



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

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THE MESSAGE OF THE NEW YEAR.

The year comes in during the midwinter of discontent and suffering. Idleness and hunger describe the condition of thousands.

As a people, we are suffering from misconduct. Political reasons, the war, do not account for the present state of things. To some extent the prevailing evils may have a cosmical cause—that is, if we regard the psychical and spiritual spheres of the planet and their relations as a portion of the cosmical system. It may be that the earth in its motion or spiritual evolution becomes influenced by psychical states even as it passes through belts of meteors, and is perturbed in its course by the attraction of other bodies. Astrological influences are themselves cosmical in result, but of the psychical kind.

No amount of reasons of that kind will serve as an excuse for individual or national misconduct. However helpless men may be in their position, they have nevertheless to stand the consequences of their acts. This is not a cruelty on the part of Providence, but a means of development. The individual passes through diseases and experiences of an apparently adverse kind because of the inharmonies that exist in his constitution, and so does the nation have its plagues, epidemics, financial crises, civil wars and accidents, famines, crimes, and revolutions as the means of opening its eyes to its ignorance and misdirection, and stimulate it to a nobler plane of action. By these national diseases morbid humours are expelled from the body politic, and the sins of the nation are atoned for by suffering and the introduction of new conditions for the unfoldment of a higher life.

During the past year everything natural has been abundant, good, and seasonable. Man alone has been at fault. There is no real dearth in the land. The sufferings are all artificial, and the fruits of unscrupulous selfishness. The motto of the man of the world might be expressed in the profane phrase, "Every man for himself and the devil for us all." As a practical proof of this creed being in actual operation, we have partizanship in place of patriotism amongst our rulers; self-seeking, show and temporising in the Church in place of religion; indifference to the highest dictates of honour in public departments of the State; a supercilious affectation of charity amongst the national proprietors towards the suffering toilers in place of that hearty and disinterested expression of brotherhood which alone is a moral measure; utter rottenness and criminality in financial circles brought to light by the occurrences of recent months; distrust amongst capitalists and speculators; suspicion and revenge in the breasts of millions of crippled and aggrieved sufferers on whose devoted heads the real burden of all this weight of evil rests.

Looking at the situation as a whole, there is much in the condition of English society this New Year's Day, 1879, resembling the state of affairs in France on the eve of the horrible social convulsion which commenced 90 years ago. The state of society is now very much improved, and it would be impossible to repeat the diabolical social phenomena which prevailed during that struggle. The changes now-a-days occur on a higher plane, and much more is effected by peaceful measures now than was achieved then even by torrents of bloodshed.

Such is the atmosphere, the spiritual conditions, in which we as Spiritualists live and breathe this first day of 1879. Is it to

be wondered at that we partake of the universal inharmonies that prevail around us? We cannot help ourselves—we are bound to partake of that which is so potent everywhere. When we say "we," the general body of Spiritualists is inferred. There are thousands of individuals who pass through all eras of evil unpolluted by the moral miasma in which they exist. These are the martyrs to principle, the spiritual or patriotic leaders and teachers, who are misunderstood, who are plotted against, and who toil on amidst obloquy and persecution for the amelioration of threatening evils. The mad, selfish, rowdy element, which makes the most noise in all social crises, is always right in its own eyes, while the real benefactors of society are as certain to be adjudged wrong. So it is in Spiritualism to-day; the distrust, obloquy, and selfishness of the noisy element makes the most display, it seems to rule paramount, just as the morbid fluids during an attack of acute disease appear for the time to be the whole man. So cliques, libellers, and self-seekers of all sorts make a fuss as if Spiritualism were only such and nothing more. Not so, these phenomena are only the passing off of diseased conditions, and are not Spiritualism at all, any more than the violence of fever is manly, useful strength.

Down deep in the heart of the nation genuine British honour and honesty remain intact, notwithstanding the scum which froths on the surface; and in the central forces of the Cause of Spiritualism the true light of spirit-knowledge beams, and the warmth of love glows quietly, biding its time till the season of fogs and storms passes off. The health of the man is in reality none the less, though he may be for the time laid on his back by acute suffering; he rises from his bed, renewed and exalted in function. So it will be with the nation, after it has suffered and been purified and instructed thereby. The Cause of Spiritualism is not vile and contradictory, though elements appear in connection with it which are the direct opposite of its principles. These inconsistencies, like a troublesome cough, make all the noise, but the real work of the man, and of the Movement is quite a different matter.

It is said that a better time is to dawn on modern society, and that a peaceful, happy age is about to bless humanity. If so, nothing short of a complete revolution in nearly all departments of life is an absolute necessity. This needful revolution can never be effected by the overthrow of one section of society, and the upheaval to power of another now in obeisance. It cannot be a revolution of cannons, swords, and the other implements of death, by the use of which one party of tyrants will supplant another. It must be a spiritual revolution—the substitution on the part of all of honesty, justice, and truthfulness for gross selfishness and insincerity—the love of God and of man realised. The duty of the Spiritualist in the coming crisis is onerous and honourable. Spiritual principles are the ammunition to be used in the coming conflict; our allies must be the purified spirits who have suffered and toiled for the elevation of mankind. Men and women—developed mediums—will be the guns, through which the heavenly shot will be fired at the retreating forms of the common enemy. In obscure families this day, there are circles being held, and miners, operatives, labourers, mechanics, husbandmen, shop-keepers, clerks, manufacturers, ministers, professional men, nobles, princes and their families, are astonished that they are visited by grand spirits, the revered of the past, the blessed saviours and

liberators of humanity. The spirit-world is no respecter of persons; it comes to all, "high and low," as they are called, seeking in every grade of society those who are worthy to bear the message of truth and freedom to humanity.

And why do these wise and loving spirits hover round obscure circles? They come, first, to purge the moral atmosphere, and then to play their part when conditions will permit. The diseases in the body politic are from their healthful stirring up of life-destroying poisons which float about in the blood of society. Spiritualism is having a similar purging, as we showed years ago. The "exposures" have already warned us that our indiscriminate method of using mediums was bad. Now we are afflicted with a mania for bubble "associations" and organisations, in which individual spiritual culture forms no part of the programme, but the spirit-culturists are by these organisers afflicted in every possible manner. Meanwhile that all this morbid heat is passing off, the circles sit and the mediums are being developed, and in due time a new form of spiritual polity will take the place of the effete forms of "organisation" based upon the tyrannical methods of worldlyism.

When the mental fogs have been cleared away and the psychical storms have been abated, then the spiritual campaign will commence. The batteries will be unmasked—that is, the present obscure circles will become prominent; the guns will be discharged—that is, mediums now under development will come forth and speak the words that will be inspired into them by the leaders and teachers of humanity in the higher spheres. All will not be entranced; they will be influenced normally. No test of unconsciousness will be demanded to prove the genuineness of the speaker: his words will bear the "guinea stamp" that will testify to their power. These new spiritual teachers will not hawk themselves about to "committees" that they may hide their light in obscure kitchens, talking to the same twenty listeners over and over again. No; they will stand up without secretary or ceremony, and speak, and the people will follow them. If halls are required they will be had, for the people will experience a warmth and enlightenment which will identify their interests with those of the speakers who address them. Princes, peasants; nobles, plebeians; rich, poor; high, low; religionist, atheist, will speak as never man spake, and act accordingly. Ancient privileges that militate against human welfare will be renounced, because it will be felt by the holders of these iniquitous privileges that they are themselves the greatest sufferers.

At present the people have no leaders. Our rulers are so only in name. The people take not the slightest interest in the proxy talk in the Houses of Legislature, because it is not spoken in the interests of truth and justice, but to uphold party, slander the opposition, or serve selfish interests. When the new leaders spring up, these fattened temporisers will be left "high and dry," like a shark on a stony beech, far from its element. The people "high and low" will flock round those who have the words of truth in their mouth, and those who are found worthy will, from their natural fitness, be exalted to positions of public service.

The work of the Spiritualist is clear before him. Form the family circle, dedicate yourselves to the service of the spirit-world, hold family schools, become acquainted with knowledge, acquire the power of speaking and writing the thoughts that are given to you, for there are the "talents" which by use will be increased far beyond your expectations. Be honest, sincere, and religious, live out the truth you receive, for "ye are the salt of the earth" and when the right time arrives you will be rewarded by being made useful. While this is being done no relaxation should be permitted in the work of holding public meetings, giving lectures, and distributing literature; but as far as possible let this work be accomplished as an outgrowth of the inspiration received in the spirit-circle.

Thus all classes will be benefited, and evils will be purged without bloodshed or suffering. For the consummation of such a desirable result we are all individually responsible, for in the coming time the unfaithful will most certainly suffer. Above all things, let us inculcate respect for law, and order, and confidence in the representatives of public justice. They are not to blame for the incongruities that adhere to their offices. They are as good as circumstances will permit them, and possibly better than we would be if put in their places. Let us one and all do our individual duties, and thus support others in the execution of theirs.

AN OLLA PODRIDA FOR 1879.

By A. T. T. P.

The year 1878 of the MEDIUM has closed. Upon how many of its readers now living will time close ere the last number for 1879 makes its appearance?

The year of the MEDIUM has closed with two remarkable articles, one in the paper of December 20th, viz., "The Old Man's Christmas Box;" the other, in that of the 27th, entitled the "Philosophy of Mediumship," by our friend William Oxley. With regard to the writer of the first article, I should like very much to come in contact with him, and possibly when this letter meets his eye he may be induced to come out of his shell and shake hands. More than one person has asked me whether it was a true History or simply a romance. The article of Mr. Oxley has opened up and let loose from my brain many thoughts that have long been slumbering

there. For some months I have perceived that the utterances of every spirit through the lips of the medium involved a fixed principle, and that the mistake made by the spirit during its stay in the flesh was, in many cases, a departure from the principle enunciated. Thus I find in some the damning effect of ambition, want of patriotism, and crime; in others I find the powers of eloquence, of ridicule, of earnestness; in others, again, I find the efficacy of pure and unselfish prayer. All these different controls, enunciating these different principles, I am trying to classify with a view of publication hereafter. My own intuition tells me that the world is on the eve of a great psychological change; the actuality of life and its surroundings is being gradually developed.

I must now pass to another subject. I notice a letter from Mr. H. G. Atkinson. I suppose this gentleman is the person of that name who was the intimate friend of Miss Harriet Martineau. [Quite correct.—Ed. M.] He says, speaking of "Edward Irving," "It is curious that the spirit does not refer to the outburst of the unknown tongue phenomena as having occurred and commenced in London, where Irving remained only to return to his native hills to die a disappointed man." It is much more curious to me that a close reasoner and thinker like Mr. Atkinson should be so psychologised as not to have read the whole article, otherwise he would have seen when these unknown tongues broke out, and where they broke out, and that, although Irving tried to keep them from the public, they broke out (in spite, as he says, of his precautions) in the congregation of his new chapel: this was in Regent Square. Mr. Atkinson is not the only critic who has endeavoured to pull to pieces the sayings of my controls by laying hold of detached portions, and hanging an adverse argument upon the part, utterly ignoring the whole. The other day I lent a control by "Plato" to a classical friend. He was furious with me, with the control, and the medium, denouncing the medium and myself as impostors; and for what? Simply because the account "Plato" gave of the death of Socrates did not correspond with the account given in the "Phædon" in the published works of Plato. Although "Plato," when controlling, after describing the death of Socrates, says: "I can't but realise the inaccurate and most notably imperfect account that I have given to posterity of this grand discourse in my 'Phædon.'" In my friend's opinion this discrepancy is a stumper to Spiritualism. His opinion has been well hawked about, and pity for myself, strongly mixed with ridicule, has been the result; my friend, the Popish Priest, residing in the neighbourhood, who believes in Spiritualism, when it appears in a bleeding nun, or something for the good of Mother Church, told me it was quite clear what was the origin of my spirit-communication—the devil. The truth is, man will only take in what he has been taught to believe, or what agrees with his own peculiar notions; man grasps at any straw which will either support a theory of his own, or break with an adverse theory of his neighbour. He seizes a part, and treats it as a whole. He twists and twirls this part, first one way and then the other, and is ever demonstrating the falsity of the whole, simply because he can't make a whole out of a part.

Some of my controls afford me much amusement. They use the lash smartly on those who, like Mr. Justice Stareleigh, are ever saying it must be so, because it is in my notes, or it can't be so, because it is not in the history I have read. "Shakespeare," who controlled about three weeks ago, laid the lash on the back of some of his Biographers in right good style. When I am impressed to publish his control, will not his worshippers howl and denounce Spiritualism?—when they see the idol they have worshipped in the immortal Bard of Avon take himself down quickly from the niche and put himself on a par with the Unknown to fame? showing that in fact he was like my medium—nothing more than a simple instrument in the hands of a higher Power for some great purpose of its own. Will not the iconoclast, in the case of "Shakespeare," produce a howl against Spiritualism?

The year that is now closing, although it has in no way added to my conviction as to the reality of spirit-communication, has afforded me many startling proofs of how close this world is to the world to come, and how deeply the great departed, the non-existent, are interested in the welfare of the existent.

