

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

SPIRITUALISM.

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Spiritual - Cosmology.

PART II.—STATICS.

WHO ARE THE REDEEMED?

Lesson: Revelations.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, MARCH 21st, 1875.

INVOCATION.

Our Father! Infinite source of all delight! Thou great Jehovah! Thou living God! we praise Thee. All things upon the earth and in the sky proclaim Thy praise and majesty. Thy dominion and law are in perfect harmony, for all things are fashioned by the Spirit and made one with Thee. For all the powers in heaven and earth wherewith the great creation groaneth to give forth the wonders of Thy power, we praise Thee. For the labours of the atoms that strive to perfect and beautify the earth, bursting forth in manifold forms in leaf and tree and flower, we praise Thee. For the gems and precious stones, and all ores and wonderful things hidden within the earth, which Thy mighty powers have stored away for the use of man, do we praise Thee. For all things beneath the sea, those wonderful things that give life and beauty, though unseen, and by their subtle forces fructify and beautify the earth, we praise Thee. For abundant wildernesses, holding in their profound silence and mystery the future epochs of life, and keeping the germs silent and sleeping until the waking hand of the angel of life shall come and call them into being, we praise Thee. For those desert wastes, that, with sands and tempests sweeping, bear the freighted burdens of desolation, wherein no living thing is found, waiting for the mighty angel to restore them to their former life, we praise Thee; since sleeping is the harbinger of waking, and death is the parent of life. For all the abundance of the earth that gives enriched fruits and the ripening stores of grain, for the harvest of past ages that pours into the lap of time the wondrous treasures of Thy creation, do we praise Thee. For the human soul, fraught with Thine image and adorned with Thy life, passing from stage to stage under the ministration of Thy mighty angels, filled with all life and death, with all hope and despair, with all prophecy and all defeat, wearing all possibilities within its sheath, and bursting them asunder, gaining victory with Thy angels, we praise Thee. For the multitudes that inhabit the earth, each one endowed with Thy majesty, and bearing the hidden seal of the spirit within its innermost being, we praise Thee. For the mighty angels, filled with breath that like the tempest or the whirlwind come upon the earth, bearing first destruction and then life, tearing down material idols and building up the spirit, usurping the sense of the outward with the soul of the inner, endowing the temple with the spirit of life, do we praise Thee. For all the nations of the East that have perished and gone out from the earth, and their names forgotten, whose souls, nevertheless, abide in all thy kingdoms, we praise Thee. For those that walk the earth, conscious of Thy living spirit, filled with sublime forebodings and prophecies and tokens of Thy presence; for them that have seen the spirit of Thy life, and known that Thou hast left none comfortless; those that are in sorrow, and they that are in despair; and they that have heavy burdens, and those to whom death is a terror and life is a worse terror—for these we praise Thee; since Thou hast given them light and hope and know-

ledge and spirit and power, even to conquer all things. And we praise Thee without ceasing that this light is ever before us, and the glory of Thy love is around and above us, filling the outermost limits of space, filling the innermost depths of the spirit, transforming the dross into gold, and the outer life into the spirit, until the grapes of Thy vineyard are all made into the wine of Thy kingdom. Amen.

ADDRESS.

Who are the redeemed? As the astronomer can determine by mathematical measurement the distances and sizes of planets, or as the sublime science of the solar system gives indications of the laws beyond in the sidereal heavens, so in the vast chain of spiritual causes the position of each soul can be determined by precisely analogous laws. If the astronomer can calculate the orbit of a comet or the return of an eclipse, so can spiritual and angelic beings determine the orders of revolution in every soul, to what system it belongs, what are its methods of action, and to whom in the angelic kingdom it shall be assigned when earthly existence ceases. The wonderful revelation of the Apocalypse needs the key of ancient spiritual science to unlock it. You have endeavoured to unseal it by modern interpretation; as well attempt to unseal the secrets of geology, or to see the stars with a microscope, or to open the key of any hidden labyrinth with a mere external ornament. The truth is, that behind all this mystery there lies the simple divine process, perfect in its manifestations, and wonderful, which it is our business not to alter or change, but only to endeavour to understand. We have stated in previous discourses that in the first dispensations there came to earth the angel Orisses; secondly, the angel of power, called Brahma; and thirdly, the angel of the Christian dispensation; and they brought with them each attendant angels. Orisses brought to the nations 144,000, who were his angels, to abide with the souls in their charge, to assist in vanquishing material substance. Under his dispensation came the wonderful science, with which the East was endowed in its highest state of empire. Under his dispensation and angels the first systems of science were discovered. Mathematics became known, language was invented, forms of building according to geometrical rules were discovered, and the twelve principal angels took charge of his special dynasty. When he departed from the earth he must needs take with him the 144,000 that had accompanied him. But, in the meantime, other souls had attained to angelhood that were under other ministrations, and these became the ones that took charge of the inhabitants of those remote regions. So there were still left souls that ripened under the ministration of Orisses—144,000 angels to take charge of the kingdom of the East—and these were under the dominion of Adam. When the different epochs had transpired under the dominion or kingdom of Adam—commencing with Adam, the first; Enoch, the second; the third, Noah; Rameses, the fourth; and Elias and Elijah, the fifth and sixth—there then came the culmination of the middle portion of that Eastern dynasty, and the children of Israel, wandering in that direction, became aware of the power and wonderful records of the nations of the East, having left (under Moses), as you will see by reference to the Old Testament, their first idea of Lord, and adopting that which meant the ancient symbol of the Egyptian Jehovah. He speaks to them by the name of Jehovah not in the first chapter of Genesis, but after. And this was the God under whose name Orisses, the first angel, held the administration of the first nations of the earth. But as there were then as many souls upon the earth as there are to-day, these 144,000 angels were left

the earth with Orisses, and the 144,000 which were left in charge with Orisses, only represented a small portion of the souls that were finally to be saved or rescued from matter. Since they had been incorporated into matter, and had taken upon themselves outward forms, there must needs come another dispensation to bring these souls that were still left upon earth onward to this their destination, the angels which Orisses brought with them having perfected their lives and become qualified to accompany him by existence in other worlds. Hence Brahma came, the second in order, bearing with him 144,000 angels, who took charge of the earth as it was left by Orisses, finding the ancient religion had merged into idolatry, and that the temples, instead of being dedicated to the Spirit, were dedicated to matter; finding that the various orders of natural things, instead of representing spiritual principles, were in themselves worshipped; finding that Apis represented the ox, which was, after all, the symbol of the fruition of the power of the earth so defiled; finding that various serpents and beasts were made the subject of worship; Brahma, the second angel, with usurping power and with 144,000 messengers of the people—visited the nations of the East with a new revelation—the revelation of the Spirit. These came in a three-fold form, representing the three-fold principle which Jehovah had represented under the name of Orisses or Osiris. These 144,000 angels then took possession of all the Indies, of that portion of North America which was then at that stage of the earth linked to the Indies, of that portion of the empire of China and the East that is now rapidly declining, of all of Turkey and the various countries that have since been overswept and overrun by the Antichrist of Mohammedanism, by that power which in its primal element represented the same Spirit to those nations that Orisses or Jehovah did to the nations preceding. When Brahma left with his 144,000 angels in the second dispensation, he also allowed to remain—or there was permitted to remain in charge of the earth—other 144,000 that had become perfected under his administration, and were capable of taking charge of the earth. Of these, Buddha was the representative, and he came and reappeared upon the earth three several times with his angels to teach them the new faith, and to renew the fervour of his dispensation. He, under the earthly name of Confucius, revised and perfected the ancient laws, bequeathing them to the nations of the East.

Then came the preparation of the Christian dynasty. Rameses, or Moses, the expression of a portion of the angelic host of the first dynasty, was the culmination of that dynasty that held in charge the power of law and its administration to all the nations. Hence of the tribes of the children of Israel that were fitted to take part in the preparations of the new dynasty are named those that have been read this evening. Of these there were twelve in each tribe, fitted to become the progenitors in the angelic kingdom in the new dynasty. Other tribes were lost—that is, they remained wandering up and down the earth, not being fitted or ripened to the dispensation of the spirit, and they must needs remain so until another angel should take possession of the earth. Under those circumstances Jesus was born in Nazareth, being heralded by the angel Gabriel, who appeared also to the Hebrews of that line and descent as the herald of the new King, the angel having charge over the new dynasty; and he revealed also to Elizabeth, the mother of John the Baptist, and to Mary, the mother of Jesus, the advent of the new dispensation. Under this angel, with his 144,000, the Christian dispensation was born. Jesus chose twelve as the typical representatives of the new dispensation upon earth. These twelve were but typical; they corresponded to the twelve mighty angels that under Gabriel held charge over this new dominion. Christianity swept at first slowly, but with a mighty force. You must remember that Rome was then the empress of the world, and that Egypt had fallen. India had fallen, and, after the first century of the Christian dispensation, it was transferred to Rome, the seat of power and learning. Jerusalem was in decay; the lost tribes of Israel could not then be restored, nor find their new kingdom or home. They that had been found were restored to their angel or administrator, and the others were scattered up and down over the face of the earth; and to this day they refuse to recognise the Messiah, or Jesus, as the representative angel, and are waiting the advent of their Saviour, who, they say, is not yet come. Perhaps they will wait until the end of time, until the seven angels shall have poured out their seven vials upon the earth, and until the very last hour. It is not our province to determine that to-night, but you know that, under the Christian dispensation, those first years form one of the most stirring epochs of history. Constantinople became the seat of the new empire in the East as Rome was in the West. During those first years there also went into all these nations the twelve messengers of the twelve angels, who, with Jesus, proclaimed the gospel to those nations, the fire of the spirit, the freedom from their idols, the dethronement from their temporal altars, the taking away of all those external symbols and ceremonies had become debauched by idolatry, and no longer wore the garb of the spirit. You know what Egypt was: under what deadly yoke of materialism; under what yoke of fearful corruption. You know what the East was: overwhelmed with various kinds of idolatry, each of them, if possible, more hideous than another, because lacking the essential spirit of its primal life. You know what the Indian empire had become: the seat of contending factions or sects, each one having a creed of their own, and all in doubt as to whether they should perform their ablutions or devotions after prescribed manners or after other manners. The Chinese empire had been thrice renovated. Buddha had given a renovating flame, but the ancient fervour of the spirit had departed, leaving but crumbling walls and desolated temples, in which every one, under various forms, went

through the ceremonies, with the changes of the seasons, of devotion to the various deities, all without the spirit, when the simplicity of the new faith brought a change—brought even with it some of those 144,000 who were of the lost tribes of Israel; for, could you number the children of Israel that were converted in the first year of Christianity, you would find that they would amount precisely to the number which is stated in this chapter. The number of 144,000 having been left previously upon the earth became converted to the new dispensation, and aided the Christian religion. Of these Saul or Paul was the chosen representative, being also the representative of one of the ancient angels in the older dispensation, and, having learning and fire and fervour, he was chosen as the expression of the new dispensation to the Jews themselves, who, however, would not, of course, receive him after he became converted to the Christian faith; but, through his instrumentality and others, 144,000 of the Hebrews then abiding in Rome and Jerusalem and in various parts of the earth became aware of the new dispensation. The other peoples of the earth that accepted the Christian religion were, of course, of all nationalities. What Jerusalem had been, Rome became; nay, what Constantinople had been, since Rome became likewise the citadel of learning and the seat of empire. What Egypt had been, Rome became; and under the Caesars was repeated that which had taken place under the Pharaohs, only that it was a mightier power. The new dispensation had already culminated; there was a new light in the world; all forms of heathen deities were dragged from their resting-places in the East, and set up face to face in Rome, marring each other, and very likely neutralising each other—if they had ever any spiritual power or meaning—one god representing Buddha, and one representing Isis or Osiris, staring at each other across the streets of pagan Rome, while all the world looked on and laughed. Fancy these deities, which in their own time had been created for special symbols, and meant something, being in Rome under the administrations of a people that had no knowledge of their spirituality and no comprehension! These deities were dumb stone; these statues were dead idols; and the world was robbed of all the element of faith that it had ever contained.

Then came Jesus with his 144,000 angels, sweeping with a subtle fire, lighting with a subtle lamp, the power of the spirit, doing what? Usurping the old dispensations of Rameses or Moses among the Jews with the power of the spirit; supplementing the religion that had been given to them by the fulfilment of it, overturning and overthrowing idols, so that Jerusalem was not desecrated, and the seat of power was not defiled by external ceremonies. Then was Paul called to Rome, bearing with him the tidings of the spirit. He was the power that was to redeem and disenthral those that, having come out of the nations of the East, had built there their cities of learning and of empire. Oh! those first days of Christianity in Rome were the sowing of the seed that ripened to a deadly harvest, but gave also the fruits of the spirit to those that were prepared. For the first 400 or 500 years Christianity brought the fruits of the spirit—gathered into the granaries by the power of those mighty angels of this dispensation—the wonderful fruits that were put forth, and the fervour of spiritual faith; for, alas! as Dante said, “when Constantine made his rich offerings to the great Father, it was a deadly gift for all that came under the power of the archangel of destruction, whose name has since been written upon the church, and with which it has been branded in its external developments.” For five hundred years the gospel nearly remained unturned; but when Severus, the father of Constantine, came to Britain, and his son followed to plant the seeds of empire here, there had already been the worm gnawing at the tree of life, and sapping its foundations. Hence, if the spirit ever came here, it came, not in their company, but by another process, and with other angels that, perhaps unseen, gave their visitations to this island, but not under his dominion; for the angel that then took possession was the very one that was unloosed for a thousand years, and who, having power of destruction, had destroyed Egypt and the Indies and Jerusalem, and was now to destroy Rome and the Christian empire—not, however, to destroy it temporarily: for you know to what height it has attained, with what grandeur St. Peter's rears her dome, and, in the highest state of the Christian empire, what wonders were wrought by land and sea, but not of the spirit. Shall we say that the dome of St. Paul's rears its head also to heaven in something like the same mockery that St. Peter's does at Rome? and that the fervour of the spirit, which was kindled by the mighty angel of the Reformation, under the name of Luther and his coadjutors, has died out also in a sickening flame, leaving but ashes and dust? Shall we say that when the thousand years had elapsed and the Reformation came, there also came another 144,000 angels to herald the new advent, and prepare for the dawn of a new dispensation, since Rome had fallen, spiritually since Europe was entangled in the web of warfare, since all the shores of Britain had been made the battle-ground for the contending forces of the angels; and since, under the Reformation, the angel of that dispensation conquered.

The lapse between the sixth century and the sixteenth was the lapse of time when the angel of destruction had power to control the Church that, under Christianity, had been first in the spirit; and since that time, though many mighty spirits have risen and ripened from within its fold, you may follow, until the Reformation, one gradual decline to destruction. You may follow it up to the heights of temporal power, and down to the depths of spiritual destruction. The fifteenth century was the lowest in the ebb of spiritual life that has been known since the dawning of Christianity; the lowest, indeed, that has been known since the light went

out at Jerusalem, or since it departed from ancient Egypt and from the first altars of the spirit in the Eastern world. The fifteenth century yielded much to science and art; but oh! how little to the spirit, until the Reformation came. Then with what mighty preparation did it come! The angels that had despaired of Rome had ripened all the fruits; they possibly had witnessed the destruction of the fires and fervour of faith upon the altar of scholastic learning; had seen the schoolmen pervert the first principles of Christ and his Apostles to their most subtle sophisms and theories; had followed the wake of Aristotle, and seen the introduction of those subtle theories that, under the name of truths, had been incorporated into Greece; had followed the teaching of Thomas Aquinas, and known them to be sophisms; had seen that the Church itself was under the dominion of an unbelief which, on account of its not being avowed and open, was all the more deadly, because it was sapping the foundations of faith; had seen there were thought, external pride and splendour and display marked the external progress of thought, while nowhere, save in some cloister or in the heart of someone who had really been renovated in spirit, could the angels of the true faith be found.

