



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

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**HISTORICAL CONTROLS.**

(Reported and communicated by A. T. T. P.)

DR. WILLIAM HARVEY.

January 1, 1879.

Before I relate the control, I must digress and talk about myself, as my state for the previous ten days is wonderfully connected with what took place at this seance.

On the 21st of December, 1878, I was taken ill, and although I had a seance, I was by no means up to the mark. Whilst I was sitting on that day with the medium, I received a letter from my daughter saying that her mother was very ill. The medium was in deep trance when the letter came. I put the letter on his head and asked the Control, being that of my ever constant attendant, C. H. L., to go down into the country and see how affairs were. Not one word passed between us as to the contents of the letter, nor could he by any means have known of the illness. After a pause of three or four minutes the Control described the bed-room where the sick lady was. He described the disease (congestion of the lungs and pleurisy), and ordered me to go down by the very first train I could. It was too late to catch a train that night, and nothing was left but to wait until the morning, and, it being Sunday, catch the only forenoon train. As the medium wanted something that I could not give him that night I asked him to be with me at half-past seven the next morning. After I had given him what he required I *willed* my dear C. H. L., one of my familiar spirits, to control the medium. This was done almost instantaneously, and I asked C. H. L. to go down to Hants and report progress. This he did, and in a few minutes said, "The patient has had a bad night, nothing can be worse, but you are in a very bad way yourself; you ought to be in bed; you must travel in a first-class carriage, and send for a close carriage to take you from the station to your home."

I need not say I was very ill. I had passed a sleepless night, and was almost choking for breath. It was lucky that I had asked the medium to come over, otherwise, it being a Sunday morning, and snowing hard at the time, I could not have got a cab, so I left my baggage behind and sallied out, and through the medium's activity got a cab, and by dint of a promise of a half-a-crown for a shilling fare I was galloped to the railway just in time to catch the train. I reached the station near my home, had to send five miles for my own carriage, and got home more dead than alive. I found matters apparently hopeless; the voice of the poor patient scarcely audible. I laid my hands first on the forehead and then on the breast, and after twenty minutes went to my own bed to pass a second restless and painful night. On the next morning I found my patient was better, had had a better night's rest, and I repeated the laying on of hands the next day and the day after that, and after each operation the patient got evidently better and I got worse, and I was confined to my own room for six days, almost to my bed, and with a sore chest and inflamed throat I came up to town on the New Year's day by no means recovered, having made an appointment for the medium to come and have a sitting. What occurred at this sitting will form the subject of this record. This and several other Controls that I have had satisfy me that the denizens of the other world are ever near us, and, if we will only permit them, are ever ready to do what they can for us.

As soon as the medium sat down, without saying a word to him, I *willed* strongly that C. H. L. should control. He did not, however, control just then. The medium was controlled by another spirit, who spoke as follows:—

"Not this time. A greater, a higher spirit than Lloyd has come for you. I, Dr. Wm. Harvey, Physician to his Majesty King Charles the First, and the original discoverer of the circulation of the blood, have received a commission to attend for three seances, my presence being deemed necessary by those who are commissioned by God to guide you. I do not intend to enter into my earth career at present. Your literary labours for the present must be suspended, I mean during my presence. I wish you to have a mind of perfect quiescence, undisturbed by any conflicting thoughts and works that may act as a hindrance to my visit. I wish you to enter into a friendly conversation with me. I may premise by observing, that my anatomical studies will give weight to any opinion I may venture on; and also, here I must most gravely and reverently state, that an operation will be carried on far beyond the highest expectation of men of science, and the remedial measures used so far beyond their understanding or the power of their faith. Oh, I pray that it may not be beyond the power of your faith! In plain and unadorned words the operation will mean exchange of life-aura with the instrument. I wish you perfectly to understand what I mean. The body through which I am manifesting is more in our possession (I use a spiritual plural) than in the possession of the spirit that usually inhabits this being; so it is for us to make the best use of it. Spiritual communications have been a blessing to many. The knowledge of spirit-communications has been grasped but by the few, and fewer still have grasped their utility. Men hasten with stupid and unthinking avidity upon hypotheses that are as wild and absurd as the received theological notions of to-day. I refer to some of those who are blessed with spirit-communication, and who have received the light, but perceive it but dimly. To me it has been no fresh discovery, the possibility of communion with human beings in the body, and as the numerous branches of this power have been known to me, I have felt the more reverence for my God; and the branches of this power are indeed numerous and varied. There are distinct classes, though they have not been thoughtfully arranged; there are the physical forms of this power of communication; there are also the healing forms of this power of communication; there are also the forms called or deemed intellectual. I mean that form of spirit-communication that works alone on the spirit's future; standing prominent among men, for that form of communication, is yourself. You have the power not only of partaking but of imparting brain power to any, and to those most sensitive, with a full faith in spirit-communication, your power is easily demonstrated beyond conflicting argument. The more ignorant the sensitive, the more conclusive the argument of your imparting power.

"Now I reach the point of *why* I am here. To many these recorded utterances will be comparatively uninteresting—I mean compared with others you have published. There are periods which your nature demands shall be either devoted to partaking or imparting. Understand me perfectly: I am referring to your human nature, entirely free from and apart from your spiritual nature. There are times when your body demands absolute rest. There are other times in which your brain is overburdened with an exuberance of power; then your human nature or body demands an imparted thought or series of thoughts in a letting off or forcing from you a superabundance of vitality, of brain power. These two states are easily defined by your own spirit: when all around you seem to be in as nearly a perfect state as you would have them; when there are no worrying or anxious cares assailing you; when



your body has an unusual strength and vigour; when you feel your brain, if I may use the term, overburdened with strength,—then the imparting epoch has commenced, and it is well to disseminate by any and every means the superabundant results to those around you. But when the body is enfeebled; when thoughts come but slowly and gradually; when the irascible temper is shown upon needless occasions; when the mind wanders into gloomy labyrinths; when the world seems to have gone astray, and people's set purposes seem to the mind to be acting in direct opposition to your wishes,—the partaking epoch has commenced, and the superabundant vitality of your surroundings is absolutely necessary. Had I have had such symptoms, as I have last described, told to me when in earth-life and good practice, I should have prescribed tonics, or ascribed the ailment to an attack of biliousness or the effects of an imperfect circulation, which constitutes the birth-place of gloomy thoughts and ideas, which lays the foundation of irascibility, giving that peculiar tone to the mind, of isolation from the interests of surrounding fellow-beings, and engenders the *thoughts* that others are acting *directly* contrary to the will and wishes of those so afflicted. Imperfect circulation: it was only myself that constituted that a disease, not a dangerous one, when spiritual physicians are in attendance—not even a dangerous one when earthly physicians are in attendance, if they can truthfully diagnose the cause; but where there is one enabled to do this, there are ninety-nine incompetent. This will raise a loud outcry against myself, Dr. William Harvey. I have borne with their braying during my earth-life: I can well bear with them now. Whilst I have such power of communication, it were best for you to go on recording. The power is better than I thought the wild weather would permit, and in my opening statement I demanded from you cessation from your recording for purposes of a specialty of healing power which I myself will superintend, and the sitting would have been, at my desire, but of short duration. Other spirits are coming to help me."

Here I became tired and exhausted, and I requested a short break, and had a chat on different subjects. As soon as I was a little recovered, he said:—

"They have come, but their services are not yet required, for I wish to take your mind towards one form of spirit-communication termed the physical, or the power over mortal atoms. You have seen varied manifestations in this form of communication and cling much more tenderly to the intellectual, but I reverently state that all the work that God our Father holds under His direct supervision has its use, and physical manifestations being part, or an atom of His great plan, forms a brick in the superstructure. Having seen many varied physical manifestations, I would directly point your attention to one unalterable requirement, that being in the form of materialisation a return of the vital power to the sensitive. I wish to make my meaning plain to you, and will instance a case. The medium is isolated partially; his surroundings are imparting whatever may be their own human requirements, this they are necessarily imparting. There are only two states amongst sitters permitted by the spirit-workers to the sitters, these states being *passivity* and *imparting*. There are none in this form of communication that can partake; they are in either one or the other of the before-mentioned states; they are either passive or imparting in the event of what is deemed a successful sitting; I mean, a spirit takes form, using the imparting of the sitters and the imparting of the sensitive. These presented materials give the spirit form; they are life-atoms, as material as the atoms that form a drop of water or a clot of blood; they are there and for use. The fact, of the gathering previously, directed *will*, and directed *will* proves God's governance, and God gives previous permission. Do you grasp my meaning?"

I answered, "Yes."

"This being so, the controlling spirit takes form—shadowy, at times imperfect form—but still is enabled to clothe the spirit with materialistic atoms. I will digress at this point. It is in your thoughts, how and in what manner does all this tend for my coming for your welfare? I have now arrived at the point I am coming to. The form or controlling spirit, embodied or partially embodied, appears before the expectants (or circle, as they are termed), and well and fully satisfies in every case the spirit-workers, and partially satisfies the embodied sitters, but in either case there remains at the end of their sitting an abundance of life-aura or materialistic atoms,—in plainer words, the materials composing flesh and blood, which, like a cast-off garment, must be abandoned. As the power of taking from has been permitted the controlling spirit by the Father of all, so also is the power permitted them of imparting to; and the natural tendency of the controlling spirit is to return this amount of actual flesh and blood to him or her, as the case may be; as is the presiding sensitive, his natural tendency being governed and directed by the spirit's feeling of gratitude towards the sensitive; I mean, that the spirits realise a pleasure in coming, and entertain grateful remembrances to those who enable them to come, and that they return this actual life-power to the sensitive, so that if the conditions have been good, a sensitive should rise up bodily stronger after a sitting than before one. When ill conditions reign supreme, the power of concentration becomes impossible to keep, so that neither the expectants or sitters, nor yet the sensitive, benefit. The brief termination of the sitting I had at first purposed would have been brought about by my strong desire that the extracted material atoms from the body I am using should not return; and no better way for prevention than to separate the two bodies that are in the directly opposite epochs. Yours is in the condition of partaking, the body

I am using is in the position of imparting; but atoms have a direct sympathy for the law of *oneness*, or unity; and as specks of dust will finally settle down again on mother earth, so in like case will divided particles from an entire whole seek their home once more. Then division becomes necessary,—in other words, a brief termination to the union of the two bodies. No materialistic atoms wander; they find a home, and if dispersed, find again their centre of unity, the governing law over them being as perfect as any other known law of nature.

"When I gave you my name, you might have expected a dry dissertation. I have had no varied life experiences of hard-fought battles, or well-earned fame to repeat. I had no great love for the world or my surroundings, that I need deem myself one of life's eminent characters. There are souls that have received the light, and recognised the light, and that would fain hold out this light for others to see, and their light is deemed by others one that emits no rays, that shows up no dark places; they have neither utility nor needfulness, and the world deems them dotards, vain enthusiasts, and they carry to the grave with them blighted hopes, and crushed aspirations; but if men deal so with them, their Father, God, does not so deal. He tenderly succours the crushed and bruised spirit, that has left the body and entered spirit-life maimed and wounded with the reflection that a life's service has remained unrecognised, and that in lieu of honour and respect, the suffering spirit has been met with supercilious pity and scorn.

"Three hundred years ago, or nearly so, with the spark of an individualised soul-life, I started upon earth's experiences. The other side of Yarmouth is my native home. No, not Yarmouth; at Folkestone I was born. I spoke of Yarmouth, for there I received the first notice of my removal from earth. It was an earth idea that caught my spirit, badly demonstrated through matter. You do not know the difficulty of a controlling spirit; you do partially; there are others who are entirely ignorant, yet assumptive. On April 1st, 1578, I was born, the oldest of nine children, educated at Canterbury, at the Grammar School there, and removed from there to Caius College, Cambridge, and after leaving Cambridge, visited the places of learning, the highest colleges and seminaries on the Continent. Mine was a not journeying for pleasure, but for deep and earnest study, the commencement of my life service. Padua: have you ever been there? Yes, at Padua I studied under one who, among men, was considered mad, yet I, the English boy student studied under him. I am speaking of Aquapendente.

