



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

SPIRITUALISM.

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SPIRITUALISM, AND ITS WORK FOR WOMAN.

ADDRESS BY MRS. CORA L. V. TAPPAN,
AT DOUGHTY HALL.

On Thursday evening, June 3rd, a most interesting meeting was held at Doughty Hall, to hear an address by Mrs. Cora L. V. Tappan, on the somewhat complicated question that goes by the name of the "Social Evil."

The origin of the meeting was in this wise. A lady, to whom the spirits have given the name of "The White Messenger," much esteemed for her philanthropy and benevolence, becoming convinced of the truth of Spiritualism, received a communication from the spirit-world that one portion of her mission on earth was to come to the rescue of the "unfortunate." True to the injunctions given, with earnest heart and willing soul she gave herself to the work; made arrangements for the reception into suitable homes of the repentant; then went out into the highways, bidding the lost ones to come in, and for whom she provided honourable occupation. It was soon found that among the so-called lost ones, the outcasts and pariahs of society, the sense of right, and even the finer traits of humanity, were not obliterated. And many were they who yearned to quit their loathsome surroundings for any purer spheres of life that society would offer.

But to carry on this work of regeneration means were required beyond those which this lady could command. Suggestions were given by the spirits who influenced her to undertake the work, that she should lay the matter before Mrs. Tappan, being essentially a woman's work, to lend a helping hand. With her well-known liberality, Mrs. Tappan consulted her spirit-guides, who at once fell in with the proposition, and consented to give through their medium a lecture in aid of the cause. It was also suggested that a committee of ladies should be formed to carry out the plans. Hence this meeting at Doughty Hall. It will be observed from this very brief narrative, that the work is really an outcome from the spirit-world. And we have an evidence herein of the deep interest that is taken in the other world in the social condition of this. Not alone in this world are pure hearts saddened by scenes of social misery, but angel hearts are also wrung with pity. Not alone do philanthropists assemble here to consider social wrongs, but angels also meet in conclave, and send us messages through their inspirational mediums how best and surest to rectify them. And all who attentively study the following beautiful address by Mrs. Tappan's guides, cannot fail to see how they go at once to the root of the matter. If the glaring evils of social life are to be removed, there must first be a reformation, nay, a complete revolution in the false sentiments, thoughts and ideas now too prevalent upon social questions, a revolution which must have for its watchwords Justice and Purity.

The meeting was well attended, the woman element being in great force, and a very earnest spirit characterised the proceedings throughout. It was, indeed, almost exclusively woman's work from beginning to end. Women organised the meeting, women advertised it and sold the tickets, women attended to all the business matters connected with it, women received money at the doors, women gracefully handed visitors to their seats, women sang, and also played the piano and harmonium, a woman occupied the chair, and a woman lectured. It is, in truth, woman's work; and we feel persuaded that if women would largely and earnestly join in this excellent sphere of labour, taking the views enunciated by Mrs. Tappan as the basis of their efforts, both in attacking the erroneous and artificial opinions of society on the subject, and in practically

applying the remedy, much of the social evil complained of would cease from the land.

The proceedings of the evening commenced by a solo excellently given by Miss Claxton, who accompanied herself on the piano. Miss Claxton also subsequently favoured the audience with another solo, which was warmly appreciated. Two hymns from the "Spiritual Lyre" were sung at intervals, Miss D'Arcy presiding at the harmonium. The chair was most ably occupied by Mrs. Burke, who made the following introductory remarks:—

MRS. BURKE IN THE CHAIR.

Ladies and Gentlemen,—I feel that it would be altogether an act of supererogation on my part were I to say anything by way of introducing to you our highly-gifted sister, Mrs. Tappan. The many beautiful lectures to which it has been our good fortune to listen—beautiful alike in their eloquence and teaching—have won for her, I am sure you will agree with me in saying most deservedly so, a world-wide reputation, which cannot fail to leave its stamp upon the present generation, and not upon this only, but upon the present century.

Interested as this lady is, and her guides, in everything tending to the enlightenment and elevation of humanity, especially that portion of it hitherto regarded as the feeble one (and for which, happily, a more appreciative day is dawning), Mrs. Tappan has kindly consented, under the influence of her guides, to deliver a lecture upon the subject set forth in our handbill in aid of the funds at the present moment so urgently required for this movement.

Perhaps the work in which the lady is so praiseworthy engaged, and in support of whose work this lecture is given, may be best explained by the reading of a short paper which she has entitled "An Experience," and which, while it shows the nature of her mission, also shows the influence under which it is undertaken.

AN EXPERIENCE.

Like hundreds of other people, I have long thought about Spiritualism—curiosity, and a nameless something, made it an interesting subject, though circumstances prevented my inquiring into it. Of course, like hundreds of other people, I had to pass out of the stage of a dread of diabolical agency, which more or less holds an influence over all professing Christians. The words, "Try the spirits," became a kind of command to me when I thought upon the subject. Last April, suffering from rheumatism, I was recommended by a physician in Salisbury to try the Turkish baths, and so I came to Mr. Bartholomew's comfortable home in College Green, ———, where I gained not only health but knowledge.

A gentleman there spoke to me of Spiritualism, and offered to introduce me to a medium whom he had only seen once, but whom he had developed. Thankfully I accepted the offer; but with a more considerable dread of evil spirits than I cared to acknowledge, even to myself. I prayed earnestly that I might be preserved from sin. The dread of Satanic agency was strong in my heart; but, putting my trust in Him who is "strong to deliver," I went with many misgivings as to its being right, especially as my invitation was on a Sunday evening, and breaking the Sabbath I always carefully avoided. However, I went, and found a kind welcome from Mr. and Mrs. T., who were expecting us, with the medium, a young man, whose unaffected, quiet look assured me much. The gentleman made a few passes over him, and he instantly rose, desiring us, in good French, to place ourselves at a table.

"Can he talk French?" said I. "No!" was the reply; "not at all in his normal condition."

Several spirits spoke through the medium, clearly and with great decision—a clergyman, once well known in the city, and a spirit who gives

her name as "Eliza G." She told us she had passed away ninety years ago. I shall never forget the things she taught me that night. She spoke of hell—and the medium's face became agonised. I felt my flesh creep. "However," said Mr. H., "there is no such place as hell." "It is not a place," was the answer, "but a condition." She spoke of heaven, and the medium's face changed to an expression of beauty that I have many times thought of in the dark at night since then; and, in words of such earnestness as I never heard from mortal lips, she urged me to live a true life, and work, work, while time is given me.

Many a happy hour have I spent with her since then—many a joyful journey have I taken, through her words, and I love her for her sincerity and faithfulness. Sweet, peaceful, Sabbath evenings have we spent together—"Eliza" singing hymns, and the good minister before spoken of, reading Scripture, and praying for us and with us.

Not devils but angels I have met here, and the work she set me to do was to seek the fallen women in this city—"Go and speak to them," said she; "remember they are your sisters. He was merciful to them while He was here; go and do thou likewise." I do so; and the reward I have in happy thoughts, in kind, loving words from heavenly spirits, the greetings such as never came from mortals, are more numerous than I can spare time to write of now.

Into many dens and sinks of sin "Eliza's" words have caused me to go. These fallen women, as we call them, are difficult to speak with; they mistrust other women as a rule. But midnight meetings, and civil words to the keepers of houses of ill-fame, visits to the penitentiaries and sick wards of the Union, have brought me face to face with many. In a well-arranged house, called the — Old Park Lock Hospital, I find indeed a house of mercy; for tenderness and peace, humanity and untiring kindness, quietness and order, seem to guide all things within these doors. I have often wept tears of joy by the bedsides of wretched, suffering girls, as they spoke words of thankfulness for the medical skill, the shelter and care, bestowed upon them. Would to God that such houses were more common, not only to receive them when sick, but as open doors when they are sorrowful and weary of their awful life!

A sweet Indian girl has named me the "White Messenger,"—glorious title! Women, — share it with me; be messengers of mercy to the lost. Help by all means in your power to stem the tide of sin that rolls along the streets. Men of this city of charities and churches, make more efforts to crush this monster that society by its silence encourages, and calls by the false mild name, Social Evil!

—, Nov. 12, 1874.

Before our sister commences her oration, I am sure you will forgive me if I remind you that as the needs of the work are great, so do we hope to realise a great result from this effort; and if there be any present who desire to extend their liberality, it will be gratefully received at the door as they pass from the Hall.

MRS. TAPPAN'S ADDRESS.

The subject of the present discourse, and the occasion of it, cannot fail to be interesting alike to the student of human history and to the well-wisher of human kind. We have designated this subject "Spiritualism, and its Work for Woman" chiefly because of the occasion of this lecture, remembering that anything which uplifts humanity or disenthals humankind is a work for man and for woman. Remember that in the world of souls there is no distinction, and we all alike are amenable to the laws of earthly and of spiritual government.

It chanced to be a fact in the nineteenth century that the position of woman in respect to human society is somewhat ambiguous, and in order to ascertain and reason on it, and to propose a remedy for the removing of those social evils which form so serious a problem and which so oppose human advancement, it is that we treat this subject.

Historically considered, whenever the opportunity has been offered, woman has displayed those same qualities of heroism, courage, excellence, and power of government that are possessed by man in similar positions. Under other circumstances, the heroism has sometimes been greater, and a certain degree of fortitude inherent in woman may perhaps be claimed for her. But in the pure world of mind or intellect there can be no discrimination between those qualities which enable a man to solve a problem, and the same in woman to solve it. And if we consider how the world makes up the definition of social, and sometimes of moral life, we must guard well all we have to say or think on those subjects which would disqualify woman for those positions for which she has the ability, or to prevent her from exercising these at the same time that she preserves her gentleness.

Among ancient nations the sway was alternately divided between man and woman, and in some the deities were feminine. We have the Isis of the Egyptians representing the veiled form of the mother of the earth. We have in ancient Egypt, still more remotely, the maia, corresponding to the great ideal of humanity—the maternal parent of the human race in the ancient mythologies. The two deities stand coeval. Minerva springs from the brow of Jove, sharing with him the government of the earth, and bestowing her gifts on those who are favoured in legislation and government. We know that among the Hebrews the prophetesses were especially distinguished, and that though kings might have absolute power, any woman endowed with the gifts of the spirit had sway even over kings. Whosoever was chosen among them as the expression of divine power was held sacred. We had among the Greeks instances of heroism and capacities of warfare among women. If kings have waged war, queens have done so also. And if the Spartans were intent in uplifting their country by exterminating the aged and infirm, the Spartan mothers taught their sons to be heroes, and to give to the State all their affection and every quality of domestic life. Then, if we go to the more remote nations of the West. Among the aborigines of America was a remote tribe who worshipped the White Mother of the Earth,

those known as the Navajo Indians, who have derived their origin from a remote period of civilisation. They worshipped this woman, who was supposed to dwell among the San Juan mountains, and each spring she descended into the valleys and blessed them. Among this tribe of Indians, isolated as they have been from all contact with civilising influences, the women elected the chiefs, held property, and dispensed the trophies of war; and the chief so elected only held his office during the suffrages of the people, and while he was able to perform the required duties. This may not have been a prophecy of a coming civilisation, but it indicates that there is a tendency sometimes in the opposite direction from that prevailing among later nations.

Whatever may be the condition of woman to-day, and whatever the subject which agitates the nations respecting her, we must bear in mind that the Christian religion and consequent civilisation have wrought wonders for woman as well as for man. We have only now to cross the space which separates Europe from Asia to find woman holding totally different positions. The harems of the East are still abundant. The Sultan still holds sway over those who must do his bidding. The earth is not yet disenthralled from that vile servitude which makes it possible for human beings to be bartered and sold, and for women to be exchanged as property, bid for at the hands of man. Albeit, it is not certain that among Christian nations there is no barter, but certain it is, this is not carried on openly, and is not considered as bartering and selling; but among the nations of the East there may be, what you are not aware of, some circumstances that modify the seemingly monstrous nature of the condition of social life there. And it may not be impossible that silently there is a power at work that will emancipate those nations from their present position.

But we say of Christian civilisations, whatever may have wrought the change, it is a fact that to-day ideal society in this age is the type of social life for the future, and which, when fulfilled to the uttermost and carried forward, will form the highest type that is possible upon earth.

In ancient Herculaneum and Pompeii it was not possible for man and woman to walk the streets together. Where a civilisation is built up by man and for man, no daughter of modern civilisation could ever enter. Every hall of legislation was for man, every public assembly was for man. The results are, that to-day, in the disentombing of those cities, you find evidences of that degree of turpitude which cannot be understood except by the student of history, who knows that legislative halls and public assemblies built for man, and not intended for wives and daughters, must indeed be different from those of modern civilisation. With the introduction of those social laws that make it possible for man and woman to sit together in deliberation in legislative assemblies, with the introduction of those sentiments that make it possible for literature and art to be adorned with the influences of woman's mind and thought, you have the blossoming out of the flower of the nineteenth century. In such assemblages as these there are ladies and gentlemen, men and women, mingling in social life unashamed, and the social law is such that it demands the highest and loftiest standard of social rectitude in every place. When we reflect on the wonderful intellect of Greece, marred, as it was, by debasement in social life, we wonder not that Plato and Socrates should have wept over the sad condition of their times, and that they should have longed for the period when all the hollow forms of life should be obliterated; for, on the one hand, there was a social degradation; on the other, there might have been the compensating power of high intellectual life, but the social iniquities enfeebled and beclouded the loftiest influences of mind.

To-day, society demands that for every condition of human life there shall be expressed in social circles the highest possible standard of human excellence by man and woman. What society fails in to-day we shall presently point out. But one thing arising out of the present advancement of society we must not fail to note, that women have been invited to participate in worship, to take part in public assemblages for philanthropic and other purposes, and to occupy themselves in employments once closed against them. There is the mutual trust and confidence of enlightened society. You have but to revert to the frontiers of civilisation, to the early life in India, Australia, California, and other regions, to know what would be the state of civilisation if men and women were not bound together by the present standard of social life. You have but to revert to armies on their march to know that the utter and entire dependence of human beings, one upon the other, forms a guarantee for advanced states of society. Wherever woman has entered, there barbarism has departed—that kind of barbarism at least which grows up when civilisation forgets or relaxes the courtesies that bind society. We say, the entrance of woman into religious life, and into communities which unite the world together, and into the provinces of art and literature, have made the world what it is. And zealously to preserve and carry forward such conditions as these must be the delight of all high and lofty minds. You will not forget that among the ancient Jews the women were forbidden to take part in public worship, but were screened from observation. Surely now there is a change—a happy change—when, as in the modern synagogues, the two worship together. You will not forget that Paul enjoined Christian women not to speak in public assemblages. Paul did not live in the nineteenth century. He was speaking to Hebrews and to Romans who forbade women to speak in public. But still Paul was willing to avail himself of the aid of the sisters in the Church, to bear messages under suitable arrangements, in accordance with the customs of the time and country. But great advance has been made in these matters since the time of Paul. Women have been inspired

to speak; and there is a kind of growing conviction that they may and should speak at all suitable times and places.