It was under these circumstances that Dante could bemoan the conversion of Constantine, and that Michael Angelo could live his life of perfect scorn, painting, carving, building that which was hideous in his sight because devoid of the spirit of life. It was under these circumstances that Raphael could paint Madonnas, no doubt with genius and gift from heaven, but he did not paint them for the Church, but for the great humanity outside the Church that would one day see the dear images and know that they were the gift of love and of grace from heaven. It was under these circumstances that the contemporaneous artists and poets of that time could ring out their voices in favour of the truth, knowing that finally the shackles should fall and the dear earth be freed from the great burden of men's idolatries. It was under these circumstances that Luther, from his remote home, could be heralded by men of learning and befriended by princes, while taking upon himself the solemn orders of the Christian Church preparatory to bursting its shackles. Who can tell what a slave suffers, unless he, too, has been enslaved? Who but the Augustinian monk could ever have burst the chains of Rome, and set the Western world free in its spirit to go back to the primal faith and baptism of the soul? Ah! Luther in his cloister, struggling with the very demon of destruction that hedged him round about in the shape of stoled priests and mockery, ferretting out to the very depths his own nature that he might find that sin was still there. He was the one that journeyed to Rome, that saw the priests enter their cells, and beheld the Pope in his power, kissed his feet, and went through all external forms, that he might unveil the hypocrisy and hear the priests utter, in the Transubstantiation of the Holy Ghost, not the words written in the "Credo," but some ribaldry of their own, while all the rest of the world worshipped; could see them sit at their holy tables, and hear them laugh to scorn the zealots that came to worship in the sacred temples; could witness that the doors were battered and the sacred temples defiled, and that all Rome was an offence, and that it was, as Luther said, a "temple builded over hell, and was but an offering itself to Hades."

Ah! these were the things that gave power to vanquish the mighty angel of destruction that had for a thousand years been permitted to hold sway.

Then we are coming to the later day. You know that the earth was prepared for the Reformation by such men of learning as Erasmus, as Von Hütten, as Frederick the Wise. What Erasmus did to the Lutheran dispensation few have been ready to admit as far as the Reformation goes. He had not the courage of a prophet or the power of an Evangelist, although he prepared the way. And then came that wonderful corps of lights that, shining out like a steady flame, made Germany the citadel of the new visitation—made it the empire of the new fervour and fire that was to be poured upon the world. Ah! the student of Erfurt, plodding his weary way, could not have been other than the same messenger that with potent power and mighty spell had assisted in the first days of the Christian dispensation; and, seeing the Christians thus betrayed, had, with indignant fervour and fire, concealed and veiled himself in the sensitive form of the pale student so that he might pour out his wrath upon the world. It may be thought that the Reformation was severe; of course, it became more severe when it passed into the hands of princes and kings and priests, and became one of their methods of power. But for Luther there was no power of the sort; he fought with no weapons but those of the spirit; he devised none other than those that were sufficient; for you who have traced that history know that he held Germany under the power of his learning and eloquence and logic, and carried conviction to the mighty, and that the simplicity of his speech and piety carried conviction to the humblest. It was not until the Reformation had become perverted, until it became the tool of princes and kings, until it, too, became the instrument of empire, that decay set in.

In these later days things travel much more rapidly; and, as the Christian dispensation is drawing to a close, it is needful that these things shall go on with rapid culminations. It has not taken three, or four, or five hundred years for Christianity to decline. It declined in the first century of the Reformation. It went further than this. After Luther, Melancthon, Calvin, Knox, and their coterie, there was not, until Wesley, a man in the Christian dispensation that could break away again from the bonds of priest-craft. Wesley came as the herald also of a reformation; not, perhaps, so distinct as the first, but still potent. Then there was

also another power. In Sweden there was a man raised up by God to show the fruition of the spirit—the true successor of the Apostles—ay, endowed with science and learning and discernment, shaped with gifts of the spirit, and born with the light of the angel in his eyes. He has given to the world the results of his ministrations. He has gathered many into the spiritual kingdom by the power of his utterances. He was the herald of the new spiritual dispensation—Emanuel Swedenborg. What John the Baptist was to the Christian dispensation was Swedenborg to the new light that was come into the world, making spiritual truths plain and spiritual principles sublime. If imbued with somewhat of the special creeds and dogmas of the time in which he lived, you can see through that veil and mist the clear light of the spirit gleaming out, and can behold in the natural order of his representations that the dispensations of the spirit are manifold and are apparent. The fruits are now upon the earth, and from all that has transpired in the Christian dynasty we will show you that the 144,000 angels, whom Jesus, under his administration, left in charge of the earth, have ripened into another 144,000; and there have been twelve distinguishing messengers since Jesus's time to show the culmination of his work, and to ripen the earth for its completion. These twelve, in the first years of Christianity, in the Reformation, and in these the latter days, are unfolding the completion of the Christian dynasty; and now it is that the world is preparing for a change, and that the four beasts or angels referred to in the four corners of the earth should remain silent until all those that are redeemed shall have the seal placed upon their foreheads, and shall be ready, when the Messiah leaves the earthly spiritual sphere, to depart with him to his everlasting home.

This is why there is such solemn avocation in the air, why there are portentous doings in the spiritual world abroad, why the spirit of prophecy is poured out upon all flesh, and why maidens dream dreams and young men prophecy. This is why there is agitation in the world of matter. They that are still lost—that is, that are not redeemed to the spirit nor baptised in the spirit, nor have any of it in them, will awaken under other dispensations. These are they that neither "see God nor can hear his voice," nor have seen aught of his presence, nor the soul of man, nor any spiritual thing; but who, as in the kingdom of Orissas, worship blindly at the senses, and bow down before gods of wood and stone, and lay all their offerings upon the altar of self. These are they who, with great intellect and mighty learning, have not the fervour nor gift of the spirit; for, unlike the days of Luther, mighty men do not throng to the support of the spirit, but, not being baptised in its likeness, will bow down to Baal in the dust, worshipping Isis or Osiris, or the Paphian Venus, instead of the Lord of Hosts.

Then of all the tribes of the children of Israel that will be redeemed—that is, that have culminated their earthly existence, and are ripened for their angelic stage—there will be 144,000. Of all the tribes and nations of the East that under various forms have worshipped in other dynasties, but are now disenthralled, there will be for each nation and tribe 144,000; and of all that have peopled Europe and the Western world there will be for each nation 144,000, until there will be 1,728,000 angels that will be caught up when the Messiah cometh to choose his own, and leave the atmosphere of the earth, now occupying that position until the new dispensation is formed.

You may not tell who these are; but the angels know, for they have passed through all the stages of life, and they shall be numbered with those that have come up through "great tribulation," and from whose eyes God shall wipe away every tear. You may, perhaps, know them somewhat. They walk the earth with serene faces full of hope, but with a subtle, serious sadness that is not woe, that is not misery, but only bearing traces in their countenances that they have seen and known of earthly suffering. You may know them, if in hospital or in battlefield you see them with serene countenances in the form of holy women or of tender men bending above the dying and the dead. You may know them, if in daily life she who is your mother sits with patient smile and face that is illumined, turning her soul Godward for strength, and filled with serene hope and faith and compassion. You may know them, if upon the street instead of the hilarity of outward life, or if, instead of the splendour that envelopes all those that are in the senses, you see the face that seems to look towards heaven and not to earth, gazing through you into your spirit to see what manner of soul you may possess. You will know them if you have discernment, for they are not sorrowful, they are not filled with complaining or bitterness; they have no distrust or doubt, nor envy, nor pride, nor malice; but only kindness and love, only compassionate patience and peace, and that sublime faith which conquereth all things, having also conquered the fear of death and of sin and of every external allurements. These are to be found among the children of men. They have sown the seeds for the next dispensation. They are the redeemed, and will go with the angels of Jesus when he ascends to the angelic kingdom, the celestial abode where he shall dwell.

Ay! It is not for you and us to determine. But you who have been baptised in suffering, and have known the heaviness of the rod of life, that have struggled with doubts and complainings in your spirits, and have conquered them, that have battled with envy and pride, and have seen them slaughtered at your feet; ay! that have battled with all external and material desires, abiding only in that which sustains life, and being mindful of the spirit, ye will be conscious of the approach of the angelic and mighty messenger that is to bear you hence. You will feel the subtle fullness of spirit and the completion of your lives. Earth shall no longer hold you, but you shall abide in the celestial empire whose laws and

ways cannot be understood of men, but which are governed by the enormous love of the spirit; and the other 144,000 who have been prepared in this dispensation will remain on the earth as the heralds of the new messengers of the Comforter who will come and "teach you all things."

Subject for the next lecture: "The New Messiah and His Angels."

POEM.

Who shall be chosen when the mighty hand
Of the mighty angel sweepeth down?
Who shall bear a palm within the hand,
And on their head a lily crown?
"I shall watch and wait," saith the robed priest,
"And I know the Lord will not pass me by;
For I have served Him in fast and feast,
And poured my praises out on high."
But the angel bendeth, writing yet
In his book; and he will not forget,
That within the heart may lie concealed
A canker worm, all unrevealed;
And that he surely will pass him by,
Who waiteth confidently;
To the beggar on the street,
Who hath no bread to eat.
"I will be ready," says the man of pride,
"My empire here is great;
And surely on the other side,
The angels that the dawn await
Will need my power and might
Up there in heaven.
I move with wondrous light,
And I have said my prayers at even,
And all my course is made aright
Before my fellow-men. It is true
That sometimes in my heart a sin
Or wish for pride is not at ease;
But then the Lord will let me in,
For I am ready. On my knees
I will wait that bliss to win."
And the angel writeth in his book;
And he knows when into the heart he shall look,
That the pride that is there and the love of men,
And the food of envy, and therefore when
He shall come he'll pass him by.
To the labourer there, whose downcast eye
Perhaps is filled with many a tear,
Only he inly prays; and fear
Hath never a place in his heart or a moan,
For he trusteth in God, though his bread be stone.
"And I will be ready, says one at the door,
Waiting until my Lord pass by;
And I my offering of wealth will pour;
And I am great in the world; and I
Am a woman of high repute and renown,
And a pillar within the Church to-day,
And the Lord will surely not on me frown,
For I've wiped many a sin away."
Ay! and the angel writeth the while
That the pride within the heart and the smile
That pleasantly on the face doth play
When the prayers are made, and every day
The service holds. It is quite complete
If within the nature be graces sweet.
And so there is Magdalene below,
Perhaps she may hear the Lord and know
That an angel sweepeth down from heaven,
And may find her sins are all forgiven,
If in sinning much she loved much,
For the Lord had said it long ago,
And it needs must for ever be so.
Therefore, if faces meek and worn
Have sorrows, riches meekly borne,
And sweet discourse and thought of truth
And love and purity and truth are sowed,
Then many will be saved on earth.
But something still of subtler worth
God knoweth, and within reveals
That which the outward garb conceals.
And if ye have in Him all love,
Ye are the ones who'll mount above,
Upon whose foreheads burn the light,
Within whose hearts, all vestal white,
The angel findeth all apace,
And bringeth you to your soul's place.

New SHILTON.—Mr. John Sowerby acknowledges a parcel of books, value £5, from Mr. John Scott, Belfast. Our correspondent says: "We have many inquirers and many influential opponents. The small end of the wedge has been inserted. All we require now is a good powerful lecturer or two—Mrs. Tappan, Dr. Monck, or Mr. Burns."

In the course of the summer Mr. S. C. Hall will publish another Temperance Tale in verse; stimulated, no doubt, by the success of "The Trial of Sir Jasper." The new poem is entitled "An Old Story." The author in his announcement states that he has tried to make the book broader and more comprehensive in details than its predecessor, treating, indeed, every phase of the horrible vice; adding prose notes from the authorities by whom he has been principally guided. Every page will be illustrated, and there will be twenty-six full plate engravings by twenty-six leading artists of the age, drawn expressly for the book.

A SPIRITUALIST'S DEFINITION OF FAITH.

Faith is a much misused and misunderstood word, but underlying the variously erroneous senses in which it is used there is to be found a grand fact, a pearl of inestimable value, a living principle, which if we appropriate and develop, will make this life and that which lasts for ever one grand, sweet song.

When begotten of reason, faith becomes a mighty fulcrum by which we may move a world; but without such a parentage a myth may move us; of itself it tends to convert fairy tales into facts, to translate the mythical into the miraculous, but governed by reason, the fabulous and legendary are shorn of their extravagances, and to the clear eye truth is seen to be stranger than fiction. Divorced from reason, fetishism is the offspring of faith; whilst philosophy is the expression of their harmonious combination, and all the oscillating opinions and multifarious systems of beliefs lying between these poles of thought or extremes of culture grow out of a more or less perfect assimilation.

As the area of facts or the sphere of our knowledge widens and enlarges, so does our faith become more profound, far-reaching, and comprehensive; but destitute of such foundation our religion is but a ritual, our faith a mere form, though confirmed by custom and subscribed to by society.

The faith that is based on facts undoubtedly opens out a beyond, which reason tells us will be better, but only in so far as we educate ourselves here, and any other future we may picture to ourselves is but the result of an indolent intellect or a riotous imagination, whilst the faith that is based on testimony and tradition is blended with all the errors and idiosyncrasies of the testators, and the fact (life after death, which is the paramount question underlying all religious systems) testified to, instead of being a thing of beauty and a joy for ever, has become distorted or hidden amid the puzzles of metaphysical conjurers and the dogmas of a casuistical theology.

To think in consonance with our neighbours undoubtedly conduces to our comfort and consolation, but character is better developed in the arena of conflict, and out of an adjustment of opposing systems of beliefs, a balancing of diverse opinions, or a daring inquiry even into the spirit of doubt and denial, we acquire a faith that illumines life's pathway and links us in love with all mankind, whilst the faith we inherit (like all inheritances ending in ease and indulgence) instead of being a permanent and sustaining principle, very often, when trial is imminent, degenerates into a vacillating policy, though we really believe—but only when the rack is very remote—we would die for our convictions.

The faith that grows out of an honest scepticism of, and an earnest inquiry into, the various systems of belief, though it costs much anguish of mind and exposes the inquirer to the fury of the bigot and the malice of the mean, brings at last sunshine to the soul, whilst a sluggish acceptance of the faith we inherit—though it bring immediate comfort and be accompanied even by social distinction—breeds in us vain conceits and delusive hopes, and makes us the slave of man rather than the servant of God.

The faith that is imbibed and developed in an exclusive atmosphere may be lovely and beautiful to look on, but it is of exotic growth, and will wither and die when exposed to the criticisms of a pitiless logic, whilst the faith that grows out of a living experience of palpable and tangible facts develops in vigour and acquires additional energy and ardour even in the crucible of the analyst.

Unquestioning conformity to the faith of our fathers in a certain stage of our mind-life is undoubtedly our duty, and it may be often associated with an external propriety of character and conduct to win for us golden opinions, but we may mistake man's esteem for God's favour, and unless we make the distinction and delve and dig, sift and assort our ideas, until our faith is rooted in and on imperishable facts, our conformity is most surely based on credulity or cowardice.

If we would, then, have a faith that will transpose this life of ours into an anthem of praise, we must work out our own salvation, not in any given way, not after any stereotyped fashion, not in accordance with conventional notions, but just in such way (after duly appraising all modes we are acquainted with) as we are impressed and guided by the All-seeing One, who hath given to every man a measure of his spirit to profit withal.

THE DELIVERY OF "MIRACLES AND MODERN SPIRITUALISM."

We have to apologise to a large number of subscribers for the non-delivery of their copies of Mr. A. R. Wallace's new work. As fast as we can prevail upon the binder to send them in, we straightway send them out again. The copies sent for review, and a bulky case sent to Australia with Mr. Stow, absorbed quite a large pile of copies, and this has somewhat hindered the delivery in this country. Mr. Stow's ship would not wait, and hence we were obliged to give his claim the preference. We hope the whole edition will be out nearly as soon as this notice is read, and that the work will meet with the hearty reception which has been as yet its good fortune to be favoured with. Those who have not subscribed for it may secure it at subscription price by purchasing *Human Nature* for March: *Human Nature*, 7d. post free. "Miracles," 3s. 10d. post free. Total 4s. 5d.