"In 1602 I returned to England and took the advice of those who loved me, and married. However high the mind may reach, however high the God-like nature may aspire, the other part, the other nature, uncontrolled and ungoverned, will obtain the supremacy. Yes, I was a believer in the dual nature of man: one part of his nature lifting his soul to God, the other dragging it earthward. I married to prevent this minor, this inferior nature overcoming my soul, to prevent me from entering into lewd immoralities and wickedness. After my marriage I became a Fellow of the College of Physicians, also Reader to the College of Physicians in 1615, previous to which I had for some time and did afterwards hold the office of Physician to St. Bartholomew's Hospital. Then, during my stay at home, thoughts of my continental studies would come across my vision—thoughts of the startling discoveries of my master at Padua. I am referring to the venous valves, and not only those belonging to the auricles and ventricles of the heart, but also to every leading vein of the human body. We had together realised that these valves were there, but he had not, nor had I, realised why they were there. Aquapendente's discovery in this stage was a useless one for himself and for his pupil; although my Father in Heaven knows that never at any time during my stay on earth was my discovery of any use to me. I was happy in the office I held until there came to me a voice, whilst alone, saying to me, 'William Harvey, what knowledge had the ancients? Are their records the records of experience, or of hypothesis? Are their records useful or useless to mankind?' Startled beyond the power of my describing, thinking I must be going mad, I at first paid no heed until the inquiry was repeated, and repeated directly, in the same words. I answered 'What ancients are you referring to?' Receiving for answer 'Those that I will name are received authorities among men, their names being Galen and Aristotle. The virtuousness of their lives I do not want you to give your opinion on, but the usefulness of their recorded opinions touching the science of the curing diseases of the human body.' I answered 'I can't contradict their assertions, but I can't accept them.' 'Listen,' continued the voice, 'I am a soul, permitted to communicate, and the permission is granted to me on account of the great love I feel for the whole of the human race. Countless ages have passed since I had earth's experiences, and a human name I never bore amongst men. There were neither names nor differences of language, when I walked the earth plane. To many before you and to many after you, I have given, and shall give the same name, that of Busiris the Ancient, and I have lived with human beings so closely that I may speak of a thousand earth experiences of diseases. I have seen disease in its every aspect. I have seen the fairest of human bodies prematurely surrendered, and all for the want of preventive knowledge. Every storm has its foundation cloud; every cause has its effect; every disease, like an effect to a cause, has its ending in painful suffering, and its foundation in one cause. I have come to tell you the cause, Dr. William Harvey, and I have also come to govern your hand, that by doing so, you may publish to the world the foundation of every disease in the human body, and that shall bring you both name and fame, happiness and trouble on earth, but



an unfailing and unceasing reward, the gift of your God.' And by and through simple dictation I gave to the world my theory of the blood that had passed through the body, that had done its work, being drawn back again towards the heart by the blood that had just issued therefrom, even as a fox is pursued by the eager hounds, and that as the impure blood, or the blood that had done its good service left every vein, so a valve, that would only permit the blood to be expelled, closed this, preventing the fresh blood that had passed through the heart's action from escaping, also preventing the blood just expelled from returning; that this blood entered the heart by the right auricle, and that the heart expelled it again by means of a valve as perfect as the highest efforts of mechanical genius, more so perhaps, and that from this ventricle it proceeded to the lungs, from the first ventricle, and from the other and stronger ventricle it proceeded to the arteries, and from the arteries to the veins of the body, and between auricles, ventricles, arteries, and veins, were one and all provided with the same wondrous valves, allowing only the blood to issue from them on their road to and from the heart, presenting an effectual and impassable barrier to any returning. I gave unto the world this theory, and I gave to the world Busiris' closing remark, 'That in the blood's circulation lay the foundation of every disease that the human body was liable to.' Busiris continued, 'The theory of Galen and Aristotle I will tell you; their knowledge was attained in the same way as I am imparting it to you, but you will find an antagonism to this theory hard enough to bear, but little indeed in comparison with the antagonism that your predecessors in science would have had to encounter, and so they imparted their knowledge, not in the way of parables, but of mystical hints. I will assist you,' the voice continued, 'to meet with controversial dignity, kindness, and thought, all confuting arguments; I will assist you to upset all inconsistent and inconclusive arguments. I will assist you to return insult with kindness.'

I was here so tired that I was compelled to cease writing. I entered into conversation with the Control about the operation he was sent to perform on me. He said it would not be done by himself, that he should use spirits that had a greater hold over the medium's body than he had, but that he should superintend it. That he should take healthy particles from the medium's body to replace diseased particles in mine, but that the very moment the operation was over the medium must go, and that I must not sit with him at supper.

Here I asked why he must go, being impressed with the thought that the medium would wear a rueful countenance when he heard he was going home supperless.

The Control went on to say:—"The two bodies must part; for the particles that would adhere to your body, mingling and becoming part of its very essence, would, in the event of the two bodies remaining together, return to the sensitive's body, the particles being governed by their whole, their united whole,—the preponderance of power, of which these atoms are a minor part; but as atoms do not wander, but find a resting place for themselves, mingling on the separation of the bodies, these particles would find their centre of gravity or centre of power in your body, the only present and existing centre for them. I mean, that the healing form of communication is time used in work and not in leisure, and that the results depend not upon being together, but in nearly instantaneous division. But to resume the subject where I digressed. Busiris kept his word well; answering those who, jealous that so simple a discovery had not been made by themselves, wrote against it in many ways; one more especially, Riolanus, a French physician in Paris, and not only him, but many others also.

"Afterwards I was appointed Physician Extraordinary to James the First; that was some years before the country was visited by such dire calamities,—1623—I refer to some forty or fifty years afterwards, when by want of knowledge of sanitary arrangements the Plague occurred, and I also refer to the curse of Civil War. I held the same post during the reign of His Majesty King Charles the First; but my most honourable title was that of Warden of Merton College. I would, but your sufferings prevent, speak on my work 'On the Generation of Animals,' and also refer to the reasons which governed my resigning my Professorship of Anatomy, but your suffering prevents me. May He who holds all souls in keeping bless you, protect you, and guide you!"

Here ended the control of "William Harvey," as far as holding possession of the medium's body. His work, however, did not end, as will be seen by what follows.

Almost immediately after he ceased talking, my old friend and familiar "C. H. L." took possession of the medium, but with more than usual difficulty. When he got control he did not seem exactly to know where he was.

He said: "There is such a queer-looking little man standing close to you; he has a scroll in his hand, a commission to come to you from your guide. There is also Prince Hohenlohe; he is helping. The little old man is pointing out to us what to do. I can see your lungs; they are in a nasty state—highly inflamed. I feel the ends of my fingers quite sticky; what does it mean?"

He then commenced making passes over me; he then held his hands, front and back, against my chest and back. I felt as if I had a large blister on my chest; it felt burning inside and out. In about ten minutes the pain had left me, and I felt a different man. I obeyed orders, and sent the medium away with his supper in his hand. As he left the room I could hear him coughing and choking in the same way as I had been for the previous ten days.

I went almost immediately to bed, and, for the first time for more than a week, had a quiet night.

Sapientissimus, with M.D. at the end of his name and a knowing look on his face, says, "Pooh, pooh! you never had anything the matter with you; you fancied yourself ill, and you fancied yourself well, and got so; fancy has a wonderful power." If so, I say the sooner you can teach your patient to make his tracks in the same fancy line, the better for your fame; the better for his frame. There is no fancy when, in the small hours of the morning, anxious relatives come into the bedroom to see whether you are dead or alive, attracted there by the fits of coughing and choking to get breath. The air-tubes of no equine whistler or roarer gave out more music than did mine before the operation by kind but unseen hands. The cures that have been performed by laying on of hands, not only by Jesus of Nazareth, but by hundreds of others, are treated by Christians as Divine miracles when they are told of and concerning Jesus of Nazareth or his disciples; but as fraud, fancies, and delusions when told of Hindoo, Mussulman, ancient Greek, Roman, or even of modern Christian. Yet these cures are facts beyond dispute, and neither the indignity displayed by the sacerdotal class nor the sneer of the scientific one can alter the fact. There are men in the midst of you that have, by the laying on of hands, performed cures far better authenticated than nine-tenths of the miraculous cures received on faith. God our Creator has no particular love for country or creed. All alike can, if they choose, avail themselves of the merciful means of alleviating pain which their great Father has placed within the reach of those who have the courage to stretch out their hands. Faith made me whole, that faith being a lively belief that God our Father has in His mercy found means for alleviating the "ills which flesh is heir to."

#### MEDIUMSHIP IN PRIVATE FAMILIES.

In these remarkable times of ours and in this country spiritual gifts are possessed and exercised in private families, to an extent of which the outside world has no conception, whatever may be the larger and more accurate knowledge of the subject enjoyed by those who have made Spiritualism a special study.

Some examples have lately come within the range of my own personal observation, and to one case in particular I feel constrained to call the attention of your readers. It exhibits a phase of mediumship which is somewhat rare, which is doubtless susceptible of considerable development, must always be of great interest and which might possibly be made of much practical value not only in the common affairs of life, but in the direction of the higher humanitarian, and religious mission of Spiritualism.

The seer—for so I will designate her for the convenience of my narrative—is a married lady descended from an historical Highland clan, whose kinsmen have in many a well-fought field sustained the honour of the British flag, or laid down their lives in the service of their country. It would appear that she has inherited, in a greater or less degree, the "second sight" for which the Highlanders are celebrated, and from girlhood has given evidences of clairvoyance and has been in the habit of receiving premonitions of coming events, and of forecasting and foretelling the future with undeviating accuracy. Her gifts were never specially called into exercise. They were almost regarded as fatal gifts, and their exercise was rather suppressed than encouraged. Unsought and unexpected however they frequently showed themselves in the unwelcome revelation of approaching bereavements, and of other domestic incidents, and rarely if ever were the predictions of the seer falsified by events. With these unimportant exceptions the gifts remained dormant, until now, when the wave of spiritual forces which is coming on the world like a flood seems to have cast a powerful influence over these long-slumbering faculties and awakened them into activity. The subject of these remarks has of late years manifested greater clairvoyant and clairaudient power, and within the last few months, in addition to her other gifts, a new faculty has been developed, and it is this which, it strikes me, will so greatly interest your readers.

While sitting in a dim light, with her husband, and occasionally with one or more private friends, in her normal state, and without the aid of a crystal, or any other accessory she will have beautiful pictures represented to her in long panoramic succession. They sometimes appear as though thrown on the wall; sometimes when sitting round a table a great opening will appear to be formed in the centre of it, and on a white and misty cloud therein the pictures will be reflected. Each picture is about the size of those usually exhibited on the large screen of the magic lantern, and they are all presented with startling vividness. On more than one occasion the secrets of Cabinet Councils and of Councils of War were laid bare. During the sittings of the Berlin Congress the plenipotentiaries were seen sitting round the table with their papers before them, and what is specially noteworthy, their hopes or fears, their amiability or sourness of temper, their honest policy or sinuosities of intrigue, were minutely portrayed in the facial expression of the several members. Besides the general character of the famous treaty of compromises was from the first plainly indicated. Among other scenes, the Czar was shown in the act of receiving the despatches which announced the peril of his armies in Turkey last winter, and every detail of the chamber, of its furniture and its occupants was elaborately enumerated. The ashy paleness of the Czar's countenance, and the extreme anxiety which overwhelmed him, were fully reflected in the vision, and described by the seer.



But besides these historical incidents, matters of a more personal and private nature have been illustrated in a similar manner. Thus meetings for financial and commercial purposes have been seen, the inner-workings and unsuspected treacheries have been exposed, and timely warnings given. The exact dates of journeys have been indicated when all was indefinite and uncertain; the final issues of mercantile and other enterprises have been foretold, and whenever specific assurances of this kind have been hazarded, a literal fulfilment has invariably followed.

At each sitting personages, more or less "historical," appear in characteristic costume. These seem to be the directors of the phenomena, and in addition to the visions already indicated they will sometimes write little messages of comfort in large letters of light. Sometimes groups of three or four or more such personages will come and with these the seer will hold a close and lively conversation, reading their thoughts in the play of the features, or in signs, such as movements of the hands or head; or the strange visitors will give her much specific and valuable information, speaking to her with that inscrutable faculty by which spirits express their ideas without the aid of articulated words. One thing I particularly observe, that as these gifts are exercised they become gradually more and more vigorous and both the pictorial representations and the conversations are more *ad captandum*, and more trustworthy.

Let me give two or three illustrations from my note-book. I promise you they shall not be tedious. The first is an extract from the record of a sitting which took place on Sunday night, 15th Sept. last. The seer thus describes a scene which presented itself to her awakened spiritual vision. She said, "I see a fire coming out of a pit. There is a great fire and much smoke." [It was only a few days after the wreck of the "Princess Alice," and the terrible colliery explosion in Wales, and the listeners were therefore afraid that another explosion was foreshadowed.] The seer continued:—"The flames are shooting up high into the air. I think it is a pit on fire. Now I see it is not a pit on fire, but a mountain, and the fire is coming out of the top of it. It is a high perpendicular mountain. It is a volcano in eruption. The flames that are coming out of the top are red, almost the colour of blood, and the lava is running down all sides of the mountain in a liquid stream, and over a large area of surrounding country, which otherwise is black as night."

There may not be much in this vision, but when seen in the light of the telegram which appeared in the *Daily Telegraph* the very next morning (Monday, 16th Sept., 1878), it is, to say the least, very striking. The telegram is "Reuter's" and is in the following terms:

"Naples, Sept. 14.—Great activity continues to be manifest in Vesuvius, and volumes of lava are projected to a height of 100 yards above the new crater, accompanied by loud explosions. However, no flames are yet visible."