They have contributed in no small degree to public entertainment; and the test of woman's ability is, that despite those customs and obstacles which have waylaid her path, she has distinguished herself in those ranks of art, literature, and science, formerly occupied by man. What with Mrs. Hemans and Mrs. Browning in the ranks of the poets; Mrs. Somerville in the departments of science; and a dozen ladies now in Rome carving statues and painting pictures, it matters little what may be said about the qualification or disqualification of woman, since there she is, giving her life to society, and for its elevation is devoting the flower of her days. But we are not here to argue. The advantage of this state of things speaks for itself. That advantage the mind of the enlightened community of the nineteenth century now possesses. It is merely a question of judgment. What we are anxious to show is, that in the gifts of the spirit the powers have been equally possessed by women; and in the exercise of those gifts women, from education and comparative isolation, may possess even an advantage over men; since, if man is reflective, woman is intuitive. If reason sways man, intuition is the silent power with which woman produces wonders. And thus it has come to pass, that women are chosen as prophetesses, and speak with tongues, and minister spiritual gifts, because of this high power of intuition, which makes them ever-active and fitting exponents of Modern Spiritualism.

The question of woman's education, political rights, professions, and so forth, has been ably discussed by many minds, and so fully, that we do not think it matter for remark. But what we desire to observe is that which Spiritualism offers to woman, in the fact that it chooses without permission, discrimination, or social obstacle those instruments that are fitted for its ministrations. Hence it is that a child may speak, and out of the mouth of babes you may be instructed. Hence it is the young maiden may be moved to the gift of healing. And hence it is that of those who have acted as spiritual mediums for the last twenty-five or twenty-seven years there have been as many chosen from among young women as among men. And the babes and the grey-haired are chosen, wherever the organisation and quality of mind are such as to be adapted to spiritual expression.

When this medium was influenced to speak she was only eleven years of age. There was no permission asked. No custom was allowed to intervene. The utterance was given. The parson, the lawyer, and the doctor listened, and society was moved by the fact. Here is a forestalling of events. This is taking time in advance of the customs of legislation. For if we asked permission, it would have been answered, "No." It is a gift from Heaven. If there is the power manifested, no custom is needed. The gift is there to think and write and speak and sing; without permission the world of spirits lay their offerings upon the shrine of spirit, and the world must admire. And they who are so endowed with any quality, or any special gift will not wait. They must speak as the spirit moves, and all who are right-minded must accede to them. George Fox, who led the Quakers, was aware of this; and among that sect, many of the most distinguished inspirations have been given by and through women.

Those who are fortunate enough to know of the wonderful powers that have been wrought in America and England by that one society alone, will bear in mind that when co-equally men and women work together for a religious purpose, nothing can withstand them. And social life, directly or indirectly, must govern the world. It was this that made the Greeks what they were—the extremes of social life, breaking in twain even the highest maxims of government. It is this that makes England what she is and may become, when in fact as well as in theory the social sphere shall be so exalted that there may be none of the distinctions which now exist between man and woman.

What a high standard of moral and spiritual truth requires is that each human being shall be equally amenable and responsible for his or her actions. Make this so, and the obligations of social life come equal. Make any class dependent and unequal in a moral sense, and you deprive that class of the stimulus to excellence that belongs to the lofty thoughts of to-day. The Christian religion, with its searching fires, demands the utmost from the human mind, and wherever faculties are given, Christianity makes no discrimination.

The point we ask you to consider is this. Whatever interests woman interests humanity. There cannot be an unfortunate class of women without there also being an unfortunate and degraded class of men. And we ask you to consider, as we considered when asked to deliver this lecture, whether it is not rather a proposition for uplifting humanity, than the uplifting of woman only? We ask you to bear in mind that the severe test which is brought to bear in social life against that class of women whom you are called upon to consider unfortunate, is not brought to bear against their competers in degradation and crime. And we appeal to men and women, and to you, to regulate the laws of society so as to make it impossible that there shall be this distinction and this wrong against your own sense. See to it, that if society opens its doors without question to all men who appear after a certain standard, so shall society open its doors to women. And if thereby a line of demarcation is to be drawn, and a moral standard to be erected, let it be so directed against the evil-doer that whatever be his position or calling, he likewise is excluded from society. "Let him among you that is without sin cast the first stone," said the teacher of Nazareth to those who came to accuse. And it is said that among the traditions of the Roman Catholic Church is one that as he stood and wrote upon the sand, he wrote the particular

foible and vice of each of the accusers, and they went away without a word. So in society the insisting upon the highest standard would also present to those who cavil their own failings and vices, and there would be none of the stones hurled that are now cast forth, and make it possible for such a class to exist as that to which we are called upon to refer. Somewhere in the earth, and in social life, there must be a sad lack in moral balance; somewhere there must be an undiscovered wrong, that scorns a young woman, ignominiously thrusts her into the world, but shelters her perjured paramour. Somewhere there must be a lack of that redeeming power and exalted faith that make the standard of civilisation; for, although women in the East may be bought and sold, it is the standard of the Christian religion, and society, that every subject, man or woman, is alike amenable to the law of moral obligation. Insist upon their being so. Make it impossible for one portion to evade the penalty, while the other suffers the entire burden, for remember whatever reproach is cast upon women at the door or in the street is also cast upon every woman in social life while this distinction continues; whatever reproach there be while this failing is unrectified is cast upon every wife and daughter and mother throughout Christendom. Your daughter sent forth into the cold world! Why not your son also? These women persecuted and denied positions and places of honour! Why not the men also? Keep watch and ward and guard at the doors of legislation, and in halls of human government, to protect man! Why not keep watch and ward and guard for woman? The whole legislation of government is intent upon drawing a dividing line between the one at the outer gate and the one within, solely and entirely for the convenience and protection of the other portion of the human family. See to it that you rest not, nor sleep, nor pause, until the same law prevails in social life against man that is depraved as against woman that is depraved. We state this thus fearlessly because we know that in all questions of this kind there is an evading of the direct issue, and that men and women of the world close their eyes, and are unwilling to recognise the fact that whatever interests one portion of humanity must interest the other. Against this false state, and against this perjured custom, we lift our voices now and always. If the recreant son, father, husband, or brother is received with open arms by the household and society, we say receive the daughter also. And, if there is to be discrimination and distinction, let it be made so sweeping and so entire that the evil-doer must stand outside the gates, even though he belong to your own household.

This is the remedy that we propose. This is the offering we present. You cannot deal with evils by attacking their results. You cannot break down the upas-tree by destroying its branches so long as the root remains. The deadly shoots will spring out, sapping the foundations of society, and destroying the prosperity of the human race. Go to the root of the matter. Make every right and every wrong occupy its own place in the world. Guard your sanctuaries, and keep alive that thought that makes it possible to believe in the moral rectitude of man and woman. Before the throne of human conscience and at the shrined altar of the highest religion there is no difference. And remember that the judgments of the Spirit are other than the judgments of the earth; and that whatever misfortune may bring upon any human being, there is still the opportunity, the possibility for its rectification. Let there be no cesspool of despair in the world. Let there be no doorway erected whereby the victim on the outer side be told that "there is no admission within." Let no sanctuary be so sacred that it is not open to human frailty, or would not heed the voice of that spirit which would gain admittance through abundance of well-doing.

If we measure the work that woman in this matter has to do, we state it as distinctly as we have done before. Every effort of this kind is so meritorious that it cannot but bring the blessings of angels. But more than this is needed. "Prevention is better than cure." Make it possible for young women to obtain an honest and decent livelihood. Elevate the standard and products of woman's labour, for upon this hinges nine-tenths of the whole problem. See to it that there are not unemployed, unoccupied, homeless girls. See to it that they are not uneducated. Knowledge brings power. There is no greater preventive of temptation than the consciousness of power to withstand it. Make it necessary that all these girls shall be cared for before they pass from the hands of society to their own destruction. Make it sure and safe that there shall be for every young woman seeking employment an adequate one, so that she is not offered the temptation of idleness, and that there shall be no prizes for vice, and you will arrive at the root of the difficulty. Make the education such, and the opportunity such, that all of this class forced out into the world in indigent circumstances be made aware there is labour, and room, and society, and culture, and refinement—then, this form of vice must stand long at the door ere they voluntarily go out to meet it.

It is a work in which women should engage, since we look to that future wherein woman's work and opportunities shall enable her to bring her intuition, tact, sympathy, and all womanly qualities side by side with man. Libraries, institutions, places of domestic instruction, are all excellent stepping-stones to the building of this edifice. Make every home a similar place of instruction. Make it your business to watch for the unsheltered girl within the range of your acquaintance. See to it that you keep guard around those that may be without protection; and see to it that all the baneful and poisonous influences of a fictitious and artificial state of society be turned aside, and let there be in full sway among you the highest standard

of social life. Make it incumbent upon all equally to bear the responsibility of their misdoings—not the victim but the cause of it, not the unfortunate but he who with destroying hand dares to mar the beauty of a human soul.

We offer this work to you as men and women. We offer it to you, women, as sisters of all womankind; and ask you that with integrity and with faith in humanity, and with that hope which uplifts and disenthral, to remember the despised one that passes outside the gates of social life, but who enters by the Master's loving hand to the kingdom of the spirit, because in sadness and sorrow she works out her own redemption. And the souls of such as these stand before those who have wrought their wrong. These are among those whom Jesus with uplifting hand bade, "Go, and sin no more."

We could wish to say it to all, that there be no definitions and no distinctions between the same kinds of vice. We would wish that humanity, with one free and pure accord, would make sure that within the heart there is no lurking thought, and that pride and ambition and worldly scorn and envy, and all that makes up the foibles of humanity, stand side by side with that which you condemn. And never let it be forgotten that the only redeeming, saving grace is that of PURITY.

When St. Agnes, in the place where she was sent to be destroyed, invoked Heaven to send its maledictions upon her declaimer, and his eyes were made blind, it was but a token of that spiritual blindness that comes to every man who forgets that the young woman whom he would defame is the daughter of some mother, the sister of some brother, the child of God,—and he is made passion-blind only to be disenthralled by the same gentle hand that he would ruin. If it be said that temptation first came to the world by woman, be it also said that the same hand has shown the way out of temptation. The Madonna of the Romish Church—the ideal typical Christian woman, the zeal and fervour of the sainted souls that in the cloister waft their prayers to heaven, are surely enough to bring about this reform. And all who sing with hearts attuned to heaven, and eyes and spirits turned upward to find the remedy, may find it in these words:—"Blessed are the pure in heart, for they shall see God."

The name which the spirits gave to the kind lady who has undertaken this work is "The White Messenger." We therefore dedicate this poem to her.

POEM

By "QUINA."

I.

I saw a pale girl standing outside the city,
Wandering alone the whole weary way;
For her was no voice and no eye filled with pity,
But only despair through the livelong day.

And she bore no flowers, though by the wayside she lingers,
She bore but a thorn in her heart,
And the lilies of life had all drooped in her fingers,
And the cares nevermore would depart.

Then I saw a white dove flying straight from the heaven,
And it bore a sweet message of peace,
As down by the wayside she lay all unshriven,
And the dove was her spirit's release.

Away, far above all the earth and its sorrow,
I saw her upborne on its wings;
And they who passed by, with a sneer, on the morrow,
Scorning ever such lowliest things,
Scorned also her name and her memory for ever;
But an angel of light there she sings.

II.

I saw in the halls of the thick-peopled city
A man, sitting in pride and in state,
But he had no eye full of shame or of pity,
But only the world called him great.

And offerings came each day to his door,
He was pledged to the people as high, and the poor
Looked up to his face with its cold, stern decree,
But there was no token: then what do I see?
A shaft straight from heaven sent down to his heart.
And he died
In his pride;

Such a soul to depart!
And his name it was mentioned with many a word
Of praise and regret, and where'er it was heard,
The loud-tolling bell proclaimed that a soul
Had gone out to the region of God's great control.

And there, face to face, the pale girl and he met,
Where bend angels in silence around,
She, a lily within her white hand, tear-wet,
And he bowing low to the ground,
Grovelled there, as if in God's great endless city
There was no mercy for him to be found,
And no eye full of sorrow or pity.

But she, with never a word of reproach,
Breathed an offering of prayer unto heaven,
That for all the great wrong which on earth he had done
His spirit might there be forgiven—

Not forgiven at first, nor with one breath alone,
But only by constant well-doing;
His spirit still strives, and, uplifting his heart,
His soul for forgiveness still wooing.

III.

"Go thou," saith the Master, "and undo the wrong,
Make clean all the pathway before you,
Tear away from your heart the cold pride that was strong;
Kneel down, and of heaven implore you
The gift of its grace. But for this gentle soul,
For her there is light and gladness,
Her's alone was the burden on earth, whose control
Is usurped, and she beareth no sadness."

The white dove descends to the earth once again
With quivering light on its pinions;
It searches the hearts and spirits of men,
Searches all of their pride and dominions,
And wherever a wrong is it sendeth a flame
Through the dark, of great fire from heaven,
And wherever a victim, there breatheth the Name
Full of peace, whereby sin is forgiven.

The White Dove through its Messenger ever doth preach
To the innermost spirit's recesses,
"Whatsoever on earth you seek for or reach,
That in heaven your spirit possesses."

The following is a statement of the expenses and proceeds attending the above meeting:—

EXPENDITURE.		RECEIPTS.	
Hall	2 2 0	By Sale of Tickets and	
Printing	1 5 0	Collection at Doors	7 18 6
Incidental Expenses	0 15 0	Mrs. Tappan's Donation	1 0 0
Balance in Hand	6 19 0	Mr. Glyne's Donation	1 10 0
		Mrs. Strawbridge	0 10 0
		Mrs. W.	0 2 6
£11 1 0		£11 1 0	

The Committee of Ladies beg to state that the account will remain open for further donations, which may be sent to Mrs. Burke, 17, Burlington Road, Bayswater, W., or to Mrs. Burns, 15, Southampton Row, Holborn, W.

MATTER, SPIRIT, AND MIND.

How Mr. Beattie can so misrepresent a plain statement of fact seems wonderful. That steam and water are but different conditions of the same substance, though with very different laws, is what I said. In former times earth, water, and air were regarded as essentially different elements in nature, but science has corrected this misapprehension, and has given us another form of substance, the ethereal medium filling space, the medium of light and heat from the sun, the action set up in which passing clean through the seemingly solid glass of our windows, a fact that no one doubts, but which is quite incomprehensible, and for distinction sake may be called spiritual. Then surely the inference is that any other form of substance we may discover, however different its laws may be, is still but another condition of the same common substance, as many Spiritualists believe; and is it not something to be able to show the scientific materialist that, even from his point of view, it is rash and unphilosophical to deny the possibility of the facts of Spiritualism. We can only know the nature of the substance in its result; then we cannot be sure that matter cannot feel and think, since in the sequence of development it seems to be clearly the result of the physical man or animal. But nature is not human art, and iron does not of itself become "the delicate hair-spring of a watch," but the carbon, which in one condition we call charcoal, takes upon itself all the marvellous beauty of the sparkling diamond; and what is this poor human mind that we must make such a special marvel of it? No doubt there must be a sufficient cause for all effects. Mind is clearly an effect, and cannot, as we know it, be an originating power. Dr. Carpenter puts the cart before the horse in his confused statement, taking effect for cause, or is reasoning, as Bacon says, in the reversed order; and whether the mind is of a soul or spirit or of the physical body makes no difference, that is whether of a body called a spirit or a body called physical, and if a spirit will not be determined by its particular nature and by motives, its acts would be of course motiveless and without a reason.

