR. J. BURNS—"WHAT HAS THE DEVIL GOT TO DO WITH IT."

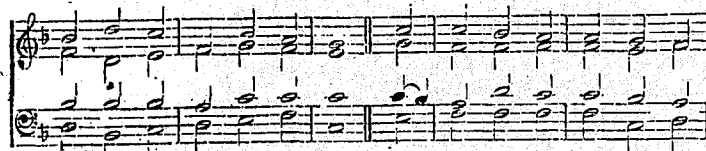
HYMN No. 98 in the "SPIRITUAL LYRE."

BISHOP THORPE.

11.11.11.11.



How cheer - ing the thought, that the an - gels of God Do bow their bright



wings to the world they once trod; Do leave the sweet joys of the



man - sions a - bove, To breathe o'er our bo - soms some mes - sage of love.

- | | |
|--|--|
| <p>2 They come, on the wings of the morning they come,
Impatient to guide some poor wanderer home;
Some brother to lead from a darkened abode,
And lay him to rest in the arms of his God.</p> | <p>3 They come when we wander, they come when we pray,
In mercy to guard us wherever we stray;
A glorious cloud, their bright witness is given:
Encircling us here are these angels of heaven.</p> |
|--|--|

Terminal Voluntary: "March of the Israelites."—From *Eli*.

Special collection in compliment to Miss D'Arcy for her valuable services as organist.

MUSICAL PRACTICE.—Miss D'Arcy will be glad to meet her friends for musical practice at the Spiritual Institution, 15, Southampton Row, on Friday evening, March 19, at eight o'clock. All who can take part are invited to be present.

MRS. BUTTERFIELD'S APPOINTMENTS.—Mrs. Butterfield will deliver two addresses in the Town Hall, Brighouse, on Sunday, the 21st inst. Afternoon, 2.30; evening, 6. Also at Wakefield early in April.—*Gisburn House, Queen Street, Morley, Leeds, March 9.*

PROGRESS AT LEICESTER.

To the Editor.—Dear Sir,—A few weeks ago the Spiritualists of Leicester formed themselves into a society and hired a meeting-room for the society's meetings. The room was let, with the house adjoining it, to a person who was (to use the owner's words) at liberty to let it to any one he chose; so, acting upon his liberty, he let it to the society. We held two meetings in it, when the fact that Spiritualists were using the room was made known to the owner. Thereupon the righteous indignation of his ownership was made manifest to the innocent, yet offending tenant, that he would not have Spiritualists meeting in his room. This was a fact that must be communicated to the Spiritualists without delay, which was done, to our annoyance; but I am happy to say that the society obtained the use of another room, which they have taken for a term, where Calvinistic intolerance will not reach us. We have taken the room for meetings on Sunday, Tuesday, and Thursday nights. Sunday and Tuesday nights inquirers can be admitted by free ticket, to be obtained of members. The society held their first tea-meeting and *soirée*, which was well attended, about fifty sitting down to tea, towards which our lady friends gave trays. After tea, a thorough determination was manifested by the friends to make the evening as enjoyable as possible; so a band was engaged, and songs, recitations, and readings, with a speech from a reverend gentleman who was present. Dancing was also indulged in to the strains of the band. The meeting was presided over by Mr. John Womfor, who is a thorough and earnest Spiritualist, and well known among Spiritualists. The friends separated at about eleven o'clock, with the understanding that another tea-meeting shall take place on Easter Tuesday. I may say that the formation of the society is mainly owing to the able and demonstrative orations of Dr. Sexton, delivered in the Temperance Hall of this town.

The insertion of this in your next issue will oblige, yours truly,
Norfolk Street, Leicester, Feb. 27th, 1875. CHARLES BURDETT.

THE PSYCHOPATHIC INSTITUTION, 254, MARYLEBONE ROAD, N.W.