SPIRITUALISM FOR THE PEOPLE.

The article by "Iona," in the *Medium* for March 19th, must have touched a responsive chord in the hearts of many of its readers. Looking round at the masses of the people, particularly in large cities, we find them divided into three great classes, and this division embraces all the so-called "classes of society":—(1) The indifferent at heart, including both those whose indifference is manifest, and those who outwardly, from the force of education or custom, make a religious profession; (2) The sincere believers in one of the forms of religious orthodoxy, thousands of them full of Divine love—truly the salt of the earth—but who have not merely subordinated, but consciously or unconsciously have sacrificed the intellect to the spirit, and are therefore not complete men and women; and (3) The cold, hard, intellectual secularists, including many if not most of the leaders of science and thought, and great numbers of the most intelligent and honest in all ranks of life. Besides these there is a small class of religious theists, and a perhaps equally small class of spiritual Spiritualists.

"Iona" asks: "Is there no wave of spiritual power that we might direct over 'the midnight darkness and void that have overshadowed the world?'" Religious theism will not, we believe, ever regenerate society, or move the masses of the people. God may be there, but there is no ladder connecting earth and heaven, and Jacob now, as of old, needs the vision—that is, the knowledge of the spiritual reality to convince him that the place on which he treads is holy ground, and that earth is, indeed, the gate of heaven.

"By whom, then, shall Jacob arise?" The enthusiasm of "religious revivals," such as that which is at present exciting so much attention, may be attended with blessing to many; but it is impossible for us to believe that humanity is to be redeemed by such agencies. It is no use for the Christian Evidence Society, and others, to cry "Peace! Peace!" where there is no peace. The discord between faith and reason is not healed. Of course there can be no discord between faith and reason in the highest sense; but if by faith is meant the orthodox evangelical belief of the so-called Christian religion, then the discord between faith and reason will never be healed. The danger is that in the overthrow of that false "Faith," the true faith of many will suffer shipwreck, and that intellect on one side and the senses on the other will think that they can divide the universe between them.

Where, then, can we look for help?—To the spiritual Spiritualist. To him who, with the fervour, the enthusiasm, the fanaticism, if you will, of the orthodox religious revivalist, recognising the authority of the intellect, and with a practical life of "physical Puritanism," will go to the people and will preach to them the gospel of light, life, and immortality.

"Iona" says again: "Has not the time come for us to invoke the real Pentecost?—Our physical manifestations, our entrancements, our materialisations, our inspirations, and the knowledge imparted by the communion we love so well, are but means to an end—that end the elevation, the purification, the happiness of the great family of man."

But where is the needed priest, prophet, or preacher? At present we cannot see him; but the anointed of the Lord may be among us as David was, the youngest among his brethren. "Iona" says, referring to "an ancient and impressive example": "Perhaps we might meet together, with similar accord, with similar motive, with similar result, to watch, to wait, to sing, to pray, to believe, until the angel of our spiritual dynasty shall let loose on our age and on our race those real abiding elevating spiritual gifts which we are taught earnestly to covet."

No superstitious form was, we believe, ever raised except upon an original basis of truth; and though we may have but little faith in the "united prayer meetings" of the orthodox, nor think that we shall be "heard for our much speaking," yet we know not what mighty agencies may be put into action by the earnest united spiritual aspirations of human souls. And though it may be impossible outwardly even to meet together at all, yet the steadfast heartfelt longings of those who see the need may be the means of bringing down spiritual aid to those who will be sent forth as labourers in the fields white unto harvest.

E. T. B.

To the Editor.—Sir,—I think that the following extract from the leading article in the *Times*, on the 16th inst., with reference to the religious meetings now taking place in London, and at least one of which I would advise your readers to attend if possible, merits notice, as it seems to me to justify Spiritualists in pushing forward their science or religion, so as to cause the public to investigate it.

The alleged fact, for instance, of the assumed photographic views of deceased persons, testified by Mr. W. Howitt, is a most interesting one to investigate. This is the extract from the *Times* article, viz., "Is any Christian Church in this metropolis in a position to say that it can afford to dispense with any vigorous effort to rouse the mass of our people to a more Christian life? The congregations who are to be seen in our churches and chapels are but a fraction of the hundreds of thousands around them, of whom multitudes are living a little better than a mere animal existence. If any considerable proportion of them can be roused to the mere desire of something higher, an immense step is gained; and if the Churches are really a higher influence still, Mr. Moody will have prepared them a better material to work on." Some who come to scoff may remain to pray at these meetings or religious assemblies.—I am, Sir, yours obediently,

London, March, 1875.

MR. ALLWOOD'S SOIREE.

Mr. Burns.—Dear Sir,—Permit me to call your attention to the case of one who has been a persevering advocate of the spiritual cause for many years, but who, I believe, has never yet received reward nor recompense of any kind beyond the satisfaction of knowing that he has, in defiance of contumely, ridicule, and persecution, fought bravely beneath the unfolding banner of modern spiritual revelation. I refer to Mr. Charles Allwood, who, I regret to hear, has, by a series of misfortunes, losses, and sickness, terminating in family bereavement, been brought to the verge of poverty.

I shall be glad to hear if any of our leading mediums would be willing to give an entertainment for his benefit; if so, I shall feel great pleasure in rendering all the assistance I can to make it a success. Hoping this will find a kindly response, I am, dear Sir, yours truly,

23, Trafalgar Square, Stepney, E., 10th February, 1875. S. Goss.

A CHALLENGE TO MESSRS. MASKELYNE AND COOKE FOR £100.

A gentleman desires us to publicly challenge on his behalf Messrs. Maskelyne and Cooke, the well-known "illusionists," to produce the phenomena of Spiritualism under the test conditions imposed upon spirit-mediums. If the "illusionists," to the satisfaction of a jury mutually appointed, succeed in producing the phenomena in question, our correspondent will hand over £100 to the funds of some public charity. If Messrs. Maskelyne and Cooke fail they shall pay £100 to some benevolent institution. Unless this challenge be accepted during the month of April, 1875, our correspondent will regard it as rejected.

The jury may consist of twelve persons; six appointed by Messrs. Maskelyne and Cooke, and six Spiritualists, with some well-known public man as umpire. The "illusionists" must sit under the test conditions imposed by investigators on those mediums whose particular phenomena it is determined to emulate; but if the electrical test introduced by Mr. Crookes, or the holding of hands all round the circle, be adopted, our correspondent will not insist on any other tests.

The series of experiments may be conducted in a private room selected by Messrs. Maskelyne and Cooke, but to be searched, secured, and approved by the jury. Before entering the seance-room on the occasion of each experiment, the whole party, performers and jury, must permit themselves to be thoroughly searched, that it may be made certain that no apparatus of any kind is conveyed into the seance room.

Our correspondent, with many others, regards as wholly unfounded the unwarrantable assumptions and statements of Messrs. Maskelyne and Cooke in respect to Spiritualism, its phenomena, and its mediums; while they limit their demonstrations to conjuring tricks, aided by apparatus of various kinds, and conducted in a theatre specially constructed for the deception of the public.

These performers are, therefore, hereby challenged to make good their wholesale assertions, and thus vindicate their honour as gentlemen and honesty as advertisers. Should they not take up this challenge, or, in doing so, fail in the attempt to maintain its requirements, several important points will be gained. The true character of the "illusionists" will be publicly exhibited, and their pretensions shown to be baseless; while an important scientific truth will be redeemed from the vulgar traffic of charlatans, and a large and growing section of the more intelligent portion of the community will be relieved from a shameful scurrility which has become a public disgrace as well as a personal nuisance.

THE CORRECTION OF MRS. TAPPAN'S DISCOURSES.

A "Spiritual Student" has written to point out that the word "four" is used instead of "seven" in one of Mrs. Tappan's orations. The matter has been submitted to that lady's spirit-guides, who reply that it was an error in the report not noticed in the proof. The "seven heads" refer to the seven countries (not continents) of Asia, in one of which the worship of the serpent prevailed. In the revise carefully made for stereotyping, this error, with many others difficult of detection, was expunged. The presentation in printed form of these discourses is a very difficult task. The matter is so unusual and the terms so peculiar that the ablest reporters sometimes fail in securing a perfect rendering. The transcript is sometimes late, so that, in a few hours, work has to be begun and finished the like of which it is seldom the experience of literary men to come in contact with. After careful reading and re-reading of the proofs by most competent men, the controlling spirits, through Mrs. Tappan, improve phrases and introduce clauses evincing all the deep insight and mental power of a master-mind. This frequently occurs when Mrs. Tappan is so ill as to be quite incapable of attending to anything herself, but even then the controlling spirits will use her to accomplish literary tasks that would perplex the most vigorous brain. No better test of spirit-control could be desired than that which we have so long witnessed in the experience we have had with Mrs. Tappan. After the discourses have appeared in the *Medium*, they are again carefully revised previous to being placed in permanent form for a volume. If our readers only knew the care and labour, not speaking of heavy expenses, incurred in this department of the *Medium* alone, they would certainly not only give Mrs. Tappan and ourselves some credit for industry, but ask themselves, Who pays for it all?

A BIRMINGHAM MEDIUM.

To the Editor.—Dear Sir,—Knowing how interesting the study of different phases of mediumship must be to all earnest investigators of Spiritualism, may I beg the insertion in your valuable paper of a few facts in connection with Miss Baker, a local medium, who, during the last three years, has steadily advanced from being a physical medium into writing, trance-speaking, healing, and clairvoyance? But lately a very singular gift has been developed, called by some "mind-reading." This is accomplished by placing upon the forehead of the medium (who is in a normal state) a paper containing either a lock of hair or scrap of handwriting of the person whose delineation of character is desired. She will then proceed to describe very accurately the leading characteristics of the person in question, noticing particularly any peculiarity either of form or habit, and frequently actually telling the very thoughts that are engaging his attention at that moment.

I will mention two circumstances that happened with regard to a gentleman, at that time a perfect stranger to Miss Baker, and a bitter opponent of Spiritualism. One evening, having in my possession a letter from him, I placed it upon her forehead, requesting her to describe his character, &c. She did so correctly, and also stated what he was then doing. A few days afterwards, during a conversation with her, she suddenly paused and told me what this gentleman was then thinking about, asking me to ascertain if it was so.

When I saw him he frankly admitted the truth of her statement, but was greatly surprised about it, as he was several miles away when the occurrence took place. These two circumstances made such an impression upon him that he was induced to investigate, and is now a firm believer in Spiritualism. She has described, too, with great success, the nature of the disease of several inquirers, its cause, and the best mode of treatment to be adopted for its cure; and has written in my presence a communication from one of my departed friends (entirely unknown to her), whose handwriting I immediately recognised. I will mention one

instance, where the identity of the spirit was established beyond all possibility of doubt; the spirit in question being an intimate friend of mine when on earth, who suffered much from a tumour in his throat, which caused his death. At a sitting held the day after he had passed over he was correctly described by her, a cut in his throat (the result of an operation) frightening her, as she feared he had committed suicide.

The trances addresses given by her chief guide are very clear, forcible, and impressive, imparting much valuable information. Surely no one, after receiving such proofs as I have mentioned of the reality of the communion between the spirit-world and ours, can any longer presume to stigmatise Spiritualism as a delusion and its exponents charlatans and impostors.—I am, dear Sir, yours respectfully,
T. TAYLOR.
Birmingham, March 22nd, 1875.

THE "INFIDEL MEDIUMS."

The following letter substantiates the evidence presented by us last week:—

To the Editor.—Dear Sir,—As the Mr. Russell, trance-medium, alluded to in your last issue under the heading "News from Birmingham," allow me to say that the letter of Mr. Chamberlain is correct except in one particular, viz., the statement that my esteemed mother is a Spiritualist. The lady in question is a member of the Church of England, and is in no way responsible for my spiritualistic opinions, she never having expressed herself as concurring in my views. In justice to my respected mother, I trust you will find room in your next issue for this letter.—I am, yours very truly,
W. RUSSELL.

Castle Bromwich, near Birmingham, March 22nd, 1875.

[The attempt to make sport of Spiritualism has already recoiled on those who tried it. The verbal avowal of the secularists was that the phenomena were genuine, as witnessed at the seances of Spiritualists. We have published the reports of Spiritualists testifying that they were satisfied with the phenomena. This opinion we did not endorse, nor did we discredit it, for we felt it to be important that the facts should be made known, supposing it were possible for the phenomena to be thus successfully simulated. No demonstration has been given as to this having been accomplished, as the "mediums" do not show how it is done. When we reported that these men had astonished their brother secularists at a certain place we only recorded a fact, so that they have been as successful in deceiving secularists as Spiritualists, if they have deceived anybody. The Kidderminster seance was a failure according to an anti-spiritualistic writer in the *Kidderminster Shuttle*, who seems to be even more dissatisfied with the mock seance than with the Spiritualists. Lastly, the climax of folly is capped by the *Secularist Chronicle* dragging that the electrical arrangements of Mr. Crookes, to which Mrs. Eay has been so repeatedly submitted, would be no impediment to the exposure of Spiritualism by the "Infidel Mediums." When Mr. Reddall can pronounce himself such an ass, we are not astonished that he should suggest that we apologise to him for our remarks on this affair. He must be content to accept a small return for the impudence with which he has attempted to discredit everything connected with Spiritualism.—Ed. M.]

THE NEW WORK ON WILL-ABILITY.

To the Editor.—Sir,—We deem it a debt owing to the writer of "Will-Ability" to express our appreciation relative to the instructive gratification we have reaped from the perusal of the profound work before us, the result, it may be perceived, of much deep thought, exercised upon the innermost functions of man's organisation, and its effective capabilities. Many hitherto abstruse subjects are lucidly explained in the author's essays by means of simple yet well-selected remarks. It may be here observed that whatever views persons in general may hold, they must, while reading this book, recognise that throughout its pages, truth, combined with unclouded reasoning, is everywhere stamped upon its remarkably bold teachings. Further, there is a vast amount of new information to be gleaned from perusing the leaves of this publication, mixed up, as it is, with startling facts, which must excite the greatest attention, and, at the same time, give pleasure to all readers. Our essayist, it appears, attaches very important signification to the three subjects treated of in his work, viz., Will, Free-will, and Fate, the purport of which headings teaches much more than the reflective world can be generally aware. It would appear that the writer, in his suggestions and revelation of facts, portrays—nay, positively insists—that all the circumstances encountered in life's path are imperceptibly controlled by unalterable laws, which direct our acts, and even govern our thoughts, thus enrolling us in the chains of inevitable and necessitous destiny. We would finally add that the contents of this volume appear to be in advance of the present age, and will be more appreciated, perhaps, by posterity than by the individual of our own era; but, nevertheless, its perusal will enlighten all classes, by teaching them to reflect and seek for experience concerning the subjects discussed, and by so doing they will, we think, acquire a portion of that wisdom of which all thoughtful readers are in pursuit.
E. W.
Clifton, Bristol.

THE UNION OF SOUL AND BODY.

My dear Mr. Burns,—Allow me to say a few words in reply to a letter published in the *MEDIUM*, No. 261, Jan. 22, on the subject of "The Union of Soul and Body." The writer asks whether this union takes place during the period of gestation; or after the birth of the child; if it is conscious of existence before coming into the earth's life; and, finally, whether the soul is a special creation for each human being, or whether there are already created souls, waiting to join themselves to corporeal tenements?