At a time when a dark cloud hung over Europe in the commencement of the year, flashes of light pointed out when and where the cloud would burst before the close of the year. The political position has been well discussed by spirits out of the flesh, and hitherto, as a rule, results have accorded with what they have told me. Those who ridicule all this may say—Why did you not publish all this at the time? why are you so wise after the event? My answer is—Why should I allow myself to be crucified with sneers and ridicule? The subsequent verification of the fact would be termed a curious coincidence. My guides, when I have asked permission to publish, have told me, "You will only be ridiculed; keep your record; substantiate it so that there may be no dispute hereafter as to its date." This I have done, and little doubt have I that the day will come when people will be not a little astonished at the curious things that have come from the mouth of the medium.

For the year 1878, I number over 160 controls, and my spirit-Picture Gallery is represented by thirty-five finished drawings, and two or three in a state of preparation. Greater results are promised, and as spirits keep their promises, I know I shall have them.

Great as has been the advancement in spiritual experiences in 1878, I anticipate it will be still greater in 1879. Many of our friends who belong to "the too-clever-by-half school," and who have ever been struggling to make out a spade not to be a spade,

or in other words to make out that spirit-communication is not what it professes itself to be, and who prefer Theodore Hooke's North-west Passage to get to Bloomsbury instead of going straight to it *via* Holborn, are beginning to pitch their pipe to a more harmonious tune. We do not hear so much of *mind reading*, of an *alter ego*, of *psychological* puff-balls, as we used to do. As far as outside clamour, or ridicule, or garbled newspaper reports go, they are neither to be feared nor cared for; they neither prevent a convert being made, nor cause a renegade after a conversion. Facts are stubborn things, and in spite of garble, the public Press can't destroy the facts. There is much more danger to be feared from within than without the pale of Spiritualism; a little learning is a dangerous thing, and so is too much learning; we have many who are firm believers in the Movement who are either too learned or not learned enough. The too learned, as well as the not learned enough, would, Procrustes-like, fit the patient to the bed, or, in other words, make the spirit conform to their notions of what the spirit ought to do and what it ought not to do. If the controlling spirit does not say exactly what either this too learned or this too little learned Spiritualist deems right, the control can't be what it represents itself to be; identity is destroyed—a gnome, an evil spirit, a personification of an individual spirit is being played off. The spirits out of the flesh know their business quite as well as the spirits in the flesh. The spirit out of the flesh knows the purpose for which it has come; it does not come purposeless; nor is its purpose simply one of affording half-an-hour's amusement to grown-up children, like that of the peripatetic magic-lantern proprietor, who at this season of the year exhibits his lantern and slides.

Each and every spirit is sent on a mission, not simply for the edification of spirits in the flesh, but in an equal if not greater degree, for the enlightenment of spirits out of the flesh. Spiritual communication is as little known among spirits out of the flesh, as it is known or acknowledged amongst those in it. As far as I am impressed to speak, comparatively few of the myriads on myriads of spirits that have occupied human bodies on this earth's plane know of the power of communication through the lips of flesh. This movement, therefore, is not got up as a raree-show for the special edification of so-called Spiritualists; it is an awakening of a power that ever has existed, and ever will exist in Nature. Through this power, not only the actuality of Life, but its purpose, will be realised. According to my lights, this purpose is neither more nor less than the return of the Divine Essence in all things organic and inorganic to the Divine source from whence it sprang.

We have had in all ages, in all climes, and all countries records of prophet, seer, and sage. The prophet, seer, and sage, though sacred in the eyes of one race, are myth, fable, and superstition in the idea of another. The Gods of the Egyptian were as nothing to the Jehovah of the Israelite. The comparison of the one with the other is on a par with a comparison between Robert Houdin and those arch-priests of Legerdemain, Messrs. Maskelyne and Cooke. Had they existed in the days of Moses, the Gallic Houdin would have been pitted against the British professors of trick. Men were ready when their fears were worked upon to convert a tin tea-kettle into a divinity, if they had had such an article. The sage, the priest, the seer, being physically adapted for spirit-communication, being in fact mediums, took very good care to make the most of their power; some of them no doubt knew that not a God, but the spirit of a departed human spoke through them, whatever they believed; but one and all made their followers believe that a God or Gods spoke through them. Then, as now, the minds of the masses were not in a fit state to receive these spiritual manifestations, and to put them down to their real cause. With the present state of the human mind there is not much fear of their being attributed to the supernatural; the only fear is of their being utterly ignored as delusions, or of being made the means of self-aggrandisement or some other base purpose; the fear of the latter use makes me particularly careless about Spiritualism being believed or not. I am impressed that were any too sudden taking up of Spiritualism to occur, then, there would be a rush of evil spirits out of the form into a multitude of forms, in which the spirits still hold their tabernacle, and the results would be lamentable. Through ages we have had these breakings out of Spiritualism in the shape of Bequins, Lollards, Waldenses, and Texerants, all of which are described in Ennemoser's "History of Magic." All these outbreaks were nothing but obsession by evil and low spirits. The ignorance of the people at large caused these outbreaks to be put down by fire and sword. Want, starvation, and wretchedness had brought the masses to such a low state of vitality that the hold of the individualised spirit on the body was easily loosened and the soul ejected, and its place taken by a low spirit. Obsession is by no means uncommon in the present day. Learned ignorance consigns the obsessed to a straight jacket in a Lunatic Asylum. I could name mediums who would, who could, do more good in these cases than all the M.D.'s, that London, Edinburgh, and Dublin ever turned out. I would give long odds in favour of Dr. Mack in charge of a dangerous ward on one side of the asylum, against Dr. Forbes Winslow on the other. The remuneration should be—No cure, no pay. I could tell a story of a medium in a madhouse. When the pear is sufficiently ripe, the public shall have it to digest.

To conclude this Olla Podrida. It is no use the outside public bestowing their pity upon the poor deluded Spiritualist; it is no use for professing Spiritualists to regret the slow advancement the movement is apparently making. The belief in Spiritualism is increasing, not spasmodically, by fits and starts, but slowly and

surely. The elements of reason rather than impulse are predominant. There is a gradual upheaval of Spiritualism from among the hard-worked, bread-earning class, whose means do not enable them to indulge in the raree-shows of pet mediums, with their fantastic tricks in the drawing-rooms of Belgravia and Tyburnia. These hard toilers for daily bread are losing faith in their little Bethels, and seeking for a great God, whose nature is very different to that taught in chapel or church. They are beginning to recognise the Powers of Nature, and among these Powers they see and acknowledge as a fact that under certain conditions one of their fellow-workers can describe places he has never seen, can talk languages he has never learnt, and discuss subjects as far beyond his ordinary power as the differential or integral calculus, would be beyond the power of a babe of a twelvemonth old. What does he do? He does not send for priest by book and bell to exorcise the "evil spirit;" he does not duck the controlled in the horse-pond, or consign him or her to the mad-house. But he calls one or more of his neighbours in; some with good, others with evil, influences. He repeats the sittings with the same persons, that is, those whose influences are good. He finds the power increases; he finds an intelligent agency at work; he hears of and concerning the dear departed, matters, perhaps, only known to himself and the departed; and his reason tells him: "Here is an intelligent agent at work, and the work done is utterly beyond the power of any present." He invokes not the power of book nor bell; priest, physician, nor policeman; but the power of reason, guided by the Great Unknown. He soon begins to learn whether his unseen friends are happy or the contrary; and he learns that their happiness in the Eternal Life depends on their conduct in the temporary one. He learns that the happiness hereafter is not to be secured by saying, "I believe" in the eleventh hour; but by living the whole twelve in a manner consistent with reason.

I could put my hand down on several of these communities among our bread-earners where a conversion to Spiritualism has made the home comfortable, the wife and children happy, better fed, better clothed, and better cared for; where it has changed the roystering revelry of the village public for a well-ordered home and its resulting consequences. All this has been brought about by no forced penance, no austerities, no mortifications of the flesh, but simply by the exercise of that Reason which tells man that this short life, in its present perishable tabernacle, is but the preparation for the Life of Eternity hereafter, and that the happiness hereafter depends upon the Individuality gained in the Present.

THE CASE OF MISS FANCHER.

MATERIALISM MUCH DISTURBED BY OUR FACTS.

BY EPES SARGENT.

"A perfect humbug, sir! A clear case of deception, sir!" Such is the indignant and emphatic protest of Dr. Wm. A. Hammond in opposition to the facts in the case of Miss Mary J. Fancher, of Brooklyn, N.Y., published in the New York Sun of Nov. 24th, 1878. For several years past these facts have been well known to myself and other American Spiritualists. As far back as the spring of 1876 the *Banner of Light* published an account of the phenomena communicated by Wm. Henry Burr, of Washington, D.C.

And who is Dr. Hammond? He is "professor of diseases of the mind and nervous system in the medical department of the University of the city of New York, &c.;" he is also the author of an imposing volume, published in 1876, and entitled, "Spiritualism and Allied Causes and Conditions of Nervous Derangement."

In this work, the very title of which carries what is intended as an insult to the many eminent men who bear testimony to the reality of the phenomena of Modern Spiritualism, Dr. Hammond undertakes to demolish the vast accumulation of well-attested facts in clairvoyance, psychography, &c., by his own oracular *ipse dixit* in the following words:—

No medium has ever been lifted into the air by spirits; no one has ever read unknown writing through a closed envelope; no one has ever lifted tables or chairs but by material agencies; no one has ever been tied or untied by spirits; no one has ever heard the knock of a spirit; and no one has ever spoken through the power of a spirit *other than his own*.

"I am Sir Oracle, and when I ope my mouth let no dog bark." If Dr. Hammond would practise a little more scientific caution in his language, it might carry more weight. Were he a trifle less confident, he might win a more respectful hearing. Since when has he been so far in the secrets of the universe, as to be able to assert, as a matter of knowledge, all these negations? How does he know that no mortal was ever tied or untied by spirits? Even old Homer knew better than that. He represents Ulysses when captive and strongly bound with cords on board the ship of the Thesprotians as having his cords "untied with ease" by spirits, or, as he calls them, gods.

Our modern phenomena corroborate that described by Homer. The gymnastic twistings by which Mr. Irving Bishop and other shallow pretenders affect to repeat genuine spiritual phenomena have failed to accomplish their end, and the so-called "exposers" find it hard now to attract a paying audience.

Dr. Hammond claims to be an expert in a class of morbid phenomena, which, to his narrow view, explain the marvels of Spiritualism. Admitting his claim of professional expertness, so far is it from being true that experts are the persons best qualified to pronounce upon phenomena contradicting their own confirmed theories, experience shows that their preconceptions are a decided

hindrance to their proper investigation and candid appreciation of any truth, seeming to conflict with their confirmed notions. It was the physicians of the highest standing who most opposed Harvey. It was the most experienced navigators and geographers who scoffed at Columbus. It was Bacon who repudiated the Copernican system. It was those most conversant with the post-office that were the last to approve of the plan of uniform cheap postage. It was the chemists and physicists who said it was impossible to light cities with gas. It was eminent men of science who disbelieved in the practicability of ocean steam navigation.

The greater any one's skill and experience in his own special department, the more competent he may be to judge of admitted facts and of details not foreign to his professional routine, but the more unlikely will he be to give a fair hearing to any fact or phenomenon introducing a radical change in his notions upon a subject of which he imagines he already has the mastery. A man who has reasoned himself into the belief that there are no phenomena which cannot be explained by the known properties of matter, is the last one to admit a manifestation which requires the theory of some unacknowledged supersensual force for its explanation. It is no wonder, then, that Carpenter, Hammond, Beard, Huxley, Tyndall, and Haeckel get so angrily excited when confronted with our facts; for, if those facts are to be admitted, then their life-long theories and teachings must be dismissed as wrong.

Dr. Hammond declares that "no one has ever read unknown writing through a closed envelope." But here we have a whole cart-load of testimony—not from Spiritualists, oh no!—but from some of the most eminent physicians, clergymen, and men of culture, in Brooklyn and New York, testifying that Miss Mary J. Fancher has repeatedly read "unknown writing through a closed envelope." The phenomena in her case are quite as well authenticated as any fact in morbid anatomy can be. Hear what some of the witnesses say.

Mr. Henry M. Parkhurst, of 173, Gates Avenue, Brooklyn, N. Y., testifies as follows:—

From the waste basket of a New York gentleman acquaintance he fished an unimportant business letter, without reading it, tore it in ribbons, and tore the ribbons into squares. He shook the pieces well together, put them into an envelope, and sealed it. This he subsequently handed to Miss Fancher. The blind girl took the envelope in her hand, passed her hand over it several times, called for paper and pencil, and wrote the letter *verbatim*. The seal of the envelope had not been broken. Mr. Parkhurst himself opened it, pasted the contents together, and compared the two. Miss Fancher's was a literal copy of the original.

Bear in mind that in this case there could have been no "mind-reading;" for Mr. Parkhurst did not himself know what the letter contained. He testifies to other and still more remarkable cases of Miss Fancher's clairvoyance, and he has many more facts which he is not yet prepared to give to the public.