Then Mr. Beattie says that "there is no intelligent man ever dreamt of force being anything else but a word signifying that matter moves." Surely Mr. Bray of Coventry and Mr. Wyld of Edinburgh are intelligent men, and both these writers try to prove that a force is an entity (see the review of Mr. Wyld's late work in the *Westminster Review* of this quarter); and Mr. Bray even tries to explain the facts of Spiritualism by his theory of force, and it was chiefly to the writings of these gentlemen that I referred. Mr. Beattie must be living a little out of the world, I think, and in talking of stupid materialistic dogma, what does he say to Professors Tyndall and Huxley, Clifford, and Mr. Herbert Spencer, and the rest of our lively spirits of the age? But a "scientific materialist must be distinguished from the mechanicalists such as Mr. Darwin," but Mr. Beattie will doubtless remain content with the light of other days "which is to be found in the only philosophy of Christianity"; but how he makes that agree with the facts of Modern Spiritualism perhaps he will explain.

HENRY G. ATKINSON.

JOHN HARDWICK, Esq., D.C.L., of Brighton, an ardent Spiritualist of long standing, passed on to spirit-life, May 31, 1875.

OSSETT.—Mr. Sadler will hold seances at Ossett from June 21st to 27th.

MRS. TAPPAN gave her last lecture for the present season at Cavenish Rooms, on Sunday last. It will appear in our next issue.

HECKMONDWIKE.—Mrs. Illingworth, of Bradford, will deliver an address, under special control, on Sunday evening, June 13, in the Spiritualists' Meeting Room, Regent Street. A collection at the close of the service.

THE CHARACTER OF DR. MONCK'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I have noticed in the last few numbers of the MEDIUM letters from several parties, giving your readers a brief account of the wonderful phenomena taking place in Dr. Monck's presence while staying in Edinburgh and elsewhere, and I could not help remarking that all of them testify to the fact that what manifestations did take place, were perfectly unaccountable. With your kind permission, therefore, would you allow me—and I consider it my duty in the interest of truth—to give my little testimony as to the *bond fide* character of the Doctor's mediumship. I may state that I was an entire stranger to the Doctor before he visited our fair city.

I had read so often in your valuable paper the wonderful manifestations occurring in his presence that I naturally looked forward to his visit here with great pleasure, and, I may say, not a little suspicion, on account of the many conflicting statements I had heard in reference to his mediumship which I could not refute, and as I knew that all could not be deceived, I resolved to attend as many seances as possible, and judge for myself.

With these few remarks I will leave your readers to form their own opinion if the following that I saw was the result of trickery or no.

First, as to the luminous lights.—The first place I had the pleasure of meeting the Doctor was at his hotel on a Sunday evening. He being disengaged, I was ushered into his room. After we had sat talking for, I should think, fully one hour on different topics, I could not help remarking at the short, stertorous manner of his breathing, which arrested my attention, and I am sure those who have for the first time been in the Doctor's company must have noticed this. On being questioned, he informed me there was some peculiar influence about which seemed strange to him. He was impressed to put out the gas, which left us both in semi-darkness, as the silvery light of the moon, when not obscured by the passing clouds, kept pouring through the Venetian blinds, together with the reflection from the street lamps; it was sufficiently light for us to see each other while we stood in the centre of the room, at the same time both of the Doctor's hands being interlocked in mine. Twice he drew my attention to what appeared to him a luminous cloud floating near the ceiling (the ceiling, I am certain, was at the least twelve or fourteen feet from the floor). At first I did not see it, but I had not to wait long, for I distinctly saw a luminous hand (the first I ever saw) traverse the wall, and settle down—whether it was on the floor or not I am not positive—eighteen feet from where we were standing. I do not know what to liken it to. There was no fluttering like a phosphorescent hand; it emitted no smoke, which if it had, my nasal organs must have informed me afterwards. It was not the Doctor's hand, because both of his were in mine; there was no other person in the room but ourselves. Then the question arises—Whose hand was it? Echo answers, Whose? The hand was guided by intelligence, for it gave assent to or dissent from questions put to it by opening and closing the fingers. If, as some of my friends affirm, it was imagination on my part, then all I can say is I must not believe anything I see, for I am as positive I saw a hand there as I saw the Doctor standing with me. The hand gradually died away, after lasting for fully two minutes, and, on the gas being re-lit, nothing was seen.

If I remember rightly, the Doctor informed me that those manifestations very rarely happen while he is in his normal state, being always entranced.

On four different occasions, with strangers each time, I have seen, while the Doctor was entranced, luminous lights, varying in size from a pigeon's egg to a globe twelve inches in circumference, and lasting from five to sixty seconds; also four or five hands of different sizes, from the appearance of a little child's to an old person's hand, withered and shrivelled-looking, evidently belonging to one who had passed the three score years and ten. The seance at which I saw this particular hand was being held at his hotel in the afternoon. Not knowing but what the Doctor would be disengaged, I called on him. He told me a gentleman and two ladies were holding a seance, but having sat for two full hours and got nothing, he asked me to come in. The party were entire strangers to me, and it was with great reluctance I joined them, seeing it was a strictly private seance. They informed me that at their own family circle they were promised, I suppose, by table movements, if they sat with Dr. Monck, the ladies' mother would try and manifest herself. I need not say that the hand we all saw was the fulfilment of the promise made on the previous evening to them at their own house.

Second, Knockings.—As to those mysterious knocks, the first I ever heard was at a friend's house, who kindly invited the Doctor to tea one Sunday evening. Now I wish to put particular stress on those impromptu sittings with the Doctor, several of which I have been at, as they go to convince me more than anything that spirits can and do communicate at a formal seance. We go there with the expectation of seeing something wonderful, and getting nothing, we come away disappointed, heaping all sorts of abuse on the medium, and denouncing him as a trickster, simply because we imagine all were on the *qui vive*, and too wide awake to be deceived. At several of those meetings I have heard all sorts of knocks, loud, and as different from each other as they were numerous, on the floor, walls, and table; in fact, everywhere, in broad daylight, apart from where the Doctor was standing. On one occasion, at my own house, while the Doctor was sitting at table, the raps came fast and furious, and appeared to me to come from underneath the boards on the floor. On a question being put by the Doctor, the name of my grandfather, and where he passed away, were spelt out correctly. Now it is simply impossible the Doctor could have got this information from anyone, as no one whom I met, either in private houses or at his hotel, could have told him. I have heard very loud knocks while he stood in broad daylight on two inverted glass tumblers. A clergyman who was present began talking about a statement made by the Doctor, or rather "Samuel," in reference to some blood which he ("Samuel") said he saw on him at a previous seance, about which the Doctor could give no explanation, when suddenly five distinct knocks came, and the word "Murder" was spelt out, with the name of a person who had murdered his paramour twenty-five or thirty years ago. The clergyman seemed frozen to the spot, and explained that many years ago he was a medical student, and a murder was committed by the man whose name was spelt out correctly, that he had been present at the execution, and that the body of the murdered woman had been dissected by him.

Ever after he imagined the spectre of the murderer had followed him, until, in sheer fright, he retired from the medical profession and entered the ministry.

He explained that the whole affair had escaped his memory until the communication just given had recalled it. I have heard the knocks on the rock at the top of Arthur's Seat while we were standing there, and on the pavement of the street as we walked along.

At his formal seances I have noticed they invariably precede any manifestation that might follow. The loudest knocks I ever heard occurred at one of the seances immediately before he left. There were seven gentlemen present. After we had sat in gaslight for fully one hour and got nothing, we began to hear gentle ticks, similar to what might be produced by your finger-nail, till they increased in loudness to a sound as if made by a heavy hammer. That evening a remarkable test was given through the knocks to a friend of mine, involving an intimate acquaintance with private matters, which astounded all of us when we were told the communication was perfectly correct.

Thirdly, Physical Phenomena.—With regard to the physical manifestations at every seance I attended I have always witnessed something I had not seen before. In gaslight I have seen on two different occasions an accordion, weighing five or six pounds, traverse three feet from the centre of the table and tilt over to the Doctor while all hands were joined. A heavy musical-box, weighing at the least twenty pounds, and placed on the centre of the table, was moved and tilted several times. A small whistle which I held in my hand, while holding it three feet from the Doctor's mouth under a table-cover, which enveloped him while entranced, was sounded three distinct times, and the accordion mentioned before, which had been carefully examined by all present, I tied securely six times round with a strong cord; on being held by me underneath the cover the keys, on which I placed my fingers, sounded several times, and the moment I took it from underneath the cover it was still tied same as before, and in no way tampered with. On two occasions while the medium was bound to the chair, hands, feet, and body, and on one occasion was also securely tied to the table at which we sat, so that he could neither escape nor move a limb, all hands being joined, a chair, weighing twenty pounds or so, and several articles were brought outside the circle four feet, where the Doctor was sitting, and placed gently and noiselessly on the table like feathers. At the same time several of us were touched by apparent hands. On another occasion, while all our hands were joined—and I may as well remark here the Doctor always preferred when sitting in the dark to have the two most sceptical one on each side of him—my umbrella, which I placed in a corner of the room, and ten feet from the medium, was pitched on to the floor, and on the gas being re-lit a large picture on the wall was seen to oscillate for fully a minute, which proved that some power had been at work outside the circle.

There are numerous other manifestations which I have witnessed, such as the elevation of the medium on three different occasions. Twice he was lifted on to my shoulders, and once I am certain he rose three feet while standing on my hands. Then there is the frequent development of latent mediumship in several of the sitters. One gentleman, a hard-headed sceptic, who informed us he was a reporter of the *Northern Echo* (an English paper which I believe has on former occasions misrepresented the Doctor) was suddenly controlled and had to leave the room. He said afterwards the sensation he felt he never experienced before. Numerous test communications while the Doctor was controlled were on several occasions given correctly. A clergyman on one occasion recognised his father by the description given by "Samuel," and as a test to convince him we all saw in bright luminous characters in mid-air, lasting for two minutes, the Christian name of his father, which we were told was correct.

I'm afraid I have taken up too much of your valuable space, but just allow me a few more words before I conclude. I have sent you this report, not as the result of my experience from attending one or two seances, but of an extensive observation of nearly a score of formal and impromptu sittings, notes of which I kept, with scientific, shrewd investigators, who would not likely all be deluded and deceived, seeing the tests we suggested were at all times complied with by the Doctor in that straightforward and candid way which I admired. In fact, he courted the closest scrutiny, and insisted that we should apply any tests that our ingenuity might devise. He gave us full permission to search the room at the hotel, and allowed himself to be searched both before and after the seances, and need I say that nothing was ever found to account for the phenomena I witnessed. His probity and frankness are beyond all praise, and gave unbounded satisfaction.

I have therefore great pleasure in bearing testimony to the *bond fide* character of Dr. Monck's mediumship, and whatever was the cause of the manifestations I witnessed, certain am I they were not the result of trickery. I enclose my card and subscribe myself A MERCHANT.

Edinburgh, May 29, 1875.

INVESTIGATE SPIRITUALISM BY YOUR OWN FIRESIDE.

To the Editor.—Dear Sir,—If you will kindly insert the following in the columns of your valuable paper, it may be found of use to investigators of Spiritualism, and also to the timid who feel afraid to visit spiritual circles, as they imagine that they sit round and chant, and evoke the services of the devil. Also to the cautious investigator, who imagines that there is something behind the scenes that works the phenomena.

About twelve months ago a few of our family determined to investigate the startling phenomena of Spiritualism gathered from reading your valuable paper. Accordingly we sat, about nine of us, at our own home, on each Sunday evening, for about eight weeks, but could not get even a tilt of the table. We were getting discouraged, but on searching your paper we saw advertised a seance held weekly in Birmingham. We availed ourselves of it, and sat a few nights with a few Spiritualists. We saw good table-tilting, and trance phenomena occurred, which did not have any great impression; but finding that one of us was likely to become a medium, we resolved to try again at home. After sitting with patience once or twice, we got table-tilting to our hearts' content, and my brother-in-law, Mr. Horton, began to develop as a trance-medium. We then sat twice a week, acting according to the advice given by the

controls, on Sunday for trances, and week-day for development and physical manifestations. Mr. Horton is now rapidly developing, and I have also become a medium myself, and spirits speak through both of us for some considerable length of time. A spirit purporting to be "Judge Edmonds" has spoken for a whole hour at one sitting, and has given us some good advice and valuable information; and we have other high spirits. Only about fourteen days ago we were saying we only wanted materialisations, and flowers brought by spirit-hands, to crown our investigation. And I am now happy to inform you that each time we have sat since, we have felt the spirit-hand, had a tambourine carried about and placed on one of the sitters' heads, and have had a handbell carried up and rung; but above all what pleased us most was flowers—flowers of great rarity; roses of all colours, both buds and full-blown, and to such an extent! At one sitting we had upwards of twenty-five different flowers, filling the room with their fragrance. You will understand we began at home, developed ourselves at home, and the above is our reward. We are now only short of materialisation; if we should get it I will inform you.—I am, dear sir, yours respectfully,

JOHN SUMMERFIELD.

106, Wheeler Street, Birmingham.

AN INCIDENT AT MR. HERNE'S SEANCE.

On Monday last Mr. Herne held a seance as usual at the Spiritual Institution, on which occasion Mr. and Mrs. Petty, and their son, the well-known Newcastle mediums, were present. The lights were scarcely extinguished before the manifestations commenced. The telescope-table around which the sitters were arranged with joined hands was immediately raised about a foot at one end, and descended with forcible raps on the floor. Meanwhile, the guitar, tubes, before lying on the table, were floating about in the air. The usual phenomena took place, such as touches by spirit-hands—some of them in accurate response to requests—playing on the guitar, ringing the bell, spirit-lights, "John King's" voice, and a little badinage from "Peter" with a gentleman who had endeavoured to bring the phenomena into discredit at a London Club. But to these we wish to give no more than a passing notice here. The sitting, after having been suspended for a short time for the purpose of ventilating the room, was resumed, when the following curious incident arose.

Three raps were heard upon a part of the table near which I sat. Upon inquiry as to the meaning of it, an answer came through Mr. Herne, (who was entranced) in a man's voice unlike that of any control hitherto witnessed, and in a tone certainly very distinguishable from that of the medium. It consisted of only one word, and that word "No."

The following conversation between the control and the sitters then arose:—

"Friend, will you be kind enough to give us your name?"

"No."

"Do you wish to make any communication?"