In order to resolve this question, at least in as far as it admits of being resolved to our comprehension, it is necessary to have recourse to first principles. God is all in all in the universe, and all that lives only lives by Him. He is the infinite receptacle in which all the energies emanating from Him called souls are elaborated. These energies, unique in their essence, differ in their manifestations according to the degree of perfection of the instrument to which they belong. They penetrate what is called inorganic matter just as they do organised matter, and communicate to it faculties which it requires in order to accomplish its entire work. Matter has, then, its organic soul—that is to say, its own impulsion, which causes it to develop and preserve itself. This is the

force that the child possesses in its mother's womb; it is a being already distinct from her, for it carries in itself the rudiments of all the aptitudes which later will enable it to face the formidable struggles of life; but this force is circumscribed in the limits of the material expansion. Man only takes the place of the fetus when the work of preparation being finished, the child makes its appearance separated from the mother. It is at this precise moment that the spiritual soul which is in God penetrates the organs, and amalgamates itself with the material soul that governs the body. No soul, either spiritual or material, is created. All emerge from God himself at the appointed time; all spring from the same source, provided with the same attributes, tending to the same goal. The material souls return to the great reservoir after having accomplished the mission which had been confided to them. The spiritual souls alone gain immortality, thanks to the instrument which has permitted them to know God, and to support the formidable trial of responsibility. But there is in space but one soul, of which individual souls are part. This soul is God Himself, from whom all emanate and to whom all converge. It is this common origin that makes us all children of God, and that makes brothers of all mankind, to whatsoever globe they belong.—Yours sincerely,
F. CLAVAIROZ.

EGLINGTON AND HAXBY'S SEANCES.

Dear Sir,—In reference to letters which appeared in a recent issue of the *MEDIUM*, I beg to inform you that I have had five opportunities of witnessing the mediumistic powers of Messrs. Eglington and Haxby, and I can only come to the conclusion that those youths are powerful physical mediums. "John" and "Katie King," "Peter," and "Joey" made their presence known in unmistakable fashion.

On Friday last, at the Westmoreland Hall, "John King" came with his lamp, and endeavoured to materialise, but failed. "Peter" managed to show his face and one of his hands to some persons present, and the "God bless you" of "Katie" was distinctly audible. "Peter" also amused himself by cutting off a lock or two of hair, and was smart at repartee and witticisms. A large table, which was outside the circle, and laden with books, papers, &c., was lifted over the heads of the circle and neatly placed in the middle of it. Musical instruments floated in the air, and were well played upon by the spirits, and a pint glass containing water was placed to my lips by "Peter."

On Monday last and the previous Monday, at the private circle of Mr. Davis, also of the City Road, at which Mr. Eglington was present, striking phenomena occurred. On the first occasion three of the circle were taken rapidly aloft by the spirits, and gently replaced on the floor of the room, and there was a deafening jingling of hand-bells in the air, numbering, I should say, five or six, and the only bell which had been assigned by the circle for phenomena remained on my knee unagitated.

On last Monday night a most brilliant light hovered over the circle, and subsequently, at my request, as a test, "Joey" brought a bunch of violets, and distributed them by placing a violet in a button-hole of each gentleman present, and in the hand of each lady. They appeared larger than the usual size, and were beautifully fresh and fragrant, and "Joey" said that he had made a special journey to Covent Garden for them, which he accomplished in the space of three minutes. "John King," before taking his leave, made some pointed observations to the effect that all circles should act with strict decorum and earnestness whilst witnessing spirit-phenomena, as the spirits were acting under the instigation of Almighty God to accomplish a grand and glorious work.—Yours faithfully,
W. R. W.

Finsbury Park, March 23, 1875.

To the Editor.—Dear Sir,—Your correspondent, "H. B." in remarking, in last *MEDIUM AND DAYBREAK*, upon the unsatisfactory seance, held on the evening of the 5th inst., at 45, Westmoreland Place, City Road, and while admitting the fact of overcrowding complained of by me in the next succeeding issue of your paper, as occurring on that occasion, says, "The mediums should not be held responsible," &c. Now, I think the mediums were very much to blame for the unsatisfactory results of the seance in question, for they appeared to me and to others to encourage rather than otherwise the over-crowding referred to—this by their system of packing, so to speak, as evidenced in their continual request (made long after eight o'clock, and in opposition to numerous protests against it) "to crowd up," or "move closer," and in ordering chair after chair to be brought in to meet the emergency of new arrivals, which was done, until, as per acknowledgment of Mr. J. W. Haxby, between sixty and seventy persons were present, when really thirty only ought to have been admitted. As with the mediums, much blame attaches to Mr. Haxby for the excesses crowding complained of. But, letting that pass, it is to be hoped that both mediums and conductor will learn something from their experience of the past, particularly connected, as such has been, with failure and disappointment.

Now to another matter. Mr. Eglington (one of the three mediums connected with the seance on the 5th inst.) is willing, as he says, to be tested for the genuineness of the spiritual phenomena occurring through him. I am glad of this, as tending to show an honest purpose; and now, while I have not questioned, and do not feel myself to be in position to question, the genuineness of Mr. Eglington's mediumship, I would suggest that this gentleman's offer (for his willingness, as announced by himself, "that every available test shall be put," amounts to an offer) be accepted, and a seance with this object be held at the Spiritual Institution, at which a committee, to be appointed by yourself and Mr. Haxby, shall be present to impose conditions, decide upon the necessary tests to be made, and, for the good of the cause and the strengthening of the position of the mediums, report the same in the *MEDIUM AND DAYBREAK*. In addition to Mr. Eglington, it would be well if the other mediums, Mr. Haxby and Mr. Davis, who usually manifest with him, could be present, when doubtless, as the result of properly imposed conditions and such "available tests" as may be decided to be made, everything will be all that could be desired, and, to both sceptic and Spiritualist, entirely satisfactory.—I am very respectfully yours,
R. O. O.

SUBSCRIPTIONS TO THE WALLACE TESTIMONIAL.

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Dr. Stowell, Brighton ...	0	10	6	Mr. William Armstrong ...	0	2	0
I. W. F. ...	0	3	0	Mr. T. P. Barkas ...	0	2	6
Mr. J. and Mrs. Sparey ...	0	5	0	Mr. John Hare ...	0	2	0
M. O. ...	1	0	0	Mr. W. C. Robson ...	0	2	0
Mrs. Cooper ...	0	10	0	Mr. Kay ...	0	2	6
W. G. ...	0	10	6	Mr. E. H. Green ...	0	10	6
Mr. Scates ...	0	1	0	Mr. J. Wason, Liverpool ...	2	2	0
Mr. Brain ...	0	1	0	Mr. T. Blinkhorn, Walsall ...	0	6	6
Mrs. Brain ...	0	1	0	Sir Charles Isham ...	1	0	0
S. D. ...	0	2	0	D. H. W. ...	0	5	0
Mrs. Welch ...	0	5	0	A Friend ...	0	10	0
Mr. H. C. Davis ...	0	5	0	Mrs. James Arthur ...	1	0	0
Mrs. Berry ...	1	1	0	Two Friends ...	0	5	0
Mr. Shorter ...	0	10	0	Mr. W. Russell ...	0	1	0
Mr. J. Bowman, Glasgow ...	1	1	0	Mrs. Agnes F. Maltby ...	0	5	0
Mr. Thos. Hickling ...	0	2	6	Mr. J. Ashman ...	1	1	0
A. B. ...	0	2	0	Mr. N. F. Dawe ...	1	0	0
Mr. J. B. Stones ...	1	1	0	Mr. R. Johnstone ...	0	5	0
Mr. George Stones ...	1	1	0	Mrs. Emma Tyndall ...	0	10	0
Mr. Hooking ...	1	1	0	Mr. Champenowne ...	0	5	0
Mr. Charles Parsons ...	0	2	6	Mr. W. Volkman ...	1	1	0
Mr. M. Pooks, Darlington ...	0	5	0	Mr. A. C. Swinton ...	1	0	0
Mr. Croal ...	0	2	6	Miss Lawrence's Seance ...	0	12	0
Mr. Fusedale ...	0	2	6	Miss Lawrence ...	0	2	6
Mr. D. Davies, Cardiff ...	0	5	0	Miss Maynard's Seance ...	0	9	0
Mr. O. Reimers ...	0	5	0	Mr. J. B. Lister ...	0	10	0
J. P. B. ...	1	0	0	Mr. W. Burns ...	0	5	0
Mr. C. Pearson ...	0	5	0	Mr. R. Crawford ...	0	5	0
Anos ...	0	5	0	Mrs. Thompson ...	0	10	0
Mr. Thomas Grant ...	2	2	0	Mrs. Stripe ...	0	5	0
"Fritz" ...	1	0	0	Mr. J. W. Gray ...	0	10	6
Mr. Pickering ...	1	0	0	Mrs. Strawbridge ...	0	10	6
Mr. W. H. Harrison ...	0	5	0	Mr. W. Tebb ...	2	2	0
Mr. Stentford ...	0	5	0	J. A. ...	0	1	0
Mr. Alsop ...	0	10	0	Nottingham Psychologi-			
O. S. ...	0	2	6	cal Society ...	0	10	0
A Friend ...	1	0	0	Mr. A. Gardner ...	0	5	0
Mr. J. N. T. Martheze ...	2	0	0	American Mother ...	0	5	0
Mrs. Hennings, Anerley ...	1	0	0	Mr. T. J. Docton ...	0	3	0
Mr. Armfield ...	1	0	0	Mr. J. Lander ...	0	5	0
Mrs. Armfield ...	1	0	0	Dr. Sexton ...	0	10	6
Mr. J. E. George ...	0	5	0	A Mite from a Friend ...	0	10	0
Per Mrs. Everitt—				A Friend, per Mr. Fitton ...	0	2	6
Mr. W. P. Adhead ...	1	1	0	Mr. H. Pearce ...	0	2	6
Mr. A. Calder ...	1	1	0	Mr. W. Hunter ...	0	5	0
Mr. Martin R. Smith ...	1	1	0	Mr. D. Burns ...	0	1	0
Mr. Thorn ...	1	1	0	Mr. R. L. Barr ...	0	1	0
Mrs. Guppy ...	1	1	0	Mrs. Tappan's Meeting—			
B. C. ...	0	10	0	Collection ...	2	12	7
Mr. R. Gale ...	0	10	0	Mr. R. A. Wainwright ...	1	0	0
Mr. A. Regan ...	0	5	0	Mr. C. E. Williams ...	0	5	0
Mr. A. Joy ...	0	5	0	Mr. H. Wigley ...	0	0	6
Miss Kislingbury ...	0	5	0	Mr. J. Harrison ...	0	2	0
Mrs. Woodforde ...	0	5	0	Mr. D. Burgess ...	0	2	6
Mr. Smedley ...	0	2	6	Captain Hudson ...	0	5	0
Mr. Kenningle Cook ...	0	2	6	Mr. N. Large ...	0	5	0
Mr. P. Treadwin ...	0	2	6	Mr. R. Hamlet ...	0	1	0
Mr. W. Mannion ...	0	2	6	Mr. W. Elliott ...	0	7	0
Mr. J. Stokes ...	0	2	6	Damocles ...	0	5	0
Mrs. Theresa Wood ...	1	1	0	Mrs. Makdougall Gregory ...	1	0	0
Mrs. Stone ...	0	2	6	Mr. F. Cowper ...	0	6	0
Mr. Henry Lord ...	0	1	0	Mr. S. C. Hall ...	1	0	0
Mrs. Ann Lord ...	0	1	0	Mr. John Scott ...	0	10	6
Mr. Joseph Sutcliffe ...	0	1	0	Mr. Cannell's Seance ...	0	12	0
Mr. Swinburn ...	0	10	0	An Invalid ...	0	3	0
"Macbeth" ...	0	10	0	Northampton Spiritualists,			
Mr. Thomas Rowley ...	0	1	0	per Mr. P. Derby ...	2	2	0
Miss W. N. ...	0	2	6	Mr. D. D. Home ...	1	1	0
"T. S." ...	0	5	0	Liverpool Psychological			
A Friend (per R. Fitton) ...	1	0	0	Society ...	6	14	6
Mr. and Mrs. Ward ...	0	10	0	Mr. Thom ...	1	0	0
Mr. Allen Hall ...	0	0	6	Mrs. Olive's Seance ...	0	15	0
Mrs. Rudd ...	0	5	0	J. C. ...	0	5	0
Miss Ponder ...	0	5	0				
A Friend, So. Kensington ...	1	1	0				
					£93	11	1

Mr. Wallace begs us to acknowledge, with his thanks, a parcel of clothing from friends in South Wales.

The *Peterborough Advertiser* gives an excellent report of Dr. Monck's seance there. It seems to have been highly satisfactory. The recording journalist speaks in the highest terms not only of the phenomena, but of the conduct of Dr. Monck. The report which we inserted last week is fully corroborated.

SUNRISE IN SPIRIT-LIFE.

Slowly wending mounts the sun—
Not the less bale shadows dun
Die, as he his race doth run,
Circling day by day.

Truth full hasteless, too, appears,
Yet foul mists of error clears—
Bright-orb'd o'er the variant years,
Wheeling on her way.

Bygone ages coming sore,
Ask'd of death some farther shore—
E'en a life for evermore—
Sought but never found.

Blindly wild their rage and grief,
Prayers nor tears inspired relief,
Baseless dreams—dull non-belief—
Darkness all around!

Oh, the blessing of our time!
Spirits from the immortal clime,
Mission'd are the life sublime,
Glorious to unfold.

Rapt and still'd we mute survey—
Emparadis'd while yet in clay,
All is real—bliss, oh stay!
Half is yet untold.

W. ORMOND.

MR. WILLIAM GILL, Brighton, has sent us a photograph of a beautiful architectural design for a spiritual institute. We hope Mr. Gill may see his design realised.

A long account of the extraordinary seance of Messrs. Bastian and Taylor, which we reported last week, appears in the *Northern and Eastern Examiner*, an East London paper, of to-day. After giving a very full and careful description of the spirit-figures, the writer thus sums up very intelligently for a journalist:—"Such was my night among the ghosts, and I simply narrate what fell under my own observation. It is not for me to reconcile these marvels with our philosophy. Science seems to be no longer able to ignore the phenomena, and to attribute them to 'the tricks of mediums and the credulity of their dupes,' but science is puzzled in its attempt to account for them; science must try again. The 'Satanic' theory has often been tried, but it seems to me that this theory is most in favour with those who know least about these manifestations, and are therefore the least able to form a correct judgment. The Spiritualists say that there is no marvel at all, in the strict and proper sense of the word, but that their friends from the higher spheres, longing to assure them of their personal existence and happiness, and having acquired a better knowledge of chemistry and cognate sciences, are able to collect from the aura emitted from the medium and the circle, and especially from the former, material with which they clothe themselves. They then project a strong will-force into the collected aura and transform it into a perfect picture of themselves in form and lineament, a duplicate in speech and motion. Their friends are thus able to recognise a departed brother or sister, husband or wife, as the case may be, and are established in their faith in spirit-communion. This theory may not be altogether satisfactory, especially to those who have been carefully nurtured in strict orthodoxy, but it is at least plausible, and, fresh from the experiences which I have given above, I am bound to say it seems to me to have at least the merit of being the best explanation I have heard. The phenomena are certainly not to be ignored, and there is neither candour nor philosophy in making the attempt. Let every one go and see for himself, but let him go with unbiassed mind. For myself, I venture not on any explanation. The philosophy of these things is too high for me."

MR. COGMAN'S SOIREE.—It is astonishing how the people flock to Mr. Cogman's quarterly family parties. On Sunday evening the rooms at 15, St. Peter's Road, were filled to overflowing by a highly respectable audience gathered from various parts of London. After tea Mr. Burns took the chair, and a very agreeable evening was spent. Mr. Allan and a party of friends did good service in the musical line, and Mr. Allan invited all who took an interest in vocal exercises to attend the practice at 15, Southampton Row. A great number of speeches were given between the musical performances. Mr. Parsons and Mr. West spoke of the advantages they had derived from Mr. Cogman's trance-instructions. In this a medical gentleman joined. Miss Keever and Miss Eager gave very good trance-addresses. A gentleman from another part of London and Mr. Bullock gave local information, and a new medium was controlled, and made an effective speech. Mr. Coles and others took part in an evening which, after five hours, seemed too short for the enjoyment of the many good things provided. Mr. Coles will occupy the platform on Sunday evening.