I notice *en passant*, that the medium said nothing of "explosions," and the telegram distinctly states, "no flames are yet visible." On these two points therefore, the vision and the telegram do not coincide, but at the same time, they do not contradict each other, and there are many points of substantial agreement. I may further add that on Sunday, 6th October, the volcano in eruption was seen again, when it appeared "more terrible than before," and when it was shown that a still more appalling eruption may be expected. The "more terrible" eruption has since taken place, as newspaper readers know, but the world has hitherto been spared the great catastrophe that was indicated.

Early in summer several pictures were unexpectedly presented to the seer, the import of which could not then be discerned, though it has since become apparent that they faithfully delineated the march of the India army through the mountain passes of Afghanistan. These pictures were of camels and elephants laden with the various *impedimenta* of an army and of native Indian soldiers, both infantry and cavalry marching through narrow defiles and across open plains while British soldiers brought up the rear. These pictures were presented on several successive occasions, and before the Afghan trouble was anticipated. It was found difficult at the time to attain any interpretation of these tramping hosts, and of the beasts of burden, but the explanation is now easy enough, and the prophetic vision receives its ample fulfilment in the military movements into Afghanistan territory. It is worthy of note that in the *Illustrated London News* of Saturday the 7th Dec., the seer recognised faithful illustrations of the general features, the uniforms, and particularly the turbans of the native troops. She recognised also the laden camels and elephants which several months before had been photographed on the sensitive organs of her own spiritual vision.

The events of the present day were in fact illustrated to her mind six months or so in advance. What a faculty if it could be held at the command of journalistic enterprise!

Within the last few weeks the seer has manifested another phase of mediumship which is perhaps even more interesting as it may minister more directly to the tender feelings of those who are suffering from recent bereavement. She has developed a remarkable power of seeing the spirits of the newly-departed in the presence of their relatives or acquaintances, and of learning from them much of their actual condition and of their personal emotions after they have passed over Jordan. I am satisfied that if this faculty were carefully cultivated close and intimate communications with lost friends might be established with mutual advantage to the living and the dead.

Let me give you one or two illustrations and if in doing so I

trespass on your space, I plead the thrilling interest of my narrative.

We were sitting in the drawing room, three of us—the seer, another lady and myself. It was in a house of mourning, for four days previously death had stolen across the threshold, and had suddenly struck down the presiding genius of the household, and made her husband a widower. Mrs. Clarke was an exemplary woman, of a respectable conventional type, but was hard and materialistic, and had not cultivated those high ambitions, or reached those superior attainments which in the opinion of well-informed Spiritualists prepare and smooth the way for the progress of the spirit after it has become disenthralled of its fleshly envelopes. The poor husband was overwhelmed by the magnitude and suddenness of his bereavement, and when I tried to sustain him by the consolations that can only be spiritually discerned he replied with an emphasis that made a deep impression on my mind:—"I wish I could see it, but I cannot." It was manifest that he was shut up in blank negations and in despair and had none of those grand hopes which are begotten only in a true spiritual awakening. I also perceived as I never did before, the depth of meaning in St. Paul's testimony to the worth of the spiritual Christianity of his days when he wrote:—"We sorrow not as others which have no hope." In the dining-room immediately below us lay the body confined, and waiting for interment. We sat round a small table, and though it was at once violently tilted yet we little suspected what was about to happen. In a few minutes there rose from the floor a white misty cloud which we all saw. In a moment more the seer exclaimed:

"Oh, there is Mrs. Clarke; she has risen through the floor. It is her exact image. But how wretched she looks! She is pale as death and miserable. I never saw anyone look so unhappy. Oh dear! I cannot bear to look at her. What large round tears are rolling down her cheeks! She must be unhappy. Now Emily she is kneeling in front of you, her face buried in her hands, and both hands and face buried in your lap. She is asking your forgiveness. She has done you wrong, and she sees it now. Her conscience smites her, and she is full of remorse. She cannot be happy till you forgive her. She scarcely knows yet that she is dead, but the first thing that comes to her consciousness is the thought of her unkindness and ingratitude. She owns she has had nothing but kindness and goodness from you. She feels you did not deserve it. She has repaid you evil for good, and now bitterly repents it. Oh how it distresses me to see her! Poor thing, poor thing she is wretched. Her features express unutterable grief."

"I most cordially forgive her," said Emily, "for any injury she supposes she has done me," and a passing gleam of satisfaction lighted up the ghastly features of the apparition.

The seer continued:—"How my hands burn, and what power I feel is being drawn from me. I cannot bear it any longer. It hurts me terribly. Now they are coming, my own spirit-friends are coming, and are waving their hands for her to go away. She rises up and stands on her feet, tall and stout as ever, but still with a haggard expression on her face. Bearing herself with solemn and majestic mien, she sinks, sinks—sinks gradually down into the floor through which she came, and goes back to her dead body."

Several of the seer's spirit-friends at this juncture appeared and held most interesting conversation with her on other topics, but I will not now indulge in the record of that part of the vision. It would not be to my present purpose, though I am sure it would not fail to gratify your readers. After the lapse of about half-an-hour the seer broke out:

"Oh, there is Mrs. Clarke again; she is coming up through the floor as she did the first time. She still looks very sad; but I think she was in some measure benefited by her former visit, so she is coming back again for further consolation."

It happened that the day before death the seer was walking in one of the lanes of suburban London when she met a person who, as she supposed, was Mrs. Clarke; but as she appeared to shun recognition the seer passed on. Allusion was made to this meeting and the ghostly visitor told us that on the day in question her spirit, conscious of its approaching departure, had taken a kind of experimental promenade away from the body, which all the time remained at home. She explained that no premonition of death had reached her lower consciousness, though it was fully understood by her higher and spiritual consciousness. She described the ordinary incidents that established a sympathy between the seer and herself on that occasion, and made her select her for the manifestation on which she had determined. She had even chosen then to appear in a certain dress in which she could the more readily be associated with those little incidents, and was in the same dress now, except that she did not wear a bonnet. She told us:

"I have found the spirit-world a perfectly strange land. I can scarcely believe I have left the earth. I cannot get away from the house, but still I can hold no communion with my husband and friends. I am quite lonely and perfectly miserable. No one has yet greeted me on the shores of the spirit-world, and both earth and heaven seem lost to me."

We noticed she did not express any disappointment that she had not met with her "Saviour," or with saints and angels. This however, did not greatly surprise us, for she was not of the school of those who mislead themselves with the delusion that the mere "sight of Jesus" constitutes the heaven of the saints. On the other hand, no flaming sword of divine vengeance or terrible hell



had alarmed her, but her misery arose from total darkness, across which no ray of light celestial had yet cast its cheerful brightness.

We promised her all the help we could give, commended her to the kind ministrations of our own spirit-friends, and urged her carefully herself to seek the aid and devotion of the good spirits, who would discover her in her needs, and help her accordingly. She was grateful for the sympathy and the advice, and once more, with ghostly solemnity, disappeared.

From the hour of death, up to the time of our seance, various ominous and unusual noises and disturbances had been heard in the house, but they were not afterwards heard, from which it is not perhaps too much to infer that the spirit's restlessness had been allayed and that she had been greatly soothed and comforted. What joy is ours if our feeble ministrations can thus bless and benefit those who stumble in the darkness of spiritual night!

Another interesting sitting was held about a fortnight previously in the house of a widow lady who had recently lost her only child—a daughter of eighteen years of age. In a few minutes after the sitters had assumed their places, the seer described the apparition of a beautiful female figure, of bright celestial loveliness, clad in a long white flowing robe, and her face beaming with joy and happiness. Shortly another similar form appeared, the two stood side by side for a moment, and then between rose a lady of maturer age. They were each recognised by the hostess—the first as her lost child, the second as that child's most intimate companion and friend, she also being in the bloom of opening womanhood; the third as the mother of that companion. Malignant fever had struck down the three within one brief month, though they were living at some distance apart, and no contagion could therefore explain the successive deaths of the three.

Verily they were lovely and pleasant in their lives, and in death they were not divided. Nor had the circumstances of their new life separated them from each other. Their companionship was unbroken by the claims and exigencies of the spirit-world and its new relationships and duties. What is more they returned for the first time to earth in concert, and by smiles, and joyous expressions of the countenance bade the seer to tell the widowed and broken heart how great was now their happiness. What a lesson on the perpetuity of earth's consecrated affections and friendship, and on the natural ease with which the denizens of this mundane sphere glide into the new conditions of the better life! No violent changes break the continuity of the true emotions that well up in the human breast, in heaven as on earth.

But a still grander scene awaited us. The seer has from girlhood been familiar with a personage, august and glorious, who occasionally manifests himself and whom in humble and devout reverence she calls "My Jesus." This august personage descended into the group. His countenance was radiant with tenderness and love, and standing behind the three forms I have already described, he raised his hands and breathed his sweet and holy benediction on them, and on us all!

"This having done He mounted up to Heaven."

Happy trio, who were permitted to come back to earth and show themselves, not only in their personal exaltation but in such peerless companionship! Oh happy we who, while yet in our pilgrimage, can find the gates ajar, and catch a glimpse of the New Jerusalem and of our friends in their supreme happiness, in the master's company, and under his gracious smile and benediction!

Who shall tell the value of the gift that thus gloriously binds Heaven and earth in one!

I have done my best to illustrate by these few examples the general character of the visions of the seer, but no verbal description however graphic can convey any adequate idea of their entire artlessness, of their intrinsic beauty, or of the reality that lies behind them. They are no dreams of an enthusiast, but reflections *ab extra* impressed on a mind of peculiar sensitiveness. They are shadows that represent solid realities somewhere, and most probably in the spheres, which with few exceptions are hidden from the observation of mortal men.

Should any of your readers desire an opportunity of witnessing them I shall be glad if they will address me as below and I will endeavour, as far as may be practical to make arrangements for their gratification.

T. L.

15, Southampton Row, Jan. 1, 1879.

#### DR. MACK'S WORK ON HEALING.

We are authorised to state that Dr. Mack's work on "Healing by Laying on of Hands," will be ready for issue very soon. It has been a long time in hand, but delay in such works is unavoidable; cases have to be reconsidered and additional experiments made, and indeed to make such a book useful it must embody the experiences of many years, all carefully ratified by special experiments to determine the soundness of the views and processes arrived at. This is true of the work of Dr. Mack. He will give an epitome of his many years' practice, illustrated by special cases which have been studied for the purpose. The work will much exceed the limits at first determined on, but if the list of subscribers can be sufficiently augmented the price will not be increased. We have frequent inquiries for information on healing. Now is the time to secure the instructions which so many stand in need of.

L.—Thanks; but we don't journalise that we may receive laudatory paragraphs in the quarters you name. The chief ambition of some is to intrigue that they may gain the cream of such attentions. Our sole object is the promotion of Spiritualism in this our own country, and we do not see that publicity in the direction you name would be of any assistance to us.

#### THE COILED BAND OF IRON.

A CHRISTMAS STORY WITH A MORAL.

(From the *Temperance Visitor*.)

The great bell of the "Eagle" works vibrated with a noisy clangour through the dense murky air of one of the most thickly peopled parts of the emporium of steel (Sheffield), the welcome announcement to many a weary toiler that the termination of "bull-week" had been reached. Many readers will at once understand that term to mean in Sheffield the week which is often enlarged into a working fortnight, and closed on this occasion on Christmas Eve, 1873. The weary limbs of the soot-begrimed toilers seemed by its sounds to receive new vigour as they hurried from the gates of the works into the muddy streets. Greetings of the usual seasonable character were passed from one to another as they hastened on; and many assembled in small groups for the purpose of calling at their favourite house to drink a "merry Christmas" before they made their way to the expectant families at home. Alas! how many weary hours were that night spent by those who were anxiously awaiting the end of drinking those parting glasses! But all seemed at that hour full of the hope of pleasure, except one man, a big stalwart fellow, who appeared to be in the full prime of manhood. His downward gaze and the expression of trouble on his face showed that he was but little interested in the hilarity of the time, and some of his fellow-workmen were surprised that he did not respond to their cheery salutations. He had not gone far from the gates of the works when he was saluted by his mate, Tom Baxter, a rough, cheerful, ne'er-do-well fellow, who had a pleasant word for everybody, with "Hullo, Bob; down in the mouth on Christmas Eve! That'll never do. Come, cheer up, man; what ails thee? this is not thy style; has'ta buried somebody, or what is it?"

"Nothing particular," replied the man.

"Fagged, I suppose with overtime. Well, come on, here's the 'Feathers,' I'll stand a pint or two of old Siltton's best."

"I can't do it, Tom, thank ye; I don't feel inclined for drinking to-night."

"Oh, bosh! old fellow; you are not the chap to turn your back upon a pint of good ale and refuse to drink the compliments of the season; besides I want thee to come and see me win the goose and cake. Haven't you got a chance in the raffle?"

"Aye! but I'm done with the whole system, Tom."

"What, have you turned teetotal?" said Tom, with some surprise. "No, that can't be you who took your pint last night at supper as usual."

