



# SPIRITUALISM.

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## THIS NUMBER OF THE "MEDIUM" CONTAINS SEVERAL ACCOUNTS OF THE MATERIALISATION OF SPIRIT-FORMS WHICH HAVE RECENTLY OCCURRED IN AMERICA AND VARIOUS PARTS OF THIS COUNTRY.

### A SPIRIT PREACHES A FUNERAL SERMON.

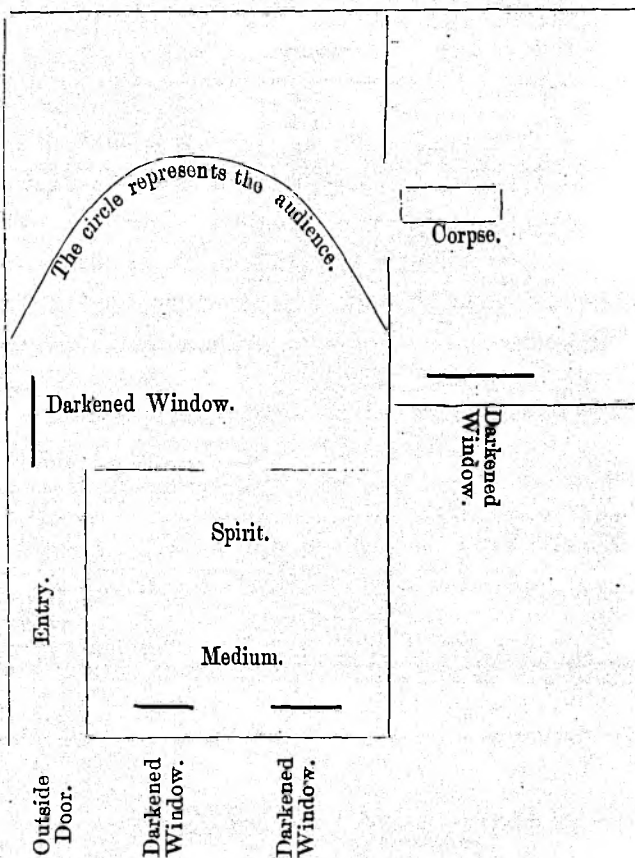
*Letter from Horatio G. Eddy.*

BROTHER JONES,—With much pleasure I will give you the particulars of the funeral that was conducted by a MATERIALISED SPIRIT, Mr. William Brown, Edward Brown's father, one of the controlling band of our seances at the present time. The sermon was preached at the house of Barker Cleavland. The deceased Mr. Cleavland passed to spirit-life on the evening of Saturday, January 6th, and his body was buried on the 9th. On the morning of the 9th, the Rev. Mr. Sawyer, of Danby, Vermont, went to the house of Mr. Cleavland and darkened the windows; so the spirits could manifest if they desired. The sun shone quite bright, and it was impossible to make the room as dark as is usually required for spirits to materialise in. At the hour of ten in the forenoon the neighbours and friends assembled to see what would take place; and below I give you a sketch of the room occupied by William Eddy, as a cabinet; also the room occupied by the audience, and the one in which the corpse was placed, the position of the spirit while speaking, the locality of the lamp, and some of the names of the witnesses who were present.

The spirit stood in the doorway in full view of the audience, the lamp burning, within four feet of him, so brilliantly that all in the room could see him plainly, and several saw William Eddy sitting entranced in the room used for the cabinet, while the spirit stood in the doorway. All who were present were satisfied that the sermon came from a materialised spirit. The spirit of Mr. Brown appeared in a black coat, black vest and pants, white cuffs at the wrists, standing dicky collar, white scarf over his shoulders, dressed in ministerial style. He was not a minister in earth-life, but was accustomed to taking charge of funerals; and I should judge from his language he was favoured with an excellent education, and was not afraid to speak before a public audience, if called upon. If I remember rightly, his text was, "It is better to go to the house of mourning than the house of feasting or the house of prayer, for he is not dead but sleeping," to awaken in the new light that awaits us all. Mrs. E. A. Kinsbury, of Philadelphia, I think, took some notes of the discourse from memory. She is the lady whom many of our Spiritualist-friends will remember as a lecturer some years ago in the field—occasionally lectures still. She is the one who made Professor Hare a Spiritualist. She made some excellent remarks at the grave, and Mr. Edward Brown, the spirit's son, who delivered the sermon while materialised, and myself sang a spiritual hymn, "We shall meet beyond the river."

This is a truthful report of the funeral. Many have written to me to know the particulars from all parts of the country. I have written this in a plain, truthful manner for the *journal*, so that all can read it who wish, and thereby save me the extra trouble of writing to all my numerous friends to give the particulars.

The following are witnesses who can vouch for my statements, who were present and who saw and heard the materialised spirit, when he delivered the funeral discourse of Barker Cleavland.



Mrs. E. A. KINSBURY, Philadelphia.  
Mrs. GOUBLEY, Philadelphia.  
Mrs. M. M. SHULTZ, Wilcox, Pa.  
Rev. Mr. SAWYER, Danby, Vt. AND HIS  
BROTHER-IN-LAW,  
J. M. WEEKES.  
M. D. WARREN, Mass.  
HIRAM BAIRD.  
SALLY BAIRD.  
STEPHEN BAIRD.  
MARY BAIRD.  
Mrs. ELLEN J. CLARK.  
ANNIE BAIRD.  
ZACHARIA YAM.  
Mr. STONINGTON  
EDWARD BROWN.  
DELIA EDDY BROWN.  
HORATIO G. EDDY, Chittenden, Vt.

Chittenden, Vt.,  
Feb. 28th, 1875.  
*The Religio-Philosophical Journal, Chicago, March 27th. 1875.*

## THE MOST CONVINCING MATERIALISATION OF THE AGE.

ANNA STEWART, MEDIUM AT TERRE HAUTE.

(To the Editor of the *Banner of Light*.)

When one year ago I sent you some account of the wonderful materialisations of spirit-forms through the mediumship of Anna Stewart, as witnessed by me at the seance-rooms of Dr. Allen Pence, at Terre Haute, Ind., I little dreamed of the wonderful results in the perfection of their work to which the spirit-band controlling her were destined to attain. At that time I gave a specific account of the strong test-conditions under which the medium was placed by sceptics and investigators, and the highly convincing and satisfactory manifestations then produced.

No matter how exacting the test-conditions imposed by those seeking irrefragable proof of spirit-communication, the results continued to be uniformly satisfactory, the manifestations continuing to vary at each seance. Confidence was thus firmly established in the medium, and unless sceptics from a distance were present, the tying of the medium was dispensed with, the spirits at the same time announcing that they themselves would form conditions sufficiently satisfactory to all. This promise, as will be shown, was abundantly fulfilled. The seance, a general description of which is here given, was held in the seance-rooms above alluded to, where some thirty-five individuals (about equally divided between males and females) were assembled. The medium, dressed in some plain, drab-hued material, entered the cabinet, completely isolated from everything which could have been made accessory to collusion or trickery (I here make the usual allusion to deception, which, ever since the first materialised spirit-hand appeared, has been introduced into almost every article on manifestation produced on that plane, no matter what the reputation for truth and honesty borne by the person or persons connected therewith may have been), and after the music-box had kept up the harmony about half an hour the manifestations began. The seance-room on this occasion was more highly illuminated than at any previous time during materialisations, and the spirits seemed particularly pleased while communicating with me that they had been enabled to appear in a light so strong that all things could be clearly distinguished. Each feature of the spirit-face, and indeed of the countenances of all present, could be distinctly seen.

The first intimation that the materialisation was progressing was a partial opening of the cabinet-door, and we were favoured with a glimpse of the spirit, who immediately closed it. It was opened again, and we had a full view of the spirit, appearing in the form of an interesting young woman in low neck and short sleeves. Her white garment extended about half-way below the knee, displaying a neat foot and ankle, her head being covered by a white turban. We had only time for one good view, when the cabinet-door was again closed. Again the door was opened by this visitant from the mystic region beyond the grave, and the spirit this time came boldly forth, approaching very nearly to the first row of spectators. I noticed now that her feet were encased in a dainty pair of black slippers, and also that her waist was girded by a belt of the same hue. She ventured a word of inquiry as to how the audience liked the materialisation, and asked what they thought of her slippers, stating that she made them herself. "We will bring out the medium to-night," said she, and returned to the cabinet. A few moments elapsed, when the doors of the cabinet were thrown open, and the spirit again appeared, holding the medium by the hand, who was entranced by an Indian spirit calling herself "Minnie," and who frequently spoke at the opening of the seance. Both spirit and medium advanced from the cabinet, now vacated by all things visible save the chair in which the medium previous to this had been seated. Said the spirit, "Can you now all see the medium, and distinguish us both clearly? Are you all satisfied now that there is no deception about this?" Both spirit and medium remained standing in the front of the cabinet for some minutes, the former answering questions and asking that all should fully satisfy themselves of the identity of the medium, and that they should closely scrutinise the features of each.

This remarkable seance demonstrated to me the vast progress accomplished by the spirit-world on this plane of startling phenomena since the electrical experiments to which Mr. Crookes of England subjected the medium, Florence Cook. In that case, had it been possible for the medium to have appeared with the spirit, these electrical experiments resorted to, that a separate identity of spirit and medium might be demonstrated beyond a doubt, would not have been thought necessary. Observe, then, this remarkable fact, both spirit and medium, in a clear, satisfying light (the latter entranced), walking hand-in-hand from the wide-opened cabinet, the latter isolated from all things, the light thrown completely around it, and containing nothing save the chair which the medium had occupied, and there remaining as long as desired in view of all.

After the lapse of about three minutes the spirit, still holding the medium's hand, returned to the cabinet.

I have now to speak of a very remarkable and convincing test, which is neither more nor less than weighing the immortal remnant of mortals. A common platform scale had been provided, and the voice of the spirit asked that it be placed in front of the cabinet, which was done accordingly. The spirit again came from the cabinet, but this time her white dress extended quite to her feet, and her arms were covered by a pair of sleeves, her former abbreviated wardrobe having been lengthened, doubtless by the same mysterious process by which it had been originally spun. The spirit having stepped upon the scale, one of the spectators was requested to weigh her. A gentleman volunteered, and "ninety pounds" was announced as the result. The spirit then stepped from the scale, but requested to be weighed again, remarking, as she took her place a second time, "Now I am coming down on it heavy." The result as announced this time was "one hundred and fourteen pounds." She asked to be weighed a third time, and this time the result was announced as "fourteen pounds!" after which she became so light that she could not be weighed by the scale!

In answer to a query, she stated that she became lighter or heavier by means of will-power. The spirit then returned to the cabinet with the remark, "I am losing myself."

Upon the re-appearance of the spirit, I requested that she should take my hand, which she did. I then made several queries, among which were the following:—"Where did you die?" She answered, "In

Quincy, Illinois." Said I, "What is your name?" "Belle Burgess." "How did you find the medium?" "I knew her in Quincy before I passed over." "How old were you?" "Fifteen years." Then, said I, "Are we who are bearing the brunt of the battle for the truths of Spiritualism to look on while the orthodox clergy 'steal our thunder' and obtain credit for the liberal philosophical sentiments taught originally by Spiritualist speakers?" To this she replied, "You are constantly improving yourselves, and when the world's prejudice is broken down, you will go up in the world, and they will stand a poor show." There is no dark side to Spiritualism. "Why do you not permit other spirits to materialise?" "They have not learned how, and we wish to develop this 'Katie-King' business as far as possible, then we will give the others a chance."

The spirit occupied full an hour and a half at this seance. During almost all the time she was in full view of all the spectators. I chronicle the materialisations at Dr. Pence's seance-rooms through the mediumship of Anna Stewart, with their attendant circumstances, as far beyond what I have ever before seen, and fully equal to anything of the kind I have ever known recorded. It is worth a trip across the Atlantic to receive such satisfaction from the world of spirits. Mrs. Anna Stewart has been giving seances at Terre Haute, Ind., for a period of over two years, during which time she has proven herself to be a lady above the imputation of trickery.

Monon, Ind., March 4th, 1875.

THEODORE F. PAGE.

## REMARKABLE MATERIALISATIONS THROUGH THE MEDIUMSHIP OF MISS SHOWERS.

The mediumship of Miss Showers is not unknown to the readers of the MEDIUM. The various reports kindly furnished by Sir Charles Isham, Bart., and more recently the testimony of Captain James, have indicated to Spiritualists generally the very marked character of the phenomena observed at the seances of this young lady, and being written by observers occupying distinguished positions in society, these reports have been copied into other journals, and have carried the facts of Spiritualism to thousands of minds.

Though we knew Mrs. Showers before her practical acquaintances with Spiritualism, and though she applied to us for information on the subject at the commencement of her investigations, and we gave her the off-hand recommendation we are in the habit of offering to inquirers, viz., form a circle of your own and develop the phenomena for yourselves, yet we never have had an opportunity of being present at any of the seances given by Miss Showers till the evening of Friday last. Having received a very kind invitation to be present at our convenience to witness the results of a special seance, we availed ourselves of the opportunity, and on the evening in question had the pleasure of enjoying the hospitality of Mrs. and Miss Showers at their residence, 103, Seymour Place, Bryanston Square. We were joined by Captain James and Mr. James, his son, so that the party consisted only of the ladies visited, the gentlemen just named, and Mr. and Mrs. Burns.

The visitors were received in a very hearty manner, and all the stiffness of a crucial investigation was happily placed aside. The evening presented the agreeable features of social enjoyment, and after tea the sitting was introduced apparently more as an adjunct than the real business of the evening. Mrs. Showers is herself a most critical observer of these phenomena, and it is with difficulty that she can persuade herself of their genuineness. She has a powerful reasoning intellect, and the education of early life and recent literary experiences have all tended to develop that suspicion of supernatural phenomena which is a marked feature of the educated mind of the present day. She, therefore, with the utmost frankness, placed the conditions at the entire disposal of the company, a resolution in which Miss Showers appeared to acquiesce with all her heart. There was nothing visible in the conduct of these ladies but the utmost candour and unreservedness. Their expression, indeed, was that of willing submission to the possible importunities of their visitors, rather than a desire on their part to take any advantage of circumstances.

The first experiment that was made was a dark seance round a centre table. Miss Showers, the medium, sat between Captain James and Mrs. Burns; the rest of the company formed a circle round the table, all hands being linked. This condition of contact was maintained through the entire sitting. It was some time before phenomena manifested themselves, but the interval was not felt to be tedious, for conversation filled the cup of social enjoyment to the full, and left no place for vacant expectation.

Soon Mrs. Burns observed flashes of spirit-light, then hazy forms appeared, when out burst the powerful voice of "Peter," with his boisterous masculine utterance. This "Peter" declares himself to be a different spirit to that of the same name who manifests through the mediumship of Mr. Herne, and, according to clairvoyant testimony, he is quite another person.

After some conversation with this off-hand, self-reliant, unceremonious visitor from the spirit-world, it was proposed that the spirits should sing while Miss Showers played an accompaniment on the piano. For an instant a light was struck that that lady might take her seat at the instrument, and darkness was at once resumed. "Peter" commenced to sing with his powerful baritone voice. Other spirits were described as being present, and they in their turn took part in the melody, constituting a peculiar kind of quartette, in which the various voices closely followed each other, rather than sang in concert.