THE MARYLEBONE ASSOCIATION.—The practical operations of this earnest body of workers have been somewhat disjoined by having to remove from the Blandford Street rooms. The crowds that attended Mr. Burns's first Scottish entertainment frightened the landlord, and made him resolve to give his too prosperous tenants warning. The consequence is that the weekly seances, sometimes attended by thirty or forty inquirers, are all broken up, and the membership so well sustained hitherto is likely to suffer. This disintegrated state of things caused a failure in Mr. Burns's Scottish entertainment on Monday evening. The hall in Church Street, Edgware Road, has not been used by Spiritualists for some time. It is out of the Marylebone district, and without excites considerable prejudice. The musical party did not attend, and the audience, though small, listened to Mr. Burns's reading from the poems of Robert Burns with evident enjoyment. Considering the number present a good collection was taken up. The promoters of the Marylebone Association are busy looking out for rooms, but they make no progress, as householders at once refuse further negotiations when the nature of the application is discovered. The committee would therefore be very pleased to hear from any Spiritualist who has apartments to dispose of in a good situation between Portland Place and Edgware Road, but in the vicinity of Baker Street would be preferred. Correspondence should be addressed to Mr. Hunt, care of Mr. Maynard, 109, Lisson Grove, N.W.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 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. Curteis 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 26, 1875.

THE £1,000 PUBLISHING FUND.

About this time two years ago we were busy agitating the publication of the famous "Dialectical Report." Since that time we have issued about 8,000 volumes at cost price on co-operative principles. Before the two years from the publication of the Report are completed, we shall have circulated 10,000 volumes of first-class literature, besides our periodicals and ordinary trade. For the present we only take an account of the work done on the co-operative principle, and when it is well considered, the effect must be to impress the mind with the great importance of our "inspirational" scheme—"The Progressive Literature Publication Fund." These 10,000 volumes are doing and will do a work which it is quite impossible to estimate, and yet no debts have been thereby incurred, no committees have wrangled, no failures have been sustained, and no compulsory burdens have been thrust upon unwilling shoulders, if we except our own. As a triumph of organisation where is there to be found a parallel to this gigantic work? Our society-makers, committee-formers, and council-constituters are engaged in child's play, or something worse, while noiselessly and privately the great work of Spiritualism is being accomplished beyond their ken.

We think it is time that this plan was more fully adopted. Its fruition in the past has been a serious burden to us, from the fact that we have had to find ways and means to go on with, and the public have stepped in at the eleventh hour, or perhaps after the stroke of twelve, and partaken of the benefits. But we had faith in our inspirations, and scrupled not to suffer that a valuable method of action might be demonstrated. In that purpose we have been successful, and now we claim that the time has come when the burden ought to be divided. The desperately tight state of funds with us has not only caused the waste of much valuable time, but the expenditure of vitality and the endurance of much suffering. The grand work is only just beginning, and we are desirous of mending matters before a further prosecution of the journey is contemplated. We propose to raise a fund of £1,000 to go to work with. This can be made up of sums of £1 and upwards, to be taken out in such works, at cost price, as the depositors may be able to use. A bonus of 5 per cent. will be added if the cash remain in our hands six months, but, with ample means to work with, books might be got ready promptly, and the whole capital turned over every six months.

Our effort is to induce all who can to labour in their immediate sphere for the diffusion of spiritual literature. Hundreds of our readers could induce many of their friends to take our beautiful volumes at subscription price. Say you are subscribing for a new book, and that you will be glad if your friend will subscribe with you, and thus obtain the work at cost price. Those who consider book-selling *infra dig.* may adopt this plan without scruple, seeing that it confers an obligation on their friends.

The first step to take is to send us on £1, £5, £10, or £20, as a deposit to the publishing fund. This will at once give you a personal interest in the work, and, as books are announced, prospectuses may be obtained, and soon in all parts of the country a perfect organisation will be established for the enlightenment of the people on matters spiritual.

We do not desire to take all the credit to ourselves. This work is mutual. All participate in the results, and all should begin at the foundation. It is simply a want of thought which prevents the co-operative principle being thoroughly carried out by the deposit of funds at the commencement of the enterprise. Already we have sunk much money in works in hand, and as further responsibilities devolve upon us at the end of the month, we invite our co-workers to come in now and take part in the affair from the beginning.

Mrs. Jackson's address on Sunday evening at Doughty Hall was a biographical sketch of her late husband. It will soon appear as part of a new edition of one of Mr. Jackson's volumes, and will be read with interest. Mr. Ray presided in a very able manner, and gave good promise of an interesting discourse on Sunday next.

BOOK CLUBS.

We hear of several being formed. The plan is to choose a secretary or collector, who will receive the deposits weekly, entering the same in a pass-book held by the depositor. The weekly subscription may be ½d., 1d., 2d., 6d., 1s., or whatever sum the depositor may think himself able to spare for literature. When the sum to the depositor's credit is sufficient to pay for a new work offered at cost price, it may be secured in the next parcel obtained by the collector from our office. This officer must be entitled to a small commission for expenses. In this way Mrs. Tappan's volume of orations may be obtained for twelve weekly deposits of sixpence each, so that if the account were opened at once the money would be nearly all deposited by the time the book appears.

We invite earnest Spiritualists to act in the capacity of local representatives of the Spiritual Institution, and aid us in placing the literature of Spiritualism into every intelligent household. We do not tempt them with the hopes of making money, but we do promise them that they shall incur no risk, be put to no expense, but from an honourable position effect great good to the cause of progress. Book clubs may be formed in any part of the world. Foreign depositors or foreign representatives will be treated on the same terms as those named in another column for English Spiritualists.

THE GRAND SOIREE ON APRIL 1.

The twenty-seventh anniversary of Modern Spiritualism and the Testimonial to Mr. and Mrs. William Wallace give promise to combine in one occasion for bringing together a larger concourse of Spiritualists in social enjoyment than has ever met under similar circumstances in this country. The promoters have spared no pains to make everything as comfortable as possible, and in this work they have been very much facilitated by the hearty goodwill with which everyone has taken in hand whatever they were best fitted to accomplish. For all departments there are hosts of volunteers to furnish an entertainment of a most varied and characteristic type.

THE AUDIENCE

Will be a full one. Already sufficient tickets are out to throng the tea-tables, and those who desire to find accommodation should lose no time in applying. A number of tickets have been taken by country friends, and the *soirée* will present an excellent opportunity for everybody to see and get acquainted with everybody else.

THE TEA

Will be of such excellent character as any lady would take pride in setting before her most respected friends in her own home. The Committee—Mrs. Towns, Mrs. Everitt, and Mrs. Parkes—have taken great trouble to make a selection which, it is hoped, will leave no room for fault-finding. The key-note of a social gathering is struck by the quality of the tea and accompaniments, and to a certainty that important department is safe and sound.

THE TEA TABLES

Have been arranged in such a manner as to give most room and convenience. The presiding ladies are stationed at their urns, and will be surrounded by friends, so that a combination of twenty-five tea parties will be the result. The doors will be open at half-past five, by which time it is desirable that the presiding ladies be in their places to receive their friends as they arrive. By the aid of the plan given on our back page, visitors may at once make for the table they desire, and attendants will be at hand ready to give assistance. Ladies and gentlemen who feel inclined to have their names recorded in the report of the meeting are requested to write their name and address on the back of their cards for that purpose.

THE SOIREE.

It is hoped that tea will be over by half-past seven, which will allow fifteen minutes to clear the tables, when at 7.45 the chair will be taken by Mr. Thomas Everitt, who will be surrounded on the spacious platform by the other veterans of the movement. Letters have been received from sufficient ladies and gentlemen to occupy the three hours at disposal with speech, music, and song. There will be no dearth of entertainment of a suitable kind.

THE SONGS

To be sung, it is expected, will be printed and placed in the hands of the audience, which will render the vocal part of the evening more entertaining.

THE REPORT

Will appear in the subsequent number of the MEDIUM and other papers. Letters from eminent Spiritualists, who cannot be present, will be embodied.

UNSOLD TICKETS

And cash received are requested to be sent in to the secretaries at the office, 15, Southampton Row, not later than Monday evening, that notice may be given for the supply of provision for the tables.

A CIRCLE of ladies and gentlemen having formed for investigation, shall be happy to hear of anyone endowed with mediumistic powers, to join them immediately.—Apply to A. P., jr., 36 and 38, Rose Street, Edinburgh.

THE FINAL APPEAL.

Our next issue will appear on the day of the Wallace presentation, and our last word of appeal must now be written. The subscription list, though respectable, is not half what it ought to be, and what it might be if our readers bethought themselves of the wants of others who are indeed entitled to recognition. Some places and persons have done nobly, as the list shows. The following has just been received from the Liverpool Psychological Society, per Mr. Edward Hope secretary:—

£	s.	d.		£	s.	d.
Proceeds of Mr. and Mrs. Nosworthy's Readings, 2 10 0			Mr. Hope	0	1	0
Collected at Doors on same occasion	0	7	Mr. Davies	0	2	0
John Fowler, Esq.	2	2	Mr. Jehu	0	1	0
Mr. John Lamont	0	5	Mr. Roberts	0	1	0
Mr. R. Casson	0	5	Mr. Castor	0	1	0
Mr. John Chapman	0	2	Mr. Cassells	0	1	0
Mr. Bretherton	0	1	Mr. Wall... ..	0	2	6
Mr. Charlton	0	1	A Friend... ..	0	1	0
Mr. Williams	0	2	A Friend... ..	0	1	0
Mr. Haslam	0	1				
				£6	14	6

Mr. Wallace's case is well put in the following letter:—

FROM MR. R. HARPER.

My Dear Sirs,—I regret much that absence from London will prevent me from being present at your important gathering on the 1st of April. I should have much enjoyed the reunion of most of the early workers in Spiritualism.

My personal recollections of brother Wallace extend as far back as 1860, when I knew him as extremely liberal in the use of his mediumistic gifts. He was one of the few mediums who gave their service gratuitously at the first public seances in London (so far as I know) held at No. 2, Great Coram Street. Having myself conducted many of those seances, I can testify to the high value of Mr. Wallace's services there rendered.

I regard the testimonial to brother Wallace less as a free gift to him than a debt long overdue, but which would, doubtless, have been paid earlier had not Brother Wallace's modesty prevented his circumstances becoming known.

The untimely translation of one of the grandest normal mediums the world has seen (J. W. Jackson) might probably have been prevented, and the last days of the pioneer, Mrs. Marshall, might have been made less uncomfortable if any organisation had existed for the express purpose of taking care of genuine and self-sacrificing mediums who may need such care.

I would commend to the meeting and to the Spiritualists generally of Great Britain the formation of a "provident association" for mediums, to which many of the more wealthy Spiritualists would subscribe liberally.

The anniversary of the cause reminds me of the fact of my own conversion—through Mrs. Marshall's mediumship chiefly—in 1859, and my introduction of the subject in experimental form to Birmingham the same year. The hardware village has now a few hundreds of the faithful, and the subject is gaining new adherents almost daily. I had the pleasure of addressing two separate audiences here on the same Sunday evening—the 21st inst. All hail to your meeting!—I am, faithfully,

Messrs. Burns and Haxby. ROBERT HARPER.
Soho Hill, Birmingham, March 22, 1875.

Remittances should be made to either of the secretaries, Mr. J. W. Haxby and Mr. J. Burns, at the office of the Testimonial, 15, Southampton Row, London, W.C.

DR. MONCK'S TOUR.

OLDHAM.—The lectures were well attended, and Dr. Monck, by a unanimous vote, was invited to give a return visit. Many seances were held, and we hear of extraordinary phenomena witnessed. Several seances had to be declined because of the pressure of other engagements.

BARNSELY.—Dr. Monck is engaged to reply to Rev. Mr. Ashcroft on Good Friday. A seance before and after the lecture. Applications for sittings to be made to Mr. Parkin, plumber. It is expected that a very large public meeting will assemble.

Dr. Monck's further arrangements stand at present:—

March 27th (Saturday)—Seances at Manchester.

March 28th—Lecture at Middleton, near Manchester.

March 29th—A series of seances to commence in Dundee, Scotland. Address: Lamb's Hotel, Reform Street, Dundee.

March 30th—Lecture at Dundee: "The Bible and Modern Spiritualism."

Edinburgh, Glasgow, &c., to follow.

SPIRIT-PHOTOGRAPHY.—We hear of successful sittings with Mr. Hudson and Mr. Parkes. Their advertisements may be found in another column.

SOVERBY BRIDGE.—Mr. A. D. Wilson, of Halifax, will speak, afternoon and evening, next Sunday, the 28th inst. Service at 2.30 and 6.30.

LIVERPOOL SPIRITUAL AND PSYCHOPATHIC INSTITUTION (1, Dunkeld Street, West, Derby Road).—Wanted, to complete a mesmeric seance, on Tuesday evening at eight p.m., a few sitters. Admission, 1s. each. A book club is being formed.

NEWCASTLE-ON-TYNE.—Mr. T. P. Barkas will deliver an address before the members and friends of the Newcastle Society for Promoting Inquiry into Modern Spiritualism, on Monday evening, April 5th, to commence at eight o'clock; subject, "Modern Spiritual Phenomena, the Despair of Scientists, Journalists, and Conjurors"; questions on the subject invited. Admission free. A collection will be taken to meet incidental expenses.

NEW WORKS IN PREPARATION ON THE CO-OPERATIVE PRINCIPLE.

Agreeable to the article which appeared last week, the issue of new works is being pushed forward with all haste. The inquiries received during the week have been numerous, showing that we have again anticipated the wants of the spiritual public. Such being the case, we may rely on support which it will be our highest endeavour to merit. We accordingly give the particulars, as far as already determined, of the works in hand, and our friends will be enabled to commence the process of distributing at once without loss of time.

MRS. TAPPAN'S ORATIONS.

This volume will make its appearance first. It will consist of "The New Science" and "Spiritual Ethics" series, and contain upwards of fifty orations, with the attendant poems, delivered in London and elsewhere from September, 1873, to October, 1874. It will thus comprise a record of Mrs. Tappan's utterances previous to the series now being delivered at Cavendish Rooms. These orations have been corrected by the controlling spirits, and present as fine a collection of spiritual ideas as has ever appeared. Indeed, we know of no work to be compared with this forthcoming volume for comprehension of treatment of themes seldom touched upon by other teachers. The volume will extend to about 650 pages, and to reduce the bulk it will be printed on the finest paper, but not of too heavy weight. The binding will be of original and suitable design, and altogether the book will be a beauty both within and without. As to price: To the public it will be 7s. 6d. To subscribers, 6s., delivered free; or for a parcel of four copies, 21s., carriage extra. This will barely cover expenses, and hence we cannot afford to find capital to bring out the work. What is meant by "subscription" is to remit the cash with the order. Those of our good friends who wait till the book is out, and then come in and claim a copy at subscription price scarcely do us justice. After the work is accomplished the full price is due for each copy. By "subscription" we mean the co-operative principle, in which all who participate begin the process by putting down the cost of the copies they require. We cannot move an inch without money; and as we desire to go to press at once (the type is all ready), we shall be thankful to receive remittances immediately to procure the necessary stock of paper. As the work will require some time to put through the press, we are anxious to begin directly to prevent delay in the accomplishment of the task.

TUTTLE'S ARCANUM OF SPIRITUALISM.

A manual of Spiritual Science and Philosophy, is the other work long promised, and which we hope to complete this spring. It is a most comprehensive work on the scientific principles of Spiritualism, and has long been popular with English Spiritualists. The American edition has sold readily at 8s. 6d., and a very large quantity went off as a premium volume, with *Human Nature*, at 5s. We propose to publish it as a 5s. book, full price, but supply it to subscribers at 4s., post free, or six copies for £1. This is a work for every Spiritualist and investigator, and at the price it is remarkably cheap. To enable us to proceed we solicit deposits from subscribers; our part will follow close upon the co-operation extended to us.

Of the other works, Professor Hare's "Experimental Researches," Professor Gregory's "Familiar Letters on Animal Magnetism," and the "New Self-Instructor in Mesmerism," we are not in a position to give details this week.

MR. FAY AT DOUGHTY HALL.