Professor Charles E. West, principal of the Brooklyn-Heights Seminary, 138, Montague Street, "well known as a scholar and Christian gentleman," had Miss Fancher for his pupil some thirteen years ago, before the accident which led to her present abnormal state. He has ever since taken great interest in her case, and has visited her frequently. He testifies as follows:—

None in all the hundreds whom I have seen at her bedside have I heard express a suspicion that she is an impostor. To see her seems to carry conviction. There is no more doubt that she does these wonderful things than that we sit here. I have seen her do them. I have sat in the twilight of a summer evening and watched her make fancy-work articles in colours, her right arm bent back of her head and resting upon a pillow, the hand capable of being slightly bent at the wrist, her fingers clenched and almost immovable. To this hand she carried the work in the left one, of which she has had the full use, and then the needle danced in and out of the canvas, drawing every thread to its proper place and tension, every colour to the exact spot. I knew she was absolutely blind; but even though she had vision, she could not have seen her work while it was held in that position.

Dr. Chauncey L. Mitchell, of 129, Montague Street, Brooklyn, says: "I believe that, so far as human testimony can prove it, it is proved that Miss Fancher lives without partaking of food to any considerable amount, and that she possesses, in an extraordinary degree, the gift of so-called clairvoyance."

Dr. R. Fleet Speir, of 162, Montague Street, Brooklyn, testifies not only to Miss Fancher's clairvoyance, but to her powers of prevision.

Dr. Robert Ormiston says he is convinced that there is no deception in her case; that he "knows she is capable of most astonishing things, and of her having withstood remarkable tests."

The Rev. Joseph T. Duryea, of the Presbyterian Church, says: "That she has most astonishing powers of seeing friends in different parts of the country and city, and of doing other almost incomprehensible things, I have no doubt. The child cannot deceive. I think such instances should have the most wide-spread publicity. How does she arrange and decipher the contents of a letter that has been cut into pieces and sealed within an envelope—a letter of the contents of which those who gave it to her had not the slightest notion?"

We give but a tithe of the testimony in confirmation of the fact of Miss Fancher's faculty of clairvoyance. Though blind and in darkness she has been known to tell the contents of letters in the pockets of persons, and to distinguish the nicest shades of colour in skeins of worsted before they were taken out of their envelopes.

Now if these facts, which by well-known and competent witnesses are admitted as placed beyond a doubt, are once accepted by science, what becomes of the reputation of Dr. Hammond; his

carefully-adjusted theories; his vehement assertions; and, above all, his *book*, in which he writes himself down an ignoramus on the very subjects in regard to which he claims to be an expert? Evidently all are sent to keep company with the equally confident declarations of those supposed experts who pronounced Columbus a dreamer, Harvey a quack, Galileo a humbug, Copernicus a blunderer, and the men who introduced cheap postage and the lighting of cities by gas impracticable visionaries?

Can we, then, be surprised that Dr. Hammond, on being "interviewed" in regard to Miss Fancher's case by the reporter of the *New York Sun*, should cry out, "A perfect humbug, sir! A clear case of deception, sir!"

There is nothing in Miss Fancher's case that is not paralleled in the common and familiar phenomena of Spiritualism. Ever since Puysegur, following Mesmer, wrote upon the subject, clairvoyance has been a scientific fact, if not to all so-called men of science, then to the select few who have modestly taken the trouble to investigate before exploding in *pooh-poohs*. Messrs. Carpenter, Youmans, Hammond, and Beard tell us that such things are not to be believed even if attested by many thousands of responsible witnesses; that if our own senses testify to them, then so much the worse for our own senses; that we must allow our common sense and our *a priori* notions of what is possible in nature to contradict our senses, and to contradict any amount of human testimony in support of such very inconvenient phenomena, conflicting absurdly with all the scientific "prepossessions" of the above-mentioned gentlemen.

Such is the position they assume; and in precisely the same spirit the *savants* of Columbus's time said that we must allow our common sense to settle the question of the antipodes. How absurd to suppose that men could walk with their heads *down* in space, instead of *up*!

In his book, classifying the belief in Spiritualism as a "nervous disorder," Dr. Hammond says: "In the fact that the spinal cord and sympathetic ganglia are *not devoid of mental power*, we find an explanation of some of the most striking phenomena of what is called Spiritualism."

As well might Dr. Hammond say that in the fact that the violin is *not devoid of musical power*, we have an explanation of the musical genius manifested by a Paganini or a Vieuxtemps. Not only the spinal cord and the ganglia, but other parts of the body, besides the brain, have been made instrumental as conductors of mental force; mesmerisers and Spiritualists have been long well aware of the fact; but what does this prove if not that the mind, in abnormal states of the system, may act independently of the brain, thus showing that the materialistic theory which regards the brain as "the organ that secretes thought, even as the liver secretes bile," does not cover the facts—indeed is at variance with them.

"Since what is material," says Swedenborg, "does not live, but only what is spiritual, it may be evident, that whatever lives in man is his spirit, and that the body only serves it, *just as what is instrumental serves a moving living force*. It is said, indeed, concerning an instrument, that it acts, moves, or strikes; but to believe that this is of the instrument, and not of him who acts, moves, or strikes, is a fallacy."

Here we have the true answer to Dr. Hammond's unscientific assertion that "the spinal cord and the sympathetic ganglia are not devoid of mental power." Is it not obvious that, if they serve for the exhibition of mental power, then there must be an agent, of which they are merely the instruments? So far as his assertion has any meaning, it is directly in favour of the spiritual theory.

As the phenomena in Miss Fancher's case are spiritual facts accruing outside of the ranks of Spiritualism, they have a high confirmatory value. It is evident that Miss Fancher herself, though surrounded and influenced by persons unfriendly to Spiritualism, is as much of a Spiritualist as Swedenborg, Oberlin, Frederica Hauffe (the seeress of Prevorst), Mrs. Hardinge-Britten, A. J. Davis, Hudson Tuttle, or Judge Edmonds ever were; for, according to Dr. Duryea, "she thinks that she sees spirits and communes with them." The case, then, evidently comes within the province of Spiritualism, and is another contribution to our treasury of well-authenticated facts.

These facts, confirmed as they are by an overwhelming and daily-increasing amount of testimony, are fast assuming an importance and an aspect of scientific verification, before which our opponents must inevitably give way or be reduced to insignificance. Just as surely as the old Ptolemaic system of the universe gave way to the Copernican, in spite of the opposition of Bacon, Luther, Melancthon, and other great men, must the materialistic system, which would exclude all spiritual agency from the universe and from the mind of man, give way to the force of facts, continually emerging into notice and carrying evidence of high supersensual faculties active in man, or manifested by unseen and seen intelligent beings, having marvellous power over matter, and communicating with humanity.

The materialists will continue to cry out, as Dr. Hammond has done, "Humbug, sir! A clear case of deception, sir!" but their cry will grow less and less confident, more and more faint, as the facts and the reasons for them continue to be proclaimed. Already there are signs in Germany of surprise, if not consternation, in the ranks of our materialistic antagonists. When half-a-dozen University professors, of good reputation, come out and declare that the phenomena through Henry Slade are genuine, and that psychography (independent writing) is an established fact, it is not quite so easy to put them down, as Carpenter, Hammond, and the rest

would try to do, by the easy cries of "prepossession," "morbid nervous action," "unconscious cerebration," "trickery," "hallucination," &c., &c. Something stronger in confutation must be said, and who can say it?

Dr. Von Hartmann, second to none in philosophical reputation at this time in Germany, frankly admits the phenomena attested by Zöllner, Fechner, Scheiber, Weber, Boutlerof, Hoffman, Fichte, and others, but would explain away the spiritual theory by means of his "Philosophy of the Unconscious." I have answered his reasons elsewhere, and have only here to remark that the thanks of Spiritualists are due to him for his courageous admission of some of the most remarkable of our phenomena. Everyone is welcome to his theory in explanation of them. What we object to is the arrogant temper manifested by those partially scientific persons, who, without themselves investigating, would try to shame off those who have the modesty to investigate before settling, by the *a priori* process, the question of the occurrence of our phenomena.

For a man like Hæckel, the most prominent perhaps of the atheistic physicists of Germany, and who claims to base every conclusion on experience and the experimental method—for him to scout our facts on purely transcendental and *a priori* grounds, practically knowing nothing of them—is one of those strange inconsistencies which betoken the influence of anger rather than of calm, disinterested reflection. He deprecates "the simplicity of certain German men of science who have fallen into Slade's trap," sneers at "the vague idealist pantheism of Hartmann," and seems to be altogether in a bad temper because of the uprising of Spiritualism in Germany. So bitter and so bigoted has he been in his repudiation of everything like a supersensual intelligence in the universe, or in the mind of man, that I am not surprised to hear him now indulge in language expressive of great excitement. Does he fear the handwriting on the wall, telling him that his speculations have been weighed in the balance, and found wanting—that they must soon go to help fill that wallet which, as Shakespeare tells us, Time carries at his back, "wherein he puts alms for oblivion"? So it would seem.

Zöllner, Fechner, and the rest, prove again, that whenever a scientific man is bold enough, and unprejudiced enough, to become a sincere and patient investigator of our phenomena, he yields at length to the overwhelming evidence of their reality. This must eventually stir up materialistic science in Germany, and break the phalanx of our most persistent antagonists. Well will it be for Dr. Hammond if he seasonably reconsiders his position, and admits that his medical brethren of Brooklyn are not quite such dupes and imbeciles as he would have had it appear by his over-hasty cry of "Humbug! deception!"

AMERICAN NEWS.

W. J. COLVILLE, MRS. TAPPAN-RICHMOND, MR. & MRS. HOLMES.

For the MEDIUM AND DAYBREAK.

We are quite indebted to Old England for sending over to us a very bright spiritual light in Mr. W. J. Colville, the inspirational lecturer, who has been speaking very acceptably to Boston Spiritualists, at their Parker Memorial Sunday afternoon meetings. This regular course is very popular and well attended. Knowing that he was expected to arrive this fall, the committee reserved the Sundays of the month of November for him to occupy the desk, and he has very successfully filled up the time, and to crowded houses, and he has become quite a favourite here and seems to like Boston as well as it likes him.

The band that guide or control him seems to have great intellectual power and clearness of expression, and his style or method of having questions proposed, which he elaborately and definitely answers, is very interesting and instructive. I think his answers to questions are quite a feature, and give great satisfaction. The ability with which (while under influence) he handles a question that would naturally require some thought, by even very wise heads, is astonishing and is *prima facie* testimony that he has able assistance from his spiritual surroundings; the disbeliever in the spiritual influence in this connection would say he had found the royal road to knowledge.

Mr. Colville is quite an amiable and unassuming young man, disposed to be very sociable and friendly, and is making friends very fast, and yet I never met anyone where the change from the normal state to the condition of influence or inspiration was so marked,—good or interesting as he is as Mr. Colville, he at once becomes a superior character when handled by his control. As a medium, he is one of the ablest speakers we have. He is a ready improvisator also, on any subject that is proposed, and there is no exhausting him. I have known him to take twenty subjects consecutively, treating them at some length and in order, appearing as fresh at the twentieth as at the first. He has given such satisfaction that the committee of the course have secured him for the month of February; in the meantime he is giving a Sunday course of lectures at Paine Memorial Hall under his own auspices, and having full houses. He is living at No. 8 Davis Street, where Mr. and Mrs. J. N. Holmes, the materialising mediums, also live; he often attends their seances and is much pleased with them as mediums in their peculiar role, and has once or twice publicly testified in their favour and the genuine character of their manifestations. Certainly these latter mediums are very fair to those who visit their seances, and perfectly willing to submit to any reasonable tests, and those who visit them generally feel that they have

not been cheated, and the forms that appear are often recognised by some of the visitors present.

Mrs. Cora L. V. Richmond, is occupying the desk of the Boston meetings during this month of December; she is permanently preaching in Chicago this season, but was loaned to us for a month, Dr. J. M. Peebles supplying the vacancy in Chicago. The veteran Dr. H. F. Gardner who has had a good deal to do with spiritualism in this city during the last twenty-five years, passed very quietly to the higher life about a week ago, and the funeral service took place on Sunday last, instead of the usual lecture, at the Parker Memorial meeting-house, Mrs. Richmond officiating. A week previous her control announced that "Geo. Thompson, the Reformer," who had lately died in England, would control the medium the next Sunday and give an account of his experience in spirit-life, and it seemed quite appropriate for this funeral occasion, and therefore the spirit of "Thompson" controlled Mrs. Richmond as announced, and at the close of his own experience made appropriate remarks, and adapted his discourse to the present funeral occasion. It was a very interesting and rational occasion; in fact Spiritualism seems to be at home in the funeral services and the prescient souls of other denominations seem to recognise the fact, and very often the Christian funerals have a very modern spiritualistic character; by and by it will stay with them altogether, as there is no dodging death.

J. WETHERBEE.

Boston, Dec. 11, 1878.

THE PNEUMATOLOGICAL PSYCHOLOGICAL ACADEMY OF FLORENCE.

For the MEDIUM AND DAYBREAK.