We might here offer a few comments on the value of clairvoyant testimony to the reality of spiritual phenomena. With some this superior form of perception is as much a mystery as the other facts attendant on the spirit-circle; but the experienced investigator relies much more on the testimony of an able clairvoyant than on any physical tests which can be employed. After all, the highest test is the perceptive power of the human mind. Electrical instruments or other means employed to guard the conduct of the medium have all to tell their tale to human consciousness at last. Unfortunately their testimony is negative. They say, "the medium did not move; the medium could not possibly produce the manifestations," but they fail in conveying the positive assurance of the means whereby the manifestations are produced. Clairvoyance supplies this positive testimony. Mrs. Burns had not heard any description of Miss Showers's controls, and yet during the progress of the seance she accurately described peculiarities of the various



spirits as they introduced themselves into the field of clairvoyant vision. The description of the dress which "Peter" wore was recognised as being in conformity with accounts which he had himself furnished. His personal appearance was also accurately denoted. "The Pope," another spirit said to have been an occupant of the papal chair as Innocent I., was spoken of. "The Abbess" was described. "The Vicar of Putney," as "Peter" humorously designated a pompous ecclesiastic, who came there in spirit and sang in a characteristic voice, was minutely portrayed. The little girl "Isabella," who sang "Twinkle, twinkle, little star," in the plaintive, lisping voice of a child of five years, was fully recognised.

The singing again proceeded, the piece chosen being the American song, "Whip-poor-Will." "Peter" sang the song with great power of voice, but, as he confessed in reply to the criticism of one present, rather out of tune. The chorus of four lines was taken up by the four spirits consecutively. "Lenore," with her beautiful contralto voice, sang the first line in excellent tune. Then followed "Peter," with his boisterous baritone. "The Abbess" took up the third line with her cracked soprano, and the fourth line was rendered by "The Pope," in his rickety bass. These terms are the best we can use to describe the qualities of the voices, which it will be seen are as opposed to each other as possible. The rich fulness of "Lenore's" rendering was a perfect contrast to the feeble intermittent warbling of "The Abbess," and "Peter's" ringing notes were as different as possible from the senile grumbling of "The Pope." The last time the chorus was repeated, and in the last line, the effect was heightened by the four spirits taking up a note each, one after the other, in which difficult transition the characters of the voices were as successfully maintained as they had been in previous attempts. We asked "Peter" why the four voices could not sing in concert. He said they had to draw the influence from the physical organisation of the medium, which supplied just sufficient power to allow one of the spirits to sing at a time. We asked Miss Showers if she experienced any sensation in the throat. She said No, but that she met with a peculiar interruption when she made an effort to speak while the spirits were singing or speaking.

Before these manifestations had been gone through the visitors thought they had had a very good seance, but more was to follow. We were shown two strong iron staples driven into the solid wall, to which Miss Showers offered herself to be tied for a series of manifestations as given by Mrs. Fay. We declined to subject the medium to such a protracted experiment. She volunteered a modification of it by sitting on a chair, on the back of which she placed her hands. A strong silk cord was placed beside her, and on the curtain being raised in front of her, the gas burning in the room all the time, the spirits very quickly tied her wrists tightly, the one to the other, and then both of them to the back of the chair, in such a secure manner that it was almost painful to witness the tight hold which the cords had upon Miss Showers's wrists.

As soon as this tying was examined, the curtain was pulled up so as to bring the medium from the light and the gaze of the company, when a couple of hands immediately showed themselves all along the top of it. Down again went the curtain. The hands were found securely tied as at first. This experiment was repeated several times, and thorough satisfaction was given that the hands shown above the curtain were others than those of the medium. The last time the curtain was raised, the spirits quickly untied the medium's wrists, and threw the cord to the other side of the room close to where Mr. James sat.

It was now proposed that we should sit for materialisations, and Miss Showers desired us to test her, and tie her in any way we thought proper. We saw that one of her wrists had already an unhealed scar, caused by a most truth-loving investigator having dropped flaming sealing-wax on the unprotected flesh. As the evening was advancing, and as this test had been thoroughly applied before, and as the tying of the medium has a tendency to exhaust the power and weaken the materialisation, we determined to allow the manifestations to speak for themselves.

The cabinet is a square recess on one side of the room, just sufficiently large to contain an ordinary round table, with space for the chairs of sitters on either side. The table was removed. Miss Showers took her seat in the further corner. Curtains were drawn in front. The gas was turned down till a watch could be comfortably read without turning its face to the light. One of the round tables was placed opposite to one-half of the curtain which covered the cabinet. The other stood in the middle of the room. Mrs. Showers sat towards the curtain, about five feet from it. Mrs. Burns sat next. Then Mr. Burns. The other sitters to the left behind the second table. Soon the voice of "Peter" was heard singing loudly in the cabinet, and at the request of Captain James he sang "Adeste Fideles," with the Latin words. Shortly after this the edge of the curtain towards the wall was seen to move, and out peeped a tall female figure in a white robe. She did not seem to appreciate the light from the gas, which was softened by a handkerchief placed on the side of the glass globe towards the cabinet. On receiving hearty greetings from the sitters, the spirit came out with more confidence, and stood in full view. It was the materialised spirit-form, "Florence." She presented the appearance of a slimly-built young woman of more than average height, with narrow, tapering shoulders, short waist, and delicate form. The robe was gathered round with a girdle. One after the other of the visitors approached the form and conversed with her, and observed her features closely. The eyes were turned up in an attitude of ecstasy, and the whole appearance and character of the individuality conveyed the idea of one who was under the influence of a highly moral or religious emotion, in which the mind is raised from earthly scenes to a region higher and purer. To say the form was beautiful, and impressed the beholder with the beauty and purity of spirit, would be a very inadequate description of the emotions created by observing this indescribable vision. A feeling of awe and restraint took possession of the mind, which rendered the privilege of viewing it at a distance as much as could be demanded. The spirit kindly, and in sweet inviting accents, asked that the approaches suggested for the satisfaction of the sitters might be made. Mrs. Burns was particularly favoured in examining this form. The spirit showed its naked foot, and Mrs. Burns handled it, and satisfied herself that it terminated in one toe, as has been described by Sir Charles Isham. The nail was complete, both at its junction with the flesh and round the extreme edge. The foot felt cold to the touch, but otherwise perfectly natural. The spirit placed the foot upon one of Mrs.

Burns's hands, while with the other she felt up round the ankle, and got a very perfect idea of the reality of the limb. The other four toes were not folded under the foot, as some ingenious apologists for imposture have suggested.

"Florence" retired, and was soon followed by another form of quite different organisation and characteristics. The second spirit, "Lenore," was not so tall as the first, had more prominent features, broad shoulders, and well-developed chest, indicating, in the language of physiology, abundance of vital power. The waist was longer, and the organisation, on the whole, was of a broader stamp than that which was observed in the first instance. She wore a low-neck dress with short sleeves, and the fastidious manner with which she adjusted the overskirt indicated that her thoughts were not centred on some far-off spiritual region, but, as her type of organisation indicated, she was controlled by those emotions of personal display which are so peculiar to society on this planet. No more conclusive testimony as to the difference of these figures, the one from the other, and both from the medium, could be desired than the physiological peculiarities we have faintly defined.

We understand that Sir Charles Isham has had opportunities for observing the form of the ears, and other minute details of the features which offer further testimony as to the individuality of these spirits, but we preferred availing ourselves of the opportunity to witness the general effect, rather than concentrating our attention on minute peculiarities. This spirit, like the previous one, had to retire to the cabinet repeatedly to regain power. Having talked for some time, and allowed the visitors to approach and scrutinize her closely, she would begin to shrink and to appear weak in the limbs, and be obliged to retire behind the curtain, from which, however, she quickly emerged, strong and vivacious again. She came quite out among the sitters, and in a playful, social manner used smart, self-reliant expressions, and entered into easy conversation with her visitors, without, however, manifesting any indications of coarseness or rudeness. On examination, it was found that her foot had two toes. This led to some conversation as to the anatomical structure of this figure, when she stated that portions of the organisation were but imperfectly developed. Captain James said that he had one of her hairs, which he had given him at a previous sitting, and upon which he set great value, regretting that he had not more of them. She teasingly replied that she might spare him half a hair more. Mrs. Burns then proffered a request that she might have a specimen also, when the spirit good-naturedly assented. Captain James drew a knife from his pocket and gave it to Mrs. Burns, who literally sawed off the end from one of the spirit's flowing ringlets. The knife was not particularly sharp, and its edge was heard to grate harshly in cutting through the curling tresses. This hair was carefully preserved, and is now a treasured object at the Spiritual Institution, where it may be seen. Just as the spirit was about to withdraw for the last time, and Mrs. Burns standing close to her, she said, addressing that lady, "See, look at my arms, how they are withering away!" Mrs. Burns looked, and also felt the arm, when she discovered that the skin was in wrinkles, as if the muscular tissue underneath was shrinking away.

At last the spirit withdrew. "Peter" resumed his singing and conversation with the sitters. Miss Showers was restored from the trance, and came forth into the dim light, which was gradually increased. The cabinet was again examined, and the test-papers were found on the door as at the beginning. Miss Showers looked considerably exhausted. We recommended her to be more sparing of her power. She gave enough that evening for three seances. First, the dark seance, with the singing of the spirits, was ample for one occasion. Then the light seance, exhibiting the materialised hands in the light, and the manifestations in the light behind the curtain while the medium is tied to the staples, is quite enough for another evening. The materialisation seance is surely ample for a whole season of investigation.

We are glad to find that Miss Showers has on some occasions made her wonderful mediumship available to the sincere investigator. Such mediumship is too precious to be wasted on ignorant experimenters, whose acquaintance with the matter is not sufficient to enable them to profit by such remarkable phenomena. We would recommend Miss Showers to introduce no sitters, except those who can take part in a series of select seances, with the same sitters attending on a specified number of evenings, after the fashion of Mr. Ronalds's seances with Messrs. Bastian and Taylor. During such a series the phenomena would become intensified at each sitting, and grand results would be secured with less exhaustion to the medium. The controlling spirit, "Peter," has promised to show the medium and the spirit-form together, or to exhibit hands at another part of the curtain while the spirit-form is in full view. Captain James, who has been present at eleven of these seances, says that the one which we have described surpasses them all in the grandeur of the phenomena.

#### PROGRESS OF MR. RONALDS'S CIRCLE.

Dear Mr. Burns,—I sit down to give you the account of another very successful seance held last night at Messrs. Bastian and Taylor's, by Mr. Ronalds's circle. With the exception of two of its members being absent (Mr. A. and Mr. C.), the circle was composed of the same persons as on the occasion of my last report. There were also four or five guests. The disposition of our circle, the searching and fastening up of the room by a committee, of which I was one, were in all respects the same as I very fully described in my former narrative.

There was a change in so far as the securing of the medium was concerned, for inasmuch as we on that occasion tied and sealed him up in a bag, our spirit-friends this evening undertook that office themselves, by passing Mr. Bastian's left arm through the ironwork at the foot of the bedstead, and then tying his wrists with a knot which may truly be described as Gordian, since nothing but cutting could have unravelled it. I can only say it quite beat me to untie when I tried to do so at the close of the seance, and we had to call into requisition the services of our spirit-friends, who had originally tied it. To make assurance doubly sure, we secured the ends of the cord with my seal.

These preliminaries gone through, we took our seats, sung, and listened to the strains of the musical-box. In about ten minutes the curtains parted, and Mr. Pott's wife stood before us, dressed somewhat differently to the three other occasions on which she has shown herself. Her movements were, however, the same as before, gliding, graceful, yet doubtful somewhat of her power. She appeared three times, sat down,

touched Mr. Pott's hand, lifted her long veil, and retired; but the gas was so low that I believe even he could not see her features.

The next to appear was Mr. Ronald's brother, "Tom," who advanced slowly, but with strength and determination, towards his brother, whose outstretched hand he gave a sounding hearty slap to between his own. He then retired, regained strength, and came and touched us pretty nearly all round, laying his hand on my head. It was a large, weighty hand, and felt pleasantly warm. He conversed with a good strong voice, told us it gave him considerable pain to materialise, and that he was this night materialised as to his whole body. He allowed his brother to feel his beard, robes, foot, and ankle-bone; also promised to give Mrs. Woodforde a bit of his dress some day, but would give no such explicit promises as to a bit of his beard, which she also begged for, and finally before leaving he sat down, and at her request wrote Mrs. Woodforde a few lines of blessing in pencil. The light was stronger during the visit of this stranger, so that we could see him better. It was not, however, so clear and brilliant as on the second and third occasion of this circle sitting.

Our third visitant was "La Sœur Seraphine," so sweetly described in *MEDIUM* No. 261, of April 2, by Mrs. Woodforde. She came amongst us twice, and continued a remarkably long time without having to retire to regain vigour. Her movements were firm, slow, and dignified. She kissed Mrs. Woodforde, laid her hand on nearly all of us, myself amongst the number, responding to requests to do so, to approach our end of the circle, which I addressed to her in subdued tones in French. She also carried off the handkerchief of the lady sitting next me, on which occasion I saw her hand very plainly, and a beautiful small graceful hand it was. Finally, before leaving, she returned the handkerchief, took Mrs. Woodforde's beads from her, kissed them, and then replaced them round the neck of that lady. She was dressed, as on the former occasion, in the garb of her order—a bluish-black outer robe, relieved by the inner white coif and bands. The hair was concealed by a heavy band of white across the forehead, and she appeared to have a thin shadowy veil over the head and shoulders. From her girdle depended by a chain a large white ivory-looking cross. We all felt sad and sorry when she withdrew her interesting saint-like form from our gaze, and retired behind the curtain.

The fourth visitor from that "bourne" whence, we are told by the immortal bard, "no traveller returns," was Mrs. Loder's mother-in-law, a very old woman, who, with the bended form of extreme old age, a sort of dressing-gown on, and what we Scotch would call a "mutch," trimmed with a black ribbon running round just over the ears, stepped forth with much firmness amongst us. At "George's" desire, Mrs. Loder advanced a few feet towards her, when her mother-in-law, coming forward, put her arm round her neck and kissed her, and was in turn embraced by Mrs. Loder. The old lady next offered her greetings to Miss Vigoureux, but seemed not to have the same power of placing herself in such close proximity to that lady, the result probably of a difference in the "aura" emanating from each, or a greater or lesser amount of sympathy between them. Lastly, she came to our end of the circle and touched the head of her granddaughter, Miss Loder, who stood forward, but who, as she described, felt so "funny" when touched, that she could not venture upon an embrace from the old lady, who, as she withdrew for the last time, kissed her hand to her timid granddaughter.

We had now had the usual complement of visitors, and began to doubt whether we should be further favoured, and, if so, to whom the greeting would come. The result proved that we were indeed to have yet another marvel added to those we have already witnessed at this circle, and that to me was to reappear one whose ashes now lie full many thousand miles away, with the sad sea waves ever murmuring, and the feathery palms, swayed by the gentle Orient breezes, ever singing a melancholy requiem over them. Yes! my darling loved brother "Charlie," on the opening of the curtain, once again stood before me, but so thin and attenuated to what he was when in rude health and strength; but, ere he left this life of probation, fever had laid its gaunt, wasting hand upon him, reducing the face, ever ruddy with the glow of health, to the pale, wan shadow of the tomb. He came, and he it unmistakably was; the same broad forehead and the same familiar features were there, though the cheeks were hollow, the eyes sunken, and the chin overgrown with a short, stubby beard, the result, probably, of remaining unshaven during the long illness which preceded his end, and, as if to enable me to identify him the easier, he wore a glengarry bonnet, a head-dress to which he seems to have had a great fancy. His movements as he advanced towards me were quick, rapid, and determined, as in life; the light was, however, too much for him, and he retired, lifting his hand on high in a deprecating manner towards the gas-light, which "George" directed us to lower. This done, the spirit re-appeared and advancing rapidly and firmly towards me, touched the back of my hand in the manner agreed upon between us, and pre-arranged by himself at a private seance. He then retreated a pace, stood on the left of the circle, and raised his "bonnet," which he waved half-joyously, half-politely, and then retired, leaving me absorbed in many grateful and, at the same time, sorrowful feelings.