"No."

"Will you tell us why you have come?"

"No."

"Are you a relative or friend of any one present?"

"No."

At least twenty questions of a most opposite character were asked, with the view of drawing out the control, to which the one and only answer came, "No." Such as—

"Are you alive?"

"No."

"Are you dead?"

"No."

An impression crossing my mind that we had here a spirit either unaware of his true condition, or whose mind was swayed by one all-absorbing thought, I asked—

"Are you aware that you are a spirit?"

"So are you."

"True; we are all spirits," but we are embodied spirits, still living upon the earth."

"So am I."

"No, dear friend, we think you are mistaken; you have passed away from earth and left your material body behind you in the grave."

"Buried? No more than you."

"Well, good friend, you must have come here for some purpose. Can we help you in any way?"

"It can't move."

(This was uttered in a very earnest tone.)

"What is it that cannot move?"

"They don't move; they can't move."

"Do explain, dear spirit, what you mean, and let us aid you in your difficulty."

"They can't move. Spirits can't touch matter."

Light now broke in upon our minds that the control was referring to the instruments, tubes, &c., that were on the table, and we resumed—

"Do you mean that the things upon this table cannot be moved by spirit-hands?"

"Yes. Only by men. Spirits can't come back to earth."

The case was now clear before us. This spirit was under a grave hallucination. We, therefore, with one consent, appealed to the manifesting spirits present, thus:—"Peter, or whoever may be present, please convince our friend here by moving the things on the table." To assist in this object we commenced singing, but before we had got through a verse, the voice of the control was again heard in a tone of almost bewilderment—

"It moves!"

"Yes, they are moving!"

(The instruments were floating about as usual.)

I then said—

"Dear friend, are you now convinced that spirits can touch matter?"

"Yes, they move. Ah!"

"Are you convinced that spirit-hands alone moved these things?"

"Yes, yes—none of you!"

"Are you also assured that departed spirits like yourself can come back to earth?"

"Yes, yes. Oh!"

There was a slight pause, and then in a solemn, convinced, and earnest tone, which must be heard to be appreciated, this control said—

"I AM DEAD!"

And thus the spirit left us.

"Cissy," one of Mr. Herne's usual controls, then spoke through him. We inquired of her if she could give us any particulars of our strange visitor. With her characteristic desire to help us, we soon learnt that the gentleman with whom we had just been conversing had been a lawyer. That he was dead, but, never having experienced the change that people look for at death, he did not know he was dead, and would not believe he was dead before he came to this circle through the medium. His belief was that he was confined in a lunatic asylum. Not that he was really insane, but he wanted to get to his office to put matters right, and could not do so, and, in consequence, he had been in great distress. "Cissy" further told us the cause of his distress. He had met a lady in spirit-life (although he did not know it was in spirit-life, but thought he had met her upon earth), who reproached him with tampering with deeds and documents in relation to her family property. Stung with remorse he was anxious to go to his office to rectify matters, but found he could not. In some strange way he felt himself completely cut off from it, and powerless to do anything. So far as I could understand "Cissy," this lady endeavoured to persuade him that he was really dead, and could not bodily go to his office, but that spirits had the power of communicating with earth, and of even moving bodies upon it, and that he might perhaps take advantage of this to undo the grievous wrong he had committed in life. All this he regarded with utter disbelief. He was "not dead any more than she was," and, even if he were, "there was no returning of spirits after death to earth, nor could spirits possibly touch matter." It appears this lady promised to obtain the aid of a lady friend of hers in spirit-life who could convince him of his error on all these points. She appealed to that lady. It was the good "Katie King," and he was told that if he would attend the above seance on Monday evening, and take control of the medium, "Katie" showing him how, he should have conviction brought home to his mind. He came, as I have above described, with the results detailed.

Now, here are facts worth more than a passing notice. Serious reflections upon them will repay. I will but barely enumerate the reflections which this case suggests. How inappreciable, under some circumstances, the change called death! Prejudices, how they cling to the soul, even in the after-life! Ignorance of spiritual matters, what a loss to man! Conscience, how sharp its sting beyond the grave! Yet what love reigns there to help and guide the erring ones! Inter-communion between the two worlds, how great a blessing! Embodied spirits on earth may lend a helping hand to disembodied spirits on the other side.

On this latter point it is my purpose to write more anon. From my visits to various circles, private and public, I have a strong conviction that far greater uses may be made of them than at present, with few exceptions, are aimed at. Above we have an instance. And in any work to ameliorate the spiritual condition either of the living or of the dead, we may have the assurance of angel hands coming down to unite with us. Again I say, in this narrative we have an instance thereof. The sweet, good angel, "Katie King," what a noble work she is doing from her upper sphere, while we mortals are too often bickering among each other, and know something of "cold shoulders." She told us the other evening that she had twenty-five pupils whom she was teaching to materialise through Mr. Herne, that they might make glad the hearts of their earthly friends, and demonstrate to the world the truth of Spiritualism. Let us heed the lessons these things teach us, and each one hie to his work.

R. LINTON.

EVIDENCES OF SPIRITS IN ALL TIMES.

If we take a retrospective view back through history to the time of Socrates, the celebrated philosopher of Athens and the wisest man of Greece, who inhabited earth 2279 years ago, it becomes apparent he had his familiar spirit, that spoke to him in an audible voice, thereby causing him to "govern himself accordingly"; though there is no evidence that the spirit ever appeared to him in person.

Notwithstanding the imperfections and many-sidedness of the Bible, and its marked resemblance to a fiddle, upon which any tune can be played, as may best please the player, nevertheless we cannot forbear to make a few quotations from it regarding the appearance of spirits on earth, after passing the beautiful and blessed change, misnomered "death."

In St. Mark, xvi. 9, it reads—"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." In the 12th verse of the same chapter it mentions that two more persons saw him at another time. The 14th verse likewise says he was seen by eleven, whom he upbraided because they were so hard of heart, and would not believe those who had seen him. If Jesus should come upon earth to-day he would find many who do not believe those who have seen spirits, and perchance would reprove them, as of yore, for "their unbelief and hardness of heart." In 1 Samuel, 28th chapter and 14th verse, it mentions that Saul saw and recognised the spirit of Samuel, who seemed rather displeased that Saul had called him up.

The 9th verse of the 16th chapter of Acts states that Paul, in a vision, saw a Macedonian, who desired Paul to go into Macedonia to aid in doing some work in that country.

In Cicero's first book, "*De Divinatione*," is an exhaustive description of a spirit that appeared to Edemus, an intimate friend of Cicero. Edemus, by the aid of spirits, performed many miracles. He was convicted before Domitian the emperor, in the presence of a large number of spectators, when he presently vanished, and about the same time was seen at Puteoli, a great distance away. When the cruel Domitian was assassinated in Rome in the year 96 A.D., at that very hour Edemus described the scene of the assassination and the death of Domitian with great minuteness before an audience, and yet Edemus was at Ephesus, situated at the east end of the Mediterranean Sea, hundreds of miles away from the bloody transaction.

It has often been suggested that Spiritualism was a "Yankee" invention; and, in order to undeceive my readers, it may be well to call attention to a curious and wonderful book, in English, in the British Museum, bearing date 1659; entitled, "*A True and Faithful Relation of what passed for many years between Dr. John Dee (a very celebrated mathematician and scholar during the reign of Queen Elizabeth and King James) and some Spirits.*" Edited by Meric Cassaubon, D.D. In the introduction of this remarkable book, which the British Government has properly seen fit to take great care of, and to preserve the original manuscript, from which it was printed, it says—"There was a time (and that time not many hundred years yet past) when miracles were the only discourse and delight of men. Ghosts and spirits were in every house, &c., &c." This book is a complete and truthful (so it purports to be) account of many seances with a good medium. It gives the questions and answers, and is undoubtedly the oldest and best record, in English, of regular and well-conducted seances that is now known. The question of Spiritualism being an American invention is by this document circumstantially decided against transatlantic origin, and points clearly to the mother country or even older parentage. We have no account or information that Spiritualism was known in America at that early date.

Should the reader desire to see the original manuscript from which this rare book was printed, he may find it in the library of the British Museum, under the following mark: "Append Cotton, xlvi. (46)," formerly marked, "Add. 5007, F. M."

Mrs. Jane Lead wrote several books which are in the library of the British Museum, one of which is in English, and bears the following title—"The Wonders of God's Creation manifested in the Variety of Eight Worlds, as they were made known Experimentally to the Author." Dated 1695, A.D. In this book she advances the doctrine that there are seven different spheres or stages of life after this earth-life. She said she saw the various degrees where spirits, according to their qualities of goodness entered, and they grow up to higher degrees by perfection. This doctrine is identical with that of A. J. Davis, yet was written long before he was born. And thus could we prove, with evidence open to any person with a reader's ticket to the library of the British Museum, that all the theories of Spiritualism were propounded in England before they cropped up in America, as they have done so vigorously and admirably of late, by assuming a new form.

The Rev. J. G. C. Lavater, at a more recent date, was led to "believe in the continuation of miracles, and the power of casting out spirits to these days; opinions which he did not scruple to make public, and maintain with all boldness." The last is copied from Chambers' Biographical Dictionary, vol. xx., printed in London in 1815.

I need not prolong this article by bringing forward more evidence to prove that communion with spirits is common to-day, or that spirits are often seen in every land. Many well-authenticated accounts are printed weekly in London and New York, as well as at other cities, giving the details of communion with departed spirits, and in numerous instances where spiritual friends long since dead have been seen and recognised. The journal of the Anthropological Institute of Great Britain and Ireland, on page 480 in the April number of this year, says:—"And the fellahs at the present day, it is said, tell of a ghost in the form of a white woman, which haunts the environs of the pyramid." Thus do we find evidence of spirits having visited those they loved (whenever they could and thought it wise), in every clime, and in every age.

SUCCESSFUL SPIRIT-PHOTOGRAPHY.

Dear Mr. Burns,—I have much pleasure in sending you the following interesting information in connection with the recognition of spirit-photographs, which I feel confident will not only please your readers, but tend, wherever it is known, to confirm in a remarkable degree the truth of Spiritualism.

Before my recent visit to London, I made an appointment with my father's spirit that he was to be photographed along with myself, at Mr. Hudson's, 2, Kensington Park Road, and that he was to bring the spirits of my mother and my Aunt Mary to be photographed at the same time and on the same picture. I then made an appointment with the spirit of a friend of mine, lately deceased, a clergyman of the name of T—, the incumbent of R—, in the parish of Carlisle, that he was to appear and bring his wife, Mrs. T—, also lately deceased, along with him, and be photographed a few minutes afterwards in another picture. Well, I went to London, and was photographed by Mr. Hudson; but, strange to say, though my father did not keep his word and appear photographed, nor my mother either, yet my Aunt Mary came alone and appeared in the picture. In the second instance both Mr. and Mrs. T— came, and were photographed in a perfectly recognisable manner.

Well, here is the remarkable part. I inquired at a seance, on my return home to Carlisle, of my Aunt Mary's spirit, how it was that my father did not keep his word, and appear, along with my mother, in Mr. Hudson's picture. She said that they had not strength to appear all three together distinctly enough, but that Aunt Mary, being the only one that had not been photographed before, came by herself! Now, I am sure your readers will be struck with this anecdote as being a remarkable one, and as confirming greatly the truth of Spiritualism. I therefore have much pleasure in giving you it.—Believe me, yours very faithfully,
J. C. FERGUSON.

11, Fisher Street, Carlisle, June 2nd, 1875.

COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at Cambridge Hall, Mr. F. Wilson lectured on "Mediumistic Translucency," which meant the quality of the mediumship as presenting a more perfect view of the to be represented. A medium is that which facilitates the intimacy between two persons, as by introduction through a medium, or, in common parlance, the assisting the adhesion of objects or the sympathy in ideas. But the word had now become to be applied to persons who assisted you to communicate with the absent, living, or dead. After describing the variety, the powers, and the assumed process by which these results, as testified by witnesses at seances, were brought about, the lecturer referred to the wide field of mediumship that had existed from all time, and which might be said as concentrated in the Roman Catholic Church, in the appeal it made through colour, as in vestments, incense, and decoration; form in the symbolic imagery and designs; and number in the music, ceremonial and repetitions, as the accepted teaching of past ages. As the mind of mankind and the examples of nature were each as fixed formularies, capable of processional divergencies, the foundation of mediumship might therefore be said as having a pre-historic origin. The first step was language, and the first language was composed of signs, but the whole of the teaching might be inclosed in a ray of light, which, being composed of five parts of red rays, eight of blue, and three of yellow, which 5, 8, and 3 harmonised with number, as the 3rd, 5th, and 8th notes or common chord in music, and in form with the triangle as the 3rd, the oblong or double square as the 8th, and the pentagon, as indicating the circle, as the 5th. The common chord in music and the three primary forms might be legitimately inclosed in the teaching of the ray of light which was the mediumistic translucency for the interpretation of all the knowledge that could be won from the concession of wisdom.

The subject for next Sunday will be "Hospitals," as appropriate to Hospital Sunday. In reply to the regret expressed at the small attendance, Mr. Wilson explained that to a few you could enter on the analysis of detail, which might be uninteresting to the many, and as these lectures were the pioneering into the speculative, the earnest few were a better translucency for ideas to be perceived than the many who might be listening from curiosity.

SPIRITUALISM v. UNCONSCIOUS CEREBRATION.

Dear Mr. Burns,—I should feel thankful if you would insert the following in your valuable paper, that any of Dr. Carpenter's pupils, those who believe in that great apostle's teaching of "Unconscious Cerebration," may, if they can, explain what unconscious cerebration has to do with the following:—On the 31st of December, 1874, my little daughter, who was then not fifteen years old, was asked by her uncle, who is a confirmed secularist and a great admirer of G. J. Holyoake and his followers, to sit at a planchette, when the following took place:—Uncle: "It is said by Dr. Carpenter that thoughts conceived and entirely forgotten for many years remain in the mind—that is, in the lower stratum of it, and come forth as if original, just as they might have come in a dream, which he calls 'unconscious cerebration.'" Answer by planchette: "Can unconscious cerebration give messages that no one present knows anything about? Can it materialise? think for yourself."—Uncle: "Can mind act without thought?" Answer: "Very funny mind." In the evening of the same day, after the above had taken place, in coming home from town I met a gentleman who asked me if I had read Andrew Jackson Davis's work, entitled "The Temple." I said "No," and he lent it me. I put it in my great coat-pocket, and when I came home placed it upon a chest of drawers in my bedroom. On the following morning, a little time after I had opened my shop, a thought impressed me concerning the conversation with the planchette the previous day about unconscious cerebration, and I said to myself, "Now I can test this unconscious cerebration that is so much talked about."