"True, true; but you know that my father died just twelve months ago last night."

"What of that? I could understand it as a reason for being so dull if it had been last night, but as you never appeared to mourn then, I think it too late to begin now."

"It isn't that altogether, Tom; but you don't know what I mean, and can't understand the warning I have had."

"What warning, Bob?" said Tom, becoming more serious as he saw his mate so deeply affected. "It must have been something more than ordinary to have made such a deep impression on thee."

"Well, I don't care to talk of it; but you are a good sort, and if you'll come with me and take some tea instead of going to the 'Feathers' I'll tell thee the story."

"I don't like to risk my chance of the goose and cake in anybody's hands."

"It'll be all the same, anybody will throw for thee; but if the matter has the same effect upon thee as it's making on me, it'll be worth more than a dozen geese."

"Well, I'll go with thee; but won't Hannah think me intruding?"

"She'll be too glad to see me at home with my brass so soon, and may be she'll be a bit surprised."

They went on to Robert Traynor's house, which was situated in a beautiful district to the South of the town, about a mile and a half from the works. Robert led the way by the quietest route with a view to avoid importunity from any acquaintance they might meet.

I may here say that Traynor was a married man with three children, but Baxter had, up to the present, avoided matrimony, and, therefore, lived in the same neighbourhood in lodgings.

In due time they reached the home of Traynor, whose wife was indeed too well pleased to see him so look upon his companion as an intruder. She was a model wife, and had everything in apple-pie order, and the only wonder was how a man could neglect such a home for the seductions of the public-house.

After the first greetings were over, the tea was spread, and the little party made a comfortable meal, which Hannah had made more pleasant with a few seasonable additions, her own handiwork in the culinary art.

Tom remarked with considerable enjoyment—"This is nice, Bob. I think if it was possible to get a wife like thine I'd get married at once. Lodgings and the public are all right in their way, but nought to such a comfortable place as this, with a pleasant looking wife, and thee, old lad, looking so snug with the youngster on thy knee. Here, Bobby, here's a Christmas-box for thee; and you, too, little blue-eyes. That lass is more like thee than the mother. And dare's one for dee an' all, 'tittle wopsey."



The speech was spoken amid the blushes of the wife at the praise bestowed, and the chuckling and crowing of the young people as they viewed the silver pieces given them; while they were duly admonished by their mother to be thankful.

The tea over, Bob looked meditatively into the fire. The two eldest children were put to bed. Then Mrs. Traynor proceeded to make herself ready for market, though it was not often she got so soon, and as her husband was fully sober, she asked if he thought of going with her, as she would get her sister to come in and look after the children.

"You're in a hurry to-night, lass," remarked her husband. "But you had better stop till I tell Tom a story, and then if I don't feel too tired, maybe I'll get washed and go with thee. Sit down lass; and you, Tom, draw up to the fire."

The three were duly seated, when Tom remarked—"Now then, old boy, peg away."

"Well, you know, Tom, I have been too often on the spree with thee, and I have altogether acted in such a way as to deserve anything but such a home as this is, and if my wife (God bless her) had been like other women I should have been in a pretty mess to-day. Of course I was a hearty good fellow when I could throw down my sovereign and order a gallon, and some of the lot will have missed us both before now at the 'Feathers.' I have been a bad lot, Tom, when I ought to have been a jolly good fellow. Don't thee interrupt, Hannah," said he as his wife protested.

"So bad, Tom, that you even noticed last year when father died that I did not pay him ordinary respect, and I say it now with all his faults (and I think drink was his worst) he was always fond of me, and showed it too in many ways. Well, three or four times lately when going into the 'Feathers' or the 'Oak' at night, I've been startled with having as I thought somebody that I couldn't see whispering in my ear 'Beware,' and then as I stood struck with a sort of fright, the same voice has said, 'The Coiled Band of Iron.' Of course I set it all down to fancy, but I could not get rid of it. I kept saying to myself, it is only a buzzing in my ear; I've got cold, I must get some physic. Well, last night, when we stopped for supper, I felt so queer that I couldn't eat, I tried to drink my beer, but it wouldn't go down, and as I couldn't stand the talk that was going on as usual, I thought it was may be wi' me being so tired, so I went into the dark and sat down behind Sam Rogers' furnace (Sam, you know, pegged out last night about nine, and it was cooling). I tried to sleep, but no, it wouldn't do. I fell a-thinking about my father, and my own conduct, and to drive my thoughts away I lifted my bottle to take a drink, when the now familiar voice, in a louder tone than before said, 'Beware.' I dropped the bottle, and looked quickly up, and there stood, in a sort of hazy light, my father. I tried to get up, but I was fixed to the spot; I tried to shout, but I had no voice; and as I sat there like a lump of metal, the same voice said (and I then remembered it as my father's voice), 'Beware! The coiled band of iron.' And then my father's figure seemed to disappear and leave behind a small, shrivelled, blackened figure resembling the one that had just disappeared, but a little tiny object with a band of iron coiled like a snake around it, and it seemed to writhe with agony as the iron appeared to coil up and down and cut into the very bone. Then, as I watched this object, the voice again spoke in my ear, 'What is gone is but the outward form of man, this is what remains. It is the real immortal man. It should have been as great and more noble than that which is gone from thy view, but drink and vice have thus bound it,' continued the voice in an agonised tone. 'I have shown you this to warn you, my son, as I love you. You are thus coiling a band around your immortal part; take the warning and God will prosper you; it is the last time it will be given. Beware!' and the figure seemed to dissolve. I strove to rise, but when the engine started I was lying on a heap of slack, and the sweat was pouring out of me. Now, what do you think of that?"

Traynor looked at his wife as he concluded; she looked the picture of terror. Baxter was no less affected, but was first to recover speech.

"It was an awful dream, Bob," said Tom, in an awe-stricken voice.

"Dream!" said Traynor, deprecatingly. "Well, well, call it a dream if you like, but I was as wide awake as I am now, that's all. It was a warning, too, I'll never forget, and with the help of God, Hannah, lass, it shall prove a blessed warning to us all. This is Christmas Eve," and here he rose to his feet, putting the now sleeping child off his knees into the cradle, and taking his wife's hand in his own he said solemnly, "And now poor tried spirit, I promise by the help of Him whose birth is to-night recalled by the most thoughtless, to unwrap the 'coils of the iron band' which are now twisting round my immortal man."

"Thank God," said his wife, as she threw her arms round his neck, and kissed his smoke-begrimed face.

Tom sat staring into the fire, evidently in deep thought, and as Hannah moved away to rock the cradle as the child seemed inclined to awake, he roused himself to a sense of his position; and with a look on his broad, manly face, which bespoke determination, he asked, "Is this the first time thou's mentioned it, Bob?"

"Yos," answered Traynor.

"And I suppose thou thought that it would be a warning to me that made thee pick me up?"

"No, lad, no such thought; but I like thy ways better than most, and I can put confidence in thee, and I do think that Providence made thee hear the story so readily for thy own good," said Traynor.

"I believe it has, Bob, or I should never be so easily led from the 'Feathers.' But thank God, and you, Bob Traynor, I'm a changed man. It'll be a hard struggle in the shop, but we'll fight it together."

The door opened, and a good looking, neatly dressed woman walked in, saying, "Are you going to market, Hannah?" and then, as she noticed the stranger, she seemed embarrassed.

Tom rose to go, when Traynor remarked, "Don't be in a hurry; allow me to introduce you to my sister, Sarah. This is my mate, Tom Baxter, Sarah." Both shook hands in a bashful style, and Tom made some kind of remark and then hastened to retire, Traynor following him to the door, Tom remarking, "She's a nice girl, that, Bob." "And as good as she is nice. Good night." A second thought taking possession of him, he said, "If you've nothing better to do, come and spend to-morrow with us. Come to breakfast, then when you've cleaned yourself you can have a talk to Sarah," he continued, looking slyly at Tom's flushed face.

They spent a happy time, and learnt the important lesson that it was possible to reach the highest pinnacle of enjoyment without drink. The Christmas eve of 1874 was spent by the Traynors in the neat little cottage of Mr. and Mrs. Thomas Baxter, at Attercliffe, Hannah having been met on the door with a kiss from her sister, now Sarah Baxter, her husband being manager of the adjoining works. I have since heard that the companions were talking of a partnership in business on their own behalf, and the Directory before me contains the following: "Hill, Baxter, and Traynor, Engineers, and Ironfounders." It may be my friends. I suppose the first is the man with the money, but this I know, they are both uncoiling the Iron Band, and they have helped hundreds of others to do the same, and God is prospering them.

J. C. M. D.

#### A SOCIAL SITTING WITH "DAISY."

"Daisy," thought I, is a very pretty and appropriate name for an instrument of spiritual manifestation, and having taken a fancy to the name, I determined to see the individual which it represented. Accordingly I wended my way to the Spiritual Institution, 15, Southampton Row (a place which the readers of the MEDIUM will recognise), a few Fridays ago, but I, with several others, was doomed to a soaking with rain and disappointment. Evidently the weather would not permit the blooming of daisies on that particular evening. My long acquaintance with spiritual experiments prevented me from taking my disappointment very deeply to heart. "Conditions" (that all-embracing term, meaning nothing to the ignorant, and everything to the learned) would, no doubt, be more favourable another time. I allowed a fortnight to elapse, and again I found myself in the midst of pleasant company in the comfortable drawing-room of the Spiritual Institution. Radiant with light and warmth, the "Social Sitting" commenced in a truly social manner with chat and introductions. Shortly after 8 o'clock the door opened, and in walked a lady with a highly intelligent and frank countenance. She made no ceremony of being introduced, but appeared to be rather absent-minded. Her eyes were fixed and lustrous, but before there was time for formalities she looked round on the friends assembled, and said, "Please I see Daisy," and wished us all a happy new year. The words were spoken with a peculiar accent, and in somewhat broken English. Was "Daisy" Italian or French? The sparkling eyes and abundant hair gave rise to suggestions that the lady who spoke was not English, especially when the peculiar accent of her speech was also taken into account. Speculation was, however, speedily brought to an end by the information being afforded by the director of the circle to the effect that "Daisy" was the name of the controlling spirit; that the lady before us for the time being was "not herself at all at all." Though her eyes were open, and her look smiling and vivacious, yet she indeed had no consciousness of what she did or said, her organism being under the control of an Indian maiden, which accounted for the strangeness of lingual expression which we had observed. Alas! my anticipations of beholding this "wee, modest, crimson-tipped flower" were rudely "crushed" like the "gowan" in the poet's touching lay. But on second thought there were abundant grounds for satisfaction in the consideration that I had before me a very agreeable and graceful lady, and in the hidden chamber of her soul another of that sex—an unfolded flower, but with whose fragrance we were more particularly to be favoured.

The medium seemed in excellent condition, and, strange to say, the two-in-one presentation of womanhood captivated the whole room, male and female. Do not imagine, dear reader, that this control of "Daisy" the Indian child, through a woman's organism (it was not stated whether wife or maiden) was a vulgar exhibition. It was nothing of the kind, indeed, and I do not think the most fastidious could have objected to the very charming and talented control of the spirit. After all a woman is more of a woman from having an additional spirit added to her individuality. Be that as it may, "Daisy," as I saw or heard her, is destined to become a universal favourite.

"What became of your medium the other week? What ailed her last Friday?" In reply to these questions, I learned that on the previous week, though the medium had attended, she was very ill, and on the evening on which I was disappointed, she was too ill to come out. The reason of this was stated to be, that she had taken a seat in an omnibus beside a man in a state of intoxication, and being in indifferent health, a low spirit, who was the fit companion of the sot, had attached itself to her, and under its influence she had suffered most severely. This dark one had been cast off a few days before the seance in question, and the medium was therefore quite restored.



Let me pause and think a moment. What a shocking sight the spiritual surroundings of some degraded sets and evil doers must be! A miniature hell walking round with the poor wretch, and engulfing his soul in its foul, its horrible embrace; and the virtuous, the cultured, the sensitive, the hard-worked, and honest poor, the sick, the debilitated, what dangers they encounter, and what hazards they run from the thousands of devils which are nurtured in our midst by Act of Parliament! No one is safe. Diseases are obscure and baffles the best medical skill; oftentimes the sufferer has nothing the matter with him or her apparently, and gets neither sympathy nor relief. Yes, let it be confessed, wickedness, the presence of evil men and women out of the body, has much to do with our national health and morals. When will this Christian Government of ours cease to be the allies of hell, in pocketing the profits of sin, the destruction of souls, caused by the liquor traffic? When will men and women who profess to be the children of God and the candidates of heaven cease their patronage of that diabolical draught which is the mainpring of such widespread woe in this world and that which is to come?

This is not "teetotal rant," but solid spiritual science.

I remember, too, that Mr. Adshad, of Belper, in recording the doings of "Miss Wood, in Derbyshire," also stated that Miss Wood had been incapacitated as a medium by coming in contact with a drunken man in the street. I ask, Is a medium, then, to be held responsible for conduct if placed in company partly composed of the immoral, or those who are habitually given to inebriation? But to return to the social sitting.