This, and the final releasing of the medium (Mr. Bastian) from his bonds, partly by me and mainly by the spirits, concluded this most interesting and successful seance, which only required a degree more of light to render it unique and perfect as a manifestation of spirit-power. Unlike the seances of the generality of other mediums, whereat only "John King," "Katie," and other public spirits (may I be pardoned for so designating them) appear, and which have an unsatisfactory sameness to the confirmed believer in such manifestations, we have here, through Mr. Bastian and Mr. Taylor's powerful spirit-friends and their own peculiar organisms, a certain change in the spirits who appear, who, being recognised by their own immediate friends, we thus have the means of testing the reality of these manifestations by gazing at, clasping the hands of, and embracing and speaking to those loved and cherished ones who have preceded us by the will of God and the laws of nature to that home whither we are all hastening.

As I do not wish to trespass further on your space, I will now sign myself, yours obediently,  
London, April 7, 1875.

[A very full account of a previous seance, by the same writer, and to which he alludes, appears in *Human Nature* for April. It is well worthy of perusal, being a much more studied and elaborate description than is usually found in accounts of seances.—Ed. M.]

#### DR. MONCK AT OLDHAM.

To the Editor.—Dear Sir,—I am requested by a number of friends to hand you the following account of a series of seances held in this town by the above noted physical medium:—

At a seance held on Thursday evening, March 18th, at the house of Mr. Jos. Chadwick, of Egerton Street, Oldham, many wonderful phenomena were witnessed. The circle meeting at the above house is a physical circle of a very harmonious kind, and consequently the phenomena were assisted in no slight degree by this fortunate aid. Eight or nine persons took part at this seance, joining hands round the table, the Doctor's hands being held the meanwhile; a bell and an organ-acordion—the latter securely tied—were placed on the table, along with other articles, for the purpose of manipulation by the spirits. The power being very strong, "Samuel" took instant control of the Doctor, and began to crack jokes and relate a few anecdotes connected with his old preaching days. After this the proceedings began; the bell was taken up by a small hand (recognised as being that of a sister of one of the sitters), the accordion was floated in the air and played, tied up as it was. The large table was also floated in mid air, and the sitters touched by spirit-hands, and Doctor Monck was repeatedly carried in the air by the invisibles (who, by the way, were often visible). The spirits seemed to be holding Walpurgis night, for they emptied drawers of their contents, piled articles of furniture in all manner of ridiculous ways (very convincing, though), and really seemed to do their best. Several good tests were given through the Doctor by spirits communicating intelligence to the sitters (which it was impossible for the Doctor to know); and after a lengthy sitting, partly in the light and partly in the dark, this highly-successful seance was brought to a close.

(Signed) JOS. CHADWICK.  
JNO. ROBINSON.  
MRS. ROBINSON.  
JAS. HIRST.

On the Friday evening remarkable phenomena were again elicited at the house of a private gentleman, and the power was so strong that the spirits violently shook a massive chiffonier laden with silver plate, &c., and had not the master of the house remonstrated they would certainly have raised it in mid air. This seance was under strict test conditions.

On the Saturday two seances were given, in the afternoon and night, at the house of Mr. John Chadwick, Plane Street, where from ten to twelve sitters sat each time. The phenomena in the afternoon were not so powerful, but were nevertheless very satisfactory, a direct test-message written in the light being obtained, whilst a shower of knocks were given in various parts of the room (Dr. Monck wore slippers, not boots, and was held by the hands, except when the spirits took him overhead, and the circle was formed again on his return). Various articles of furniture were carried about, and ornaments, books, pictures, &c., were placed upon the large table in a most confused manner.

At the evening seance held here the most impressive seance of the series was held, some very high influences communicating, and several materialisations took place. The spirit-forms were very plain, and were easily recognised. The bell was also lustily rung, and the accordion (loose this time) was again played.

(Signed) JAS. BRADLEY.  
SAML. H. QUARMBY.  
E. SCHOFIELD.  
B. COX.

Other seances were held, some sixty sitters engaging in the seances, and almost all expressing themselves both surprised and pleased, and loud in the expression of their confidence in the genial and honest-hearted Doctor. Doctor Monck, despite his rather heavy charges (London prices are heavy), was a general favourite, and will be gladly welcomed whenever he chooses to pay Oldham another visit. The Sunday meetings went off well.—Yours truly, SAML. H. QUARMBY.

#### SEANCES BY MRS. FAY IN BRUSSELS.

To the Editor.—Dear Sir,—On the evenings of Wednesday and Thursday last week, the Spiritualists of Brussels had the satisfaction to witness the astonishing phenomena produced by the powerful mediumship of the young and graceful Mrs. Fay. The seances were held at Bouvier's, in a furnished room of ordinary size. The two windows, with their shutters, were closed. Two doors communicate from this room, the one to the dining-room and the other to the corridor. In one of the corners opposite to the windows was placed, ready for use, a movable folding-screen, six feet in height. It could be easily opened and shut, and was designed for concealing the medium during the operations.

Upon the table were deposited a violin, guitar, bell, tambourine, flageolet, trumpet, and several other little musical instruments.

No other preparation had been made before the arrival of the medium. The room was thoroughly examined by some of the sitters.

Mrs. Fay having made her entrance, two staples were screwed into the jamb of the door opposite to the windows; one of the staples was provided with a strong iron ring. The medium's two wrists were tightly bound with white tape, about two inches in breadth, well knotted, and, for more security, stitched with strong thread; the hands were tied together behind with the ends of the tape, which were fastened and again knotted and stitched with thread to the lower staple. The neck was in the same manner tied to the upper staple. Her feet were tied together round the ankles with a cord by a lady, and one end of the cord, passing under the screen, was held by the same lady during the manifestations.

The room was lighted during the seance by two wax candles, the one on the table and the other on the mantelpiece. The doors were shut, and the key of that next the medium was taken out. One of the sitters kept himself near the screen for opening and shutting it.

The first experiment consisted in placing on the neck of the medium a white tape, not tied, the two ends of which hung loose on the shoulders. The medium being enclosed by shutting the screen some seconds, she called for light; the screen was opened, and the two loose ends of the tape were found knotted together close to the neck.

Then the medium asked for the violin and the bell, which were placed on her lap. The screen being shut, suddenly the two instruments were heard playing for about two minutes, then they were thrown on the floor; the same moment the medium called for light. The

sitters appointed for examination found the ties and knots perfectly secure. The following manifestations and arrangements took place in the same manner:—Every instrument was placed on the lap of the medium, and each was played in its turn; sometimes two were playing at the same time; after each playing, light was asked for; the ties and knots were examined, and were always found secure. During one of the manifestations, the flageolet was thrown from above the screen in the midst of the room. A glass nearly filled with water was placed upon the tambourine on the lap of the medium; the screen was shut, and, after a moment, opened again; the glass was found nearly empty; the water had been drunk by the medium, whose hands and neck, however, were firmly fixed against the wall; the knots were examined, and found intact. Then a thick board of wood, a hammer, and a nail were placed near her; the screen being shut, immediately hammering was heard, and, on opening the screen, the nail was found driven into the board. One of the sitters placed his white handkerchief on the lap of Mrs. Fay, desiring that figures of hearts should be cut out of it; scissors were laid near her; on opening the screen, four figures of hearts were found to have been cut out of the handkerchief. At last, the medium having asked for a knife, the screen was shut, and, a few moments after, Mrs. Fay was seen free and delivered from all knots and ties, which had been cut asunder. At the end of the last seance, the sitters themselves undid the knots, and, after a thorough scrutiny of the ties and knots, found them entire.

Thus ended these highly satisfactory experiments, which have convinced everyone present of the genuineness of the manifestations, and the great mediumistic power of Mrs. Fay. Conviction having been acquired by what we have seen in the light, we think it a superfluity to describe the second part of the seance, held in the darkness.

Four important points characterise the manifestations of Mrs. Fay, and exalt her reputation as a powerful medium:—1st, The suddenness with which they are produced; 2nd, the immediate examination after each performance; 3rd, the gentle readiness of the medium to submit to every kind of test; and, 4th, the enjoying of light by the sitters.

It deserves also to be noticed that the sitters are at liberty, during the manifestations, to take whatever position they please, and are not constrained to hold hands.

The first seance was attended by eleven, and the second by seventeen gentlemen and ladies. Among them were several scientific men, and others of high rank in the army.

My friends and I render our hearty thanks to Mr. Martheze, whose generous and benevolent mediation decided Mrs. Fay to visit Brussels.

You will oblige me, dear Sir, by inserting this in your next number.—I am, yours respectfully,

11, Rue de Vienne, Brussels, April 3rd, 1875.

LIEUT.-COL. JACOBY.

#### MATERIALISATIONS THROUGH A BOY'S MEDIUMSHIP AT NEWCASTLE.

To the Editor.—Dear Sir,—You will call to mind that a short time ago I promised to keep you informed as to the manifestations occurring here, and especially as to a private circle meeting twice a week, the mediums being Wm. and Joseph Petty. Mr. Barkas has, however, published a full account of some of these seances; but the last one was so remarkable that I think it is worthy of a special letter. The medium was Joseph Petty, a lad of about twelve summers. Commencing the sitting at eight, in the dark, all hands joined, the usual manifestations of the dark circle occurred with marked power all round the circle, and even beyond it; the shutter being beaten with the tambourine, and the instrument deposited in a closet some way from the sitters. The phenomena were produced by the controls of both William and Joseph Petty. In ten minutes we were ordered to sit for materialisation, when the little medium went into the cabinet and was soon deeply entranced. The control was quickly materialised, and wound up the musical-box, which had been placed in the cabinet; then pushed it outside, opening the curtains and displaying a negro form, which we all saw distinctly, the light being very good. The form threw back the curtains a great many times, showed its hands and arms and bare feet; also its head, both with and without drapery, threw kisses, jumped, kneeled on the box, turned round, and was very active and agile. The medium was lying covered up with a carriage-rug and some coats, and the coverings could be distinctly seen when the curtains were opened, but not his face. It will be easy to try test conditions at a future time, as we have done in the case of William Petty, tying, nailing, and sealing him to the floor. But the unmistakable black face and hands, and the negro features, are ample tests, and our experience has been that by patient investigation, without any tests, we get far more satisfaction than in any other way. The fact of materialisation is now fully established, and our investigations are tending to establish another point, that of separate identity. No doubt this is a difficult problem, but its importance is so great that we ought to feel no sacrifice of time too heavy in order to arrive at a satisfactory theory, and eventually, we may hope, a solution of it. Viewing matters in general in this northern metropolis, we may well feel proud of our mediums, thank God, and take courage.

The physical manifestations in the light continue with these mediums, the cabinet being empty, save the musical instruments and a table, the mediums sitting six or seven feet from it. The musical instruments are freely manipulated.

Our pioneer mediums, Misses Wood and Fairlamb, are now in London, but will soon return, and will be warmly welcomed back to their native town.—Very truly yours,

Newcastle-on-Tyne, April 10th, 1875.

J. HARE.

BACUP.—A correspondent says, "The Medium gets read in two public reading rooms, and I think is making a good impression."

WAKEFIELD.—The cause has recently been opened up in this town by Mrs. Butterfield, of Morley, who has lately given two trance addresses in the music saloon. Mrs. Butterfield and her husband are continuously engaged in promoting the work of Spiritualism generally, visiting places where no cause exists, and introducing the question on their own account. We are glad to hear that the Wakefield meetings were well attended.

#### THE LATE J. W. JACKSON AND HIS WRITINGS.

On a recent Sunday evening, at Doughty Hall, Mrs. J. W. Jackson gave a brief, but pithy, account of the life and career of her late husband, who has done so much for the cause of human progress, advancing unpopular truths with zeal and great pecuniary loss. From what I understood Mrs. Jackson to say, her distinguished husband taught, lectured, and wrote for forty years, contributing innumerable papers to the *Caledonian Mercury*, *Edinburgh News*, and other papers, bringing out at the same time his "Ethnology and Phrenology," "Popular Mesmerism," "Ecstasies of Genius," "Seer of Sinai," "Spiritual Presences," "Myths of Antiquity," besides the series of Papers which appeared in *Human Nature* for several years. The able and scientific articles which came out in the *Anthropological Review* would form a volume of peculiar interest to the student of races, combining at once profound observation, with great beauty of style and elegance of diction.

As the speaker brought her profoundly interesting narrative to a close, the old, sad story of unappreciated genius and sterling worth was clearly shown, and we deeply regret that the forty years of hand-to-hand conflict with adverse fate, spent for the benefit of his fellow-men, should not have been recognised by the Government, who might have given a pension to the widow and children of a man whose services to his country in the field of literature and science were equal to those of his ancestors on sea.

I am informed, Mrs. Jackson is now preparing a second edition of her late husband's "Ethnology and Phrenology," and, did not the "sad necessity for bread and cheese" compel her to devote her time to the demands of her family, would embody and revise all Mr. Jackson's works, which would make about ten good-sized volumes. An offer was made to the lamented author a few months before he left earth, by Mr. Mylne of India, to bring out all his MSS. in good style, but death stepped in and prevented so desirable an object. It is the earnest wish of Mrs. Jackson to accomplish this task of putting into the hands of the reading public all the valuable matter now lying by useless. The lady's merits, in a literary point of view, leaves no doubt as to her ability to perform the work she contemplates.

Trusting you will grant me space in your valuable paper for the insertion of the foregoing remarks, I am, sir, your obedient servant,

AN AUDITOR.

#### THE BRIXTON PSYCHOLOGICAL SOCIETY

Was inaugurated on March 30th, at 6, Loughboro' Road, North. The Inaugural Address delivered by Mr. Desmond G. Fitzgerald, M.S., Tel. E., was a comprehensive statement of the advantages to be derived from co-operation in the work of Spiritualism. In the course of his remarks Mr. Fitz-Gerald alluded to the good work done in the past by the Misses Ponder, Mrs. Rudd, and Mr. and Mrs. Bird. Mr. Fitzgerald, himself a scientific man, made a powerful plea on behalf of eclecticism, on the part of the scientific enquirer. The following was the peroration:—

"Spiritualism comes, in fact, to complete, and vastly to extend, the splendid and solid edifice, built by induction, which we term modern science. The phenomena of Spiritualism are required as the foundation for fresh work to be accomplished by the same safe means—work that will open to the intellect the past and future, as modern science reveals the material present. The science to-day is but a small fraction of that which, in God's good time, will bless all humanity; but let us render to it its due. Morally, as well as materially, it has already done good work; for, if men are apparently better, if there is less brutal oppression, bigotry and bloodshed than of yore, it is because men are less ignorant, more enlightened—chiefly through science. Unknowingly, it may be said, science was advancing the work of Christ even when a so-called Christian tribunal was condemning thirty-one thousand innocent men and women to frightful and agonising death, and two hundred and ninety thousand more to fiendish tortures, or other undeserved punishment, and when Catholics and Protestants were in turns burning each other alive at Smithfield, or exterminating their mediums. But the greater part of the gifts of science to man has remained unfruitful, because science has remained incomplete—because it has not recognised its higher mission, nor yet found safe grounds for induction beyond the region of physics.

"Grand though it be, modern science is not even semi-science—it is *tertia pars Scientiæ*, the smallest third of the Science to which we may look forward. Partly animal and partly angel, we are born into the world; and, when intellect awakens, Nature, Sphinx-like, propounds to us the three eternal questions—*UNDE? UBI? QVO?*—bids us read this riddle on pain of degradation from our higher being. In all ages, I think, there have been men who have answered these questions; but not as they will be answered hereafter—not as they can be answered now. *Whence? Where? Whither?*—anything by which we can answer this aright is science. Modern science has taken the middle question; its range is through the material universe, down to its constituent atom, which it recognises as metaphysical. Spiritualism has taken the last question, it is taking the first, it will take all three! In this room where you are seated, beings visible, audible and tangible, beaming with life, yet certainly not of this world, have given to me and others, for ever, the answer to the last of these questions. Their message has been confirmed, in the privacy of the home circle, by others near and dear to me, whose earthly voice had been hushed in the silence of what we call death."

