



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

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**THE SPIRITS ON THE PRESENT SITUATION AND THE FUTURE OF ENGLAND.**

A Trance Oration by the guides of Mr. E. W. WALLIS, delivered December 4, 1878, at Barrow-in-Furness. Subject proposed from and chosen by the audience.

**INVOCATION.**

O Thou Infinite Spirit! we would draw near unto Thee with these Thy children, aspiring for light, knowledge, and inspiration, that we may know and understand more and more of Thy Divine will, that our lives may be harmonious with the eternal purpose of existence, that our souls may germinate and blossom with the conviction of spiritual truths, and we draw ever nearer and nearer unto Thee in the paths of peace and wisdom. We praise Thee, O Father, for the inspired utterances, noble thoughts, and lofty ideas of the good and great ones of olden times. O may their examples give strength and power to these that are gathered here, filling them with holy thoughts and pure purposes to go and do likewise. May the angel-friends, now summering in the spheres of love, draw near to each soul at this time. May each one feel their loving presence and power to help and cheer. May they feel themselves connected to them by the ties of sympathy and of love, and be led by them into the ways of purity and truth, and thus learn of Thee, the All-Wise and Good, and draw near to Thee in spirit,—at one with Thee—fulfilling Thy will by deeds of righteousness and love. Amen.

Subject chosen: "The Present Times: Commercially, Politically, and Religiously Considered; and What is the Likely Outcome?"

There can be no question, good friends, that the present state of humanity, more especially of yourselves in this country, requires very earnest examination on the part of every well-wisher to mankind. Commercially you are in the midst of difficulties. The Ship of State is being tossed amid the breakers. Religiously—doubt, dissatisfaction, and strife are everywhere manifest.

Each aspect gives evidence that this is a transition stage through which you are passing; everything is changing, old land-marks are being swept away, and on every hand the Old is giving place to the New.

There are many dying of starvation; hypocrisy, deceit, dishonesty, shams, credulity, and immorality in its many phases, are facts whose existence cannot be gainsayed.

It was once said of old, that God rained fire from heaven upon two wicked cities; you are told that an individual prayed the cities might be spared if a certain number of good men could be found in them; we doubt whether the people in those days were worse than the people to-day, and, though there are many good men and women, we are afraid if the same test were to be applied to these latter-day cities, there is great likelihood of the same result.

In this kingdom there are many who profess Christianity, who attend their churches and chapels, but alas! Christ is not found in their midst; the millennial epoch seems to be very distant at present. The "signs of the times" can easily be read by those individuals who are in search of truth and anxiously looking for better things, without the gift of clairvoyance or prophecy.

What are these "signs" commercially? The revelations of the past few months have been of such a nature as to destroy all confidence and shock every honest and right-minded trader. The speculations of dishonest and reckless men have been carried out in such unscrupulous fashion, and have ended so disastrously, that to-day the whole community is paralysed; distrust and misery are the legitimate fruit of such practices, from which honesty and fair-dealing have departed. An Englishman's word can no longer be said to be his bond, and is scarcely ever trusted.

It is a pitiable thought—one that causes great sorrow in the hearts of all who wish well to their country—that trade and commerce are falling into the hands of individuals to whom honesty is unknown, whose sole aim seems to be to amass a fortune "by hook or by crook," no matter whether a fair equivalent be given or not.

Then your British Workman, whom you prize so much, what is he? Instead of the honest, hard-working, industrious son of toil, he is a most miserable failure, a perfect swindle, determined, like his employers, on getting all he can with the least possible expenditure of energy. Labour is regarded as an unnecessary evil, degrading, and a result of the curse of God; consequently he who can live by his wits on the fruits of the toil of others is looked upon as a gentleman and sought after accordingly.

Socially, mankind are on the brink of a precipice, unaware of the depths to which they are plunging. Thousands are ignorant of the simplest facts of physiology: unacquainted with their own constitutions, the laws of health, the proper use of their faculties; ignorant of moral and sanitary laws and the right exercise of sexual functions; living in impure conditions, on unhealthy and diseasing diet; bound by habits and customs which forge for them the links in the chain that eventually destroys their physical and moral health, dethrones reason, vanquishes conscience, and at length hurries them into the grave.

You do not know, friends, the numberless broken hearts and wasted lives; you cannot estimate the wrecks on the ocean of life; you cannot think how much premature mortality, infant destruction—as far as earth-life experiences go—and loathsome disease is caused by this ignorance and the servile submission to fashion and habit, or how much misery, poverty, and wretchedness is preventible, and might be entirely avoided, simply by knowledge of, and obedience to, the Divine laws of health and righteousness. But you are constantly stimulating and quickening into unnatural activity the lower passions and animal instincts of the physical organism, perverting those tastes which, when properly used, are pleasure-giving and blessed in their exercise and influence; and not till you know the right and do it in matters personal and physical, can the social community be improved, and its conventionalities be broken up, to be replaced by a system more in harmony with the requirements of health, purity, and happiness. One of the greatest obstacles to progress in this direction is the omnipresent drink traffic. In every town, in every street, are to be found the devil-making, death-dealing houses, dedicated to the worship of the unhealthy and abnormal development of the taste for drink, where liquid damnation is dealt out to all who seek it, destroying the body, and damning the soul, manufacturing criminals, libertines, lunatics, and madmen, and letting loose upon the world a whole hell of horrors. This is *politically* maintained, this state of things is *licensed* to exist, and the



greatest revenue of the country is derived from this source, and the Ship of State kept afloat, with all its complicated machinery for doing justice and supporting right, by this the *greatest of all wrongs*, and the *height of injustice*.

Politically, then, the atmosphere is not more pure than the commercial air.

Statesmanship has descended to the level of dishonest subterfuges; diplomacy is synonymous with deception: to tell as little of the truth as is possible, hide the intentions as far as can be, work out your own plans in secret, while pretending to be open, frank, and fair, and get the upper hand by springing the mine unexpectedly and pandering to the ignorant prejudices of the self-seeking masses.

Justice has departed. The honour and integrity of England are being lost, her fame and good name for fair-play and strict adherence to justice and right are dragged in the mire and sullied by the self-interests and crafty efforts of personal aggrandisement which have been made in the interests of despotic and imperial government, instead of the embodiment of principle and attainment of the ideal peace, prosperity, and love which would follow.

Then religiously—there are signs of an awakening in regard to matters called religious, and it is in this fact that we are full of hope for the future. There are many who can see the lying, deceit, adulteration, and dishonesty which is being practised in every grade of society; they can see that self-indulgence holds sway in every walk of life; they see indifference and apathy in respect to the wrongs of others or the rights of all: they find drunkenness, vice, criminality, and wickedness on every hand; they hear the curses, and see the woes, misery, and wretchedness of those who suffer for the iniquity of the world. God grant that these men may stand forth boldly, and faithfully give to the world their best thoughts, and, as the prophets did of old, declaim against all the evils they see and pronounce their woes to the wrongdoers.

There has been, and is, a quickening among the dry bones of theology. Men begin to examine the foundations of their religious beliefs; one after another the props are torn away from the old system; eternal duration of hell with its fiery torments has had its day, as also the literal fire and brimstone notion; heaven, with its literal pearly gates and shining golden streets, has passed away like a dream. Justification by faith in the merits of another, the atonement, innate and total depravity: these, too, are being consigned to the limbo of the useless rubbish heap, and in their stead men are building the fair temple of Knowledge on the foundation of Truth, and decking it with the bright flowers of faith and love.

The Divine light shines ever, and men begin to see that God is good, has never forsaken His children; the windows of heaven have never been closed, and the angel-hosts have never been shut out from communing with their embodied loved ones. Men begin to feel that

“Life is real, life is earnest,  
And the grave is *not* its goal;  
Dust thou art—to dust returnest  
Was *not* spoken of the soul.”

And they are awakening to the fact that it is time to

—“Be up and doing,  
With a heart for any fate:  
Still achieving, still pursuing,  
Learn to labour and to wait.”

The “dignity of labour” is being, and must be, recognised.

The probable outcome of the present disturbance will be, we estimate, a purer system—a system of purer laws in the political realm and a more natural religion, which shall speak more forcibly to the great heart of the community; and men shall feel the undying truths which were spoken by Jesus of Nazareth, and live accordingly. How many are there who embody the teachings of Jesus in their lives and actions? When the young man inquired of Jesus what he should do to be saved, and was told, in addition to the command to love God and his neighbour, to sell all that he had and give to the poor, he went away sorrowfully, feeling it was more than he could sacrifice. How many are there who really fulfil the duties devolving upon them in this respect? The whole tendency of the utterances and parables of Jesus is to show that individuals must sacrifice themselves for the good of others. If one has two coats let him give one to him that has none. Let all things be shared in common. Hence Jesus preached community of interests, practical morality and honesty, and until this unity of the interests and rights of all is recognised, until the “brotherhood of man” be realised, and all can put the claims of others before their own, and live for the good they can do in the world among the suffering and needy, there is little prospect of the millennium being inaugurated.

What is likely to be the outcome of the present times of trouble, as far as we can discern? We reply, most decidedly, it is our opinion that England is losing her boasted supremacy among nations. Races in the past have grown, nations have been founded, have attained great heights of prosperity, and then their power has waned, their success has made them proud, they have failed to rightly exercise or employ the privileges consigned to them, their influence has not been exerted on the side of right, liberty, and justice, and owing to

this failure they have seen other peoples rise into power and wrest from them their influence and supremacy.

We feel the same will be true of England. England, which boasts to be a pattern to all nations, has sunk to such a level of selfishness and pride that she is fast losing her place among the kingdoms of the world. We do not claim to be prophets, but merely point you to the tendencies of the hour. England is fast losing the confidence of the world. Her goods, once known and famed for their worth, are now suspected and discarded. Foreign countries now successfully compete with her, even in the home markets. Your labourers live in idleness instead of industry. The capitalist makes it his purpose to get as much as possible out of his workmen, and give as little to the public as he can, that he may amass a fortune. The labourer in turn, feeling aggrieved, demands a fair day's pay, but does not apprehend the other side—a fair day's work in return: he wants all the pay, and skulks through his work, only anxious for closing-time. Then add to this the expensive habits which have been contracted: see how the money is spent; watch the departure from a simple, pure, and true mode of living, and you can read the beginning of the end. These are plain, homely truths, good friends,—we are not speaking to you of spiritual things, for the foundation of the spiritual is, and must be, the material. If the body be diseased and rotten at the core, it fetters the soul, denies expression to the spiritual power within, and man becomes the slave of the appetites instead of the ruler of his own household.

Yes, adulteration, deception, and dishonest practices are common, and business is so conducted that men can hardly succeed without they follow in the ordinary grooves. A. advertises his goods as better than B.'s; B. says his are of the very best quality; C. says his are superior to any in the market; and D. says his are better and cheaper than any of them. Somebody's telling lies; who is it? Plain speaking, my friends, but 'tis true, and you know it! Is it wonderful that individuals who can run up their thousands and millions do so? If the speculator is successful, though dishonest, all the world bows to him; he is welcomed into society, goes to church, and is a respectable member of the community, and perhaps becomes famous for building a church or hospital, or endowing a college. But if he fails, he is denounced with righteous wrath, and every opprobrious epithet is applied to him,—because he failed to succeed. The world never forgives failure, but applauds success.

Fortunately, every evil has in it the elements of its own destruction, and will, in course of time, work its own cure. There is in all things a tendency to return to Nature, and the law of progress necessitates the elimination of all error and imperfection, and the great and growing evils of the time are arousing the opposition of many true and earnest souls.

Socially, reformatory efforts are being made on every hand, among them the great temperance movement wields a mighty influence.

Politically, similar forces are at work, and men of all shades of opinion now see that the safety of the country depends on every worker putting his shoulder to the wheel. Your Brights, and Gladstones, and Bradlaughs, and Derbys, and such men as these, your Carlyles and Ruskins, constantly speak their living thoughts on the burning questions of the hour, and feel the great lack of sincerity, the want of truthfulness which is everywhere manifest. Let us have more earnestness, and the time must soon come, nay,—is now brooding and gathering,—the storm will burst, the revolution must occur, and, though the commercial supremacy of England, and her boasted glory will be lost, she will become a moral power and teacher in the world, after having been purified, after having plunged into the lowest depths, she will arise cleansed, clothed, and in her right mind, foremost in every good work of love and peace. The drink traffic will be a thing of the past, the land will belong to the people, instead of being held by the few. Manufactures will cease to be the staple industry of the country, and agricultural pursuits become more general. Men will return to the more peaceful, calm, and natural mode of living upon the land, and enjoying its products. The flesh diet of the present will give place to the more healthful vegetarian food. Cleanliness and purity, gentleness, simplicity, love and spirituality will begin to reign, instead of the haste, hate, and selfishness of to-day. Morality,—or righteousness and purity of thought, habit, and deed—will characterise that future, when peace, good-will, and brotherhood shall rule the earth. Mankind will become so democratic and catholic, that there will be no aristocracy but that of merit and usefulness, when all the nations of the earth will unite in one grand and universal republic, and kings, and queens, and armies, with all the pomp and pageantry, as well as pain and cruelty of war, will cease for ever.

