



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

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SPIRITUAL WORK AND PROGRESS IN SOUTH DURHAM.

MR. BURNS'S LECTURES AND DEBATES AT WEST HARTLEPOOL.

There is no part of England in which there is more of the active fruits of Spiritualism than in the country between the Tees and the Tyne. It is the coal country, and externally it is hilly and picturesque. It is well known that certain geological formations favour mediumship amongst the people. But in coal countries a large number of the men work underground, away from the rays of the sun. Can this condition have any effect in producing a negative and more susceptible state favouring mediumship? The Durham people are also of a different race from the people of the West Riding and Lancashire: they are intuitive and meditative, and, compared with the other peoples just named, may be accounted feminine. This temperamental trait is all on the side of Spiritualism and good morals; and I must admit that I have seen more self-denial and gratuitous service for truth in Co. Durham than in any other part of the country. The friends of reform there object to officialism and that kind of service which seeks its reward in pay: they desire to work out their own salvation and that of their neighbour. Mediumship in its many forms abounds. Materialisation, trance, and clairvoyance are to be met with; but the most prominent feature of the Movement is a domestic Spiritualism, which is a light and guide to the home and a comfort to all its inmates. If a statistical return of the organisations and meetings of Spiritualists in Co. Durham were attempted, it would misrepresent the case in the most sorry manner. Such a report would declare Spiritualism to be almost null and void. But go amongst the people, sit by their firesides, commune with them in the spiritual sanctuary that nestles around the family altar, and it will be found that the light of the spirit sheds its benign rays over hundreds of well-ordered households. This is not the case with the labouring class merely; but there are eminent tradesmen, philanthropists, preachers, and manufacturers who are blessed with this ever grateful light.

TRUE FRIENDS ARE TRUE SPIRITUALISTS.

The Co. Durham friends I have found to be true friends. What a benison to the tempest-tossed and sorely-wrung heart it is to look back over a series of years, and find that the link of love established long ago, after many fitful meetings and partings, still holds its grip on either side! The spiritual teacher finds it different in different places. There are those "friends" who are so kind and good while it serves their purpose to use your visits and assistance; but when they have effected their object they kick over the ladder on which they mounted to their ambitious eminence. There are again others who become your enemy as soon as the voice of the detractor reaches their ears. Examples might be multiplied; but these must suffice. These weaknesses of our common human nature are the rotten plank in our ship and the impediment to organisation. There can be no Spiritualism where there is not spirituality, and spirituality never can have its foundations in selfishness, which is the polite society name for hell. Disinterested truthfulness of feeling is the nucleus around which the bright light of the higher spheres gathers: it is intuitive; it knows true friends, and it is true to them.

Such, I say again, I have found them in this northern county. In some respects the Spiritual Institution belongs to that region more than to London. The advantage appears to be theirs, for its blessed influence is apparent in their lives and spiritual work.

THE MANAGEMENT OF DOMESTIC MEDIUMSHIP.

In my short sojourn at Tudhoe Grange, I met with additional testimony in favour of small circles, or rather a limited number of sitters, for in some forms of mediumship the circle is an abuse. In a large family, there may be possibly one or more mediums, but others of very different temperament. To seat these all down in a circle for manifestations is the ruin of the mediumship and health of the most spiritual. Hence it is found that it is wise to dispense with the circle and seat the medium with a sympathetic associate as interrogator. In this way direct and wholly reliable spirit-communication is established, which the presence of the other members of the family would destroy. Spirit-teaching comes under the same law, and if we could place incipient trance-speakers so that their surroundings did not act as an impediment, the amount of light which the spirit-world would be capable of throwing on humanity would be vastly augmented. I very much wish Spiritualists would leave off running after committees and displays, and attend to this kind of work and report progress. There is a mass of valuable information already existing, the importance of which its possessors are not aware of.