Since the departure from this life of Baron Guitera de Bozzi, a few months ago, whose death was recorded in several Spiritualist papers, scarcely anything has been done to manifest the existence of the above society.

Academies and societies are, like families, subject to be dissolved and scattered when the head is no more. The late lamented Baron was a man of very high culture, whose accomplishments and amiable qualities, made him as much esteemed in private life as he was admired in public by every one who had the good fortune of his acquaintance. He was a member of, and correspondent to several Italian and foreign scientific societies, and was held in great repute. While he was holding the presidency of the above Academy, he had the rare gift, which very few possess, when differences of opinion arose among the members, to convince and soothe any dispute or disagreement; always kind, amiable, and a good word for everyone, and a solution to every difficulty. When he spoke, no matter upon what subject, he was always listened to with great interest and admiration, and his conclusions approved of,—in fact, he was the soul of the Florentine society; but as soon as he departed from this life, it was with no little difficulty that the Academy was kept together.

On the 17th of last November, a meeting was held to consider what best to be done in relation to the continuance of the Academy. Some members proposed that it should be dissolved, but before such proposition was considered, Signor Sebastiano Fenzi, the well-known banker and Spiritist of Florence, in an eloquent discourse reasoned very strongly against its dissolution, and concluded his speech by proposing that the Academy should not be dissolved, provided that a few members should remain; that the name of the Academy should be changed to a more modest one—an example every association might act wisely in following, as large and too long names add nothing to the intellect of an organisation, and often deter worthy people from becoming members; to write to America, England, France, Spain, Germany, and to every Italian society, asking them to furnish facts concerning Spiritism from its beginning to the present day, and see what could be done for its advancement; he would himself undertake to write and publish the history, and show what progress Spiritism had made in the last five-and-twenty years in spite of all opposition from scientific and bigoted opposers. The proposition was well received and approved of by all the members present, and there is no doubt that with such a learned and determined gentleman as Signor Fenzi, so much devoted to the cause of Spiritism, the re-organised Academy will soon be put on a better footing, and continue its work again by giving a much stronger impetus, and wider extension to the Cause than has yet been done; and prove to the scoffers that it is now too late to attempt to check its development. I sincerely hope that his earnest efforts will be crowned with success.

The above Academy was opened by the learned Baron about five years ago, and in a very short time he had with him many men of very high standing,—doctors of medicine, of law; professors of various universities of Italy, and other literary men, with not a few noble ladies and gentlemen who joined the Academy to investigate spirit-phenomena. A monthly periodical was published, giving a full report of their experiments. This organ was spread in every town of Italy, and put in the hands of scientific and literary persons, who afterwards joined the Academy, opened circles in many of the Italian cities, thus helping the Academy, through their experiences, by publishing the facts obtained, and so spreading the truth of spirit-communion.

The system adopted by the Florentine Academy was to admit one sceptic to each seance, unless some of the members desired a private one for the purpose of investigating some particular phenomenon previous to admitting others, as it would be absurd to think

that the cause of Spiritism could progress much by the admission at seances only those who have already witnessed hundreds of manifestations, and who sit at circles simply to pass a leisure hour, seeking amusement rather than instruction.

In all sciences it is necessary to begin with the A B C; but when this is learnt, and persons are ready to receive higher instruction and better manifestations than the floating of the tambourine, and other similar phenomena in the dark, then it is the duty of everyone who is thoroughly convinced, and more particularly so of those gifted by Providence with this marvellous power, to help those who desire to be convinced.

By the adoption of this system the Florentine Academy convinced many sceptics, and developed several private mediums who rendered great service to the Cause in assisting the Academy in their work, as in Italy till at present, so far as I know, there is not yet any public medium, though I have met with many private ones with greater power for physical manifestations than I have ever witnessed in any other country I have visited. The best of the phenomena which I have seen there, generally speaking took place in the light, viz., mediums transported from one part of the town to another, when in the street; coat taken off, turned inside out, and put on again, while walking, sometimes, without the knowledge of the medium; keys, flowers, fruit, sweets, and other objects brought at our request in full gas or moonlight. I could narrate a great many instances of similar astounding phenomena, and others too great to be believed, even by old experienced Spiritualists, but I abstain at present from doing so, as it is my intention to publish a few hundreds of these facts of spirit-power, and show what we can obtain by perseverance.

Before the closing of the sitting of the Academy, the secretary, Signor Campana, proposed that a remuneration should be given to the medium, Signora Massima Pancolini, for her services to the members of the Academy for the investigating of spiritual phenomena. The secretary's proposition was unanimously adopted, and a vote of thanks was proposed for the medium: quite the reverse to the action of other Spiritualist associations with their mediums, as in the case of Williams, who has served for a number of years and convinced nearly every member by the most crucial tests to which he has always willingly submitted, and who has maintained a spotless reputation for honesty and integrity, and done much for the establishment of the association, as without mediums no spiritual association could have an existence; but in the hour of trial Mr. Williams was left alone, and the most uncharitable construction put upon his action.

I need not say that the decision of the B. N. Association in this matter has surprised a great many true Spiritualists in this and other countries with the unfair and unjust view taken against him. However, with all the great *fracas* we have heard, Mr. Williams can afford to thank all those who have been so bitter against him, as his power has been since and is now as great as ever; and when a medium is so gifted, and assisted by guides like his controls, to crush him it requires clearer facts and better proofs than those we heard from the Amsterdam "investigators."—Yours for the Truth, E. R. R. R. D.

PROOF POSITIVE OF MATERIALISED SPIRIT-FORMS MR. W. EGLINTON THE MEDIUM.

My Dear Mr. Burns and all Spiritualists,—On Sunday the 10th, by special invitation, some fifteen persons met at my private residence for the purpose of sitting for materialisation.

When all had arrived, a committee of gentlemen were appointed to search Mr. Eglinton thoroughly, which they did in the seance room immediately before the sitting began, but, as a matter of course, found nothing whatever on him, with the exception of his clothing. This examination took place at the special and imperative command of Mr. Eglinton's guides. After thoroughly searching the place, the sitters were placed in the form of a double horseshoe circle, owing to the room being rather small for a single circle; the organist played a beautiful voluntary, after which we sang a few appropriate hymns, one of which was that well known "Angels' Footsteps" by Longfellow, who must have been inspired when he wrote

"With slow and noiseless footsteps come the messengers divine,
Take the vacant chair beside us, put their gentle hands in mine,"

for they literally have done this on many occasions.

After the singing, "Joey" and "Earnest," the guides of the medium, held a long conversation with us, and tried to give us an idea of the dangers and difficulties they had to encounter when attempting to materialise, unless the mental and atmospheric conditions were very favourable. During their conversation they often spoke to one another, both speaking simultaneously, as they have often done on other occasions, sometimes water being in Mr. Eglinton's mouth. Six spirits showed themselves at this sitting, and the guides of the medium brought him out from behind the curtains into the middle of the room, whilst a spirit remained at the entrance of the curtains and took the medium back again, medium and spirit-form being seen at the same time.

The first spirit that came out in a good light was fully 5ft. 10in. and of Oriental appearance, having beautiful, long, flowing robes which hung down so as to form quite a train. There was a band around his waist, and a jewelled turban on his head. He goes by the name of "Abdullah," but seldom or ever takes an active part at seances unless it is when he

materialises and comes out with a quick spring from behind the curtains, takes several quick glances at the sitters and then retires. We could all see his long whiskers and flashing eyes. The next form was that of a female spirit (Miss Georgina Handley, a lady we know well) who has on several previous occasions materialised, walked right into the room and gone up to my wife, putting her materialised hands and arms round her neck, looked right into her eyes, and kissed her. I at once knew this dear spirit, for she is nearly always with us at our seances, as she acts as the guardian spirit of my dear children, and has often brought my child "Lilly" who passed away last year, 3rd Feb., aged 3 years and 2 months.

This spirit "Georgina Handley" was clothed in white shining robes, and had on a head-dress, just like the Sisters of Mercy wear. Now, she belonged to the Sisters of Mercy of St. George's Home, Kerom Street, before she passed away, and her head covering was an exact shape of those worn now by the same Sisters of Mercy: I can swear positively to this. As the forms that appear have not as yet had the power to speak, I suggested to them to nod or move their hands three times for "yes" and once for "no," and this spirit bowed three times when asked if it was Georgina Handley.

I suspected that some of my children would probably try to show themselves, as "Earnest" and "Joey," the guides, had promised to show us our children and other friends when circumstances permitted; and I had not to wait long after "Georgina Handley" had retired, before a dear little spirit-form about three feet high, with a body in proportion, came out into the centre of the room, within six inches of the first row of sitters, who, on this occasion, were asked to join hands. I could not recognise the little features as they were covered with drapery, but intuitively knew it was "Lilly," for she had on previous occasions shown her sweet little face within four inches of the gas-jet so that all saw her. I asked if it was my dear "Lilly," and she at once put out both her little hands and arms towards her mother, who was sitting in the back row, just as if she had been on earth and wanted to be taken up; but, of course, in a formal sitting like this, it was impossible for her to remain long, and after remaining in our midst for a considerable time, faded before she reached the cabinet. Myself, wife, mother, sisters, and many other sitters have had her tiny hands in ours when sitting at dark seances, darkness being favourable for the materialised spirit-forms. (Mr. Eglinton's hands are always held at dark seances.)

The next spirit was that of a female form, some friend of the medium's, who merely came out, but was not recognised, so speedily retired.

After her came a form, clothed quite differently, having garments somewhat like that worn by a minister, with a short cut beard nearly covering his face. I recognised the spirit-form of my dear father, who had on previous occasions come right out and kissed my mother, all of us seeing his features as plainly as in life. He came out a considerable way, but as my mother and other members of the family were in the back row, he simply remained looking at us. To make sure I said, "If it is you, papa, let us know," and he at once kissed his right hand three times and then retired.

Friend "Joey" then told us that the power was becoming exhausted and the medium weakened; but he would make an attempt for the first time to show himself if the power left was sufficient, and would build himself up, first materialising the head, and then by degrees the lower portions of his body. We gradually saw a small cloud get more and more solid till we could see the outlines of a human head and bust. At this stage "Joey" began to materialise, in front of our eyes, some spiritual fabric of a snowy white nature, with which he enveloped his spirit form. It came out just as if it was unrolled from a lot of material taken from a roll of stuff. After this he facetiously remarked, when requested by a sitter to show his spirit-foot and leg, that he did not care to do this any more than they did; but to gratify our curiosity he would do so, which he did, exposing the bare leg to above the knee. This may appear trivial to captious sceptics, but it has its phenomenal value, for the leg that was seen was rather thin, whilst that of Mr. Eglinton is quite the reverse, being exceedingly well developed about the calf.

Materialisation of spirit-forms is the highest phase of phenomenal Spiritualism, for what more can they do for us but show themselves, just as Jesus did to his disciples and others? When Mary Magdalene was going to embrace him, when seeing his sublimated spirit-body, he said to her, "Touch me not; for I have not yet ascended." Had she attempted to clasp his form, I firmly believe it would have vanished, or its material elements precipitated. Did Jesus say very much when he appeared amongst the twelve whilst they were in a closed room, or said anything very astounding when he ate the fish and honey, or when he finally ascended into the clouds? I ask this question with all reverence. The mere fact of his showing himself after his crucifixion established the truth of the immortality of the soul, and the spirit-forms that we have seen, felt, and heard speak only prove the same thing, for they one and all tell us their only object in coming to seances and producing the various manifestations (some certainly of a most trivial nature) is done solely for the purpose of demonstrating to us that the dead (so called) do come and make themselves seen, felt, and heard

and give us information in regard to the nature, condition, and whereabouts of the spirits' home.

I fear my letter is of a very desultory nature; but I hope that the facts I have stated will show most conclusively that the truth of spirit-communication has been proved over and over again, South Africa giving her share of evidence in the mighty chain of Truth.—Yours fraternally, **BERKS T. HUTCHINSON.**

Cape Town, S. Africa, Nov. 14, 1878.

THE CAUSE IN NEW SOUTH WALES.

Mrs. E. Hardinge-Britten is still lecturing here to large audiences; her lectures are very much appreciated by the thinking portion of the community here. Mr. Jesse B. Shepard has left Sydney and gone on to Melbourne.

The Lyceum is still progressing; one new feature:—young ladies are invited to give short speeches or read papers on any subject they may think proper to choose. The first to accept the invitation was Miss Montefiore. She read a paper on the "Higher Education of Women." The thoughts of the speaker were listened to with very great attention, and gave every satisfaction to the members of the Lyceum, judging by the hearty applause which they gave the speaker at the close. This is a step in the right direction, and I hope that the example so nobly begun by Miss Montefiore will be followed by the other lady members of the Lyceum, of which there are not a few.

I hear that Mr. Thos. Walker is lecturing in Melbourne at the present, and probably he may visit Sydney before he commences his journey by San Francisco to England.