After the storm comes the calm, and your country will take its place in time as a leader in the work of moral development and freedom.

We are looking far ahead we know, but the storm gathers darkly around and above you; the cloud on the horizon is larger than a man's hand, and it tells of the trial times when nations shall pass through the furnace of suffering, and go thence purified. We look for that happy time when each man will be sober, moral, just, and kind, a law unto himself, and a



light to his neighbours. Policemen and inspectors will no longer be required; lawyers, judges, jails, penitentiaries, asylums, doctors, and parsons will disappear; for all will do the right, and love the truth. As it is now, half the world is employed looking after the other half, and the spirit-world is kept constantly occupied superintending the whole. The angels would teach you to right the wrongs of the down-trodden and oppressed, to heal the wounds of the broken-hearted, and sympathise with the distress of the wayward and foolish, to live the life of spirituality and faith, and be true to nature in all things.

Religion will then be a fact and power in the world (we do not mean theology, or the orthodoxy of to-day, we refer to the religion of right action and pure motives which was inculcated by Jesus and all inspired teachers), will take hold of the human heart and guide its impulses, direct its energies, and vitalise all into active life and love.

This is the probable outcome of the conditions which now exist. We do not say we think it will be the immediate result of the present, nor do we say these results will be achieved without effort on your part. There must always be cause, means, and effect in the mental as in the physical realms; and the conditions of the future will be more advanced than those of the present as the result of the energies put forth in the meantime. Hence, it is the duty and privilege of all to utilise the power they possess to remove the evils, to right the wrongs of humanity, and place them upon a higher moral plane, and a purer spiritual base than now. We call upon you each and all, to manifest your wisdom, and, as brothers and sisters, unite with us in the great work of human redemption and advancement, to strike at the root of the whole matter by reforming your own lives—Know yourselves. When this is done by each individual, the revolution will have been accomplished without bloodshed, and ye be conquering heroes. It is an individual matter, and if each were to perform it, the world would be an Eden to-morrow, and the Golden Age realised. But as long as so many remain in ignorance, it is necessary that all who have received the light should put forth every energy, that the world may be benefited and the light reflected into the dark places. Be as true as you can be, do your best to reflect the light and truth by good examples, and the wisest can do no more.

Then when you stand on the sands of time and find the gates of heaven opening to receive you, you will be able to read the record of a life well spent, and go onward in the confidence that having been true and pure in all things, faithful and sincere in your worship of truth and love of mankind, feeling that you have exercised your talents wisely to the best of your ability, you can resign yourself trustingly to the loving providence of the infinite All-Father, and rise in spirit-life, feeling no remorse for the past, but ready to take up your labours of love in those brighter spheres, and rejoice in all its beauties and delights.

Lay up then your treasures in heaven, seek to know the will of God and do it, develop the soul-life here and now. Scatter seeds of kindness and of love, and you will be prepared for the hereafter, whatever that may be. God grant that this may be taken into your hearts, that you may become instruments of truth, examples of self-denial, leading others with yourselves into the paths of wisdom and righteousness.

[Reported by Geo. A. Haynes, Barrow. Corrected and revised by E. W. Wallis, under the influence of the guides.]

### HISTORICAL CONTROLS.

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

CAIUS CRISPUS SALLUSTIUS.

Nov. 24, 1878.

"Caius Sallustius gives you greeting."

I could not at first make out what was said. Thinking it was Sallust, the Roman author, I asked whether it was.

"Yes; the author gives you greeting. Caius Marius has visited you. I knew Marius personally. I served him. A noble, generous, and worthy soul was Marius. Scarred on his breast with innumerable wounds, Marius visited me. Pointing to them, he bade me be his orator, and answer the Patrician charges against his eligibility for the office to which he had been lately appointed—Supreme Commander of the Roman Legions, commissioned for active service against Jugurtha, that inhuman fratricide, he whose hands were steeped in murder. When Numidia's Prince fled to Rome from the Numidian territory, which should have been his, as the lawful heir of the body of Numidia's King, Micipsa, I pleaded his cause as orator. You have only named me as an author and historian; history speaks of me as one 'whose diffidence and want of courage prevented a higher walk in oratory.' History speaks of diffidence that never existed. My own history is silent on a defect which was never mine. Oh, I remember the young Prince standing by my side whilst I was pleading his cause. The whole of the Senators of Rome were moved with anger and compassion for the wrongs this Prince had suffered at the hands of Jugurtha. I commenced: 'Raised into power by this Prince's father, a power only co-equal with his own, it was love that permitted this confidence of this Prince's father towards Jugurtha; and when this kind brother, this Prince, was laid low, then the means were given to Jugurtha to show and to prove the gratitude that should have filled his breast. How well he showed it I will

relate to you. This young Prince's brother, brutally and cruelly murdered, for adherents and friends were crucified and buried head downwards, their deaths accompanied with tortures so harrowing that my tongue refuses its office, oh, Senators, and dares not repeat them. As for this Prince's murdered brother, it becomes a question with me whether it was not an act of mercy on Jugurtha's part in comparison with the treatment which this Prince has received. He has been a lone wanderer where he should have been an absolute ruler. He has begged the bread of charity where he was lord of all by right; he has been hunted from province to province with a fiercer energy than a hunter after his prey. He, by dint of fortune, escapes the malignity and hatred of his uncle, and flies for succour and help against the dastardly and murderous usurper. Oh, Senators, we are a great power as a Commonwealth. We had a firm ally in Micipsa, his father, who, having left as Regent him who has so basely deserted his trust, his dying advice to his dear boys was, 'Look well after the interests of your people, and govern well, and govern wisely; but remember, you are a tributary kingdom: Rome's Republic, or Commonwealth, stands to your kingdom as supporters and friends with her armies and fleets. By the aid of Rome's Commonwealth I was able to rid Numidia of its Carthaginian foes; therefore my last wish on earth is—Be faithful to Rome.' But, Senators, the usurper, Jugurtha, has taken from this Prince the power to show his gratitude to Rome. He has nothing more to strengthen his entreaty for your aid than the service of his father. But is this his fault? We should have been better able to judge had Jugurtha allowed him his lawful reign. He comes a wanderer, Senators—a suppliant for your aid. He comes to where his request will be heard. My heart tells me so. Where wrong and injury has been done, where oppression has been made flagrant, up goes the standard of Rome. Her legions are mustered, and the delinquent finds a fierce feeling for justice's sake. I then feel that my pleading for this Prince will not be in vain.' What do you think of the advocate, Sallust?

"I remember Marius pointing to his wounds. I dare not hold myself in comparison with him; my mind was too much filled with petty matters to hold comparison with a soul like his; yet I pleaded for him also. Yes; he had many honourable scars, but no words. He had been in many hair-breadth dangers. He had gained honours for the people and crowns for himself. He was not like me; his life was *action without words*. Mine was *words without action*. He said 'Sallust, they will not confirm my appointment; would that I could talk: talk for me, Sallust; I am of plebeian origin; the Patrician class envy me the appointment as Commander against the tyrant Jugurtha; your eloquence has stirred the Senate into action; confirm my command by the same means.' This hero would have knelt at my feet. I said, 'All that a soul can do, Marius, I will do for you; and I advocated his cause without fee—Rather an unusual thing in the present day, eh? I spoke thus.—'Senators of Rome, my country's glory, the wisdom of your Conferences is heard in the Capitol, and felt in every habitable portion of the globe; I know and estimate your worth at its just consideration, and feel before whom I stand and before whom I plead. There are many in the Senate that I shall not only address but accuse, not personally, because that I dare not, but collectively I shall accuse them. But for you, Censors and Tribunes of the People, elected into office by the unanimous voice of the people, and he who loves me, the noble Cæsar, has for his maxim, 'Vox Populi, vox Dei;' and indeed I know it in a double sense that you are here by that potential voice. Tribunes of the People, that you are worthy to be here; you form a mighty power in the laws of the Commonwealth, and to you matured judgments with decision are given. I appeal to your judgment now. He for whom I speak stands at my side. He has honourable witnesses to his worth and to his truth. Where are they, you are asking? You, of the order of the Patrician, to which order I belong; I will answer you who are his witnesses. His witnesses are there on his breast: hard wounds, bleeding they seem, as if even now they were bleeding, because of your injustice and wrongs to him, and because of your lacking remembrance of his meritorious services. He is, O Tribunes of the People, one of yourselves! He has no long line of ancestors to fall back upon. He has no statues erected to his ancestors' memory; erected for remembrance of their great deeds, and who have shed a lustre upon their posterity. But for that which gained these Patrician's ancestors honour and remembrance, are his in the flesh now; acts for which they were honoured, are his deeds to-day; and a vote of want of confidence will be put forward by these Patrician malcontents on this account solely,—his Plebeian origin: Tribunes of the People, it is a double reason why you should confirm him in his appointment. Should a Patrician General fail in his duty by neglect or want of courage,—and want of courage (though with bated breath I mention it) is sadly prevalent among our Patrician order,—they, should such a disgrace as the defeat of Rome's Legions take place, would shield themselves beneath the folds, the ample folds of their ancestors' glory; but should such a disgraceful act occur on the part of Caius Marius, Senators and Tribunes of the People, such a fault would be visited with speedy disgrace, and followed by forfeiture and death; hence there is indeed a double reason why you should confirm Marius in his office, preferring his acts of undoubted bravery, his life of patriotic service against a Patrician's life of luxury and ease, his experience against a Patrician's influence; his thorough and ample knowledge of the required duties against a Patrician's want of knowledge. Like many of their order, they will get the appointment first if they can, Senators, and then study, if leisure permits, the duties afterwards. Your answer can't for an instant admit of



any doubt for the success of my pleading. It is but a mere tyro at pleading that should have attempted, this case of Caius Marius, for Right and Justice is so plain and palpable that he would have been all-sufficient even had it been his maiden effort. What do you think of Sallust as an advocate? And though I made myself appear so confident at the end of my speech, so confident of success, I had a hard thing to get his appointment confirmed. I had for a friend Rome's greatest name, afterwards the Dictator Cæsar, and, at the same time, I had a whole legion of enemies."

Q. Were you not forced to leave Rome?

A. "I was forced to run away, and not only forced to run, but was scourged by Milo; I was thrust out of the Senate, as various cases of well-proved adultery were brought against me. My morals were bad, although my heart was in the right place. Have you ever heard of the Quirinal Hill? have you ever been there?"

I answered, No.

"My name is used to designate the locality, the Sallustine Gardens."

Q. Where did you go when Sylla was Dictator?

A. "I was out of Rome at the time. Cicero, has he been here?"

I answered, No.

"Cicero I wronged; I wronged him, but he also wronged me; my faults he made more glaring; he multiplied my immoralities. I married a divorced wife; I have had charges brought against me of avarice and extortion during my command in the province of Numidia. I came back a wealthy man. No soul braves the dangers and fatigues of travel without paying himself for his services, and when I came back to Rome, like you, I had my town and country residences. Tivoli, on the banks of the Tiber, was my country seat, and I purchased an estate which bears my name to this day; it became the favourite residence of successive emperors of Rome."

Q. Did you die before Cæsar fell?

A. "I died before Cæsar reached full power. The beautiful—some souls realise the beautiful; mine did, yet I combined utility with beauty; and from beautiful fountains flowed the water that watered the flowers in the garden around my mansion; I am speaking of the Quirinal Hill: directly in front of my estate I formed an immense market square, and erected, at my own cost, public baths for the use of the citizens. In reference to your question about Julius Cæsar, Julius Cæsar had reached nearly absolute power; there is still extant my original declamation against absolute power addressed to Julius Cæsar; this you can prove for yourself. I would have you erase the former answer, because the strings of the medium's mind were not properly attuned for the correct reply."

I have noticed a curious feature in these Controls. If I break into the thread of the speech, the answer I get is generally unsatisfactory, although it is generally corrected during the course of the sitting. There is also another thing I have noticed, and that is, if I begin thinking ahead of the Control and of what he is going to say, it always disturbs the Control. I have been repeatedly asked not to will so strongly, as it prevents the spirits acting.

