



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

SPIRITUALISM.

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

No. 262.—VOL. VI.]

LONDON, APRIL 9, 1875.

[DOUBLE SHEET—PRICE 1½d.

THE WALLACE TESTIMONIAL AND

TWENTY-SEVENTH ANNIVERSARY OF SPIRITUALISM IN GREAT BRITAIN.

Seldom, if ever, has it been our good fortune to chronicle a meeting of Spiritualists in every way so successful as the *soirée* of Thursday last at the Co-operative Institute, Castle Street, Oxford Street, London. The threefold object of the meeting, no doubt, greatly contributed to this success—viz.: 1. As a social gathering to encourage each other in the good work; 2. To celebrate the Twenty-Seventh Anniversary of Spiritualism within these realms; and, 3rd, To present a Testimonial to a beloved brother and sister who are the oldest living public mediums in our midst. Here were unquestionably all the elements of a grateful meeting. And truly grateful and refreshing must it have been to all. Few, if any, could have gone from that *soirée* without the consciousness of being morally and spiritually the better for having been there; and we know it for fact that it forms one of the milestones in the onward pathway of Spiritualism in this kingdom. Nor are we surprised at this prevalent feeling in regard to it; for the spirit of true sociality was there. Friend met friend; quiet workers in the cause met their public helpers; mediums met their brother and sister mediums; and novices met veterans. The spirit of peace was there, for all differences were laid aside. The spirit of harmony was there, for one chord united all hearts, the same principles animating every soul. The spirit of the past was there, in the twenty-seven years of reminiscence, making hearts glad some at the present advanced position of the cause. The spirit of hope was there, with its eye on the future, and with one hand pointing to the meeting itself as an index of what has been achieved, and with the other directed onwards to years of rich harvest to come. And, more than all, the spirit of love was there. Every heart was turned towards one central group in that assembly. For weeks past all had been engaged in a work of love to encourage and sustain a dear brother and noble worker; and they had now come to make him their offering. It was this that thrilled every heart in that large assembly. And when the old man, with his wife, stood up to receive it, it was a moment which angels may record. Nor do we for a moment doubt that another assemblage—an invisible one—was also present, looking on approvingly, and diffusing its higher influences all around. For there was in the meeting a genial warmth, a glow of soul, of which mediums so often speak as the indication of harmonious souls. Altogether, whether the meeting be regarded as to the numbers present—upwards of 400—or its pervading spirit, it will stand out conspicuously in the annals of Spiritualism.

As previously announced, the proceedings consisted of a tea at six o'clock, and a meeting at 7.45.

THE TEA.

Long before the hour announced the five tea-tables, extending the whole length of the spacious room, were mostly occupied.

The appointing of well-known ladies in advance to particular tables was found to be a happy arrangement. Each visitor had a programme, with plan of the tables, presented on entering, so that there was no confusion in finding the table desired. Friends were thus able at once to meet with welcome recognition, and there were few so unfortunate as to be outside of this social influence. Miss Herne and Miss Maltby were not able to be present on account of indisposition, but their places were supplied by other ladies. Mrs. Fay was detained in Paris, and, with regrets,

apologised for her absence; but Mrs. Guppy's particular friends were so numerous that her reign extended over a double distance.

The tea-tables, at which 350 sat down, were presided over by:—

- | | |
|----------------------|-------------------|
| 1 Mrs. Towns | 14 Miss Barber |
| 2 Mrs. Theresa Wood | 15 Miss Sparey |
| 3 Miss Williamson | 16 Mrs. Parkes |
| 4 Miss Lottie Fowler | 17 Mrs. Sexton |
| 5 Mrs. Burns | 18 Miss Keeses |
| 6 Mrs. Everitt | 19 Mrs. Stokes |
| 7 Miss Shorter | 20 Mrs. Morse |
| 8 Mrs. Pickering | 21 Miss Maltby |
| 9 Mrs. Barber | 22 Mrs. Olive |
| 10 Miss Wooderson | 23 Miss A. Hagger |
| 11 Mrs. Guppy | 24 Miss Chandos |
| 12 Do. | 25 Mrs. Bullock |
| 13 Miss D'Arcy | |

Every table was beautifully decorated with choice flowers. For this, as for the excellent arrangements and the kind attention to the comfort of all, the highest praise is due to these ladies. Suffice it to say that all were gratified. The success of the tea was an excellent inauguration of the meeting.

THE MEETING.

Though the numbers who presented themselves were far too many to occupy the tables, yet, without very much protracting the time set apart for tea, all were comfortably accommodated, and after clearing away the tables and re-arranging the seats across the hall, the many guests reluctantly separated themselves from the cosy family-groups which sat at the tea-tables, and settled down to the *soirée*. The choice flowers from the tables were arranged in front of the platform. The piano was placed in position, and the principal actors in the evening's proceedings were enabled to take their seats. While these arrangements were being made, we looked around upon the sea of expectant faces, and noted the following, among others, present:—

The Reverends Guy Bryan, Dr. Maurice Davies, A. K. MacSorley.

Doctors Fell, Pearce, H. Smith.

Messrs. W. D. Adshead, Allan, G. E. Arnsley, Ashman, Barber, Bastian (medium), W. Beales, J. Beales, T. Blackburn, Bullock, Byford, Cain, W. Carpenter, Champenowne, Cogman (medium), J. Cotter, F. Cowper, J. T. Croal, J. Dodd, Edmonds, G. Farmer, Gadbury, Gale, Gillibrand, A. Glendinning, W. H. Harrison, G. Haxby, J. W. Haxby, G. R. Hinde, F. A. Hudson, Jennison, J. Johnson, R. Johnston, E. Kaulbach, J. Lander, Lowenthal, W. Mannion, Mawson, Maynard, Meers, Mr. J. Miles, Newbold, R. O. Old, J. B. Parker, F. M. Parkes, R. Pearce, C. Pearson, J. G. Pilborough, G. H. Potts, Poole, H. Reed, Regan, M. Rigg, J. G. Robson, W. B. Rockwell, U.S., C. Smith, J. Sparey, H. Sparey, Egerton Stanley, St. George Stock, J. Stokes, J. Sunderland, Josh. Swinburne, Taunton, Malcolm Taylor (medium), J. Traill Taylor, Thorn, J. Wallace, W. Wallace, Weightman, Whitby, C. White, J. White, C. E. Williams (medium), F. Wilson, J. Wootton, &c.

Mesdames Andrews, Ashman, Bassett, Benfield, Bird, Byford, Cellini, Corner, Cotter, Cowper, Dixon, Edmonds, Frushard, Gadbury, Gillibrand, Guppy, Kerby, Loder, Meers, Napier, Pearce, Pearson, Poole, Regan, Sparey, Stokes, White, Wilks, Woodforde (medium), &c.

The Misses Corner, Dickson, E. Dickson, L. Fowler (medium), Houghton, Hunt, Loder, Old, Shaw. Master T. Guppy, &c.

The attention of the meeting was called to the programme by a brilliant overture on the piano by Mr. C. Davison, whose finished execution was a very valuable acquisition to the evening's entertainment.

Mr. J. W. Haxby, one of the secretaries, was called upon to read the names of those ladies and gentlemen who had been invited to take a part in the proceedings but from various causes could not be present. Communications from them will be found appended to this Report.

The Chairman of the evening, Mr. Thomas Everitt, was received with much cordiality. No man in connection with the movement better deserved the honour bestowed upon him that evening, or could with better acceptance occupy the position. Nearly a score of years ago Mr. and Mrs. Everitt opened their home and devoted themselves most generously to the instruction of friends and strangers innumerable in the phenomena of Spiritualism. It was in connection with Mrs. Everitt's mediumship that some of the more extraordinary phenomena, such as direct writing and the direct spirit-voice, also spirit-lights and perfumes, were first made known to the more immediate friends of the movement. We say this because of the fact that the admission was at all times free, and seats at the circle were carefully bestowed upon those who could in return confer the greatest benefits on the cause by the knowledge thus communicated to them. Mr. and Mrs. Everitt deserved so well at the hands of their brethren, that a few years ago they were themselves made the recipients of a handsome testimonial. We repeat, then, that no man could have been selected who, from early connection with the movement, and faithful and continued services of the most essential kind, could have more appropriately graced the president's chair on that occasion. The following speech was delivered from the chair, and it very appropriately gave the key-note to all that was to follow:—

SPEECH BY MR. THOMAS EVERITT, FROM THE CHAIR.

Respected friends and fellow-labourers.—Judging from the smiling faces and hearty greetings which I have heard and seen, I presume it is with no ordinary feelings of pleasure and delight that we have assembled here to-night. I know of no meetings calculated so much as these to cement old friendships and open up new ones, to break down old barriers, and re-ignite the expiring embers of past sympathies, and to renew and invigorate all the best feelings of the heart, as these social friendly gatherings. Would that they came oftener, and that all obstructions and hindrances were removed which in any degree prevent that mutual and friendly intercourse which ought ever to prevail amongst us; that every Spiritualist might meet his fellow-Spiritualist in the most congenial spirit, and with a hearty shake of the hand bid him God-speed in his work of faith and labour of love. "Behold," said the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity." Not a more lovely sight is to be found in creation than a united family or a united brotherhood. All Nature proclaims, with a voice that cannot be misunderstood, that union is life, health, and strength, and the reverse of this is weakness, retrogression, and death. The grand doctrine of the Spiritualist is harmony, harmony within and harmony without.

It is true you cannot have harmony without variety in unity. What harmony, for instance, would there be if all the instruments in a band of music were drums or trumpets? No; it is the variety in unity that produces harmony. Hence, with all our variety of creeds and opinions, religious and educational, we must be a united people, or our cause will only be like a rope of sand in our hands. Disintegrated we are weak, united we are strong. How could any one of us, single-handed, have brought about and accomplished that for which we have met to-night? No; it is by united action and co-operation that grand results are obtained. One may set an object in motion; but as it goes forward and increases in weight and importance, it requires the united efforts of the many to keep it moving. Mr. Towns was the first to set in motion the main object of our meeting to-night. He had a singular and, to him, an inexplicable vision—an empty bag hanging across the shoulder of our good friend Mr. Wallace. Doubtless this struck him as something very significant; and still more forcibly was he impressed when he heard the expressive injunction, "Go and fill it." Mr. Towns has peculiar mediumistic powers, and is used in a variety of ways. For instance, some seven or eight years ago we were informed by the audible voice that a band of bright intelligences were about to give us some spirit-lights. Instantly Mr. Towns was made to spring from his chair, and was kept in motion as by some mechanical contrivance the greater part of the evening. The explanation given was, that the spirit-friends were keeping him in motion because he gave off more freely the material they required to produce the lights. I must not, however, detain you to describe these spirit-lights, but they certainly were the most remarkable I have ever seen. In assembling here to-night, we have several objects in view; namely, to commemorate the event of this great modern movement, the anniversary of which in years to come will, in all probability, be the occasion of immense mass meetings. Another, and a very praiseworthy object of the promoters of this meeting, is to bring together as many of the old workers, pioneers, and veterans in the cause as possible; and I am happy to say, from those I see present, that that object has been accomplished. All honour to those who have brought it about. But the grand purpose of the meeting to-night is to do honour to two of the earliest workers in the cause of Spiritualism in this country, Mr. and Mrs. Wallace. They have worked long and well; it may have been quietly and patiently, but nevertheless faithfully, perseveringly, and effectually, as many can testify; and although of late years it has been uphill work with our friends, they have uncomplainingly braved their difficulties, hidden their sorrows, and encouraged each other, knowing that the toils and cares of earth-life would soon pass over, and be replaced by that exceeding weight of glory, which the faithful servants shall receive when they enter that realm where the affections evolve the objects felt to be a necessity and a want; where, indeed, all needs are met before they are known, and all desires fulfilled before they are wholly realised.

The following particulars I learn from Mr. and Mrs. Wallace. They commenced their first experiments in Spiritualism in 1853, but did not make much progress beyond movements and raps for fifteen months. They then received communications by the use of the alphabet, and also obtained answers to mental questions. In 1856 the late Mr. Tiffin commenced a circle, to which Mr. and Mrs. Wallace walked four miles each way, one night a week, for twelve months. Mr. Tiffin placed the alphabet round the edge of the table, and a wooden shield over it, which balanced on a pivot in the centre of the table. It was so arranged that the inquirer should be opposite the mediums. On Mr. and Mrs. Wallace placing their hands on the table under the cover, the inquirer would read the letters through an opening in the shield, as the table ran round bringing them up to an indicator. Messages were thus spelled out unseen by the mediums. Mr. Tiffin next constructed a couch, and placed a dial outside, with a band connecting the dial to one of the wheels, which caused the pointer to move as the wheel revolved. On Mr. and Mrs. Wallace entering the couch, it moved up and down the room, and in this way questions were answered unknown to the mediums. At last Mr. Tiffin broke up his machinery, saying that he had had sufficient tests, and felt somewhat ashamed that he had carried it so far. He said he had constructed the machines not to test the spirits, but the honesty of the mediums. In the same year Mr. and Mrs. Wallace volunteered to appear before a public audience at St. Martin's Hall. Those said Mr. Wallace, were the first experiments publicly given in London. They also went to Bournemouth and other places, giving seances and forming private circles. In 1857 they went to Manchester and gave some seances there, and in the same year they gave some more private seances in London, when their table floated two feet from the floor in the presence of about four hundred people. In 1858 Mrs. Wallace became a healing medium. One day, having cured a lady thought to be dying, she asked her to give a report of her case. At first the lady consented to do so, but afterwards declined to allow her name to appear in print. Mrs. Wallace exercised this gift for some years. For ten years they kept their house open free to all who came to witness the manifestations, and receive communications through their mediumship. Up to the present time our good friends have continued their efforts in spreading a knowledge of man's immortality. Mr. Wallace's missionary labours have been productive of much good. We heard him spoken well of in the various towns that we visited last year. But I must conclude this very brief account of them by reading two or three short extracts from the MEDIUM.

This is a letter from Mr. Dixon, of Southampton, 1872:—

"Dear Sir,—I just drop you a line to say that Mr. Wallace is now down here, so that you can give the notice of his presence in the next MEDIUM, and also add that he is giving us the most unqualified satisfaction. The proofs of spirit-identity that have been afforded through his mediumship are of the most striking and convincing character, and his spirit-teaching in the trance is evidently of the highest order. We are ourselves liberal Unitarians, so that you will see what pleasure spirit-teaching gives us.—Yours very truly,
E. DIXON, JUN.
Southampton, July 30, 1872."

"The representative of the *Bishop Auckland Chronicle* gives a long account of a seance he had been present at, in which Mr. Wallace, with others, acted as mediums."

"Mr. Millis writes very favourably of Mr. Wallace's labours at Derby, who has given tests and discourses which have conferred satisfaction on the recipients. Dr. Baldwin and other friends attended from Belper. Our correspondent regrets that Mr. Wallace's addresses were not reported. Mr. Wallace has gone on to Nottingham."

"We hear that the Edinburgh Psychological Society now consists of thirty members, not a few of whom are mediums. The beginning of all this was the visit of Mr. Wallace, the missionary medium."

Thus, as sowers of the seed of truth for upwards of twenty years, often amidst obloquy and derision, they well deserve the honour you are here to confer upon them; and, as they themselves stand before this audience, their hearts must rejoice at the grand success which has attended the efforts of all labourers in the cause of Spiritualism.

A part-song, "The Village Choristers," was beautifully sung by Mr. and Mrs. W. H. Barnett, Miss E. Barnett, and Mr. A. Barnett, and relieved the attention of the audience from the more serious business of the evening to an entertainment of a cheerful and high class.

The first speaker called upon was Mr. Thomas Shorter, editor of the *Spiritual Magazine* from its commencement, in 1860, till the end of last year, when it was undertaken by Dr. Sexton. It is to be regretted that the speaker did not touch upon his early acquaintance with the movement, as he is one of its oldest promoters, and has rendered it the most distinguished services in the field which he has occupied.

SPEECH BY MR. THOMAS SHORTER.