MR. JOHN J. NORMAN, 1, Ebenezer Place, Paris Street, Exeter, desires to meet with local Spiritualists who would unite with him in the work of promoting the cause.

MRS. BUTTERFIELD'S WORK IN THE CAUSE.—In reply to a letter of invitation to visit London, we are informed that Mrs. Butterfield is for some time so fully engaged that it will be impossible for her to come to London till midsummer. Since the successful meeting in Wakefield, presided over by Mr. Etchells, two good meetings were held in Bingley on Sunday last, which is another new place opened up. We remember lecturing there years ago, and know it to be good spiritual soil. On Sunday, the 18th, Mrs. Butterfield will speak at Halifax, and on the 25th at Osset Green. Then she goes northward, to deliver a course of five lectures, and expects to visit Scotland. We are glad to hear from independent sources of the increasing value of Mrs. Butterfield's ministrations.



## UNIFORM CODE OF SIGNALS FOR INVESTIGATORS.

To the Editor.—Dear Sir,—Considering the desirability of establishing a uniform code of signals for investigators into the phenomena of Modern Spiritualism, I solicited our spirit-friend, "Mungo Park," the celebrated African traveller, through his "instrument," Thos. Walker, to be kind enough to favour us with one. The subjoined were the signals received, which—if you deem them worthy of insertion in the Medium—are at your service:—

- One tilt of the table signifies No.
  - Two tilts, doubtful, or please yourselves.
  - Three, Yes.
  - Four, ask questions.
  - Five, alphabet required, which must be slowly repeated by the conductor of the circle, when the table will be tilted at the letter required.
  - Six, join hands.
  - Seven, completion of communication.
  - Eight, light out, if it be in; and in, if it be out.
  - Nine, sing.
  - Ten, close the circle.
- This code we have found exceedingly useful here since it was first communicated.—I remain, dear Sir, yours fraternally,  
50, Friargate, Preston. E. FOSTER.

## A CLERGYMAN'S COMMENDATION OF MR. JOHNSTONE, HEALER.

To the Editor.—Dear Sir,—With much pleasure I see in your advertisements that of Mr. Robert Johnstone as a healer. To my knowledge for the last three years he has been used by the spirits as a medium for healing, and not only one kind, but almost every form of disease succumbs to his wonderful power. One case I know of where a young girl had been under the best medical treatment she could get in London, and then pronounced incurable, and this gentleman, after only two or three of his manipulations, perfectly cured her. Again, one evening I was in his company for a few minutes in a house close to where I reside, when we perceived a lady in the room suffering great pain from neuralgia. Her eye was greatly inflamed, and her agony was intense, as the whole side of her head was affected, and she could get no rest day or night. Mr. Johnstone asked me whether my landlady would have any objection to his bringing this lady to my residence, as the house was near at hand. I told him to bring her at once, by all means, and to bring her husband with her. He did so, and after passing his hands over her, in less than twenty minutes the inflammation was all gone, and the neuralgia completely dissipated, not the slightest pain left, and from that day to this (which I think is now about three months) she has never had a return of the complaint. No doubt Mr. Johnstone has both the names and addresses of not merely these cases which I have mentioned, but of hundreds of others that he has been most useful to as a real beneficent being in the hands of God, and up to this time without either fee or reward; but as he cannot spare the time (without injuring his family) to attend to his numerous patients, I believe he has set apart three days a week for this special work at the address given in his advertisement, where he will practise his spiritual calling upon all comers, and send none away without some good. Of course, as a slight remuneration for his work, those will pay who can pay, as he is not a rich man, and could not afford to be away from his business three days a week. Trusting that many may receive good at his hands, and thus strengthen the cause of Spiritualism, I am, in brotherly love, yours for truth,  
A. K. MACSORELY.  
154, Newington Butte, March 23, 1875.

## ANOTHER HEALER AMONGST US.

Dr. W. Reynoldson, medical magnetiser, comes to us from America bearing the following introduction from Andrew Jackson Davis:—

"Dear Friend Burns,—The bearer is a distinguished magnetiser and healer, long and favourably known in this metropolis, Dr. W. Reynoldson, who is now on a visit to his native country. Please introduce him to our people in London and elsewhere; also put him in the way to Mr. Massey, and oblige,  
A. J. DAVIS."

Dr. Reynoldson has been in Liverpool since October. He has had thirty-three years' experience, from which important results have been derived. According to an account of cases with which he has favoured us, he has the power of treating patients at a distance. He regards light as the greatest curative agent. His address, at present, is 49, Dodding-ton Grove, Kennington Park, London, S.

## APPEAL TO BROTHER AND SISTER SPIRITUALISTS.

To the Editor.—Sir,—The National Anti-Compulsory Vaccination and Mutual Protection Society is sadly in need of funds to meet the ever-recurring drain on its resources, largely increased of late by the passing of Lord Walsingham's despotic measure. If you value liberty of conscience, and would wish to keep the young blood of the nation uncontaminated by that loathsome taint, vaccination, do not allow this admirable Society—which is quietly and unostentatiously working so much good—to languish for want of your much-needed support. Let me beg of you, one and all, to put your shoulders to the wheel and send your donations, according to your means, at once to the honorary secretary, Mr. W. Young, 8, Neeld Terrace, Harrow Road, W.—Yours fraternally,  
Andover, April 2nd, 1875. F. PEARSE.

THE Scottish Entertainment at Mrs. Bullock's Hall on Tuesday evening drew a crowded audience. Mr. Burns gave a number of readings from the poems of Robert Burns, concluding with those from Burns in spirit-life, through the mediumship of Mr. Malcolm Taylor, which have previously appeared in our columns. Miss Sexton did excellent service by her fine rendering of Scottish songs, and another lady also gave a song. The proceeds, which were very satisfactory, were appropriated to defray expenses, and partly to the support of Mrs. Bullock's meetings and those at Doughty Hall. We hear that Mrs. Bullock intends continuing an entertainment of some kind on Tuesday evening. Miss Keayes will occupy the platform on Sunday evening next, and give an address under spirit-influence.

## MANIFESTATIONS THROUGH DR. MONCK'S MEDIUMSHIP AT EARL'S BARTON.

To the Editor.—Sir,—In a recent number of the Medium I see you make a brief allusion to what occurred at a seance held at the house of a gentleman at Earl's Barton, and request some further information upon the same. Dr. Monck was the medium. I was present at all the seances held there, and have the full permission of the host (whose name and address is enclosed) to confirm the statement.

I might remark that before Dr. Monck's first visit to Northampton, the sitters at the seances alluded to were thorough sceptics with regard to the phenomena of Spiritualism, but the writer and one other of the sitters were present at two of the Northampton seances, consequently our eyes were somewhat opened, and we were bound to confess that our prejudices had been shaken, and henceforth resolved to investigate the matter for ourselves; hence the invitation of the host to Dr. Monck to spare a day or two for a visit to Earl's Barton. The first seance held by the Doctor at Earl's Barton was to us who had witnessed those at Northampton a still further confirmation of our belief in the phenomena, and to those whose first sitting it was, they shared the same feelings we had done on our first sitting, with one exception.

At the second seance was displayed that remarkable luminous hand and arm and more faintly luminous body of a child of about five years, as described by your journal as referred to. This was distinctly seen by the host at a distance of ten feet from where he and the medium were standing, the host having hold of the medium at the time. What makes this more remarkable is that, though so young a child, it had actually a representation of a beard and moustache some two or three inches long, a wrinkled forehead, and a gruff, manly voice; and upon asking this spirit-child its name, there immediately flashed out of the palm of its shining hand very bright letters forming the Christian and surname in full. In explanation, it may be added that this child passed away about twenty years previously. The writer has often heard both the parents speak of the child. It appears to have been subject to some singular disease which produced these abnormal peculiarities. There can be no mistake about it, as the host, who is the principal witness of the above, is a matter-of-fact man, and not in the least given to flights of fancy.

It would occupy too much of your space for me to give full details of all that occurred at the several seances; suffice it to say that I am as sure as that I live that the singular phenomena we all witnessed were inexplicable, and, indeed, impossible on the trickery theory, and could only have been produced by an outside, highly-intelligent power. During the greater part of the two latter seances the left hand of Dr. Monck was held securely by myself, and the sitter on my left also had hold of his hand; the Doctor's right hand was also held in like manner by two sceptics. In enumerating a few of the many singular incidents that occurred, I would mention one in particular that forcibly impressed my mind. On the top of the piano were placed a variety of articles; among others was the Family Bible, which was very heavy; at the end of the Bible stood the table-lamp. The glass of the lamp was laid upon the Bible. When the sitter turned down the lamp, as requested by the medium, strange to relate, during the sitting, the great Bible was brought from the piano. It first rested on my left shoulder, then gently glided down my arm to the centre of the table, my left hand at that same time holding firmly the right hand of the medium; and what most strangely took my attention was, the lamp-glass was found just in the same position on the piano as when the Bible was there. The lamp itself, with many other articles, were brought on the table or taken to other parts of the room. At one time it seemed by the noise as if all the things in the room were being put on the table. A light was called for, when lo! to our astonishment a great number of articles were heaped on the table. The room was again darkened, when immediately the same sounds were heard, and on getting a light the second time almost all the articles had disappeared, with the exception of what appeared to be a russet pear, which lay between the hands of the host, who took it up in his hand to examine it. Upon first touching it, it appeared like gutta serena, but in a short time it became quite hard. Ultimately it was laid upon the table; it immediately rolled off on to the floor between host's feet. He set one foot on it, then it vanished altogether. After the seance the room was searched, but nothing of the kind could be found. I might mention that the piano played every note, though the lid of the same was down, and on the lid of the piano stood a quart jug nearly full of ale. The accordion floated about playing, though tied with a string. The piano, though a heavy one, was removed from the wall towards the centre of the room. A bonnet, which was hanging on a support in the wall, was shaken over our heads and in our faces, and we afterwards found it hanging in its old position. The sitters were favoured with frequent communications from their spirit-friends, but the writer must confess he was favoured in a most remarkable way and manner with the manifestations of one loved one who has been passed away now nearly six years. The communications from her were so thoroughly in her own peculiar style (which was always teeming with Scriptural quotations of an appropriate character), and concerning matters that transpired twenty or thirty years ago. For instance, the exact words (a text of Scripture) which formed my wife's answer when she accepted me as her future husband, were given to my great astonishment.

I should have stated at the outset that "Samuel Wheeler" was the controlling spirit during Dr. Monck's entrancement. It so happened that I knew Samuel Wheeler well some two or three years previous to his departure from this earth, and have a vivid recollection of his manner of speech and personal appearance, he having visited at my house, and I believe he was a good though uneducated man. While controlling Dr. Monck, my old friend "Samuel" talked to me freely in his own familiar voice and humorous style, reminding me of circumstances that had occurred years ago in our presence, and which had faded from my memory. He also told me of a strictly private transaction, which he could not possibly have known anything about in the ordinary course of life, but which knowledge he must have acquired by some agency unknown to us mortals. He fully described my parents, who have been dead many years, and, as before stated, the communications from my wife were very numerous. It appears to me that "Samuel" is a previsionist, for he told me of an important matter, which he said was about to occur to me. At the time, I quite ridi-

culed the idea as impossible. Judge my surprise when, by next morning's post, I received a letter from a distant part of the country, which was in its minutest details exactly what "Samuel" had foreseen. But, fearing you will be wearied with this communication, I will close with one more physical manifestation that occurred. A chair was brought from a distant part of the room to the back of my chair, and with great violence attempted to drag my chair from under me; it was with the greatest difficulty I could retain my seat. In addition to which, I was forcibly struck more or less violently, from forty to fifty times in all parts of my back, head, and breast. During all this my one hand held the medium's, my other hand holding that of a young lady about the age of twelve or thirteen, who could herself feel every shock when I was pushed or struck. At last, my lady friend expressed a wish for the spirit to touch her hand, which was resting on the table under the palm of my hand, with her fingers projecting beyond the edge of my hand. My young friend had no sooner expressed the wish than the top of my hand was rubbed several times across, and then the spirit's hand caught hold of the finger-ends and pinched them violently, causing her to cry out. We found, when the light came, the chair above alluded to had turned on its side, and one of the hind legs had become hooked to the upright of my chair.

It was always a difficulty with me that many of the spiritual phenomena were apparently useless and frivolous, even to absurdity. I now see where I erred, for the question is not, "Are these manifestations of a refined character?" but just simply, "Are they facts?" After careful investigation, I have concluded that beyond all doubt they are facts, and attributable to spirit-agency, and, until I can meet with a better theory that will cover all the facts, I shall adhere to the spiritual one.

As to their usefulness, I see plainly that strange and erratic as they often are, they absolutely demonstrate the continued existence of the human soul after death. No preaching or argument from analogy or otherwise have ever done more than convince me of the probability of the soul's immortality. I now thankfully acknowledge that this much-abused, misrepresented, and despised Spiritualism, has, I repeat, demonstrated the fact to me, and henceforth my outlook for the future will be clear, reassuring, and comfortable, whereas before it was at best but dim and uncertain. I would that our clergy and ministers would look into this solemn matter; they could not fail to be convinced, and that conviction would fill the sails of their ministry with a divine afflatus, and make their pulpit utterances mighty with "winged words," with "thoughts that breathe and words that burn," and turn their too often desolate sanctuaries into crowded temples of love, purity, and praise, which is true worship.—I am, Sir, yours obediently,

Earl's Barton, March 1875.

A MANUFACTURER.

P.S.—Enclosed you have my name and address.

#### THE SPIRITUALISTS' BENEVOLENT FUND.

Dear Mr. Burns,—It must B dun. A Spirituylists' Bennevolunt Fund must B forthwith Establish. Those who walk in the Lite of Spirituylism must Put thare Hands in thare Pockets (sum have had thare hands in thare pockets for a Long time) & take out, say, £250 2 form a Reserve Fund, & then Subskribe a Decent Sum Annually 2 Augment it. I give a Crown Towards it, let others subskribe in Munny—Paper or Metallic. The Rich may do so in the Former & the Poor in the Latter. There is no Reason Why the Poorer Members shoold not have an opportunity of Casting in thare Mites 2 the Treshury, altho' thare Richer frends are so well abel, & will B, no Dowt, Likewise Anksious 2 Subskribe a Handsum Amount themselves. It dus not Matter if as Much as £1,000 B Subskribed, the Sum cood B worked out in the Coorse of time by a Judishus Steward. Out of the Fund thus formed Peckuniary Assistans cood B from time 2 time afforded 2 Unfortunate & Impeckunius Workers in the Movement. Annuities of £20 or Upwards Mite B granted 2 poor, Worn-out Workers, & grants varying from £1 2 £20 Mite B made for the immediate releef of any poor Brother or Sister at whose Door the Wolf had taken up his Temporary Abode. All true Spirituylists who Advocate thare caws have 2 make sum Sakrifises, sumtimes Lite & at other Times hevvy; sum lose thare Relashons, sum thare frends, sum thare Soshul standing, & meny thare munny. Those who are Poor and Lose the Latter Commodoty, and Do not kno were 2 get farther Supply from, thare case is a bad one, & deserving of the Seerious considerashun of thare Bennevolunt-Disposed & more Affluent frends. As public Workers in the Caws of Spirituylism, whether as Mediums, Leckturers, or Pioneers of every kind are not very Numerus, not one of them shoold B allowed 2 Langwish & Die for Want of Material Sustenance, & it Behoves us 2 see that thay Do Not. Our Faithful Old Servant, Wallace, & his ekwally Faithful wife, appear 2 have Been Within an Ace of "going 2 the Dogs," & our old frend Hudson was on the same Road a little further Ahead, & had not Timely Aid arrived, we should now have 2 ask, with Hans Breitmann, "Vere ish dem Bartys now?" But why Need I say another Word—the Bennevolunt Fund will ere Long B establish, & the Stewards thareof Dispensing its Blessings 2 the poor and Needy amongst us.—I remane, dear Mr. Burns, yours truly,

Brighton, April 12th, 1875.