He resumed: "I have come to you only to prove that the histories of the past, like those of the present, and the prognostications for the future, are one and each to be taken with a large grain of the salt of reason; they have historically belied Caius Crispus Sallustius."

I here remarked how different histories told the same story in different ways, and that, as I believed in spiritual communication, I preferred the spirit's own story about itself.

"Believe me, dear Sir, no soul can tell its history so well as itself, or what each did. What do we come for?—to hide our faults? They lie who say so; search your memory well, and quote one instance, if you can, in which a spirit has not freely and fully confessed his shortcomings in the flesh. What do we come for?—is it to belie before the God who governs and keeps us in being? Search your memory, and find an instance in which God and His Omnipotent rule has been charged with inadequately carrying out all the requirements of the soul. What do we come for? Oh, the answer will come—is coming: oh, it has come, in the full rays of light it has given to the selected few, and it will become, when the proudest heads amongst mankind will bow to its great truth—will bow to its great ends, will acknowledge it—a weapon in the Almighty's hands, mercifully wielded by a Mind disposed and governed by love to all men. It shall come when all the world shall see it, when every fireside shall have its welcome visitor, when every vacant chair shall have its occupant that has been missed so long—it shall come. It shall come, and be received like a great, advancing, scientific step, which benefits the multitude at the expense of the few. For the preachers and teachers of dogma and doctrine will be reduced to the level of their fellow-beings, and the usurping position which they have hitherto held shall be swept away by the advancing strides which spiritual communication shall make in the minds of all mankind. It will generate a new era, and will bring about a change hitherto unimaginable. It is coming; it shall come; it has come!"

"You, a noble pioneer, a blindfolded worker, God your commander, and you His soldier on an onward course, God ever giving and working through willing agents. We that have been to you—the minds of the past—know your labours in this Cause; we know of the hours succeeding hours you have burned the midnight oil in your labours, and the morning's sun has seen you continue them. In fact it is a great mystery to you why you do so; you realise an impulse continually urging you onwards; labours

entailing expenses, and what is of greater importance—time, and yet you are ever advancing. The interest in your work, so far from waning, is increasing, for God governs your actions, your impulses for the furtherance of His purposes. We, too, are blind workers in the great change; the moral and perfect, the immoral and imperfect work side by side. They come together: the pure and holy, the sad, and the dejected, the God-accepted ones, and those who are far from His favour; they come, for God's purpose is that they should come, not only to realise the possibility of spiritual communication in the spirit-spheres, but to teach it to others in those spheres. There are millions in the spheres—uncounted millions—who will be engaged in this work. God purposes that all should know it; the high and noble, the low and sinful, so that the minds of all spirits in the flesh may realise the grand truth when the time comes; and when it comes, when God the Almighty Father gives the signal, when every part of the habitable globe shall be visited by those who have passed through the river called death,—oh, that countless army gathered together above the earth, even like as a cloud, waiting for God's signal, waiting to perform duties which they had expectantly awaited—duties that they had previously learned! And how do they learn them? why do we come? Oh, answer all inquirers, not to return to the spheres silent, but to let the truth, which, by our coming here, we have realised, be known, that others may be ready when God gives the signal. Here they come, good, bad, and indifferent; they come that every fitting spirit-habitation may be visited, that its occupants may realise that soon will God allow them to visit their own, teaching not the possibility, but its actuality, so that none that have not communicated may deem themselves of sufficient knowledge to become the teachers of others towards the great change in the destiny of mankind.

"These are my own views, sir. I shall go back to my own spheres and tell them I have been with you, that I have spoken again through lips of flesh, and that my soul realises that this knowledge is a knowledge to be imparted to others ignorant of it. So that God's purposes may be fulfilled in my soul realising that when the signal is given, uncounted millions of communications will be simultaneously made, but not yet. The time is coming; it has come to a few. That few must be made more. God will make more of these few that to-day realise the truth, that they may impart it and prepare their fellow-men of the quickly-coming universal spirit-greeting." Finis.

The delivery throughout was simply beautiful, and the gesture appropriate. I hope my neighbours were not disturbed. The Control could have been heard through Westminster Hall.

There is, however, a strange incongruity. Sallust was not born when Marius was appointed Commander of the forces against Jugurtha. It will be explained some day. My simple duty is to report faithfully: on that alone can proper investigation be based.

## VISIBILITY INVISIBLE

AND

## INVISIBILITY VISIBLE.

A New Year's Story Founded on Fact.

By MISS CHANDOS LEIGH HUNT.

### CHAPTER III.

When Lawrence had departed from Margaret's presence, he permitted his feet to automatically lead him through many streets. He cared not whither he went. Life seemed a blank to him. What were his thoughts about? The answer, "nothing," might be given; for mere repetitions of words and scenes with Margaret, chased each other chaotically through his bewildered brain. For two hours thus he walked, and many were the pedestrians who turned round and looked curiously after that stooping form, which bore such an old face, with young features; such a startled look, with intense sorrow.

As he wandered out through the neighbourhood of one of the squares in Bloomsbury, he was accosted by a woman with an infant in her arms. She pestered him to buy a bunch of "sweet violets;" he gave her a penny, and then she begged hard for another. To escape her whining importunities, he stepped, as he thought, into a quiet, respectable-looking news-vendor's shop, to purchase, as an excuse, a daily paper.

The glass-door closed heavily upon him, and he discovered it to be more of a publisher's and bookseller's establishment. On the counter were standing piles of periodicals, pamphlets, and books. He looked to see the names so as to buy one, but was somewhat puzzled, as he had never known of the existence of any of them before, but seeing the price of one to be merely a penny, he took it up and laid down a shilling, patiently awaiting for his change. Absorbed as was his condition of mind, yet his attention was attracted by the loud voice of a gentleman who was talking most emphatically. This gentleman's figure was short, somewhat stout, his hair long and wavy, and hanging over his shoulders, and though such cold weather, he carried his great coat over his arm. He was addressing himself to a thin, middle-aged Scotch-looking gentleman, who was leaning against the door, dryshaving his cheeks with his hand, and unconsciously shaping his beard into a sharp point. Beside him was a bright, merry-eyed, little lady, little as regards height, but if there is any truth in the saying, "laugh and grow fat," she was a good practical illustration of it. The massive, broad, intellectual head of this little lady, was surmounted by a



mysterious mass of close black curls, which participated in her every action of mind and matter, by shaking and nodding in response to the movements of the first finger of the short, stout gentleman. He was saying, as he brought his first digit down with full force upon the palm of his other hand, accompanied by a sideways confident nod of his head:

"Now, I'll just tell you what I did. This doctor, you know, had just left the house, and the daughter, poor thing, was a-crying her eyes out. 'Well, Mr. Cinderman,' she says, when she saw me, 'you've come, but I'm afraid it's no good, for mother's a-coughing fit to bring her lungs up.' 'All the better for me,' says I; 'just take me up to her, and I'll let you see whether she's going to go on like that for long.' Well, it wasn't a minute before I was in the room, and sure enough the poor woman was stuck bolt upright in the bed coughing her hardest. 'Good morning, ma'm,' says I, 'I'm the doctor's medical rubber, and I'll begin on your back, if you please;' and so saying, and without making any more ado about it, I breathed on her back, and in a twinkling the coughing stopped. I next gave her chest a good hand-rubbing, with a wee drop of oil to look professional like, and then made some passes, and in ten minutes the woman was sleeping as she hadn't done, the daughter said, for weeks past. That night I went again and found her in another fit of coughing, and I could see pleasure in her eyes to see me, ill as she was. Well, I got her off, the same as in the morning, and so I went after that twice every day for three weeks, and now she is sitting up, eating pretty well, coughing much less, and the spitting of blood has stopped, and when I first went to see her, the doctor said she couldn't live three days, let alone three weeks. I now go once a day to give her a bit of strength, and the doctor himself says as she's coming along wonderful like."

"Ah, hum," calmly coughed the Scotch gentleman, who was still occupied in producing the inevitable point.

"Yes," said the little lady, who had evidently enjoyed the story much; "why, I know that the life force, vital magnetism, or whatever you like to call it, is the only thing on earth of any good in such cases. What can the doctors' drugs do? there is no vital force in them. You can't get life out of dead stones, and there's as much life in their drugs as there is in the stones. Why, look at our boys! that is the way we always treat them. We never call in any doctors but our own good hands," and she laughed a laugh that shook her whole frame, especially the curls, which were nearest the mind, therefore they laughed the most.

Lawrence had been listening, with his eyes opened wide as wide could be, and without an apology for his intrusion, he exclaimed to the little stout man, who was the hero of the story: "*What did you do? breathed on her back? What do you mean by breathed on her back?*"

"Why, just this," replied the little stout man, unceremoniously laying hold of the shoulders of Lawrence, and placing his head between the scapular bones, bringing his mouth right over that part of the spine which was there situated, he started to "pump," to quote the word employed by Lawrence, when describing it years after.

Mr. Cinderman had not "pumped" half-a-dozen times, before Lawrence felt such a heat pervading his entire body, from the point of the pumping right down to his toes, that he looked round to see what kind of instrument this short, vigorous Hercules was using, and was greatly astonished to find that he was producing this effect by simply and literally breathing upon him.

"Good gracious!" exclaimed Lawrence, "what a tremendous heat. You must be in an awful fever to have such hot breath."

"Bless you, no; why, that's a sign of health," and he thumped his chest vigorously to show the strength of his lungs; and the little plump lady filled the shop with the happy ring of her good-natured laugh. "Why," continued the stout gentleman, forcing his arms suddenly out into the air, making his coat discover his clean, white wristbands, "why, if you were to bring me somebody as was low in spirits, suffering from the want of the proper action of his heart, why, with my breathing and my passing on them, he wouldn't be in that condition long—would he, think you?" and he appealed to the lady of the curls, or the curls of the lady.

"No, certainly not," replied lady and curls.

Lawrence was wondering whether he had strayed into a private lunatic asylum, where the patients were allowed to come into the shop for recreation; but this idea was dispelled by the Scotch gentleman stepping up to him and quietly remarking:—

"I see, Sir, you've not had any experience upon these matters, and you ought to read a little about them. I've a lot of books here," and he named a dozen or more, all of which spoke of "Healing by Magnetism," by "Mesmerism," by "Laying-on of Hands," &c., "and I shall have great pleasure in lending you any of these, on condition that you return them again when read. Now that one," and he handed him a goodly-sized volume, "that one is about the most suitable in the library to introduce the subject to people's minds. Mr. Timberson, enter this book to this gentleman, please," he said, addressing the attendant behind the counter.

Lawrence thanked him, and, after giving his name and address, left the shop.

He opened the book as he walked his undirected way, and his eyes wandered over its pages. His heart and mind were too pre-occupied to permit him to understand more than a sentence here and there in half-a-dozen pages; yet one or two paragraphs struck him with force, as he saw that the aim of the author was to show that the power of healing by the laying on of hands, as taught by Christ, still existed in all mankind, and was an universal medicine,

inherited by birthright from the Great Giver of Life. He read that, though the power was in all, yet it was rarely developed beyond a very slight degree, save in a few to whom it was a voluntarily-directed, all-powerful agent for good. The idea struck him as to whether he possessed it, for surely, he thought, if it is in man, it should be in the physician. Certainly, Christ, his disciples, and the prophets of old, healed the sick by their love and sympathy, and are we not told to follow him? But we physic the sick instead of healing them, and most certainly we do much harm sometimes, and it's doubtful whether our patients die of the disease or the treatment.

At this moment he thought he heard his name pronounced, and, raising his head, saw a woman standing before him, whom he had met at the hospital often enough.

"Och, Docthur dear," she pleaded in accents betokening her to be of the "Emerald Isle," "Wud ye oblige me to look into my lodging for a minute and see my darlin' choild, for it's dying, I firmly believe, and the chemist's young man tould me to fetch in a docthur directly."

"Certainly, my good woman, I'll do what I can for you," and he followed her into a squalid and dirty-looking hole, in one of the rookeries running out of Red Lion Street.

"He had the whooping-cough you know, docthur, and he got betthur of that under Docthur Boneless, but then it turned to bronchatus, and then agen to information of the lungs, and then to bronchatus agen, and he's been coughin' all night till my heart bleeds to hear him; and now, after six months of pain, the dear swait little fellow's a-dying in spite of his having had the advice of four of the best hospital docthurs in the kingdom, and as much medicin' as they could pour into him."

By this time Lawrence was leaning over the child, and he saw that indeed his case was a serious one. He thought of Dr. Burnlow's letter, and knew he was acting illegally if he vouchesafed one word of advice, as he was not yet properly qualified. Nevertheless his heart led him from this legal path, and he took pity upon the child and his mother.