The Committee have very properly intimated that, seeing we meet together to celebrate the Twenty-Seventh Anniversary of Spiritualism, it would be desirable that the speeches should, as far as possible, partake of an historical character, and refer to the earlier experiences in connection with this movement. I think no better opportunity could have been devised than that for which we have partly met to-night—namely, to express our sincere appreciation of the past labours of our two respected friends, Mr. and Mrs. Wallace. When, however, a man has to speak of his memories of twenty years back, it is generally found difficult to compress his remarks within the short space of a few minutes. I shall, in bringing before you some reminiscences of the past, also have a few words to say as to the future.

One of the earliest occasions on which I met Mr. Wallace was at the house of Dr. Dixon of Bedford Row, at that time the rendezvous of Metropolitan Spiritualists. We met to discuss what steps could be taken to assist the *Spiritual Telegraph*, the first journal of Spiritualism in this country, established by D. W. Weatherhead of Yorkshire, and edited by Mr. Benjamin Morell, its amateur printer. I think it well that those who bore the heat and burden of the day in times past, when the subject was unpopular, and when to advocate Spiritualism was to invite scorn and reproach, should not be forgotten. At that time Mr. Wallace held frequent meetings and seances at his house. His name

was the best known name among Spiritualists in this metropolis. Soon after this, I recollect, our friend Mr. Turly lectured. He was a disciple of Robert Owen, who, it may be remembered, became a Spiritualist late in life, as his son, Robert Dale Owen, has done. At that time Mr. Turly had begun to investigate the phenomena of Spiritualism, and, like all who have entered into the investigation carefully, thoroughly, and with sincere purpose, became satisfied of the genuineness of the phenomena, and then, full of his convictions, gave lectures in various parts of London. In all these inquiries he was assisted by our friend Mr. Wallace, and striking tests were obtained. After this, I remember Mr. Wallace holding seances at the Spiritual Lyceum, Newman Street, Oxford Street, assisted by Mr. Robert Cooper, now in the United States. (Mr. Cooper has given more time and made larger sacrifices for the cause than any man in connection with our movement; he established the *Spiritual Times*, and the first weekly paper on Spiritualism, at his own risk and charge.) I need not tell you that our friend Mr. Wallace has been occupied as a missionary medium, visiting circles of Spiritualists, and assisting them with his advice and mediumship, and I know of no one so fully qualified for this most useful work, and I hope he may long continue in it.

A word as to the future. The suggestion I have to throw out is the expansion of one made a few weeks since by Mrs. Tappan. It was suggested that a fund should be established, for the purpose of giving assistance to those mediums who may at various times need it under the pressure of misfortune or illness. It has been long on my mind, and I think no better opportunity than the present could arise to mention it. I should like to see some regular means devised by which all who have been useful to the cause in any capacity, whether as speakers, lecturers, writers, and especially mediums, who more than all others bear the brunt of ridicule which society casts upon them, should be provided for under the various emergencies which may arise. I should propose that a Society or Philanthropic Institution be established with the object I have stated, but altogether independent of any existing organisation, or association, or body of any kind. It would be far better than the spasmodic efforts which we are called upon to put forth at present, which involves the publication of the names of the individuals to be relieved, a process at no time pleasant, and from which mediums especially, who are usually of a sensitive, nervous organisation, involuntarily shrink. Some machinery should be devised, independent of party, for philanthropy belongs to none exclusively. A committee should be appointed, in whom confidence should be placed, charged with the duty of inquiring into the merits of cases, and the funds should be distributed to such cases in a manner that could not wound the susceptibilities of the receivers, who, it must be remembered, are our valued servants. This done, the great want of our movement would be met. In the first instance, the assistance should probably be temporary, and afterwards, where necessary, permanent, the latter requiring a large amount at disposal. There are, in truth, many circumstances in which temporary relief is needed, to tide over a passing difficulty or a temporary withdrawal from the activities and profits of life, so that, instead of falling beneath the stern realities of life's pressure, our friends may be reinstated to their working position in our cause. The object must commend itself to the thoughtful consideration of all who love the cause. If organisation be desirable for anything, it is for the purpose I mention; and I hope that this important subject may be taken up, and its aims circulated throughout the kingdom, to receive that earnest consideration which its vast importance requires.

The first song, "You'll remember me," was effectively given by Mr. W. J. Griffiths, of the Marylebone Association, whose fine tenor voice sent a sympathetic thrill through everyone present.

The Chairman then called upon Mr. H. D. Jenken, Barrister-at-Law, of the Temple, to address the meeting. Great interest was centred in the appearance of Mr. Jenken on the platform, as the husband of Kate Fox, in whose family communication with spirits by the raps was first established twenty-seven years ago.

SPEECH BY MR. H. D. JENKEN.

I feel some hesitation in addressing you, arising from my domestic relationship to Modern Spiritualism. This is the Anniversary of it. It took its rise with one who is now linked to me for life—my wife, (Katie Fox)—in whose presence I have so frequently witnessed spiritualistic phenomena that they have become, as it were, the habit of my life. You may recollect that, when little more than four or five years of age, my wife and her sister gave indications of being subject to unseen influences. These children and their elder brother, David Fox, invented a telegraph, the one, two, and three raps now in use wherever Spiritualism is known. These little children did not know what to make of these strange occurrences; but those gentle raps brought about misery to those who listened to them. The fanatical Irish of Hydesville threatened to burn down their house. From those early days Spiritualism has grown up to be what it is in the present age. I will not glance down the pages of its historic existence, but will confine myself to a few points within my own observation, facts mostly in connection with my own little wife and D. D. Home.

To me, it is singular that these two mediums should have possessed the power right through life in unvaried strength. You know that D. D. Home is still a powerful medium, possessing peculiar qualities. In Katie Fox and D. D. Home you have the pioneers of these investigations; and, as we scan these short twenty-seven years, one great and marked characteristic presents itself—namely, that, apart from theological beliefs, and without any religious organisation, you have a wide-spread conviction through America, England, and many parts of the Continent, that the spiritualistic phenomena are true—a wide-spread conviction, carrying with it a great change in the thoughts of mankind, and for that reason I look upon the history of Spiritualism as an important phase in the development of the human race. One of those early pioneers in England, who devoted himself early to Spiritualism, was Mr. Wallace. It is with feelings of unfeigned pleasure that I see so many present to shake hands with him, and say to him that he has nobly done his duty. It is by means of such disinterested and persevering men as Mr. Wallace that Spiritualism has made its way in England. And it is my opinion that, with the continuation of such efforts, before twenty more years are over, Spiritualism in England will

become an almost universally accepted fact, based as it is upon the reality of actual observation and experience—not upon theories or beliefs. I must say that I feel gratified that I am able to address you on this Anniversary of Spiritualism, in the promotion of which my little wife has had so great a share.

The first duet of the evening, "I know a bank," by Miss Marian May and Miss Sexton, so much delighted the audience that an *encore* was called for, but the Chairman regretted he could not accede to this demand because of the extreme length of the programme.

Mr. H. Bielfeld, who has known Mr. Wallace from the commencement of his investigation of Spiritualism, and who acted as treasurer to the Testimonial Fund, followed with an address—

SPEECH BY MR. H. BIELFELD.

It affords me great pleasure to see such a gathering of friends on this occasion, and I beg to congratulate you on the success of the Testimonial to be presented to my old and esteemed friend, Mr. Wallace, whom I have known for twenty-three years. It is owing to your good feeling, followed up with exertion, that it has succeeded. I have been requested to address a few words to you as to my experience on Spiritualism, extending over twenty-two years. I began the investigation much like most persons do, with a fixed idea that Spiritualism was a delusion. But after careful and minute examination of the subject, which occupied me several years, I found that my preconceived opinions were most erroneous, and that instead of Spiritualism being a delusion it was an important truth; the more I investigated, the more I found it true. I have had the great advantage of witnessing almost every phase of the manifestations—from the raps, table movements, movements of objects without contact, writing and drawing mediumship, healing and trance mediumship, and, finally, the materialisations, and I cannot arrive at any other conclusion than that the phenomena are caused by intelligent influences or beings independent of ourselves, and not controlled by our wills. Nor can I conceive that any other theory than this can explain the manifestations. My advice to all investigators, especially to those commencing to do so, is never to treat the subject with levity, but with an anxious and sincere desire to ascertain the truth; for Spiritualism is a two-edged sword, and, depend upon it, if anyone enters on the investigation with a trifling mind, he will experience that the "Fool is answered by his own folly." Dare to use your own judgments, and reason on them for yourselves; pin not your faith to any man's opinions; neither to the theologian, nor to the scientist, nor even to that poor old gentleman the Pope of Rome; but use your own opinion, and dare to think for yourselves. You will find that the theologian, with very few honourable exceptions, has to mystify the truth. The scientist has also in his pride of intellect denied facts which have been evident to thousands, and proved to be true, because they do not come within the category of his knowledge. Now, be loyal to yourselves and the truth, and you will reap a rich reward, for the "truth will make you free," and may the source of all truth grant you wisdom and understanding.

Mr. W. H. Barnett now appeared on the platform, and convulsed the audience with a comic song, in which he introduced imitations in a very clever manner, such as the cries of animals, the sounds of mechanical processes, the engine-whistle, &c. Mr. C. Davieson performed the brilliant accompaniments.

Mr. Aldridge then gave a song, "The White Squall," in a very fine, descriptive manner.

One of the pioneers of Spiritualism, and a most earnest worker for the cause, Mr. Thomas Slater, whose name is so well known to our readers, was next called upon to give an address—

SPEECH BY MR. THOMAS SLATER.

I am unexpectedly called upon to say something in connection with my experience of Spiritualism. I have known Brother Wallace ever since he first took up Spiritualism as a phenomenon. I began in 1848-9, and I do not regret it, and I have not left off yet. The more I examine it the more wonderful things are presented, and I thank God that I have lived long enough to know it is a mighty truth.

I have witnessed and experienced almost all phases of the manifestations, from the moving of my hand, receiving direct writing, levitation of my body, also animate and inanimate objects acted upon directly and indirectly by the spirits. I have seen my dear departed relatives and friends as plainly as I see you. I have taken photographs of them. "Hallucination!" says the scientist. "Impossible!" says the psychologist. But whether hallucination or not, of this we are certain, that the photographic chemicals cannot of themselves be the subjects of hallucination! In 1856 my friend Mr. Robert Owen was at my house receiving manifestations by raps, and I was examining a photographic instrument. The raps said, "Slater, you will be able to take photographs of the spirits." I shrugged my shoulders, and thought, "Very like a whale!" Robert Owen said, "Depend upon it that to the letter you will do it. And if I depart before you, if I can, I will come and have my photograph taken." This time two years ago I was not thinking of Robert Owen, when, to my surprise, on developing a photographic picture, there was the unmistakable likeness of him. Thus he has proved that spirits can picture themselves on the photographic plate. I then made some apparatus to prove that it is not necessary for the operator even to see you while taking your photograph. I made deep blue lenses, so that I could not discern the sitter at all. With this instrument some of my finest spirit-photographs have been taken. I thank God from my heart and soul that I have lived to see these phenomena. All of you may not have had these experiences. But go on, and you will find that some of you, if not all, are mediumistic. The skilled mechanic may be a medium, and have proclivity for something. For, bear in mind, it is not yourselves who do these things. No invention emanates from yourselves—all comes from the spirit-world. As no tree grows and produces its beautiful fruit of its own power, but by a power outside it, so the fruits of your intelligence and life are in reality the products of the spiritual world. I am rejoiced to see such a gathering on this Twenty-Seventh Anniversary. I hope many here will live to see twenty-seven more.

PRESENTATION OF THE TESTIMONIAL AND PURSE TO
MR. AND MRS. WALLACE.

Those ladies who had been appointed to take part in the presentation occupied seats on the platform, so arranged as to add to the convenience of the ceremony.

Mr. Everitt called upon Mr. Burns, one of the secretaries, to read the Testimonial to the audience, during the reading of which the *dramatis personæ* arranged themselves in appropriate order. The Testimonial was beautifully written and illuminated by Mr. J. G. Robson, who has a mediumistic gift for the invention and execution of such work. The principal lines were in elaborately-jewelled and floral characters, ornamented with flowers, symbols, and monograms.

"Presented to

MR. AND MRS. WILLIAM WALLACE,

By a Deputation of Ladies

(Mrs. Everitt, Mrs. Towns, and Mrs. Parkes),

ON BEHALF OF

THE SPIRITUALISTS OF GREAT BRITAIN

(Accompanied with a Purse of Money),

At a Soirée held at the Co-operative Institute, 55, Castle Street,
Oxford Street, London,

ON THE

TWENTY-SEVENTH ANNIVERSARY OF MODER
SPIRITUALISM,

In Recognition of their Valuable Services to the Cause of Spiritualism
as Mediums for the past Twenty-Two Years.

"Honoured they who firmly stand,
God's own banner in their hand,
While the conflict presses round,
In His service faithful found."

T. EVERITT, Chairman at the Soirée.
WM. TOWNS, Chairman of Committee.
HENRY BIELFELD, Treasurer.
J. BURNS,
JOHN W. HAXBY, } Secretaries.

LONDON, APRIL 1ST, 1875.

(For March 31st)."

The Chairman then called upon the ladies appointed to make the presentation to do their part in the grand event of the evening. Mrs. Everitt, Mrs. Towns, and Mrs. Parkes now advanced. Mr. Burns handed to them the Testimonial, and the treasurer, Mr. Bielfeld, the purse of blue satin, lined with white silk, and ornamented with gold fringe and a gold monogram. The ladies, turning to Mr. and Mrs. Wallace, presented the former with the testimonial and the latter with the purse—not an "empty bag," as was seen clairvoyantly by Mr. Towns on Mr. Wallace's shoulder at Goswell Hall, but containing solid gold coin to the amount of £112, which was the fulfilment of the command from the spirit-world, "Go and fill it."

As Mr. Wallace, with his wife by his side, advanced to tender thanks, the audience broke out into long-continued cheers of heartfelt joy. It was a thrilling moment, and we saw tears of joy trickling down many faces. Brimming over with emotion ill-suppressed, especially by the faithful partner of his life's work, Mr. Wallace at length proceeded to speak—

REPLY BY MR. W. WALLACE.

I can only tender my thanks to all friends present, and to all those who are not able to be present, but have contributed to this handsome offering to me and to Mrs. Wallace. I had no claim upon any individual living. It is all gratuitous, without any effort or seeking at all on my part. Nevertheless, through various mediums, I have been informed that help would be rendered to me, but in what way I knew not. I saw that poverty might be averted, and you now see the answer to prayer. With regard to my career as a Spiritualist, I simply sought for truth, and, having found it, freely gave it to others. And, in the future, I intend to pursue the same line of conduct. There is one thing that pleases me. It is the universal sympathy through the length and breadth of this land. No one can say or feel this so much as myself. The kind letters I have received from friends in all parts prove that Spiritualism, beyond all other "isms" in the world, unites all in one bond of love, which nothing can sever, and which no sorrows, no difficulties can separate. There appears to be a sympathetic cord which binds heart to heart, and I am pleased to see that this is strengthening, and thus truth must ultimately prevail. The inquiry after spiritual knowledge is so vast that they only who have and enjoy the truth can understand it. And we are workers in this cause that makes its own conditions, not only in this world, but hereafter. For many years I have toiled on, with the help of my wife, to establish what I believe to be truth in the world, and the offering which you have presented to us we take as a recognition of the labours we have performed. Therefore I tender my thanks in the sincerest manner. And I hope this will not be the last gathering, by very many, of happy faces. I recognise faces here from all parts of the kingdom, and they know that my feeling is one of sympathy and love.

Mr. and Mrs. W. H. Barnett now sang the favourite Scottish duet, "Hunting Tower." This was planned to be sung in connection with the presentation, the conclusion of the theme, "What is mine is thine, lassie," bearing a reference to the mutuality of the

Testimonial to Mr. and Mrs. Wallace. During the performance of this duet Mrs. Tappan entered the hall, leaning on the arm of Mr. George R. Hinde, of Darlington. The song being ended, Mrs. Tappan ascended the platform, and in her usual quiet and graceful manner, under the influence of her guides, delivered the following appropriate and impressive address and poem:—

INSPIRATIONAL ADDRESS BY MRS. CORA L. V. TAPPAN.