On Sunday evening a special service will be held in aid of the Wallace Testimonial. Mr. Fay will deliver a discourse on Spiritualism, preceded by an original poem, which he has prepared in reference to the Testimonial and the most prominent workers in the cause. Though we have not heard Mr. Fay on the platform, we feel some certainty that those who attend will be rewarded for their trouble, and we should be glad of a good audience on account of the Testimonial collection. To commence at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn.

A CORRECTION.—In a recent letter from Mr. Robert Cooper, now in America, he speaks of having visited "Vincetown, where Mr. D. D. Home was brought up." Mr. Cooper was misinformed on this point, inasmuch as Mr. Home has only once in his life been in Vincetown, and he was then, he informs us, at least thirty years of age. We make this correction, as it might seem strange to the readers of Vol. I. of "Incidents in My Life" that Mr. Home should avoid speaking of the place where he was "brought up."

MR. HERNE'S MEDIUMSHIP.—A Brighton correspondent says:—"We had a capital seance with Mr. Herne a few Sundays ago. "Peter" showed himself in the light, but did not come outside the cabinet. We could see the medium at the same time; at least, several of the sitters did." On Saturday evening Mr. Herne was too ill to leave the house, and could not give his offered seance for the benefit of the Wallace Testimonial. He was also unable to give his usual Monday evening seance at the Spiritual Institution.

BRIXTON PSYCHOLOGICAL SOCIETY.—The first general meeting of this society is to be held on Tuesday, March 27, 1875, at Mr. W. Fitzgerald's, 6, Loughborough Road, North Brixton, at half-past seven o'clock. Members and also friends who are interested in the cause will please make it their duty to attend, as important business will be laid before the meeting. Ladies and gentlemen who would like to join, if unable to attend the meeting, will please correspond with the honorary secretary, Mr. Arthur E. Rendle, at the above address, who will gladly furnish full particulars.

OPENING OF A NEW HALL AT HALIFAX.—The Halifax Psychological Society will open their new room on Good Friday with a tea-party; tickets, 9d. each. After tea there will be singing and recitations. On Sunday, March 28th, Mr. J. Lamont, of Liverpool, will deliver two addresses. On the Sunday after, April 4, Mrs. Scattergood, of Bradford, will give two addresses. The managing committee earnestly invite all Spiritualists and the general public to assist them in their efforts to bring the subject of Spiritualism into a more prominent position in Halifax than it has hitherto occupied. The room we have taken is the Old Court House, Union Street.—Yours, very truly, JACOB SUMMERS-COTT, 42, Hare Street, Halifax.

TESTS AT A DEVELOPING CIRCLE.

To the Editor.—Dear Sir,—Perhaps it will be a subject of interest to your readers if I relate a singular experience (singular to inquirers) at a seance held at Reading last week. I would just preface the narration by stating that my attention having been called to Spiritualistic phenomena during the last few months, I was induced not to treat the matter as lightly as I had hitherto done, and I set about at once to strive and form a developing circle. I was aided in this by a gentleman from London staying here, who is a trance medium, though not fully developed. The difficulty has been to get a thoroughly harmonious circle, and several sittings of inharmonious circles had only tended to produce but doubtful manifestations. True, we have held conversations with our spirit-friends while the medium has been entranced, but not of long duration, and these, as you know, are not satisfactory to sceptical friends; hence our circles have generally broken up. By "table-turning" we have obtained some false messages, and one that turned out remarkably correct, as it gave the address to a friend of a runaway sister, her whereabouts having been for a long time up to that period unknown. Mr. Meers, a well-known Spiritualist, has also been present at some of our sittings, and though his medial attributes are greatly in abeyance (I hope it is temporary) he has given us occasionally some very strong tests of his spiritual vision. He has described spirits present recognised by sitters (hitherto strangers to Mr. Meers), and also delivered messages from the spirit-friends. The sittings at my house have had (for certain reasons) to be discontinued for the present, and another gentleman (Mr. S.) has assisted in the task of forming a circle, which I believe to be thoroughly harmonious, and the sittings have been held at his house. I am not authorised to mention this gentleman's name, but I may say that when the subject of Spiritualism was first broached to him he treated it as humbug, yet at our first sitting with him he was partially controlled by an intelligence that we did not know then. This now brings me to the point.

The second sitting was held at his house on the evening of March 17. Our medium friend from London was not present, and we were without, as we thought, a medium. Two ladies and two gentlemen were present, with whom I had only sat once before, and there was another gentleman (Mr. D., well known to many London Spiritualists) present besides myself. By advice of spirit-friends we prefaced our sittings by the reading of a particular chapter from the New Testament which specially enjoins charity. Scarcely had the reading concluded before our friend Mr. S. was controlled by some influence, and though he was perfectly conscious, he appeared to be partially entranced. It was some time before we got anything but beatings of the hands on the table, and we asked our invisible friend if any change was necessary in the position of the sitters. A pencil was given Mr. S. (I should here state that the new medium's surname is the same as my own). The influence immediately assayed to write, and eventually the name of "William" was made out. Another name was written, which, from what Mr. S. said, we took to be "James," and then the surname of the medium was written. In fact, this was the full name of Mr. S. himself. A remarkable thing was this, that every time the name was read out that was written it was immediately scratched over by the influence (as if we had read it incorrectly) and re-written, until at last we thought the spirit was playing with us in thus so persistently writing the medium's name, and we gently remonstrated. Yet again would it be written. At length we began to be afraid the sitting would be wasted, and Mr. D. seized the right hand of the medium, and we all joined hands and endeavoured to form a circle and repress this particular influence. But this was strongly resisted by the spirit, and Mr. D.'s hands were pushed off the table, and he was very forcibly (by blows) made to understand that he must change seats with me. The influence at once expressed gratification at the change, by patting my hand, and, while holding it, again writing the name, apparently of the medium. This was repeated a dozen times, each time my hand being made to clasp the medium's hand while writing. You will doubtless think us very obtuse, but we could not come to any conclusion as to what was meant, and Mr. D. requested Mr. S. to leave the circle to see if we could obtain manifestations without him. Of no avail—Mr. S. was forced by the influence on to the floor, and then on towards the table, which he pushed fiercely away, and endeavoured to get at Mr. D. My trousers were violently seized by the medium, with the object (as I can see now) of attracting my attention. Mr. S. was again got into the chair, but he constantly beckoned me to come to him, and I asked the spirit if he could entrance the medium. The head of the medium was shaken violently in the negative, and as violently in the affirmative when I asked him if he would do so at our next sitting. I led Mr. S. back to the circle again, and the writing of the medium's name again went on as before. At last Mr. S. was impressed to ask me if I had a brother named William in the spirit-world (bear in mind our surnames were alike), and immediately I remembered that over twenty-five years ago I lost a brother named William, between one and two years of age, but up to that moment I was ignorant that he had a second Christian name, for I was not more than two years his senior. The medium's head was now shaken in the affirmative, and intense joy was exhibited at the recognition. A brother I lost some eighteen months ago also wrote his name, and joyful hand-shaking was continued for ten minutes. I then put mentally a number of questions to my spirit-brother, and the medium wrote replies, he himself being unconscious when or what questions had been put.

On arriving home I found that my infant brother's name was William John, and it afterwards transpired it was "William John," that the influence had written, but the medium's name being so nearly like the spirit's, he had carelessly read the name out as William James; hence our singular obtuseness. But the test to my mind was a very strong one, as no one present knew anything of my family circle, and I myself had forgotten the previous existence of my brother. My spirit-brother arranged the time for us to assemble again, and bid us go with many loving gestures. I may here mention that Mr. S., being so soon and so powerfully influenced, bids fair to become a very strong medium, and our care will be that the development shall be of a high order. We shall strive for and encourage the better class of manifestations.

At a subsequent sitting our spirit-friends were not able to entrance the medium, and the time was taken up principally in a fruitless endeavour to magnetise and move the table without mortal contact. Faithfully yours,

E. R. S.

DR. SIMMS'S LECTURES; OR, EARNEST LABOURS FOR HUMANITY.

On Friday evening, March 19, Dr. J. Simms, the most able and profound living physiognomist, delivered his fifty-second and closing lecture of a very successful series in London, on "Physiognomy and Physiology," to an audience that occupied every portion of the large gallery and the body of the spacious room in South Place Chapel, Finsbury.

As soon as Dr. Simms entered the lecture-room on the occasion of his last lecture there was a general outburst of cheering that continued until he made his bow and was ready to speak, when perfect silence reigned throughout the evening, excepting the hearty cheering often elicited by the jokes and quaint remarks of the Doctor regarding love and marriage, the subjects of the lecture. The vast magnetic and mental influence which Dr. Simms exercised over the audience can be attained by long practice only, with a taste for the work. The lecture contained advanced ideas, similar to the following, which we quote from his printed lecture on "Love and Marriage":—

"It is amusing to visit different countries, and learn their various ideas respecting marriage. In Russia and Greece, the priests of the Greek Church are not allowed to officiate in any service unless they are married; so that if a priest's wife dies, he is virtually suspended till he marries again. On the other hand, marriage is forbidden to the priests of the Romish Church. In England it is illegal for a man to marry the sister of his deceased wife. The Rev. W. M. Punshon, desiring to wed his sister-in-law, had to expatriate himself, and take an appointment in Canada, where the laws allowed him to fulfil his wishes. The Established Church of England does not permit marriage after twelve o'clock at noon. So in one country a thing is right which elsewhere is held to be quite wrong; and the traveller begins to think that right and wrong are matters of education and circumstance, having little foundation on reasonable principles.

"A wife who tells that she and her husband do not live happily is politely advertising for a lover. And if a husband mentions among his friends that he and his wife do not agree well, he is publishing to the world that he loves another woman. It is natural for everybody to love constantly; and he or she who does not love at home will soon find an object of affection elsewhere.

"Thus do we see that monstrous births, imbecility, crime, insanity, on the one hand; and on the other, genius, philanthropy, all that lights humanity like the brilliant sun of noonday, may be ascribed to natural causes; and that love, marriage, and parentage, with all their results, are guided and governed by the great and beneficent laws of nature, established for the highest good of the universe now and hereafter by the All-Wise Creator."

PHRENOLOGY IN THE SCHOOLROOM.

To the Editor.—Sir,—A lady correspondent in your last issue broaches a question of great importance in the matter of popular education, and seeing that the Spiritualist publications—despite the rage of the orthodox theologians—are extensively read by influential editors, litterateurs, and ministers of all faiths, in this and other countries, the introduction of the above topic may draw forth many fruitful suggestions. I hope your readers—learned, liberal, and with as much leisure as wisdom—will contribute their ideas dispassionately upon a question which affects the educational well-being of millions of our brethren—the roaring little rascals who move, painfully perchance, to the unmusical whistle of the birch rod. God bless them! they are the unavoidable martyrs of a false, unscientific, unnatural system of mental training. It is not many years since the writer left school, and if disaffection could be carried into the spiritual spheres, I might not object to thrash my schoolmaster in the new world as an act of righteous retribution. Personally, my temperament was sensitive, poetic, inclined to the ideal in art, actions, and literature; but old "Smasher," my pedagogue, could not scientifically read my normal aptitudes, and, of course, I repeated the "Alleluia chorus" every time my conventional tutor cross-examined me—with accompanying raps and tilts—upon the zig-zag movements of the multiplication-table. Arithmetic was not my forte, but the schoolmaster did not allow for ideality and similar special faculties. Hence my grief, and the authoritative "agony," and the fluent, unverified curses of the master I failed to love, and to whom I posted the ugliest valentines I could purchase. These boyhood recollections—and I do not stand alone—are capable of philosophical analysis. The temperaments must be consulted if education is to develop the intellect according to its primal out-branchings. The estimable outline teachings of phrenology waits to help the schoolmaster to a better understanding of the capacities of the youthful brain; and the well-attested variations of individual propensity, would flash a side-light knowledge upon an ignored theme. Where is the college ready to experiment? or the isolated tutor prepared to forego traditional ideas in this paramount topic of educational reform? To be successful, all educational efforts must refer back to the form and pre-dispositions of the subject it seeks to develop, otherwise its triumphs will be merely partial, and the failures will indirectly suggest the sculptor labouring in vain to produce entrancing statuary from misunderstood, obstinate blocks of sea-washed stone from some uncongenial coast. Chantry could not chisel a Venus of imperial beauty from the logwood of the forest, nor could Laird, the ship-builder, shape a graceful sailing vessel from a cold, non-swimming slab of marble. Gainsborough would have betrayed the divinity of finished portraiture to ludicrous results if he had wasted his genius by using chalk upon the side walls of the city, and the rough seas of Turner would not foam up in eloquent picturesqueness if sketched at random on material unsuitable and unsystematic. If, therefore, art has its foundations in certain respected laws of science, to which enlightenment may appeal, then why not apply similar constitutional aids to normal education? Here we discover the perplexity of scholastic training, and point out the austere requirements of certain temperamental laws. The boy of slow gait and dull, sunken eyes, cannot possibly be a surprising linguist of the Elfin Burrit type. On the other hand, the magic of foreign tongues would meet half-way such vivacious, restless, classical chatterboxes as Byron, Sir Walter Scott, Hazlitt, or Macaulay. In a lesser degree the above will apply to students untortured by any particular genius. The boy with a narrow head in the region of the temples, and whose whole body is turned round to scan a passing object, where a sharp, lightning

glance would take in the whole scene, is not likely to become an eloquent parson, or a lover of *belle lettres*, from the fact that he is slow, prosaic, and, perchance, quite a giant in systematic calculation. Such an one may see no liquid beauty in the French language, or he may fall asleep over the novels of George Eliott; but, if he is well developed in the outer angle of the eye, the rules of arithmetic will yield him a consolation intellectually bordering on romance.

Again, the big lout of a boy, with heavy muscles, who throws his arms up and yawns periodically in school—to whom study is the fore taste of purgatory—is sure to fail in the graduation classes from sheer distaste of books, disciplines, and daily confinement. The boy thus dull at school is a prince, sometimes of darkness, in the workshop or open air. He would rise early, rekindle the fire with Disraeli's "Curiosities of Literature," and dig in the garden, whistle like a bird, or curse like Caliban; but from such a bulk of restless *esprit de corps*, the strictest pedagogue could only hope to obtain a moderate scholar. Reverse the case: Take a lad of clear, full eyes, broad-top head, thin, firm lips, and impassioned, graceful demeanour, and you have the exquisite raw material of the future master of arts. This inevitable law of the temperaments, with certain allowances for the difference of the sex, will also apply to the girls in our public schools. The subject is very tempting, but I will leave the question to older and more experienced writers.

However, whilst upon this question of temperaments, I would briefly refer to the Moody and Sankey so-called "conversions" of the outcasts of society. Against these gentlemen personally I will not venture an opinion, but I would ask, in all seriousness, whether they expect to civilise the back-street criminal classes of Liverpool by instantaneous, circus-like methods of large-crowd sensationalism, irrespective of previous educational influences, and the unmistakable laws of criminal development? Will the much-to-be-desired results be permanent? Will music and oratorical pathos, mesmeric emphasis of voice, anecdotes that recal the horrible in domestic experience, strong accents of blood, and still stronger references to brimstone, modify the hereditary low organisms of dissolute characters, dirty and unlettered, with beastly homes, and no single refined charm in life? What about their tastes, their temperaments, and their ensuing social pastimes?—Faithfully yours,
Albert Place, Peterborough, February 22nd. JOHN T. MARKLEY.

ODDS AND ENDS.