On Sunday afternoon, February 2, Mr. Simpson drove me over to Ferry Hill Station. I was anxious to meet Mr. Dobson and his circle, and study the conditions alluded to in his letter which appeared in the *MEDIUM*, with comments, two weeks ago. Besides the local friends, a party of some six visitors came from Coxhoe; we formed a large curve extending around three sides of the room. To give an idea of the effect on sensitives of sitting in a line with others, I may state that I had to withdraw from this curve, and sit opposite to its centre. The lady medium occupied an isolated position in a corner of the room, and felt quite comfortable, and so apparently did the others. Our first exercises were social and phrenological. I was enabled to hit upon the peculiarities of several as to their relations with others in spirit-communication. The lady medium, a delicate spiritual creature, was controlled by three spirits, one of them her own child. This communion shed abroad in the room a spiritual influence, which could be felt. Mr. Dobson took a seat beside her when about to be controlled. Her health has much improved since she began to exercise her mediumship. I found Mr. Dobson to be a man of fine quality, and not so positive as might have been imagined. He knows well how to conduct himself in the circle. The lady medium and her little daughter in spirit-life were so apprehensive that I would give judgment unfavourable to Mr. Dobson's sitting in the circle, that it was with great anxiety the medium anticipated my visit. From what I saw and heard I decided in favour of Mr. Dobson remaining in the circle, but, of course, future experiments must further confirm or reverse that opinion. I would be glad if Mr. Westgarth would visit the circle again, and try to discover the grounds on which his guides gave their decision.

In my phrenological remarks I intimated that a young, stout, muscular gentleman, with rather a broad head, would "draw" or use up vital power. This was not noticeable till he was entranced, and commenced to give medical diagnoses, which he did in a very admirable manner. The spirit, however, was loquacious, and was inclined to favour us with more than we wanted. The effect was, that I was more exhausted than if I had given a long lecture. I was quite near this medium, and thus suffered particularly. I have noticed the same result with other mediums of a similar temperament. I want to know whether the spirit or the medium benefits from the vitality thus abstracted, or if it is dissipated and lost? I know that it is good for the development of a medium thus to sit.

beside one with a cultivated intellect and mental temperament, and I would be glad to hear what result ensues from particular cases. When Mr. Morse sat at the Spiritual Institution on Friday evenings I used to get into a sleepy state at every sitting, and sometimes lost considerable energy. I regard Mr. Morse's development, however, as ample compensation. It is not with those drawing temperaments, by any means, that we can establish the most lasting sympathy.

I would say to all circles, "Do not sit and waste vitality for the amusement of the control." It is paying too dear for your whistle. When a spirit comes and uses you up for its own pleasure, then a selfish motive is at work, and the conductor of the circle should use his prerogative to regulate it. Let the Gospel of Use be the guide in all such matters. Unless some good purpose is being served, either to spirit, medium, or sitters, why hold spirit-communion at all? Do not let us decide on such matters too hastily. Let the spirit give some adequate reason for his being in control of the medium, and then judge whether it is best to proceed. I really think some spirits do not know the result of their actions in this matter. On a former trip to the same county, but much further north, another powerfully-organised medium, under the control of the spirit of an Irishman, nearly bored to death three sitters by his garrulity, accompanied by the gestures of the medium, and waving of his arms. This arm-waving is a means whereby the entranced medium mesmerises, so to speak, the magnetism of the sitters into himself. I find that persons in their normal state exercise a similar influence, and those people voted "bores" are dry-souled, drawing persons, who talk with the vitality of other people, and then go away refreshed.

I do not name these matters out of antagonism to any individual, for I know that I draw from some temperaments myself, but much more frequently I am the victim. I speak of this in the interests of science, and to set all my readers on the path of making observations, leading to discoveries which will be not only a blessing to themselves but shed abroad a light which will be of use to others.

TWO LECTURES AT WEST HARTLEPOOL—NOISY PROCEEDINGS.

This trip was the first I had undertaken since my recovery from diphtheria—if I am fully recovered yet, for a chill or weariness brings on rather unpleasant symptoms in the throat,—and I had serious apprehensions of the effect on my health and powers of endurance. West Hartlepool is not far advanced in a knowledge of spiritual science, and possibly that is one reason why it has recently become the scene of the pastorate of the Rev. T. Ashcroft. This pastor's tabernacle is a gorgeously-fronted building with carvings and mouldings standing up towards heaven, with much architectural pride and grandeur, but let us hope with due Christian humility and grace. There is a considerable weight of debt on this edifice, which, like the cloud over the mercy-seat of old, seems to inspire the preacher to spiritual ardour and activity; only the result is "door money" not "spiritual gifts." To earn a little towards the redemption of his workshop from the claim of mortgage, and set himself right with the "unco' guid," the pastor gave a lecture in opposition to Spiritualism and in abuse of its professors. Mr. Ashcroft appears to have only one lecture on the subject, which he has given repeatedly these half-dozen years, suggesting the possibility of its being someone else's composition, slavishly delivered without modification by the "lecturer." Of that he knows best, but he was announced to lecture again on Monday last, and he has the same title, and almost the same syllabus, with its stereotyped points in their perennial order. It must take a remarkable degree of talent to give two lectures from the same points.