[Yes, the nest-egg of the fund is laid. We have cashed the post-office order for 5s, and find that the name of "Damocles" is a password to the officials of her Majesty's Post Office. Our eccentric correspondent has hit the centre at once. Whose is to be the second honoured name on the list of this grand development of our glorious movement?—Ed. M.]

Dear Mr. Burns,—I perceive in the MEDIUM that poor George Ruby has again written to you hoping for help. Being accustomed to visit him I can testify to his great distress and sufferings. A sum of about five shillings a week in a regular way would greatly aid him. About twenty years ago he freely spent his money and worked in the cause of Spiritualism. He is an intelligent and truthful man.—Yours, &c.,

April 12, 1875.

T. BLACKBURN.

[Here is a case that should not be neglected for a single day, and the benevolent work should be pushed on at once. For years we have been

a "medium" of communication between the benevolent and the distressed. Now we think the time has come for the good work to be shared in by others. We have just received 1s. from Mr. Gadbury.—Ed. M.]

#### SEA-WEED MATTRESSES.

To the Editor.—Sir,—When we were over in France we accidentally hired sea-weed mattresses, and were surprised to find how well we slept on them. On inquiring of the spirits, they said it was the healthiest material for beds. It can be cheaply procured, cleaned, and dried. The spirits also said it should be changed every year, and should become a new branch of industry in England; also that fever was more prevalent in England than in France, in consequence of the use of old feather and flock beds. Some people have said it would be damp, but it was not, and we have never slept so well on any other beds. I present this to the attention of Spiritualists.

76, Chippenham Road, Harrow Road, April 11, 1875.

#### ANTHROPOLOGICAL INITIALS.

To the Editor.—Sir,—Not impossibly some of your many readers may feel very particularly obliged to Mr. T. S. Barrett, M.A.I., F.L.A.S., for his handsome courtesy and characteristic kindness in so lucidly explaining the erudite signification of his various "anthropological initials," and what not, this day; frankly, I don't! Even the ghost of a glance at my hurried note to Mr. Geo. Tommy of Bristol ought to have been sufficient to show any impartial observer that I was fully aware of the existence and antecedents of both the societies to which he has the honour to belong, with so much just pride, pleasure, and satisfaction of soul. Of course, he may be wholly "right," and I may be utterly wrong. If so, do allow me the latter privilege; for what else can be expected of one who is really a spiritual anthropologist? He says, I am "not quite right on Dr. Monck's title," but has proved no error demonstratively. Withal, let every man have fair play, either in Spiritualism or materialism, aye, objective and subjective revelation—not omitting Mr. Barrett and his titles, *CHE SOVRA GLI ALTRI COM' AQUILA VOLA*, &c. At the same time the fact remains certain that I never wrote or spoke the letters "M.A.S.," but really M.A.I., on the occasion in question. The mistake lies elsewhere. Moreover, as a Foundation Fellow myself of the London Anthropological Society proper (originated by my late friend, Dr. James Hunt), I am perfectly familiar, from that period to the present, with almost all that was or is passing in the world of anthropologists, not alone in Britain, but Europe and America, the compound "Institute," and its recent dissentient, unfilial offspring, to boot. And, what is more to the point now, Sir, I happen to know from unequivocal testimony that the letters F.A.S.L. and F.L.A.S. are, or have been, severally employed by the learned brethren of your able correspondent, Mr. T. S. Barrett of Norman Villa, Elm Grove, Peckham. Verily, it is another splendid illustration of the momentous diagnosis 'twixt tweedledum and tweedledee. For my part, I think A.S.S. will yet prove to be the most respectable initial nomenclature, since every other literally stinks in the year 1875.—Truthfully yours,

WILLIAM HITCHMAN.

April 9th.

#### A RECOGNISED SPIRIT-PHOTOGRAPH.

James Burns, Esq.—Dear Sir,—I have much pleasure in sending you the following letter relative to a spirit-photograph, the likeness contained in which I have recognised, and the circumstances attending which are so very peculiar that I feel justified in sending you a letter on the subject for the MEDIUM.

When last in London about a month ago I was photographed by Mr. F. Hudson, the well-known photographer of No. 2, Kensington Park Road, and along with my own likeness appeared that of a friend of mine who died lately, the Rev. G. T., of R., in the neighbourhood of Carlisle. He appeared dressed in a surplice with bands, but, strange to say, with a turban round his head. Since then his spirit responded at a seance which I attended in Carlisle. I immediately placed the photograph on the table, asking him if he knew whose the likeness was. He answered, "It is I." I then asked him the reason why he appeared on the picture with a turban on. He answered, "Because you were fond of dabbling in oddities." Now, though I cannot plead guilty to the impeachment in question, yet the individual when on earth could be at times very comical and droll, which fact was an explanation of his putting a turban on his head.—Believe me, yours very faithfully,

J. CLARK FERGUSON.

No. 11, Fisher Street, Carlisle, April 1, 1875.

[Our correspondent is an earnest investigator, and occupies a good position in the North.—Ed. M.]

BIRMINGHAM.—A "Would-be Worker" desires to make an appeal to the Spiritualists of Birmingham to start afresh in the work of promoting the cause. The publicity given to the subject by secularists has caused a number of that body to take up the subject, which they are now investigating. Spiritualists are working privately and promoting the cause, though the disappearance of the Institute would lead some to suppose that matters are in a retrograde condition. We would recommend the formation of circles, and the coming together of Spiritualists as often as convenient. But it is a question whether the launching out into projects involving heavy rent, furniture, and other expenses, is in any way promotive of Spiritualism. If the large sum of money which was recently expended on "institute" in Birmingham had been devoted to Spiritualism in the way of supplying sound information, such as Parts I. and III. of Mr. Crookes's "Researches," every intelligent household in the district would have been made acquainted with the facts in such a manner as to command respect. The disastrous results which occasionally arise from the efforts of spiritual workers are no doubt due to the improper manner in which the advocacy is carried out.

BIRMINGHAM.—The United Christian Spiritualists' Meeting Room, 312, Bridge Street West, near Well Street, is now open, with every equipment for the reception of members. Seance at six o'clock. For terms apply to Mr. Perks. In the afternoon the room is free for lectures, committees, or debates.

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

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
Two copies " " 4d. " 17s. 4d.  
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Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 6d. per year.

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 16, 1875.

### PHOTOGRAPHIC NUMBER OF THE "MEDIUM."

Some time ago we agitated the publication of a number of the MEDIUM containing the whole of the reports and minutes of the committee and sub-committees of the London Dialectical Society who investigated Spiritualism. It was also proposed that the number should be accompanied by a veritable spirit-photograph, the whole to cost the ordinary price of 1½d. per copy. We received orders for hundreds—nay, thousands—of copies, and the issue of this number has been looked forward to with great expectation by the majority of our readers. Now we are in a position to state that the photographs are being printed, and the publication will take place as early in May as possible. Ten different photographs will be given, a copy of one or other of which will accompany each copy of the MEDIUM. Thus a subscriber, in ordering one hundred copies of the MEDIUM, may have ten copies of each of the spirit-photographs, and thus be in possession of a great variety. We trust every Spiritualist will avail himself of this arrangement to have a series of attested spirit-photographs for his own satisfaction and the instruction of his friends. We also hope that thousands of this number of the MEDIUM will find its way into the hands of non-Spiritualists. We counsel immediate canvass on the part of our friends, that the orders may be rendered as extensive as possible. The papers will cost 9s. per hundred, 4s. 6d. for fifty copies, or 1s. 6d. per dozen of thirteen copies. Carriage in every case extra.

Clubs should be formed in every district, so that all the numbers may be sent down in one parcel, which will save carriage, and prevent the photographs from being crushed or crumpled.

Here is a truly magnificent offer, the like of which has never been attempted in connection with Spiritualism. We hope it will excite in all friends of the movement a generous enthusiasm and such warmth of emulation—each worker trying to surpass his neighbour—as will make this number of the MEDIUM the instrument of pushing forward the cause as much in one week as could, under ordinary circumstances, be effected in a number of years. Our "John King" number sold 50,000 copies. The photographic number ought certainly to double that quantity.

### MR. BUGUET'S VISIT TO LONDON.

We hear that preparations are being actively pushed forward for the expected visit of Mr. Buguet, the celebrated spirit-photographer of Paris. His return has created a considerable degree of interest, and we have already opened a list of intending sitters. When he was last in London, many persons were disappointed in obtaining sittings, because of the delay which occurred in making application. We recommend all who intend to avail themselves of Mr. Buguet's visit to send in their names at once, when they will have a convenient appointment made in the order of the applications.

### FORTHCOMING WORKS.

On another page is printed a full Prospectus of the forthcoming edition of Mrs. Tappan's Orations, and the new editions of the works of Mr. Crookes and Mr. Wallace. These particulars are printed in a separate form, and may be had on application, wherewith to work and obtain subscribers for the books. We are anxious to receive deposits immediately, as the work must go to press at once in order to be ready for delivery in a reasonable time. We solicit deposits from all who intend to secure copies of these works, for without the money in hand it is impossible for us to go on with the necessary expenses for producing the works. It should be distinctly understood that on this co-operative principle, the capital should not come out of our resources, but from those who participate in the advantages derived from the system by obtaining the works at these reduced prices. This Publication plan is such a commendable one, and has done much good work for the cause, that no argument should be necessary to urge its adoption by all who desire to promote the movement.

### ANOTHER TRIUMPH IN MATERIALISATION.

We have been informed that, at Mr. Ronald's seance, with Messrs. Bastian and Taylor, on Tuesday evening, the spirit-form led out the medium, Mr. Bastian, so that *both appeared in full view of the audience*, rendering the test of the genuineness of the manifestation complete. The medium was not tied, and the spirit gave its own test—a much more satisfactory one than could be otherwise devised.

### TO CONTRIBUTORS AND SUBSCRIBERS.

We have an article prepared on the past career of the MEDIUM, for which we are unable to find space this week. A number of communications are also deferred. We hope our correspondents will exercise some leniency on account of the non-appearance of their contributions. It will be observed that we devote far more space and attention to the claims of others than we do to our own particular position. It is long since the requirements of the Spiritual Institution were brought before the notice of Spiritualists, and also of the MEDIUM, which is the organ and working machinery of everybody and everything connected with the promotion of Spiritualism among us. This oversight on our part has of late acted most unfavourably on our resources, as but few subscriptions have been received, and the arrears fall heavily upon us. Any contributions to the funds of the Spiritual Institution would be welcome at this time. We think we do work for all, which entitles us to the cordial support of all. After working hard all the week, we are pounds out of pocket.

### PROFESSOR CROOKES'S EXPERIMENTS.

To the Editor.—Sir,—After carefully reading Professor Crookes's interesting work, "Phenomena of Spiritualism," in which he records, by pictorial illustration, the observations made by himself and a party of his own friends, of an accordion being played while it was held at the end opposite to the keyboard, the inference being that the keys were acted upon by some external intelligence, I am prompted to put a few pointed questions. The illustration describes the accordion as being held inside a wicker basket or cage underneath the table, and the text states that music emanated from the instrument. Query—Did any of the company present propose to place the basket on the table; and, if not, why not? Also, was the accordion ever played outside the cage; and, if not, do you, or does Professor Crookes, know whether the phenomena were in any way dependent upon the instrument being enclosed?—Yours, &c.,  
SCRIBO.

In a letter on "Spiritual Phenomena" in the *Brighton Daily News*, Mr. A. Snow says:—"I have observed that where a number of persons meet in the spirit of charity—charity, be it remembered, involving trust, as 'thinking no evil'—having confidence in each other, and harmonising well together, the physical atmospheric conditions being also favourable, good manifestations are invariably obtained."

In a report of Mr. Parkes's spirit-photograph seance in our number for March 5, the following phrase occurs in describing the result of the first sitting, "which, by a strange direction of circumstances, fell to a gentleman who claims to have introduced spirit-photographs into England, one of which he exhibited as taken eleven years ago." On the plate obtained at this first sitting eleven spirits were visible, as has been stated. That gentleman writes to disclaim any mediumistic power on his part in the matter of these early photographs, which he believes to have been the first genuine success obtained in England. He says that, "In hoping for success, he relied entirely on his friends the mediums, especially on Mr. P. A. C., who conducted the first experiments with him."

THE WALLACE TESTIMONIAL.—The committee have not yet received all the moneys promised, and hence cannot give their full statement this week. In our last list of subscriptions, Mr. Glendinning's amount was recorded as 13s., whereas it should have been 10s. It was also omitted to state that the contractor for the tea was Mr. J. J. Galloway, of Liverpool Road, Islington. His arrangements gave great satisfaction, particularly when we remember that upwards of fifty additional guests sat down at the tables. Had the managers of the Co-operative Hall acted in the spirit of co-operation, and in a neighbourly manner towards Mr. Galloway and others connected with the meeting there would have been no mishap or delay whatever. We think our co-operative friends ought to take a hint from these remarks or change their designation. We would also intimate that the exorbitant charges exacted by the attendants in the cloak-room, so much complained of, were in no way arranged by the committee.

MR. COGMAN'S SPIRITUAL INSTITUTION.—At the recent tea-meeting, Mr. Cogman made a statement of his financial position, which did not appear in the short report of that meeting. We asked him for particulars, when he informed us that from Sunday, January 3, to Sunday, March 14, there was found in the collecting-box the sum of £3 3s., presenting an average of something like 5s. per Sunday. On the Wednesday evenings between January 6 and March 17, the sum of 6s. 9d. was collected, or 6d. per evening for the use of room, fire, and gas. Thus it appears Mr. Cogman does not receive a sufficient return for the rent of his room, not taking into account cleaning, fire, and gas, which during the winter season is itself a heavy tax. The burden falls upon Mr. and Mrs. Cogman, who in their own respective spheres work exceedingly hard. These rooms are generally crowded with attentive listeners, particularly on Sunday evenings; and after months of toil in the field of mediumship, it is hard to be saddled with a heavy monetary responsibility in addition to services performed. None of the meetings on behalf of Spiritualism pay. They all present a deficiency, which must be made up by someone; and we have much pleasure in presenting the claims of Mr. Cogman's Institution among other efforts, knowing that it is a genuine spiritual lighthouse, and as worthy of support as any other effort at present being made among us. Remittances may be made to Mr. Cogman, 15, St. Peter's Road, Mila End Road, E.



## ANOTHER REPLY TO ORTHODOX OBJECTORS TO SPIRITUALISM.

On Sunday evening next, at Doughty Hall, Mr. Burns will give a reply to the sermon of the Rev. De Witt Talmage, entitled, "The Religion of Ghosts." The same subject was treated by Dr. Sexton at Goswell Hall on Sunday last. The former reply to orthodox objections given by Mr. Burns will not be forgotten, and we may fairly promise that the forthcoming exposition will not be of secondary interest. It is a favourable opportunity for introducing inquirers to the subject, for many stock objections will then be disposed of. Doughty Hall, 14, Bedford Row. Hour of service, seven o'clock.

## ONE EXPRESSION OF A PREVAILING SENTIMENT.

I cannot refrain from noticing your letter in last week's MEDIUM to the "council" of the "British National Association of Spiritualists." You and I are unknown to each other except through correspondence similar to the present for books, &c., published by you, and therefore my opinion will not be of the same value as that which you will receive from your intimate friends. Yet it is satisfactory for one to find that what he says or does meets with appreciation and approval, and to that extent this will have some value. I honour you for the motive which has prompted you to return the cheque, and although not a Spiritualist in the sense that you are, I greet you as a brother spirit, and bid you God-speed. Would that all had as high and noble aims!