"Will you get a hot bath ready," he said, partly because he felt that a wash in warm water would be a beneficial novelty to the child, and partly because he wished the woman away while he tried the experiment of imitating Mr. Cinderman's "breathing and passing."

The child was evidently in a high fever. His cheeks were flushed; his head very hot; body, feet, and hands, deadly cold; respiration quick and irregular, pulse rapid and thready, and the whole frame greatly shaken and exhausted with recent violent coughing. Lawrence was used to children, and his accustomed eye and hand quickly detected these particulars. Placing his hand upon the little fellow's chest, and turning him so as to rest upon his side, he breathed upon his back, just over the lungs, exactly in the manner Mr. Cinderman had done when demonstrating the power. He continued thus for about five minutes, and he was astonished to discover the heat penetrate through the child's body to his own hand. His next idea was to place the other hand upon his back, and breathe upon the chest. Lawrence now examined the temperature of the little body, and was much surprised to observe that the heat was considerably lessened, the dryness gone, and supplanted by a slight but distinct moisture. He then made passes, as he had seen Mr. Cinderman do when explaining how he treated his lady-patient. Delighted indeed was Lawrence to see that gradually the bright feverish eyes closed, the flush lessened, respiration became more easy and regular, and in ten minutes his little patient sank into a sweet sleep.

In came the mother, bearing the bath filled with water, and was about to bump it down on the floor, when Lawrence held up a silencing finger, and pointed to the child. All colour flew from her face, she thought her darling was sleeping his last sleep.

"Nay," said Lawrence understanding her look of distress, "he is better, and sleeps quietly. Do not disturb him, and I will come and see him again to night."

"O, thank you kindly, docthur dear," she whispered, with her eyes filled with grateful tears, "but will you leave me some of the medicine you have given to him, please?"

"No," he replied, "I will bring it with me myself. He will not require any between now and then. When he awakes, give him the juice of an orange to drink." And he left, a more thoughtful and thankful man than when he departed from Margaret that morning, for a ray of light had entered his benevolent heart which loved his fellow-men so truly, that he sought ever for means of practically expressing his generous desires.

As he wended his way to his cheerless home, he called at the office of the hospital, to see if there were any letters for him, and there was one, and that one gave him both sadness and joy, for it was from Margaret.

"Twas filled with love and the constant assurance that the day would yet come when their hearts' desires would be fulfilled. 'Painful and cruel though seems my lot,' she wrote 'yet I believe it has its good purpose, and that at the end of my earthly career, if not sooner, I shall look back with thankfulness. My love for you has purified my heart, and my trouble has made me more charitable, and thoughtful for others than in the days of careless affluence. That fearful melancholy, which so prayed upon me, has left me to a great extent, and all I ask, till I am handed over to my tormentor is, that during these last few days of life, you will be with me, for when once I leave my home with that man, it seems to me that I enter a period of living death. He has sent me money, and I have made mother's bed warmer, and pleased Johnny



with little comforts, and paid the debts we owe, and now I no longer fear mother's being turned ruthlessly into the cold streets, and the relief at the moment seems almost worth the sacrifice, especially as she does not get worse.

"I have not yet divulged the fact of my marriage, and shall not do so till mother is fit to be left. Baby seems about the same. I send my report of their health to-day, accompanied with a receipt for my first quarter's instalment of the £2,000 which he has settled upon 'his wife' to descend to his heir or heiress."

"Do come and see me; though I am to be parted from you shortly, still I do not love you the less. I feel that I have injured you, and am still injuring you, by asking for your company. I know that as the legal wife of another, such a desire is positively dishonourable; but God is my judge and not man, and God has not joined us together, but the law, which I hold in contempt, though I render obedience, and would not break it wantonly."

Her letter was a long one, and all through she begged him to come;—and he went.

He related to her his adventures, experiment, and success. "But dear," she said "though I am loath to part with you, had you not better go and see the poor child again?"

"Yes, I will go;" but who is that woman that opened the door to me?

"Only a neighbour." The doctor sent me a professional nurse, but I wouldn't have her, but got this woman instead, so that I could the better attend upon mother, while she assisted in the household duties.

Lawrence, with some difficulty, succeeded in persuading her to go with him. He found the child still better than when he saw him in the earlier part of the day. He had taken with him a small bottle of Lucca oil, with which he rubbed the little fellow's chest and back, which enabled him to expectorate a quantity of phlegm with great ease, which the mother said he had been hitherto unable to do, though he took quantities of medicine for that purpose. Again Lawrence left him sleeping, and ordered ground rice, milk, and orange-juice to be his only food, as he believed in simplicity of diet.\*

Margaret had waited for Lawrence while on his mission of love, and was glad to hear of the improvement in the child's health, if only for the sake of the distressed mother.

"Do you think, Lawrence," inquired Margaret, "that baby and mother could be benefited by this curious method of treatment?"

"Well, I should think so, dear; but I don't understand it myself yet, and, in spite of the testimony I have had, I scarcely know whether I believe in it or not: it's so new and strange. But we are just near the shop I was in this morning. I wonder if that gentleman who told me so much would tell me more. Let us go in."

There was no one in the shop but Mr. Timberson, whose kindly face looked full of business, while, with coat cast off and sleeves pushed slightly up, he was packing an enormous parcel of books.

"Good evening, sir," he said, recognising Lawrence.

"Good evening. Is Mr. Cinderman in?"

"Mr. Cinderman doesn't live here, sir. Did you want to see him?"

"Well, I wanted some more information about this healing, vital force," and he related his experience, finishing up with, "nevertheless I'm afraid to try it upon a lady and child whom I very much wish to benefit."

"If you want to understand magnetism, you'd better take lessons from this lady," and he placed on the counter a lady's visiting card, whose residence was in the same locality. "I think you'll find her at home now, if you call, as she was here just now, and I heard her say to the gentleman who was with her, 'Come along; it's past dinner-time, and mamma will wonder what has become of us.'"

Lawrence thanked him and left.

"Why," said Margaret, "her house is not five minutes' walk from here. You might call upon her, and tell her what you want."

Lawrence was dubious, and diffident about intruding. The lady was evidently a professional teacher, and he had no money to offer her; but in the end he called, as Margaret was so anxious concerning her mother and little brother.

The lady was young, tall, and dark-eyed. She listened quietly to his story, and then made reply:—

"If you were to ask me to give you personal instructions, I could not, as I leave for Switzerland to-night. Your purpose for using the power (of which I see you have much) is a good one, and far be it from me to thwart you in consideration of my fee. I will lend you a set of my written instructions, which will guide any attentive reader through the most critical cases. Do not soil them, but return them to me in a month in such a condition that I can send them away to any pupil. Thus I shall not be a loser, and you will not be in my debt, and I should like to learn of your success in the two cases you name. I do not promise you that you will eradicate the cause of the lady's illness; but if you can allay pain and fever, produce sleep, and give her sufficient vitality to enable Nature to carry her over any severe crisis, which always occurs at the expulsion and consequent expression of disease—if you can do that, you will do more toward resuscitating her than all the drugs in the Pharmacopœia, and all the doctors in the world at their back. The infant's case is not so far gone, and if I were staying in England I would see the child myself, as I feel

sure I would soon put him out of danger. Study my manuscript carefully, and you will find that the science of magnetism is more fully expounded and practically demonstrated to your understanding than if you purchased fifty works devoted to the subject."

After handing him the roll, and touching the bell, she left him to be shown out by a servant.

Joining Margaret, who had waited for him, he said: "It seems to me, dear, that the greater planets that rule our destinies are at this time malific, but the lesser ones are more benefic; for the lady has given me full written instructions concerning the application of this vital force."

"It is, indeed, strange," she replied. "It hardly seems possible that I can be with you, loving as ever, and yet the wife of another. It's like a dream, assuming a terrible reality. God grant that I may awaken and find it such."

(To be continued.)

#### "WATCHMAN! WHAT OF THE NIGHT?"

It is hardly probable that the majesty, beauty, and splendour of the higher Spiritualism will fill the souls in earth-life, or even satisfy the eyes and ears of those mortals who are neither fitted by spiritual culture, nor the study of psychology, to receive such influences into their secular nature, as God may impart to man by His "ministering spirits." At the same time, tangible and palpable phenomena are well adapted to meet the requirements of not a few mechanical-minded men in 1879, who seem to have no power of intellect or spirituality of heart to grasp higher and more lovely realities. Not long since, the pages of the *Contemporary Review* and *Nineteenth Century* were respectively illuminated with the speculative wisdom of some of the first of living minds. Discussions, involving the solemn questions, Is there a God, and, Has man a soul? Nay, more; Does matter evoke mind of its own unaided force? Is soul the exclusive offspring of body, a function born but to die, and consciousness caused only by passing molecular motion? Testimony to some is not of necessity testimony to others. Nevertheless, demonstrable facts must eventually rule us, rather than Pagan, Hebrew, or Christian notions of nature, since it is absolutely impossible to accept the word of man as infallible truth, if it conflict with the work of God evermore.

I affirm that the exponents of physical science or natural philosophy, have not yet shown adequate reason for assuming, as is their wont, that the Power which first gave order to, and still preserves the differentiation of life and mind, in the evolutionary development of kindred nuclei is a blind, unconscious Pandora, whose box of ills is only varied by the balm of hope. Rather is the logic of reason evinced in the scientific revision of the facts of Secularism by the higher truths of Spiritualism, as archetypal ideas in the evolutionary development of the seen and unseen universe. Assuredly, the only origination within scientific experience, is that of intelligent action, whether divine or human, and in every known instance the cause of an effect is related more closely to spiritual force than molecular physics. There are many theological parties now as ever, but there never was, is not, and cannot be, more than one religion, even as there exists unity in variety throughout all worlds, oneness being discoverable in the habits, mode of growth, and principle of construction in things visible and invisible. Every man, of every colour, clime, and country, is religious, who loves God and his neighbour better than himself; whose individuality is made up of being good and doing good, the heart being reflected in the life, and the soul already shining, more in a spiritual than a fleshly body. Righteousness being thus insured, the wise and virtuous Secularist may hereafter find his vocation culminating in the white robes of a bright and noble spirit, radiant with the beauty of holiness, and fast developing a glorious nature, not unworthy the companionship of the angels of heaven. Despite creeds, articles, dogmas, opinions, or modes of faith,

"One self-approving hour whole years outweighs  
Of stupid starers and of loud huzzas:  
And more true joy Marcellus exiled feels,  
Than Cæsar with a senate at his heels."

Science has raised the veil of the Mosaic cosmogony alike for the Spiritualist and the Secularist, and revealed to us certain facts concerning the physical history of man. Here is scientific ground, therefore, if the theory be valid, for justifiably surmising that evil is undeveloped good, or that vice is, after all, not a diabolical inspiration of Satan, but the remnant of the lower animal not yet eliminated. It is tolerably clear that ape-like men still exist on the earth who are as incapable of abstract thought and pure reason as quadrupeds, having no regard to the higher interests of their kind, present or future, more selfish than social in their desires of every description.

Now, whilst ready to admit the physical facts pertaining to man's descent, as taught by Scientific Materialism, why should I not equally believe in the demonstrable truths of Spiritual Philosophy, which point to the ascent of man, by the same or kindred laws of never-ending continuity? Without involution, evolution explains not itself. What was the origin of molecular movement? And what power, I again inquire, first prescribed and still maintains the order of development in plants, animals, men, and angels, or spirits? Physics and Philosophy of senses fail to solve the mutual relations of the intellectual and the material, not to mention those of the soul and spiritual body. Human progress depends as much upon moral advance, elevation of types of character, and ethical ideals, in a word, spirituality or culture angelic, as increase of knowledge of the conditions of things physical.

\* We do not allude to this case again, so it may interest some of our readers to learn that the child regained health and strength from the attendance of our hero.