I had met Mr. Ashcroft before, on which occasion I gave an exhaustive reply to this same lecture, holding the printed copy in my hand. On the Monday evening it was my task to go over the same ground again. Now I must confess I did not remember a single statement in the lecture then reviewed, and I would remind Christian pastors that the gospel teachers were not recommended to load their portfolios or their brains with stereotyped detraction of their opponents, but to "take no thought how or what" they said for in that hour they would have from the spirit what they required (Mat. x. 19). This was the method I adopted in my lecture on Monday evening, Feb. 3. The Temperance Hall at West Hartlepool was crowded by a very respectable audience. When I was well through with my lecture I fancied I discovered my opponent in a seat taking voluminous notes. Subsequent events proved that I had hit on the right man. The audience was of course largely composed of his sympathisers, and Spiritualists in the town are few. At my suggestion there was no chairman appointed. It was not likely that we would obtain the services of a man of influence to control the meeting, and to attempt to regulate the conduct of others from the chair, only makes the confusion more distracting. I therefore took my position on the platform and introduced myself.

THE FIRST LECTURE.—REPLY TO REV. T. ASHCROFT.

I said I had no desire to make a personal attack on the lecturer of the previous week. On the contrary, as a Spiritual Teacher I was indebted to him for that magnificent meeting. Not having heard his lecture, mine, instead of being a reply, would be a counter-lecture, adhering closely to the subject-matter under discussion. As to the charges made against myself and others in that lecture, it was not etiquette in law to offer a defence till witnesses were called to prove these charges, and to do so would occupy a court of law for months. My legal course was to deny them all as unfounded statements, and which, even if true, had nothing to do with the merits of Spiritualism, any more than the

personal eccentricities and personal pique of the lecturer had to do with the grandeur and liberality of the Gospel.

I then proceeded to reply to the following points in the lecturer's syllabus:—

"Spiritualism is Pretentious." So are those who essay to expose it. But while Spiritualism has a basis of result to justify its claims, its detractors are found empty. The lecture, however, to which I replied, afforded no definition of Spiritualism, and it was difficult to know what was "pretentious." Spiritualism I defined to be (1) an acknowledgment of the existence of God, the Infinite Spirit; (2) that man is by nature a spiritual being; (3) that man, after the death of the body, can communicate with those in the flesh; (4) that the great purpose of life is the spiritual development of man for eternal purposes. Truly, very "pretentious," and of the same kind as other spiritual movements which preceded it.

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"It is anti-Christian,"—that is, not in accordance with the personal views and dogmatic opinions of the lecturer. The difficulty was in determining the true value of the term "Christian." The lecturer seemed to imply that it consisted in subserviency to the views and personal requirements of Christian preachers. I said I preferred to drop the term "Christian" altogether in such a discussion, and base argument upon the Gospel. I did not wish Spiritualism to be gauged by the opinions or failings of Spiritualists, nor could I submit to have the measure of gospel truth tested by the dogmatisms of so-called Christians. Let us go to the fountain-head of fact in both cases. I took my stand on the Gospel, and on that basis was prepared to reply to objections.

"It is unscriptural." That is a matter of opinion, and with Protestants every man is free, without obloquy or detraction, to interpret scripture in accordance with his own private judgment. All spiritual dispensations had been voted unscriptural by the effete creatures of the passing and worn-out ceremonial. Jesus was considered an opponent to religion, and so throughout scripture there were seen two contending parties. First, those who followed after the established order of things; and secondly, those inspired ones who called the people to repentance and to a higher knowledge of spiritual things. These had always been at war with one another. The great heroes of biblical history were of the second class, who contended against the established priesthood and the power of public opinion. In this day Spiritualists are the followers of that manly and self-denying class, while the descendants of their persons and opponents are of the established religious bodies. There are in the Bible analogous phenomena described to those which now occur in Modern Spiritualism. I agreed with all the denunciations of evil spirit-influence or witchcraft found in the Bible. Spiritualism is also calling to a knowledge of immortality and spiritual things, more of the materialistic thinkers, who are utterly beyond the reach of church-teaching, than all the churches put together. I was astonished that the churches did not receive Spiritualism with open arms; it was their best friend, and had filled many pews with solid adherents. (These sentiments, kindly spoken, were received with

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howling and noises of the most indescribable kind. The determination of a section of the audience was that no good thing could come out of Nazareth. To be told that Spiritualism did men good, or that a Spiritualist could appear on the side of true religion, fired that class of the audience with the old cry, "Crucify him! crucify him!"