Mark this, Sir, I had not read a line of the work lent me except the title of the book. I asked my little girl to sit at the table, and place her hands on the planchette (this was in the kitchen). I then asked the kind spirit who wrote by means of the planchette if it could write me a line from a book just lent me, called "The Temple," which was still on the chest of drawers in my bedroom, where I had left it? Answer: "Yes." It then wrote a whole line from the work, and gave the page 66 under it. I sent my servant for the book, and called Mrs. Scott as a witness to see if it was correct, and on referring to the work it was the whole line correctly given. I assure you, dear sir, that no one in my house had read a line of the work.

I should like to know how Dr. Carpenter can explain the above, by what he calls "unconscious cerebration." The thoughts were not in my brain, nor in the young medium's. The above shows that there was an intelligence at work independent of either of us.—I remain, dear Sir, faithfully yours,
WILLIAM SCOTT.

103, Brecon Road, Merthyr Tydfil, June 5, 1875.

P.S.—If the book had been read by me or by the little medium, and the contents of it forgotten, I could not argue against the theory of unconscious cerebration, as the ideas and words might have remained latent in the brain; but here are two persons in their normal condition, sitting at the planchette and conversing on another subject, whilst it is writing the line from the above-mentioned work.

GOOD EXAMPLE AND GOOD ADVICE.

Dear Burns,—Please send me as Soon as Reddy a Volume of Mrs. Tappan's Orations. I have Red them all once, but I am strongly of the opinion that I ort 2 Read them agen & agen, as awlso ort every other Spiritulist (I shoold have sed every, instead of every other). The Volume will contane an amount of wizzard that seldum finds its way in2 a Book of the same dimenshons and price. I ort 2 copsy ort 2 B put in every Public Librery in the Country. Who will B the medium for such a Grand Mannifestashon for liberality and goodness?—I remain, yours, &c.,
DAMOCLES.

Brighton, June 1, 1875.

GEORGE RUBY (3, Kepple Row, Stoke Newington Green, N.) writes us that from old age and debility he is still in great distress, and implores the kind consideration of brother Spiritualists.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 3s. 10d.
Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 6d. per year

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 11, 1875.

MR. BURNS ON HIS WAY SOUTH.

On Friday evening, June 11, Mr. Burns will be present at a social meeting at Mr. Wilson's spiritual centre, 33, Russell Street, Liverpool.

On Sunday, June 13, he will address two meetings in the Islington Assembly Rooms. At the afternoon meeting the subject will be "The Practical Phases of Spiritualism," addressed more particularly to the friends of the cause. In the evening the subject submitted is "The Harmony of Spiritualism with Secularism and Religion." Mr. John Lamont proposes that a special collection be made at both services, the whole of the proceeds to go to the Spiritual Institution.

Mr. Burns will arrive in London early in the week.

MATERIALISATIONS AT CAMBRIDGE UNIVERSITY.

To the Editor.—Sir,—You may be interested to learn that a successful seance was held in Cambridge on June 6th, in the rooms of a member of the University. The party met at 3 p.m., the room having been carefully darkened. The medium, William Petty, then went with one of the investigators into another room, and exchanged his ordinary attire for a suit of dark stuff which had been provided for him. The change was carefully watched in such a manner as to render it absolutely certain that he could not have with him the least particle either of machinery or of white drapery when he entered the cabinet, which had also been thoroughly searched before the seance.

Presently the medium was controlled by "Chico," the Chinese boy-spirit that usually manifests through him, who promised to appear and touch some of the circle. After this, for some little time, a musical-box, which at "Chico's" request had been placed within the cabinet, was kept in pretty constant exercise. Then a white figure, between three or four feet in height, appeared at an opening in the curtains of the cabinet; presently gaining power it came out into the room, and clasped the hand of one sitter after another, sometimes kissing it as well. Several members of the circle were also allowed to feel its drapery, which appeared to be fine cambric. It did not make a circuit of the company, but went to one or two sitters at a time, and then retiring into the cabinet, and after a short pause came out again and went to others, until all the circle (except one) had received palpable evidence of its presence in the room. On the occasion of one of these appearances the musical-box began to play inside the cabinet while the form was outside. At other times two forms, or, to speak strictly, two columnar masses of white drapery, appeared simultaneously at two different openings in the curtain. It was hoped that both would advance into the room at the same time, but the power appeared to be insufficient for this. Once, however, while the two white forms were appearing together, two or three sharp, though not loud, raps were distinctly heard within the cabinet.

During the whole seance the light was so faint that the figure was only just visible, and, indeed, would not have been visible if it had not been shrouded in white drapery, of which, it is needless to say, not a trace was found when the seance was over, either on the medium's person or in the cabinet.

It ought to be added that, in order to make the test more complete, Mr. and Mrs. Petty (the medium's parents), who formed part of the circle, never came near the cabinet; and hands were strictly held after the manifestations had begun, except just when they had to be stretched out in order to receive the "psychic" clasp.—I am, Sir, &c.,
"M.A." (CANTAB.)

SUNDAY SERVICES AT GOSWELL HALL.—On Sunday last, Mr. W. H. Peake, in the absence of Dr. Sexton, occupied the platform at the above hall, and delivered an able discourse on "Angels," which was well received by the audience. Next Sunday Dr. Sexton will lecture on "The Unseen Universe," with especial reference to an article by Professor Clifford in the current number of the Fortnightly Review.

VISIT OF DR. CHARLES MAIN OF BOSTON TO LONDON.

We are happy to welcome among us, albeit though only at present on a flying visit, an esteemed brother Spiritualist, Dr. Charles Main, of Boston, U.S. America. He comes with a high reputation for healing power, to which he has mainly devoted his life.* He is also richly endowed with the clairvoyant faculty enabling him to make accurate diagnoses of the cases that come before him. Of this he has given demonstration to Mrs. Burns, by precisely describing some symptoms from which she has been suffering, without a word being uttered by her as to her condition of health. This rare combination of spiritual powers in the same individual is an endowment of the highest practical value to mankind.

Dr. Main attended Mr. Herne's materialisation seance on Tuesday evening last, and was told by "Peter" that he could do a finer work here in England than even in America, that he had powers of a very unusual order, and that he should reflect whether he should not make a longer stay here, and become a blessing to the sick poor. With this latter suggestion of aiding the poor, Dr. Main replied that he was ever at their disposal for gratuitous advice and treatment. But having a mission to visit the Continent and Arabia with a mediumistic gentleman and friend who accompanied him, for the present, at all events, the question must remain open. Let us hope that on Dr. Main's return we shall be favoured with his excellent services.

No novice is Dr. Main. Before Modern Spiritualism was ushered in by the rappings at the Hydesville farmhouse, he was, in truth, a Spiritualist among the Shakers. If a man of lofty aspirations and most exalted spiritual views, with a power to "heal the sick" is a blessing, that man is among us to-day.

MRS. TAPPAN'S ENGAGEMENTS IN THE PROVINCES.

Mrs. Tappan will visit and lecture at the following places:—

LIVERPOOL.—Saturday, June 12—

Subject: Spiritualism versus Science, under the Inspiration of Benjamin Franklin.

Syllabus: Laws of Spirit and Matter, their Unity and Harmony—The Atmospheric States of Earth and the Spirit-world—Their effect upon Spiritual Life—Discoveries in Science—The New Motor Power—Its Application to Human Uses—The New Epochs.

Monday, June 14—

Subject: Social Science in Spirit-life, by Adin Augustus Ballou.

Syllabus: The Law of Individuality—The Law of Association—Combined Efforts the Result of Individual Perfection—The Problems of Earthly Divinity—Their Solution by Spiritual Laws—The Coming Eden.

MANCHESTER.—Tuesday evening, June 22nd.

Thursday evening, June 24th.

Sunday morning and evening, June 27th.

EDINBURGH AND GLASGOW.—The first and second weeks in July. During the remainder of July, Mrs. Tappan will be at Saltburn. At Newcastle in August. In Derbyshire Sept. 7th and 9th.

The tour in Cornwall and West of England is postponed till November.

TESTIMONIAL TO MR. AND MRS. FAWCITT, BISHOP AUCKLAND.

A meeting was held at the Bath Rooms, Clyde Terrace, on the evening of the 6th instant, when it was unanimously resolved that a subscription be opened for the purpose of presenting to Mr. and Mrs. Fawcitt some substantial acknowledgment of their tried and faithful services in the cause of Spiritualism.

For many years theirs has been "open" house for all earnest investigators, and the mediumship of Miss and Mr. Thomas Fawcitt, the intelligent conversation of Mrs. Fawcitt, and the kindly welcome of the head of the household, have contributed largely to the spread of a knowledge of the subject in this part of England.

Mrs. Fawcitt is well known as quite an authority on Spiritualistic matters, and her experiences have been of a most unusual and interesting kind.

There are doubtless many friends in distant parts of the country who would be glad to subscribe to the object named, and the committee will be most happy to receive from all such whatever aid they may be disposed to contribute.

Mr. and Mrs. Fawcitt are now "well stricken in years," and are dependent to a large extent on the hand labours of their son, and any such aid as it is proposed to render them (which will be in a pecuniary shape) will doubtless prove very welcome.

Subscriptions will be received by the undersigned, by any of the friends of the movement in this place, or by Mr. Burns, 15, Southampton Row, London.—We are, yours truly,

N. KILBURN, JUN., } Honorary Secretaries.
J. GIBSON, }

Bishop Auckland, June 8, 1875.

"Don't you believe in clairvoyance and inspirational speaking?" said the Rev. T. C., of Portsmouth, in a sermon the other day. "Don't you believe in trance-speaking, seership, or clairvoyance? Then you are a greater donkey than Baalam's ass."

* "To Spiritualists of the Old World.

"Friends,—This note will introduce to you Dr. Charles Main, of this city, one of our oldest clairvoyants. Many remarkable cures have been successfully effected through his mediumship, several of which we have published in the Banner. Any favours you may render him during his visit abroad will be accepted as personal by, yours fraternally,

"Boston, May 7, 1875."

"LUTHER COLBY.

"Mr. James Burns.

"My dear Friend,—Permit me the pleasure of introducing to you my friend, and the friend of humanity, Dr. Charles Main, who, in company with a wealthy and estimable gentleman of Philadelphia, visits your country and the Continent. Like yourself, he came from the land of the Clyde and the Tweed.

"Give him such information, &c., as he may require, and thus oblige your friend and brother,

"J. M. PEBBLES.

"Dr. Main has been an active Spiritualist for years.

"Boston, Mass., May 5, 1875.

ANOTHER SEANCE AT MRS. GUPPY'S.

To the Editor.—Dear Sir,—At nine o'clock on Wednesday, June 2, I arrived by invitation at 43, Victoria Road, Kensington. We were a party of eight, including our hostess. After talking in the drawing-room for half an hour, we adjourned to the seance-room upstairs, which was uncarpeted and provided with a table and some very comfortable chairs. The window was pasted up. The candle being alight, we took our seats round the table, with our hands flat upon it but not joined. I sat next the door, which was kept open at first for air. We continued talking, and more than one lady remarked on the harmony of the company, which indeed could be felt by all. In a short time gentle raps were heard which told us to "wish." The spirits promised that we might have flowers or fruit, but we must decide which, and then whatever article each wished would be brought. Mrs. P. being asked to name her wish, said "strawberries," and thereupon we all followed suit, and I sitting next asked for bananas. Miss Sprackley asked for apricots, Mrs. Sexton for a pine-apple, Miss Sexton for cherries, Colonel Greck (who sat on the hostess's right) for black grapes, the spirits assenting to each. Mrs. Guppy's request, whatever it was, was refused. Lastly, Mrs. H. M. Richmond (a Spiritualist of twenty years' standing, from America) who sat on the hostess's left, asked for muscatel grapes; and another request she made for a cocoa-nut for Mrs. Guppy was acceded to. Mrs. Guppy then asked if we might have more things brought us, and we began to be greedy and made some rather outrageous demands, which were refused; however, Miss Sprackley wished for a lump of ice, which was promised. Mrs. Guppy put down our names, with the wishes attached, so that there might be no mistake.

I was then told to bolt the door and try it. The candle was put out, and we sat in expectation. The table rocked violently, and Mrs. Richmond was impressed to clap her hands. Soon raps came for the alphabet, and the spirits told us to rub our feet on the floor. This we all commenced to do with animation. Suddenly I heard a great bump on the table close to me, and felt a large piece of ice. This rather startled the lady on my right, whose head must have been very near the lump when falling. We lighted the candle, and there was a lump of ice, already melting on the table. I involuntarily looked up to the ceiling to find the hole it came through. We called up the servant, who brought a cloth to dry the table, and took the ice down stairs with an injunction to weigh it. We afterwards learnt that it weighed more than 14lbs., but how much more could not be said, as the domestic weights were insufficient.

I bolted the door again, and Colonel Greck put out the candle. We resumed shuffling with our feet on the floor, and soon became conscious of fruit on the table; something fell down by me, hitting my hand and bounding off on the floor. At last Mrs. Richmond, being impressed to stand up, received a cocoa-nut, feeling a hand giving it her. We lighted the candle, and there in front of each was the fruit we had asked for; about two dozen strawberries, a (preserved) apricot, two slices of (preserved) pine-apple, about three dozen cherries, a bunch of black grapes, a bunch of muscatel grapes, and the cocoa-nut; my banana, however, was found on the floor. We ate the greater part of the good things between us, sharing our prizes like the most exemplary children, some retaining an article or two to show to those at home. All the fruit was of the nicest. We continued in conversation some time.

Finally the candle was again put out, and the spirits asked a record of the seance, designating Mrs. Sexton as reporter to the *Spiritual Magazine*, and myself as reporter to the *MEDIUM*. "God bless you all" was spelt out. We lighted the candle. I unbolted the door. We descended to the dining-room, and had a good time at the tea-table, where Mrs. Guppy's mundane hospitality had been spread for us. You should have seen our faces as we parted—words say so little.

20, Great Marlborough Street.

A. VACHER.

THE FORTHCOMING TRIAL OF LEYMARIE AND BUGUET IN PARIS.

AN APPEAL.

We have recently been in communication with M. Leymarie of Paris, who, as our readers are aware, has been accused of complicity with the alleged fraudulent transactions of M. Buguet. In a letter just received, M. Leymarie informs us that the trial will take place on June the 16th and 17th. Every available evidence should be adduced on this important occasion to defend our brother Leymarie from the aspersions cast upon him and upon the cause of which he is such an able advocate. Therefore he asks, "If you have any letters proving the mediumistic power of M. Buguet, be kind enough to lend them, for we shall have to fight an invisible enemy who directs these machinations."

The evidence which M. Leymarie seeks cannot, we think, be wanting among our friends. Every person who had a sitting with M. Buguet, when he was in London in July, 1874, and obtained recognised spirit-photographs, is in possession of the evidence required. We make an earnest appeal to such to place the valuable evidence they have, at the disposal of our suffering brother Leymarie, by writing, without a moment's delay, all the particulars that may be to him of such essential help in this dark hour of his life. It will be not only a gracious act of gratitude to those spirit-friends who have thus through photography assured their mortal relatives of their continued existence, and of their undying interest in them, but it will be a generous aid to the cause of Spiritualism itself.