We can give you but a word to-night. If that one word be one of greeting and sympathy, we are sure it will suffice. The time is one for looking into one another's eyes and souls, and see rather what treasures are there, than for making of words, since we judge of the work accomplished in the world by the thoughts that grow in men's minds, and the good deeds that are garnered up in their lives. For once each year those who are engaged in the cause come together to make much sympathy, and to gather force for their work. It is for them the gathering of sheaves of the golden grain of the harvest, or, as it may be in some works of reform, to strengthen all bonds, and give greater power to battle with error. Spiritualism in its modern form is little more than a quarter of a century old, yet we trust you come together to bind up your sheaves, more to discuss upon peace than of warfare, since it is a peaceful battle that truth wages; and they who are in the van, the leaders of the fight, are reaping the harvest of human sympathy. Spiritualism may be considered the only movement of modern times, or in the world, that has no movers, the only one without a head, without leaders, without distinguished individuals who especially make it their cause. It has been a work that has moved men, not been moved by them; which has chosen its own instruments, not been chosen by men. It has reared up its teachers, or appointed them from among the usual avocations of life. It considers no place too high for its entrance, none too lowly. It gives the title of humanity to all who are engaged in it. It takes from all classes that which can serve, and binds the world together, and this world to the world of spirits, making of them one. Its great primal creed is that the soul lives beyond the grave. Its great primal fact is, that that has been proved by the communion of the two worlds. Whosoever have helped to prove the one and advance the other have been its founders. In America, some of those who early perceived its workings, have been gathered to the golden harvest of eternity, and are now bending over you, sharing in the congratulations this day. Their names were among the first in that country. Judge Edmonds, Professor Mapes, Governor Talmage, and a score of others, are now in their places among the throngs of souls that help forward this cause from the world of spirits. Many more, too, have grown hoary in the service. These [turning round and pointing to Mr. and Mrs. Wallace] are among the pioneers you see before you; and some are silent, yet speak with power, for through lips of babes, and signs made palpable to your senses, these interpretations are known. The man of science pauses in his usual career to take down the fact. It is no understood fact in the scientific vocabulary. It is an epoch in the modern history of science. Its philosophy is that it claims nothing it cannot prove; that it proves that which gives to the world—freedom from the fear of death. We are here to add our testimony—to say that the instrument we employ as a pioneer—that a truth like this requires no credentials; it takes its place by the family altar; it sees with its own eye that of our loved ones; it claims no creed or theory; has but one language common to humanity! that the thoughts and feelings of both worlds are interblent by ties of spirit, and blessed are they that have received this thought. We stated that scarcely more than twenty-five years have elapsed, and yet you are called upon to congratulate one of its earlier labourers. Things ripen faster in these days than in times of old—faster than when Galileo was imprisoned. We are not now obliged to wait several centuries, for, behold, the harvest ripens quickly, and the angels wait to reap the golden sheaves of man's deeds and thoughts. Thus a single generation may see the fruits of seeds not long sown. Thus it is that in a movement which is unpopular, there still will be gathered to those a sufficiently strong force to uplift the hands and make them feel that their burthens are not borne alone. Should we look to the past, the present, and the future, what has Spiritualism done, and what is it doing? One thing. It has revealed within the province of palpable scientific demonstration certain proof of the existence and communion of spirits with mortals on the earth. What has it done for the advancement of humanity? This. That whatsoever releases man from the thralldom of the deadly fear, places him centuries in advance even in an instant. The primary fear of the world has been death. Whosoever has sown the seed of life, as our brother has been sowing for twenty-two years, has given to the world the true worth of this movement. What are its institutions, and claims, and theories? It has none. The only institution it builds up is that of the knowledge of the spirit. The only things that it seeks to establish are the palpable evidences of man's spiritual existence here and hereafter. All other forms are but auxiliary. And other movements do but serve this one purpose. This movement from the world of spirits has its own institutions and its own announcements. Men cannot control the laws that govern the sun's rays, nor those of the tides, nor of the worlds in space, but must adapt themselves to these primary elements. The spiritual forces of the universe are also governed by laws. The business of Spiritualism is to make known those laws. The business of mankind is to adapt himself to them. It is not that you should take the idea and elaborate it after your fashion, but adopt its fashion. You cannot create it. It is not of external form or fashion. You can but encourage its growth, as you would that of a tree. Leave the sunlight to ripen the harvest. All honour to those men of science that, adapting themselves to this thought, have considered it worth their while to investigate the laws of Spiritualism before pronouncing judgment. All honour to those upon this platform of science who consider it of importance to know the truth first, and then, pronouncing an opinion, have chosen to array themselves on the side of truth, though unpopular. All honour to those within this room whose hearts, being in sympathy with the work of progress, have brought their offering to a fellow-labourer in the vineyard. And all honour to those who perceive that all truth in the world is worthy attention, and, by cultivating its diffusion, may help to bring in its golden fruitage, and to ripen the harvest of the world.

After a moment's pause, Mrs. Tappan proceeded to recite, with fine effect, the following poem:—

POEM.

A labourer went forth to sow
Seeds precious, given of the Lord,
What time the early spring-flowers blow,
And the earth yearned for one sweet word.

But lo! a barren waste of sand,
All sea-girt, rock-bound, met his gaze,
And wheresoe'er in all the land
Was he to sow the precious maize
Of corn by God's great harvesters
Dropped down? Where'er the angels bore
Their sheaves across the barriers,
Whence morning all her light receives,
A voice said unto him, "Sow thy seed,
For if thou sow not, when thy need
Of help shall come,
When harvesters are gathering home,
Thou wilt have no sheaves of grain
To crown withal the harvest-wain."

The labourer went forth again.
A wave came from the great sea's mouth,
Scattering all the grain like sand;
And the warm breath from the warm south
In a tornado's hasty foam
Swallowed the seed, and he went home.

The labourer went forth again,
And parching rays from the sun's disc
Parched all the surface of the plain
With the hot sun.

Whereon, amidst
All doubt, the labourer cried,
"Oh God! my precious seed,
I'll have no harvest for my need,
For the world's need," asking again
For the golden seeds of precious grain.

And when the harvest-time had come,
He went forth o'er the barren waste;
No spray was there of ripened grain,
And all the labourers in haste
Had passed him by to other fields.
"Oh God! what have I done?
My seed lost! and the harvest's come."
Below a reef of sand he saw
A fertile valley full of peace,
Where rippling streams, with bright command,
Lighted the sun, and 'mid release
From scorching rays and tide's full flow,
He saw a harvest smile below.

The Lord said to him, "Gather thou
The harvest which thou seest there."
"But these are not my seeds," he said;
"I sowed them to the empty air,
Up here, on the barren waste."
"Reap thou the harvest;
For off from plain and rift
And barren sand, the flowing drift
Washed thy seed below,
And what thou seest there thy hand
Gave forth, and is thine own."

Now, know, that if thou sowest seed,
God's time will burst and ripen it;
Thou only hast to sow,
For time of harvest comes
When God thinks fit,
And to his labourers again
Gives grain sown wildly,
Gathered on the plain.

But in this valley, brother, rest,
Where thou has found thy seed thus sown;
Behold the grain here on thy breast;
Sheaves thou hast gathered,—not alone.

The evening was now far advanced, and though some friends who had a distance to go were obliged to leave the meeting, yet the eloquent and powerful speech of Dr. Sexton drew the audience together again in a compact body.

SPEECH BY DR. SEXTON.

There are many reasons that may be given why I should not detain you with a speech. Speeches are not the principal object to-night, and the hour is late. I have come here from Southampton, at some inconvenience, rather for the purpose of showing myself at the meeting, and of shaking hands with Mr. and Mrs. Wallace on this interesting occasion. There are two great objects which appear to me accomplished by this meeting. First, we have rendered some assistance to our brother, who was working hard in the field at a time when some of us had not heard of Spiritualism; and secondly, to shake hands together, in spirit at all events, and to show the world that we have a movement where the broadest platform is raised to stand upon, and where sectarianism is abolished from our midst. I have not been so long a Spiritualist as some of those who have addressed you, and therefore have little to say of my experience in the matter; although when Mr. Bielfeld related his experience, and when I know that twenty-seven years ago he and I were working together in another movement, which became to us both the first stepping-stone to Spiritualism, I began to think that after all I was not so young a convert to Spiritualism as I had imagined. I have not known Mr. Wallace long, but what I have known of him and heard of him throughout the country show me that he is worthy of the reception he meets with to-night, as one of the workers in this cause. I agree with the admirable thoughts expressed by Mrs. Tappan in the beautiful address which has been given, that

this is a movement carried on from the other side. At the same time, we on this side are workers too. The one can scarcely accomplish the great results without the other. Thus, although I came late into the field, I have tried to do double work, in order that I might come up in the race with the earlier promoters. Doubtless the movement depends less upon our exertions than upon those workers on the other side who use us. I know not whether the movement by means of which workers may arise be one of those great laws related to other forces in the universe,

"For I doubt not through the ages
One increasing purpose runs;
And the thoughts of men are ripened
By the process of the suns."

But this I do know, that Spiritualism is a movement which is more independent of workers than any other in the history of the world, because there are spiritual influences pushing it on to accomplish the noble end.

Mainly, as I have said, do I admire this meeting, because we are met together on one broad platform, where no differences will interfere with our action. Differences there may be amongst us, for minds cannot all think alike; but we have sunk those differences in view of the important object before us. As Spiritualists we are aiming to accomplish the greatest results, and we stand here united, hand in hand, determined to carry it on despite all opposition. Opposition has not altogether passed away, but as compared with former years it has diminished, and is diminishing. Yet I know we have to contend at the present day with great opposition; but one consolation we have, we are working not by our own strength alone; we have the aid of the loved ones who have gone before. The whole hierarchy of heaven is on our side, and God's blessing on our labours. I think it was Erasmus who said, "I am stunned to hear the cry, 'Gospel, Gospel, Gospel!' but what we want is gospel manners." It struck me while I was sitting upon this platform that here at least we not only hear Spiritualism, but see spiritual manners. What Spiritualism can do, we see; what it will do, this meeting shows. There are people from all parts of the country, some from long distances, sinking all their individual differences of opinions, political, social, and educational, in the one theme of all. We also meet in the great cause of love and charity, uniting in a noble object. There has never been a movement that I am acquainted with better calculated to illustrate the lines of our poet:—

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.
In faith and hope the world may die,
But all mankind's concern is Charity."

Time wearing on, the Chairman announced that it would be necessary to omit, though with regret, some portion of the evening's programme as to singing, music, &c., and called upon the Rev. Maurice Davies, D.D., for a few remarks.

SPEECH BY THE REV. MAURICE DAVIES, D.D.

I shall best consult your wishes if I limit my remarks to half the allotted time. Had I come here with a speech, out and dried, I should, of course, have been disappointed, but I had no previous idea of addressing you. Nor had I any expectation of witnessing such an assembly as I see before me; I looked in, thinking to come to a little quiet affair. I have been greatly interested in the proceedings, and I am happy to take a part in them. It strikes me that there is a sort of natural fitness in my doing so. To-day is April 1st, All Fools' Day, and it is the time when Spiritualism was first made known. It is also my birthday; therefore, as I say, I have a natural qualification to speak on this occasion. (Laughter.) When people speak of me as an April fool because of my birthday, I have thought I might be born to give the lie to that. Others also have been born on that day who seem to have done the same. Prince Bismarck was born on All Fools' Day, and he is now doing a work in Europe that seems very unlike the work of a fool. When I remember that Bismarck and Spiritualism date from the same day, I think I have nothing to be ashamed of in being, so far, in the company of both. But being a parson I must stick to my text. The subject given us to talk upon is our own experience of Spiritualism. Well, I think I may, without violating modesty, say that I am a veteran. It makes me feel old when I reflect upon the time when I first became acquainted with the movement. It was in the year 1856-57, and I may say that I have never discontinued the study since. Many people will say, "If you have been studying all that time, tell us where you are." Now, I venture to think, there are certain occasions when "speech is silver and silence is golden." The great attraction which Spiritualism has for me is, that it has no set creed or doctrine. You are not obliged to come out from some church, or sect, or party assumed to be authoritative. Speaking of Spiritualism from my own point of view, it is the broadest Broad-Church with which I am acquainted. There is a class of persons among Spiritualists—perhaps I may say objectors to me—who say that I very often poke fun at Spiritualism. I do not object to poking fun sometimes at either things or men. And Spiritualism has its grotesque as well as its serious side. For example, I am sure, in that now famous case of the aerial flight of Mrs. Guppy from Highbury to Lamb's Conduit Street, if I had met her on her way, I should have laughed, and she would have laughed too. And I have reason to believe, and have proved it, that treating this subject in a light way brings it before a class of people whom it would not reach were it always treated seriously. At the same time, I do view the matter in a very serious light, and feel it obligatory upon me to resolve it as far as I can. I recognise it now in a much more serious way than ever. When we have such men as Mr. Crookes, Mr. Wallace, and Serjeant Cox, the latter criticising the evidence in his own legal manner, it is time that the clergy should look at it from their point of view. Had I any doubt about the duty of looking into Spiritualism, it would not, perhaps, after all, be so much such books as those of Crookes, Wallace, Serjeant Cox, and of others, that would impress me to do so, as the reading of the criticisms of Mr. Wallace's book, especially those of the *Spectator* and of the *Pall Mall Gazette*. If I give in to Spiritualism, the *Pall Mall Gazette* will have been the cause of my conversion.

A recitation, "The Execution of Montrose," was given by Mr. John White, of Shadwell, Leeds, with great power. Though

many were about to leave the meeting on the supposition that the most important part of the proceedings had been gone through, Mr. White's powerful elocution caused the wanderers to return, and before he had spoken long the disturbed congregation was quiet and attentive till the burst of applause at the termination of the piece.

Seeing that in all works, whether of philanthropy or reform, there must be those on whose shoulders devolves the performance of distinct labours, Mr. Meers rose, at the invitation of the Chairman, to propose a vote of thanks to the Promoters and Subscribers.

SPEECH BY MR. MEERS.

I had no idea of being called upon to speak this evening; you will, therefore, excuse me making any extended remarks. This I may say, that Mr. Wallace is my oldest friend. I have travelled all round the world, and wherever I go I take Spiritualism with me. For the knowledge of it I have to thank Mr. Wallace, my first teacher of these glorious truths. It is, therefore, with great pleasure I propose a vote of thanks to the promoters of the Testimonial to my old and valued friend.

This resolution was seconded by Mr. D. Richmond, of Darlington; but as there was not time for the delivery of his historical speech, by request, he has been so kind as to communicate it.

SPEECH BY MR. D. RICHMOND, DARLINGTON.

I think it may be truly stated on this occasion to all Spiritualists, that Spiritualism has found you out—you did not find out Spiritualism, therefore I may fairly mention Anniversary-day first; and as our brother and sister, Mr. and Mrs. Wallace, were found out by Spiritualism at an early period, and devoting their time, talent, and means to it, became Spiritualists indeed, we do justly invite them to share in the honour and the esteem we bestow on Anniversary-day. My personal acquaintance with Mr. Wallace is but of recent date, but on conversing with him I learned that he was a worker in the socialistic or Owenite movement, and, as I also was one of that movement, we at once, as it were, became old acquaintances, and as we compared notes together at the close I found our brother to be a man of sound and good principles, one with whom I found more points of agreement than I had found with anyone in the spiritual order, and therefore I esteemed him the more; and I heartily congratulate you, and join with you in rendering to him and his partner that just amount of honour which is due to them. As we have been invited by our devoted Committee of Arrangements to occupy a few minutes in presenting to you some of our early recollections of the spiritual movement, I will do so. When I reflect upon the subject of Modern Spiritualism, my sympathies and my love revert backward to its origin—to the first family, and to many other families and mediums and early workers in the cause. I remember their personal trials in meeting with so strange and startling a subject, and in breaking off from old beliefs and church associations, and on account of persecution and contumely which came upon them like a flood. Also many of the early Spiritualists were required to devote much of their time and means to the cause, which was accompanied with care and anxiety; and that was not all—all was not gospel, neither pleasant, that came from the spiritual world; and still we must add to this cup of trials and sorrow; spiritually-imposed fastings and hygienic reform to purify the body; also spiritual doubts, and friction one with another, which in some cases were necessary to promote mediumistic and spiritual development.