Isaac Newton had not more surely divinity in his splendid brain than had Vincent de Paul in his spiritual heart. Secularism and Spiritualism are both helpful to man. Why should we exclude any truth? It may be as easy for sceptics to believe that some unknown Jew told a special lie, as to have faith in a statement that some unknown Jah performed a special miracle, adverse to a Canaanite, for example, in its particular operation. Theology has grown and will decay, but religion, like Nature, abideth for aye. Vico long since demonstrated ("Principj di una Scienza Nuova," 1725) that the philosophy of universal history is founded on the scientific recognition of those spiritual and natural laws, which determine the course of certain events, and the ultimate progress of the whole human race, through the chastisement of vice. Spiritualists, worthy of so honourable a name, (maintaining that all which endures is psychic and spiritual) have satisfied themselves of the truths of Spiritualism by an ineradicable moral and mental conviction, as well as by an irresistible impression of objective natural sense. Cerebral physiology, being limited by the localisation of bodily organs, is necessarily associated with Materialism. Human existence seems to end with chemical respiration. But when scientific Spiritualism tells to the candid soul—with an inexorable distinctness and persistency, equal to those of his sensible perceptions—that life and responsibility extend beyond the grave, by virtue of the present soul becoming clothed in a future body of spirit, why, I reiterate, is this moral assurance of the Spiritualist not to be trusted as well as the physical sense of the Secularist? Organic science and natural sense are admittedly but nervous function of animal structure, having a temporary mechanism, or molecular constitution, and a knowledge of things visible. If the alleged finality of physics lead to exclusive Secularism, experienced philosophical Spiritualists can only regard such a conclusion as a gratuitous mental aberration, a most unscientific assumption, and altogether an egregious exaggeration, without foundation in the facts of universal nature.

Were it but a romance of mythology, or the poetry of religion, I regard the spirituality of soul and the love of the heart, as said by the writer of the fourth Gospel, to have been reflected in the life and character of Christ, historic doubts, notwithstanding, in the light of an invaluable ideal example. Even on the baseless imputation of unscrupulous opponents that no such person as Jesus of Nazareth ever lived in a body of flesh and blood, one may yet conceive human nature as so divinely free from all peccability that it may yet appear more uniquely spiritual and beautiful in the future than in the past history of mankind. In like manner, and without reference to Pagan, Jewish, or Christian ideas of God, it is not irrational to believe that the Eternal Spirit may have created, evolved, and governed all the worlds of each universe by general laws, even if He manifest no continuous special providence in the affairs of men, and seek not to prevent those dire calamities, or Nature's murders, which result from human error, wanton mischief, certain perversion, and awful ignorance of the reign of force. If spiritual and physical qualities, moreover, co-inhere in the same substratum, the unity of Nature may still be seen in one substance, whether called matter or spirit. There may be only modification, in a philosophical sense, and yet an adequate explanation of things visible and invisible. After all, perhaps, they are simply different facets of God's jewellery.

Speaking for myself, I am not without hope that we shall soon be in possession of a scientific exegesis of true Spiritualism. Not to mention more recent British and foreign philosophy, it seems to me that agitation of the waves of universal ether, as in the translative wave-theory of Challis, and the perpetual movements of ultra-mundane corpuseles, as taught by Le Sage, when guided by spiritual intelligence, in co-operation with the magnetism of nature and human nature, may not be improbable factors, or causal operative elements, in various forms of spirit-communion, from mental and moral control to the tiniest of raps, and fullest development of materialisation. In any event the discovery of the mechanical equivalent of heat has given the death-blow to former materialistic theories in regard, especially, to the inherent powers of matter, as sole potencies of mind in animals, men, spirits, angels, or gods.

Why does Bioplasm *throb* in the precise nick of time, during the initiatory stages of plant, animal, and human life? And why does not the cell of a frog become a hog or dog? Every thought and deed of this mortal phase of being may effect our position in the ethereal constitution of a coming universe, and if so,—this correlation, of itself, may tend to explain the simultaneous co-operation, or reciprocal influence of natural and spiritual worlds. There is now scientific proof, demonstrative, that man either possesses a frame, or the rudiments of a frame, that connects the enswathed soul with some sphere of the spiritual universe. And this, of course, is the psychical body, in which all nations have believed.

Now, each thought or action we think or perform, may be associated with certain molecular motions of brain, and other displacements of our material organisation, so as to form a physical and spiritual memory, which latter is made use of when the psychical frame is free from mortal coil, and able to exercise angelic functions in appropriate conditions of higher environment. And so of every faculty. In short, for aught our opponents know to the contrary, superior intelligences, termed spirits, may be special creations of God, or ethereal developments of evolutionary Nature, to whom time, space, and molecule, are but the veriest nullities. Let experiments test our teachings.

"And why should witless man so much mis-ween  
That nothing is but that which *he* hath seen?"

WILLIAM HITCHMAN.

#### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

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Mr. David Burns, C.E.	1	1	0
Amount previously acknowledged	27	16	5

#### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1878.

CONTRIBUTIONS TO MAKE UP DEFICIT OF 1878.

M. A. B.	...	...	...	...	...	£	s.	d.
Mr. Joseph P. Hazard	...	...	...	...	...	0	1	4
Mr. A. E. Hunter	...	...	...	...	...	0	10	0
Mr. David Brown	...	...	...	...	...	0	2	6
"Auld Frien"	...	...	...	...	...	0	2	0
Mr. Wm. McKay	...	...	...	...	...	0	10	0
Mr. J. R. Roberts	...	...	...	...	...	0	1	8
Mr. C. Malkin	...	...	...	...	...	0	2	2
Dr. Hitchman	...	...	...	...	...	0	3	6
Mr. James Lawson	...	...	...	...	...	0	1	4
E. L.	...	...	...	...	...	0	2	0
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Per Mr. John Mansfield, New Shildon :	...	...	...	...	...	1	0	0
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B. J.	...	...	...	...	...	1	0	
"Love"	...	...	...	...	...	1	0	
J. Mensforth, Sen.	...	...	...	...	...	0	6	
W. Mensforth	...	...	...	...	...	0	6	
						—	0	5
Mr. A. Dobson	...	...	...	...	...	0	5	0
Amount previously acknowledged	...	...	...	...	...	30	10	7
Total of Institution Week, 1878	...	...	...	...	...	58	15	10
"Highland Chieftain," Deposit, transferred to Institution Fund	...	...	...	...	...	25	0	0

Total for 1878... 392 4 3

There is a balance of £108 yet to be made up, and the want of it is very severely felt.

#### SPIRITUALISM AT NEWCASTLE

On Sunday evening, January 26, 1879, Miss Brown, of Howden-la-Wear, delivered an address in the large hall of the Newcastle-on-Tyne Spiritual Evidence Society, on "Spiritual Gifts, and how to use them." There was a very large attendance, the hall being completely full. The meeting commenced with the singing of an anthem by the choir, after which a reading was given by Mr. H. A. Kersey. A hymn was then sung from the "Spiritual Lyre," during the singing of which Miss Brown passed under the control of one of her guides, and at the conclusion delivered an impressive invocation, after which she proceeded to address the meeting on the above subject. She wished to point out, in her remarks, that the gifts which the people of the earlier ages, and which the disciples of Jesus possessed, had not died with them, but were still amongst us, but awaiting development.

In speaking of Jesus she said that he was a noble character, and that more ought to follow more closely in his footsteps, but she entirely disapproved of the idea that he was God himself. He was the son of God in the same manner as God was our father.

Miss Brown was next controlled by a little Indian girl, who goes under the *nom de plume* of "Stranger," who sang two songs in an excellent manner. The meeting shortly afterwards concluded with a few appropriate remarks from the chairman.

At the Spiritualists' Improvement Class on Wednesday evening Jan. 29th, an introductory reading was given by Mr. Petin, on the "Philosophy of the Mind." An interesting conversation followed.

Newcastle-on-Tyne, Feb. 4.

R.H.M.

A LADY would be glad to hear of any fully-developed mediums and Spiritualists in Leamington, Warwick, or Coventry. Address—"Duenna," care of J. Burns, 15, Southampton Row, Holborn, W.C.

A GENTLEMAN who is inquiring into Spiritualism would much like to make the acquaintance of a few other gentlemen similarly engaged, and residing in the neighbourhoods of Kilburn or Bayswater, with whose assistance he could form a circle for private investigation, and for the study of the phenomena of occult science. He would be glad to join any circle already formed, whose members would be willing to admit a stranger, and to communicate with investigators residing at a distance. Letters to be addressed to Arthur E. Waite, 35, Watterton Road, St. Peter's Park, London, W.



## SUBSCRIPTION PRICE OF THE MEDIUM.

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The MEDIUM is sold by all newsvendors, 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, FEB. 2.—Mr. J. Burns at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, FEB. 4.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, FEB. 5.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, FEB. 6.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, FEB. 7.—Social Meetings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 7, 1879.

## NOTES AND COMMENTS.

THE tale by Miss Chandos Leigh Hunt is being exceedingly well received. The instalment printed this week affords some valuable and reliable information on health questions. There is more yet to come, surpassing all that has appeared in interest and instruction.

The lecture by E. W. Wallis is terse and to the point—no superfluous word being used. We regret that we have not before been in a position to place before our readers a specimen of the teachings of this medium.

Great discussion is going on respecting the "Historical Controls." Next week we hope to give some space to a consideration of the subject. We are glad to see that attention is being arrested. That is what the reporter desires.

We are greatly in arrears with correspondence, and crave kind indulgence. Our letters increase at a fearful rate, while our animal vigour decreases. We require other two clerks to attend to all properly; but, as things are, the Movement cannot sustain the demands already made upon it.

THE last contributions for 1878 to the Spiritual Institution are given in another column. There is a deficiency of over £100. There are good and true men with the means who would rather defray this trifle ten times over than have it cast on shoulders that have been bruised with toil the whole year, if they could realise how much suffering they would remove by such a generous and just act.

## DEBATE BETWEEN REV. W. BAITEY AND J. BURNS, O.S.T.

This debate will take place in the Temperance Hall, Bishop Auckland, on Tuesday, Feb. 25. Doors open at 7 o'clock; chair to be taken at 7.30. Admission—Front seats, 1s.; back seats, 6d.; a few reserved seats, 1s. 6d.

MR. BURNS expects to visit New Shildon and other places in the district on the occasion of his debate at Bishop Auckland.

MR. BURNS had a grand time at West Hartlepool. Order and disorder, cool reason and infatuation, love and hate, spiritualism and Dissenting pastor-craft had a hot tussle. Thank God the victory was with us. This is only a "telegram" full facts next week.

## THE HAPPY EVENING AT DOUGHTY HALL.

Though we were offered the Hall for February 10, it appears to have been previously engaged by some other party. Claremont Hall, Pentonville, has been suggested, but we have not had time to see after it; in fact, we can't do everything, and have no desire to be officious. Mr. Tyerman has not yet been heard of, so that the matter had better stand in abeyance this week. Our Australian brother will have a hearty welcome when he does come.

SHOULD Mr. Tyerman not arrive in time, Mr. Burns will speak at Doughty Hall on Sunday evening.

OBITUARY.—We regret to learn that our respected friend and co-worker Dr. Hallock, passed away at New York, on Jan. 18. His transition was quiet and without pain, in accordance with the wish he had expressed.

## "NOT DEAD, BUT RISEN."

[FROM THE ARABIC.]

He who died at Azim sends  
This to comfort all his friends.  
Faithful friends! It lies, I know,  
Pale and white and cold as snow;  
And ye say, "Abdallah's dead!"  
Weeping at the feet and head.  
I can see your falling tears,  
I can hear your sighs and prayers;  
Yet I smile, and whisper this:  
I am not the thing you kiss;  
Cease your tears, and let me lie;  
It *was* mine, it is not I.  
Sweet friends! what the women lave,  
For the last sleep of the grave,  
Is a hut which I am quitting—  
Is a garment no more fitting—  
Is a cage from which, at last,  
Like a bird, my soul has passed.  
Love the inmate, not the room—  
The wearer, not the garb—the plume  
Of the eagle, not the bars  
That kept him from those splendid stars!  
Loving friends! Be wise, and dry  
Straightway every weeping eye;  
What ye lift upon the bier  
Is not worth a single tear.  
'Tis an empty sea-shell—one  
Out of which the pearl has gone;  
The shell is broken—it lies there:  
The pearl, the all, the soul, is here.  
'Tis an earthen jar whose lid  
Allah sealed, the while it hid  
That treasure of his treasury,  
A mind that loved him; let it lie!  
Let the shard be earth's once more,  
Since the gold is in his store!  
Allah glorious! Allah good!  
Now the world is understood:  
Now the long, long wonder ends!  
Yet ye weep, my erring friends,  
While the man whom you call dead,  
In unspoken bliss, instead,  
Lives and loves you; lost, 'tis true,  
For the light that shines for you:  
But in the light ye cannot see,  
Of undisturbed felicity—  
In a perfect paradise,  
And a life that never dies.  
Farewell, friends! But not farewell,  
Where I am, ye too, shall dwell.  
I am gone before your face,  
A moment's worth, a little space.  
When ye come where I have slept,  
Ye will wonder why ye wept;  
Ye will know, by true love taught,  
That here is all, and there is naught.  
Weep awhile, if ye are fain—  
Suhahine still must follow rain;  
Only not at death—for death,  
Now we know, is that first breath  
Which our souls draw when we enter  
Life, which is of all life the centre.  
Be ye certain all seems love  
Viewed from Allah's throne above!  
Be ye stout of heart, and come  
Bravely onward to your home!  
La-il-Allah! Allah la!  
O love divine! O love away!  
He who died at Azim gave  
This to those who made his grave.