Friends and brothers, we will not flinch from saying, Now is the time to do your duty; now is the time when you can show yourselves true to your principles. If there be a Spiritualist who has a candle that will give forth ever so faint a glimmer to light up the darkness of our brother's sad hour, let it not be "under the bushel," but bring it out boldly in the cause of God and Truth. More, we feel, we need not say, except this, "What thou doest, do quickly." Let a few more suns go down, and your proffered efforts will be useless. M. Leymarie's address is, 13, Rue de Verneuil, Paris.

EDITORIAL RAMBLES.

AN EXPEDITION TO THE NORTH.

Arctic expeditions are now in season. What could be more opportune than to take a journey due north in search of something in Spiritualism hitherto undiscovered. We went far enough to find Spiritualists who had been unvisited by the spiritual voyager. These were so numerous and so like the specimens commonly to be met with that we did not see the necessity of prolonging the task of exploration. We found a strange distribution of the isothermal lines, spiritually speaking, for the farther we went from the equator the higher became the temperature. This peculiar feature was so manifest, that, as far north as Newcastle and Glasgow, spiritual products flourished which are not to be met with in the counties, even to the south of London. This curious distribution of spiritual development we record as an indisputable fact, and leave to the labours of others the task of accounting for it.

On Thursday, May 27, we left King's Cross at 5.30 p.m., and reached Newcastle shortly after midnight. Next day we had some pleasant interviews with friends who were to be found quite plentifully hovering round the local lighthouse of Mr. Blake. We were sorry to find that Mr. Mould was very seriously indisposed, and could not act as chairman at our meetings as had been announced. In the afternoon we went by rail to Choppington, about four miles south of Morpeth. At the village of Scotland Gate, adjoining, we were met by quite an intelligent gathering of earnest friends from the adjacent villages.

AMONGST THE MINERS.

The house of Mr. Robert Elliott seems to be a kind of rendezvous for all who love progress and the amelioration of social conditions. In due course we retired to the Mechanics' Hall, where a goodly audience, mostly men, awaited us. Mr. Elliott presided, and made an earnest speech, which was received with renewed applause. We could perceive that the miners can well appreciate the talents possessed by their better-endowed fellows, and we could well imagine that a teacher raised up from amongst themselves would have more power over their convictions than some grand college-bred importation would. Mr. Elliott is by nature gifted in a superior manner. He is a poet, politician, and social reformer, and lately an enthusiastic Spiritualist. He told us there were over a half dozen planchettes at work in the village. He had one himself. We asked, Is it a truthful planchette? we hear of some which have a very unpleasant reputation. Quite truthful, he replied; continuing to inform us that he had obtained excellent tests through it, and indeed nothing but what was good and true.

But to return to the meeting. The audience listened to a lengthened statement from us with much patience. It was rather hard work speaking. Like a rough door receiving its first coating of paint, our hearers swallowed up a pretty considerable amount of "psychic force," for which there was no return in kind. A small battery of mediumistic persons around a speaker is a great assistance to him, but not much advantage to them. We must warn our miner friends, and all others whom it may concern, that when the spiritual speaker's trades-union comes into operation, it will no doubt put in force a number of excellent regulations respecting these matters.

We were pleased to meet with Mr. Thomas Brown of Howden, near Bishop Auckland, whose trance-speaking was so well spoken of in a recent number of the *MEDIUM* by Mr. Robinson of Chester-le-Street. We have known Mr. Brown for several years. For some time he complained much of uncomfortable experiences in connection with his mediumship, but he has found that all of these discomforts were the result of development from which he is now comparatively free. He is an excellent medium for raps, tests, and trance-addresses. We were impressed to suggest to Mr. Elliott that Mr. Brown should be forthwith engaged as a local missionary and spiritual colporteur. His occupation is a most laborious one, his health delicate, and his mediumistic talents most valuable. There are sixty colliery villages in the district, and he would not be able to do more than visit them say twice a year. We hope the miners will rally round one of their own class, and place him in the position for which he is so well fitted. There is a great want felt for information on the matter of development of mediums. We were assailed with practical questions of all kinds, and did much more lecturing in private in reply thereto than we did at the public meetings. We are persuaded that personal instruction would do much more good than set lecturing, and no one is so well able to "edify the church" as the possessor of "spiritual gifts." Mr. Brown, under his controls, would be just the man to help in the formation of circles, visit mediums partially developed, and speak in the trance on Sundays, first in one village and then in another.

On Saturday, May 29, we returned to Newcastle, and after calling on Mr. Barkas and a few other friends, crossed over to Gateshead and had a quiet hour in the home of Mr. Hunter. In the evening he kindly drove us out to Seghill, a village distant about eight miles. The carriage being large, Miss Fairlamb and Miss Wood accompanied us. These ladies took seats near to the speaker-end, with Mr. Hunter there also, and Mr. Forster as chairman; they made a good platform, and enabled us to sustain our labours in a more efficient manner than we

were able to effect on the previous evening. Here we gave the "big lecture," and it was just the matter which was wanted. We told the audience to thank Mr. Forster for having ordered it. "Seek and ye shall find;" call for what you want and you shall have it from the spiritual speaker. This lecture, with questions at the close, extended to about three hours, but we could see no indications of nightcaps. All were wide awake, both physically and intellectually. The miners are not the kind of men to go to sleep when intellectual goods are being disposed of. Though possessed of manners peculiar to themselves, they are independent, penetrating, and warm-hearted, but cannot patronise humbug or pretence. We wish fewer of them swallowed humbug in the form of King Alcohol. The crowds gaping round the beer-shops were much in excess of those who visited the boy's school to hear the lecture. We can earnestly recommend our friends to lay hold of the principles of the Temperance Society. Fine theories about spirits and personal independence are all very well, but they must be supplemented by a practical adherence to good habits. "Touch not, taste not, handle not," is the only motto that can guide mankind through society free from the curse of drunkenness. If strong drink were good it could not do evil; but it does evil, and that continually. Then shun it, fight against it, every friend of humanity.

The colliery district is ripe for Spiritualism. The people have quite outgrown the empty formalities of nineteenth-century priestcraft, and eagerly grasp aught that is to their minds of a tangible nature. Information on Spiritualism is eagerly accepted. Mediums exist in abundance, and some of them are in a useful state of development. Missionary mediumship is the great want. Any intelligent person or trance-speaker who would meet small parties at the fireside in the cottages would do far more good than public lectures. These are only attended by men, but at the cottage meetings the women would be reached, and particular rather than general service done.

OPENING A NEW ROOM AT DARLINGTON.

We reached Newcastle, on our return from Seghill, about half-past twelve on Sunday morning, and adjourned to a convenient hotel for a few hours' repose. For once in many years' travelling we misread the time-table, and the half-past six train, the only one to Darlington till evening, had to go without us. We felt grieved to disappoint the Darlington friends, from whom we were then forty miles distant. Learning that there was a morning train to Durham we availed ourselves of it, and at 9.30 found ourselves wriggling through the tortuous windings of that ancient city, built, it is said, on seven hills. We were then twenty miles from Darlington, but not daunted thereby were determined to keep our appointment. A six-miles walk took us to Indh e Grange by eleven o'clock, and after breakfast and dinner united in one comfortable meal with dear kind friends seldom seen, Mr. J. Nelson Simpson was so kind as to order his carriage to be got in readiness, and he drove us the remaining fourteen miles on to Darlington. We regarded this timely help with more gratitude than any donation to the cause which we have received for some time. We arrived in Darlington in time to add one more to a very thickly-attended conference, which was about to begin its deliberations under the presidency of Mr. D. Richmond. The new room is capable of seating from sixty to eighty persons, and is well furnished with seats.

THE CONFERENCE.

Mr. Gardner of Newcastle sat near the platform, and opened the conversation by alluding to experiments with mediums sixteen and eighteen years ago. He had been much annoyed by evil spirits, and held all such in no good will.

Mr. Richmond made some suggestions as to the value of orderly circles in avoiding low and vindictive spirits. It was the intention of the friends to institute such in that room, and afford the best conditions possible for investigation.

A gentleman rose and said he would not advocate the abolishment of hearing, because that faculty laid him open to listen to the quarrels and vulgarity of his neighbours, nor would he deprecate spirit-communion, though it might expose him to occasional unpleasantnesses from those in the spirit-world. He thought there was not a soul in God's vast universe but could be raised higher. He suggested harmony within ourselves, and with one another, to overrule these evil ones.

Another speaker said he was convinced of the return of the spirit, and proposed a series of seances on various nights of the week.

Mr. Bowman thought the Spiritualists of Darlington should have come out better, and stood by the cause.

Another speaker said he had been all his life of a religious and devotional turn of mind. When a boy about twelve years of age he had heard breathings of blasphemy in his ears, but it drove him more to prayer and progression. He thought it was Bunyan's Valley of the Shadow of Death, but now Spiritualism explained it all, and showed him that there were low spirits around us perhaps only a little worse than ourselves, and amidst it all his motto was "Progression, and a ceaseless endeavour to advance mankind."

Mr. Richmond thought the best mode of overcoming evil was to speak the truth and live it.

Mr. Fooks attributed the cause of the scanty attendance to the rumour that Mr. Burns had not arrived. He thought certain temperaments were more liable than others to the cognisance of evil spirits, but that such cases were far from being general or representative. He then alluded to the great progress which had been made since the conference held in that town three years ago. No estimate could be made of the strength of the cause, as many adherents held back. Many circles were held in private, and he even heard of a lecture being thus got up amongst non-Spiritualists. He concluded by noting the great value of Spiritualism as an antidote to the prevailing scepticism which even pervaded our universities.

Mr. Burns delivered a short address, in which he gave his opinion that the progress of the cause was not particularly due to the efforts of Spiritualists, but to a power which was beyond human control; a weekly organ, being itself an instrument in the hands of the spirits—their medium, so to speak—was doing more to promote the cause in that and other districts than the public efforts of all the Spiritualists, promoting public facilities for the sale of the popular literature, thus placing information in the way of those who desired it, and would promote the cause more than expensive and more pretentious means. He showed that the work of Spiritualism meant more than the support of halls, which were necessary for one part of the work; but much had to be accomplished in other directions.

A SOCIAL CUP OF TEA.

After the conference a large party met at the residence of Mr. G. R. Hinde, and partook of tea. There we met with Mr. E. G. Sadler, the Welsh medium. He is a quiet and unassuming young man, and from his cranial developments we should think he has a fair share of moral stamina in him. We were much prepossessed by the short interview which we had with him. He works in a very quiet manner, accommodating himself to the circumstances of those he visits, and seemingly he gets on well and pleases his patrons almost universally. We hope to see him in London soon.

The evening meeting filled the new hall quite comfortably. It was an earnest and intelligent audience, and there was a good influence. The inaugural discourse of the visitor from London gave a comprehensive view of the movement, and the various methods of working it. We hope to present the thoughts then offered on some other occasion. They contained valuable advice to all who are connected with the cause, either in public or in private.

Mr. Richmond kindly saw us in the train for Newcastle. We travelled part of the way with a gentleman from Coxhoe. His conversation indicated that mediumship was extending itself rapidly amongst the people. Persons of influence were taking the matter up. Our fellow-traveller is a visitor to the Newcastle circle, and his case was an evidence of the wide usefulness of that energetic centre.

THE FRIENDS AT NEWCASTLE.

On arriving at Newcastle we were met at the station by a group of friends, including Miss Fairlamb and Miss Wood. These young ladies are much thought of by the Newcastle Spiritualists, who have just presented them with a handsome testimonial. They are worthy of it all, for they devote themselves most assiduously to the work, and not as a matter of business either. Late and early they are at the call of duty. Accompanied by them and others, we proceeded to the rooms of the society, where we found a respectable assemblage in waiting, presided over by the veteran Mr. Armstrong. There stood the cabinet, in and before which such astounding physical manifestations have been witnessed. An interesting conversation ensued, and the flow of soul was perceptibly greater than the utterance of spoken language. We read the original notes of the communications through Mrs. Hardy, and in return received interesting experiences. We know of no combination of Spiritualists so harmonious and unselfishly devoted as the Newcastle friends, and it does one good to meet them in social circles. We were informed that Mr. Petty and part of his family had left for London, to give a series of sittings.

After the various duties of the day, we felt glad when the hour came when we might retire. What followed next day must be recorded in another issue.

BIRMINGHAM.—To the Editor.—Dear Sir,—Our tea-meeting at Birmingham on Sunday last was a decided success. A goodly number of Spiritualists, with their friends, sat down to tea, and thorough harmony prevailed from first to last. We are all of opinion that a Sunday tea-party is a good method of toning down the absurd restrictions fixed on the rest-day by the unco' righteous, while it also affords an opportunity of practically demonstrating the fraternal principle of our great philosophy. After tea Mr. R. Harper gave an excellent lecture on "The Scientific Religion," to an enthusiastic audience. The principle of the universal brotherhood of man, together with the utter inadequacy of our present social systems to meet the requirements of the human spirit, were forcibly and instructively dealt with. Next Sunday Mr. Harper will lecture on "Mediums." All friends of the cause are reminded that Mr. Perks will supply copies of the MEDIUM every Sunday evening at the Athenaeum. On Sunday next, in the morning, at 11 o'clock, Mr. Starling will open a discussion on "Comte's Philosophy and Religion." This is quite an open question.—J. MAHONY.

DOUGHTY HALL.

On Sunday evening last Mr. Linton gave a very interesting lecture on "Telegrams from the Stars." The subject and the mode of treatment of it were somewhat novel. The first thing that struck us on entering the Hall was the rather unusual spectacle of the end of the room where the lecturer stands being almost entirely covered with beautiful diagrams, astronomical, geological, and chemical, and on the table in front were arranged a spectroscope and other scientific apparatus. It was clearly the lecturer's intention to enforce and illustrate his remarks by an appeal to the eye and to actual experiment, and this he did effectively.

The main purpose of the lecture was to show how the conclusions derived from the marvellous discoveries of modern science led up to and harmonised with the revelations of Modern Spiritualism. This fact emboldened him to condemn in strong language the tendency too often witnessed among a certain class of Spiritualists of regarding with a feeling of something next to scorn the plodding efforts of scientific men to arrive at truth on their own plane, and he remarked, "If there was a proud science there was also a proud Spiritualism." And certainly the whole of the lecture went to show that modern science in its own way, totally apart from any recognition of Spiritualism, and sometimes apparently opposed to it, was in truth quietly preparing the way for the reception of some of the most important points of the spiritualistic philosophy. But apart from this, science, as the study of nature, should meet with no disparagement at the hands of Spiritualists. They should be the last to join in the priestcraft crusade against knowledge—a crusade that has prolonged for ages the existence of superstition, for they assuredly have nothing to fear—no leaky creeds, no mythical theologies, no church in danger.

Beginning with the Sun, the nature and constitution of which were discussed as a typical body, the perfect *rapproch* of the planets therewith and their relationship thereto, generative and otherwise, were fully shown. Travelling onwards to the stars, the messages that came from them on wings of light were explained. Wandering far away among Nebulae, Meteors, and Comets, and back to the interior of the earth, then upwards again to clusters and firmaments of stars, and coming only to a standstill in the Interstellar spaces, wherein the two planes, physical and spiritual, seem to meet, the lecturer carried his audience along with him in a charming one hour's tour through the heavens.