LOGOMACHY.—Nothing illustrates more the many-sidedness of truth than the various and apparently contradictory ways in which any one particular truth may be stated. Hence arises the fact that very many of our so-called differences of opinion are in reality but verbal disputes—mere logomachy. Superficial people mistake the setting for the gem. E.g.—In a mediumistic communication in my possession the following passage occurs, viz.:—"Mediumship, so-called, is nothing but a cultivation of the spiritual faculties inherent in every man. In some persons these are more upon the surface, or apparent, from the inheritance of finer natures, or from especial providential gift, as God is always making exceptions to his general laws. Mediums, so-called, are in some degree exceptional, but all men have the spiritual faculties." At first sight there would be, in the opinion of many, according to present scientific opinion, errors in the above; e.g., it would be said that God makes no exceptions to his general laws, and he never breaks them. Then the idea of "especial providential gifts" would be carpied at, but these expressions are only relatively true or false, according to the point of view from which they are looked at. Let us now put the above passage into what, at the present time, passes as scientific phraseology, and then compare the result with the above, in order to see if there be really anything more than a difference of the letter, i.e., the mere form of expression between them. Instead of that part beginning with "or from especial providential gift," &c., to the end, we would write "God makes no exceptions to his general laws. All men have the spiritual faculties, either latent or more or less developed. Mediums are but salient instances of this general law, cases in which circumstances allow the freer action of the law. Such salient instances are necessary in order to call attention to the existence of laws which would otherwise remain unnoticed." If the two statements given above be compared it will be found that although they differ as to the letter, yet in the spirit (the fundamental meaning) they are identical. All depends on the point of view from which the question is looked at. There is a passage in the account given by Mr. Burns, in No. 249 of the MEDIUM, of his restoration to health by spirit-agency, which bears on this subject. It is said (p. 27, col. 2) that the instructions of the directing spirit had to pass through several hands to be transferred into the form (? forms) of thought peculiar to the (? several) intervening ages which connect his time and exalted position in spirit-life with ours. This is as much as to say that the fundamental idea (i.e., the spirit of the communication, which is necessarily invariable) had to be expressed in ever-varying ways to reach the thought-capacity of its successive recipients. Thus it is with every truth as it descends from its infinite source. In the above instance the same thing took place on a limited scale. Children cannot always understand the language, nor, very often, even the ideas of grown men.—H. M., Bath, February 7, 1875.

A VINDICTIVE SPIRIT.

MURDER COMMITTED BY ONE OF THE "MATERIALIZED."

The *St. Louis Democrat* publishes the following; commenting upon which another paper says: "If this story is true it puts Spiritualism in a new aspect and makes it a very practical matter of serious import to all."

"At Mendota, Ill., lives a medium of extraordinary forces, named Betty Milton. Although it is but a short time since her powers in this line have been developed, she has succeeded in producing manifestations, according to the testimony of respectable, intelligent, and credible witnesses, which are fully equal to any of the phenomena which have been observed among the most advanced Spiritualists.

"Lately she has been troubled by the presence of a spirit whom she feared and dreaded, but who, in spite of all her efforts, persistently strove to gain control of her organisation. It was evident that this spirit desired to make through her some strange and dark statement, and its nature could be guessed at by her occasional wild mutterings

concerning hatred and murder, revenge and remorse. She gradually yielded to the influence of this troublesome spirit, and finally, near the close of last month—to be exact, on the 23rd October—she stood beside her in the shape of a slender, tall young man, with long hair and German features. There were a dozen or more persons present, all of whom saw him, and saw that the medium was in a state of trance, while the materialised spirit made his ghostly confession in these words, which were heard by all in the room:

"I come to make a confession, to express my remorse, to atone as far as I may for a wrong done. My name, when in life, was Carl Reystadt. On the night of May 8, 1862, I murdered Andrew Garrity. It was my crime for which Martin Fynes died in Alton prison. I was at the time in spirit-form, but assumed the likeness of Martin Fynes when the deed was done, in order that he might be suspected of the crime and hanged for it. I stole his knife; I purposely encountered two men who knew him, that they might honestly swear to having seen him near the scene of the murder. I hid the bludgeon where it was found at his house. I did all this that I might be revenged upon him for a great wrong he had done me. I was the instrument in the hands of an all-wise justice in taking the life of Andrew Garrity, for he deserved his fate; but my purpose was evil. In my later spirit-life, in higher stages of progression, I have learned forgiveness. I have been taught to repent the deed of my wicked heart. For this reason I have come back to attest the innocence of Martin Fynes."

"Having finished this confession, the form began to fade, and shortly disappeared, and was never seen again. The circumstance was so singular that inquiries were set on foot by two gentlemen, Mr. N. Moulton, of Mendota, and Mr. B. Longley, of Centralia. They discovered that there had been such a person as Andrew Garrity; that he had been murdered as stated in the spirit-confession; that Martin Fynes had been arrested and tried for the murder, and that he had died in the State prison at Alton. They also discovered that Carl Reystadt had been ill-treated by Martin Fynes, and that he was dead when Garrity was murdered.

"On the trial the evidence was conflicting. Two men swore they had seen Fynes, on the night of the murder, near the place where the body was found, with a bludgeon in his hand, and that they had spoken to him, but he had not answered them. Four other persons testified that he was at a distance from the spot where the murder occurred, and accounted for all his movements during the night. It was proved, however, beyond a doubt, that the knife which was found near the murdered man was his property. Several other circumstances were put in evidence, for and against the prisoner, and the entire testimony was so puzzling that the jury could not agree, and were finally discharged. Another trial ended in the disagreement of another jury, and Fynes was sent to the State prison for a third trial, but died before it could take place.

"In these proceedings there was nothing unusual or supernatural, but there were some circumstances connected with Fynes's prison life, in jail and in State prison, which are entirely unexplainable, except in view of the revelation which purports to have been lately made by the spirit of Carl Reystadt, through the mediumship of Miss Betty Milton. While in prison Fynes professed to have been visited and persecuted by the ghost of the young German, who appeared to him when his cell was dimly lighted, even in the presence of other persons, telling him that he (Fynes) was going to be hanged, and frightening him to such an extent that it was thought best never to leave him alone at night. The only person besides Fynes who claimed to have ever seen this spiritual persecutor was one of the keepers, who declared that he caught a glimpse of him at a time when Fynes's cell mate was removed for a few minutes. He described the ghostly intruder as being the exact counterpart of Martin Fynes, standing by his side, and differing from him in no particular of dress, form, or feature.

"The keeper was so astonished at this vision that he hastily closed the door and called for help. In a few minutes it was opened; but the counterpart had disappeared, and Fynes was lying on his pallet in a fainting condition, or in a state of trance. Thereafter Fynes declared that the murder of Garrity had been committed by a demon that had taken his form and had possessed itself of his knife, and that this demon had frequently visited him in the jail at Carlinville, and in the State prison, terrifying him almost to death. Of course he was regarded as insane, and the keeper who declared he had seen the vision above referred to was considered as being in no better mental condition. Fynes died without making any confession, but stoutly adhering to his statements concerning his supernatural visitant, and both he and his supposed crime were forgotten until the time of the remarkable revelation that purported to be made through the mediumship of Miss Betty Milton. It is a strange story as it stands, and we leave the credulous and the incredulous to puzzle their brains over it as they please, only adding that it is published here just as we received it."—*Daily Graphic*, December 7, New York.

LIVERPOOL PSYCHOPATHIC INSTITUTION.

This institution, No. 1, Dunkeld Street, has been opened one week, and bids fair to become a useful auxiliary to the healing art. There are three gentlemen and a lady engaged in the work—Mr. Meredith, who has been a long and tried psychopathic healer by the laying on of the hands and mesmeric passes, and was at one time the sole agent in this town for Dr. Elliotson's institution for similar purposes in London, and wrought at that time many astonishing cures; Mr. and Mrs. Coates are also healing mediums. Mr. Coates is generally inspired by "Dr. Warren," who gives directions and advice through him. There is another gentleman connected with the institution who is a clairvoyant medium, and examines and gives diagnosis of the patients. About twenty patients have been treated during the week, some of whom have been successfully cured.

There is a reception and an operating-room, and also a bath-room, where patients can have magnetised baths. There is connected also with this institution a good seance-room, which will hold about forty or fifty people, in which is a cabinet. The walls are decorated with spirit-drawings, portraits, and photographs of various mediums and leading Spiritualists of all countries. There is also a collection of fossils and curiosities ancient and modern. On the occasion of our visit there were

from thirty to forty chairs in the room, with a table in the centre, upon which stood a magnificent electro-magnetic apparatus for medical purposes, as well as a Bunsen battery, used during mesmeric seances.

We understand a public free circle will be held for the present every Monday evening at 8 o'clock. A progressive library and book club is in the course of formation, the object being to place progressive and spiritual literature within the reach of all. Mediums and Spiritualists on a visit, or passing through the town, can find a comfortable home during their stay.

We wish this institution every success, as we recognise in it an earnest effort in the right direction.

J. CHAPMAN.

A SPIRIT'S ANSWERS TO QUESTIONS.

To the Editor.—Sir,—Thinking, perhaps, it might be both interesting and instructive to the readers of the MEDIUM, I send you some of the questions I asked, and the replies I received, when sitting with a writing-medium whom I have developed myself. The spirit communicating purports to be that of a near relative, who died some few years since, and who gives me leave to publish the answers that are given. The questions have been asked at different sittings, and on the impulse of the moment, therefore they are somewhat disconnected.

The spirit generally begins with "Here I am," after which, at his desire, we ask questions.

"How long have you been dead?"—"Some years."

"Why have you not come before?"—"Not power enough."

"How is it some can come and not others?"—"Because we are not all together. The higher up we are the more power we get."

"Are you happy?"—"Oh, yes. It is such a beautiful land."

"Do you see 'A—' and talk to her?"—"I can see her, and she talks to me by signs which we understand."

"How do spirits talk to each other—have you a language?"—"We have a language by signs."

"What is your mission on the other side?"—"We have to guard those we love."

"Have you power to prevent things happening?"—"We only warn; we do all we can for them, but we can guard those that believe in us best."

"How?"—"By impression."

"Do you see Christ?"—"We see our King very high up indeed; he has around him only his chosen band. We are what they call ministering angels."

"Does he tell you what to do?"—"We are ordered by signs."

"People call this witchcraft, and say it is forbidden. What have you to say about it?"—"It is no such thing, for we are ordered by our King, and he must know best."

"What were the witches of former days, then?"—"They were cheats; ask no more. You are all right; don't be alarmed."

"Can you prevent bad spirits coming at a seance?"—"If we are strong enough."

"How do you let us know?"—"By impression; if we cannot impress you we prevent you sitting."

"Can you see as well as hear us?"—"Yes, both, but you can't me."

"Do we look the same to you as to ourselves?"—"Yes, you are just the same."

"Do our prayers go direct, or do you take them?"—"Direct; our King sees you, and then we have our orders."

I shall be most happy to send more occasionally if it would be of service, and appreciated. I would also be happy to try and get answers to the questions of those who would like to suggest some. There might be a little delay in sending those their replies, as my medium is not always at my command.—I remain, yours faithfully,

RAYONS.

March 12th, 1875.

[We shall be glad to forward any questions to our correspondent which we receive for that purpose. Possibly the answer as to witches is too sweeping.—E. M.]

COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday last, at Cambridge Hall, Newman Street, at 3.30 p.m., Mr. F. Wilson inquired as to the influence of the teaching of Messrs. Moody and Sankey. The first question was as to the material on which they operated, and which might be designated as the disposition; secondly, the selection of that material; and thirdly, the proposition they offered. Of the disposition, it might be divided into aptitudes of imitation as copying others, producing gregariousness—the following direction as docility to teaching, and the discovery of sequentiation or the internal influence that works through or upon the harmony of the preparedness. This latter is the process by which new thoughts, ideas, and compositions introduce themselves to the mind as the teaching of the spirit. The situation was represented as the first class who have their daily bread supplied, and can be superior to influences. The second class, who work for their bread, and have to contend with influences; and the third class, who have to petition for their daily bread, and have to submit to influences. It was to the third class that Messrs. Moody and Sankey's proposition had the direct influence that creates the success we witness. After analysing the invitations of the three religions, namely, the Roman Catholics, who offered the Virgin Mary for the worship of the devotee; the Church of England, as the cold, unintelligible doctrine that discarded sympathy; and the Dissenters, who grouped the definitions of the Trinity into the Unity, as Jesus. The lecturer showed how this appeal of "Come to Jesus" acted on the hearts that were starved of this sympathy, and raised up a living feeling as the assurance for hope. The moral that Mr. Wilson drew was that if a person felt safe in the arms of Jesus, he or she should not rest there, but use the position as a foothold to fight sin in high places and distress in low places.

The subject for next Sunday will be, "An Inquiry into the Internality of the Spirit."

Mrs. HOWITT'S BIRTHPLACE.—We have received a paper advertising a house at Uttorester for sale as Mary Howitt's birthplace. There is an error in this statement. We understand Mrs. Howitt was born at Coleford, Gloucestershire, but spent her childhood and youth till marriage at Uttorester.

TWILIGHT REFLECTIONS OF A COUNTRY CURATE.

No. I.—THE FALL OF MAN.

A strange idea! How imperfect must have been the work of the Creator to constitute a creature, said to be erected in his noble image, so frail that he fell by the temptation of an inferior being—a common reptile! Is this the most perfect impress of his image which the Self-existent could stamp upon the universe? "No, no," says my reverend brother N—, "the fact is that God is so infinitely higher than his creatures, that his most perfect representation must fall very far short of the original." Then, I reply to myself, this argues either the inability of God, with all his omnipotency, to produce a better being, or conceit in framing a poor, worthless creature, who must necessarily immediately fall, and thus by comparison exalt Himself.

But surely neither of these suppositions tally with what we see of the Creator's works in nature or his dealings with his children, for according to the oldest human records man has always been progressing physically and morally, and pre-historic testimonies in the earth itself all tend in the same direction.

With such direct and indirect testimonies against the literal account of the creation as given in our Bible, without denying its genuineness and truth, may we not look for an allegory—a deep, subtle meaning—underlying the figure given in the first three chapters of Genesis? I think we may.

In the first and second chapters there is evidently set forth the primary formation of man's soul in the Divine image, and in the three chapters taken together we are able to gaze upon a most beautiful and touching picture, whose landscape has never been realised because we have beheld only the dark side of the mirror which reflects it. In the perfect creation of our typical first parents is no doubt represented not their material, but the spiritual formation as a perfect sphere of light and happiness. In this state they could not express themselves, nor could they be aware of the sterling value of the blessings which they were enjoying, having nothing by which they could gauge or contrast them. Then came the temptation to take upon themselves a material existence, represented by the power of the serpent, that they might become acquainted with evil as well as good. Hence the sacred sphere was impelled to divide itself and become male and female, Adam still recognising his wife as his counterpart while passing through various stages of spirit-existence previous to coming in contact with matter. At length they partook of the tree of knowledge, which represents their first incarnation. No longer now could they eat of the tree of life, which represents the felicity of a united sphere; that sphere was spiritually dead, and its life of divine union must remain in abeyance until, after having successfully striven with and vanquished the difficulties of material life, the cycle of their incarnations, was complete, each recognised in spirit the near approach of the long-lost portion of the complete being. During the time they were parted and had to combat single-handed the power and fascination of material life, their spiritual strength was sifted to the utmost, and they knew long before the completion of their trial what a blessing rest would be when attained. There was, however, a promise of ultimate conquest, and, during the whole time of their dark, mysterious wanderings, a mighty and loving angel was guiding their destiny, developing in them a sense of the Almighty wisdom and goodness which nothing but their painful experience could have imparted.

How, then, is the picture changed! The power of the serpent was but an instrument to further the ultimate increase of happiness of the tempted. The life of Adam was not that of one solitary being or a couple of beings, but it becomes a representative type of the long, long life of every couplet of souls in the wide universe. Many are the bitter cries of each individual solitary soul now encased in a tabernacle of flesh; some are suffering oppression and slavery, others physical pain and disease, and others mental anguish, which is perhaps the greatest of all. Yet in the midst of our trials, whatever they be, let us not be so overcome by actual suffering as not to analyse their peculiar pangs, that we may not only comprehend our task much sooner than we could if gone about in a fretful and querulous spirit, but also be able to weep with those who weep, and rejoice with those who rejoice, when we, in our turn, become the guardians of those below us.

THEOLOGICAL NUTS.