These facts and matters I witnessed myself in 1849 and down to 1853, as I visited the new people from house to house at Springfield, Hartford, New York, and Brooklyn. I might fill a page with the names of early mediums and noble workers in the cause whom I visited. My first visit was in 1849; the mediums Mr. Horace Codsey and Mr. Henry Gordon, with whom I witnessed the modern manifestations. I never asked for a test, neither did I entertain a doubt as to the reality of communication with the immortal world, because I had witnessed spiritual communion for years at my own home, amongst the "United Society of Believers," or "Shakers," and from the time of my first visit, after returning home, I had the raps and became a tipping medium. I was then a modern Spiritualist, in addition to being a Shaker. I had other spiritual gifts also.

During my frequent visits to Springfield I became acquainted with Major John D. Ford, of the United States Armoury. He was a noble-hearted man, and truly devoted to the cause. Also with Mrs. Odwell, who was an excellent writing and test-medium. She wrote Hebrew, Greek, Latin, and English; an excellent lady and a good Spiritualist, a disinterested labourer in the cause, and one who deserves to be remembered through all future generations. Miss Champion, Mr. Home, and Mr. Dunlop and family, were mediums, and all earnest labourers in the cause at Springfield. Also I must not forget to mention Mr. R. P. Ambler, a Universalist minister, who conscientiously gave up his ministry, salary, and a comfortable residence, to serve in the cause. He became a wonderful medium and lecturer, the immortals using his vocal organ alone; whilst in other respects he remained in his normal condition; also he was the proprietor and editor of *The Spiritual Messenger*, published at his office in New York, to which place he removed from Springfield. This brother and his family suffered long, yet meekly and devoutly, in the cause of Modern Spiritualism, when, as a pasture, it was too poor and barren to live in.

In the city of Hartford I had the rare pleasure of becoming acquainted with Dr. and Mrs. Mettler, Mr. A. J. Davis, Mrs. Drake, and others, who severally and together had their joys and their sorrows as pioneers.

In the city of New York I made the acquaintance of many mediums and workers—Mr. Charles Partridge, of the *New York Spiritual Telegraph*, Professor Britain, his partner, the Rev. T. L. Harris, Mrs. French, and many others.

But I must pass on to notice my visit to Mrs. Leah Brown and her husband, who was sick in bed. I remember he had a strong desire to get well again, but he was not permitted. He desired me to make passes over him, which I did, and he felt relieved. After a pleasant and earnest conversation I left him in the light of hope; he was warm-hearted and intelligent, and I am sure he ought not to have died at that time; he was a martyr in the cause of Modern Spiritualism. Of course I visited the seance-room, and had a word with "our Kate," and on another occasion with the other sister, Margaretta. But it was reserved

for me, on my third visit, to meet with the other surviving members of the family of Mr. Fox. One fine morning I took the train for New York, distant about 130 miles from Shaker Village, in Connecticut. On the same morning Mr. David Fox (farmer) left his farm, situated in another direction, about 150 miles from New York, to meet his dear old mother, who had arrived at her eldest daughter's on the previous evening. Mr. David Fox evidently had an errand, but I knew not why I went. He arrived before I did, but when I arrived I was welcomed by the family, and by their spirit-guides, which they manifested by those well-known thumping raps both in the seance-room and at the table in the kitchen; and a long conversation ensued, in which the matronly old lady and her son seemed to vie with each other in relating to me the most minute details touching the advent of Modern Spiritualism, and touching their personal development, and the trials and afflictions consequent on the labour of the spiritual world upon their family. It was now clear to me why I had come to New York at that time. We each expressed our joy at having met together, and our great satisfaction with the long and diversified conversation which we had had with the spirits and with each other, giving vent to our feelings and our experiences in spiritual matters. We then parted, to meet no more until we shall meet on the other side of the firmamental partition separating those in mortal bodies from the immortal who have risen to stand in the transparent spiritual body.

I will now ask your attention for a few moments to a vitally important subject, namely, the distinctive difference between Modern Spiritualism and all the old Orders which have preceded it in the spirit-world and in this world. In the gift of the Infinite and in the progress of the universe, a distinctive difference has dawned upon existence in Modern Spiritualism. The old Orders consist (in their very nature) of spiritual servitude and childlike obedience to spiritual persons; but the new and progressive Order consists of manhood and womanhood—spirit-freedom in the Infinite, and the principles of eternal being as guide and rules of life and conduct relative to fellow-beings in this mortal life, and relative to all beings in the immortal order of existence. I well remember when the people began to gather in private dwellings to hold spiritual meetings, in 1849 and 1850, how jealous they were of their liberty, and for fear they might become the nucleus of a sect. So much were they exercised in this respect that, when the movement had grown to the requirement of public Sunday service, they would not organise as a body to carry out those services. But at length one or two persons resolved to take an unfurnished public room, and the people were invited to meet in it. The people brought seats from their homes, and a stove and fuel were forthcoming from some source, and, when the rent and other expenses came due, a hat was passed round to receive voluntary or co-operative assistance. The expenses were met, and the people remained free from the spirit of sect and all kinds of bonds. And had this dual Order of spiritual freedom and temporal co-operation been acquiesced in by the old Orders of angels, spirits, and mortals, the same would have gloriously prevailed in all lands long ere this.

It is true that similar manifestations and phenomena have been realised in other ages and in different parts of the earth, so that if the manifestations were the all of Spiritualism there would be no distinctive difference. The first trance address which I heard dates back to June, 1846; but the Shaker Order exacted from all its members childlike obedience, and therefore it is another and distinct Order and spirit to that of absolute freedom and ratiocination, which is the sphere and order of Modern Spiritualism. In the former, to say the best of it, you are preserved defective of moral and eternal principles; but, in the latter, God set you at liberty to progress, and to live out all moral and eternal principles voluntarily. The Order of Mother Church and the children of the spirit may be necessary and good during a certain stage of development, but the universe of created beings must not always remain in that stage of development. The order of principles—the eternal and infinite life, in which the created immortal being can alone be absolutely free—is before you.

In 1848 a mission was given to me by the Shaker Elder in Connecticut to come and preach the Gospel to England. But the chief minister, bishop, or head of the society, who resided at Mount Lebanon, did not give the assent of his order until 1851. I got ready for my mission in March, 1853. The Shaker Society paid for my passage in the steamship "Glasgow." The officers of the ship rang the bell for me to preach to the people; also I gave seances on board ship, and we arrived all well in due time at Glasgow.

On arriving at Darlington in April, I gave a course of four seance lectures in the Teetotal Hall, the manifestations on the platform on each evening being a perfect success. Circles were formed in the town, and mediums were raised up. A similar work was done in Middlesbrough. London was next visited. I also visited the venerable Robert Owen, who was then at Seven Oaks, in Kent. In the month of May, Bradford, Shipley, and Keighley, in Yorkshire, were visited, where seances were given and circles formed. But in Keighley a course of three seance lectures were given in the Working Men's Hall, which resulted in the planting of Spiritualism in that town and district. Returning to London, I attended many seances, and by invitation spoke on Shakerism and Spiritualism before the body or Society of Secularists in their rooms, City Road, and at Whitechapel. In December, 1853, I returned to America, and in March, 1852, I returned to England, and to Darlington, my native town, where I now reside.

The resolution having been carried unanimously, Mr. J. Burns, one of the secretaries, rose to acknowledge it on behalf of the promoters.

SPEECH OF MR. J. BURNS.

I have much pleasure in acknowledging the kind proposition which has been passed so heartily to the promoters and subscribers to the Testimonial to Mr. Wallace. I have been intimately associated in this matter with all of you, and nothing more unanimous or more hearty ever took place in connection with any cause. There has been very little trouble, for all fell into their places, as it were, by spiritual appointment. I am sure that the expression which we have given to our sentiments in this matter is worthy of our principles; and I hope the time will shortly come when the suggestion made by Mr. Shorter, and which has been mooted by Mrs. Tappan and Miss Lottie Fowler, will be carried out, and that some fund will be established for the support

of any servants of the cause who may be unfortunate or infirm. On behalf of the promoters, I thank you for your kind recognition of our services.

As in most good causes the ladies are usually among the foremost workers, and as they had been especially so in promoting the success of the Testimonial, Mr. Towns proposed a "Vote of thanks to the Ladies."

SPEECH BY MR. TOWNS.

I have much pleasure in proposing a vote of thanks to the ladies for their kind co-operation in the Testimonial to Mr. Wallace, for I know well how much the success of it has been due to their efforts. Although the chairman has briefly referred to the origin of this movement, perhaps I may be excused for giving a few details in a narrative form, especially as, though I was the earthly agent of setting the cause in motion, its true origin was among our friends in the spirit-world, and in this we have practical evidence of what Mrs. Tappan has told us to-night, the origination of good and noble works from the other side. On January 7th I attended Mrs. Bullock's *soirée* at Goswell Hall. Mr. Wallace was also present. For some time during the meeting I myself, being a medium, saw walking round and in front of me a spirit-friend of Mr. Wallace's, and as he passed me I saw him throw an empty bag on to Mr. Wallace's shoulder, and there it remained for some time, at least an hour; meanwhile the spirit-friend motioned to me to speak to Mr. Wallace to ask him the meaning of the empty bag. Before doing so, I mentally questioned the spirit, and got for answer, "Go and fill it." Thereupon I spoke to Mr. Wallace, asking him for the interpretation of this bag. He replied that "he did not know," but he remembered well that his mother used a bag, and when it was empty it indicated an empty pocket. I then inquired into his own circumstances, and, although modestly and reluctantly, he at last told me that from a series of trying circumstances, culminating in family sickness for six weeks, he was almost at "his last loaf." During an interval of the meeting, seeing Mr. Burns in the hall, I mentioned the extraordinary circumstance to him, and said I wished to write a letter to the MEDIUM for the purpose of getting up a testimonial to our friend Mr. Wallace. Mr. Burns, with his well-known generosity, said at once, "Let me have the letter, and I will put it in the MEDIUM this week, and will go with you into the matter heart and soul." And you all now, with the co-operation of friends, see the result obtained. The letter appeared as promised, calling a public meeting at the Spiritual Institution on January 25th to start the Testimonial. It was well responded to. A committee was formed to carry on the work. A circumstance of a corroborative character was then mentioned by Mr. Bullock, who was present. He said that "he could now see the interpretation of the communication which had been given to Mr. Wallace through Mrs. Bullock some four weeks previous to that time, at the Athenæum Rooms, Gower Street, viz., Mrs. Bullock had told Mr. Wallace that he was a good mechanic, and the spirits would soon find him tools to carry away in a bag." The ball was now set rolling; the appeal was made. The history of that I need not enter upon. We are here to-night as the consequence. Many there were who doubted the extent of the response. Some said it would be £30, others £50, but from the beginning I myself had seen £100 at least, and it has come. And from my heart I thank you for your spiritual affinity in this good work. This meeting itself is but a fulfilment of what I in spirit foresaw—the largest and most united social meeting which has taken place in this country. And as I am proposing thanks to the ladies, I may say that I foresaw their influence at work in large numbers, and I thank them for so nobly aiding the cause which, prompted from above, I have been the humble means of promoting. Friends, I have but acted out my spiritual intuitions. From the first moment not a wavering doubt has crossed my soul. In faith I have carried out those impulses from on high. Go and do you likewise. Shut not your eyes nor close your hearts to those sacred influences which descend upon you from above, and, with an unwavering faith, put them into execution. You may not, like myself, at first comprehend their meaning; but follow them out. Resolve to understand them, and the true interpretation shall come. And thus it is, my friends, you, by following those higher impulses, will do the spirits' work in the world, and thereby will give the grandest view of Spiritualism; for, if you go forth to work with true faith in your principles, to help the weak, to succour the afflicted, to give the loving word to the sorrowful, to raise the dejected ones, and to fill the empty bags of the poor, as you have already filled that of our brother, you will be doing God's work on earth.

In the foregoing brief narrative by Mr. Towns there is supplied an answer to the *Cui bono?* of Spiritualism. To what extent the achievements of mankind in art, science, and literature are prompted from the spirit-world, it is not necessary for us to determine. But, without endorsing the sentiment that we are but, as it were, automata in the hands of spirits, there is, nevertheless, abundant evidence of spirit-work from the other side connected with the advanced discoveries and inventions which make the present age stand out so conspicuously above all preceding epochs of history. But the work of all others in which our spirit-friends across the border delight is the work of charity and love, the work of mitigating suffering, and of raising humanity to a loftier and happier condition; and here we have an instance of it. If the Wallace Testimonial should accomplish nothing else, it will have taught us this, that other than human helpers on this earth are ever ready with their promptings to lend the kindly hand. And how much help of this kind comes to each soul as it journeys through life who can tell? Could we trace the source of all the good that comes to us, we should, we believe, find no small share of it proceeds from the invisible. It is not always necessary that the promptings should come by symbol—that we should see an "empty bag" on the poor man's shoulder. Such symbols are only required to point out to us the fact of poverty, otherwise unrevealed. Poverty is not always in rags; it may wear the form of external respectability, as was the case with our friend Mr. Wallace, and hence in our normal state be unknown to us, unless we pry into our brother's circumstances. The symbol given in this case

was to enlighten the minds of his friends upon his real but hidden condition. But we could narrate hundreds of similar instances, similar promptings, in which no symbol has been given—instances where there has been but a gentle motion, an inward impulse produced from without, to go and help thy brother. And who shall determine how much of the work of benevolence in this world but has such invisible, spiritual origin? The promptings may be of all kinds. The late Dr. Guthrie had his coat-tail pulled till he hurried on to the object to be relieved, and he just arrived in time to save a life. In this respect do we differ much from the orthodox Christian? Says he, "There is none that doeth good; no, not one." "Every prompting to good," says he, "is from above." We only show the *modus operandi*. We say that a communication being freely opened between the two worlds, those who were our friends and helpers here, are still our friends and helpers there. *Cui bono?* This—that the more the two worlds are interblended, the less of human misery will there be, and the grand principle of love will reign supreme.

The "Vote of Thanks to the Ladies" was seconded by Mr. T. Rowley.

SPEECH BY MR. ROWLEY.

I second the vote of thanks to the ladies with the greatest possible pleasure, knowing, as I do, the interest that the ladies all over the world are taking in this movement; and by that I mean the movement to right the wrongs under which the great body of the people throughout the earth are suffering. In the first place, I ought to thank you for the noble way in which you have responded to the call for our brother and sister, in which the ladies have placed us under great indebtedness to them. Looking to the future, every day I find some fresh, grand truth developed to my view that will certainly chase away error from every department of society. Spiritualism will re-establish the divine philosophy of Jesus of Nazareth to right the wrongs of every Church. We have the spirits as missionaries doing the great work, and they have done more in twenty-seven years than all the missionaries of all the Churches during the last two thousand years. From New Zealand and Australia to England, through Europe and America, Spiritualism is taking root in every department of life. It will remove from the midst of all peoples those doubts of the future which hang like a pall upon the mind. And seeing that it possesses all that humanity requires, it cannot but diffuse a beneficent influence on the history of mankind.

The resolution having been carried unanimously, Mr. J. W. Haxby briefly acknowledged it on behalf of the ladies in the following words:—

SPEECH BY MR. J. W. HAXBY.

It is a pleasing duty I have to perform in accepting, on behalf of the ladies, the vote of thanks you have passed to the ladies of the Committee of Management. But in doing so, I think I shall express their true sentiments by saying that these thanks are hardly needed. In engaging in this work they have but done a duty, for it was a work of beneficence. But that they should have done their work so nobly and so well, that they should have carried this testimonial to our friend to such a successful issue, that must be as great satisfaction to themselves as it is matter for rejoicing to us, and that is their true recompense. In the world's wide field there is vast scope for active, beneficent work. Spiritualism is showing itself equal to its task of beneficence, nor can it ever be true to its high principles unless its influence be actively on the side of mercy. And I trust that this effort may be but the forerunner of others to come.