At the request of "Daisy" a lady sang, in a very impressive manner, a beautiful hymn, by Henry Pride. The medium then stepped forward to Dr. Mack, and "Daisy" began to describe what she saw. His head to her clairvoyant sight was enshrouded in a golden light, which proceeded from his spirit-guides. His shoulders and arms were blue, but spangled over with the golden colour. The breast was of a deep red; the lower extremities pink in colour; but all of these colours were traversed by fibres of the gold. She compared these colours to the plumage of a bird. The healing power accumulated, but it could not be used till the spirit-guide gave the ability to do so. A very tall and powerful spirit stood behind. He had pure flesh; the hand was beautiful, and it was from this spirit that the golden light proceeded. "Daisy" said she liked this spirit, he was so good and healthy. There had been carking cares over the head of the sitter, but these were now all gone, and he was quite happy, like a man in an easy-chair. I understood from Dr. Mack that he regarded these descriptions as appropriate to his case.

"Daisy" then addressed herself to a lady in another part of the room who was in deep mourning, and who had been suffering from inordinate grief. She had attended on several previous evenings. To her "Daisy" said: "You are ever so much better, but you should not be out such a night as this. You will not suffer by it, but you place yourself in danger, and must take great care." The lady said "Daisy" had visited her. This the spirit admitted, saying she always went where there was trouble, and to help people where it was best for them to remain longer on earth and finish their work. The lady had not yet been able to collect and concentrate life-atoms to restore what she had lost by the sufferings of sickness and grief, and therefore she continued to sigh to get to those she loved in the spirit-world. But she had work on earth yet to do. "There is no one left to help me," replied the lady. "Yes, you have the same one as before. He is now in the spirit-land, and takes as much interest in you as when on earth. He is desirous of helping you, and can do it better than ever; but your grief prevents him, and fixes a barrier to his approach. Take off those garments of mourning; they make spirits feel sad as they approach." "Would the spirit like it?" asked the lady. "Daisy" said spirits never liked these indications of grief. They are a shroud to shut out the light and warmth from the spirit-land. The sight of these dark garments recalls the sorrow to the mourner's mind, and makes her think that is lost which is in reality not lost. To sigh for the spirit-land causes a sorrow which the spirit will regret when it gets there. "Daisy" also told the lady that there was an atmosphere of calmness around her, such as she had not experienced since her bereavement. The lady admitted that she was improving, and the arguments of "Daisy," only an outline of which I present, seemed to have great influence on the lady's mind, to comfort her and reconcile her to her condition. Truly, thought I, here is the real *cui bono?* of Spiritualism, in its purest and most practical form.

Another lady now received the attentions of "Daisy," and her spiritual atmosphere or surroundings were described as to colour and significance. Two spirits were also described.

Standing before another lady, "Daisy" said she felt as if she were going into a trance, but was afraid to succumb to the influence. This she regarded as an indication of the lady's mediumship not yet developed. There was a female spirit behind her, who took great interest in her welfare, for the lady had a great sorrow—a skeleton in the cupboard. Be brave, said "Daisy," fight the enemy with their own weapons. The spirit behind the lady was then fully described, and appeared to be recognised, as also the other particulars. This spirit was stooping down, as if to whisper to the lady. She was always with her when required to impart energy. "Shall I ever see or hear her?" it was asked. "Daisy" replied, "Why should the spirit stoop down to speak, unless it was implied that she desired and would communicate?" But it was thought that trance would be the means. "Daisy" then described a lively child romping about belonging to the lady; it was in earth life, and was subject to colds. It was healthy, but required much care and attention. Its arms should be clothed, which would protect it from taking cold at the chest. It sings with a sweet and pretty voice. Thus "Daisy" went on describing, and the lady acknowledged the accuracy of the remarks, and promised to attend to the advice respecting the child's clothing.

The medium turned away to pass to another sitter, when all at once she put her hands up to her head in a kind of frenzy, and exclaimed, "No, I can't do that." With great resolution she walked up to the fire, and taking her hands down from her temples, thrust her fingers amongst the glowing coals between the bars of the grate, displacing the red-hot embers as if she had been using a poker. "Daisy" then explained that a mad spirit had endeavoured to take hold of her medium,

but she had been successful in ridding herself of it. Her hands were not in the least degree scorched or soiled.

The descriptions then went on. A musical lady, quite a stranger, was told that she was very subject to spirit-influence, and had a powerful band of spirits that loved her. Around her there appeared a number of small, gayly dressed spirits, like fairies. They made beautiful music which the lady might not hear, but it gave her a heavenly feeling which banished the ills of life; at such times, the lady had great power to soothe and comfort others. The lady's habits were then described, and several deceased friends, one that died suddenly, and another relative, aged, who placed great reliance in her. Other descriptions were given, which were strikingly true.

A foreign gentleman, an entire stranger, had a mental and physical diagnosis. He was told that his brain robbed his body. He read too much, and was dissatisfied with the result. He was advised to read and muse less, but be active in his habits and observe nature more.

The medium was all at once controlled by another spirit, who spoke in a strong masculine voice, and addressed the gentleman in words of great affection.

Similar words were spoken to the lady in mourning by a spirit that seemed to be a relative.

An eloquent spirit in a masculine voice then spoke jointly to Dr. Mack and Mr. Burns, admonishing them to work on for the benefit of mankind in body and mind. Go on, do the will of God, and all needful aid would be supplied. Then blessed spirits would return, and in gratitude bestow blessings on these workers for the good they had done. It was remarked that Dr. Mack would have great success in healing this year.

The affairs of another gentleman were looked into, and encouragement was afforded him.

A letter was read from a gentleman in the country asking as to the influence of graveyards on health. The entranced medium replied that on going near to a graveyard, she felt a disagreeable sensation as if the air were polluted. New graves sent forth a sickening influence, as if disease were coming from the ground. Even from old graves a clairvoyant could perceive a mist rising, especially in damp weather. People should live away from such places; she would prefer cremation to burying the bodies of deceased persons. The health of the living ought to be considered in such matters. The magnetism of disease and decay clings to the ground many years after interments have ceased to take place at the spot.

This closed the labours of "Daisy." The musical lady, at request, favoured the meeting with a most exquisite performance on the piano. This was after having received her delineation. At the close the same lady sang, in a very talented manner, accompanying herself on the instrument. Altogether we spent a happy and profitable evening.

"A Visitor."

#### AN ACKNOWLEDGMENT TO MRS. BATIE.

To the Editor.—As a medium and co-worker with Mrs. Batie in the spread of spiritual truths, I feel that it is the duty of all mediums and circles wherever she has laboured to give her some tangible proof, before she leaves the land of her birth, that the seed she has sown has brought forth good fruit.

It is my intention to give a trance oration in the Spiritualists' Rooms, Millom, Cumberland, on Sunday, January 26, in the afternoon at 2 o'clock.—subject: "Help Ye One Another;" the proceeds to be sent to Mrs. Batie. I hope that Spiritualists, though out of the district, will kindly take the invitation, when all will be welcome. Trusting you will give the above publicity in your valuable paper,—I am, dear Sir, yours in the spiritual bonds.

HENRY J. TAYLOR.

Millom, January 11, 1879.

#### THE PUBLICATION OF HUMAN NATURE.

There is a general outcry for the re-appearance of *Human Nature*. The double number is now in type, and the photographs of the materialised spirit is ready, and next week we hope the long-looked for issue will appear. We have excellent and new features to embody in *Human Nature*, which has a useful career before it. The following is a specimen of the letters we receive:—

Dear Sir,—I have not received a number of *Human Nature* since July, last year. I hope that such an enlightening and valuable journal has not ceased to be published; if it is not found to pay at its price, I would suggest that its price should be increased. I regard it as unique as a magazine. So far as I know there is not another in England to take its place, and if the publication is discontinued it will be a great loss.—Yours faithfully,

Worcester, January 12, 1879.

MR. J. WEBSTER, trance, test, and clairvoyant medium, 66, Lever Street, St. Luke's. Any person requiring his services should write to above address.

OSSETT SPIRITUAL INSTITUTION.—The half-yearly tea-meeting and entertainment and Sunday services will take place on Saturday and Sunday, Jan. 25 and 26. Particulars next week.—CHARLES HALLGATH.

NO. 1 INSTITUTION SEANCES.—A good influence on Tuesday evening last, but promiscuous and material questions being put by the visitors, entirely altered the control of the medium. The questions were answered in a very satisfactory manner; but it is a departure from, and entirely alters, the object we have in view, and is a very serious detriment to true Spiritualism, if a person engaged in business, or who has a quarrel with his neighbour, sweetheart, wife, or other relative, come to consult a spirit from the other world as to what he ought to do in the matter. The Inner Circle must put an end to such frivolous conduct. Our medium is genuine and truthful, and when under control is not himself; therefore it is our duty for his sake and our responsibility for the progress of spirit-communication that no such interruptions occur. If visitors want to put material questions to the medium, it must be done elsewhere, and not at a seance at all. We meet for spiritual aid and instruction, not forgetting that we can aid and assist visitors and render them great help, but not in a grovelling spirit of selfish inquiries about financial speculations. We do not desire to enter in the lists with the fortune-teller.—J. KING, O.S.T.



## SUBSCRIPTION PRICE OF THE MEDIUM.

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

SUNDAY, JAN. 19.—J. Burns, O.S.T., at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JAN. 20.—Physical Seance by Mr. Husk, at 8, admission 5s.

TUESDAY, JAN. 21.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, JAN. 22.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, JAN. 23.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JAN. 24.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 17, 1879.

## SPIRITUAL SCIENCE AND SURGERY.

There is a weighty mass of solid material for investigation underlying the "Historical Controls," communicated by "A.T.T.P.," who has come to be recognised as occupying a front position in this work of spiritual communion. Well we remember his first call at the Spiritual Institution at the time of the Shaker excitement in his part of the country, and when it was attempted to solve the antics of that people by the theory of mesmerism. At that first interview we felt that we were in the presence of a man of extraordinary personal qualities, and the phrenological delineation made verbally some time afterwards, and after another lapse of time in written form, shows what we meant by those personal peculiarities. We wish "A.T.T.P." would permit us to give that delineation in the MEDIUM. In some points it touches on the remarks of Dr. William Harvey, whose communication is certainly the most profoundly interesting of any that has yet appeared. Throughout it gives evidence of a marked individuality, possessing a cultured intellect, and familiar with physiological and biological science, just such knowledge as "A.T.T.P." and his medium lay no claim to. The allusions to the circulation of the blood are clear, concise, and truthful; but the explanation of that matter by comparing it to a chase—the one kind of blood hunting the other—is a spiritual theory based upon the positive and negative states of the arterial and venous blood. This was descanted on by Bovee Dods forty years ago, but is possibly not yet recognised by those physiologists who regard the heart as a mechanical pump, if there are any such physiologists left now amongst us.

The transfusion of blood from the body of a healthy person to that of a sick one is, no doubt, a most skilful and interesting surgical experiment, but it is both cruel and disgusting. The doctors attending our friend performed a much more striking and radically curative operation. It was nothing less than the transfusion of vital fluid or magnetism, which is not blood, but that inner blood which is at the same time the product of, and the producer of, arterial blood. Not only was this healthful life-essence imparted to the patient, but, what is more remarkable, the diseased fluid was at the same time extracted, and carried away by the poor medium, who was sick in bed for some time afterwards, and wondered at the cause of his illness. The old surgeons used to bleed with a vengeance. They depleted their patients, killed millions, but they could not take out the disease by any other process than by murder, because all the blood would have to be drawn to get all the disease out. But here we have a cleansing of the blood without the loss of a drop of it; nay, further, with the addition of a healthful supply. The necessity of at once leaving a healer after being operated on, we have noticed many times. Dr. Newton would not permit his patients to remain in his presence after being treated, and other healers observe the same rule if up to their work.

The philosophy of spiritual manifestation is corroborative of our teachings for years; but these have never been printed, but have been given in the form of platform utterances, which neither "A. T. T. P." nor the medium have heard a word of, nor did we ourselves derive our information from books or other visible teachers in the first instance. Take the communication as a whole, it is packed full of information of a unique kind, which, though possessed in various forms by those who have been for many years students and teachers of spiritual science, it is a question if any half-dozen men amongst us could produce such an article.

The allusion to the old instructor of Harvey is interesting, as he

is named after his place of abode, which became a kind of title or nickname, so that to trace him in biographical dictionaries is a most difficult task, and few of them give the information required.

The result of the "operation" recorded in the communication, gratifies us more than the narrative itself. It has restored our friend "A. T. T. P." to health, and is partly an answer to the prayer of many that his valuable life may long be spared. It pained us much to see the gradual decay of his health, and we were not surprised to receive a communication written in his bedroom. Now, his condition and appearance are quite altered, and on his return from Belgium the other day—the trip having been undertaken since his cure—he looked as well as we ever saw him.