The case-book kept by Mr. Ashman shows that 308 cases received treatment in February against 300 in January. This is an increase, especially when it is taken into account that February is a short month. The importance of the cases successfully treated is greater than ever, and the patients exhibit a higher proportion from the upper classes. Mr. Ashman's practice affords gratifying assurance of the increasing popularity of the psychopathic process of healing.

THANKS.

To the Editor.—At a meeting of the Bristol and West-of-England Psychological Society, held at their room, College Green, Bristol, on the 24th ultimo, it was unanimously resolved—

"That the members of this Society hereby desire to return their sincere thanks to Mr. John Scott, of Belfast, for the liberal donation of a large parcel of books, which he has kindly forwarded to them through their secretary, for their use or distribution."

GEORGE TOMMY, Secretary.

Bristol, March 1st, 1875.

To the Editor.—Dear Sir,—I beg to acknowledge, in your columns the receipt of a large consignment of literature, which treats on "Spiritual, Moral, and Intellectual Philosophy." It is a credit to the progressive movement in which we are engaged, that we have gentlemen amongst us who are sufficiently enlightened and charitably disposed to shower knowledge broadcast throughout the country. The world is in need of such noble souls. Would to God they existed in larger numbers. Since the three "P's" for the present are somewhat in the position of lap-dogs,—they must follow their masters, the "public," and preach, orate, and write for their "bread and butter." Go on, good brother.

"Truth lives not for a fleeting hour,
But scorns even Time's destroying power."

I am, yours faithfully,

Chester-le-Street.

WILLIAM H. ROBINSON.

A NEW MISSIONARY.

To the Editor.—Dear Sir,—Having myself experienced the invaluable services that can be rendered to the spiritual cause by the use of the planchette, I really think it might be profitably recommended to a large and important class of individuals. The class I here make allusion to is that one that is burningly anxious to become convinced, and yet has not, within favourable opportunities, the power of bringing reliable testimony within its observation. I will state my own case.

When I first became convinced of Spiritualism by means of your cheaply-circulated literature, I at once became desirous of forming a circle that I might see the truth of spirit-communion directly realised. But I was impeded at every step I took. I found myself surrounded by unsympathetic elements, and nothing remained for me to do but repine my failure. At last the planchette suggested itself. This was my success.

The "directions for use" stated that the planchette would not write for all, and that for some it would not even move. Well, after repeated trials, I found it would move, but would not write; so I thought that if I could not get communications one way I might another. I placed a large sheet of paper on the table, and printed upon it the alphabet. I next put my planchette together, and ask it to point me out the letters in telegraphic fashion. The first trial proved desultory; but at the second we met with unlooked-for results. Several dear spirit-friends communicated, and since then we have had almost daily correspondence with inhabitants of the spirit-world, from whom we have received much comfort and assurance of success.

I keep a second planchette by me for lending, and it is gradually doing its work amongst unbelievers. I call it the missionary. I wish our friends who are situated like myself would get a few of such missionaries. And, no doubt, much infidelity might be erased from our midst. Plodding hopefully and patiently in obscurity, I remain yours respectfully,

Fencehouses, Durham, Feb. 7th, 1875.

A RURAL MESSENGER.

THE PROGRESS OF SPIRITUALISM AMONGST THE NORTHUMBERLAND MINERS.

To the Editor.—Dear Sir,—This mighty movement is silently and surely making its way in this district. I am constantly meeting with and hearing of persons who are investigating this subject. There are inquirers at such large collieries as Seghill, Burradon, Seaton Delaval, New Delaval, Belside, and many other places. The thriving little town of Blyth (which is in the centre of this mining district) has also heard of and entertained this so-called new wonder. Those inquirers are mostly men who have outgrown the commonly-accepted notions of theology. There is one Church-of-England clergyman and a few Methodist local preachers amongst this number. The cleric is an excellent seer. Perhaps it will be well for him to act cautiously lest he finds it "hard to kick against the pricks." Others are in good positions. Of course these men have to keep an eye upon the "yellow dust." It is a pity that men should be hampered and their social positions endangered by investigating the most momentous subject within the range of human thought. However, truth shall ultimately prevail. The wonderful eclectic *MEDIUM* is the only spiritual paper that makes its way in the district.