The clock now indicating an advanced hour, it was deemed prudent to bring the proceedings of the meeting to a close, which was done by the musical friends on the platform singing "Auld Lang Syne," the audience joining in the chorus. And thus ended one of the most sympathetic, joyous, and historical assemblies of British Spiritualists.

There was one omission, caused by the lateness of the hour and the confusion attendant on many of the audience hastening home. No vote of thanks was given to the Chairman, although this has come now to be almost an empty form; still we regret it, especially as the chairman's part was so well done. But Mr. Everitt is so well known, and has been too long a Spiritualist, not to know that if the thanks of the audience were not expressed in words, they were in the hearts of all present. A similar compliment was due to the ladies and gentlemen who so kindly and efficiently took part in the entertainment, and for three hours so deeply interested a large audience.

FURTHER SUBSCRIPTIONS TO THE WALLACE TESTIMONIAL.

£ s. d.		£ s. d.	
Per Mrs. Everitt	—	Mrs. Guppy (tea)	1 10 0
F. H.	1 1 0	Mrs. Tabb (tea)	0 7 0
Mr. Glendinning	0 13 0	Mrs. Burns (tea)	1 0 0
Mr. Meers . . .	0 2 6	Mrs. Gillibrand	0 4 6
Mr. C. J. Hunt	0 3 0	Mr. Bird . . .	0 10 0
Mrs. Showers . .	0 7 6	N. V.	0 2 6
Mr. William Scott	0 3 0	Seance at Westmore-	
Mr. Beeby . . .	0 10 0	land Hall . . .	0 6 10

The total cannot be stated till next week, as all moneys have not been received. Some repetitions have occurred in former lists, and last week Mr. Foster was in error credited 1s. instead of £1 ls.

THE *Banner of Light*, the oldest organ of Spiritualism in the world, published weekly at Boston, U.S.A., is delivered post free in this country for fifteen shillings per annum. Order of J. Burns, 15, Southampton Row, Holborn, W.C.

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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, APRIL 9, 1875.

A FIVE YEARS' APPRENTICESHIP.

This issue of the MEDIUM commenced the sixth year in its weekly form. We intended to give expression to some remarks on this occasion, which must be deferred till next week.

THE SOIREE AND ANNIVERSARY.

The gathering to which we devote so much space this week was eminently characteristic of Spiritualism. A feeling of genuine enjoyment and inner satisfaction was experienced, arising not from elements of conventional display, but from the harmony of social conditions. The Spiritualists thus assembled present a very satisfactory appearance—a fair sample of God's humanity, in whom the expression of soul, the image of the Divine Creator, is a leading attribute, conventional distinctions following up a long way behind. In other words, the Spiritualists presented the appearance of plain, unassuming men and women, whose chief pride it was to be human, rather than to affect the eccentricities which custom has so artfully engrafted upon the human form divine; hence a generous equality prevailed, distinctions depending entirely on doing most for the comfort and enlightenment of the others. If there were any present who aspired to make a display of another kind, the attempt was swallowed up in the supremacy of higher motives. Social position, as it is called, riches, and personal display, for once hid themselves behind the grander characteristics of mankind, and the interest of all was centred in those helpful spiritual tendencies whereby man becomes the servant of God and the saviour of his brother. The occasion was one set apart to honour a couple whose privations had excited the generosity of the entire brotherhood, and whose merit depended upon unselfish services on behalf of man's spiritual needs. The various actors in the little drama of the evening were distinguished in a similar manner for their hearty work in the vineyard of the spirit, irrespective of other considerations. There were no leaders, chiefs, patrons, or paymasters, but the aristocracy of the spirit took up its holy office and served supreme the wants of the hour. The lessons to be derived from that happy and harmonious throng are manifold, and space will not permit of an allusion to them. But enough has been said to indicate the grandeur of the Gospel of Spiritualism, the herald of a glorious future. It shows that your social distinctions are childish play, your worldly motives are folly, your sectarianism is irreligion, and your methods of government are disorder. It shadows forth the coming theocracy in which divine principles shall rule, when the relief of the suffering brother shall be the ambition of the valiant, when unselfish service shall confer distinction, and when the chief care of each individual shall be the welfare of the whole.

DR. SEXTON'S OPENING AT GOSWELL HALL.

On Sunday evening Dr. Sexton will commence a permanent series of Sunday evening Services at Goswell Hall, by replying to the "sermon" against Spiritualism by the Rev. De Witt Talmadge, which has recently appeared in the *Christian Age*. The service commences at seven o'clock, at Goswell Hall, 86, Goswell Road.

Mrs. BULLOCK AT DOUGHTY HALL.—That the usual attenders at this hall may have an opportunity of hearing Mrs. Bullock, this lady has consented to give a trance-address there on Sunday evening. Mrs. Bullock has been successful in building up a respectable congregation and taken a hall on her own account in less than twelve months, and no doubt it will interest many to listen to her control. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock. Admission free.

"THE RELIGION OF GHOSTS."—This is the title of a truly Christian effusion that has appeared in an Evangelical paper published in London. The author—the Rev. De Witt Talmadge—is regarded as the Spurgeon of America. On Sunday Mr. Burns gave some reply to it at Northampton, but he will devote the evening to an examination of it at Doughty Hall on Sunday week. Since the above was written we perceive that Dr. Sexton will treat the same subject on Sunday evening at Goswell Hall.

MRS. TAPPAN'S HEALTH.

POSTPONEMENT OF THE THIRD SERIES OF ORATIONS.

We have been desired to give publicity to the following communication:—

To the Editor.—Sir,—In the absence of the Secretary, I am desired to forward you the appended notice. MRS. ANN STRAWBRIDGE.

84, Redcliffe Gardens, West Brompton, 5th April, 1875.

"The guides of Mrs. Tappan, finding that she needs an interval of rest, beg the Committee to announce that the Third Series of Addresses will not commence until the first Sunday in May."

The serious state of Mrs. Tappan's health has for some time caused much astonishment to her friends that she could continue the series of orations just concluded. For many days together she has been quite unable to leave her bed, and the paroxysms have been so alarming, that at times she has been deprived of speech and almost of consciousness. The care of her guides alone has perpetuated her existence upon earth, and they have enabled her to fulfil her engagements in respect to speaking and correcting proofs in a manner almost miraculous. When Mrs. Tappan has been utterly prostrated, and incapable of conversing or thinking about anything, the controlling spirit, through her hand, has been enabled to perform the most severe literary tasks in revising orations which have appeared in the MEDIUM. This serious illness must be Mrs. Tappan's excuse for the manner in which her correspondence has of late been conducted.

We may here insert a communication which we have received. It will interest those particularly who were at the meeting. A somewhat fuller explanation would have been of benefit to the general reader:—

To the Editor.—Sir,—Undoubtedly all who were present on Sunday evening and your readers will be interested to know that the flowers which adorned Mrs. Tappan's head during the lecture at Cavendish Rooms were the effect of spirit-power. I have before evidenced this power with similar results at Mrs. Tappan's private residence in the presence of two or three friends.—Yours, &c.,

MRS. ANN STRAWBRIDGE.

84, Redcliffe Gardens, West Brompton.

DEAR MR. BURNS,—Please acknowledge for me 6s. from Stockton-on-Tees on behalf of the Tappan Oration Fund.—Yours faithfully, WEBSTER GLYNES. Wednesday, April 7, 1875.

Mrs. Tappan's concluding oration, wholly in verse, is held over till next week. It will be looked forward to with interest.

We have to apologise to numerous correspondents for the non-appearance of their kind communications this week because of the space occupied with the report of *soirée*.

DR. MONCK'S PROGRESS.—A number of communications must stand over for want of space. We understand Dr. Monck still remains in Dundee to perform the work which offers itself. He will probably visit Edinburgh and Glasgow and return to Dundee to fulfil engagements. We shall give more full particulars next week.

THE MESMERIC SEANCE held at the Liverpool Psychopathic Institute was again a decided success. The objects for which these seances are held are for the purpose of developing the latent power that lies within those who may yet become successful healers. Many have this gift who, through ignorance, do not know how to use it. Once convince the masses of the truthfulness of mesmerism, and the brighter, purer beams of Spiritualism will soon dawn upon their quickened souls. These seances will be continued as announced.

GEORGE RUBY (3, Keppel Row, Stoke Newington Green, N.) writes to say that he is in a state of great destitution, and solicits the charity of those whose disposition it is to aid the distressed. We have made various appeals for Mr. Ruby, who was one of the early mediums in the cause of Spiritualism in London, and have obtained him relief on several occasions. There could be no better argument in favour of a fund for the support of the old and indigent mediums than the case before us. The old man is simply helpless and destitute, and permanent relief while he requires it in this world is the only effectual remedy in his case.

FORMATION OF THE PSYCHOLOGICAL SOCIETY.—For some time the readers of the works of Serjeant Cox have been made familiar with the proposal to establish in London a Psychological Society, for the investigation of spiritual phenomena and kindred subjects. From the advertisement which appears in another column it will be seen that this proposal is about to take a practical form. The inaugural meeting is arranged for April 14, at the rooms of the Architectural Society, 9, Conduit Street, Regent Street. Visitors will be admitted on procuring cards of the secretary, Mr. F. K. Munton, 21, Montague Street, Russell Square. At the first meeting Mr. Serjeant Cox will open the proceedings with an address on "The Province of Psychology," detailing the purposes of the society. A discussion will follow on the subject of the address.

MEDIUMS LEAVING LONDON.—We regret to hear that the cause in this country will soon lose the valuable services of Messrs. Bastian and Taylor, who intend leaving London on or about the 1st of May. The reports which appear in our columns from week to week indicate that their manifestations are second to none as regards their extraordinary character, and the conditions of certainty under which they are produced. Those who desire to have a sitting with these mediums should make early arrangements. We also hear that Miss Lottie Fowler is about to leave London for a sojourn on the Continent. For a long time she has been invited by very distinguished investigators to travel abroad, and to be the guest of Spiritualists occupying very high positions in their respective spheres. We understand that Miss Fowler will leave London early in May, so that only about a month remains for those to consult her, who may feel inclined to avail themselves of her services.

SPIRITUALISTIC REMINISCENCES.

MRS. JACKSON'S LECTURE AT DOUGHTY HALL ON SUNDAY EVENING.

Those who attended Doughty Hall on Sunday evening were amply repaid in listening to the varied and interesting experiences of Mrs. Jackson, whose graphic and terse descriptions of the phenomena witnessed by her kept the audience in rapt attention for upwards of an hour. Moving in high society, where all the facilities for thorough investigation were afforded, and where the phenomena of Spiritualism were sifted and probed by some of the most cultivated minds in the empire, those reminiscences form a profoundly suggestive and interesting discourse, written, as they are, in a calm philosophical spirit, free from sectarian bias of any kind.

So deep an interest was felt in the lecture that several ladies and gentlemen came up to Mrs. Jackson, and expressed their interest and gratification.

POLITICAL CORRESPONDENCE.

Dear Sir,—I have the pleasure to forward a cheque for £2 2s., granted by the Council of the British National Association of Spiritualists, in aid of the Doughty Hall Sunday Services.

Kindly acknowledge the receipt of cheque, and oblige yours faithfully,
JOHN W. HAXBY.

Sandall Road, Camden Town, London, N.W., 19th March, 1875.
The Chairman of the Doughty Hall Meetings.

TO THE "COUNCIL" OF THE "BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS."

I have been obliged to defer till now a reply to your letter per Mr. J. W. Haxby, because of the duties which have of late devolved upon me. I now return the cheque £2 2s. sent on behalf of the spiritual meetings held at Doughty Hall on Sunday evenings.

I regard the tendering of money for spiritual purposes by a political body, however insignificant, or the acceptance of money from a political body by a spiritual worker, as an act in the highest degree immoral, and fraught with danger to both parties and with the gravest evils to society. History shows that in all ages this kind of traffic has resulted in the supremacy of monetary considerations and the abject servitude and degradation of truth, till the most momentous interests of mankind have been reduced to a vile speculation, in which the personal interests of impudent hirelings have entirely covered up as with a pall the important duties which they ostensibly pretended to fill. This form of evil has waxed so grievous in the present day that a powerful reform is going forward in the religious world for the disestablishment and disendowment of Church bodies; and yet in the face of this dawning light you ask me to place Spiritualism under the accursed ban from which an effort is now being made to redeem the popular Church! The voluntary principle of every person paying for the spiritual teaching, which he individually regards as best for himself and others, is the only method whereby the private judgment of the giver can be brought to bear upon his act, and thus render the sustentation of spiritual works a real act of the spirit. On the method which you seek to introduce, the money is placed into the hands of those who, as financial agents, operate from their peculiar plane, and that which was intended to be a generous means of enlightenment becomes a trade of the most illegitimate kind, in which the duty of bestowing an adequate return is neglected, to the end that the party holding the bag may be propitiated.

If, therefore, you have become possessed of money on behalf of Spiritualism, and, not being spiritual workers, cannot use it, I pray you return it at once to the good people from whom, on your representations, you received it, and no doubt they will find a use for their funds. The Doughty Hall Services gladly welcome assistance from every true brother and sister; and as these Services are even better known than you are yourselves, no doubt they would meet with more spontaneous support if the collecting trade you endeavour to establish did not stand in the way. If you have money which you do not know how to use, it is an unanswerable argument against your associative existence, and belies the pretence upon which it was placed in your hands.

Approaching another particular, I may state that I have no confidence in the sincerity of your motive. Your "Association" has been forced together by a handful of interested parties who, by incessant importunities, have goaded on a few good-natured people and others to ally themselves with you as the quickest means of getting rid of an annoyance. Your coming together has, then, been from first to last a political move, the object to gain temporal supremacy. I may be, under these circumstances, excused if I regard the offer of this cheque, which I return, as an act of policy on your part. Spiritualists do not crave the establishment of a money power amongst them. If any individuals have the spirit of progress in them, let them individually help the work of progress, and each labourer in the vineyard will hail them as brethren. But political bodies are the very antipodes of spiritual work, as your own brief history testifies.

As a spiritual worker, I have also to take note of the fact, which stands alone as a fact, that the promoters of your scheme have been the only enemies which I have had to encounter in my work. In those words I do not allude to any intention you may have of dealing in publications, or letting lodgings and seance-rooms. I believe in free-trade, and every honest trader is a source of strength to the commercial world.

In this communication I have no desire to comment upon those respectable persons who may have become allied with you and yet may not be answerable for the conduct to which I have alluded above. Due consideration of these statements will help them to realise the position which they occupy. I do not refuse your money because I am in a position of opulence; the smallest trifle is of great importance to me, as my work is very inadequately supported; but though my plans were in ruin, and I faced starvation, I could not touch your money.

I am a Spiritualist, and my words are the words of a Spiritualist, and the faith of Spiritualism as it is understood by me; my convictions are also the result of my own experience and the history of the cause in general, and of all other spiritual movements which have appeared in the world. This letter will become an historical document, and in future ages it will be regarded as the principle, statement, and position of a Spiritualist, and thus it may perpetuate the name of your Association when otherwise it would be consigned to oblivion.

JAMES BURNS.

Spiritual Institution,
15, Southampton Row, London, W.C., 7th April, 1875.

CORRESPONDENCE RECEIVED BY THE SECRETARIES OF THE TESTIMONIAL FROM THOSE WHO COULD NOT ATTEND.

FROM MR. W. M. WILKINSON.
44, Lincoln's Inn Fields, London, W.C.,
March 18, 1875.

My dear Sir,—I have to acknowledge your letter informing me of the Wallace Testimonial *soirée*, and I am much obliged to you for thinking of me in connection with the early days of Spiritualism; but I am so much engaged in other affairs, that I must ask you to excuse me from taking part in the meeting.—Yours faithfully,

W. M. WILKINSON.

FROM DR. GULLY.

Orwell Lodge, Bedford Hill, Balham, S.W., March 19.

Dear Sir,—On the 23rd inst. I leave England for Italy, and expect to be absent for six weeks, so that I shall not be able to attend at the *soirée* to which your note refers. Between this and the 23rd, however, I will endeavour to find time to put on paper something concerning the subject of Spiritualism, and the reasons which exist for its further investigation.—Believe me, yours truly,

J. M. GULLY.

[It is to be regretted that Dr. Gully has not found convenience to favour the friends of the cause with his observations.—Ed. M.]