NOTICE OF REMOVAL.—E. W. Wallis begs to inform his friends that his address will in future be 31, Blurton Rd., Clapton Park, London, E.

MR. M. D. CONWAY is to preach next Sunday at South Place Chapel, Finsbury, at 11 o'clock, on Toleration, and will allude to the Vaccination tyranny.

BISHOP AUCKLAND.—A committee has made arrangement with Mrs. Mellon to hold seances. Any friends wishing to be present at any of them should communicate with the Secretary, Mr. Henry Lobley, Tindale Crescent, near Bishop Auckland, for terms.

CROYDON.—Wanted to form a circle. I should be glad to assist in forming a private spiritual seance in Croydon, if there is not one, and should be glad to hear from any lady or gentleman in Croydon who desires to investigate or in any way progress in true spiritual knowledge and experience.—C. A. Tancock, watchmaker, 23, Church Street, Croydon.

THE VACCINATION DELUSION.—We have received from the publishers a supply of Mr. Tebbs's timely pamphlet, entitled "Government Prosecutions for Medical Heresy," with an admirable Introduction by Mr. William White. It demonstrates that persecution has not ceased, but has only changed its form. Men and women are now allowed the utmost toleration in their religious opinions, but are fined, robbed by the State, and imprisoned for heresy against the dogmas of medical orthodoxy. Herbert Spencer says: "I wish I had known some time since that the Vaccination persecution had in any case been carried so far as you describe, as I might have made use of the fact. It would have served farther to enforce the parallel between this medical popery which men think so defensible, and the religious popery which they think so indefensible."



## THE SPIRITUAL COMPACT.

"The wind bloweth where it listeth." So is the operation of the spirit manifested, in defiance of considerations which affect human conduct in other respects.

No one but the Spiritual Worker can understand the nature or controlling impulse of spiritual work.

Go to work, make money: says the man of earth; and when you can afford to do so, enter into spiritual work.

But an ancient Spiritual Worker said, "Sell that thou hast and give to the poor, and come and follow me."

Fitness for spiritual work is not dependant upon the possession of money, and he who enters upon the work because there is money to be had in return is a hireling, the slave of his own needs—not the Servant of the Spirit.

Those exceedingly limited liability cliques who begin work by canvassing for money, and stop when the money is all spent: are they Spiritual Workers or money changers who desecrate the Temple with their traffic?

There are in the world Spiritual Workers, and Commercial Workers, and they are necessary to the existence of one another.

The Spiritual Worker begins his task in obedience to the behests of the Spirit; in him is concentrated the spiritual light and forces necessary to the work. The bricks and mortar, the material means involved, must come from the Man of Commerce.

The man without the gift of expression may at heart be as truly at one with the Spirit as the actual Spiritual Worker. He bestows of his means upon that work which excites his sympathies. Even as the Teacher takes his life in his hand, and goes forth under the guidance of the enlightened and exalted ones, to do battle with the powers of Darkness: so the Man of Commerce, also influenced by the Spirit, takes his money in his hand, and sustains and protects the physical existence of the self-denying brother or sister who relinquishes all to do the will of the Father of souls.

In the Kingdom of Light they stand side by side. Their souls are on the same plane; their sympathies are united; they differ only in externalities. The one has the organic means to receive and diffuse abroad the riches of the Spirit, the other has the organic means to collect together and apply the riches of the earth. In the true blending and mutuality of these shall earth's ones be blessed in body and in spirit.

ESS-OWE-EL-OH-EM-O-EN.

## THE ROCHESTER KNOCKINGS.

To the Editor.—Dear Sir,—Will you allow me to contradict in your paper, a statement made in the *Spiritualist*, of Jan. 24, in an article headed "Hauntings and Apparitions," by Mr. William H. Harrison?

In this article is stated as follows:—"The little known documentary evidence that the house at Hydesville was haunted long before the Fox family took it, thus the phenomena which now follow Katie Fox (Mrs. Jencken) everywhere in London began in a haunted house in America before she went to live in it."

Spiritualism had its origin in 1848, through my sister Margaret and myself, then scarcely five and seven years old, in the little village of Hydesville, where my father rented a small house during the completion of a house he was building. There was no such thing ever heard of as the house being haunted before my father took possession of it. During the great public excitement, my dear father and mother removed with their two young children, to the farm of my brother, two miles from Hydesville, still retaining the former house. Thousands flocked to hear the knockings, and crowded the house to overflowing. Many leading people of Rochester would go in little groups to the house, and patiently wait for hours in the hopes of obtaining rappings, but not one sound was ever heard in that house, without either my sister Margaret or myself. From the time my dear parents left Hydesville, to the present day, there has never been a rap or echo heard within the walls of that dwelling, although repeated efforts have been made from time to time to call them forth.

The historical fact that Spiritualism commenced with my sister Margaret and myself, in the little village of Hydesville, should silence such erroneous statements.

At the time the manifestations first made their appearance in our family, all sorts of rumours were circulated. Everyone who had occupied the house before had heard or seen something mysterious.

I hope to publish my autobiography very soon, when all these facts will be laid before the public. I send your paper every week to an editor of one of the most popular papers in New York, and he expresses himself highly pleased with the straightforward way you conduct it.

I hope you will pardon me for trespassing so long on your time, but let me add that which you already know, that these "Rochester knockings" have stood the test of thirty of years careful, and often hostile, investigation, without question or doubt as to their reality, when all other manifestations have been questioned, and in many instances, I fear, not without reason.

For my part, I have always objected to dark seances, so also has Mrs. Kane (Margaret Fox), and I am glad to say that consequently she has for some time past refused to give dark sittings.

London, W.

KATIE FOX-JENCKEN.

"MODERN THOUGHT" is a new monthly magazine, containing twenty large pages, price 3d. It has opened up the compulsory vaccination question. It has an article by Dr. Maurice Davies. Taking it all in all, it is sadly too much flavoured with the semi-priestly kind of chatter, and really contains little "thought," except the insipid kind peculiar to professional "thinkers." When the people think their own thoughts, then there will be modern thought indeed. While this grand duty remains in the hands of the hackneyed few, we have only the same thing over again continually. This new magazine might become a valuable vehicle of thought if taken up by those spontaneous minds who have caught the afflatus of the New Age.

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## THE THIRD BEATITUDE.

"Blessed are the meek, for they shall inherit the earth."—Matt. v. 5.

What a hard lesson meekness is! Difficult, indeed, is it "when reviled not to revile again," and not "to give as good as we get," as the vulgar phrase runs. Even the best of us must feel that patience under provocation, however desirable theoretically, seems oftentimes almost unattainable in practice. We all doubtless admit the truth of the proverb (Proverbs xvi. 32): "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city;" the latter exploits implying mere physical force, or the cunning incidental to a low phase of mind, whereas the former requires a far more valuable moral victory. And it is in this sense especially that the meek can be said to inherit the earth (as here and in Psalm xxxvii. 11), for a meek man would not be fully satisfied by earthly possessions. "The kingdom of heaven," which is the possession of "the poor in spirit," is thus contrasted with the moral sovereignty exercised by the peacefully-disposed, who, "in their patience, possess their souls," (if we may here apply the word "soul" to the "moral faculties" more particularly, factors of grave importance in the general summary of "a man"). On the meek come God's rich blessings, for theirs is a dominant moral force, exceeding in weight the power of any sceptred monarch seated on his sordid and insecure throne of material gold. "Surely He (God) scorneth the scorners, but He giveth grace unto the lowly." Nothing can have a worse reflex action upon its possessor than the display of a scornful and overbearing spirit. Even where we do not agree with others, if it is only touching a matter not affecting our duty, we should not allow our feelings to carry us away, but we should scrupulously avoid all needless and uncalled-for expressions which might cause others pain, whether they be men or spirits disembodied, fearing also lest we should "offend any of the little ones," though low at present in the spiritual scale. How tempting such angry expressions often are has been too well experienced by the writer. A religion of practical and everyday-life is what we aspire to as Spiritualists, otherwise what advantage have we?

Here is a verse well bearing on the subject of meekness, *i. e.* (1 Peter ii. 23), "What glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." (St. Peter, by the way, believed in the merits of works, a fact not always sufficiently recognised.) Yes, it is by the law of love and forbearance that we must prevail over rampant errors, if we are to win the victory at all, if we are to come off "more than conquerors," and at length to wear "the crown of rejoicing," and to share that "inheritance incorruptible, undefiled, and that fadeth not away."

Let us then seek to "overcome evil with good," and to obey the words of Jesus, "I say unto you that ye resist not evil." Jesus himself was a noble example of meekness under the greatest provocations. He says of himself (Matthew xi. 29), "I am meek and lowly of heart." Paul beseeches the Corinthians (2 Cor. x. 1) "by the meekness and gentleness of Christ." Meekness is named as one of the fruits of the Spirit (of true Spiritual life) in Galatians v. 23, and again enjoined in 1 Timothy vi. 2. And to those who ask us of our hope, we should ever "be ready to give a reason of the hope that is in us with meekness and fear," not with diffidence and cringing, but without needless pomposity, "in meekness instructing those who oppose themselves," as so many outsiders do, "if God peradventure will give them repentance to the acknowledging of the truth."

And we Spiritualists, who know that "the hosts of God encompass round the dwellings of the just," need have no fear of angry words if we resolve always to give that "soft answer which turneth away wrath," but may rest assured that if we first look to God for assistance, He will surely succour us with spiritual aid. Good spirits delight to help us to do what is right. Only let us be true to ourselves, and our own, and our fellows' highest interests, and our guardian angels will not fail us in the hour of trial. May we all attain to the true forbearance even as manifested in Jesus, and come at length to the full possession of that "meek and quiet spirit, which in the sight of God is of great price." "CAMBOR."

THE SPIRITUAL LYCEUM held its first session at Cavendish Rooms on Tuesday, Feb. 2nd; there was a good number present. This school will meet every Sunday at 11.30, under the superintendence of Desmond Fitzgerald, Esq.

MR. ALEXANDER CALDER will preside at Mr. J. W. Fletcher's lecture at Cavendish Rooms next Sunday evening. The subject will be "Physical Manifestations." The singing is conducted by Miss C. Leslie Younge.



## A SPIRITUAL CONGRESS.

The following extract from a long communication recently received at our circle will be read with interest by many. It is a portion of the experience of a little boy who has lately passed over, and who was taken from place to place under the guidance of an elder companion (from whom the particulars were received), in order that he might gain that knowledge of spirit-life so necessary to the full understanding of his position therein—a knowledge which is the birthright of every human being, but the progress of which amongst mankind priestcraft and dogmatism are doing all they can to hinder. From it we may gather that those ascended heroes of our race whose earthly lives were spent in the great work of the emancipation of the mind, and the amelioration of the social conditions of humanity, are still actively intent on the same grand aims, and in the near future will bring to bear a stronger pressure than ever against the strongholds of ignorance and bigotry. It is for us whose work at present lies upon this earth-plane to do what we can to render those around us physically and mentally more receptive of the enfranchising and elevating influences which will ere long descend upon them.

The extract is as follows:—

We went to this beautiful city to see some of the great celebrities who once lived on earth. We walked through the streets, and in a short time arrived at a magnificent building. We obtained permission to enter. There was assembled a large congress of all the great notabilities, consisting of Shakspeare, with his lofty forehead and massive intellect, Byron, Shelley, Poe, Wordsworth, Cowper, Scott, Mrs. Hemans, with a host of other poets, intermixed with philosophers, reformers, and statesmen—Franklin, Johnson, Mapes, Paine, Robert Dale Owen, Robert Owen, Judge Edmonds, Parker, and many others. The statesmen were represented by Cromwell, Pitt, Peel, Cobden, Wellington, and others too numerous to mention. It was noticeable that many were making the acquaintance of one who had recently passed over, namely, Russell.