The ship "La Hogue" has arrived from London with emigrants. Amongst the number are some Spiritualists, but they have not been allowed to land on account of having measles on the ship, and on the voyage out. I have been told the names of some of the party, but cannot recall them; they are from London and have the names of some prominent Sydney Spiritualists, I presume given by you; anyhow, when they land what information they want will be given by the person applied to, I have not the least doubt. We have found many friends amongst the Sydney Spiritualists, and it is a pleasure for us to meet them at all times. Wishing you the compliments of the season. I am, yours respectfully,
HARRY LORD.
Sydney, Nov. 7, 1878.

ANNUAL APPEAL OF A VETERAN PHILANTHROPIST.

Mr. Joseph Livesey, of Preston, is one of the historical seven men who first signed the teetotal pledge. He has since that time (though he never was a drunkard) been one of the most remarkable men in this country. He was successful in business—made a fortune, started the *Preston Guardian* and other periodicals, and has been all the time an indefatigable writer, lecturer, and practical philanthropist. He is now quite aged, but his mind is as clear and his energies as willing as ever. For a long time he has issued "A New Year's Temperance Address," and he has sent us a packet of the one for 1879, a copy of which is "left at every house in Preston." It is a large four-page tract, and thus begins:—

During the cotton famine one of the most popular songs was "Hard times, hard times, come again no more." But they have come, and will come again. If the people were wise they would consider what is the best plan of preparing for them. The present practice of a great number of those who live by their labour is to spend more than they earn—often being weeks or months behindhand. The public-house, in many cases, gets the lion's share; good money is given for bad drink, and a hard winter, like the present, finds the family with not a penny beforehand,—the beds without covers, the pantry empty, and with scarcely a coal to kindle a fire with. This is a miserable state to be in. Children chivering with cold, with little or nothing to eat, and all through drink. What fools we must be to go on in this wretched condition! What is spent in drink would clothe every poor child in the kingdom, put blankets, sheets, and coverlets on every bed, and make every working man's cot a little paradise. I don't care just now to trace the exact cause of our manufacturing depression, but sure I am that a small portion of the 140 millions spent annually upon intoxicants would set every Lancashire loom to work, and empty all the Manchester warehouses of their now profitless stock of cotton cloth. Oh that the good people among us were more united in their opposition to the drinking system!—that parson, priest, and people were all of one mind to rid the country of this pestiferous foe. Drink never did us a particle of good, but will in the end—if continued—leave us a land of paupers, slaves, and insolvents. Teetotalism, though too simple to be noticed by many, is at once an effectual cure. Just now the drinkers will own this to be truth. While not a single abstainer regrets his abstinence, thousands upon thousands now in want of bread, deeply regret the vast amount of money and time they have spent at the public-house. Every jug of ale placed on the operative's table points to this misery, and every treat in which drink played the prominent part has left this sting behind.

The inducements to indulge in intoxicants are then examined; first of which stands "ignorance" then "appetite" and thirdly "fashion." In the illustrated papers every picture of a fashionable dinner has as many

Bottles, decanters, and glasses as the artist can cram in. Balls, and bazaar, even for religious objects, cannot get on without a refreshment stall, at which the fashion is to drink. Indeed, drinking fashions meet us at every turn; and a volume would be insufficient to name them, let alone to record their injurious consequences.

If Mr. Livesey were a hanger-on at the seance dinners and "at homes" of some Spiritualists, he might have included them in the list.

Mr. Livesey next alludes to "interest" as a powerful prop of the drink misery. Men find it a tempting trade to embark in the sale of intoxicants. He is not violent against the publican; he says:—

To drink or not to drink, that should be the question. Unreserved condemnation should go forth against alcohol; and all the strength of the nation should be urged to unite for its expulsion. Port, sherry, moselle, champagne, beer, porter, rum, gin, brandy, and whiskey, and all other liquors—no matter what their name—if they contain the seeds of sin, and wickedness, and crime, they should be outlawed. We want our bishops and clergy to speak plainly on this subject; to take sides and join in the contest; we want them to come out boldly and lead us on. If they will do this, and all our teachers and good people join heart and hand, we should soon cast out this demon, though his name is legion. This may be a hard work, but it must be done or we shall sink lower and lower. A sober nation could stand a good deal, but the rottenness of a drinking country will be the first thing to sink it.

Personal abstinence is not only enforced, but good, religious men are urged to become missionaries to save others. He suggests that two from each place of worship visit the victims of drink in their homes weekly. Selfishness, which prevents people from doing good, is much to be regretted. Mr. Livesey's tract is worthy of the widest circulation. It may be had post-free 1s. per 100 on remitting stamps to "Joseph Livesey, Esq., Preston."

RETROGRESSION AND RE-INCARNATION.—HISTORICAL CONTROLS.

Dear MEDIUM,—I have been greatly interested in the "Historical Controls." In the MEDIUM of December 20th, 1878, in the concluding sentence of his communication, "John of Leyden," says, "I was sent to you to prove that in the world of souls, out of the form, there is retrogression as well as progression." Now, supposing the narration of their earth-life experiences, and re-incarnation of "Christian Heinrich Heinecke," and "John of Leyden," be admitted as facts, the fact that the spirit returned, or was sent back to earth to prove what seemed retrogression, is a direct proof of progression. A hundred or a thousand ages of slow and stunted spirit-growth are but as yesterday with eternal law. God can afford to wait the return of the wanderer who procrastinates his destiny. Where there is life there must be growth, and therefore progress, because life and growth are inseparable. Whether in the body or out of the body, age denotes experience, and experience wisdom; while one acquires the latter rapidly, another does so more slowly. Some very perverse souls must go backward in order to go forward, before they can climb the steep of progress; like travellers crossing the Blue Mountains of Australia by the zigzag railroad.

With regard to re-incarnation, I have met with other phases than those related by the controls,—individuals who fully believed themselves to be, from their conception and birth, the re-incarnations of distinctive personalities who had earth-existence at a former period. I also knew a woman who believed herself to have died, and to have become re-animated and permanently inhabited by a spirit from the sun.

In each of these instances we have only the testimony of the persons themselves, and in none of them is there proof that such a belief can be sustained in the light of principle any more than the doctrines propounded by Miss Anna Blackwell (see *Human Nature*, vols. 3, 4, 5, 6), and believed in by those of the Allan Kardec school. We require stronger proof than these, or any that have yet been offered, before we can set aside the law of endless progress.

That form of re-incarnation assumed as possible in the article "Permanent Resumption of Earthly Life," by Mrs. Catherine Woodforde, seems to me more tenable in accordance with the laws of spirit-materialisation; and should the prophecy made to her become realised, it will establish beyond doubt the possibility of spirits resuming in that way their earth-born habiliments. **WILLIAM YEATES.**

BARON DIRCKINCK HOLMFELD sends an article following up the remarks of a political nature made by the control "Marcus Manlius Capitolinus," in the MEDIUM, December 13, quoting from his pamphlet remarks which he says subsequent events have justified. As the MEDIUM is in no sense of the term a political organ, we cannot enter upon the subject further than to say that our correspondent coincides with the opinion of the "control" in question.

Mrs. MELLON'S INSTITUTION-WEEK SEANCES.—A lady who was present at the second one, writes: "George" soon made his appearance, and invited me to go and sit beside him. He told me he had been to London to see friend Burns, who was keeping better, and I was to tell him not to despond, as he was encircled by a band of 'very bright spirits.' After he retired the curtains opened, and 'Minnie,' robed in pure white, advanced slowly, and held out her hand towards me. I immediately stepped forward; she took my hand, lifted it gently to her lips, and kissed it, afterwards moving slowly into the cabinet. I noticed that the hand was beautifully white, and soft, and warm."

A WELL-KNOWN friend of the Cause thus writes: "What a shame it is that you are not better supported by Spiritualists generally! I purpose subscribing 6d. a week, that is, 6s. 6d. a quarter, to the Spiritual Institution next year (and will send you the first quarterly subscription at the end of January). If 100 Spiritualists were to subscribe 6d. a week, another 100 4d. a week, or 4s. 4d. a quarter, another 200 3d. a week, or 3s. 3d. a quarter, and another 200 2d. a week, or 2s. 2d. a quarter, and another 100 1d. a week, or 1s. 1d. a quarter, it would bring in a revenue to the Spiritual Institution of £450 a year, and all by the efforts of 700 people. Surely there is no Spiritualist who could not afford to give one of the above subscriptions quarterly. And no doubt you would throw open the Library to such subscribers." The books in the Progressive Library have been at all times at the service of subscribers; 6d. a week would entitle to three volumes to read or lend to friends. Books changeable daily if required.

SUBSCRIPTION PRICE OF THE MEDIUM.

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

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

SUNDAY, JAN. 5.—Mr. E. W. Wallis at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, JAN. 7.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, JAN. 8.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, JAN. 9.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JAN. 10.—Social Meetings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 3, 1879.

NOTES AND COMMENTS.

We thank many kind friends for the prompt remittance of their subscriptions. The heavy burden left over from last year, and loss of health, render ready-money at this time a prime necessity. Many of our readers feel that they are a necessary element in our work and cheerfully do what they can to promote its accomplishment.

READ the article on the New Year, with which our new volume opens. In addition to recording the facts of the past, let us look ahead, and prepare for the future. The year opens on us with a plethora of literary riches from various parts of the world,—all of it instructive. Mr. Sargent's article is pithy, and records extraordinary facts; Mr. Colville's success will be heard of with pleasure by many friends; and the memories of Mrs. Tappan in this country, are yet warm and numerous. Mr. Eglington has more than realised the expectations of his friends at the Cape,—“More power to him!” we say from the bottom of the heart; though the phrase may not be classical, it is truthful, and to the point. Signor Bondi breathes a message of goodwill and well-merited homage to Italian Spiritualists in the body and out of it. He also points significantly to domestic Spiritualism, the life and strength of our movement. The echo of our friend Mr. Lord, brings us a pleasant whisper of welcome news respecting the victories of our Queen of Hearts, Emma Hardinge-Britten, whom thousands would be glad to welcome back again to Britain's shores. Nor are tidings of Thomas Walker, Jesse Shepard, Dr. Peebles, or the Holmes's, without interest. Really we have a kind of New Year's party in our present number, for the pleasure of which delightful company we thank those kind correspondents who have brought them together.

WE have at present amongst us a visitor from America, who bears a name well known in the history of Spiritualism, we allude to Mr. Joseph P. Hazard, brother to Mr. Thomas R. Hazard, author of “Mediums and Mediumship,” and whose writings so frequently appear in the columns of our transatlantic contemporaries. These gentlemen have been remarkably successful with mediums; a result which may be traced to temperament and mental peculiarities. When will men begin to test themselves, and cease suspecting mediums?

MRS. WELDON's former lecture at St. James's Hall gave so much satisfaction to those who heard it, and was so much talked of, that those who were not present will be glad to know that another opportunity will be afforded them on the evening of Tuesday, January 7, when Mrs. Weldon will again lecture on the “Lunacy Laws,” and sing some of her charming songs. The admission will be free by ticket, which may be had at this office. Mrs. Weldon is in a successful manner calling attention to the anomalies of the “Lunacy Laws,” and deserves the support due to a public benefactor.

MR. J. WILLIAM FLETCHER invites attention to a series of inspirational addresses on the “Religion of Spiritualism,” which he will commence Sunday, January 5, at the Cavendish Rooms, Mortimer Street, W. The lecture will begin at 7.30; doors closed at 7.45. Admission free; no collection taken. Mr. Fletcher is highly esteemed as a platform worker, and no doubt will have crowded audiences.

FIRST SUNDAY IN THE YEAR AT DOUGHTY HALL.

On Sunday, January 5, Mr. E. W. Wallis will again speak at Doughty Hall, subject “Faith, False and True.” On Sunday last, Mr. Wallis spoke with such power and acceptance that his continued presence in town is taken advantage of to secure his services for another Sunday. It may be a long time before we have the opportunity of hearing Mr. Wallis again, but there can be no doubt that if he had a sufficiently long season at Doughty Hall, he would fill the hall with an audience peculiarly his own.

On Sunday evening, J. Burns, O.S.T., will take part in the proceedings. T. Dowling, O.S.T., of Framlingham, is also expected to be present and add to the interest of the occasion. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

MISS FANCHER, spoken of in Mr. Sargent's article, met with a painful accident thirteen years ago, since which time she has been in an abnormal state, the vital powers being almost entirely suspended. She has acquired remarkable powers of clairvoyance and trance. We may return to her case again.

We have a control by “Daniel de Foe” in hand, but could not find space for it this week, preferring to present while in season the article by A. T. P., which will be read with advantage. We wish other thoughtful observers would favour the public with comments on their experiences and meditations. It would enrich our periodical literature very much.

SEANCE WITH MR. TOWNS.