FROM DR. DIXON.

8, Great Ormond Street, W.C.,
March 22nd, 1875.

To the Secretaries, &c.—Dear Friends,—I find I shall not be able to be present at the meeting.

Twenty years ago the students of Spiritualism, of whom I was one, had to be content with sounds and movements of objects, trance-speaking, and writing.

At that time it took months for the mind to reach that state of certitude which may now be happily reached in as many days by the many other modes of spirit-manifestation, and more still to come.

The point still to work for, as it has been, is to demonstrate the facts. From them the materialist will be able to reason himself away from his highest philosophy, and the fanatic will see that the spirits of the departed are ever among us, under a dispensation for our higher good.

Let us never tire of observing, recording, and publishing facts.—Yours ever in the cause of truth and good,

J. DIXON.

FROM MR. WILLIAM CARPENTER.

Ladywell Park, Lewisham, March 31, 1875.

Dear Friend Burns,—Just a line or so to say that I look back with much pleasure to the time when Spiritualism was a new thing with me, and when, with Miss Taylor as medium, I had public seances at my home both at East and West Greenwich. I feel that my duty is, at this time, and in this manner, to thank my friends, Mr. and Mrs. Wallace, for being amongst my earliest visitors, and certainly the kindest of my advisers. This was from 1857 to 1869.—I remain, my dear Mr. Burns, yours fraternally,

WILLIAM CARPENTER.

FROM MR. SAMUEL CHINNERY.

4, Elsham Road, Kensington, April 1, 1875.

Dear Burns,—You will be sorry to hear that I am much indisposed. I can't sing a note properly. My cough is so much worse that I won't venture out, much as I feel disappointed not to join Mr. and Mrs. Wallace, who were connected with the earliest movements. They will recollect joining a small band of Spiritualists in Villiers Street, Strand, where we took rooms, but were ultimately hunted out by the neighbouring clergyman; that ultimately Mr. and Mrs. Wallace rendered medium services in William Street, Strand, where a short-lived organisation of Spiritualists was instituted. I had been intimately acquainted with the movement two or three years before this, but in how humble a way and what a small band we were! I am happy to testify that of the band, not more than ten certainly, not one has seceded from the movement, or ever doubted the enormous development which has accrued from our movement.

Pray read this and bear my testimony to the untiring devotion of Mr. and Mrs. Wallace, and to their genuine kindness and honourable conduct.—Yours faithfully,

S. CHINNERY.

FROM MR. BENJAMIN COLEMAN.

Upper Norwood, March 27th, 1875.

To Mr. James Burns and Mr. J. W. Haxby.

GENTLEMEN,—I regret that I am not able to be present at the Testimonial *soirée* about to be given to those very worthy people, Mr. Wm.

Wallace and his wife, and I hardly know how to accept the alternative of communicating my early recollections of the movement in England, as you invite me to do, without travelling over the same ground and repeating the same incidents which are more or less known to most Spiritualists.

I may say, however, that the very able report, published by the Committee of the Dialectical Society in 1870, contains a very fair summary of my evidence, and it will be there seen that I first witnessed some very startling phenomena, in the presence of Mr. D. D. Home, in 1855, which, as I had previously become acquainted with the facts of mesmerism and the reality of clairvoyance, and, being happily of an unscientific turn of mind, I needed only to realise that I was having revealed—to the evidence of my ordinary senses—a great truth, and that it would be my duty to disregard the sneers and ridicule of the world; and proclaim this truth on all suitable occasions. How far, and with what success, I have discharged that duty for the past twenty years is now a matter of history.

The facts witnessed by me at the first three or four seances which I attended at the house of my friend Mr. Rymer of Ealing, where Mr. Dan Home was staying, were as strange and convincing as most of my varied subsequent experiences, and all occurred in full light, or the light of the apartment was toned down to assist the manifestations; but at that time dark seances were all but unknown.

The following is a brief statement of part of what occurred on these evenings:—

Sitting at the extreme end of a long table, at which fourteen persons were seated, I had brought to me by a spirit, at the request of the medium, in a fully-lighted room, a new accordion which had been purchased that day, and whilst held by my own hand, the Air I asked for, "Angels ever bright and fair," was played in the most perfect manner throughout. At another seance, when sitting round a large-sized drawing-room table, from which we had removed the ornamental books and the cloth which covered it, we all saw a delicately-formed female hand and arm, draped in fine muslin, rise from beneath the table, and, stretching across to the centre of the table, it lifted and carried away a bell, ringing it continuously, until it reached my hand, in which it was placed.

The same table afterwards rose from the floor and gradually ascended, whilst we—the party of seven who had sat around it—rose from our seats and saw it still ascending to the ceiling of the room out of the reach of all, and after a few moments it gradually and steadily descended to the floor, without a jar or sound.

A year or two after this, Mr. Home was levitated, I think, for the first time in England, at my own house, in the presence of a large party of my own friends, the gas being put down to the lowest point; and in proof that he was being carried by some invisible agency, one or two persons felt the soles of his boots as he passed, and he continued to speak to us as he went along through the open door of an inner room; when coming back again, elevated as he was above my head, he asked me for a pencil, which, by standing up and extending my arm, I handed to him, and with which he made three crosses and wrote his initials on the ceiling, and then, without the least disturbance, he was quietly laid at full length on the table before us, where we found him when the gas was raised.

Mr. Home left England, after two or three years, on a prolonged visit to the Continent, and my opportunities of pursuing my inquiries were delayed for a time, until I made the acquaintance of the late Mrs. Marshall and her niece, a girl then about fourteen years of age. I soon found that the niece had medium powers of a sufficiently-attractive character to enable me to study the subject, and to bring the attention of serious investigators into the movement; and I may say that after Mr. Home, and before the long array of mediums who have since come into notice in England, Mrs. Marshall the younger (which she became by marrying her cousin) did very much by her steady and reliable conduct to establish and confirm my faith, and that of hundreds of others who followed; and I will bring this letter to a close by relating, as briefly as I can, particulars of a remarkable seance I had with Professor Huxley's father-in-law, with this young woman as medium.

At the general election of 1868 I was called upon to preside at a county meeting held in this neighbourhood, and upon the platform there were several gentlemen residing in this locality. The meeting was crowded and disposed to be unruly, but it passed off peacefully, and I was especially complimented by an old gentleman, who introduced himself to me as Mr. Henry Heathorne, an old campaigner, who was pleased to say he had never seen such a meeting managed with better tact. On the following day I met this gentleman again in the news-room of the Crystal Palace; he renewed his complimentary speech, and in the course of conversation he said, "I hold very much with the sentiments of my son-in-law, Huxley." "Do you speak of Professor Huxley?" I asked. "Yes; he is married to my daughter." Here, thought I, is an opportunity for putting in a word for a subject upon which I have for many years given more thought than I have done for politics, and I said, "Your son-in-law has acquired a high reputation in the scientific world, but I am sorry he ignores the key to all science—Spiritualism!"

"Why, surely," my new friend exclaimed, "you are not a believer in that farrago of nonsense of dancing-tables and the annihilation of Newton's law? The thing is too ridiculous for any reasonable man to look at! It is absurd!"

But I felt that he had given me a hold upon his attention by the compliments he had volunteered to my worldly sagacity, and he could hardly turn round and treat me as a fool, and I therefore put on my armour and resented his attack, telling him that neither he nor his son-in-law were qualified to denounce any subject without inquiry. In due time I was about to depart, when he unexpectedly asked me to let him accompany me home, "For," said he, "you have stirred up my old blood to that degree that I cannot let you go without hearing more about what you have got to say on this subject. I am a materialist, an atheist, and, of course, I don't believe in spirits."

This gentleman (Mr. Heathorne) accordingly accompanied me home, and repeated his visit on the two following days, and then suddenly proposed that I should give him some proof, some evidence that these things were true; though, of course, he could never admit that "dead people"

had anything to do with them. Under a promise that whatever he might see which he could not account for he would fairly report to his family surroundings, I went with him without notice to see Mrs. Mary Marshall, whom we found alone at her residence in Paddington, and, without introducing him by name, we at once sat down to a round table strongly bound with iron, and weighing perhaps about 15 lbs. In the same room there was a larger table standing in the centre, five or six yards from us.

In response to my questions, it was rapped out that a spirit was present, who was his mother; her name was Eliza, and his name was Henry Heathorne. He smiled incredulously, admitted that his mother's name was Eliza, but thought that might be good guessing; and wished to pass over what one would suppose might have claimed his attention for a few moments; but his mind was more intent on witnessing the anti-gravitation movement of the table, and he had not long to wait.

At my request, with his fingers slightly imposed on the one side and the medium's on the other—I refusing to touch it—the table suddenly jumped up about a foot from the floor, and remained steadily poised until I counted 100. (I may here say that I have witnessed a similar fact with this medium at least a hundred times, and on one occasion the table maintained its elevation while I counted 500.) This did seem to interest and to puzzle him, and he begged that it might be repeated, which it was twice over, and once with his fingers beneath the edge whilst the medium's remained on the surface. Several other incidents followed, which proved that "force" and "intelligence," though unseen, were present; and on my sending for Mr. Marshall to come into the room and bring with him his violin, the table moved in tune, first to the slow movement, and then, as the tune quickened, the table bounced about in a most frantic manner, speedily driving my sceptical friend from his seat, and, passing round to the other side of the larger table for protection, he saw the small table strike the larger one repeatedly and excitedly, as if inviting it to join in the fun; and presently Mr. Heathorne, to his astonishment, had to witness the larger table dancing *vis-à-vis* with the smaller, no one whatever touching it; and with this very unexpected exhibition of "a new force" our seance closed. My friend, evidently alarmed and much excited, wished to hurry out of the house, but I detained him to talk calmly over the facts he had witnessed, and begged him to say whether he could attribute them to juggling or mechanical contrivance of any kind, and he candidly admitted he could not. I found, in my subsequent conversations with him—though he never attempted to attribute trickery—he always spurned the idea of spirits having anything to do with the facts he had witnessed, and thought he was not called upon to explain them. What particulars he gave, and how he reported the incidents of that day to his son-in-law, I was never informed; that he must have seriously talked them over there can be no doubt, but that he failed to arouse Professor Huxley from his assumed indifference to the whole subject we may fairly infer from the fact that the professor more than a year afterwards wrote that remarkable letter to the Committee of the Dialectical Society, in which he dared to avow and frankly confess that, whether Spiritualism were true or not, it did not interest him!

Trusting that your efforts for placing Mr. and Mrs. Wallace in comfort for the future may be fully realised, I am, gentlemen, yours truly,
BENJ. COLEMAN.

FROM THE FRIENDS AT KEIGHLEY, YORKSHIRE.

A few historical facts and remarks touching the rise and progress of Spiritualism in Keighley and district.

The commencement of the movement in this town was in May, 1853. The opening of the subject was by the visit of Mr. D. Richmond, who gave a course of three seance-lectures, that in the first part of the meeting consisting of speaking in the ordinary way, and the second part being occupied by demonstrations by means of table-tipping, which was accomplished by inviting strangers from the meeting to sit at the table on the platform in full sight of the audience. These meetings were perfectly successful, and the people were instructed how to obtain the manifestations at home. They did so, and mediums were raised up to carry forward the work.

Mr. D. W. Weatherhead was the host and the promoter of these lectures in the spirit of free inquiry, and he and his friends became the committee of preparation. After those lectures, Sunday meetings were commenced, and have never ceased from that time to the present. The first place of meeting for many years was the Working Men's Hall, or secularist and radicals place of meeting, until they required it for themselves. The Sunday services then took place at Albion Hall, where they were conducted a number of years, until, by the liberality of Mr. Weatherhead, the present place of meeting was erected for the special purpose in 1869-70, which consists of lower and upper rooms, one for the school and Lyceum for week-days and for Sundays, and the other for general uses as public lecture and seance-room. Each room will accommodate nearly 200 persons. They are neatly and substantially furnished by the members with a good platform, timepiece, harmonium, &c., and the whole is made very comfortable with hot-air furnace, gas, &c.

Mr. Weatherhead was also the projector and the proprietor of the *Yorkshire Spiritual Telegraph*, which continued for several years, until the friends in London prevailed on him to give over his interest in it to them, and the title was altered by them to that of *The Spiritual Magazine*. Mr. Weatherhead bore all the pecuniary cost of the business, which was no light affair. Before me is No. 8 of the *Telegraph*, bearing date November, 1855, in which is an account of a missionary tour from Keighley to Scotland, and which extended to the north of Ireland. The missionaries' company consisted of Mr. John Scott of Belfast, Captain Casement of Dublin, the Editor, and Mr. Harbace of Keighley. They visited Edinburgh, Glasgow, Belfast, and it speaks of other lectures being delivered in the neighbouring villages, and says:—"Hence Spiritualism may be said to have taken root in England, Ireland, and Scotland." They then conclude their report by giving a somewhat lengthy account of the communication, and of their proceedings during their missionary tour.

To-day, April 4, 1875, two good meetings have been held in the meeting-room at Keighley. The lectures and addresses have been given by Mr. Wilson, of Halifax, to very attentive and appreciative audiences.

Your kind invitation to be present at the Anniversary gathering could not be accepted, on account of ill-health; but the foregoing facts are now placed at the disposal of your committee.

FROM MR. J. WASON, LIVERPOOL.

16, Rodney Street, Liverpool, March 22, 1875.

Dear Sir,—I am sorry I shall not be able to attend the meeting to which I am invited; which I regret.

With regard to my early experiences of Spiritualism, I have little to say further than that before I became satisfied of its truths I was a confirmed materialist, believing, with Macaulay, that there is no sufficient proof of spirit, resurrection, or a life to come.

Macaulay, who was a first-rate Greek scholar, and one of the few who could read a newspaper in ancient Greek, says that Plato failed to make out his case in favour of a life to come. Plato's arguments, he says, were too subtle, too hair-splitting to carry conviction of a fact so all-important. Macaulay throws overboard the "ghost stories" Plato quotes as mere superstitions of the age, and if these are to be discarded and modern Spiritualism denied, I should agree with Macaulay and give a verdict of "not proven," and call the Bible a collection of old wives' tales of witches, wizards, sorcerers, necromancers, magicians, &c., with which men were gulled in the dark ages by Popes, priests, bishops, &c., who reaped a rich harvest of profit and honour to themselves by frightening people with hell, and deluding them with false hopes of felicity hereafter.

My becoming a Spiritualist has had a most cheering and beneficial effect on my mind, which has had (and still has) a beneficial effect on my bodily health.

In my days of unbelief, the thought and hope of annihilation was my resource in case of any trouble or difficulty, and suicide was often contemplated as the best remedy for all ills of all kinds. I felt that each year I was getting older, and weaker, and less able to enjoy myself or contribute to the enjoyment of others, and that, if life had few charms now, each year would make them fewer until I arrived at "threescore years and ten," when, David says, "life is only a burden." Now that I am close on seventy I have a happy and cheerful prospect of the future, and each decaying power of mind and body seem to me as milestones passed on my journey to the better life and land, instead of extinction, with all its gloomy thoughts and feelings. Byron's view of the value of this life, and the great names he calls as witnesses, was constantly in my mind, with full concurrence on my part:—

"Shall I beshrink me, from the fear of strife,
From holding up the nothingness of life?
I've said no more than has been said in Dante's
Verse; and by Solomon and by Cervantes,
By Swift, by Machiavelli, by Rochefoucault,
By Fenelon, and by Luther and Rousseau,
By Tillotson, by Wesley, and by Plato,
Who knew that life was not worth a potato;
'Tis not my fault, nor theirs, if this be so—
We live and die;
But which is best you know no more than I."

J. WASON.

FROM MR. H. COLLEN.

10, Pustan Place, Brighton,
March 21st, 1875.

Dear Sir,—In reply to your note asking me for something like a historical account of the "early days of Spiritualism in England," I beg to say I do not see how I can accomplish that, but by compilation, to which I do not feel attracted, but can state personal experience.