Many were the beautiful scenes unfolded, and many were the startling facts recorded. The different points established by the combined application of the telescope and the spectroscope were collected together and called by the lecturer "Telegrams from the Stars." Of these only twelve were given in this lecture, being those which more especially referred to the constitution, origin, formation, changes, purposes, and ultimate destiny of the present systems of suns, stars, and worlds around us. Other telegrams, as interesting, are reserved for future explanation, and when the lecturer, as we believe he purposes doing, combines the two sets of telegrams (physical and spiritual), they will constitute a "body of divinity" far more worthy of study than the dusty books of the theological libraries.

We are informed that Mr. Linton would be happy to deliver his lecture elsewhere, and to illustrate it with the oxy-hydrogen lantern, which was not practicable on Sunday last.

SEANCE AT MR. CHAMPERNOWNE'S, KINGSTON-ON-THAMES.

To the Editor.—Sir,—On Sunday last, the 30th ultimo, we were favoured with a visit from our old friend Mr. Herne, who gratified us with a sitting for materialisation, in consequence of which I had to rig up a temporary cabinet, which I hastily accomplished by the help of a clothes-horse, additional uprights, blankets, &c. Behind this Mr. Herne took his seat, and was not long ere he became entranced, when we heard the familiar voice of the spirit "Peter," who greeted us all by name, asking after our healths, &c. He said he was trying to come and look at us, and let us look at him, but kept crumbling to pieces—he could not stick himself together—but he thought he should get more power presently, which he did, for, after a time, out he came a materialised form, and walked nearly round the circle, asking each one as he came to us if we could see him, and then went to the gas (a small jet was burning, sufficient for us to see all that passed in the room). After our friend had stayed a short time, so as to satisfy all, he retired to the cabinet again, and gave place to an Indian, who materialised his dark skin and white robes, which gave a most marked contrast. He was of smaller stature than "Peter," and called our particular attention to a splendid ring on his finger, which he said was "his order." It appeared like a gold ring, with some brilliants set in it, which sparkled very beautifully as he passed his hand by the gas. He then put his head-dress back for us to have a better view of his face, and, after thoroughly satisfying all, he retired to whence he came, not, however, without giving a little history of himself and country before the advent of the "palefaces," as he called the English invaders. They, living in the woods, walked and talked with the one great spirit, God, telling us to look to Him alone, and that we must each work out our own salvation. He then bid us good-bye. Then a third friend materialised, who came stealthily out, and was recognised as being the father of one lady and brother of another of the sitters. He looked steadfastly at the former, and was steadily going to her as the latter said, "This is your father," and put up her hand with the intention and hope of shaking him by the hand, but he quickly retired again to the cabinet to gain more power, as we suppose, and then came again, reaching an orange while passing the table, which he carried to the daughter (Mrs. Stone), who shrank from him in fear, but he said, "What have you to be afraid of? We are not come to hurt you. Do not be afraid." She then raised her hand, when he placed the orange in it. After having thoroughly shewn himself he retired, and we were soon greeted by the familiar voices of "John King" and "Katie," who presently told us they should not be able to manifest as the power was going, and the medium would soon come round. He then, as did the others, bid all good-bye, with his hearty "God bless you!" During the time the materialised forms were walking about

the room, the medium (Mr. Herne) was heard breathing heavily in the cabinet, which thoroughly satisfied my friends there had been no deception practised on them.

We now heard the well-known tap of my spirit-son "Willie," and we put out the light in the hope that he would manifest, but a thorough broad American came, and, after giving a good specimen of American talk, slapping my hand so as to be heard by all, and giving Mr. Pilborough two oranges, he went to the piano, which he commenced playing, and said, "I calculate I shan't make much of an air out of this anyhow; it's a long time since I touched an instrument of the kind." "How long do you suppose it to be, friend?" "Waal, I guess it's over twenty years;" and then commenced playing. We asked him to please to sing with it. "Waal, I calculate I should frighten you all if I did." But we pressed him, and would make no allowance for being out of practice. He then began a symphony, and sang about a verse with a powerful voice, and then said, "Waal, if you haven't had enough of this, I guess I have." Our friend "Peter" now came to the rescue of his medium, saying, "Come now, you Mr. Yankee, you hook it; I won't have you use my medium in this way, so you had better be off, or else I shall help you." My usual spirit-friends would not manifest, and so ended one of the most satisfactory seances it has been our privilege to witness for many a day.

Nine ladies and gentlemen were present, and all were much gratified. Trusting you will be able to find room in your valuable MEDIUM, I remain, dear Sir, yours sincerely in the cause of truth,
Kingston, June 1. W. CHAMPERNOWNE.

LECTURES BY DR. SEXTON AT THE CO-OPERATIVE INSTITUTE.

To the Editor.—Dear Sir,—I wish you to make known in your next issue of the MEDIUM that a small fund is now being subscribed and collected by myself and a few others, earnest workers in the cause, to enable that brilliant and eloquent exponent of Spiritualism, Dr. Sexton, to give a course of Sunday evening orations at the Co-operative Institute, formerly Princesses Concert Rooms, Castle Street, Oxford Street. The series of services will commence and the first oration will be delivered on Sunday evening, July 4th, and will be continued for three months. The fund is being subscribed and collected for the sole purpose of guaranteeing the working expenses incurred in giving such course of lectures free to the public, and relieving Dr. Sexton from all responsibility whatever. Tickets for the course of lectures:—Front seats, 2s.; back seats, 10s. 6d., paid at time of purchasing tickets. Subscriptions already obtained and collected by my own individual efforts within the past week:—Martin R. Smith, Esq., £22s.; Alexander Calder, Esq., £1 1s.; Joseph Cottrell, Esq., £1 1s.; James Regan, Esq., £1 1s. Further subscriptions are promised, which will be made known on receipt of the same. The other subscriptions obtained and collected by my co-workers I have not as yet heard the amount of, but doubtless in due time will be published. Subscriptions to Dr. Sexton's Sunday evening services, Co-operative Institute, commencing July 4th, will be thankfully received by me at my residence, 4, Stanley Villas, Northcote Road, New Wandsworth, S.W.; made payable to J. Regan, Post-office, St. John's Hill, New Wandsworth, London; also by Mr. and Mrs. Parkes, 6, Gaynes Park Terrace, Grove Road, Bow, E.; also by Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London; also by the Editor of MEDIUM. Tickets forwarded on receipt of subscriptions, and to be obtained from above addresses.—Yours truly,

JAMES REGAN.

4, Stanley Villas, Northcote Road, New Wandsworth, June 4, 1875.

THE WORK IN LIVERPOOL.

Mr. Coates continued his course of open-air addresses last Sunday morning at the monument, London Road, on which occasion a very considerable number of people, both Spiritualists and non-Spiritualists, assembled to hear him. In the main, his discourse consisted of a refutation of some objections to Modern Spiritualism; and judging from the frequent bursts of applause which it elicited, it was a great success, both as regarded the manner in which it was delivered and the apparent effect which it produced on the minds of those present. After dilating upon the comparative apathy with which Spiritualism has met at the hands of those who ought to be its first investigators, Mr. Coates passed on to consider the first objection—that the phenomena, if true, are trivial. He said that trivialities were very often the precursors of important discoveries, narrating, as an instance, the incident which led to the discovery of glass. Some might say, "But, sir, the bare idea of departed spirits leaving their home of light and supernal glory and appearing in your seance-room to teach us immortality by means of raps, tilts, the manipulation of banjos, and the thrumming of guitars! Why, sir, I cannot for a moment entertain it!" But he (the lecturer) would ask—was it a fact? Then, if it were, it was of the utmost importance. Mr. Coates briefly referred to the theory of "unconscious muscular action," and after exposing its absurdity, reviewed at some length the fallacious theory of "unconscious cerebration," the very title of which he demonstrated to be an absolute contradiction *per se*. The lecture was highly appreciated throughout, and at the close Mr. Coates gave anyone present the privilege of asking any questions bearing on the subject, or to elicit information on the matter, but no one coming forward, the proceedings were declared to be terminated.

June 7, 1875.

A CONSTANT READER inquires if, through spirit-agency, a remedy for apoplexy can be obtained, and quotes the case of his son thus afflicted. We would strongly recommend that immediate application be made to a mesmeric or magnetic healer. The kind of apoplexy referred to arises from an effusion of blood on the brain, which, in the case quoted, has taken place, in all probability, on the left side of that organ. The circulation of the blood must be equalised, and the nerve-power recuperated. And we know of no remedial agency so well calculated for that purpose as judicious magnetic treatment. There are mediums, such as Mrs. Olive, Mrs. Wilson, and others, whose addresses can be found in the MEDIUM, who may with advantage be consulted on medical matters for the treatment of special cases.

SEGHILL.—A PIONIC SUGGESTED.

"True friendship is the wine of life."

To the Editor.—Dear Sir,—Knowing that there are many Spiritualists and inquirers in this mining district who seldom see each other, I think that a social gathering would help to bring all into harmonious and loving relationship. I beg to suggest that we arrange to go to Morpeth on some Saturday in July. We could go by the first train from Newcastle to Morpeth, and return by the last. A room could, I understand, be secured in Morpeth, where we could have a cup of tea together, after which a trance-address could be delivered, when questions could be put by the inquirers in relation to their difficulties, &c., which, of course, usually occur in the investigation of Spiritualism. I would suggest that Mr. Thomas Brown, of Howden-le Wear, be asked to attend to deliver a suitable inspirational address. I hear that Mr. Brown has already been at some villages in the North, and has both pleased and instructed those who have listened to his spirit-guide. A collection could be made to remunerate him.

Part of the day could be spent in enjoying the sweet air and picturesque scenery of Morpeth and its neighbourhood.

Perhaps some of the Newcastle friends who might be at liberty would join in with us, and give us the benefit of their experiences in Spiritualism.

Those circles or persons in this district who may favour this suggestion, or have anything better or different to suggest, would oblige by writing to my address as soon as possible.

Seghill, Northumberland.

GEORGE FORSTER.

MRS. BULLOCK'S SERVICES.

SUNDAY, JUNE 6.

(Mr. Swindon in the Chair).

On Sunday evening last Mrs. Bullock delivered a discourse on the "Lord's Prayer," which was treated in a broad and liberal manner. The spiritual interpretations given of the words of the Great Teacher clothed them with a beauty too often lost in reading the words as such, and could not fail to raise the minds of the hearers out of the lower things of this life into the grander realities of the spirit.

NOTICES.—The chairman announced that the subscribers would meet on Saturday evenings for mutual improvement, with the exception of the last Saturday in the month, which will be set apart for dancing, so that the young folks may have amusement provided for them. On Thursday, June 10, at eight, Mr. Aldridge will give a musical entertainment, at which Miss L. Chandos has kindly consented to give some practical and interesting illustrations of Mesmerism. Those who know the lady will be looking forward to spend an instructive and pleasant evening. I trust our friends will support Mr. Aldridge and the ladies of his choir, as the proceeds will go towards the cost of maintaining the hall. Tickets, 6d. each, to be obtained at the Spiritual Institution, 15, Southampton Row, and at the Hall, 19, Church Street, Upper Street, Islington. To commence punctually at half-past eight. The debate between Mr. Carpenter and Mr. Bullock ("Atheism versus Spiritualism") was adjourned until Saturday, June 12. To commence at eight.

THE CONVICTIONS OF A MEDICAL GENTLEMAN.

DR. E. P. MILLER of New York says, in a recent letter written with the type-writing machine:—

"Dear Burns,—You were right, and I was wrong. Spiritualism is true. I was honest in my opposition to it, for I thought it was a fraud that was propagated by deceivers for money-making purposes, and that those who were its followers were duped by the frauds of others. This only shows that you had more knowledge than I had on the subject. I was not convinced until I went to the Eddys in Chittenden, Vermont. I spent fifteen days with them last December. I went there fully in the expectation that I should be able to find out the secret of their frauds, and go away and expose them. At the end of three days I knew far less about them than I did when I left home. At the end of ten days I was fully convinced that they were not frauds, but the expounders of a great truth. When I left I was so much interested in their work that I bought a book, and employed a man to keep a record of all the manifestations that take place there during the first half of the year. I shall go up there in July again, and shall then submit some of the most accurate tests that have yet been tried. William Eddy was here, and stayed a couple of days in April. He says he is not afraid to submit to any test that can be thought of that will not inflict bodily harm. I was never more surprised in my life than to see the change my mind underwent when the truth began to get through my head, that I had been mistaken in regard to this subject.

"I expect to have William Eddy and his brother come to the city next winter, and give some exhibitions that will convince anybody that will take the trouble to witness them.

"I am writing this letter with a type-writing machine. I have only had it about a week; and I can write now about as fast as I can with the pen. It is a great invention. Those who are used to working them can write five times as fast as they can with a pen.

"I see you have been giving Talmage fits. I wish you would send me a copy of your speech, and also copies of anything else you have published, not in *Human Nature*."

Dr. Miller is the well-known writer on hygienic subjects, and a reformer and philanthropist in general. He did oppose Mr. Burns's notions of Spiritualism, and endeavoured to persuade him to relinquish that field, and go into the hygienic work, which would have been indeed much more profitable and easy. Mr. Burns felt that the Doctor's opinion was an honest one, and which could be alone changed by information, not by opposition. Hence, he waited patiently for the time when the opportunity would be afforded for bringing about the convictions which have been expressed above. Thus Truth wins its own laurels, and reconciles mankind in love and harmony.

EAST LONDON SPIRITUAL INSTITUTION.—The quarterly tea-meeting will be held on Sunday, June 20, when we hope Mr. Cogman will be encouraged in his work by a good attendance.

AMONG THE LILIES.

To the Editor.—Dear Sir,—In your issue of April 30th is a letter under the above title by Mrs. A. C. Burke. I have also something to say about lilies. Many strange and pleasing manifestations have arisen within my comparatively brief experience of Spiritualism, but none to my mind so interesting as what occurred at a seance at my house on May 6th. With the exception of one gentleman, the sitters were members of my own family—my wife, brother, and my five children. Soon after we began, two fine strawberries were placed on the table by our unseen friends. A few minutes afterwards four beautiful lilies were brought in a similar manner. The children especially were deeply impressed with this incident, more so than by all the sermons they have ever heard.

After the children had gone to bed, I offered a few words of prayer. Rising from our knees, we beheld another lily on the table. This was to us a most gratifying manifestation, and in our then frame of mind assured us it could not be the work of the devil. We have had more solid peace and comfort during the last twelve months, since we have been blest with the truths of Spiritualism, than in all our previous life. Such being the case, I am anxious to make known the truth to others. A poor man has limited means, but if you will send me a few copies of your "Reply to Talmage," I will distribute them to every public reading-room in the town of Oldham. I think it would do great good, because Dr. Talmage's lying sermon has been reprinted in one of our local papers.—Yours, &c.,

R. E. FITTON.

284, Oldham Road.