We could fill columns on the enlarged scope of this communication, but, realising the truth of the familiar adage that "good wine requires no bush," we plead an excuse for saying so much.

## NOTES AND COMMENTS.

Mrs. BATTIE is about to leave this country to join her husband in America. The work she has done for Spiritualism is inestimable. To the graces of person and manner there are added a very high inspiration, and eloquent and impassioned delivery, which have electrified thousands, and yet this self-sacrificing lady toils on, and but little is heard of her beyond the limits of her voice or the grateful expressions of those who have listened to it. We therefore cordially endorse the noble act of Mr. H. J. Taylor of Millom, as stated in his letter in another column, and would further suggest that all Spiritualists and others who have been charmed by Mrs. Battie's self-denying labours, do their part to testify to her worth ere she leaves our shores. We invite correspondence on the matter.

We had hoped to be able to give some information this week on the visit of Mr. Tyerman in addition to what we stated in our last issue. At the time of writing no further intimation has reached us. We hope the friends throughout the country are making arrangements to receive visits from Mr. Tyerman. It will be an excellent opportunity for stirring up the public and infusing new life into the external department of the Movement.

COUNTY DURHAM communications will receive attention next week. They arrived too close upon our day for going to press. Glad to see our friends are spiritually alive notwithstanding the fearful depression in matters of a worldly nature. Arrangements are again going on for the debate between the Rev. W. Baitey and J. Burns, O.S.T.

THE last number of the MEDIUM is very highly spoken of. The discourse of Mr. Geddes reached the ears of a larger congregation than any sermon preached in this country on Sunday last. Then there was the graphic message of "Daniel Defoe," full of instruction, and bearing forcibly on the present aspect of political affairs. All of these Controls have an inner meaning upon public opinion, which none but the spiritually wide-awake perceive. The speech of "Mother Shipton" has been read with astonishment. We need not name all the contents, but must allude to the "New Year Thoughts" of "M. A. (Oxon.)," which read like a long-looked-for letter from an old and beloved friend. Circulate such excellent matter far and wide.

"TWIXT Will and Fate, and the Slinkensmirk Family," a new work advertised in our business columns, is from the pen of Miss Corner, of the Dalston Association. When the authorship is more widely recognised, the book will no doubt be much sought after. It is already quite popular, and many calls have been made for it on the part of our readers.

We can give no particulars as to when, how, or whether "A.T.T.P." will bring out a volume of "Historical Controls." Correspondents must please exercise patience till that gentleman is in a position to afford the information desired. It is pleasing, however, to note the eager inquiry which is made in the matter.

A SKETCH of the mediumship of Mr. D. Duguid is given in the *Orkney and Shetland Telegraph* of January 2. An account of "Hafed" is promised as a continuation.

FRIENDLY VISITS FROM J. BURNS, O.S.T.  
WEST HARTLEPOOL, Jan. 26, and following days.

## SPIRITUAL POLITY AT DOUGHTY HALL.

On Sunday evening Mr. Burns's lecture will be on "Spiritual Polity," rather a new theme, but one which must force itself soon upon the attention of Spiritualists. All friends in the cause are respectfully solicited to attend and give the subject their careful consideration.

Doughty Hall, 14, Bedford Row, Theobalds Road, at 7 o'clock.

## ANOTHER HAPPY EVENING AT DOUGHTY HALL.

We are desired to announce that the Inner Circle, which meets at the Spiritual Institution on Tuesday evenings, and other friends, will give a Happy Evening at Doughty Hall about Valentine's Day, further particulars of which will be given next week. There has been a continuous request for another social occasion, and we hope this one will be as successful as its predecessors.



## TO CORRESPONDENTS AND CO-WORKERS.

It is necessary that I pass much of my time in the country making all endeavours possible to earn money to keep *our* MEDIUM and other spiritual machinery at work, and I am anxious that all friends should as far as possible enable me to do so. By this I mean, that in their literary communications and announcements for the MEDIUM they give me as little trouble as possible. If all communications arrived in such a condition as to be fit to hand to the printer, a very great saving of time, and therefore of money, would be effected. My time is really money: for, if I can go to a town and earn £10 in a couple of days, I am really deprived of that amount, or rather the Cause is, if I am forced to remain at home and spend those days in fixing up paragraphs and communications for the printer. I have no difficulty in filling the MEDIUM with first-rate matter and with the least possible amount of trouble. Even if I wrote it all myself it would be much easier to fill a column than to have to rewrite notices and decipher reports and other matters, which, when printed, are only of a local interest.

I desire to see all parts of the country and all classes of Spiritualists served by the MEDIUM, and it is not my fault if they are not so; but there is a limit to human endurance, and if I am completely used up with indispensable duties, I must of necessity take advantage of the literary matter most available, and thus very important letters, it may be, are excluded because of the sheer impossibility of preparing them for press, from want of time to do so.

I will offer a few suggestions which may be of use.

1. Write all communications on one side of the paper, leaving the other side quite free from writing.

2. Let the lines be rather far apart, that there may be space for corrections if any are required.

3. Always use pen and ink, and see that you get free flowing ink and a good pen; by saving a penny in the purchase of these articles, a correspondent may put me to half-a-crown of expense in repairing his work.

4. When the correspondent is not a proficient scholar he should criticise his performance well, and recopy it repeatedly, if necessary, till he has made it as correct as possible. This he should do for the purpose of self-improvement. It is better to write one letter correctly than half-a-dozen in such a manner as only to perpetuate abuses. If a man continues to do a thing the wrong way it only confirms him in it.

5. Our friends who have not confidence in their own literary abilities should join others and form a School of O.S.T., and have any communication intended for publication read before it, and thus obtain the combined experience of the whole School.

6. Never write matter for publication on the same piece of paper that an order for books or other business is written on. The neglect of this rule prevents many communications from being seen in the editorial department at all.

7. Every person should possess a dictionary. An excellent one can be had for 2s. 6d., or four for the price of three, by forming a School book-club, indeed a very good one can be got for 6d. or 1s. Turn up every word that there is any doubt about, and see how it is spelt in the dictionary. Why should a Spiritualist persist in spelling "circle" in this way—sercul; it is nearly as bad as when a man can't spell his own name.

The MEDIUM is not the organ alone of men with literary education. The illiterate, or as he is called, uneducated man, knows many things that the so-called educated man is quite ignorant of. Every man, however, who has ability to become clever at handicraft, may easily become capable of writing and speaking his thoughts intelligently and correctly, if he will only take care to improve himself.

Some of our best communications, as far as spiritual insight and experience goes, come from people that are deficient in education, and as far as my strength and time will permit, I am glad to prepare such instructive letters for publication; but I am at the same time desirous that all my dear friends should acquire the ability to write correctly, and therefore forcibly.

If the people of England—the bone, sinew, ay, and brain too, of the country—were cultivated, their power to elevate themselves and set the country to-rights would be omnipotent. The ability to speak on a platform and write to a newspaper is the grand promoter, as it is also the protector of human liberty and progress.

I will return to this again for it is a grand work, and I hope the few words now written will sink into good soil and bear forth fruits, which I trust I shall have the pleasure of serving up as a refreshing repast in the columns of the MEDIUM.—I am, dear Brothers and Sisters, yours ever sincerely and faithfully,

Spiritual Institution, London,

J. BURNS, O.S.T.

January 15, 1878.

## A SEANCE BY A NEW MEDIUM.

On Monday, Jan. 20, Mr. J. C. Husk will give a seance at the Spiritual Institution; to commence at 8 o'clock. Though he has been for some time developed as a physical medium, Mr. Husk has not put himself forward, and has been better known for his fine singing, which has so long been a feature at the seances of Mr. Williams, at Lamb's Conduit Street. The admission will be 5s. each sitter. The proceeds to go towards the Spiritual Institution Fund, to help the deficiency that remains on the expenses of last year. Mr. Husk has kindly offered his services for that purpose.

WE beg to call attention to Mr. Eglington's advertisement, in which he states that he is no longer a public medium.

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## THE DEVELOPMENT OF MEDIUMS.

A correspondent says: "Some of my family would develop as mediums, but after making a trial, I found that it drew too much on their vitality whilst growing."

"There is one class of mediumship we can each and all develop, and that is a closer communion and fellowship with the Infinite Father of Spirits. This kind of mediumship requires severe discipline and sacrifice of the outer man. It is not eating and drinking for to-morrow we die, but take no thought what ye shall eat and what ye shall drink, for your heavenly Father knows that ye have need of all these. Be ye therefore perfect, even as your Father which is in heaven is perfect."

This is a suggestive extract. As to the development of the young; it is wrong to force it. It is a work of growth with many, and they arrive at the best results when their sphere is not broken into by untoward influences. If such a family as that of our correspondent, sat in the form of a family school, they would find the results different. It is a mistake to suppose that all mediums or all persons have to be developed spiritually in the close circle. Isolation, and sometimes grouping in a peculiar manner, is better than the circle. Temperaments sometimes draw upon each other, so that it is well that they be kept apart. To combine antagonistic temperaments together in the close circle, even when of the same family and nearly related, is oftentimes most mischievous. The most valuable mediums of the highest spiritual type abhor circles. They seek the company of one, or perhaps more, congenial friends, and then develop harmoniously. The remarks with which our friend closes his extract should be the basis of all Spiritualism. There has been too little spirituality in the blind, closed, circle experiments of many investigators. Let us turn over a new leaf. Will our readers kindly make experiments in sitting, and favour us with the results?

## OPPOSITION TO THE SPREAD OF SPIRITUALISM—HOW TO BE MET.

"It must needs be that offences come, but woe to that man by whom the offence cometh."—Matthew xviii. 7.

If the offence is from without the ranks of Spiritualism, unless it comes from really wicked people, it is more often than not owing to ignorance, so that the offenders "know not what they do." More spiritual literature (MEDIUM, Seedcorn, &c.) is urgently needed to be scattered up and down the land, and more work of this kind on the part of Spiritualists, who have themselves "tasted of the heavenly gift," would much help to dispel the gross ignorance so prevalent in the minds of the masses on the subject, and in some measure to weaken the credence too readily given by hood-winked and priest-ridden thousands to the words of their blind leaders, who either call Spiritualism a delusion, or ascribe it to that demoniac agency, of which they themselves are frequently the victims in their useless opposition to Spiritualism. Why have not the priests and ministers of the present day the courage to adopt the fearless language of Gamaliel, if they can go no further, "If this counsel or work be of men it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."—Acts v. 39.

Now, unfortunately, there are some Spiritualists who would fain not be the means of introducing this new-found revelation to their fellow-men. "Wait till they are prepared for it," is their advice. Why, the very way to prepare them for it, is to give them information on the subject. Until this is done, they will, for the most part, continue unprepared.

Many of those falsifiers of phenomena, who have made Spiritualism a laughing-stock, whilst they themselves have wisely withdrawn their pretensions when they have found themselves on the brink of exposure and of being made a butt for gibes, have been thoroughly unacquainted with the divine truths of Spiritualism. Had this knowledge been theirs they would have shrunk from having to do with it. Spiritualism is not a gospel of table-turning, invented to please the vulgar mind, as these sham mediums with their false phenomena, practised to curry favour with "influential" Spiritualists, and to while away the idle half-hours of spiritually-dead neighbours, would have all those who consult them think, but a living reality, embodying all sacred revelations ancient and modern, and all sublime truths, and giving us a knowledge of the life beyond the grave. But these mock mediums, and their giddy seance-seers, have "neither part nor lot in the matter." The greatest caution is needful in sitting with any new and untried medium for the first time, and if tests are omitted and not insisted upon from the first, much vexation may afterwards be the result. It is likewise well for circles to sit



without the new medium being present, to consult their own guides as to the genuineness of the medium's pretensions after his or her *début* at the circle, and on the answer given by the circle's own guides, the sitters' conduct in respect to the medium should depend.

If the above mention of the mischief a person who works lying miracles may do by professing so-called "Spiritualism," though he or she is totally unacquainted with the subject, is not sufficient to silence the objection (which really approximates to "an offence," for it is sometimes cast as "a stone of stumbling" in the way of those who are trying to disseminate the literature of the Cause as broadcast as they can) "that people are unprepared for Spiritualism," and insufficient to show the need of previous reading on the subject, how, to be consistent, can the objectors help denouncing all preachers of reform in all ages, and all advanced thinkers who have dared to express their opinions? Many of these, "of whom the world was not worthy," encountered storms of obloquy, and cruel buffetings, even death itself, because "they could not but SPEAK the things which they had both seen and heard." And shall we, who have to face no such persecutions, or at all events persecution in a very modified form, be ashamed of Spiritualism, and even refuse to "put our hand to the plough"? Of course we must be cautious, we must not "cast our pearls before swine," before those whom we know could not be benefited thereby, and we may not perhaps be justified in openly declaring our knowledge of the subject to others. But if we cannot be open workers, we can at least secretly help on the Cause by our money (as by the weekly subscription to the *Spiritual Institution* suggested in the *MEDIUM* for January 3, page 7), by posting spiritual publications to outsiders, whom we know to be morally good people, though not Spiritualists; by leaving spiritual tracts in railway carriages or other conveyances, and in many other ways.