Mr. John Scott, of Belfast, has gratuitously sent a parcel of books, pamphlets, &c., to Seghill, to be distributed amongst inquirers, for which we hereby heartily thank him. Those books treat on politics, theology, &c., and are very rational in tone.

We expect Messrs. Peck and Sadler at Seghill very soon. There have been no lectures on the subject, either *pro* or *con*, within late. Nor do I see any chance of any, until our esteemed friend, Mr. Morse, returns from America. I hope our friend, Mr. Morse, will not expend all his vitality on the other side of the Atlantic, but will soon return in good health of body and mind, that the pit-folk may once more have the pleasure of hearing him speak while in his happy trance.

Hoping that you, Sir, are keeping well, and saved from the pangs of poverty,—I remain, yours very sincerely,
GEORGE FORSTER.
Seghill, Feb. 22nd, 1875.

A SPIRIT-PHOTOGRAPH RECOGNISED.

To the Editor.—Sir,—Will you be kind enough to insert this in your valuable *MEDIUM AND DAYBREAK*?

Your readers, perhaps, will be interested in hearing that I have obtained a spirit-photograph. A spirit-form appeared with my likeness on the plate, taken with the magnesium light, by Mr. F. Parkes, 6, Gaynes Park Terrace, Grove Road, Row, as a specimen of his mediumistic art. I recognised the image, or likeness of my father's second wife, who departed this life about ten years ago. She was quite unknown in earth-life both to Mr. Parkes or any of the friends present. Therefore, as far as I am able to judge of its identity, I have every reason to believe it to be a genuine test.

27, Duke Street, Bloomsbury, London, W.C.

CHARLES CROWE.

IMPROMPTU VERSES.

[The following lines were written through the hand of Mr. W. Russell at an impromptu seance on Saturday evening, Feb. 6th. The name of the controlling influence was not given, nor was it asked for.]

Hop' many men swelled out wi' learnin'
The ways o' God are e'er discernin'
To us poor men,
As if they had a dispensation
To read words hid frae observation
O' mortal ken.

There' come a day when they will rue it,
And now the de'il they now can do it
I canna tell!
But they wi' a' their clish-ma-claver
Wad send those men who them disfavour
Straight down to hell!

Ah, well, the day is comin' swiftly
When they who damn so unco' deftly
Will quickly gang;
And pure Religion sweetly smilin'
Will, like a pretty, lovin' chiel, then
Come straight along.

THE SPELLING HINDRANCE IN ELEMENTARY EDUCATION AND ITS REMEDY.

Just published, 84 pages, royal 8vo, price 1s.

THE ENGLISH LANGUAGE SPELT AS PRONOUNCED, with enlarged Alphabet of Forty Letters, a letter for each distinct Element in the Language; the Difficulties of English Orthography Removed. A Plea for English Spelling Reform, with Specimen, &c.
By GEORGE WITHERS.

"A very able plea for a very necessary reform."—*Evening Standard*.
"Every teacher and every friend of education in the country should read this excellent pamphlet."—*The Schoolmaster*.

To print words as pronounced, by the aid of an extended alphabet, would greatly facilitate the acquisition of the power of reading, and consequently the education of children and illiterate adults; as well as tend to the reduction of dialects to one common standard, and further the diffusion of our language in foreign countries. To learn to read with words so printed, would be merely to learn the alphabet; and to spell would be merely to analyse pronunciation. A child at school might be made a fluent reader in a few weeks. All uncertainty of pronunciation would vanish at the sight of a word, as in reading figures; and dictionaries of pronunciation would be superfluous."—*The English Language Spelt as Pronounced*, p. 36.