Up to April 19, 1853, I had the utmost contempt for the reported doings in America given in the pages of the *Athenæum*, but on that day a friend—a clergyman of the orthodox Church—called on me from the country, and in the course of conversation inquired if I knew anything of the spirit-rapping. I could tell him where he could go, and he induced me to accompany him to Mrs. Haydon, 22, Queen Anne Street, but while waiting at the door we laughed at each other for a couple of fools for being there on such an errand. As we walked we prepared ourselves with a subject for inquiry, and, seated with Mrs. Haydon, were told we might ask our questions mentally. This mode of inquiry was adopted, no names being mentioned. To be brief, an hour and a half was passed in obtaining through the alphabet answers to a series of questions as to names and circumstances which were totally unexpected, and in complete opposition to what we might have anticipated. This caused in me so much excitement, as it completely upset all my life-long sceptical notions, that I was obliged to discharge my mind of the subject altogether, until I recovered from this fever. Then I read all I could *pro* and *con*, but nothing in the way of explanation touched my facts. I had repeated sittings with Mrs. Haydon, and made acquaintance with several others who were investigating, and had communications from various friends in the spirit-world. In this year I became acquainted with Mr. Gilbert, a drawing-medium, at the house of Dr. J. J. G. Wilkinson, and expressing a wish to do the same kind of drawing, he invited me to sit with him the next day. This I did, and was told to place pencil on paper, and see if it was moved; this it was immediately, and, to my great surprise and pleasure, in six hours there was produced a highly-finished drawing of a head, under which I was impressed to write, "He hath borne our griefs and carried our sorrows." I made two or three small drawings at home, but ultimately relinquished attempting more, feeling uncertain as to whether I was self-deceived in supposing them to be under spirit-influence.

In May, 1855, I became acquainted with D. D. Home, and had many sittings with him. It is unnecessary to detail the phenomena which took place with him, as they are so well known, and of which I wrote an account in the *Herald of Light*, which magazine, however, ceased to survive after six months.

With Mrs. Marshall and niece I sat often, with highly satisfactory results, from 1859 to 1867. In this year, becoming acquainted with Miss Houghton, and showing her the drawing I had made fourteen years before, she strongly advised my sitting with my wife; and doing so, I made various curves, spirals, &c., until, becoming unwell, my pencil ceased to move (October 10, 1867), but on my wife taking it, with the hope of drawing, she proved to be a writing-medium. Since this date we have had communications from fifty-five relatives, friends, and strangers, of a most

interesting character, with only three proved to be false by after circumstances, i.e., by having assumed to be some friends of ours. In *Human Nature*, for March, 1869, there is an account of drawings made by me under the influence of Vandyck, whose instructions were given through my wife.

To those who have the happiness derived from these communications, the ideas expressed by those who have them not, of self-delusion, "unconscious cerebration," &c., are perfectly absurd, for the internal evidence of intimate knowledge of, and affectionate interest in, ourselves, is proof enough, at least to us, that our relatives and friends do live, and can still communicate with us.

I firmly believe that the main reason for our success, so to speak, is the seriously-earnest spirit in which we approach the subject, and the willingness with which we receive the inculcations and prayers of those "gone before" for our ultimate happiness. I therefore cannot but wish that those who seek should do so in a right spirit, and that those who have the great gift of mediumship should be thoroughly impressed by their great responsibility.—Yours truly,
HENRY COLLEN.

FROM MR. E. FOSTER, PRESTON.

50, Friargate, Preston, March 30th, 1875.

My dear Mr. Burns,—Inasmuch as it will be impossible for me to be present at your *soirée* on Thursday evening next, I avail myself of the privilege of writing a letter, and although I have no right and title to rank among eminent Spiritualists, yet I trust I shall never be slow in coming forward to recognise the services of one who has borne the burden and heat of the day on behalf of Modern Spiritualism.

Permit me, then, to state that I know Mr. Wallace personally, and have enjoyed many hours' conversation with him. About two years ago, namely, March 18th, I had the pleasure of receiving the first note from him respecting his visit to Preston, of which the following is a copy:—
"Monday, March 17, 1873.

"Dear Sir,—I think of calling at your place to-morrow evening about dusk, if all is well.—Yours fraternally,
"W. WALLACE.
"To Mr. E. Foster."

Accordingly Mr. Wallace came, and during his stay, which was about a week, we held several seances at my house, the centre from which innumerable circles have since originated, and at which mediums possessing extraordinary gifts have also been developed, and where spirits who have occupied the highest position attainable in the flesh to the lowest conceivable, have been and are in the habit of controlling. During one of the sittings at which Mr. Wallace was present, a new circular tripod table I had purchased for the purpose of my investigations (for you know, my dear Sir, that I did not always write, as I am doing now, in favour of Modern Spiritualism, and particularly during my controversy with Mr. William Howitt, through the medium of the *Preston-Guardian*) was tilted to an angle of forty-five degrees, and with only one, the index finger, of each of the half-dozen sitters lightly resting upon it. Mr. Wallace did not succeed in restoring the table to a horizontal position until one of its legs was completely broken off. At this seance each sitter had one or more satisfactory tests, while Mrs. S—, the wife of one who has since developed into a powerful physical medium, and through whom phenomena of the most marvellous nature have occurred, was told by Mr. Wallace, in writing, "You may heal at pleasure." And so she can, for some most wonderful cures have been wrought by her hands. Indeed, not only has this lady developed into a successful healing-medium, but as a seeress also she is second to none in this part of the country, and this I state on the authority of "Dr. Everitt," who manifested himself to me, and whom I have seen with "mine own eyes, and not another's," about thirteen months ago. To enumerate all the cures that this benevolent lady and her husband have been instrumental in performing, and that, too, without money and without price, would occupy far more space than you could place at my disposal; nevertheless, I must not omit to mention that my own little girl was miraculously cured, by the laying-on of hands, of a case of diphtheria, which almost proved fatal, and which our spirit-friends said would certainly have done so had I not been a Spiritualist. I could mention other remarkable cases, and that, too, connected with my own family, if time and space permitted.

Our friend, Mr. Wallace, went along with my brother-in-law, who has also been developed into a trance-speaker, and is controlled, among others, by one "W. W.," who, when in the flesh, was the most able controversialist of the age, and who, like myself, wrote strongly against Spiritualism when so embodied, but invariably advocates it in his disembodied state; went, I repeat, to hold a seance, and while there my brother was controlled, as Mr. Wallace knows, by one who gave his name as "Ephraim Rodney," but no more, at least at that sitting, could possibly be elicited. However, at a seance held subsequently at my house, my brother was again controlled by the same spirit, who said, "My name was 'Ephraim Rodney,' Roman Catholic priest, and native of Ireland; was educated partly at Dublin and partly at Stoneyhurst (near Preston). I passed away about forty-five years ago. We will not state anything more respecting ourselves and our identity, nevertheless, we shall always be glad to come and speak with you upon theological subjects." Yes, my dear Sir, and he does speak upon them, and eloquently, too, and if the priests of that church had the remotest idea of the sufferings they will have to endure—as described from personal experience by "Priest Rodney," "Cardinal Wiseman," &c., in my own hearing—they would discontinue at once and for ever to "teach for doctrines the commandments of men," and not only "cease to do evil," but "learn to do well."

I would that the priests and parsons, together with their infatuated followers, would abandon their man-made creeds, articles, and dogmas, and sit in circle, at their respective homes, to "receive with reverence instructions from on high." For the book in which we read, "If any man lack wisdom, let him ask of God," &c., also contains the following:—"Where two or three are gathered together in my name, there am I in the midst of them." If, therefore, more good be done at our spirit-circles than at any of the churches, then their number should be augmented, for, speaking specifically of ours, "Maria Harrison," who frequently controls here, says: "I used to control 'Kate Fox,' and come where any spirit may control and advance the greatest and most profound truths without the slightest fear of hurting the feelings, or of exciting the prejudices of any of the sitters."

On the Sunday night previous to the departure for Liverpool of our friend Mr. Wallace, we held our last seance with him, and both he and my brother-in-law were controlled, when the former delivered an eloquent address, which I have frequently thought of sending on "The Bible," and the latter on the "Subject of the Ancient Church." Both, in my opinion, are excellent discourses, and are worthy of enjoying a more permanent existence than as they are in manuscript. However, if you would like to embody them in the forthcoming report, a word to this effect will much oblige. The following are Mr. Wallace's concluding remarks:—

"If every individual will be true and faithful to the great principles I have named, then the world would be a world of happiness; the scales of society would not be borne down at one end with satiety and luxury, and at the other with pauperism and wretchedness. Oh no, for there is abundance for each and for all; and if man were just, peace would abound, and strife would no longer exist. Then join together for your mutual benefit; always wear a smile on your countenance; have a gentlemanly word for all parties at all times; open your hearts and purse to the fullest extent for the benefit of humanity, and all will be at peace. Adieu."

I may state, in conclusion, that the two discourses named were taken by our spirit-friends a few months after they had been transcribed and concealed, we knew not where, for nearly twelve months. By request, however, of the friends who had taken them, we sat for their recovery, and they were speedily brought accordingly. They were afterwards placed within my book-case, where they remained untouched for months, when, at one of our sittings, two or three books were brought through the glass, the doors being shut and effectually barricaded, and, when each of us got up to the place whence they were taken, the thirty-eight sheets of manuscript all rolled together were the "observed of all observers"; and without touching a single thing we at once resumed our seats, and no sooner had we done so than the very identical roll was placed in my hand, to the astonishment of all present. This being done, the controlling intelligence addressed us as follows:—"Ask your Professor Tyndall to account for the phenomenon of books and papers passing through glass doors without breaking them, and he will soon be convinced that the philosophy of the natural world is inadequate to explain the phenomena appertaining to the spiritual world." He would, I suppose, dispose of the question as an atheist did to-day, when I told him I shook hands with a materialised spirit last Sunday night week, by saying, "I don't believe your statement."

I wish Professor Tyndall, Professor Huxley, and Mr. Darwin had been here on Sunday night to listen to "Mungo Park" on their objections to Spiritualism, for then I doubt not they would all have been convinced of the futility of their objections. However, the spirit, "Mungo Park," announced on Sunday night at the close of his discourse a course of four lectures through his instrument, Thomas Walker, a youth sixteen years of age, the subject of which is "The Philosophy of the Human Mind, and its Connection with Matter," which, if good enough for the *Mentum*, I shall not fail to send, so that those "worldly-wise" men may have the opportunity to "read, mark, learn, and inwardly digest" the philosophy originating from the spirit-world.—I remain, my dear sir, yours fraternally,

EDWARD FOSTER.

FROM MRS. NOSWORTHY.

17, Richmond Terrace, Breck Road, Liverpool,
March 31, 1875.

Mr. J. W. Hazby.—Dear Sir,—I regret extremely that unforeseen circumstances will prevent my presence at the very interesting gathering of to-morrow evening. My best wishes and warmest sympathies will, however, be with Mr. and Mrs. Wallace and all friends present, for their complete enjoyment, and a successful and harmonious evening.

I take this opportunity of saying that for over two years I have been convinced, through occurrences in my own home, of the communion and constant influence of unseen beings. The teachings of Spiritualism, as they have come to me, have been welcomed as true, because in perfect harmony with justice, as well as thoroughly reasonable. They have given to me a realistic view of the future which each one of us is now preparing for ourselves; all that before was vague and uncertain relating to the future life now stands out clear and distinct. The teachings of Spiritualism seem to me to offer compensation for every ill, and to evolve the only theology in perfect harmony with divine justice. I am more thankful for Spiritualism than for anything God has given men, and feeling sure it is true and will finally triumph over all the falsehood and misrepresentation that now surround it, I await its development in patience and trust.—I am, dear sir, most truly yours,

E. LOUISA S. NOSWORTHY.

LETTER FROM M.A. (Oxon).

Dear Sir,—It would have given me much pleasure, but for my absence from London, to have done what I could to testify my sympathy with the object you had in view in the Wallace *soirée*. With Mr. Wallace himself, as an old servant in a much-abused cause, every Spiritualist must sympathise; and my sympathy extends beyond the special case to the broad principle. If you will allow me, I should like to draw your reader's notice to this point. Mediums wear themselves out in the service of the public—very frequently in the service of a very thankless public. They are kicked about, abused, mistreated, and lead, in plain words, a dog's life. Few persons would voluntarily submit themselves to the mental, physical, and spiritual torture that they must needs endure. It is not, then, a great thing to ask that they should be a little cared for when they have worn themselves out. It is this good work in a good case that I understand you to be doing, and I sympathise with you in your undertaking. I wish I could hope that a due care could be exercised over public mediums during the time when they are occupied in their work. I firmly believe that very much that is unsatisfactory in manifestations is due to the fact that no proper care is taken to seclude mediums from undesirable influences. The ancients knew more about that than we do; or, at any rate, they did it better. The subject is too important to be dealt with at the end of a hurried letter. One day I may recur to it again.

M.A. (Oxon).

MATERIALISATIONS AT MESSRS. BASTIAN AND TAYLOR'S SEANCES.

To the Editor.—Dear Sir,—It has come to my turn, as a member of the private circle formed to witness the materialisations of spirits at Messrs. Bastian and Taylor's, to give an account of the seance. Mr. Bastian's noble spirit-guide, "George Fox," who impresses us all with a sense of his dignity, gentle kindness, and religious fervour, and proves by the discourses sometimes heard from his lips that some very exalted spirits come down to earth to engage in what we may truly term a "labour of love"—"George" has expressed a desire that one or the other of us shall describe every week's seance, and cause it to be published, because he is working to prove truth to mankind, and he wishes the facts to go forth to the world, testifying to the goodness of God, and the power of His spirit-ministers.

Mr. Bastian, for these seances, is always put under the strictest test-conditions, and is parcelled, sealed, and delivered into the hands of the spirits, if not like a white-winged messenger of peace, a loving letter, at least in a very neat bundle, as black as Erebus—that is, in a black bag, in which I am sure he could not do any harm. This is not because we doubt our medium, but because the "gentle public" will have it so—those men of war, the sceptics, who vociferously cry for tests and test-conditions before they will condescend to yield an inch of ground to the advancing and rapidly-increasing army of believers in spirit-manifestations. On this last occasion, however, "George" bethought him of a new dodge to satisfy the sceptics. He desired that his medium should enter the next room unbound, to be bound by the spirits. So our kind and obliging medium vanished from our sight behind the mysterious black curtains for his disembodied coadjutors to work their "sweet will" upon him, as it might seem best to them. We had present, besides our usual circle, a select company of visitors, amongst whom were Mrs. M——l G——y, General B., Captain J., and a well-known Spiritualist from Manchester.

Our first spirit-visitor was "Mrs. P——." She was not so strong as the last time, and could not stand much light. She came out several times, however, and twice crossed the room to touch hands with her husband and sister-in-law. After she disappeared, "George" invited us into the next room to look at his medium, who was found skilfully bound to the bed-post in such a manner that it was very plain he could not have done it himself. We left him thus bound, and returned to our places.

Our next visitor was "Mr. Thos. Ronalds," who is getting so strong, so like "one of us," that it seems almost as if he might stay with us altogether. He walks out amongst us with a firm step, handles objects, talks loud, and sits down like a mortal. A lady of our circle had placed paper and pencil on the table, and had begged "Mr. Ronalds" to write something for her as a memento. The spirit complained of a want of power, and tried several times to comply with the request, coming to the table, and turning the paper over and over again, moving forward the chair to sit upon, &c., and having to go back several times to the medium to get power. At last he walked out with a firm step, took his seat, and, arranging the writing materials, began to write. It gave one extraordinary sensations to see this tall form, in a long, white robe, sitting at the table quietly writing, knowing he was a man who three or four years ago had died, and was buried as usual, and here he now sat, clothed in temporary flesh, and writing what seemed to be a longish epistle. In total silence we sat, gazing in the dim light upon the "ghost," divested of all the old superstitious terrors for childish minds, and sitting amongst us like a familiar friend. Our visitor covered three sides of a sheet of note-paper, and must have maintained his form, solid, firm, and immovable, except the movement of hand and fingers whilst writing, for more than five minutes. He then folded the note most carefully, and rising, leaned over towards his brother, presenting it to him, and saying in a firm voice, "Take that home with you, and read it in private!" "Am I not to show it to anyone, Tom?" "Not to read!" We have since understood that the letter was a good test. The spirit then withdrew to the curtains, and, turning round, said, "I must go now—good night!"