The great theme of those who had been political agitators on earth was, "agitate for truth and justice, and the prostration of monarchy." They held a consultation concerning the work of emancipating the minds of the people from superstition and priestcraft. Professor Mapes gave his experience, and spoke of his progress in giving knowledge to the world, and of the opposition he was meeting with. It was decided that they themselves should set to work and bring to the people a more scientific and rational explanation of the future life. Robert Dale Owen said that nothing but educating the people, and giving them a reasonable religion, would emancipate from the slavery and thralldom of priestcraft. His ideas were received with applause. Benjamin Franklin spoke with much eloquence on the rapid progress which that form of thought known as Spiritualism was making on the earth. He said it was bound to revolutionise the whole world, and his idea was that it would put the king, the priest, and the subjects in their proper places. Paine then said there was much in the so-called Spiritualism which was objectionable; he thought they had better work themselves and produce manifestations, and not leave it in the hands of other spirits who do not properly understand it. Robert Owen then spoke, and said Spiritualism was a great power on the earth, and that he had no doubt it would become a greater. His experience taught him this, that the only way to deal with ignorant people was to deal kindly with them. One good deed begot another, and he remarked he had never met with an individual whom kindness would not overcome. Then it was put to the congress, and the resolution passed, that the best means of enlightening the people and removing superstition from amongst them was for them to visit the circles individually, and spread the truth from the spirit-land. This was received with acclamation.

These learned celebrities were matter-of-fact and scientific individuals, and went into the business with earnestness and zeal.

This was the first meeting of Russell and Paine. Russell shook Paine heartily by the hand, and told him he was glad to welcome one of the emancipators of America. Russell said, "In accordance with the popular opinion of the priesthood, you have been located in hell long since." Paine answered, "They blackened my character while living on earth, and damned me when I passed away." Russell replied, "Paine, you gave them such a shaking as they had never had before. I admire you," said Russell, "for your boldness in standing out for truth and justice as you did single-handed. Where was there the statesman who so fearlessly stood out as you did, and at the time, too, when you lived on earth? It is easy for them to stand out now." He put his hand on Paine's shoulder, and said, "I look upon you as one of the greatest pioneers, and you were in advance of your time." Paine said, "If I were to go to earth now and explain my views and ideas, as then, I should be still in advance of my time. There it is that many make a mistake; they fear to declare a truth, thinking the world is not ready to receive it. If you wait for the world till they are ready to receive it, that time will never come. The man I admire is he who will utter a truth he knows fearless of all consequences. Let him stand forth and proclaim it without fear of God, priest, or man, and if he is not recognised in his time, he will be appreciated after he has passed away." Russell inquired of Paine if he was the author of "Junius's Letters," as it was a disputed question. Paine acknowledged that he was. Russell then asked "Did you or Jefferson write the American Declaration of Independence?" Paine said he had dictated the greater part of it.

The conversation then turned by Paine inquiring how the question of Spiritualism was progressing in England. Russell said he had heard a great deal about it, and witnessed some of the manifestations, but he had made a public declaration that it was due to trickery. Although he had made this declaration, still it had occurred to him—especially as he knew men equally as wise as himself owning their belief in it—that there must be something in it. Russell inquired, "What do you think of it, Paine?" "In brief I will answer you," said Paine; "it is the emancipator of the mind from thralldom, from superstition, monarchy, and priestcraft, and everything that is opposed to man's progress." Russell said, "I find you take a mighty interest in it." Paine replied,

"The whole of my time is taken up in its advancement. We have all the great and leading minds on our side, and only a few puny minds, who court public opinion, are our opponents."

By this time Austin Holyoake arrived, who was introduced by Paine to Russell. The latter said, "Well, Holyoake, this is a change. What are you doing here? You did not expect this." Holyoake said, "We get many things in Nature we do not expect, and she gives so many beautiful presents." Russell said, "I suppose you will say this is one?" "Something like it," Holyoake replied. They shook hands heartily, and Holyoake said, "Our views at times go to the extreme, but Dame Nature soon puts us right. I was not one of those who trouble about the future life. I could not see the possibility of one, therefore I taught as I believed to be right." Russell asked, "How did you find yourself when you first entered spirit-life?" "At first I thought I was in a sleep, and that Nature had been playing one of her tricks on me. I opened my eyes, and saw that I was in different conditions. I thought this was something new, and spoke aloud to myself, 'This is not a second existence?' A friend replied, 'It is an existence; you make no mistake about it.' I asked, 'Who are you?' I was wondering whether I was in dreamland. A voice said, 'I am your brother and fellow-worker. You have been working where I left off, only you missed the mark by thinking there was no future. I am Thomas Paine. Come on, brother! You will soon make up for those few mistakes. Let us push on in the van of Progress. There are only shadows before us. We are for God, and the right.' I am willing, said I, and if we all work together, what a consternation there will be on the earth!"

The communication then proceeds to other matters, scarcely, however, less interesting and instructive. A. J. SMART.

Cardiff.

## THE KIND OF PEOPLE THAT MAKE A TRADE OF OPPOSING SPIRITUALISM.

The following article is cut from a Co. Durham paper. It is a pen-and-ink portrait of the mentality of that redoubtable opponent of Spiritualism, the Rev. T. Ashcroft, and coming, as it does, from a non-Spiritualist, it will be gratefully accepted by all parties to occupy a place of honour in their album of special favourites. History will with alacrity note the type of genius which adorned the stage in opposition to Spiritualism:—

THE REV. MR. ASHCROFT AT DARLINGTON.

We take the following from our contemporary, the *North Eastern Independent*. Mr. Ashcroft's oratory does not seem to have impressed him favourably:—For the sake of that much abused institution, Public Lectures, it is to be hoped that the gentlemen who call themselves the Darlington Liberal Association will for the future exercise a judicious discretion in accepting offers from amateur and unknown lecturers. Seldom has there been anything more lamentable in the way of lecturing failures than that of the Rev. T. Ashcroft, of West Hartlepool, in the Mechanics' Institute, on Tuesday last. It was not to be supposed that the shoes of Henry Vincent were at once to find an occupant, or that the memories of George Dawson were to be for ever eclipsed by the oratorical triumphs of this perambulating pastor, but those accustomed to hear lectures must have listened with peculiar feelings to the drowsy sermon on extreme Dissenting principles, interspersed with a few ill-chosen allusions to John Bright, which Mr. Ashcroft inflicted upon them. It is not enough to say Mr. Ashcroft's lecture was a failure. That would give a feeble conception of the extraordinary exhibition which, by turns, wearied and annoyed the audience. In substance, the lecture was execrable, and as a lecturer Mr. Ashcroft will undoubtedly receive the largest amount of appreciation when his only audience is himself. From the outset he got on bad terms with his hearers, whose good humour was only maintained by the occasional intervention of a well-known and respected citizen. Mr. Ashcroft's oratorical flights were ludicrous, and his morals "pointed" beyond even the limits of unobtrusive, if unappreciative, somnolency. His delivery was disagreeable, and by his excessive dogmatism he offended his audience, and even went the length of provoking emphatic protests. His intonation was jarring to the nerves, while his voice was discordant and harsh. He spoiled good stories, missed his points, and could neither make jokes nor tell them. But his discourse was by no means uninteresting, though the instruction was not such as comes within the canons of accepted education. Mr. Ashcroft evolved some contributions to the incomprehensible science of English orthoëpy, which will be joyfully received by our perplexed philologists. Let it be known that, according to Mr. Ashcroft, the well-known substantive "protest," now carries its accent on the second syllable; that "exemplary" is no longer, "exemplary," but "exémplary;" that our accepted vowel intonations are barbarous, and that their true pronunciation can only be obtained on personal application to Mr. Ashcroft. Admirers of Mr. Bright will learn with interest that to his other good qualities he adds that of being "umane," and patriotic Englishmen will be delighted to hear that Great Britain has annexed a large and hitherto entirely unknown tract of territory called "Hindia." Mr. Ashcroft was particularly anxious to tell his audience that John Bright became an orator only by dint of practice. Perhaps he means to follow the example of his distinguished subject, but it would conduce immeasurably to the prosperity of Liberal Associations, and the comfort of humanity in general, if Mr. Ashcroft would follow the example of an orator, greater even than John Bright, and go down to the sea shore, fill his mouth with pebbles, and talk to the waves.

ASHINGTON COLLIERY.—We are glad to inform the public of another real treat we have had at Ashington last week, Feb. 1st. and 2nd. Our friend Mr. Westgarth, of Sheriff Hill, has been paying us his second visit, and is becoming a great favourite of many here. Each subject was chosen by the audience. The subject of Saturday's discourse was, "Are they not all Ministering Spirits?" &c., which was delivered in a most able manner. On Sunday afternoon the lecture was on the "Birth and Life of the Devil," and it is to be hoped, to many minds he is both dead and buried. The evening subject was "The Soul, its Mission and Future Destiny," which was also delivered in a most instructive and edifying manner, and was received with the greatest of attention and applause.—JANE SCOTT.



## MR. T. M. BROWN'S MEDIUMSHIP.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—I see from your last week's MEDIUM that some one styling himself "Truth" is of opinion that I visited the house of Miss Nightingale on a former tour, and I suppose he infers from that that I must have known her surroundings, both in earth and spirit-life. I may say, for "Truth's" satisfaction, that I had seen Miss Nightingale, I think, once, at her father's house, but did not exchange ten words with her—indeed I did not know whether she belonged to the house, or was only a visitor; and, if I had known her, how in the world could I have known her spirit-friends? No doubt "Truth," in his letter, thought to attack what appeared to him a weak point; but why not attack the stronger points as well? If "Truth" will look at the MEDIUM again he will find in the same column with Miss Nightingale's letter a report from a gentleman whom I had never seen before. I went to Whittington, and could not possibly know anything of his friends; and this gentleman's seance was more successful than Miss Nightingale's. Can "Truth" account for that?

It is seldom that my meetings are reported, while those of other mediums are reported almost every week.

One reason is, that mine are too private to be reported, and it is too bad when a report does appear to have such insinuations thrown out. I am sure I could fill a volume of no small size with tests and proofs of the after-life given through my mediumship, principally to strangers, during the three years I have been a public medium.

I am sensible of the fact, that I cannot command success. Neither would I if I could, for honesty is always best, and safest in the end; but one thing consoles me—that is, the kindness of friends, who have proved for themselves the truth of Spiritualism at my meetings, given by my spirit-guides in this country.

In conclusion, I would say, that although I cannot guarantee success on all occasions, yet, if we have proper conditions, there is not much fear of the result, either with "Truth" or anyone else, even if we have never seen them before. Indeed, our best seances are with those who have not met till the hour appointed to sit. I remain, Sir, yours truly,

T. M. BROWN,

17, Park Street, Macclesfield.

Of Howden-le-Wear, Durham.

To the Editor.—Sir,—"Truth" speaks quite correctly when he says that Mr. T. M. Brown had visited at my home on a former tour; but perhaps "Truth" is not aware that on that occasion my acquaintance with Mr. Brown was very limited indeed. He arrived at my home (accompanied by a friendly Spiritualist from Belper) about tea-time one evening; shortly after tea reparing to the house of another Spiritualist residing in this village, for the purpose of holding a seance. We partook of supper directly they returned; after which Mr. Brown retired early to rest, he being wearied by the effect of the seance. After breakfast the next morning he left us for the purpose of catching a rather early train. His guide "Bretimo" had not spoken to me, and Mr. Brown had exchanged very few words with me, that gentleman seeming disposed to be rather quiet and retiring. That was, I believe, during the spring of last year; hence it will be seen that my acquaintance with Mr. Brown was very limited.

I am perfectly aware that Mr. Brown's guide can give tests as well to an entire stranger as to one who has been previously in his company; but it was this fact which excited my wonder: I had been but a very short time in the medium's company upon the occasion of my seance with him, and yet "Bretimo" understood so well my surroundings. And I had never been at a seance where Mr. Brown was present until the private one I had with him; and I fancy that on the former occasion of Mr. Brown's visit, "Bretimo" would not trouble himself about my affairs, neither he nor his medium having any interest in me. Mr. Brown is a stranger to me, except as far as I have stated in the above, and I had no interest in reporting my seance in the MEDIUM except this: I considered it my duty to acknowledge such wonderful mediumship as far as lay in my power.

As "Truth" takes an interest in the case of Rosa D. Nightingale, it is but right to suppose that he will not object to favouring her with his name.—I am, yours sincerely in the Cause,

Lea Bridge.

ROSA D. NIGHTINGALE.

Dear Sir,—We have had Mr. T. M. Brown with us at Derby of late, and I feel it my duty to make known the satisfaction that he has given to myself and a number of friends. In every case, he (or rather his guides) told them of all the marked events of their past life so graphically that he quite astounded them, remarking that it was of no use trying to keep any secrets from him, that he seemed to know all about them, and in each case told them of events that are to take place that they have no knowledge of at the present, the truthfulness of which remains to be proven; but as he has been right in telling the past, they have but little doubt about he being right in regard to the future. I may say Mr. T. M. Brown's mediumship is of the Lottie Fowler order, and, in my experience, quite as reliable; and I am pleased to know that we have so good a test-medium in the country. I would advise all to try and have a sitting with him. I am sure they will not regret it, and if they have any doubt about spirit-communication, and wish to know the truth, they will soon be satisfied that it is a fact.