"CAMBOR."

#### A NEW YEAR'S LITANY.

Hear the cry of the poor and the needy, O Lord,  
Of the wretched with no other helper but Thee;  
The widow and the fatherless children regard;  
Comfort sorrowing hearts wheresoever they be.

Hear our prayer, O God!

Succour all those who languish in sickness and pain,  
Affliction, bereavement, the darkness of night,  
The imprisoned in spirit, and break every chain  
By blind Ignorance forged. O Lord let there be light!

Hear our prayer, O God!

On our sin-stricken world may Thy Spirit descend,  
All potent for healing and evermore rest;  
May Thy angel of mercy compassionate bend  
O'er the homeless and outcast, unfriended, oppressed.

Hear our prayer, O God!

Restore freedom and peace to the nations, O Lord,  
And haste the glad day when millennium will dawn,  
The foul demon of war be accursed and abhorred,  
And Christ be in the heart of humanity born.

Hear our prayer, O God!

T. S.

#### A LOSS TO ENGLAND, A GAIN TO AMERICA.

Mr. J. Traill Taylor, who has been editor of the *British Journal of Photography* for many years, has just left that post for an important commercial position in connection with photography in New York. He was entertained at a grand dinner at the Royal Café, Regent Street, London, on the evening of Saturday, January 4, on which occasion he was presented with a handsome chronometer of more than £100 in value, and in addition to that a purse of gold. All had been got up in a few days, through the activity of our friend Mr. A. L. Henderson, of London Bridge. But the circumstance connected with the dinner and presentation, most gratifying to the honoured guest, was the influential and representative character of the company. The chair was occupied in a perfect manner by Mr. Glaisher, of aeronautic fame. He declared that during the whole course of his connection with photography he had not taken part in such a truly representative meeting, which spoke in the most eloquent language of the deep regard in which Mr. Taylor was entertained by a body of friends, of which any public man might feel justifiably proud. When Mr. Taylor's health was drunk his heart was too full to enable him to say more than briefly and modestly to acknowledge the kindness shown him, for, like all great men, Mr. Taylor is not self-conscious. It is well known that Mr. Taylor has been for many years a patient and intelligent investigator of the phenomena of Spiritualism, and on several occasions we have transferred from the columns of the paper he so ably conducted communications of great interest and value. Spiritualists were therefore represented at the dinner, and the toast to "Friends of Mr. Taylor who are not photographers," coupled with the names of Mr. W. Volckman and Mr. J. Burns was replied to by these gentlemen respectively, who found reasons to speak as highly of their friend as if they had been photographers.

We commend Mr. Taylor to the friends of progress in New York, and throughout the United States. He is a genuine man, one who carries within himself the elements of his own success, and is a help and power for good wherever he takes up his abode.

#### MANIFESTATIONS AT BRADFORD, YORKSHIRE.

Mr. Editor.—Dear Sir,—Knowing that you take an interest in spiritualistic matters, wherever they occur, I have thought that a report of the seance we have been favoured with, from one of your co-workers (Mr. Rita) would be interesting at this most critical period in the history of Spiritualism. Being on a visit to some friends in the district, Mr. Rita kindly favoured us by giving a course of seances; which were of a highly satisfactory character.

Before giving details, we would just remark that Mr. Rita was most wishful that very stringent conditions should be enforced, and requested to be searched at every seance: of which opportunity several persons availed themselves. After seating ourselves round a table, and joining hands (the medium being held by his hands, the same as the rest), we had numerous demonstrative evidences of the reality of some power, or force, to move and carry objects to a distance of two to five yards from the medium. The loose leaves of a large dining-table were brought from a corner of the room, and placed upon the centre table; together with chairs, tables, crockeryware, a musical-box, guitar, water-bottles, and various other articles; all of which were manipulated in such a manner as to prove, beyond doubt, that the power was intelligent. This power also developed itself in the human form to the sitters, and also spoke in the direct voice. At the requests of several of the sitters, articles of dress, &c., were taken from their persons.

The above is but a very brief outline of what took place. At one seance, the direct voices of two different spirits were heard simultaneously, and at another, three separate objects were manipulated in three different parts of the room, at one and the same time.

All these phenomena took place in the presence of sitters thoroughly sceptical as to physical manifestation, and in the house of Mr. W. Backhouse.

In conclusion, we can, with pleasure, and confidence, recommend Mr. Rita as a gentleman and an earnest, upright medium, whose object is to give satisfaction to all seekers after spiritual truths.

I, Chaucer Place, Bradford, Jan. 7.

JOS. CLAYTON.

#### POWERFUL PHENOMENA AT SHEFFIELD.

To the Editor.—Dear Sir,—It is so unusual for Sheffield to contribute its mite of spiritual phenomena—as it has done now and then, though not in the habit of appearing in your valuable journal—that you will be surprised to hear anything from us.

On Sunday evening last three of us, including the medium, Mr. J. Bagshaw, met at the residence of Mr. E. Bullivant to hold a seance. We opened it with reading a few verses out of the Bible, then prayer and singing, "There's a Land that is Fairer than Day," when the medium was controlled by a spirit who gives the name of "Jo," who influenced the medium to make passes over Mr. Bullivant, who is very deaf, afterwards floating the table several times in the air. We were then requested to join hands and hold them about a foot or nearly so over the table, when, without mortal contact, it beat time to the above-named tune. We were then told that we might ask any question, when I asked if we could have direct spirit-writing, the control telling me in reply that they would do their best but would not promise. I was instructed to put the paper (which was a leaf torn out of a copy-book) on a book about 16-in. long by about 7-in. broad; the medium was to hold one end with both hands and myself the other end in the corresponding manner. We were then requested to sing again, and after waiting a few minutes we were told to lift the book and paper up and turn up the gas, which had been turned down, but not so low but that we could well see each other's hands, and there, to our delight, was a message from our spirit-friends as follows:—"God bless you all," and underneath was written, "I am" (possibly the commencement of another sentence). Having obtained one, we thought we would try again, and in a few minutes we got another specimen, which we were told was shorthand, not one present being able to write shorthand or read it either, but I have seen it and must say the characters look very much like it. We asked for the interpretation of this, and the reply was that it was instructions to form a permanent circle of eight, four in addition to the four then sitting, when great things might be expected, and that he would make as good a medium as any in Sheffield; but unfortunately along with this we have the fact of Mrs. Bagshaw being very much against it, which seems to be a fatal obstacle in the way.

January 5, 1879.

W. S. HUNTER.

#### A NEW AND PROMISING MEDIUM.

Mr. Fred Fitton, of Littleborough, coming on Sunday morning to Mythomroyd with the intention of paying a visit to a friend of his residing there, and not finding him at home, a happy thought struck him to go forward and spend an hour at the Lyceum, Sowerby Bridge. He did so; sought up some of our members, who brought him in the afternoon. He was asked to occupy our platform in the evening, the writer willingly withdrawing his intended services for that occasion. Mr. Fitton kindly and promptly acquiesced, and the audience seemed much pleased with him.

The subject chosen for him was: "What is Hell? and are its punishments eternal?"

The subject was treated in an able manner. Many pungent, pert, and weighty bullets were fired at the advocates of the dying doctrine of eternal torments in fire and brimstone, and the philosophy and objects of retribution in this and the spirit-world, as revealed by a proper interpretation of Scripture, and as revealed by the facts of Spiritualism, were faithfully explained.

Mr. Fitton is a trance medium, and the difference as to voice and deportment between his normal state and his entranced state is very marked, he possessing a very soft and effeminate voice in his normal state, but when under control his words are uttered in a full masculine tone.

We hope this promising medium will be well utilised in our noble Cause; he ought to be, as we cannot have too many efficient workers.

A. D. WILSON, Cor. Secretary.



## SPIRITUALISM FOR THE MULTITUDE.

To the Editor.—I have occasion to sit on a relief committee in Manchester, where 30,000 people are now out of work. It occurs to me that in giving food for the body, one might also give food for the mind, in the shape of spiritual light.

Would any Spiritualist or spirit-friend favour us with a simple, intelligible, practical handbill, suitable to give to the most ignorant people, as an introduction to spirit-communion. I think it would do good, but it is a serious question whether, amongst the very poor, the conditions for spirit-manifestations of the higher kind would exist. No doubt the most powerful material manifestations would be obtainable, but the morality of the communicating spirits might be of a very low order, and thus mischief might ensue.

I consider Mrs. Hardinge's instructions more suitable to educated people than to the ignorant.—Yours truly, FRITZ.

P.S.—It is absolutely essential to write on the assumption that the readers are entirely ignorant of all spirit-phenomena, and to begin at the A B C of the science.

## SPIRITUALISM AT NEWCASTLE.

On Sunday afternoon, Jan. 5, Mr. J. J. Morse delivered an address in the hall of the Newcastle Psychological Society on "Hope." There was not a very large attendance. In the evening he again delivered an address on "Jesus: Human or Divine?" The large hall was filled to excess, many being unable to gain admittance. The address was of a very high order, and was frequently applauded. At the conclusion of the address Mr. Fidler rose to make a few remarks, and recited some of his experiences of healing mediumship, which he had witnessed during his stay in London some weeks previously. He mentioned the different mediums with whom he had met, but dwelt more particularly upon the mediumship of Mrs. Annie Loomis. The following item may give an idea of her remarkable mediumship;—

A man was paralysed all down one side, and had to be carried to her room to be operated upon; after the second operation he could walk up the stairs himself to be manipulated; he was so far cured.

It would be well for Spiritualists in London to pay Mrs. Loomis a visit and test her remarkable mediumship, and they would not only be benefited themselves, but they would also help her on.

On Monday evening Mr. Morse delivered his concluding address on "Hunger and its Providence," when there was again a large attendance. At the conclusion of the address a large number of questions were put to his Control, and answered in a seemingly satisfactory manner.

The Spiritualists' Improvement Class meets every Wednesday evening at 7.45.

On Jan. 8 Mr. Morse read an original paper on "Mediumship," which was of a very interesting character, and a good conversation followed. The object which the class has in view is the moral and spiritual development of its members, by readings and original papers, which is followed by a conversation, so that all can take a part. It is to be hoped that the members of the Society will support a class of this character, as it has got a good basis, and it may do a good work.

A Mesmeric Class is about to be formed here.

The quarterly meeting of the Newcastle-on-Tyne Psychological Society is to be held on Wednesday evening, Jan. 22, when, amongst other business to be transacted, a motion will be introduced by Mr. Kersey, for altering the name of the Society to that of "Newcastle-on-Tyne Spiritualists' Society." The existing title, "Psychological," has been one hidden in mystery to most, besides being an inappropriate one, whereas the title proposed is one on which all can agree and understand. It is to be hoped that the members present will give their adhesion to the above.

Lectures against Spiritualism are getting quite a common thing here now. Lately we had an address from the Rev. W. Round, a minister of the Methodist New Connection at Low Fell, Gateshead. A number of the most prominent Spiritualists attended, and debated the question so tenaciously as to win the applause of those present. Another lecture was given on Friday last in Dunston, at which several defended the Cause. Besides this, we have had Dr. Lynn in his "light" seance, and Professor Sinclair, "the greatest conjurer," all of whom try to explain, expose, or ridicule, from their respective standpoints. All this tends to keep the movement of Spiritualism alive in the minds of the people. It will do no harm, but may ultimate in one object, and that is to lead the people to think that after all there is something in it. R. H. M.

Newcastle-on-Tyne, Jan. 13.

## WEST OF ENGLAND MISSION.

To the Editor.—Dear Sir,—After paying a flying visit to Ivy Bridge, I returned to Cattedown. The friends at Plymouth hold their first tea-meeting on Wednesday next, at 6 o'clock. The snow being all gone it is hoped that friends may come from a distance, and the proceedings pass off well. This being the first tea-meeting held among the Spiritualists in Devon, it is looked forward to with much pleasure.

Whilst in this district I would be glad to receive engagements. Communications to be sent to 329, Kentish Town Road, London, N.W.

W. WALLACE (Known as the "Pioneer Medium").

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View Terrace, London Fields, E.—At a meeting of the committee, on Tuesday, the 7th inst., all membership in arrears was cancelled, and the subscription raised to 1s. monthly in advance, also entrance fee of 1s. In reference to the many applications to attend the Monday evening seances, it is deemed expedient not at present to admit any more new members. The physical phenomena in the light gave great satisfaction to the new sitters to-night, and it is hoped, with your permission Mr. Editor, at the end of our quarterly session to publish the results of our experiments, which even at present fill one with wonder and astonishment. To meet the wishes of our friends, a probationary circle will shortly be formed, of which due notice will be given, though in the interim those who have applied should send their addresses. Those who were members desiring to retain the privilege of admission to the select seances, should at once forward their subscriptions for this month, including entrance fee.—C. R. WILLIAMS, Hon. Sec.