[Our correspondent has the true ring in him. He is not really poor, but rich in soul. He makes his home a resting-place for angels: introduces his children early to their communion: peace and comfort come to them. He finds error all around, and goes forth manfully to fight it. Let others do likewise. Wherever the Talmage poison has been infused by clerical agency, let the antidote be given. It will soon be neutralised. Good-will in the work is alone required.—R. L.]

VALUABLE ADVICE THROUGH MRS. OLIVE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—As so many readers of your paper have recorded their testimony in favour of Miss Fowler's mediumship, I think it only an act of justice to Mrs. Olive to record our experience of a seance with her. I merely accompanied a friend, travelling nearly seventy miles to London, while my friend went close upon a hundred, and of course the same to return. First, allow me to express our grateful sense of Mrs. Olive's courtesy and kindness to us in her normal state, for on my friend expressing a wish that I might be present at the seance (a private one) this favour was promptly and unhesitatingly conceded. We wish to express our thorough conviction of Mrs. Olive's truthfulness as a medium. I cannot speak too highly of her powers as a test-medium. We were both entire strangers to her, never having seen her before; yet her guides "Hambo" and "Sunshine" both greeted us as old friends, described the home, garden, habits of life, &c., of my friend, her husband and mine, my father, their state of health, and even their whereabouts, and their associates were spoken of; in one instance the name of a friend was given. I presume I need scarcely say it was correct. For nearly twenty years my friend has suffered from an internal disease; no reference was made to it, yet when Mrs. Olive was controlled by "Dr. Forbes," he at once spoke of it, and gave minute instructions as to her mode of life, diet, &c., absolutely insisting on her taking an hour's rest in the afternoon of each day in a reclining position. For many years I have suffered from a weakness in the spine, and Mrs. Olive, under the doctor's control, placed her hand on the affected part, described the cause, and told me the course to adopt in future, so as to secure, as far as possible, immunity from pain. Many other matters of a private nature were spoken of, which proved (most satisfactorily to us) her power as a medium. I enclose our cards, and remain, dear sir, yours truly,

SATISFIED.

DOUGHTY HALL.

On Sunday next, June 13th, and the following Sunday, Mrs. Burke will give readings and illustrations from Farrar's "Life of Christ," interspersed with observations and pictures of the home-life of Jesus. On Sundays, June 27th and July 4th, Guy Bryan, M.A., will lecture on the "Origin, Formation, and Ultimate Destiny of the Universe," in which will be considered also the origin of evil, and the object had in view in the creation of matter; being the substance of communications written through the lecturer's hand by the spirit "Thomas Clowes," who was his tutor when in earth-life. Service at seven o'clock. Admission free. Doughty Hall, 14, Bedford Row, Holborn.

HALIFAX.—On Sunday, June 13, Mr. Williams, of Bradford, and on Sunday, June 20, Mrs. Illingworth, will each deliver two addresses in the Old County Court. Times of service, half-past three and half-past six.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

Organist—MISS D'ARCY.

Voluntary—Extemporaneous.

ORDER OF SERVICE.

Sunday Evening, June 13th, at 7 o'clock. Doors open at 6.30.

HYMN No. 109 in the "SPIRITUAL LYRE."

MISSIONARY.

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

DR. LOWELL MASON.



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

HYMN No. 69 in the "SPIRITUAL LYRE."

668, 668.

ASCALON.

Joyful.



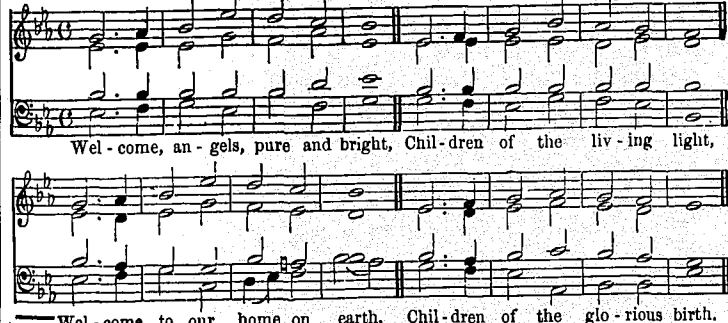
2 No more we sigh and mourn Our doubts and fears depart,
O'er loved and loving gone; In each and every heart
They throng around the path we go; The holy will of God is done.
They bless us in our home, 4 Thanks, grateful thanks we raise
Are with us when we roam, To him who crowns our days
Our conflicts and our triumphs know. With blessings numberless and free;
3 The grave hath lost its dread, In one united band,
To us there are no dead, As brothers hands in hand,
But all do live and love as one; Henceforth mankind in joy shall be,

HYMN No. 70 in the "SPIRITUAL LYRE."

7777.

OLD LITANY, 13th Century.

RATISBON.



2 Welcome, messengers of God, 4 Oh we joy to feel you near
Teaching not of anger's rod; Spirits of the loved and dear;
Love for all earth's weary throngs, Chains of love around us twine;
Is the burthen of your songs. Gems of beauty all divine.
3 Come ye from the realms of light, 5 Joyously we greet you here,
Where the day knows not the night. Children of a brighter sphere;
Where the gems of love alone Guide our feet to realms of love,
Are around your spirits thrown. To the courts of joy above.

DOUGHTY HALL CHOIR will meet every Wednesday, at eight o'clock, at the Spiritual Institution, for the purpose of practice. Additional voices would be welcomed by Miss D'Arcy.

A CONTINENTAL correspondent says:—"I read the MEDIUM with great, the Times with some interest."

A CORRESPONDENT who was a friend of "Tom Ronalds," says he has seen his signature in the MEDIUM in the Kursaal at Homburg.

We understand that Mrs. Tappan left yesterday for Liverpool. A party of her warm admirers attended at the railway station to bid her farewell.

BIRMINGHAM.—Dr. Monck will remain in Birmingham a few days. Applications for seances should be addressed to him—100, Suffolk Street, Birmingham.

DR. MAIN'S Health Institute, at 60, Dover Street, Boston, U.S.A.—Those requesting examinations by letter will please enclose one dollar, or 4s. 3d. in English money, a lock of hair, a return postage stamp, and the address, and state sex and age.

OWERBY BRIDGE.—On Sunday, June 13, Miss Hannah Longbottom, of Halifax, will occupy the platform in the evening only. Service at 6.30, Lyceum at 2.30. On Sunday, June 20, Mr. William Swain, of Sowerby Bridge, will speak at the afternoon and evening services, 2.30 and 6.30. Collection at the close of each service in aid of the Institution.—J. THORP, Secretary.

MRS. ANNIE EVA FAY, the celebrated spiritual medium, will give a farewell series of light and dark seances with materialisations, before departing for America, at her drawing-rooms, No. 21, Princess Street, Hanover Square, W., every evening at eight o'clock, and Monday, Wednesday, and Saturday mornings at three o'clock. Tickets, 10s. each, to be obtained of Mr. Mitchell; also of Lacon and Ollier, Bond Street, and at 21, Princess Street.

"SPIRIT-PHOTOGRAPHY."—The subject of "spirit-photographs" has again been exciting attention in the United States, and was recently discussed at the Photographic Section of the American Institute. Some of the members affirmed that they had seen "spirit-photographs" produced under test conditions where every care was taken to preclude the possibility of imposture, the portraits being easily recognised as those of persons no longer living in the flesh.—Photographic News.

A NEW MEDIUM.—In another column the announcement of Mr. W. Clarence appears, who is desirous of giving some seances for physical phenomena at the Spiritual Institution. We have not witnessed any products of his power, but have heard very favourable reports of his mediumship. We shall be glad if investigators will gather round Mr. Clarence, and see what can be elicited every Tuesday afternoon at three o'clock and every Wednesday evening at eight o'clock. The first seance will take place on Tuesday, June 22nd.

KEIGHLEY.—The Spiritualists of Keighley will hold their anniversary on Sunday, June 20, in the Temperance Hall, North Street, when two addresses will be given by Mrs. Butterfield, of Morley, trance-medium. Service to commence at two in the afternoon; subject, "Spiritualism and the Teachings of Jesus." In the evening, at half-past five; subject, "Does Spiritualism prove the Immortality of the Soul?" A collection will be made after each service. Tea will be provided for those friends who come from a distance, at sixpence each.

A LADY, the wife of a scientific man, well-known for ethnological research, is desirous of obtaining daily employment as amanuensis to a lady or gentleman. She is perfectly conversant with the French language, having passed many years on the Continent, and, from much experience, is quite competent for Museum work, as well as to make copies of a certain class of drawings. Having spent much of her time under physicians of eminence, and being familiar with medical literature, she is well qualified to render assistance to medical men. We strongly recommend this case to the notice of literateurs. Communications may be addressed to A. C. B., 15, Southampton Row, Holborn, W.C.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—On Monday evening last, the 7th instant, Mrs. Bassett gave her second and concluding special seance. Captain James opened the meeting by reading a passage from Scripture. The "touch of vanished hands" was felt by Captain James and other sitters, while Mr. Thomas Blyton's watch was carried around the circle, the repeating action striking the hour. Spirit-lights were also visible. A spirited conversation was kept up with "James Lombard," and a discourse was given by a spirit known by the name of "Robertson." The phenomena gave very great satisfaction, and the sincere thanks of the Association were voted to Mrs. Bassett for the interesting and excellent services she had rendered.

P. D.—We are not called upon to defend Dr. Sexton's statement respecting the "infidel medium," as quoted in the *Secular Chronicle*. We do not treat the matter at all in the same spirit. We say, Messrs. Reddalls and Russell have "exposed" nothing. Under certain tests which were satisfactory to those who employed them, these men were reported to have obtained spiritual phenomena. This was met by the retort that all had been accomplished by trickery. There has been a great deal of "withering sarcasm" "exposed," but nought else. We freely report all experiments, knowing that publicity is the only means of getting at the truth. We think, however, that the matter requires to be further tested before we can subscribe to the assumption that these men do produce that which could be mistaken for spiritual phenomena. In the event of such phenomena being obtained, then, before we could accept the gratuitous explanation that they were due to trickery, we should require of the performers to satisfy us thoroughly as to the *modus operandi*. We can tell the *Secular Chronicle* that we are not likely to be imposed upon from that direction; and if the editor thinks he has deceived us in the least, then his "credulity" is too great for his own comprehension. We warn that paper that the grossest form of credulity is self-deception, but it is very convenient; any fool can play at it by himself to his full satisfaction. If our secular friend is amused thereby, we have no complaint, as the process is quite economical, and entails no demands upon national or personal resources. In a letter to the *Birmingham Post*, Mr. Reddalls says, "We have submitted to the same 'stringent tests' and 'scientific experiments' which Miss Fay submitted to some months ago before Professor Crookes." We think some testimony on this point would prove heavier grain than the kind of "chaff" which the "infidel mediums" usually dispense.

MRS. ERMINE VOSSAR, the remarkable Clairvoyant and Test Medium, just arrived from the Continent, has taken rooms at 21, Princes Street, Hanover Square, W., where she will be pleased to receive all who wish to hear from their spirit-friends; can also locate and prescribe for disease. Terms 1 Guinea. Hours from 10 a.m. to 5 p.m.

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Observations on the consequences effected in or through the quality or dominion of Faith and Belief, or Self-will operation as influenced by the phenomenal organ of Hope, and called into active being through the agency of Education or Persuasion, and other means as Charms, Spells, and Amulets.

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CHAP. III.—The Sun the first object of adoration of all Nations—The Gods not deceased Heroes—The Chinese have only one God—Hindoo Goddesses—Toleration and change in Religions.

CHAP. IV.—Two Ancient Ethiopias—Great Black Nation in Asia—The Buddha of India a Negro—The Arabians were Cushites—Memnon—Shepherd Kings—Hindoos and Egyptians similar—Syria peopled from India.

BOOK II.—CHAP. I.—The ancient Persians of the Religion of Abraham—First Books of Genesis—Disingenuous conduct of the Translators of the Bible—Abraham acknowledged more than one God.

CHAP. II.—On the word Aleim or Jewish Trinity—Saddai Adonis—Trinity of the Rabbis—Meaning of the words Al and El.

CHAP. III.—Esdras and the ancient Jewish Cabala—Emanations, what?—Meaning of the word Berasit—Sephroths and Emanations continued—Origin of Time—Planets or Samim—Observations on the preceding Sections.

CHAP. IV.—Why Cyrus restored the Temple—Melchizedek—Abraham, what he was—Abraham the father of the Persians—Daniel—Book of Esther, Persian—Zoroaster—Variation between Persians and Israelites—Sacrifices—Religion of Zoroaster—Zendavesta—Observations on the Religion of Jews and Persians—All ancient Religions Astronomical.

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MR. W. CLARENCE, PHYSICAL MEDIUM, will give by special request, six public seances at the Spiritual Institution, 15, Southampton Row; London, on the following days:—June 22nd, at three o'clock; June 23rd, at eight o'clock; June 29th, at three o'clock; June 30th, at eight o'clock; July 6th, at three o'clock; July 7th, at eight o'clock. Admission to each seance, 2s. 6d.

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

SUNDAY, JUNE 13, Mrs. Burke, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JUNE 14, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

WEDNESDAY, JUNE 16, Mr. Herne at 3. Admission, 2s. 6d. Musical Practice, at 8.

THURSDAY, JUNE 17, Mr. Herne at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JUNE 18, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.

SATURDAY, JUNE 19, Mr. Williams. See advt. Notting Hill, at 11, Blechynden Mews, at 7.30.

SUNDAY, JUNE 13, Mrs. Tappan, at Cavendish Rooms, Mortimer Street, at 7.

Dr. Sexton, at Goswell Hall, 88, Goswell Road, at 7.

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

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

Notting Hill, at 11, Blechynden Mews, at 7.

Maida Vale, H. Warren's Developing Circle for Spiritualists only, 7, Kilburn Park Road, Carlton Road. Room for a few more sitters; at 8.

MONDAY, JUNE 14, 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.

TUESDAY, JUNE 15, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

WEDNESDAY, JUNE 16, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

R. Clark, 38, Edith Grove, Fulham Road.

Notting Hill, at 11, Blechynden Mews, at 7.30.

THURSDAY, JUNE 17, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Mr. Williams. See advt.

FRIDAY, JUNE 18. Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa Rockmead Road, South Hackney, at 7. Admission, 5s.

Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 13, 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.

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

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, 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.

Mr. Coates, (open air), London Road, at 11.30.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. 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 184, 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.

TUESDAY, JUNE 15, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

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

BIRMINGHAM. Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, JUNE 16, 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. Mrs. Ohlsen, at 319, Crown Street, at 8.

THURSDAY, JUNE 17, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM.—Mrs. Groom, 166, Vincent Street, Ladywood. Admission 2s. Commencing at 8 o'clock.

FRIDAY, JUNE 18, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

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

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England as soon as engagements permit. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road Bow, London, E.

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