I am sorry Mr. Brown's mediumship is not better known. He is the best test-medium I have met with, and I would strongly advise him to go as test-medium entirely. Wishing him God speed, I remain, fraternally yours,

J. MAYLE.

133, Parliament Street, Derby, Feb. 3.

To the Editor.—Sir,—I have much pleasure in bearing testimony to the mediumship of Mr. T. M. Brown. I was astonished at the excellent proofs his guide gave of events which occurred about 150 years ago, of which I had never heard, but find, upon inquiry, to be correct and connected with my family. Anyone requiring tests should take the first opportunity of a sitting with Mr. Brown.—Yours truly,

PATTIE REWCASTLE.

13, London Street, Derby.

## MR. WILSON'S ILLUSTRATED LECTURE AT DOUGHTY HALL.

On Sunday evening, at Doughty Hall, Mr. F. Wilson lectured on "The Sixteen Stages in the Life of Man, as distinct from the Sixteen Stages in the Life of Woman." Mr. King presided, and read some remarkable passages from the Revelations, with appropriate explanations, and then introduced Mr. Wilson as a Comprehensionist.

Mr. Wilson explained in a few words that Comprehension was to break the bonds of contractionism. That Spiritualists were doing in demonstrating the actuality of the spiritual; and he extended the intention to opening the mind from the limitation of prescribed dogma. This, he concluded, could only be done by finding an absolute medium between mind and matter, which was supplied by colour, form, and number, that were nothings, but represented objects and clothed ideas, so that the object and idea could reciprocally represent each other. The common chord of music had the 3rd, 5th, and 8th notes; the ray of light had 3 of yellow, 5 of red, and 8 of blue, for the component of white light; the triangle had three sides; the pentagon, the five-sided figure, intimated the circle; and the octagon was two squares placed diagonally on each other as eight. These numbers made 16, and 16, the lecturer contended, was the universal number. In Nature 16 was the third measurement in a falling body; the third foot was 16 times as fast as the first foot. In shadow the disc of a square inch, one foot from a candle, would make, at three feet, 16 square inches. In life it was the age of puberty. In music it was two complete octaves. In business it was the excellence of division, without fractions, as 16, 8, 4, 2, 1. That made the 16 ounces to the pound, so useful in trade; and as the three square in numbers, as 4 x 4, it was exact. These are sufficient to explain the reason why he had taken 16 divisions for the life of man.

1. The Cradle.—The infancy of life the centre of the mother's heartstrings and the prophecy of the father's hopes.

2. The Box of Bricks, as intimating the capabilities of the boy in building up his future.

3. A Font.—The boy realising right from wrong in the consciousness of a soul within him.

4. A Slate, as pupilage to learn geometry; the basis of reasoning, so as to be able to contend with superstition and get on in life.

5. A standard of Comprehension, as educated to see the world, and understand causes and consequences.

6. A sign—as a bee-hive—as choosing a profession suitable to his inclinations.

7. A hand—as friendship made on the associations with his profession.

8. A pulpit—the platform from which he spoke his thoughts as responsible for their utterance.

9. A dove—as love—but, properly speaking, courtship means devotion; it is the seeking for the supply of the deficiency within yourself. The colour seeking its complementary, without which it is imperfect. We love our inferiors, we respect our equals, we reverence our superiors.

10. A comet—as going about to mutually test each other's affection.

11. A ring—marriage. Here the lecturer referred to the story now publishing in the MEDIUM, of the doctor so enclosing the lady, that it was impossible she could escape his toils. The situation was so admirably arranged that it was a master-piece of constructive literature, and shewed the reality of what might have been and the misery of the sin, as Miss Chandos Leigh Hunt designates her conduct; but he did not see how the lady could otherwise get out of the diabolical complication of circumstances.

12. A torch—as married. He now is a beacon, to which his neighbours apply to be the chairman, treasurer, and other social officers, that are the reward of respect and the gratification to the high-minded.

13. Four children—the limit of parental responsibility.

14. A testimonial—the reward of public appreciation.

15. Age—sitting under an apple-tree of his own planting, contemplating his grandchildren planting a pip of prospective over-shadowment. (Very inappropriate to the present time, when, with the exception of a few landlords, the whole of the people have no right to life, and are simply lodgers by permission.)

16.—The grave—overgrown with flowers, as the symbols of good actions.

At the conclusion Mr. Wilson recited "The Grandmother's Apology," by Tennyson, in a clear and impressive manner. Owing to the discomforting weather and the unpopularity of the lecturer, there was a small attendance.

No. 1 INSTITUTION SEANCE.—On Feb. 4th, I gave a reading from Mrs. Tappan's poetical work, "Hesperia." Mr. Towns was controlled by "Mrs. Shipton" the whole evening. After the invocation, an oration on the "Material Flower Garden of this Earth," picturing the beauties, odours, and brilliancy of colours, and their charms and uses for the happiness of the human family, not forgetting to mention and elaborate on the ignorance of the past and present dogmatism, called Christianity, infusing to the minds of the people the very opposite of truth, and falsifying the object of the Creator's intention. Twelve persons were present, and the influence and harmony were complete, so that the control went to each person, giving a satisfactory diagnosis of their present influences.—J. K., O.S.T.

FERRY HILL STATION.—The circle at this place had the privilege and pleasure of a visit from Mr. Barker, Binchester, on Sunday last. The seances were most interesting and harmonious. "Nero," one of his controls, gave an excellent address on "Faith true, and Faith false." It is a great misfortune that such eloquent utterances cannot be reported. But Mr. Barker's particular forte of usefulness in his mediumship is in directing the management of circles, and aiding the development of mediums. It is to be hoped that ere long he will become more generally known; it only requires that he should, to be appreciated, if the friends at Weir's Court, Newcastle, could induce him to give them a visit, it would, I am certain, be of mutual advantage, by affording them a rich intellectual treat by the guides of an uneducated working miner, and thus introduce him more prominently to the friends of the Cause throughout the district.—A. DOBSON.



## MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, Feb. 9. Spiritualists' Hall, 164, Trongate. Evening at 6.30. Subject, "The Resurrection in the light of Spiritualism."  
 Monday, Feb. 10, same place. Evening at 8.  
 MANCHESTER.—Sunday, Feb. 16, at 2.30 p.m., and Feb. 21, at 8 p.m.  
 MACCLESFIELD.—Sunday, Feb. 16, at 6.30; also following evening.  
 HAYFIELD.—Feb. 18. NEWCASTLE-ON-TYNE.—March 2 and 3.  
 ROCHDALE.—Feb. 19. STOCKTON.—March 4.  
 GORTON.—Feb. 20. KEIGHLEY.—March 9.  
 LIVERPOOL.—Feb. 23 and 24. COWLING.—Arrangements pending.

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—35, Blurton Road, Clapton Park, London, E.)

SOWERBY BRIDGE LYCEUM.—Sunday, Feb. 9, at 2 and 6.30 p.m.  
 ROCHDALE. Feb. 12, at 7.30. HYDE. Feb. 19, at 7.30.  
 HEYWOOD. " 13, at 7.30. OLDHAM. " 20, at 7.30.  
 MANCHESTER. " 14, at 7.30. BURNLEY. " 21, at 8.  
 LIVERPOOL. " 16, at 3 and 7. ROCHDALE. " 23, at 2.30 and 6.  
 " " 17, at 7.30. HOLLOWAY. " 25, at 8.

Week's Work for Midland District Committee, Feb. 26 to March 4.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, Feb. 2, Mr. J. Hocker, who is ever willing to give his services for the good of our Cause, again kindly consented to take part in the service, taking for his subject, "Healing, and that from a Spiritual Source." He related, in the course of his remarks, many instances of healing effected by persons claiming the assistance and agency of the spiritual world, the cures being produced simply by the act of laying on of hands. Mr. Ashman also addressed the meeting upon the same subject, there being a good and attentive audience.

On Tuesday, Feb. 4, Mr. E. W. Wallis, who is becoming a great favourite in Marylebone, paid us a visit which was marked with great interest, as the evening was devoted to the answering of questions upon the subject, Spiritualism *v.* Materialism, there being an excellent audience on this occasion.

Sunday next, Feb. 9, Mr. Towns will address the meeting at 6.45. Seance after the service.

Tuesday, Feb. 11, Mr. J. Hocker will lecture. Subject: "Co-operation *versus* Traders."

The third anniversary of the above association will take place on Sunday, Feb. 23. Tea will be on the table at 5.30 prompt. Tickets 9d. each. Public meeting at 7; admission free. No business will be transacted on this occasion, as the evening will be devoted to short addresses from public speakers and others.

Monday, Feb. 24, an entertainment will be held, to consist of songs, recitations, &c., and a dramatic sketch will be played by the members of the Marylebone Amateur Club, entitled, "The Spittlefields' Weaver." Dancing to commence at 10.30. Admission, 6d.

W. O. DRAKE, Hon. Sec.

Mr. T. BROWN will be at Rochdale the end of this week. All letters to be sent to the care of Mr. Lewis, 39, Equitable Street, Rochdale. Next week, at Leeds, all communications to be forwarded to Mr. Rosenberg, 8, Strasburg Place, Camp Road, Leeds.

Mr. W. WALLACE, The Pioneer Medium, is still in Devon; expects to be in London in a few days and would be pleased to receive engagements either in town or in the provinces. All letters to be addressed 329, Kentish Town Road, London. N.W.

HALIFAX.—Mr. E. W. Wallis will lecture next Sunday 9th inst., at the Spiritual Institution, Union Street Yard, in the afternoon at 2.30, upon "Nature and Necessity of Death," and in the evening at 6.30, "Will Spiritualism be the Religion in the Future?"

HACKNEY SPIRITUAL EVIDENCE SOCIETY.—On Tuesday, Feb. 11th, Mr. C. B. Williams will open a debate, subject: "Spiritualism, its Phenomenal and Religious Aspect." Commence at 8 p.m. Free discussion invited.—A. J. LONDON, Cor. Sec., 6, Field View Terr., London Fields.

SUNNY BROW.—Mr. James Dunn will deliver trance addresses at the house of Mr. W. Stewart, Sunny Brow, on the following dates: Saturday evening, February 8, at 6 o'clock; Sunday afternoon, February 9, at 2.30; and in the evening at 6 o'clock. All friends in the district are cordially invited to attend.—C. J. OYSTON.

There is a vast and unfathomable verification of that which is as God and the devil; but man beholdeth not the vast and unfathomable in himself, else would he come unto the sanctuary of his own heart and in the fervour of Divine love. Give unto God the glory that He hath enfranchised those who, in their erring spirits, were as heathens unto themselves.

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

## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

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

## LECTURES FOR FEBRUARY.

Sunday, 9, at 6.30 p.m. Inspirational Address. Mr. Westgarth.  
 " 16, at 6.30 p.m. Trance Address. Mr. W. H. Lambelle.  
 Monday, 17, at 8 p.m. Reading from Colonel  
 Ingersoll's Lectures. Mr. H. A. Kersey.  
 Sunday, 23, 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.  
 Tuesday, " at 8 p.m.—Physical Manifestations.  
 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 open 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, FEB. 10.—8, Field View Terrace, London Fields, E. Seances at 8, Members only.  
 TUESDAY, FEB. 11.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 WEDNESDAY, FEB. 12.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, FEB. 13.—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, 10, Devonshire Street, Queen Square, at 8.  
 FRIDAY, FEB. 14.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.  
 Mr. Savage's, 407, Bethnal Green Road, at 8.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30. admission free.  
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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 9, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.  
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30  
 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.  
 DARLINGTON, Mr. J. Hodge'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, Trongate, at 6.30 p.m.  
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
 KEIGHLEY, 2 p.m. and 5.30 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.  
 MIDDLESBRO', 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, Ossett Green (near the G. N. R. Station).  
 Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SEAHAM HARBOUR, 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, FEB. 11, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening,  
 at 8 o'clock for Spiritual Improvement. Inquirers invited.  
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
 WEDNESDAY, FEB. 12, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.  
 BOWLING, Spiritualists' Meeting Room, 8 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.  
 For Development at 7.30., for Spiritualists only.  
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 THURSDAY, FEB. 13, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street.  
 South, at 8 p.m.  
 ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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