To James Burns, Esq.

[Numerous correspondents will be kind enough to accept this note as the publication of sentiments they have kindly expressed. Let us work together, and dispense with too much talk.—Ed. M.]

## SPIRIT-PHOTOGRAPHS AT EDINBURGH.

To the Editor.—Dear Sir,—I have just had a very (to me) interesting trial for spirit-photographs through the kindness of Dr. Monck. The very first trial in a well-lighted room in his hotel showed a well-defined spirit-face, the second nothing remarkable, and the third a strong spirit-light, which I expect subsequently will result in a spirit-child of my own, who promised through the Doctor to sit, but I will give you more particulars by-and-bye.—Yours truly,  
Edinburgh, April 13, 1875. THE ARTIST.

Mr. C. ALLWOOD and others testify to the excellent clairvoyant powers of Mr. Malcolm Taylor at Mr. Bastian's dark seance. Mr. Taylor fills up the time most interestingly with descriptions of spirit-friends around the sitters.

THE CHOIR AT DOUGHTY HALL.—Miss D'Arcy invites the assistance of singers to increase the strength of the choir. Practice at the Spiritual Institution, 15, Southampton Row, on Friday evening, at eight o'clock.

Mr. D. D. HOME says, "I had very fondly hoped to have been in London this spring, but I am not well enough. We are now returning to Geneva, and the end of May I return to Acqui to take the baths. I can only hope they will do me as much good as they did last year. Please send my MEDIUM, Geneva, Post Restante, Switzerland."

THE NEWCASTLE MEDIUMS IN LONDON.—We are very pleased to hear that the mission of Miss Fairlamb and Miss Wood to London has been crowned with success. The opening seances were productive of indifferent results, which was to be expected, seeing that the mediums were so completely removed from the conditions in which they had hitherto sat for manifestations. Ultimately, however, the spirit-form, "Pooka," came out, and, we are informed, played on the piano, and walked round among the sitters—at request, kissing them, and otherwise manifesting the attributes of ordinary humanity. This "Pooka" is a little girl of colour, said to be of Indian extraction. The materialisations appear to have been quite as successful as they usually are in Newcastle.

DR. SEXTON AT GOSWELL HALL.—On Sunday evening Dr. Sexton commenced his permanent series of lectures at Goswell Hall before an audience which filled the room in every part. There were evidently a great many of the friends of the movement present, a strong sentiment in favour of Spiritualism marking the proceedings, and, if we accept the success of this opening discourse as evidence, there can be no mistake as to the desirability of Dr. Sexton's ministrations in London. The theme discussed by the Doctor was the sermon by De Witt Talmage, entitled, "The Religion of Ghosts," which was handled by the lecturer in a complete and satisfactory manner, every point being thoroughly replied to. Mr. F. M. Parkes, the well-known spirit-photographer, conducted the service. Miss Sexton acted as organist, and hymns were used from the "Spiritual Lyre."

DR. MONCK IN SCOTLAND.—We have deferred extracting from numerous letters we have received, because of the pressure upon our space on account of the Wallace Testimonial report, and we have also been promised special reports by sitters at Dr. Monck's seances. These come to hand slowly, as our Northern friends are a peculiarly canny people, and "look well before they leap." We are assured, however, of the success of Dr. Monck's mediumship, and of the thorough satisfaction which he is giving to many investigators. His labours for the cause are also of the most generous kind, his tour leaving him considerably out of pocket. He is labouring at present to a great extent as a pioneer medium, and we hope the friends of Spiritualism will get him up handsome subscription seances wherever it is possible, that his means may not be drained too much by his desire to promote the cause. In Edinburgh indications of success in spirit-photography have been obtained. The artist is well known to us, and we hope to have full particulars from him shortly. Dr. Monck has also succeeded in developing several mediums, so that his tour will leave behind it permanent results. The reports which we publish elsewhere are a specimen of the phenomena which he has obtained throughout his tour. Of course there are instances in which the manifestations did not come up to the highest standard, but this is not the fault of the medium; it is in every case attributable to the composition of the seance. Dr. Monck will remain at the City Hotel, Cockburn Street, Edinburgh, for a few days, when he will pass on to Glasgow for a flying visit. Glasgow friends who desire to meet him should write on to Edinburgh at once, making necessary appointments.

## Spiritual Cosmology.

## PART II.—STATICS.

Lesson: Revelations xii. was read by the Chairman.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,  
SUNDAY EVENING, APRIL 4, 1875.

## THE MADONNA AND HER ANGELS.

## INVOCATION.

Infinite Parent, Father of perfect truth and Mother of divinest love,  
Thou who, from a past unto a future full of light, dost ever move,  
O wonderful, divine, and perfect is Thy soul,  
Holding supremest power and blest control.  
Father of Truth, by whatsoever word  
Men name Thee, God, Jehovah, Jove, or Lord,  
We know Thou art the uppermost, the tone  
Which typifies all truth, and is made one;  
Mother of love, coeval even with Thee,  
Which speaketh of all truth, the blessed Three  
Revealed unto the world, even in their Son,  
The man-child recreated, glad and free,  
The perfect, risen, redeemed humanity.  
O God, we praise Thee. By this threefold light  
We mount up to Thy heaven, emerging in Thy sight.  
And, lo! the earth, grown glad and strong again,  
Freed from the tortuous winter-nights of pain  
Rejoiceth as a bride. As e'en the spring  
Bringeth glad flowers on the music-wing  
Of many waters, and the murmuring  
Of birds that thrill, make the vocal air  
All redolent with joy, even as prayer;  
So, from our spirit's innermost to-night,  
A gleam of praise, uprising snowy white  
Like incense offering, circles unto Thee,  
And names Thee God, the blest divinity  
Revealed unto man by his own soul,  
Fashioned in Thy own image, blest control,  
Man and woman together interblent  
By Thy first work. O God, by whom are sent  
All messengers to speak Thy truth to men,  
We, singing, praise Thee, even now as when  
The stars first sang together. Joy for joy  
Has echoed thro' all space, without alloy  
Or pain. All nations bend in praise to Thee,  
Father and Mother-God, our Deity.

## ADDRESS.

With bended brows that look toward the earth,  
Shining from out a pure, white, tender face,  
Two eyes of starry splendour from the spheres  
Of perfect bliss beam earthward, and, as erst,  
They gather strength and light from the high soul  
Of Deity, whose perfect type has been  
Revealed to man. But e'er we turn our thoughts  
To that blest image, come with us awhile  
Far to the eastward. In creation's morn  
God fashioned woman, typical with man,  
And equal. Male and female in his sight  
Stood they at that glad morn when Paradise  
Smiled on the world, and each flower had its name.  
Passion and matter, kindred chains that bind  
The soul of man unto the dust, fettered his spirit,  
And he must needs claim supremest power.  
Not his pure first wife was the soul that gave  
To him the tempted fruit, but even Earth;  
The serpent old and dim, that swallowed up  
All else beneath its folds—tempting Adam—  
Even him for whom the fruits of life for ever hung.  
But, ah, he would not pluck the charmed flower  
Of Paradise, only the fruit of earth.

Thence, o'er the nations of the East,  
Fettered and slaved woman must ever be,  
Ministering at man's festive feast,  
Bending before him on the servile knee,  
All womankind bartered by kings for gold;  
And only God, within whose mystic fold  
Of mind the power of Hope through prophecy  
Revealed the future earthly destiny,  
Could know by what sweet chain, or potent word,  
Woman should stand redeemed by her Lord.

Far in the East—have ye not read the tales,  
Where nature smiles in splendour, from the vales  
Of Persian Peri came forth deadly wails?  
Have ye not traced the record of that East  
Where primal nature spread her luscious feast,  
Woman enthralled there must ever be,  
Veiled from man's gazing eyes; if she  
Revealed her face unto the sun 'twere death.  
Even Hebraic tribe, led of their Lord—  
Save when the prophetess's higher word  
Had power to charm—could not yet find  
The subtle secret of God's potent mind.  
Chained, tethered, bound to please the sense  
And servile appetite of man, no recompense

Of loftier being. No, the serpent-chain  
Unwinds itself o'er all Arabia's plain,  
O'er China, Hindustan, and even Greece,  
Where flowering nature and the full-blown fleece  
Of intellect revealed the sacred worth  
Of perfect images. Osiris gave to earth  
The form of Deity. Isis, his bride,  
Expressed to Egypt, by her potent pride  
And power of nature, all the earth could give;  
And Egypt's king-priests knew that but to live  
Within the breath of that divine accord  
Was peace and harmony, and nature's word.  
Therefore Isis, the veiled and sacred name  
Wherewith the image of pure woman came,  
Stood first and foremost, next to Him whose eye  
Kindled the light of day, and was their Deity.  
In shrined fane carved of the lotus flower,  
And shaped with images of chastened power  
And magic names, behold first even there  
Woman received her gift. Maidens so fair  
Were set apart to minister, and all along  
The silent cloister, with lilies of white song, they bent the knee,  
And praised and worshipped, imaging the threefold power of Deity.

But Egypt followed, even as the rest,  
And woman, chained, her feet for ever pressed  
Against the stones of outward rule of life,  
Sharp thorns and fangs of earthly pain and strife,  
Was even there enslaved, and Egypt's power  
Became the weaker, lost her potent dower,  
When Isis was betrayed.

We follow thence  
The history of nations, by whose sense  
You may have learnt this truth—that wheresoe'er  
(By might, which only both can minister),  
One-half of nature 'gainst that peaceful strength,  
Reveals that power, even to the length  
Of treachery and barter of the soul,  
Which is its own, there, dreaded, the control  
Of death has come, claiming the world its own.  
Not Paphian Venus or Diana's throne  
Were yet sufficient to enchain the word  
Spoken in primal nature by the Lord.

All women, ere the great Messiah came,  
Were chained to matter, and the deadly flame  
Of serpent-passion bound her to the word  
Of kings and lords—the vulgar-passion herd  
Of nameless beings who for ever sway  
The earth, both night and day—  
Ye needs must pity them, since their estate  
Is doubly lost. But ever uncreate  
In its first purity, the prison'd soul  
Still sits within, and holds supreme control.  
We say woman was not redeemed from stain  
Of imputation and its piercing pain,  
Even through all the ages of the ancient world,  
Until a newer banner was unfurled.  
Queens there might be, by tortured "right divine,"  
Or heritage of power; but for the mine  
Of purest thought there came no strength to gain  
The height whereby each woman may attain  
Her birthright, and be queen of the one soul  
That is her own.

You know by what control  
The seas of the far East were filled with sails,  
And southern zephyrs, sweeping up with gales  
From the warm South, bore galleys filled with slaves  
For even priests and kings, the deadly glaives  
Coiling like serpent's fangs even round those  
Who, in sweet valleys, and with softest close  
Of evening, breathed their maiden prayers in flame  
Of the soft twilight without thought of shame.

You know what curses followed swift and fast  
When, ere mankind one battle had well past  
Another waged and won. So he could gain  
The fruitage of the outward life, attain  
His mad ambition.

Where men walked alone—  
Pompeii, Herculaneum, and the rest—  
No woman could walk unveiled. 'Tis the tone  
Of manhood left unto itself; the best  
Is lost when coupled not or unexpressed  
With highest thought and with divinest strength,  
Mark we, the nations in their perfect length  
Have understood the power two-fold to-day,  
Which wields its empire, and holds blessed sway  
To-night. Far over in Jerusalem  
Women were shut in temples, nor the hem  
Of prophet's robe, nor even Jesus' feet  
Might yet be laved with tears and offerings sweet  
Without reproach. You know who study earth,  
That, where the nations hold their primal birth,  
No woman walks to-day seeing light of sun;  
But only veiled, and if her eyes are dun,

Turned inly not to gaze upon the light,  
Lest that should mar their beauty. To what height  
Then shall we say that man proudly attains,  
If even sunlight and the lofty gains  
Of purity and truth may not unscathed  
Walk in his presence? By what purpose swathed  
If all the maidens beneath all the sun  
Must veil their faces ere the glorious one,  
The light of truth, shall shine upon them, there  
Making sweet music for their lips of prayer?  
Ay, 'twas the Ancients that gave unto earth  
(Unmindful of the life that gave them birth)  
One type of womanhood, and only one,  
The virgin—for the wife and mother none;  
Since wives and mothers were but slaves to bear  
The images into the empty air  
Of king and priests. Tho' 'tis with anguish wild  
The Hindu mother, when she lays her child  
Within the Ganges that she may appease  
The wrath of her high God, does it to please  
The prejudice and creed of outer sense,  
Which tells no female child hath recompense  
Of soul; but if she, slaying, inly prays,  
Then at its death, and in a mystic maze  
Of triumph and of gladness, Allah great  
May smile upon her in her high estate,  
Making her child a man in paradise,  
Thereby revealing to her glad surprise  
That it, too, is immortal through her prayers.  
Wondrous! and if all children which she bears  
Shall not thus chance to be male children, then  
There is no soul; the world gropes blindly. When  
You ask for kings and princes, lo! none but these—  
The maiden lilies growing 'neath the trees.  
Those serve not, therefore living they are lost,  
And are accounted not. Themselves the cost  
Of being. But there's judgment. Isis held sway  
O'er the Egyptians. Maidens came to pray;  
And prophetesses, with their piercing eyes,  
Saw the dread lightnings that from paradise  
Gleam on the world; and Egypt's power was gone  
Because her empire, austere, ruled alone,  
Admitted not the other gentler sway.  
So if we trace the Maia of great Jove.  
Fashioned into a star, and by his love  
Set high above all earthly things of pain  
That man nor earth might not slay her again,  
We have the type of lofty womanhood  
Abused, betrayed, reviled, misunderstood,  
Put far away, lest by a spoken word  
She, too, revealeth that she knows the Lord;  
For Juno, sister, spouse of Jupiter,  
Was made a Gorgon, that by slaying her  
She might avenge the wrath of heathen kings.  
These deities, and all the sacred things  
Through power named that by men were known  
By the same tenor; and that age was thrown  
In darkness. Diana of Ephesus shineth forth  
The brightest in the deities of worth  
That decked the Eastern constellation of great  
Chaste goddess over the blessed estate  
Of marriage, deigning to bend her purest eye,  
And by that thought revealed the prophecy  
Of the Madonna that was yet to be.  
But o'er all earth, when Ephesus was gone,  
There was no nation left, within whose tone  
The simple power of equal purity  
Might speak its word, and claim woman to be  
The type twofold of man through Deity.  
And this the world longed for when Mary came,  
In gentle guise, and, with the angel's flame  
Girt all around her, spoke that sacred name  
And promise to the weary, longing earth.  
What matter it, if with that higher birth,  
The nations are enthralled, redeemed again,  
So that the one deep wound, the subtle pain,  
Which nature groaned beneath, shall not remain?  
Since Mary came, women are loved and free,  
In sacramental marriage made to be  
Type of the marriage of futurity.