The next visitor was my dear grandmother, her first appearance in full form, but we have had the happiness of seeing her dear face several times at the face seances. She wore a cap with a black ribbon passed over the crown, and a long white robe with train, rather different in shape from "Mrs. P——'s." My brother was permitted to advance from the circle, and stand face to face with her, grasping her hand. I had an eye-glass with me which had been used by her on earth. I wished her to take it again, but she failed to reach me. However, Mr. Taylor handed it in at the curtains; she received it, and shortly came out with it, placed it once across her nose, and then, advancing towards me, gave it into my hand. She then went to the other end of the circle, where some inquiries had been made as to whether her face was distinct, and, bending forward, she turned her face about to the visitors like one who would say, "Look at me!" She then gave her hand to a lady, and retired.

Our next visitor was the brother of one of the company, his second appearance in the form. He walked out with a firm tread, slapped his breast with a loud blow, and gave a sepulchral cough; he had died of lung disease. After the disappearance of this spirit, we were informed by "Johnny's" voice that "Harry" had woke up. Next, "George" invited us in to see his medium. Mr. Bastian was found still bound in his cords; and now the attempt was made to release him, but the knots defied the skill of all the gentlemen, and they were compelled to solicit the aid of the spirits. A small circle was accordingly formed about Mr. Bastian in the next room, the light was extinguished, and in a second or two Mr. Bastian was released.

MUSAH ANN LODER.

NOTICE.—In the poem published last week, entitled, "Immortality Proved," for "Returning thus to greet our heavenly sight," please read "earthly sight."—C. W.

MR. BURNS AT ISLINGTON HALL.—On Sunday evening Mr. Burns will deliver his celebrated lecture, "What has the Devil got to do with it?" at Mrs. Bullock's Hall, 19, Church Street, Upper Street, Islington, at seven o'clock. On Tuesday evening he will give one of his Scottish entertainments, at the same place, consisting of readings from Burns's poems in the Scottish dialect, and a selection of Burns's choice songs by a talented company of singers. To commence at eight o'clock. Admission free; reserved seats, 6d.

DR. SEXTON ON METEMPSYCHOSIS AND RE-INCARNATION.

On Sunday evening last Dr. Sexton delivered, to a crowded audience, at Mrs. Bullock's, Church Street Hall, Islington, an eloquent lecture on "Metempsychosis and Re-Incarnation." Of recent years this subject has received a large amount of consideration among thoughtful minds, both in this country and on the Continent, although more especially, perhaps, the latter. Through Miss Blackwell's chapters in *Human Nature*, and through the advocacy of others, it has made some way in English society—more so, it may be, than appears on the surface. Cropping up again in Mrs. Tappan's inspirational discourses, the doctrines have become extensively brought before the minds of Spiritualists. And seeing that as a question of soul-life it is to that extent, and only to that extent, allied to kindred questions embraced by Spiritualism, there is some fitness in Dr. Sexton coming forward at the present time to place the subject before us in all its aspects.

We would take this opportunity of stating that there is no necessary connection whatever between Spiritualism and belief or disbelief in the doctrine of re-incarnation. All questions as to the inter-communion of spirit and matter must have for Spiritualists a high degree of interest, and when this matter is brought before them, either by living men or departed souls—one very difficult of proof or disproof—they must exercise the same powers of reason and judgment as on other topics.

Dr. Sexton commenced his lecture by remarks on the connection between re-incarnation and the theories held as to the origin of the soul, such as its pre-existence and its creation at the time when the material organisation was prepared for it, commonly called birth. After dwelling upon the various phases of these theories, and announcing his own belief in the Swedenborgian opinion that the soul of man is evolved by the act of generation from the spiritual portion of our framework, he proceeded to pass in review the numerous forms which the doctrine of metempsychosis had assumed in all ages and among all nations, from the savage to the most civilised. He particularly dwelt on the new phase of the doctrine now appearing among the Spiritualists of France and Germany, among whom Allen Kardec is leader, that of successive re-incarnations, each incarnation having for its object the development of some special characteristic until the whole man—the perfect being, as it were—be eliminated.

The Doctor then reviewed the supposed objects of re-incarnation, viz., as (1) retributive, (2) revolutionary, (3) for development.

He discussed the evidence in favour of the doctrine obtained from the faint glimmerings which some people have of a period in their career which they assume to be a pre-existing one. This he tested by the light of Modern Spiritualism, and he thought that Spiritualists at least should have no difficulty in finding an adequate solution of the mystery, viz., that these reminiscences are partly those of our spirit-wanderings during the hours of sleep, and partly from other spirit-phenomena now well known.

Dr. Sexton (1st) objected to the view that re-incarnation takes place for retributive purposes, on the ground that, owing to the almost utter obliviousness of the pre-existent state it could be no punishment to a man to be punished for he knew not what. He repudiated the justice and the fitness of such a procedure. Besides, the spirit of revenge was at its foundation, a sort of "eye for an eye and a tooth for a tooth" religion, which ought in these days to be exploded.

He further objected to these doctrines as (2nd) opposed to the laws of the human mind. Consciousness, said he, is the sub-stratum of soul, yet consciousness and memory are blotted out.

3rd. It is alleged that the object of these re-incarnations is individual progression. Where is the proof? Where the guarantee? If, according to the re-incarnation theories, the grand and mighty Shakespeare may now be selling cabbages in Islington, or even be a stone kicked by horses' hoofs, is that progression or retrogression?

4th. What necessity is there for spirits to come back to earth for purposes of progression? If the future state is not, with all its higher and loftier surroundings, better adapted for progression than this, then it is an unfortunate state for us to arrive at. But

5th. We know that there is progression in the spirit-world. Not only do spirits tell us this, but we have evidences of the ascent of spirits to higher and higher spheres.

6th. Re-incarnation utterly destroys the individuality of the individual.

7th. It destroys the advantages of a belief in a future state. The advantage of Spiritualism is that it teaches us that the bonds of affection here are everlasting there, that the great calamity called death is not, but that departed wife, mother, child, still live with all their human affections about them. Re-incarnation says, "No; they are re-incarnated elsewhere." Such a theory is ten thousand times worse than atheism itself. Re-incarnation is a delusion. Everlasting progression on leaving this world is an immortal truth.

THE UNION OF SOUL AND BODY.

To the Editor.—Dear Sir,—In the MEDIUM of March 26 appears a letter as answer to another respecting the union of soul and body. I wish not to be uncourteous, but really I do not understand the writer; if his words contain truth, it is truth unsatisfactory to me. How profound is the subject! I, for one, have not much light on it, yet what I can say I will say.

As Spiritualists, we learn that when children die their spirits exist in the other world as child-spirits, and grow to human maturity as spirit-men or as spirit-women. This implies that the spirit in union with the body has growth-stages even as the body, therefore its primal condition must be that of a germ. Seeing that the body is developed from a germ, it is reasonable to think that the spirit—which grows—is also developed from a germ, the gradual growth-motion of the spirit being the actual tone, of which the body-growth is the echo. But man is threefold—spirit, soul, and body; spirit the inner, soul the intermediate, body the outer. What is true of the spirit is true of the soul; what is true of the soul is true of the body. Man's growth from the embryo to maturity is threefold. What is said of the body of a man can be said of each atom of that body. Each atom is threefold—body, soul, spirit. As the aggregation of the material particles constitutes the

body and its shape, so the aggregation of spiritual particles constitutes the spirit and its shape. A man is a man because of form. A man wills, feels, thinks, and acts, not because he is—as to an eye—superior to or above organised form, but because he is living form. After death, if he, a spirit, had not substance and shape he would be nothing. Man's trinity of nature corresponds to cause, means, and end. The outer body is nothing in itself, apart from the soul and the spirit. As the spirit is superior, so it is prior and causal in all its motions to the body. The first is positive, the latter negative, and follows and obeys, and the soul or psychic is the medium or link connecting the two. If this doctrine is true, a man can have had no pre-existence, except as a germ of being, but a man-germ is not the future man.

The above words contain the answer to the question, "When does the soul (spirit is meant) first enter the body?" We see the spirit is from the very beginning (it is prior to it ever) united to the body, and is only severed from it by death. This view causes the doctrine of the re-incarnationists to appear absurd to me. For a spirit-man to re-live on earth he would need to reduce himself to germinal form, which would be the same as abolishing his personality altogether. If my statements are true their doctrine is erroneous. If they know and can prove them to be untrue they may cling to their doctrine, but fain we would see their lucid reason and its godlike image.

If any reader of the MEDIUM can show that I am wrong, and can give clearer light, I, for one, will be very glad to receive the same.—Yours very truly,

J. SLATER.

Edinburgh, April 1, 1875.

A TEA-MEETING AT MANCHESTER.

The Spiritualists of Manchester intend to have a tea party in the Grosvenor Street Temperance Hall on Wednesday evening, April 14. Tickets, 9d. each. Tea on the table at six o'clock prompt. The proceeds, if any, to go towards the library fund. The Spiritualists of Manchester are kindly invited to attend and spend a convivial evening with those who take a more active part in the work, with the view of their becoming better known to each other. The audience will be amused with a number of recitations, songs, duets, &c., and it is to be hoped, spend a pleasant evening together.

It is hoped that some speaker will call the attention of the meeting to the library scheme, and give it a push forward.

184, Embden Street, April 5, 1875.

HALIFAX.—Miss Longbottom and Mr. John Blackburn will occupy the platform on Sunday at half-past two and half-past six, Old County Court, Union Street. A collection after each service.

IPSWICH.—On Thursday, 15th April, a lecture will be delivered in Ipswich by David H. Wilson, M.A., LL.M. (Cantab). Subject—"Criticism Hostile to the Spiritual Theory Set Forth and Refuted." The chair will be taken by J. E. Taylor, Esq., F.L.S., F.G.S., &c.

THE MARYLEBONE ASSOCIATION.—The secretary desires us to acknowledge with thanks the receipt of another large packet of books from Mr. John Scott, of Belfast. The works are being distributed far and wide. The officers have not yet met with rooms to carry on their seances and meetings. Communications respecting rooms may be addressed to Mr. C. J. Hunt, care of Mr. Maynard, 103, Lisson Grove, N.W.

ANTHROPOLOGICAL INITIALS.—To the Editor.—Sir,—Dr. Hitchman is not quite right in his letter on Dr. Monck's title. There are two Anthropological Societies in London, "The Anthropological Institute of Great Britain and Ireland" and "The London Anthropological Society," and, being a member of the former and a fellow of the latter, I am able to inform you that the letters used are as appended below.—Yours, &c., T. S. BARRETT, M.A.I., F.L.A.S., Norman Villa, Elm Grove, Peckham, London, April 7, 1875.

THE Illustrated Periodicals of S. W. Partridge and Co., of *British-Workman* and *Band-of-Hope-Review* fame, are as attractive as ever. "Readings for the Dinner Hour" is an illustrated series which the dullest and most indifferent could not fail to peruse. *The Family Friend* and *Friendly Visitor* are replete with beautiful pictures and interesting literature. The Illustrated Placards for walls improve. "Swallowing a Yard of Land" should be exhibited as frequently as possible. It illustrates the following conversation with suitable comments:—"Dick, let's have a pint of beer," said Jack to his mate. "Nay, Jack, I can't afford to drink a square yard of good land, worth £60 10s. an acre." "What's that you're saying, Dick?" "Why, Jack, I say that every time you spend your threepence in beer, you spend what would buy a square yard of land. Look here:—[Dick takes a piece of chalk out of his pocket and begins to make figures on his spade.] "There are 4,840 square yards in an acre; threepence is one-fourth of a shilling; divide 4,840 yards by 4, that gives 1,210 shillings. Now divide by 20 (there being 20 shillings to £1), and then you have £60 10s., the cost of an acre of good grass-land, at threepence a square yard."

OLDHAM.—A conference of Spiritualists took place at Oldham on Good Friday afternoon. Notwithstanding the unfavourable state of the weather, there was a numerous gathering. Mr. Sutcliffe presided, and stated that the chief object for which they met was to consider the best means of promoting the cause of Spiritualism. A friend advocated the establishment of a Lyceum for the suitable training of their children, in order to counteract the false teachings otherwise imbibed. Mr. Wood, in a state of trance, pointed out, in regard to children, the close connection between exercise and health, and dwelt particularly upon the influence of exercise on the health of the brain. A friend from Bury spoke of the opposition and difficulties they had to contend with; nevertheless, the prospect was brightening. He proposed that the next conference be held at Bury, but, after some discussion, it was decided as desirable to hold conferences more frequently, and at various places. A deputation from Manchester gave an account of the formation of circles and the development of mediums there; but they were making the very common mistake of running after novelties and aspiring after excitement. The want of means to meet the expenses, however, proved a desirable check. After tea, Mr. Smith occupied the chair. The evening was spent mainly in listening to very appropriate trance-addresses from among the band of mediums present by Messrs. Johnson, Wood, and Miss Barlow, interspersed with singing by the Fitton family, Mr. and Mrs. Chadwick, and others. The Oldham friends have now possession of a suitable room of their own for the holding of seances, meetings, &c.—J. ATKIN.

OLDHAM.—As Mr. John Lamont, Liverpool, cannot be present on Sunday, Mr. Wood, of Halifax, will occupy his place, and give two addresses in the trance-state at the New Spiritual Institute, Waterloo Street.

SOEWERY BRIDGE.—Mr. William Swain of Sowerby Bridge will lecture twice in the Lyceum, on Sunday, April 11—afternoon, half-past two; evening, half-past six.—TIMOTHY THORP, Secretary.

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Essays on Free-Will, Fate, Destiny and Inevitable Necessity.

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Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

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

PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN. The

inaugural meeting of this Society will be held on Wednesday, April 14, 1875, at the Rooms of the Architectural Society, 9, Conduit Street, W. The chair will be taken at 8.30 precisely. The President, *pro tem.*, Mr. Serjeant Cox, will open the proceedings with an address on "The Province of Psychology," detailing the plans and purposes of the Society, to be followed by a Discussion on the same subject. Cards of invitation to visitors may be had on application by post to FRANCIS K. MUTTON, the Honorary Secretary, 21, Montague Street, Russell Square.

W. REYNOLDSON, World-renowned as a Magnetic Man, 49, Doddington Grove, Kennington Park, London, S., has had thirty-three years' experience. Fee £1 ls. a visit, and mileage; 10s. 6d. at home, 9 to 11 a.m.; or by appointment. American references with Mr. Burns.

MR. J. HUMBY, Galvanist, Magnetist and Healing Medium, attends patients at their residences. Testimonials and references.—Address 4, Cottage Grove, Stockwell, London, S.W.

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

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

SUNDAY, APRIL 11, Mrs. Bullock, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, APRIL 12, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, APRIL 14, Mr. Herne at 8. Admission, 2s. 6d.

THURSDAY, APRIL 15, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, APRIL 9, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

SATURDAY, APRIL 10, Mr. Williams. See advt.

SUNDAY, APRIL 11, Dr. Sexton, at Goswell Hall, 86, Goswell Road, at 7.

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

Mr. Burns, 19, Church Street, Upper Street, Islington, at 7.

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

MONDAY, APRIL 12, Developing Circle, at Mr. Cogman's, 16, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for Investigators, 83, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

WEDNESDAY, APRIL 14, Lecture at Mr. Cogman's, 16, St. Peter's Road, Mile End, at 8 o'clock.

R. Clark, 36, Edith Grove, Fulham Road.

THURSDAY, APRIL 15, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Mr. Williams. See advt.

FRIDAY, APRIL 16, 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, APRIL 11, 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.

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

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

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

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

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

HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

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

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

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

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

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

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

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

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

HECKMOND WIRE, 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.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

MONDAY, APRIL 12, BIRMINGHAM, 58, Suffolk Street, at 8.

TUESDAY, APRIL 13, 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, APRIL 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

THURSDAY, APRIL 15, BOWLING, Hall Lane, 7.30 p.m.

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