To the Editor.—Dear Sir,—As advertised in last week's MEDIUM, a seance was held here for the benefit of the Spiritual Institution. The proceeds were 15s., which I now send. Mr. Towns was the medium. He soon became controlled by “Mother Shipton,” who amused and instructed us for an hour and a half. Two ladies, strangers to all present, were told remarkable personal and family incidents, and advised how to act in reference thereto. A gentleman had his wife's illness described, and was told what treatment to adopt. Another lady was asked about the “row in the kitchen,” and advised to deal gently in regard to it. Two young ladies were asked about the letters they had received, and the several attempts made to answer them, showing that the spirit was cognisant of all she spoke of; but the sitter most astonished was a gentleman who had not been at anything of the sort before, and remarked, as I understand, to some of his friends before he attended the seance that he was going, and said he would tell them all about it when next they met. I think he would not tell them all; but he said they might talk and sneer as they liked, but, nevertheless, there “was something in it,” as no mortal knew the things that the medium told him. He also said he wished to know more of it. We gave him a copy of the MEDIUM. This is a case of coming to scoff and staying to pray. All present got tests, proving Mr. Towns to be an extraordinary medium, who ought to be better known.—I am, yours truly, Mrs. McKellar.
8, Buckingham Road, Kingsland, N.
Dec. 28th, 1878.

RABON DICKINCK HOLMFELD asks: “Are you and anti-vaccinators not of opinion that diphtheria is the consequence of vaccination?”

BIRMINGHAM.—On Sunday evening next, in the Spiritual Meeting Rooms, 312, Bridge Street West, a trance lecture will be delivered. Subject for the evening, “Is the Bible the Secret of England's Greatness?” Doors opened at half-past six o'clock.—W. PARKS.

HACKNEY.—A meeting of the members and friends of the Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, E., will take place on Tuesday evening, January 6, at 8, to consider the best means of promoting the objects of the Society.—C. R. WILLIAMS, Hon. Sec., Dec. 30, 1878.

MR. T. M. BROWN, Howden-le-Wear, with his good wishes for the New Year, begs us to state that he will be in Manchester on Saturday, and lecture in the Temperance Hall, Grosvenor Street, on Sunday afternoon, January 5th. Address letters to care of Mr. John Mills, 316, Upper Brook Street, Manchester. Mr. Brown expects to be in Derby by the end of next week.

MR. E. W. WALLIS at DALSTON.—On Monday evening next, 6th inst., at 8 o'clock, an inspirational discourse will be delivered through the mediumship of Mr. E. W. Wallis, on the subject of “Spiritualism, its Facts and Teachings,” at 53, Sigdon Road, Dalston, close to the Hackney Downs railway station. The meeting will be held for the benefit of Mr. E. W. Wallis, and the attendance of Spiritualists with their friends is cordially invited. Admission free, with voluntary contributions at the close. Mr. E. W. Wallis will also have a collection of books, pamphlets, &c., on sale at the meeting.

THE service at St. Paul's Cathedral on Sunday last shows but little originality or perception of the spiritual on the part of the National Church. A “carol” was sung which might have been tolerated five hundred years ago, but the sentiments contained in it are strangely out of place in this age. Men in their senility, who have neglected spiritual development, are said to lay aside the prerogatives of manhood and betake themselves to the frivolities of infancy. If the same rule apply to Churches which have somewhat overlooked the prime object of their existence, then the demise of the one which has its head-quarters at St. Paul's Cathedral may be regarded as an expected event.

PORRO BELLO (Co. Durham).—We had a very nice social gathering on Christmas Day, when addresses were delivered through the mediumship of Messrs. Livingstone and Beck: there was a tea in the afternoon, and a “Happy Evening” at night. We had both vocal and instrumental music. We had friends from the neighbouring villages, Fatfield, Wreckenton, Ewe Hill, Brown's Buildings, and no doubt the storm kept a good many away that would have been present. The day's proceedings concluded with many warm, good wishes to the Cause, and hoping that we will have many more gatherings of a similar kind with true friends in the body, and those invisible ones, who are not dead, but gone before.—WILLIAM GARDNER.

THE HEART AND SOUL OF SPIRITUALISM.

A NEW YEAR'S CARD.

It is New Year's Day. And as I sit up here in my isolated chamber, surrounded by books, papers, letters, and other literary appurtenances, my heart feels what my tongue cannot express.

For some time I have felt that we have not got down to the HEART of Spiritualism—we have been only scratching on the surface, dealing with facts, handled at a distance by the tongs of the intellect, just as the blacksmith manipulates a piece of hot iron. Hence it is we Spiritualists are broken up, disunited, opposed to one another, seeking self by overcoming and undermining our brother.

When we come to the HEART we will *feel* brotherhood, we will *know* one another, even as the angels know and condescend to make us the external instruments of God's divine purposes.

My position in Spiritualism is very perplexing; I cannot help but realise that I impinge in a peculiar way upon many minds, and that in return I am the object of diverse influences, proceeding from thousands of other minds. This, repeated week by week and year by year, is on the whole a wonderful psychological fact. There are continually coming to me waves of appreciation, sympathy, assistance, strength, love; suspicion, misunderstanding, hatred, opposition. No doubt I, in return, am felt to create these emotions in the breasts of those with whom I am related.

Now let us take another view of the matter. We are each and all of us in various spiritual spheres and the recipients of very varied spiritual influences. This relationship explains very much how we influence one another. A word from me that creates raptures of delight and love in one mind, gives rise to disgust and hatred in the hearts of others. We are differently organised, and take things according to our developments, giving expression to the reflex thoughts in a similar manner. Those who curse me and oppose me are, therefore, from their point of view, just as conscientious as those who bless me and assist me.

In a spiritual work there is a tendency for all kinds of spirits to find instruments for the carrying out of their purposes. We are all of us crude Spiritualists as yet, continually learning if we are true Spiritualists. Our only true guide is the Light within, the Voice of God in the Soul. All other "influences" and "controls" must be rendered subservient to that.

Therefore, while I have the most inflexible confidence in the merits of my mission, because it is not of myself, I estimate my personal claims at the very lowest figure, and hold them altogether subservient to the spiritual work and its needs. Writing and acting from that standpoint, I am necessarily misunderstood by those who confound "me" with the "work," which is *not* me.

I must thus have offended many innocently in the past year, and many must have offended against me equally innocently. I therefore humbly beg pardon of all who may feel injured or hurt on my account, and I most heartily forgive all and every untoward act or expression that may have been manifested against me.

Nevertheless it is my duty to express freely any thought given to me that in my conscientious judgment can be of use in this Movement, whether it give offence or not, or however much I may suffer by it: as I am not in the service of man, not even doing self-service, but the instrument of spiritual work, following the higher intuitions as nearly as I can. But I can do all this without a shadow of ill-feeling towards anyone; and if I give offence to any, my soul prays for their deliverance from evil thoughts of the brother.

I can now wish you all, dear readers, a happy and prosperous New Year, physically and spiritually, and I crave your kindest sympathies and most generous acts. Oh, if men could only love one another! all the difficulties of life would vanish like snow-flakes in April sunshine.

Thank God for it, I feel this love in my heart. The year opens on me with a heavy load, with weak health, and hemmed in by embarrassments. But it is a hard time for all, and I am willing to bear my share—yea the burden of all, if my back were broad enough. I have stated my wants; not because I require them personally, but my work requires them. It was my duty to state these wants. They will be supplied as they are needed; they have been so in the past.

Diphtheria is a most painful ordeal. People say "You cannot have had real diphtheria, or you would not have been about so soon." Dr. Mack killed it—nipped it in the bloom. I worked all the time, writing on a slate when I could not talk; and I introduce this matter to say that as a spiritual man I am stronger and abler for my duties from this and other illnesses. They are all "development;" hence no spiritual worker can have a smooth path. Through his physical sufferings and crucifixions he is enabled to develop spiritually and made fit to perform spiritual work.

It is not as an individual, but as an instrument in spiritual work, having intimate and weekly relations with those whom I address, that I venture to write this letter, which I have been impressed to pen, every sentence taking shape as it was written, and I hope the same delightful soul-feelings will be excited in the hearts of all who read it, as have been experienced by me while writing it.

SPIRITUAL INSTITUTION,
15, Southampton Row, London, W. C.
New Year's Day, 1879.

J. BURNS, O.S.T.

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THE SECOND BEATITUDE.

"Blessed are they that mourn, for they shall be comforted."—Matt. v. 4.

The obvious and ordinary sense of these words is too plain to dwell upon. Many books of consolation have been written, many words of comfort have been spoken by those on the earth-plane to bereaved survivors, but what are all these earthly abatements of grief in comparison with the assurance that the loved and lost may again be found ere we ourselves cross to the farther shore of death's river, and that those whom we term "departed" may be even now at our side. Our ears may perhaps again hear their voices, awaking former memories and confirming our faith in the continued existence and self-consciousness of the soul in spirit-life. What a glorious solace is often thus afforded to those who might otherwise despair! Truly such a blessing as this well shows the loving kindness of our Father God.

Jeremiah (Lam. iii. 33) wrote, "He doth not afflict willingly, nor grieve the children of men," and Nebuchadnezzar (Dan. iv. 35) says, "None can stay his hand or say unto him, What doest thou?" We know, however, that God (properly speaking) never afflicts at all; but He has set in motion certain unvarying and unchangeable laws, and these in their unerring course punish the wrong-doer, and cut down from time to time those plants which are fully ripe, only to transfer them to the heavenly storehouse. Even in such case we Spiritualists can truly say, "O death, where is thy sting? O grave, where is thy victory?" inasmuch as we "sorrow not as those who have no hope."

In Ecclesiastes vii. 2, we read, "It is better to go to the house of mourning than to go to the house of feasting." This may to some seem cynical, whilst others may often feel disposed to regard the author of Ecclesiastes as at best a materialist, and his work as of small value, being the outcome of a *blasé* state of mind; but should we not remember that though laughter is at times most healthy and desirable, yet there are many sick at heart, who try to hide their inward wretchedness by feigned looks of pleasure. And thus it is frequently too true that "even in laughter the heart is sorrowful, and the end of that mirth is heaviness." This being so, Jesus' words will have a welcome sound to those whose "hearts know their own bitterness," albeit "a stranger does not intermeddle with their grief," "Blessed are ye that weep now, for ye shall laugh."

Though we have no immediate domestic sorrow, there is always much to make a real Spiritualist mourn, when he considers the outer darkness in which his benighted neighbours are content to slumber on. So deeply are many of them buried therein, that, as of old, now that the (spiritual) light shines in the darkness, the darkness comprehends it not. Ordinary people, who have not investigated the true claims of Spiritualism, often fail to see even a glimmer of spiritual light; but were they to come nearer, they would be dazzled. Now, as Spiritualists, it behoves us so to let our light shine before them, that they may in us see a bright example of genuine spirituality. Ours is a great responsibility in this respect.

Still, whilst we mourn now in all sincerity on behalf of others, let us be comforted by the thought that "the night" of materialistic and theological darkness "is far spent," and "the day" of spiritual sunlight "is at hand," and, realising our own position as children of the light, let us resolve ever so to live as seeing those "who are invisible" to the cold outward vision of mammon-seekers and lovers of this world. Let us by holy aspiration and efforts to spread the Cause and uphold its agencies, tread with patience the upward road, knowing that we must be made "perfect through sufferings," for, by the eternal law of compensation, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 17, 18). "CAMBOR."

Our Christmas Tale, "The Old Man's Christmas Box," has received universal commendation. We do not remember when anything has been accorded such a genuine and immediate recognition. It is better that it continue to stand on its own merits; the name of no author could add to its usefulness. Many questions have reached us, and replies thereto may be possibly furnished in these columns. We are assured that the contents of the story are both actual and inspirational, and hence their reality and their richness in spirituality. The sphere of workers that are concerned in the production of the new book "The Next World" we are informed have had something to do with it.

Mrs. LEIGH HUNT WALLACE has sent us the MS. of a tale illustrative of Spiritualism, which we hope to place in the hands of our readers at an early date.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTIONS.

1. A PERSONAL DEVIL.—A SAVIOUR.

Dear MEDIUM,—May I send you a nut or two which I cannot crack myself, in the hope that you or some of your readers may be induced to try them?

1. If, according to the uniform teaching of the spirit-world, it be true that there is no such person as the Devil or Satan, how is this to be reconciled with what is said in Scripture about him?—*e.g.*, with what is said about his tempting Eve, David, &c.; with his conversation with the Almighty about Job; with his temptation of Christ; with our Lord's own teaching, and that of Paul, Peter, and John? Must I reject *in toto* the teaching of Scripture on this point as utterly false and delusive? If so, what becomes of the character of a book professing to be God's word, yet teaching what is false? This is the first nut I cannot crack. Here is another:—

2. If, according to the teaching of the spirit-world, it be true that every man is his own saviour, what becomes of that which has been the creed of the Church for eighteen centuries—a creed, the very essence of which is that man cannot be his own saviour, but must be saved through Christ dying for him?

Christ's own words seem to support this. Certainly John, Paul, and Peter do teach it. One thing is clear: both cannot be true. For the life of me I cannot reconcile them. If the one be true, what must the other be but false? Were Christ and his apostles deceived and deceivers on this point? What is the hope of heaven founded on the atonement but deception—what is the experience of thousands of saints but a deception—if man be really his own saviour? I see no possible escape from this conclusion. This is my second nut, for it shakes my confidence in the Scriptures. If you or any of your readers will kindly try to meet my difficulties, I shall be grateful. "ONE IN PERPLEXITY."