Whate'er the nations of the East have done,  
This primal truth, this full and glorious sun,  
Dawned not upon them. Thy own soul is pure  
And free, progressing that it is secure,  
The one pure image veiled in Deity,  
Is typical of soul. Christianity,  
By whatsoever name, is the gold key  
Which hath unlocked the meaning of the word,  
And proved that Mary, married to the Lord  
Of light and truth, stands for pure womanhood,  
The type before reviled, misunderstood,  
Condemned, outcast, now lifted to a state  
Which still shall last though suns shall sink in hate.  
What else soever Rome hath ever done  
That is not worthy,—and her deeds are red,  
And she wears scarlet raiment, and is fed



On blood and tears and offerings of war,—  
 This one thing hath the Church done, lifting so  
 The type of womanhood that made more dear,  
 Not Virgin Mary only; but, mark ye here,  
 Madonna is the mother of all grace  
 Set high, and in her own appointed place,  
 Even as the standard for all womankind,  
 Made sacred, that her glorious light may bind  
 All unto her. What Rome hath left undone,  
 And sins of omission count doubly dear,  
 Even of commission revealed here;  
 Whate'er she hath left undone it is plain  
 That by this one type all types may remain  
 For evermore enfranchised and set free  
 From dull bondage—materiality,  
 Made spirit, air, and fire to consume  
 The dross of sense, that woman may assume  
 Her wonted place, and set the nations free,  
 Even as Mary did, through Deity.  
 Thus much we claim—not merely in a name  
 Aught else, but only this:—a flame  
 To serve the purposes whereby one thought  
 Made pure, triumphant, and perfected wrought  
 Through deeds all narrow changes of the years,  
 And made the saints and martyrs in their fears  
 Grow great, and by their mingled prayers and tears,  
 Through sacrificial chariot made of flame,  
 Mount up to heaven with a sacred name.  
 Thus much the Church of Rome does, finding here  
 Maidens reviled and persecuted, dear  
 At barter altars, and the sales of gold  
 That pass current within the world, her fold  
 Hath sheltered them and made a way for toil,  
 Of gentle deeds and charities, the toil  
 Of all the feet that saintwise thus have trod,  
 And by release from earth gained strength from God.

Whate'er the Church within the West has done,  
 It borrows strength from Mary's sacred son;  
 Neglecting her, perchance, within its praise,  
 It still makes mention of those sacred ways,  
 Redeeming woman by one word of life,  
 That makes the crown of womanhood the wife,  
 The mother, and thereby makes ever free  
 Those dear dead women whose eyes ne'er could see  
 The light which you, as blessed, here to-day  
 Can see, and worship while you inly pray.  
 Mark this: in all of ancient classic Rome  
 Or Athens, arts' shrine, or the early home  
 Of learning, no pure woman's tender eyes  
 Could gaze on temple's walls, nor feel surprise  
 Of heart at the great thoughts whose waves must beat  
 Round Plato's Godlike mind and willing feet.  
 Ay, and if woman thought to span the rest,  
 'Twas as the startled mother, from whose breast  
 The man-child must be torn to fight the wars  
 Of ages, when for Jupiter and Mars  
 The nation's blood to blood were mingling slain,  
 And woman's recompense was but the pain.  
 All this is past to-day. Now you stand here  
 All unafraid within this atmosphere,  
 And in this time and consecrated place,  
 And in all cities where the sacred grace  
 Of purest womanhood is ever found,  
 We pause to mourn and weep, for even here,  
 Woman, enslaved, passed outside passion-bound  
 Upon the street, and Magdalen is there.—  
 But that is not the type; it is not fair  
 To couple aught that is not highest with the best;  
 We leave that in your keeping for the rest  
 Of all the Christian mothers in their prayers  
 To mention; when with grace all unawares  
 They feel themselves in sight of Mary's eyes,  
 And wonder if she gazes with surprise  
 At all these sad ones perishing with pain.  
 We leave it there. You who safely remain  
 Secure inside the sacred barriers  
 Built by man, count not your sin hers.  
 You do not feel that you are lost, but know  
 That some soul murmurs o'er her soft and low;  
 Redeeming her by love and faith.  
 You're blest in being on the earth to-day,  
 That you by full comparison may know  
 By what dull torture and what courses slow  
 The path of empire upward has been wrought.  
 And every woman kneels to-night in thought  
 Within her heart and gratefully may pray  
 That she lived not in any earlier day  
 Of all the world since she might not be here  
 And might not mark through all the atmosphere  
 Change upon change what work woman has done  
 Beneath the eye of God, beneath His Sun.  
 Ay, Rome may keep her saints, for even here  
 There smile upon you through an atmosphere  
 Of loftier purpose, saints that have no Rome,  
 But only heaven for their chosen home.

Who, like Nightingales and all the rest,  
 Laid bare their hidden sorrows, pained their breast  
 With wound of battle-fields, that they might win  
 Redemption from all pain of earthly sin.  
 Or if in art you choose to point the way  
 Where woman, at the last, in this your day  
 Wins empire,—why there is Browning, smiling down  
 From her bright home with a sweet poets' crown  
 As glistening as if by Sappho worn,  
 Carved out of laurel, and no piercing thorn  
 Of envy shoots its stinging through and through.  
 She flings her work down here, and 'tis for you—  
 If she may do this, no permission given,  
 None asked, but graciously endowed from heaven;  
 Then every woman that stands forth may prove,  
 And by her word and work may say, with love,  
 "I have a gift that God hath given me."  
 She now is disenthralled and standeth free  
 To carve a statue, paint a picture well,  
 And write a poem whose chiming shall swell  
 Through all the years. Nor is this all our word.  
 The message for it singeth like a bird,  
 Whatever gift you have by native grace  
 Or culture, shineth in your mind and face.  
 Ask no one. Straightway send it forth. The air  
 Hath many wings. Your gift is fashioned fair,  
 And all the world beholds it: it is there.  
 Ask man if you shall preach, he says, "Ah, no,  
 It was not written thus." But if you go  
 Straightway and tell your sermon to the breeze,  
 It will go forth, and like the winged trees  
 Will multiply with leaves and many a song  
 And all the world be glad, and if the throng  
 And pageantry of art hath made no place  
 For woman by the narrowness of grace  
 And pride in possession of manly laws,  
 Make you the place, not ask for their applause;  
 You are not asked to reconcile, but do the thing  
 That cometh to your bidding. Lo! the wing  
 Of time sweeps all the mists and dust away  
 That circles memory with woman's sway,  
 And all the works and words of classic lore  
 Made beauteous by the song which she may pour  
 Over the world. And so you left your voice  
 And inly pray, and praying, may rejoice,  
 That the best gift and grace may come to you,  
 Revealing your true place.

Two hundred years ago

Woman could not speak even soft and low  
 Of all she had read in books. She might not know  
 The sacred pages of the classic lore;  
 She might not sing from out her heart, but pour—  
 And from the lily draw—the sacred dew  
 Which on Parnassus's height was dropped. Ah, you  
 May wonder, 'tis but two hundred years  
 Since woman's thought was bought with prayers and tears,  
 In cloisters and all places hidden from sight  
 Were her retreats and only her delight.  
 Now she may sing, and all the air will be  
 Vocal, because she sings. So free and strong  
 Hath she become, that she may pour her heart in song;  
 And no one, chiding bids her stay;  
 No voice revileth; no one sayeth nay.  
 One other thing remaineth yet to do.  
 Madonna is the mother even of you.  
 By thought of man, that only was made pure  
 Which he had touched not. Now may it endure  
 For ever, through the woman crowned  
 With wifehood, motherhood, she most renowned,  
 And she within her sacred chosen place  
 Is the Madonna of the highest grace.  
 Madonna, she hath given to Italy,  
 Perchance, six sons to make her free,  
 Or upon France hath poured the tears and fire  
 Of all her life to save on Freedom's pyre.  
 Or in the Western Empire shed the blood  
 Of slavery through bitter battle's flood.  
 Yielding a higher life for life like this,  
 Whatever crowns the mother's life with bliss,  
 Whatever crowns her heart with fervent joy,  
 Whate'er uplifts, and does not mock, destroy,  
 Maketh her as Madonna here to-day,  
 Sitting within her place, and she may say—  
 Even as virgin said in olden time—  
 "This is the message, this the word sublime."

Now, with her angels from that higher sphere,  
 Whose voices breathe of sweetest melodies,  
 Whose five names are five sweetest symphonies,  
 Margaret, Cecilia, Magdalen, Gertrude,  
 And Rosalys, look down on womanhood.  
 Behold her free to love and free to pray  
 And bless her for this hour and brighter day.  
 Twelve angels out of her bright atmosphere  
 Touch with their robes the earth, and trailing here  
 Bestow the gift of grace on womankind,  
 Whose circling virtues evermore may bind

Mankind to wisdom and the earth to love,  
 And by that height her purity may prove.  
 Twelve angels they are named for each grace.  
 And every art, and all within their place.  
 They sit enthroned and vestal even here  
 Upon the earth, made ever still more dear,  
 As typical of what the world may be  
 When fully disenthralled; what majesty  
 The future home humanity shall have  
 All radiant and glad—priceless. God gave  
 The earth for man and woman. By that sign  
 Ye know the heritage is made divine.  
 There cometh still for you a better day  
 To do your work and find a higher way  
 Of doing it, whereby at last to please  
 The highest thought, and by upward degrees  
 Work out upon the earth that glad refrain  
 Of human purpose, whereby the joy and pain  
 Shall be made equal, and the light of day  
 Shall shine upon you with its perfect sway;  
 This truth declare, that woman in her place  
 Lends, does not borrow from mankind her grace,  
 And man, in his appointed proper sphere,  
 Maketh for her a perfect atmosphere.  
 But if man by accusing has betrayed  
 And caused woman's name to be dismayed,  
 Then woman by that sign knoweth her host,  
 And that the Lord is hers and leads her most.  
 She leadeth you, when kneeling at her knee  
 You syllable the Lord's Prayer and first see  
 The light of heaven shining in her eyes.  
 All men, through this, first learn the glad surprise  
 Of being blest by heaven's perfect love.  
 Woman thus saves you, and if the world move  
 Even from this purpose love is its defence  
 Towards a higher and a nobler recompense.  
 She came not from man's head, as came to Jovo  
 Minerva all the world thro' might to move,  
 Nor from his feet that he might trample her  
 Beneath them, and sweet bitter tears of hers  
 Stain the dear ground; but by his side  
 Made equal, and in that gladness and pride  
 With him to dwell and bless and beautify  
 The earth—mate with him of the heaven and sky.

The glad millennial dawn cometh to men,  
 The golden paradise returned again.  
 The shining serpent by his slow degrees  
 Uncoils himself, and man upon his knees  
 His wrong to woman now forgets, abjures;  
 And all the life-long woe which she endures,  
 He feels, atones for. You know what is meant  
 When any woman's heart is inly rent;  
 When outside on the street some woman moans,  
 Whose mother prays, whose spirit inly groans.  
 Your wife, your sister, and your daughter here  
 Feel this, and to that higher atmosphere  
 Woman must lead you, when even, as at first,  
 You look into your mother's eyes, there'll burst  
 Upon you now this truth, even as then,  
 Purity not only is for her but men.  
 Be ye as pure and glad and free to-day,  
 As when in childhood you had need to pray  
 Beside her knee. Be ye now, in your pride,  
 Crowned, beautified, blest by her side,  
 Equal with her? What man will stand the test?  
 Ah, then, yours, woman, is the mission here:  
 To your son breathe this loftier message dear,  
 Whereby Madonna, shining in your eyes,  
 Makes woman sacred everywhere—the prize  
 Of no man's lust—no man's ambitious gain,  
 But only the one treasure to retain,  
 And make more dear through all the changeless years  
 Uplifted high beyond all hopes and fears,  
 Crowned, blest, redeemed, uplifted, disenthralled.  
 This is your work. Nay, stand not there appalled  
 Within your hearts. Gird round the force strength,  
 And by the power and the potent force whose length  
 Unwindeth even now from worlds above.  
 Behold each mother by her life may prove  
 That all the world standeth redeemed and free  
 In the glad light of that divinity.  
 She cometh—even Madonna, sitting here—  
 Within your hearthstones, by your fireside near.  
 Whatever woman maketh earth-life blest,  
 Wherever palms of tender feet are pressed,  
 Whatever grace has crowned and purified,  
 Whatever light all other light beside  
 Eclipsing, that is hers and yours to-day;  
 And thus leaning heavenward, you may say,  
 Your thoughts, and all the world shall grow strong  
 Because you, living, may have sung your song.

The habitable earth shall be redeemed,  
 No weary feet with blood-stained marks, nor seamed

O'er with the scars of sorrow, shall be found;  
 But only peace and happy love abound,  
 And only gentleness and sweetest prayer  
 Made of your thoughts and fashioned in the air  
 Of heaven. Ay, no more the lingering load  
 Of life seems heavy, nor the goad  
 Of outer sense filled with tortuous pain,  
 But man and woman equally shall gain  
 The blest estate which ye had thought was lost.  
 It was not lost—only eclipsed at most,  
 And which now standeth here revealed—made known,  
 Even in your day by the flowers that earthward thrown  
 Over the walls of heaven expressing light  
 Are made the symbol of this day, pure white.  
 Even the lilies murmur Be ye pure,  
 Even as angels are; and then secure  
 In all things else ye ever stand;  
 For, lo! the pure in heart shall see God's hand,  
 And know 'tis there and feel it, for no stain  
 Of outward life, no other earthly pain,  
 Shall mar their being, made of perfect bliss;  
 For God, and life, and heaven are nearer this,  
 Your outer world, than ye have known,  
 And by this word that power revealed alone  
 Stands to your spirits. Madonna, whose name  
 On earth as in heaven must yet be known,  
 Be Thou our witness, thy angels, and with these,  
 Thy daughters, seeking by prayerful degrees  
 To win thy high estate, will at the last,  
 Stand crowned and full, complete, the life-woe part  
 That Thou has given them ere while to bear.  
 And earth shall be redeemed, brightened, made fair,  
 And human thought with light of heaven blend,  
 And all high purposes their light shall lend;  
 For man and woman fashioned by God's hand  
 Shall typify the life of heaven-land.  
 And this is the Madonna—even Earth  
 Crowned and redeemed as at her primal birth.  
 Even the World-heart ye have so betrayed,  
 Abideth unappalled and unafraid,  
 Clasps hands with God and Christ, and by his side  
 The image of the future stands his bride.

#### THE COMFORTER.

The hour when the Madonna turns her face  
 Away from earth, and as she smiles below  
 Giveth her blessing ere her angels speed  
 Across the spaces which divide her now  
 From highest heaven. She leaveth the earth.  
 The sent of that futurity shall be made known.  
 Thus wise the Comforter shall come.  
 Not in the man-child crowned on earth alone,  
 Thro' man and woman by one perfect pair,  
 Revealed shall heaven be. The earth and air  
 Shall all be touched with light, even as the sea  
 And mountain are touched by the morning's beam  
 When o'er the earth its brightness still doth stream.  
 One perfect pair to whom heaven hath lent  
 The type of angelhood, and who are sent  
 Expressive of the word and work below,  
 Which in high heaven hath crowned and moved them so.

Already doth her robe trailing on earth  
 Reveal those who shall see the higher birth,  
 And give to life the images that bind  
 Man to high heaven. Already you may find  
 The messenger hath spoken the sweet word,  
 Whereby the outward form—the coming Lord  
 Revealed in perfect unity

Two-fold image of Deity,  
 Perfect in truth and love, hath lent  
 Its purpose, and the air hath sent  
 Its messengers to thus prepare the way.  
 Perfect in love, since love may ever sway  
 And lead humanity even to heaven.  
 So, when the Comforter shall come, 'tis given  
 That the earth shall see one angel stand revealed  
 In two-fold splendour, by no thought concealed,  
 But all the earth made glad, and made aware  
 In the world dwelling, abiding ever fair.

The Comforter is near,  
 Whose voice of peace  
 Is as the music of waters when winds cease,  
 Or as the rustling of the leaves whose perfect peace  
 Breathes life upon the dead.

The Comforter is near.  
 Lo! at his hand,  
 Awakened as if with a magic wand,  
 All pain shall fall, all suffering depart,  
 And man shall stand with his glad-beating heart  
 Pressed high against heaven's door.  
 The Comforter is near, and He shall pour  
 Into your wounds the blessed balm of life,  
 And all shall cease from deadly hate and strife.  
 The world shall stand in brightness, free arrayed,  
 And none shall be ashamed and none afraid;  
 For, lo! he bears within his golden hand  
 A lily-bride, and she wieldeth a wand  
 Of lilies, and they both command;  
 And ye are made thus pure.  
 The Comforter is near.