## SPIRITUALISM AND WASTE PAPER.

We read in a periodical the other day that 10,000 pieces of money had been sent to the Pope from a town in the Netherlands, the whole sum being the proceeds of waste paper collected by pious Catholics. Why could not Spiritualists do the same? It would cost nothing, but encourage carefulness and industry. It is a sin to burn paper or destroy it, as is commonly done. If all Spiritualists would collect and save waste paper, our Cause would soon be able to cover the land with a knowledge of its principles. Papers of all kinds are useful—newspapers, brown paper, curl-papers, letters, envelopes, sugar and other grocers' papers, &c. There should be a bag in each house for waste paper. Send it all to us, and we will return full value in printed paper done up in tracts and books for the enlightenment of the people. If Spiritualists could give their neighbours all a nice book each for saving their waste paper, it would encourage them. We want an active co-worker in every street.

## THE ANTI-VACCINATION MOVEMENT.

The annual meeting of the South London Anti-Vaccination Society was held at 38, Boyson Road, Camberwell, when Dr. Haughton was re-elected President, Colonel Clinton, Mrs. Louisa Lowe, Miss Chandos Leigh Hunt, T. L. Nichols, Esq., M.D., and Silas Nicholls, Esq., C.E., with the addition of Captain Herbert G. Woods were elected Vice-Presidents. The following resolution was proposed by Edward Haughton, Esq., M.D., and seconded by T. L. Nichols, Esq., M.D.: "That this meeting recommends that every member of Parliament addressing his constituents, and every new candidate for membership of Parliament, be publicly questioned, by a local elector, as to his views on the Vaccination laws, and the action he means to take on them." Upon the motion of Mr. D. Orichton and Capt. Woods, the secretary was requested to communicate with Sir James G. Lawrence and Alderman McArthur, M.P., as to when they were likely to address their constituents.

The Committee meet first Monday in the month.

GEO. BONE, Hon. Sec.

## LONDON DIALECTICAL SOCIETY.

At a meeting of this Society at No. 8, Gt. Portland St., Miss Chandos Leigh Hunt read a paper on "Why are we Vaccinated?" in which she showed the evilness of both inoculation and vaccination. Miss Hunt in the short time allotted her gave a succinct history of those pernicious practices. Several questions were asked, when Dr. Drysdale spoke in opposition, at the same time complimenting the lady upon the great aptitude she had displayed in her subject. The doctor said that vaccination was the only known protection against small-pox; had been vaccinated six times himself, and would, if living in a country where vaccination was not in vogue, inoculate himself as being the nearest approach to protection. He admitted, however, that he had had brought under his notice a case where evil had been resultant upon vaccination, and he thought that the taking of small-pox had not to do with a pre-disposition but a contact. Several questions were asked, when Dr. Bethell supported the practice of vaccination, but thought, as the vaccinated were protected, the unvaccinated could in no way affect them, therefore there should be no compulsion. Dr. Harris had vaccinated many hundreds of persons in his time, and was satisfied of its value. He brought his remarks to a sudden halt, not being used to speak publicly, or he could have said very much more. He, however, was nonplused by the following questions which were put to him, as will be seen by his replies.

Q. Will Dr. Harris kindly say how many times it is necessary to be vaccinated, considering that Mr. Benson, the Southwark magistrate, had been vaccinated three times and then took small-pox?

A. It is very possible to have small-pox after three times vaccinating, as it would show that the vaccinations were not properly performed.

Q. What guarantee will a doctor give that vaccination will be properly performed?

A. It is impossible to give any guarantee.

Q. Would Dr. Harris, or any other doctor, compensate a parent for injury that might ensue through vaccination?

A. No doctor could do so.

Q. Under those circumstances is not compulsion a tyranny?

A. That should be left entirely to the discretion of the medical men themselves.

Dec. 30 the Tottenham magistrates were "pained" in having to fine Mr. Charles Lee, a builder, 10s., and 6s. 8d. costs, for non-vaccination.

A RESURRECTION.—In a communication from Lemberg to the *New Free Press* of Vienna on Monday last, the following extraordinary story is told:—"The Jew, Pejrez Fischer, who for a long time had been confined to bed by a grievous malady, died on Friday evening from a very serious attack of tetanus. After it had been established according to the customary official manner, that the man was actually dead, the corpse was surrounded with the usual signs of mourning, and all was prepared for the burial on Sunday, on which day, on account of the Jewish fasts it was to be buried. About five o'clock on Saturday morning two pious co-religionists, who had sat up with the corpse to perform the customary prayers, were startled by a strange noise from the bier. Before they were able to account for this unexpected disturbance they perceived with horror that the man whom they supposed dead was slowly rising up. And up he did rise; while the two watchers fled in terror, their prayers being changed to the wildest shrieks. So great indeed was their fright that one of them took seriously ill and died yesterday. Pejrez Fischer, however, who has escaped a premature burial, only by the fortunate intervention of the Sabbath, is doing well, and even bids fair to have a speedy recovery. It has long been a matter of complaint against the Jews in Austrian Poland that they bury their dead with unnecessary haste, and the case of Pejrez Fischer raised the suspicion that heretofore many of their living may have been entombed. Already, it is said, the authorities are giving attention to the case, with a view of preventing for the future all such misadventures.—R. H. M.



### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, Jan. 14, Mr. J. Hooker opened the adjourned discussion, subject, "If Spiritualism be True, what do we Learn Therefrom?" [Its Truth to be sure.—Ed. M.] occupying the time allotted to him in a very able and efficient manner; the discussion was carried on by numbers of friends present, who were exceedingly interested in this important question. At the close, many friends expressed their entire satisfaction in the manner these discussions had been carried on, and were surprised at the great amount of information brought forward by the various speakers.

On Sunday next, Jan. 19 service at 6.45, Miss E. Young, and Mr. W. H. Lambelle, will occupy our platform. At 8.15, a seance will be held, when Miss E. Young, trance and clairvoyant test-medium, will attend. The Committee of Management have decided to hold their usual Sunday service in the evenings at 6.45, instead of 3.15, hoping that many of the members and friends will take advantage of the change of meeting.

On Tuesday, Jan. 21, at 8.30, Mr. W. H. Lambelle will lecture, subject, "Emigration." Discussion invited. W. O. DRAKE, Hon. Sec.

Mr. J. WILLIAM FLETCHER, will continue his inspirational lectures on the "Religion of Spiritualism," at Cavendish Rooms, Sunday evening, at 7.30. Mr. Desmond Fitzgerald will preside. Music by Miss C. Leslie Young.

Mr. MORSE engages in debate with an orthodox orator at Matlock Bridge on Saturday evening. We hope the friends of the Cause in the district will attend in a body and support their champion. It is the first trance debate we have heard of.

BETHNAL GREEN ROAD.—Mr. A. Savage desires his friends to know that he has taken premises at 407, Bethnal Green Road, and hopes to carry on as before a good work for the Cause. We accede to Mr. Savage's request to make this statement.

ERRATA.—p. 26, 4th line from bottom, for "scenes of scientific and theological rancour" read "storms of," &c.; at bottom of p. 24, in reply to "One in Perplexity," for "misunderstanding" read "misreading"; and in the first paragraph of the same article, for "translator" read "translators."

On Sunday evening the No. 1 Circle and other friends held a short conference at Doughty Hall, and resolved to take immediate steps to promote a knowledge of Spiritualism amongst the people by a circulation of literature and printed announcements, and help Mr. Burns in his onerous department.—J. KIRK, O.S.T.

Mr. T. M. BROWN, expects to be in Belper by the middle of next week, when his address will be—Care of Mr. W. Wheelton, Chester Buildings, Belper. Present address—Care of Mr. G. H. Adshead, 31, Victoria Street, Derby. Mr. Brown will soon return northward again, making short calls at Manchester, Macclesfield, Leeds, Selby, and other places. Friends who desire a call, would do well to make their arrangements as soon as possible.

Mr. J. COATES, the mesmerist and phrenologist, lectures every Thursday evening on phrenology, hygiene, and kindred subjects, in his Reception Room, 65, Jamaica Street, Glasgow, at 8 p.m. These lectures are illustrated by life-size models—physiological and anatomical. The Glasgow friends should avail themselves of the presence of Mr. Coates in Glasgow to become more fully acquainted with the above subjects. An agreeable and instructive hour can always be passed at these receptions. Mr. Coates's lectures to the Spiritual Association, 145, Tringate, continue to be well received.

DOUGHTY HALL.—On Sunday evening Mr. Burns spoke at Doughty Hall on "Spiritualism in Harmony with Man's Nature" to a small audience, but a most appreciative one. The lecture lasted one hour, and is said by those who heard it to be in a style different from that previously used by the same speaker. It was Mr. Burns's first lecture since his illness, and it is gratifying to know that he accomplished his task without injury to himself, notwithstanding the extreme cold. The conditions were perfect, and the lecture being of an inspirational order, the result was refreshing and spiritualizing.

ACCRINGTON.—Mr. R. Burrell, late of Burnley, who recently removed to Accrington, has been endeavouring to secure the use of the Town Hall, that Mr. Burns might lecture on Spiritualism, on Sunday, January 26 or February 2. The matter was specially laid before the Hall Committee after having been discussed in the Town Council. The final resolution on the matter is that the Assembly Room of the Town Hall will not be let for any purpose, or to any party on Sundays. The co-operative halls have been readily granted in many places, and have proved of great use in the promotion of the Cause.

WALSALL CONFERENCE OF SPIRITUALISTS.—A conference of Spiritualists, attended by between forty and fifty persons, took place in the Temperance Hall Club Room on Sunday afternoon, Mr. Blinkhorn presiding. The question discussed was, "What is the best Means for furthering Knowledge of Spiritualism generally?" The discussion was long, and the suggestions numerous and diverse, but no formal resolution was come to. Tea was then served, and afterwards a public meeting was held, Mr. Blinkhorn again presiding. Hymns were sung and trance addresses delivered by mediums present, who also answered various questions put to them. The clairvoyance test was also shown. There was a good attendance.—*Birmingham Daily Post*, Jan. 7.

MIDLAND DISTRICT SPIRITUALISTS' CONFERENCE.—The Second Quarterly Conference of the above will be held on Sunday next, Jan. 19, in the Temperance Room, Churchgate, Nottingham. The Executive will meet at 11 a.m. The conference will be held at 2.30 p.m., at which the report and balance-sheet for the past quarter will be presented. A public tea at the close of the afternoon meetings, tickets 8d. each. A public meeting will be held at 6.30 p.m., when Mr. J. J. Morse will deliver a trance address, subject, "Spiritualists, their Friends and Foes." Admission free to each meeting, and a cordial invitation is extended to all on behalf of the Committee.—R. HARPER, President, J. J. MORSE, Hon. Sec.

### MR. MORSE'S APPOINTMENTS.

MATLOCK BRIDGE.—Saturday, Jan. 18. Assembly Rooms. Debate with Mr. Watson. Subject: "Spiritualism is of God." Mr. Morse's controls affirmative, Mr. Watson negative. Evening, at 6.  
NOTTINGHAM.—Sunday, Jan. 19. Midland District Conference. See notice in another column.  
KEIGHLEY.—Sunday, Jan. 26.  
GATESHEAD.—Saturday, Feb. 1.  
NEWCASTLE-ON-TYNE.—Sunday and Monday, Feb. 2 and 3.  
STOCKTON, Tuesday, Feb. 4.  
GLASGOW.—Sunday and Monday, Feb. 9 and 10.  
LIVERPOOL.—Sunday and Monday, Feb. 16 and 17.  
MANCHESTER.—Sunday, Feb. 23.  
CARDIFF.—Sunday and Monday, March 30 and 31.

Special terms offered to societies and circles for week-night 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.

### MR. E. W. WALLIS'S APPOINTMENTS.

(Address, 1, Englefield Road, King'sland, N.)

ASHINGTON.—Jan. 18. KEIGHLEY LYCEUM.—Feb. 2.  
NEWCASTLE.—Jan. 19 and 20. WEIR'S COURT.—See Society's notice.  
WEST FELTON and BEWICK MAIN, CO. DURHAM.—Jan. 21 and 22.  
GLASGOW.—164, Tringate, Jan. 26 and 27, at 2.30 and 6.30 p.m.

### NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWCASTLE STREET.

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

#### LECTURES FOR JANUARY.

Sunday, 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.

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

MONDAY, JAN. 20.—6, Field View Terrace, London Fields, E. Seance at 8, Members only.  
TUESDAY, JAN. 21.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
WEDNESDAY, JAN. 22.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, JAN. 23.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
FRIDAY, JAN. 24.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street Bloomsbury, at 8.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 19. ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 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, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Mr. J. Hodges's Rooms, Herbalist, 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, Tringate, 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 3 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, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Oasett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SHEFFIELD, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, JAN. 21, SHEFFIELD, 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. 22, ASHTON-UNDER-LYNE, 26, 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.  
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