2. In Reference to Question 63 (1878).

"Inquirer in Search of Truth" begs to return his best thanks to Mr. A. Hall and A. E. H., for replies kindly furnished by them to Question 63, in No. 452 of the MEDIUM. He has at present no access to "The World's Sixteen Crucified Saviours" or any other literature on the subject. He presumes that any special reference to the Lord's Prayer or the Beatitudes is not to be found therein, else A. E. H. would probably have called the attention of "Inquirer" to it. Alford says, "There is very slender proof of what is often asserted, that the Lord took nearly the whole of this prayer from existing Jewish formulae."—*Q. E. D.*

"Inquirer" had a special purpose in selecting the Beatitudes and the Lord's Prayer. If any reader of the MEDIUM can point him to where the originals of these are to be found, he would be greatly obliged.

"INQUIRER IN SEARCH OF TRUTH."

AN INTERESTING LECTURE ON THE NERVOUS SYSTEM.

On Sunday afternoon, Dr. Andrew Wilson, of Edinburgh, gave a lecture at St. George's Hall, on the functions and origin of nerves. "Reflex action" was, he said, the basis of all nerve-acts. The brain could be excited through seeing an object, and thus giving rise to a thought to touch that object; but no physiologist could tell how the thought in the brain became transformed into nerve-force, and thus actuated the finger to touch the object. It is clear that physiologists know only the mechanical sequence of nerve action, but of its true nature, according to Dr. A. Wilson, they are profoundly ignorant. The lecturer said the use of nerves was to bring their possessors into relation with the outer world; that is, the brain, the nerves leading therefrom, are not the man, but the means with which he is provided to express himself outwardly, and receive impressions or sensations of physical existence. Physiology requires to be supplemented by the science of Spiritualism, which treats of the man, who is supplied with nerves, through the action of which he is brought into contact with the external world. Though he made no positive statement, Dr. Wilson logically conceded the existence of man as apart from organisation, and of an inner in contradistinction to an outer world. He also alluded to "the Creator" in his conclusion, showing that he is not either an atheist or "rank materialist," as some superficial demonstrators pride themselves in being. It is to be regretted that the *ego* within the nerves cannot be demonstrated in his relations to the nervous system; but that is the work of science in the future, and to which crowning result Spiritualism is leading.

Speaking of the origin of nerves, the lecturer showed that some plants and animals without nerves yet manifest nerve-acts. As instances amongst plants, the sensitive plant, and the plant that catches flies within the fold of its leaves and consumes them, were mentioned; and to prove that there is a kindred function possessed by such plants and animals, he stated that the sensitive plant could be dosed with chloroform like an animal and rendered insensible to touch. For the information of non-botanical readers we may state that the sensitive plant is a slender shrub (*mimosa*), the leaves consisting of a mid-rib, with a row of delicate green leaflets on each side, opposite to one another. When one of these leaves is slightly touched with the finger the two rows of leaflets come together, and the leaf-stem droops as if parched with heat. When left to itself it soon recovers its normal condition. The fly-catching plant (*dionaea*) is similarly endowed, for when a fly rests on the sensitive hairs of its leaf the two halves thereof close, the margin of hairs fold over, and the fly is held there till consumed, as if it were consigned to the stomach of an animal. Of animals devoid of a nervous system the *amoeba* was named, an animalcule resembling a speck of jelly, which, when a particle of food touched any part of its surface the whole mass would fold over on the food and thus secure it. The jelly fish also when touched on any part of its surface would turn round its mouth to the spot. These creatures have their nervous system in the membrane which covers them.

These low forms of animal life were introduced as a starting point from which the nervous system becomes developed by the process of evolution. The origin of all vertebrate animals, man included, is a gelatinous speck, somewhere about the 300th part of an inch in diameter. This minute egg has a nucleus or centre within it, like the stone in a cherry, which soon divides and becomes two centre points. These subdivide into four, eight, and so on, till there are many of them. This primitive egg is composed of three layers—the outer, the middle, and central. At a certain stage of growth the egg, which is to become the future man or other animal, becomes elongated with a groove in one side, like the slit in the side of a plum. This groove gradually covers over and becomes a canal, and this canal is the first rudiments of a spine and nervous system. The nerves, then, originate in a fold of the external membrane of the egg, hence the great sympathy which exists between the skin as the organ of sensation and the nervous system, which is the vehicle of sensation. The organs of special sense—the eye and ear—were described in their development as an illustration of the intimate relations between the skin and brain. The eye primarily might be regarded as an indentation in the skin, as if made with the point of the finger. The skin thus indented becomes detached from the general surface of the body—a little sack, having an independent existence. While this development is taking place, the brain sends out a process to meet the rudimental eye. This process becomes the retina, and when the organ is complete we have an apparatus sensitive to the rays of light; and in the ear, which is similarly developed, an apparatus sensitive to the vibrations, which produce sound, while the rest of the surface is sensitive alone to touch, &c. In the *amoeba* and jelly-fish the essential elements of the nerve exist, though not developed in that special manner observable in the vertebrate animal.

Reflecting upon these facts, the mind is struck with the philosophy involved in hydropathic and other hygienic treatment applied to the skin, which takes the high dignity of being one of the most important departments of the body. Few, even of medical men, are sufficiently impressed with the hygienic value of promoting the cutaneous functions. It is easy to trace the relations between cleanliness and morals, the effect of personal dirt upon brain-action. Lunatics have been cured by the Turkish bath, and fevers are allayed by the wet-sheet pack. In negative temperaments, which would not react under water treatment, oils and stimulating essences may be substituted with advantage. All are acquainted with the effect of eau-de-Cologne and vinegar, particularly such superior preparations as Rimmel's toilet vinegar. Every function of the skin involves nerve-action. In cases of severe disease, such as diphtheria, spirits have recommended skin treatment with most beneficial results. Judicious skin treatment should, indeed, form part of, or be complementary to all kinds of medical treatment. Nature is alive to this, for by eruptive or efflorescent diseases the blood of the young is purified from hereditary taint; hence the philosophy of small-pox. And we venture the assertion that if febrile and eruptive diseases were understood and properly treated, chronic disease would soon be unknown.

The sympathy between the nervous system and the skin is also shown by psychopathic treatment. Mr. Ashman, and other healers, by manipulations, have many times produced perspiration and healthful relief by passes, or the simple laying on of hands.

Dr. Wilson concluded his lecture with an allusion to the views and facts he advanced as bearing upon the Calvinistic dogmas of the North. We would be glad to dwell on our own ideas connected with the lecturer's views on evolution and development. It might be shown that these methods extend into psychical realms, and that the soul-sphere as well as the bodily organs become specialised in a similar manner for a range of consciousness, as superior to that of the animal as the consciousness of the bullock is superior to the sensitiveness of the lobster. Then a *turning in* and specialisation of the general thought-sphere of the creature takes place, as has been described on the physical plane in respect to the primitive germ, and the hitherto mortal and brute beast, becomes the recipient of the immortal spirit, and is, therefore, in truth and fact, MAN.

In closing, Dr. Wilson well said, souls that go with the tide of progress fare best. Anthropological science will make but little more progress till men know what "soul" is, and in what way it is related to the work of progress. To the solution of such problems we should be glad to see such men as the lecturer devote their attention.

We have not heard a scientific lecture which pleased us more than the one on which we now comment. The elementary facts were stated with modesty and clearness, but to our mind they were suggestive far beyond the limits traversed by the lecturer. Our treatment of the matter is more of a review than a report.

The lecture was the first of a new course by the Sunday Lecture Society. A list of the other lectures is given in another column.

SUPERSTITION IN DORSETSHIRE.—This village (East Knighton) has been the scene of no little commotion, owing to some extraordinary scenes said to have happened at the house of a labouring family, where one of the children, a grown-up girl, is reputed to have been bewitched, a quiet old dame well known in the village being accused of occasioning the mischief. The most extraordinary stories are related of what has happened at the house—how things are moved from one spot to another by an unseen hand in the presence of the household, whilst their attention is momentarily diverted elsewhere; how crockeryware is smashed in different parts of the house, windows also suffering a similar fate—all this, too, without anyone being able to detect the cause, although the most rigorous watch is kept. Cats are also said to play a conspicuous part in the strange proceedings, the wildest stories being told of how any number of the feline tribe disappear as if by magic through the windows, leaving behind not the least trace of their whereabouts. Every effort has been made to solve the mystery, but without satisfactory result, the superstitious believing it to be due to witchcraft. The matter has been taken up by the clergyman and other inhabitants.—*Local Newspaper.* [It would be well if a few friends and a reliable medium would visit the house. There is, no doubt, a medium in the family, and the spirits have, at present, no other means of showing their power—that is if the report is to be credited. We very much doubt some of the statements.—Ed. M.]

A LAWLESS LAW.

The wise men of St. Pancras who constitute the prosecuting Board of Guardians so active in annoying Mr. Tebb say they are bound under the law to prosecute those who refuse to vaccinate. Moreover they think that if men were allowed to evade the compulsory vaccination laws it would set a premium upon law breaking, and conduce to the infringement of other laws. The St. Pancras tradesmen who thus devote themselves to "upholding the laws of the country" are altogether wrong. We do not find that anti-vaccinators are the persons who "ignore the laws;" they are generally law-abiding people. It is because of their regard for law that they are anti-vaccinators. Law, and the desire to observe law have not their basis in regard for dictatorial measures, like the Vaccination Acts, which, begging the question in the face of common sense and evidence, put people under penalties for observing those laws of intellect, conscience, and care for their young with which the Creator has endowed them. The persons who bow down obsequiously to the mandates of an unjust and tyrannical measure are the worst members of society. They by their compliance, as far as their personal influence goes, secure the continuance of a bad law; and being servile in their obedience, and therefore unprincipled adherents, they would under another set of circumstances become the unquestioning tools of powers and parties whose object might be to upset law and order entirely.

The principle involved in compulsory vaccination has only to be infinitely extended to place mankind in a condition of the most abject slavery, and the Government would thereby be rendered the most execrably tyrannical that could possibly be conceived of. The basis of all law is an enlightened conscience—that light within, which supersedes all conventional statutes and enables a man to govern himself. The only well and truly governed people are the self-governed. Those who require policemen, informers, and magistrates are non-governed and lawless. It therefore follows, conversely, that any act or system of legislation which renders necessary, as an outside agency—superior in its function to human intelligence and conscience—policemen, informers, and magistrates, is in its essence contrary to law, order, and the moral well-being of the people.

All true laws are natural; and by their application to those who need the aid of the executive the wrong-doer is corrected and informed as to his conduct. But when a man submits to an arbitrary legal *dictum*, he is cut away from the anchor that is the safety of the ship, and he floats about without the rudder of conscience to direct him, or the compass of intellectual facts to determine his course.

The St. Pancras guardians should keep within the narrow limits of being the tools of a lawless law, and leave the philosophy of the subject alone—a question which is far beyond the reach of minds so capable of doing the behests of the persecutors of medical heresy.

LAWLESS MAGISTRATES.

To the Editor.—Sir,—In your issue of the 20th inst. I notice an account of the truly "relentless persecution" of Mr. William Tebb for declining to allow his child to be blood-poisoned by Jenner's horse-grease, with the addition, it may be, of the seeds of syphilis, a disease so rampant and so rapidly spreading amongst the infants of the metropolis. I recently accompanied Mr. Amos Booth, of Leicester, to see a child in that town, whose face is a perfect fright with leaden-coloured sores, the result of the "benign" operation sought to be enforced upon Mr. Tebb's child. Although it was sixteen months since the operation was performed, the vaccine scars had only recently healed. The mother and grandmother said the child was "well" compared with what it had been, and yet, as I have said, it was a fright to behold, and not fit to be seen in the street. It had been under the care of more than half-a-dozen medical men, and had cost very many pounds in medicines and ointment, to say nothing of the scores of hours of rest lost by the parents and friends in watching over it.

My chief object, however, in writing you is to point out the lawlessness of magistrates in fining and making orders to vaccinate. Although used as such a powerful engine of tyranny, the Vaccination Acts may be rendered by any reasonable-minded and justice-loving magistrate as mild and permissive as any Act of Parliament can be. For instance, when a parent is summoned, even for the first time, under sect. 29, Act 1867, a "reasonable excuse" is allowed by the Act, but seldom or ever by the magistrate. Now, there is no technical definition given of the term "reasonable," which must, therefore, be interpreted according to ordinary standards, so that when a parent proves from facts and figures that vaccination cannot protect his child from small-pox, and may seriously injure its health, a magistrate not animated by a spirit of tyranny and desirous to "act under the law," might dismiss the case, and be strictly within the "four corners" of the Act.

In case of repeated prosecution the Act is still more permissive. Sect. 31, Act 1867, says, the magistrate may, *if he see fit*, make an order; and Mr. Selater-Booth himself has pointed out that a magistrate is *not* compelled to make an order under such circumstances, but may refuse to do so without, of course, infringing the law.

For a man, then, to sit on the bench and say he has no option, but *must* make an order, though the parents have been

summoned eleven times previously, is to violate both the letter and spirit of the law he professes to carry out, and proclaim himself, no matter how he may feign "regret," a veritable and determined tyrant.—Yours truly,

ANDREW FELTRUP.
14, Melbourne Street, Derby, Dec. 26, 1878.