## BISHOP AUCKLAND.

On Sunday, Feb. 28th, Mr. Burns, of the Spiritual Institution, delivered an address in the Town Hall, on the "Plan of Salvation, according to the Gospel of Spiritualism." Mr. F. Everitt introduced the speaker, Mr. Gibson read a portion of the Bible, and Mr. Kilburn presided at the harmonium.

There was a very fair attendance, and the subject, though most radically treated, was received in a manner which showed the presence of complete fitness of manner and matter on the part of the speaker.

In the afternoon of the same day a conference was held in the Lecture Room of the Town Hall, at which all the representative Spiritualists of the district were present, and much useful and interesting information was given.

The meeting was of a very pleasant and conversational character, and was characterised by much harmony and good feeling.

On Good Friday a tea-meeting and *soirée* of Spiritualists was held in the Mechanics' Institute. Both tea and meeting were well attended. Various songs, recitations, and speeches were given by the following ladies and gentlemen:—

Miss Faucitt, Mrs. Walker, Messrs. J. Faucitt, T. Faucitt, W. Soutter, J. Gibson, T. Brown, N. Kilburn, jun., T. Everitt, W. Lobley—friends from Byers Green, and close here.

Notwithstanding the circulation in this town of much slanderous literature by the "Christian" party, the facts of Spiritualism are compelling the attention of all those whom ignorance, prejudice, and self-interest have not completely engrossed.

Much "capital" has of late been made by the said party of the published utterances of the Rev. Mr. Talmage, a New York preacher, and competitor of the so-much canvassed Rev. H. Ward Beecher.

In former times the avocation of a clergyman involved the possession of decency of manners, a pure life, and a large share of that, charity "which thinketh no evil"; now any foul-mouthed sinner would appear best fitted for the office, if he only have the glibness of tongue and obliquity of conscience necessary for wholesale detraction and slander.

This reverend specimen makes much "tall talk" about Spiritualists and laxity of the marriage vow, and Spiritualists and their low caste of personal appearance. Doubtless, a careful inspection of the parsons would satisfy the most critical of their monopoly of good looks; and on view of the recent doings in the New York law courts, "in *re* Beecher *versus* Tilton," and the singularly numerous clerical scandals in our own country, one feels inclined to call to this gentleman's mind the proverb about glass houses and stone-throwing.

April 5, 1875.

N. K.

## MRS. BULLOCK AT DOUGHTY HALL.

Dear Mr. Burns.—Will you kindly grant me a corner of your paper, that I may express the pleasure I felt in listening to a lecture from the lips of our good sister Mrs. Bullock, on Sunday evening, the 12th inst., at Doughty Hall, Bedford Row?

Happening to form one of a party of ladies (her personal friends and sympathisers) who surrounded the medium on the occasion of this her first lecture at your pretty little hall, I must say I was greatly pleased by the high tone of the teaching she was privileged to convey. Her subject, "The Summer Land," was handled by her control—or perhaps I ought to say *controls*, for there were evidently two—with much earnestness and feeling, and could not have failed to arouse in the minds of all who listened to her an earnest desire so to live that they too might be partakers of those joys which the good spirits so graphically described. Many parts of the discourse were given in verse, and though an occasional irregularity in the metre might be perceptible to a trained ear, these verses were by no means the least attractive portions of the lecture. The invocations at the commencement and close of the service were both earnest and impressive, and were apparently echoed by all present. God speed our good sister in her great work!

May I also ask you to allow me to give utterance to another suggestion, which might, I think, be productive of good? Could you not use your influence to persuade all those who are engaged in this great work as public lecturers to endeavour to surround themselves with a circle of select friends in perfect sympathy and harmony with them? This, I think, is especially necessary in the case of female lecturers. The medium would, in this manner, be guarded from unfavourable influences, and gain strength both mentally and physically from those who lent themselves for this purpose. In cases in which this has been tried it has been very successful, and I cannot but think that, if it were universally adopted, much pain and annoyance might be spared both to the public and the medium. Hoping I have not taken up too much of your valuable space, I remain, dear Mr. Burns, yours,

A. C. BURKE.

April 13, 1875.

Mrs. Bullock's Hall.—On Sunday evening Mr. Burns delivered his lecture, "What has the Devil got to do with it?" to a deeply interested audience, which nearly filled the room. Alluding to the fruits of Spiritualism, he gave it as his experience that he had met with nothing evil therein, but rather the opposite. On the other hand, he introduced the conduct of the undergraduates at the recent University boat-race, to show that the results of the highest form of teaching under the Christian system were extremely discreditable, even to the lowest class of mankind. The *Graphic* commenting on the affair said, "The free-fight at Evans's Supper Rooms, the smashing of mirrors, the demolishing of chairs and tables, and the wrecking of the whole place, were neither amusing or creditable. Pugilistic encounters at other resorts did not redound to the credit of 'Young England'; and we cannot blame those proprietors of places of amusements who kept their doors rigorously closed until it was supposed the undergraduates had quitted town." Such a catalogue of disreputable offences could not be placed to the discredit of Spiritualism during the whole quarter of a century in which it has existed amongst us. And, if the tree is to be judged by its fruits, then the Christian system and not Spiritualism must have the Devil as its patron.

HALIFAX.—On Sunday, Miss Longbottom gave a very good address in the afternoon, and Mr. John Blackburn spoke under spiritual influence in the evening. Both services gave great satisfaction. Mrs. Butterfield will speak on Sunday next.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

HALL OF PROGRESS, 90, CHURCH STREET, EDGWARE ROAD.

The next Quarterly Meeting of this society will be held at the above address on Wednesday, the 21st inst., to commence at half-past seven. Admission free. Members and friends are particularly requested to be present. New members will be enrolled. All inquirers cordially invited—Christians and non-Christians, Church members, and freethinkers—all and each, without distinction of creed, will be welcomed, encouraged, and assisted in their investigations into Spiritualism. The poorest, as well as the most affluent, are affectionately asked to "come with us, that we may do them good." This society does not ask of an inquirer, "What do you believe?" but "Are you anxious to know if man lives after physical death?" Spiritualists, members and non-members of other societies, also invited to the meeting.

Benefits to be derived from membership are—the use of very excellent books on Psychology, Phrenology, Astronomy, Physiology, &c., &c.; Participation in social meetings, &c., &c.

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CHARLES J. HUNT, Honorary Secretary.

## CHURCH OF COMPREHENSION.

On Sunday last, at Cambridge Hall, Newman Street, Mr. F. Wilson lectured on "The Old World and the New." The old world was represented as subservient to its earthly king, its heavenly king, and its metallic king. It is a wise saying that you should not attempt to pull down the old before you have constructed a new, otherwise the reason, though convinced, would be restrained by caution from concessions. He (Mr. Wilson) therefore proposed the substitution of the Spirit, with its decisions of substantiation, wisdom, and affection, instead of the God whose interference with the laws He has made was the stultification of his wisdom to the gratification of his partiality. Instead of a king, he proposed an elected assembly by an elected assembly as the moral influence of the nation, the Parliament, as the political influence, being still retained; and instead of the metallic king—namely, gold—he advocated the rights of food, clothing, and lodging for all in the national property of the land, free education, and the right of selection of a representative; King Gold would become the convenience for exchange, instead of the dominating influence that now purchases the life-labour at its own valuation, in the people having no help but to accept the offer. The lecturer touched on many converging details that tended to exemplify the position; and the lecture was considered the best of the series, in the wide range it took of human destiny. The subject for next Sunday will be, "The Jurisprudence of Jesus."

NOTTINGHAM.—The members and friends of the Nottingham Psychological Society held their first quarterly tea-meeting on Good Friday, which, I am pleased to say, was a thorough success. The desires of the ladies' committee were fully realised. Universal expressions of satisfaction were tendered to the ladies for the excellent tea provided. After tea a very satisfactory and encouraging report was given by the secretary, Mr. Staples, and was received with acclamation. A programme was then submitted, when songs, duets, and readings were given, and were well received. Mr. Addicott, sen., presided. Games were next indulged in up to half-past ten, when a very harmonious and happy gathering reluctantly terminated.—I am, dear Sir, fraternally yours, J. ASHWORTH, Cor. Sec. of the N.P.S., 72, *Heskey Street*, Nottingham, April 6, 1875.

MR. EGLINGTON'S SEANCE.—To the Editor.—Dear Sir,—On Wednesday evening last a seance was held at the Westmoreland Hall, Messrs. Eglington and Haxby the mediums, at which forcible spiritual phenomena apparently occurred. The evening was originally designed for a seance for the benefit of Mr. Wallace, the missionary medium, but as only your correspondent besides the usual family circle put in an appearance, the seance was, with this exception, strictly of a family character. The circle numbered about ten or eleven, composed principally of very young persons, and was of a very harmonious description, so much so that "Joey," the interesting presiding spirit at these seances, intimated that he and fellow-denizens of the other world had determined to make a more than ordinarily good night of it. After a few unsuccessful attempts to raise a bell, tube, concertina, &c., from the floor, suddenly six or seven handbells appeared to be ringing violently around and over the heads of the circle, tiny as well as beautifully-delicate and large hands repeatedly touched the sitters, and a test was given of quite an original and decisive character, viz., a spirit-hand was laid on the head of each person simultaneously. At the direction of "Joey" the mediums sat behind a curtain placed in a corner of the room for materialisation, first emptying the contents of their pockets to show that everything was fair and above board. Gas down to a small jet. "John King" then came with his lamp and waved it before the sitters, at the same time expressing himself highly pleased with the singing in which the circle was engaged. "Katey" also whispered her good wishes. Now a luminous head was seen touching the ceiling over the cabinet; after which a tall figure attired in white, and reaching to the top of the curtain, came out and almost instantly retired; then the room was suddenly lighted up with an intense luminous blueish vapour, which pervaded the whole of the apartment, and a form with a beard, moustache, and turban, came out of the cabinet robed in eastern costume, and, after making two or three salaams, glided into the middle of the room and came close to each spectator, frequently touching him or her with a soft, kindly pressure of the hand. This spirit, who was designated "the Turk," then took Mr. Eglington, senior, from the seat he was occupying and placed him in a chair, tying him to it, and then lifted him, chair as well, eight or nine inches from the ground; and subsequently Mr. Davis, who, I should say, weighs at least thirteen or fourteen stone, was raised by the aid, apparently, of "Joey" and other intelligences about two feet from the floor. A ladylike figure then introduced herself, and appeared as if in the act of waltzing, but soon retired.—Yours faithfully, W. R. W. April 6th, 1875.

Mr. T. Dowsing, Framlingham, also sends a very favourable account of a seance he attended on the morning of Easter Sunday. He says it was one of the best seances he ever witnessed.

**ANOTHER GIFT OF BOOKS.**—Dear Sir,—Will you kindly allow me to express my very best thanks to Mr. John Scott, of Belfast, who has again, with his accustomed liberality, forwarded for distribution a large parcel of his various works, which really appear to be almost inexhaustible, comprising treatises on philosophy, physiology, phrenology, religion, morality, social science, &c., together with a good proportion of spiritual communications? They will, I am sure, furnish much food for reflection, and be a source of enjoyment and instruction to many readers.—Yours truly, GEORGE TOMMY. *Bristol*, April 3rd, 1875.—[Mr. G. Forster, Seghill, also desires to acknowledge with many thanks two parcels of books from Mr. Scott.—ED. M.]

Mr. T. Thorpe also acknowledges, with the thanks of the Lyceum at Sowerby Bridge, a parcel of books from Mr. Scott. Mr. Robert Catling, Peterborough, acknowledges the receipt of the third parcel from Mr. Scott in five months. "The contents," he says, "will be well distributed amongst the inhabitants of that ecclesiastical city."

**SOVERBY BRIDGE.**—On Sunday, April 18th, 1875, Mr. A. D. Wilson, of Halifax, will speak twice in the Lyceum; afternoon at half-past 2, evening at half-past 6. Mr. Robert Harper, of Birmingham, the popular lecturer, will give two lectures in the Lyceum on Sunday, April 25th, 1875. Afternoon, at half-past two; subject, "The Cure of Physical Disease by Moral Soul Force." Evening, at half-past six; subject, "The Revelation of the Spiritual Destiny of Humanity." Questions freely invited at the close of each lecture. Collection at close of each service in aid of the above institution.

**BUXTON.**—To the Editor.—Sir,—An earnest inquirer, resident in Buxton, Derbyshire, would be glad to receive the names of a few friends in the neighbourhood who would form a circle for investigating the phenomena of Spiritualism. Communications to be addressed to W.D., care of Thos. J. Stevenson, Agency Office, Buxton.

If we had a keen vision and feeling of all ordinary human life, it would be like hearing the grass grow and the squirrel's heart beat, and we should die of that roar which lies on the other side of silence. As it is, the quickest of us walk about well wadded with stupidity.—"Mid-dlemarch," by George Eliot.

Mr. G. FORSTER, Seghill, says:—"The excellent review of Messrs. Crookes and Wallace's works, which has appeared in the *Newcastle Daily Chronicle* of March 20th, under the startling heading, 'The New Science,' has produced a good impression in favour of the reality of the phenomena of Spiritualism." We hope to reprint this excellent review next week.

The British Imperial Insurance Corporation publish a list of all their policies, with the proportion of premiums invested in Government securities. The plan adopted by this office is that prepared by Dr. Farr, F.R.S., of the Registrar-General's Office, Somerset House, and submitted to Her Majesty's Government, and adopted (with some modifications) through the medium of the Post-office.

**JOHN BARR.**—We thank you for your views, which have been discussed pretty fully in the comments which have appeared on the "Odd Thoughts" of Oliver Oddman. We prefer allowing the spirits to judge as to what they had better do, and rather urge mankind to do their duty. Spirits have inclined the hearts of millions to better motives, your seeming negative of the fact notwithstanding, which shows that they have not been successful in your own case.

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

SUNDAY, APRIL 18, Mr. Burns, at Doughty Hall, 14, Bedford Row, at 7.  
MONDAY, APRIL 19, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.  
WEDNESDAY, APRIL 21, Mr. Herne at 3. Admission, 2s. 6d.  
THURSDAY, APRIL 22, Mr. Herne at 8. Admission, 2s. 6d.

**SEANCES AND MEETINGS IN LONDON DURING THE WEEK.**

FRIDAY, APRIL 16, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.  
SATURDAY, APRIL 17, Mr. Williams. See advt.  
SUNDAY, APRIL 18, Dr. Sexton, at Goswell Hall, 86, Goswell Road, at 7.  
Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.  
Miss Keeves, 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 19, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.  
Mr. Williams. See advt.  
WEDNESDAY, APRIL 21, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.  
R. Clark, 36, Edith Grove, Fulham Road.  
THURSDAY, APRIL 22, 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 23, 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 18, 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.  
SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.  
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.  
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Wall 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, Eldsdales Street, Farm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.  
SOUTHSEA, At Mrs. Stripe's, 41, Middle Street, at 6.30.  
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.  
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.  
HECKMONDWICK, service at 6.30 at Lower George Street.  
Developing Circle on Monday and Thursday, at 7.30.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. Local mediums.  
OLDHAM, Spiritual Institution, Waterloo Street, at 6.  
NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 6 p.m.  
MONDAY, APRIL 19, BIRMINGHAM. 59, Suffolk Street, at 8.  
TUESDAY, APRIL 20, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
STOOKTON, 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 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
Mr. Perks's, 312, Bridge Street, at half-past seven, for development.  
LIVERPOOL, Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.  
THURSDAY, APRIL 22, BOWLING, Hall Lane, 7.30 p.m.  
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.  
BIRMINGHAM, A Developing Circle, for Spiritualists only, is held at Miss Baker, Ashbourne Place, St. Mark Street, at 8. A good Trance, healing, and Clairvoyant-medium.  
FRIDAY, APRIL 23, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.  
NOTTINGHAM, Churchgate Low Pavement, Seance at 8 p.m.



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