1. As we are required to love our enemies, may we not safely infer that God loves his enemies?
2. If God loves his enemies, will He punish them more than will be for their good?
3. Would endless punishment be for the good of any?
4. As God loves his friends, and He loves his enemies also, are not all mankind the objects of his love?
5. If God loves those only who love Him, what better is He than the sinner?—Luke vi., 32-33.
6. As love "thinketh no evil," can God design the ultimate evil of a single soul?
7. As "love worketh no ill," can God inflict, or cause, or allow to be inflicted, an endless ill?
8. As we are forbidden to be overcome of evil, can we safely suppose that God will be overcome of evil?
9. Would not the infliction of an endless punishment prove that God had been overcome of evil?

REV. ABEL C. THOMAS.

RELIGIOUS MANIA.—There has been a conversation on this subject at the Salford Board of Guardians, consequent on the reception into the workhouse of two women suffering from religious mania, alleged to have been caused by their attending the meetings of Messrs. Moody and Sankey. Dr. Kuowles stated that several cases of this character had been sent to the Prestwich Asylum, where it was now become quite a common thing for the officers to say, "What, another Moody-and-Sankey?" The Rev. W. Doyle and other members of the Board thought these rumours should be taken *cum grano*, and contended that, before they could safely arrive at any definite conclusion, they must first ascertain the antecedent condition of the patients. Mr. Rudd said he knew of cases of religious mania happening in the denomination to which he belonged; but he did not believe that real religion would drive any man mad. Altogether the tone of the conversation seems to have been highly creditable to the Salford Board.—*Christian World*, March 5.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—MISS D'ARCY.

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

First Voluntary—Extemporaneous.

HYMN No. 9 in the "SPIRITUAL LYRE."

DIJON.
Cheerful.

7.7.7.7.

GERMAN EVENING HYMN.



God is love: his mercy brightens All the path in which we rove;



Bliss He wakes and woe He lightens; God is wisdom, God is love.

2 Chance and change are busy ever; 3 Even the hour that darkest seemeth
Man decays, and ages move; Will his changeless goodness prove;
But his mercy waneth never; From the mist his brightness stream-
God is wisdom, God is love. God is wisdom, God is love. [eth;

4 He with earthly cares entwineth
Hope and comfort from above:
Everywhere his glory shineth;
God is wisdom, God is love.

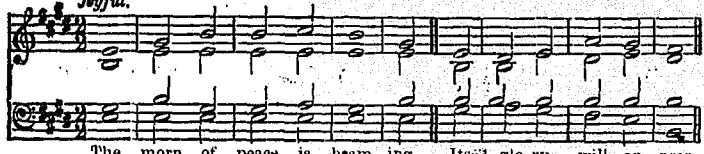
Reading of an Original Poem by MR. H. C. FAY.

HYMN No. 109 in the "SPIRITUAL LYRE."

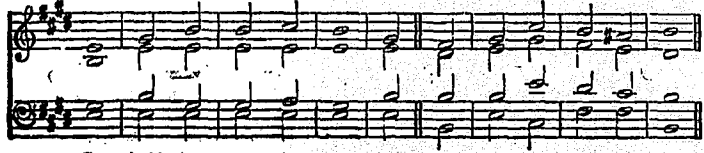
MISSIONARY.
Joyful.

7,8,7,6,7,6,7,6.

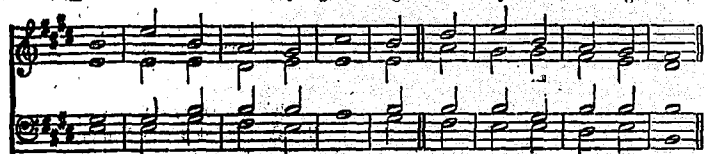
DR. LOWELL MASON.



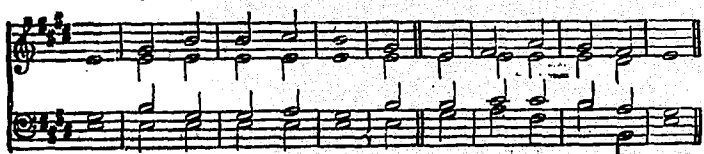
The morn of peace is beam-ing—Its glo-ry will ap-pear;



Be-hold its ear-ly gleam-ing. The day is draw-ing near;



The spear shall then be bro-ken, And sheath'd the glit-tring sword—



This o-live be-the to-ken, And peace the greet-ing word.

2 Yes—yes, the day is breaking!
Far brighter glows its beam!
The nations round are waking,
As from a midnight dream:
They see its radiance shedding,
Where all was dark as night;
'Tis higher—wider speeding—
A boundless flood of light.

ANTHEM—"Scatter Seeds of Kindness."

Inspirational Address by MR. H. C. FAY on "Spiritualism."

"Shall we gather at the River?"

Concluding Voluntary.

Collection in Aid of the WALLACE TESTIMONIAL.

Mr. J. Dixon, of Darlington, one of the pillars of the first convention of Spiritualists, has sailed recently for New York.

In a recent list of subscribers to the Spiritual Institution is "J. Howard 6d." The subscriber thus named is not J. Howard, Rochdale. Our gratitude is alike due for all friendly acts, be they great or small.

PASSED TO SPIRIT-LIFE:

March 22nd, 1875, Mr. WILLIAM BOWEN of Liverpool.

Mr. Bowen was induced to investigate the phenomena and philosophy of Spiritualism about two years ago, and, being fully convinced of the reality of its phenomena, he entered into the work of spreading its truths by seances, which he instituted at his own house, and continued till the day of his death. Many splendid phenomena, through the mediumship of Miss Clarke, were there witnessed, to which past numbers of the MEDIUM bear testimony. His house was always open to receive mediums and Spiritualists of all shades of opinion. He was a hard and earnest worker in the Psychological Society, and aided very much in conducting the music and singing, he being a professional singer and musician. He was highly appreciated by his co-workers, being exact in all his devices and positive in his purposes.

He passed away during sleep, after ailing for a few months. He gradually decreased in strength, but on Sunday last he was thought to be much better; on the Monday morning, however, the tenement of clay was found deserted by the spirit. He has left a widow and two young children to feel their loss.

J. CHAPMAN.

MRS. PAWLEY.

We have received the following card:—"In loving memory of Caroline, widow of William Pawley, formerly of 22, Red Lion Street, Clerkenwell, who departed this life March 12th, 1875, aged 69 years. 'There is no death—what seems so is transition.'"

THOMAS SMITH.—On Friday, the 19th inst., Mr. Thomas Smith, of Stoke-on-Trent, departed for the next life, aged sixty-six years. This gentleman was well-known and respected for his sterling worth and probity. He was a teetotaler for thirty-eight years, and an enthusiastic Spiritualist, but was a fanatic in neither. He would not thrust his opinions upon anyone, but when the occasion came when he had to express them, they were given, however heterodox, with fearlessness and decision. But a few hours before his departure, he was holding forth with the clergyman upon Spiritualism, and with his medical attendant upon teetotalism, who failed to induce him to take stimulants. Mr. Smith was not at all affected by theological speculations. Spiritualism, by its facts and teachings, accomplished what theology could not, viz., a belief in a continued state of existence after death.

HYMN OF THE BATTLE.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light,
Or seal the wings of the ocean deep,
Or bind the thunders in silent sleep?
The sun that rises, the seas that flow,
The thunders of heaven all answer "No."

Can ye chase young spring from the blossomed earth,
The earthquake still in its awful birth?
Will the hand on Time's dial backward flee,
Or the pulse of the universe pause for thee?
The shaken mountains, the flowers that blow,
The pulse of the universe answers "No."

Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeon dire,
Or slay the soul when it soars away,
In glorious life from the mouldering clay?
The truth that liveth, the thoughts that go,
The spirit ascending, all answer "No."

O priest, O despot, your doom they speak;
For God is mighty, as ye are weak;
Your night and winter from earth must roll,
Your chains must melt from the limb and soul;
Ye have wrought us wrong, ye have wrought us woe,
Shall ye triumph longer? We answer "No."

You have builded your temples with gems impearled,
On the broken hearts of a famished world;
You have buried its heroes in desert graves,
You have made its children a race of slaves.
O'er the future age shall the ruin go?
We gather against you and answer "No."

Ye laugh in scorn from your shrines and towers;
But weak are ye for the truth is ours.
In arms, in gold, and in pride ye move,
But we are stronger, our strength is Love.
Slay truth and love with a curse and blow!
The beautiful heavens, they answer "No."

The winter night of the world is past,
The day of humanity dawns at last,
The veil is rent from the soul's calm eyes,
And prophets and heroes and seers arise,
Their words and deeds like the thunders go;
Can ye stifle their voices? they answer "No."

It is God that speaks in their words of might;
It is God that acts in their deeds of right;
So Eden waits as a radiant bride;
Humanity springeth elate to her side.
Can you sever the twain who to oneness flow?
The voice of Divinity answers "No."

T. L. HARRIS.

A SUCCESSFUL HEALER.—Mr. R. Johnston, whose advertisement appears elsewhere, in communicating to us his experience, says:—"I have cured cases of—1, heart disease; 2, epilepsy; 3, neuralgia; 4, rheumatic fever; 5, typhoid fever; 6, paralysis; 7, peritonitis; 8, inflammation of the lungs; 9, hydated life on the liver. Nos. 1, 2, 5, 6, 7, and 9 had all been treated by medical men without success."

THE TEACHING OF NATURE.

At 73, Newman Street, on Friday evening, Mr. F. Wilson explained that the designation the "Language of Nature" was inappropriate, as implying that the language of birds, animals, insects, &c., was the subject of investigation, which, though a subject of deep interest, was not the actual direction of these lectures, which he would now re-introduce as "The Teaching of Nature," for it was to discover the harmonious adaptation of natural examples to illustrate mental ideas. He would also request the meeting not to introduce any more fresh members, as they were now too far advanced to allow of the loss of time in explaining the past teaching, so as to put the new members on a level with the comprehenders. There had been plenty of advertising, and they had now an audience to make it a pleasure in carrying on the investigation of the science, and, with the tables kindly published in the *Medium*, they could now each refer to their tables to verify the teaching. The tables for this week would be red, the circle, and five.

	COLOUR.	FORM.	NUMBER.
16	Courage	Self-reliance	Concentration
15	Cupid	A buttoned coat	Spider's nest
14	Decision	Determination	Silence
13	Raised hand	Closed hand	Spread hand
12	Self-consequence	Authority	Self-assertion
11	A red cloak	A circle	Five senses
10	Boldness	Resolution	Accoutration
9	Suffusion	Self-confidence	Fortification
8	Flask	Girdle	Expanded man
7	Self-possession	Intention	Egoism
6	Feeling	Wishfulness	Instinct
5	Personality	Circumferation	Life-base
4	Robin Red-breast	Water-rings	Starfish
3
2	Poppy	A ring	Wild rose
1	Red	A circle	Five

The American penny-a-liners have another story afloat of a materialising medium whose confederate fell through the ceiling into the circle. It is evidently a Californian joke, but the newspapers publish it in this country quite seriously.

The editor of the *Uttoator Weekly Times* says in a recent leader:—"We are inclined to believe that, in course of time, mesmerism and Spiritualism, with the witchcraft of former days and the familiar spirits of Scripture times will all come to be treated as sections of a new branch of the manifold and exhaustless science of Nature."

Numerous correspondents testify to the great good done to the movement by the writings of M. A. (Oxon) in *Human Nature*. Every Spiritualist should make an effort to read his contributions monthly. *Human Nature* might be lent round, and serve quite a number of readers. The book-club principle might be made useful. The photo of the spirit of M. A. (Oxon), taken in Paris while he was entranced in London, may be obtained, price 1s.

SPIRIT-MEDIUMS AND CONJURERS.

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

INFORMATION FOR INVESTIGATORS.

- Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.
 The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.
 Mediumship. By MRS. TAPPAN. 1d.
 The Philosophy of Death. By A. J. DAVIS. 2d.
 Mediums and Mediumship. By T. HAZARD. 2d.
 What Spiritualism has Taught. By WILLIAM HOWITT. 1d.
 Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition. Wrappers, 2s.; cloth, 3s. 6d.
 Report on Spiritualism of the Committee of the London Dialectical Society. 5s.
 Spiritualism as a Science, and Spiritualism as a Religion. By MRS. TAPPAN. 1d.
 Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.
 Theodore Parker in Spirit-Life. By DR. WILLIS. 1d.
 The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.
 The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.
 The Cries of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.
 What is Death? By JUDGE EDMONDS. 1d.
 London: J. BURNS, 15, Southampton Row, W.C.

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

SUNDAY, MARCH 28, Mr. Fay, at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, MAR. 29, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
 WEDNESDAY, MAR. 31, Mr. Herne at 8. Admission, 2s. 6d.
 THURSDAY, APRIL 1, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, MAR. 26, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.
 GREENWICH, 38, Blissett Street, at 8. Mr. Elley, medium.
 SATURDAY, MAR. 27, Mr. Williams. See advt.
 SUNDAY, MAR. 28, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7.
 Mr. Coles, 15, St. Peter's Road, Mile End Road, at 7.
 Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.
 W. Eglinton's Circle for Investigators, held at Westmoreland Hall, 45, Westmoreland Place, City Road. Commence at 11 a.m. Admission free.
 MONDAY, MAR. 29, 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. 31, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
 THURSDAY, APRIL 1, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
 Developing Circle, at 35, Frederick Street, Charles Street, Portland Town, at 8.
 Mr. Williams. See advt.
 FRIDAY, APRIL 2, 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. 28, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums, Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 BOWLEBY 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. Perks's, 312, Bridge Street West, near Well Street, Heokley, United Christian Spiritualists at 6 o'clock, for members only.
 MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2 p.m.
 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 4.30 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 4.30 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.
 DUBLIN, Spiritualist Association, Free Assembly Room, above Hinds Bros. Stores, Ridsdale Street, Yarn Road. Public Meetings at 10.30 a.m. and 6.30 p.m.
 SOUTHAMPTON, At Mrs. Stride's, 41, Middle Street, at 6.30.
 LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Deans' Yard, Pinfold Terrace, at 5 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. 29, BIRMINGHAM, 58, Suffolk Street, at 8.
 TUESDAY, MAR. 30, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 STOCKTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
 NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.
 WEDNESDAY, MARCH 31, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 Mr. Perks'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, 10, Dunkeld St.
 THURSDAY, APRIL 1, 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, APRIL 2, 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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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 Cottage, Old Ford Road Bow, London, E.

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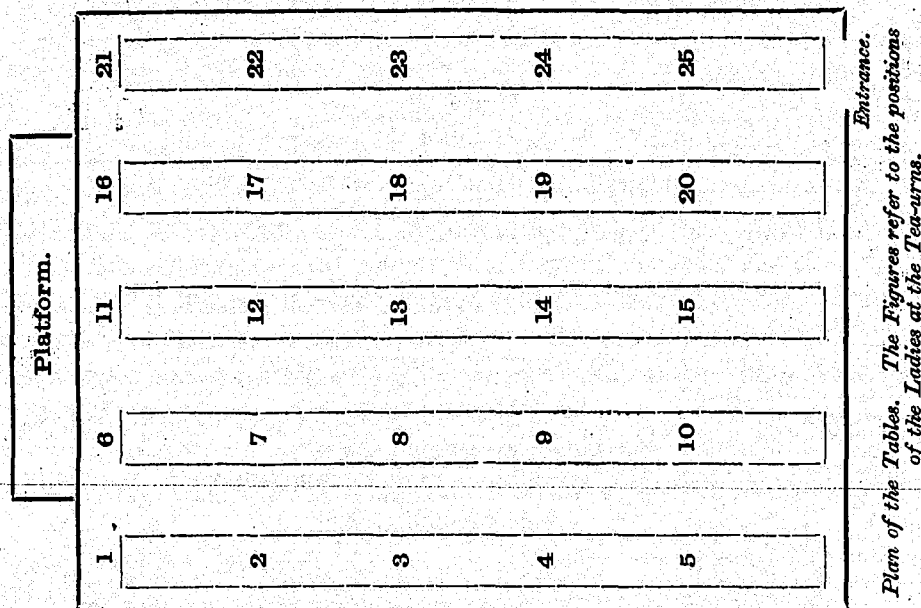
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