London: THURNER & Co., 57 and 59, Ludgate Hill; Liverpool: J. Woolman, 54, Castle Street; George Withers (Author), 87, Falkner Street; Newcastle-on-Tyne: E. J. Blake, 49, Grainger Street. May be had post-free, for fourteen stamps, from any of the above.

Mrs. BARNLEY, Holland Place, Brixton, paints visions which she constantly sees. She desires to co-operate with an artist who could assist her in delineating her visions.

DR. SIMMS is drawing large audiences to hear his lectures in South Place Chapel and Institute, Finsbury, on "Physiognomy" and his "Travels in Europe." The series continues March 16, 17, and 18, closing with a lecture on "Love and Marriage" on the 19th instant. Admission each evening, one penny only; reserved seats, 6d. Dissolving views by the aid of limelight thrown on a 20ft. screen, showing the beauties and wonders of Italy, Maroc 16, and other countries on subsequent evenings. Description of character and health given each day of next week, except Monday, by Dr. Simms in South Place Chapel, Finsbury.

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

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

SUNDAY, MARCH 14, Mr. Burns, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAR. 15, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, MAR. 17, Mr. Herne at 3. Admission, 2s. 6d.

THURSDAY, MAR. 18, Mr. Herne at 8. Admission, 2s. 6d.

FRIDAY, MARCH 19, Musical practices, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, MAR. 12, Seance for Investigators on Tuesday, Wednesday, and Friday evenings, at 8, Blandford Street, Baker Street, W., at 8 o'clock. Local mediums present; others invited. Admission, 6d.; members, 3d. GREENWICH, 38, Blissett Street, at 8. Mr. Elley, medium.

SATURDAY, MAR. 13, Mr. Williams. See advt.

SUNDAY, MAR. 14, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.

Mr. Wallace at Goswell Hall, at 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.

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

MONDAY, MAR. 15, 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, 38, Blissett Street, at 8. Mr. Elley, medium.

WEDNESDAY, MAR. 17, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, MAR. 18, 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. 19, 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.

SUNDAY, MAR. 14, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 2 a.m. and 2 p.m.

SOEWBY 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.

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, &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. Stripe'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.

HECKMONDWICK, 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. Local mediums.

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

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

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

MONDAY, MAR. 15, BIRMINGHAM, 58, Suffolk Street, at 8.

TUESDAY, MAR. 16, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

STOCKTON. Meeting at Mr. Freund's, 3, Silver Street, at 8.15.

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

WEDNESDAY, MAR. 17, 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, Farnworth Street-Lecture-room, West Derby Road. Mrs. Olsen at 8. Admission free by ticket, of Mr. Chapman, 40, Dunseld St.

THURSDAY, MAR. 18, BOWLING, Hall Lane, 7.30 p.m.

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. 19, 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.

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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.

RESIDENCE, with or without Board, is sought in the Family of a Spiritualist, by a Gentleman and his Son, the latter, aged eight, requiring home education. Terms must be moderate. Address—Q. R., 15, Southampton Row, Holborn, W.C.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England on or about June next. Letters sent to annexed address will be forwarded to him in due course. Warwick Cotta e, Old Ford Road Bow, London, E.

F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS of a Seance by appointment, Mondays, Wednesdays, and Fridays. Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow. When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.

SITUATION as Clerk, Collector, Warehouse-keeper, or Position of Trust, in Town or Country, Wanted by Advertiser, aged 30. Good references. Salary moderate. Address—J. G. Robson, 38, Great Pulteney Street, Golden Square, London, W.

**WESTMORELAND HALL, 45, WESTMORELAND PLACE,
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ON FRIDAY EVENING the 12th instant, a SEANCE will be given in aid of Mr. and Mrs. WALLACE'S TESTIMONIAL FUND. Admission 2s. 6d. Number limited to Thirty persons. Doors open at Eight o'clock. Mediums—W. ESTINGTON and W. G. HAXBY.

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

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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.

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