VACCINATION PROSECUTIONS.

To the Editor.—Sir,—Some months ago you permitted me to present to your readers some plain facts and figures drawn from the Registrar-General's Report, headed "Vaccination Mortality," showing that the death-rate from small-pox has not been decreased by the passing of the Compulsory Vaccination Act, but that on the other hand inoculable diseases have increased in a terrible ratio. It would be presumptuous to suppose that these facts are not known to the guardians of such parishes as St. Pancras—to the very gentlemen whose duty it is to decide upon the carrying out of the Act. Yet how is such a report as that of the celebrated and repeated case of "Regina v. Tebb" conformable either with the principles of justice or the knowledge of the subject which must, or at all events ought to, be acquired by these authorities. A perusal of the evidence brings no other idea than that it is a case of relentless and impenetrable tyranny. The wisely issued circular of the Government advising the guardians to cease proceedings in such cases is totally ignored. Mr. Tebb has evidently strong conscientious reasons for his disregard of the law, and is not likely to be coerced by these fines; why, then, should the guardians continue to bring discredit upon their office and upon their parish by acting in direct opposition to such weighty reasons for dropping a persecution, which injures its own cause, and only presents the appearance of zeal gone mad?—I have the honour to remain, Sir, your obedient servant,

G. AMBROSE POGGON.
44, Woodsome Road, Highgate Road, N.W.
December 31st, 1878.

During the year 1851 to 1872 inclusive, the country's registrars recorded no fewer than 83,746 small-pox deaths. At the beginning of this period two out of every three, and at the end, four out of every five of the total births were vaccinated. And yet of this great number more than 43,000 were under five years of age when they died of the disease they were "protected" from.—ALEX. WHEELER.

VACCINATION.—Those of our readers (if any) who think that there is no harm in vaccination, but a possible good in this so-called medical specific, or those who wish to uproot what they know to be a mischievous delusion, should read the medical testimony offered at the recent vaccination prosecution, *Regina v. Tebb*. This is contained in a pamphlet just published by Allen, 11, Ave Maria Lane, entitled, "Government Prosecution for Medical Heresy," price 2d., or 1s. 9d. per dozen. Orders may be sent through this office.

THE *Times* acknowledges that we cannot hope for legal compulsion as regards re-vaccination, so what does it suggest? "A demand for a certificate of re-vaccination by employers of labour!" Mr. Walter, one of the owners of the *Times* suggested on the last debate in Parliament on this subject, that no child should be allowed to go to school unvaccinated; now his organ recommends no employers to have persons in their service who have not been re-vaccinated! And the humour of it is that you are told in the same article that if a first vaccination has been imperfectly performed it renders the re-vaccination impossible of success! But what are we coming to? Are we really any better than those who gave Socrates the hemlock, or condemned Galileo, to recant? The truth, borne in upon our convictions by the experience we possess, and the constantly recurring proofs of its uselessness, is that vaccination is as fully exploded a fallacy as the old idea that the earth was staid and the sun went round it. And when the faith is departing to attempt a revival of it, by means of this grinding oppression, is as useless as was the attempt to show Galileo wrong. "Still it moves." The facts cannot be altered by any amount of oppression, and must win acceptance in time.—ALEX. WHEELER.

THE WEST OF ENGLAND MISSION.

To the Editor.—Dear Sir,—I feel I ought to have sent you a line or two last week to say that we have had the pleasure of a visit from Mr. W. Wallace, the pioneer medium, who came to Torquay early in the last week, after calling at Portsmouth, Sturminster, and Snerbourn, on his way down. We were delighted to see him, and as it happened to be one of our regular meeting nights, the evening was given over completely to him, and since that time I think we have tried to make good use of him and the time as well, finding his long experience in the Cause has placed much knowledge at his command that has served to benefit our circles; indeed I am justified in saying our mediums have very much benefited by his presence. His superior gifts as a trance speaker have been very pleasing to all who have listened to him, and his power and assistance that he has bestowed on our mediums deserve our warmest praise, and I hope when he leaves this town he will feel satisfied that he has gained the love and esteem of many friends. I can assure you we are all very delighted with him. He has expressed himself pleased to find such unity of good feeling existing with us all, and prognosticates great results for us before this coming year closes. We hope that whilst he remains in the West he may make Torquay his chief centre, as we shall adopt the Cornish motto, *One and all* do what we can for him.

I ought to mention we have had other phenomena beside the trance speaking equally pleasing to us, and I hope this may be one of the many other visits that we shall receive from him.—I am, dear Sir, yours in Truth,

W. T. ROSSITER.
Torquay, December 30th, 1878.

S. M. SUTTON (Cheetham).—The warning with which you conclude your communication seems to have been realised in recent sufferings, but the promise has also proved true.

A SPIRITUAL SEANCE has been introduced into a pantomime at Newcastle-on-Tyne, and the name of Mr. T. P. Barkas appears to be freely made use of. It is to be hoped that Mr. Barkas is possessed of more dignity than those who venture to ridicule his researches.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday evening Dec. 23, 1878, Mr. J. Hecker kindly consented to address the meeting, taking for his subject, "Pure and Undeified Religion." He commenced by stating the generally conceived notions of the subject, pointing out wherein he differed, and in the course of his remarks stated that pure religion consists in acts of love, mercy, and benevolence, seeking the greatest happiness for the greatest number of people, practising virtue for virtue's sake, and not for virtue's reward. Messrs. Lambelle and Dale supplemented the speaker in a very able manner.

Tuesday, December 31, 1878, Mr. E. W. Wallis concluded his series of addresses in our hall, the subject being chosen by the audience, namely, "Materialism." The speaker commenced by reviewing, in a very critical and able manner, the philosophy of Materialism, at the same time pointing out its many failings and errors, showing the superiority of the philosophy of Spiritualism over that of Materialism, the former embodying all the requirements of man; in this part of the address the speaker became very eloquent and enthusiastic.

On Sunday morning, January 5, at 11.15, meeting for spiritual development, when Mr. Lambelle has promised to attend and conduct the meeting. At 3.15 in the afternoon Mr. Lambelle will deliver a trance address. Mr. Harley will sit as medium at 7.30 for 8 p.m., he having kindly offered his services free for the good of the Cause.

Tuesday, January 7, at 8.30, Mr. Lambelle, subject, "The Mission of Spiritualism." W. C. Drake, Hon. Sec.

SUNDAY LECTURE SOCIETY.

The Society's lectures at St. George's Hall, Langham Place, on Sundays, commence each afternoon at four o'clock precisely.

On January 5, 1879, Benjamin W. Richardson, Esq., M.D., LL.D., F.R.S., will lecture on "Anæsthetic Sleep, and the Temporary Abolition of Pain."

January 12, Richard A. Proctor, Esq., B.A., F.R.A.S. (author of "Other Worlds," &c.), on "Sabbath Superstitions: the Human and Astronomical Origin of the Week."

January 19, T. W. Rhys Davids, Esq., on "Is Life worth having? and the Eternal Hope: an answer from Buddha's first sermon to some questions of to-day."

January 26, Rev. J. F. Blake, M.A., F.G.S., on "The Microscope in Geology." With Oxyhydrogen Lantern Illustrations.

February 2, Matthew Macfie, Esq., on "Religious Analogies, Ancient and Modern: with special reference to the Cross and its connection with Phallic Symbolism."

February 9, Lawson Tait, Esq., on "The Method employed for the Fertilisation of Flowers, and the relation of Insects to Plants." With Oxyhydrogen Lantern Illustrations.

February 16, A. Elley Finch, Esq., on "The English Freethinkers of the Eighteenth Century."

Admission: One Penny, Sixpence, and Reserved Seats, 1s.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR JANUARY.

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| Sunday, 5, at 2.30 p.m. | "Faith." | Mr. J. J. Morse. |
| " 5, at 6.30 p.m. | "Jesus: Human or Divine?" | " |
| Monday, 6, at 8.0 p.m. | "Hunger and its Providence." | " |
| Sunday, 12, at 2.30 p.m. | "The many Mansions in our Father's House." | Mrs. H. L. Batie (farewell visit). |
| " 12, at 6.30 p.m. | "What Advantages has the Spiritualist over the Christian?" | Mrs. H. L. Batie. |
| " 19, at 2.30 p.m. | "The Spiritualist, his Claims and Duties." | Mr. E. W. Wallis. |
| " 19, at 6.30 p.m. | "Salvation by Grace or Growth." | " |
| Monday, 20, at 8.0 p.m. | "Man: his Nature, Needs, and Destiny." | Mr. E. W. Wallis. |
| Sunday, 26, at 6.30 p.m. | Trance Address. | Miss E. A. Brown. |

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

- Sunday, Seance at 10.30 a.m.—Form Manifestations. Spiritualists only.
 Tuesday, " at 8 p.m.—Physical Manifestations. Members only.
 Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.
 Thursday, Seance at 8 p.m.—Private Circle.
 Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is opened every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

MR. E. W. WALLIS'S APPOINTMENTS.

(Address, 1, Englefield Road, Kingsland, N.)

ASLINGTON.—Jan. 18. NEWCASTLE.—Jan. 19 and 20.
 WEIR'S COURT.—See Society's notice. KEIGHLEY LYCEUM.—Feb. 2.

By the author of "Illness: its Cause and its Cure."

SIMPLE QUESTIONS & SANITARY FACTS FOR THE PEOPLE. 1s.

An improved edition is now ready. It is an advanced and comprehensive educational work on physical phenomena, the structure and functions of the body, diet, stimulants, medicines, baths, cleanliness, health processes, and all those questions which connect themselves with personal health and comfort, domestic happiness and prosperity, and sanitary reform. Though grasping such a wide field, it is simple and elementary in its style, and adapted to the humblest capacity.

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

MR. MORSE'S APPOINTMENTS.

- GATESHEAD.—Saturday, Jan. 4. Temperance Hall. Temperance Oration. Evening at 7.30.
 NEWCASTLE-ON-TYNE.—Sunday and Monday, Jan. 5 and 6. See Society's list.
 STOCKTON-ON-TYNE.—Tuesday, Jan. 7. Unitarian School Room. Subject to be chosen by the audience. Evening at 8.
 LIVERPOOL.—Sunday and Monday, Jan. 12 and 13.
 MANCHESTER.—Thursday, Jan. 14.
 HETWOOD.—Wednesday, Jan. 15.
 MACCLESFIELD.—Thursday, Jan. 16.
 MATLOCK.—Saturday, Jan. 18.
 NOTTINGHAM.—Sunday, Jan. 19.
 KEIGHLEY.—Sunday, Jan. 26.
 GLASGOW.—Sunday and Monday, Feb. 9 and 10.
 CARDIFF.—Sunday and Monday, March 30 and 31.

Special terms offered to societies and circles for week-night private meetings, private meetings for Spiritualists and others; an excellent opportunity for becoming better acquainted with the teachings of the spirit-world. Mr. Morse has held hundreds of such meetings, that have been attended with the best results. All letters to be directed to Mr. Morse, at Elm-Tree Terrace, Uttoxeter Road, Derby.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- MONDAY, JAN. 6.—6, Field View Terrace, London Fields, E. Seance at 8.
 TUESDAY, JAN. 7.—Mrs. Prichard's, at 19, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, JAN. 8.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, JAN. 9.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 68, Nigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 19, Devonshire Street, Queen Square, at 8.
 FRIDAY, JAN. 10.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street Bloomsbury, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SUNDAY, JAN. 5. ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 8.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Intellectual Seance at Mr. Daly's, Osborns Villa, Cowbridge Road, Canton, at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herballist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 6.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Street Hall, West Derby Road, at 2 and 7 p.m.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, 128, Union Street, at 8.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 8 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 BOWENBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, JAN. 7. SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for spiritual improvement. Inquirers invited.
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, JAN. 8. ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
 BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street for Development at 7.30, for Spiritualists only.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLEBRO', 23, High Duncombe Street, at 7.30.
 THURSDAY, JAN. 9. GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street. South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLEBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Menaforth's, St. John's Road, at 7.

BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, having many other Engagements, requests that those who desire his services as Business Clairvoyant, or for Medical Diagnosis, make previous appointment by letter, addressed, 1, Albert Terrace, Barnsbury Road, Islington, or 15, Southampton Row, W.C.

THE LUNACY LAWS.

MRS. WELDON

Will Lecture on Tuesday Evening, January 7th, 1879, at

ST. JAMES'S HALL, REGENT STREET & PICCADILLY.

Doors open at Seven. Commence at Half-past.

A Collection will be made to defray expenses.

Mrs. WELDON will, at the termination of her Lecture, and after the Collection, sing

Gounod's Sacred Song, "Ruth," "Entreat me not to leave thee."

Urich's "Venetian Barcarola," "Good Night, my Love."

AND
 Mrs. WELDON's Christmas Song, from Grannie's Nursery Rhyme Book, "Pussie's Christmas."

NOTABLE NUMBERS OF THE MEDIUM

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