"It is UNTRUTHFUL." I confessed I could not see the point of this objection. Spirits were not infallible any more than men. On earth we conferred with one another, notwithstanding the fact that every word said was not to be accepted as absolute truth. The objection I had to the lecture under review was a case in point. It was a great mistake to suppose that Spiritualists accepted as truth all that spirits said, any more than they pin their faith to the *ipse dixit* of any man. The question was not, Do spirits at all times speak the absolute truth? but, Do spirits communicate and manifest personal identity?—the truthful ones speaking truth to the best of their knowledge, the untruthful ones, like many opponents of Spiritualism, doing their best to pervert and misrepresent truth. That spirits did communicate, was a fact proved by millions, and therefore, Spiritualism was true.

"It is immoral." Alluding to my definition of Spiritualism, I regarded it as the basis of all morality. In practice it was best to take men as we find them. There were Spiritualists in West Hartlepool as well as in other places. The question then resolved itself into this: Are these men in West Hartlepool or elsewhere, whom you know and who are Spiritualists, worse than their neighbours? I maintained that the answer would be, "No!" Not only so, but that in most cases it would be found that the adherents of Spiritualism were of superior moral character. Amongst experienced sitters it was found that persons of bad habits or immoral character could not find a place in the spirit-circle, as those with spiritual gifts were so affected thereby that the unpleasant sitters had to be expelled, or improve their habits. I had known many families purified, benefited, and blessed by spirit-communion; and the evils that at present existed in society, and which could not be traced to Spiritualism, would all be obviated if all mankind were as moral and well-conducted as Spiritualism had made thousands. The statement made by the lecturer, that Spiritualism made so many lunatics in America, I proved to be a falsehood, from the statistics collected by Dr. Crowell, which showed that the number of lunatics produced by religious excitement was much greater than the very few who were or had been Spiritualists. The lecture, to which I replied, abounded in similar unfounded statements; and that the opinion of Spiritualism thus presented had been derived from reading the works of Spiritualists was absurd, because no honest man could make such statements after reading such works.

[In Dec., 1876, Dr. Crowell sent to the 87 insanity institutions in the United States, containing 28,558 patients, an inquiry as to how many insane persons were detained therein from religious excitement and Spiritualism. The information was afforded by 58 institutions, containing 23,328 patients, and there were 412 reported insane from religious excitement and only 59 from excitement caused by Spiritualism. A full statement of the facts may be obtained on application to the Spiritual Institution, 15, Southampton Row, London, W.C.]

DISCUSSION WITH MR. ASHCROFT—DISGRACEFUL CONDUCT.

My Lecture was much interrupted by noises of various kinds. There was shouting, stamping, howling, disrespectful remarks, whistling, and other indications of "culture," of which, no doubt, my opponent and his *confrères* in the ministry are proud. I let them "blow off" at will, and went quietly on with my lecture, of which I give a mere sketch above. The lecture was, therefore, heard, and listened to with deep interest by a large proportion of the audience, for the rowdy element was in a considerable minority. After speaking amidst such interruptions for considerably over an hour, I was well exhausted. The "conditions" were bad, and the ugly noises distressing. It was my first work of the kind after a serious illness, and on that account I said I would hear objections only for a limited time. Five minutes would be allowed to any speaker, and to each speaker I would reply during five minutes. I set no limit on the matter or manner in which they would speak. Speakers might call me what they pleased, and misconduct themselves to their hearts' content, I would not object, and the public would be able to judge as to the impropriety of their conduct. I said I was there without support or regulator of any kind. All I had to do was to attend to my own conduct, as I did not fear anything that could be done by another to injure me.

Mr. Ashcroft commenced by ignoring the lecture altogether, and proposing a wager, to be won by Spiritualists sitting at one table on a public platform, and him and his friends at another, to see whether he could not do all the manifestations that they got. It seemed to be implied that my objection to meet any of his proposals was to be construed as my defeat.

I replied that the proposal showed such utter ignorance of the conditions of spiritual manifestation and misconception of the aims of Spiritualists, that I could not do otherwise than regard the proposer as wholly incompetent to meet anyone to discuss a question of which he knew so little. I could not confer on such a man the honour of meeting me as an antagonist worthy of my consideration.

He spent another five minutes in reading the article from the previous issue of the MEDIUM on the Morley affair. In my reply I stated it to be true to the letter, whatever denial he might give to any of its statements.

In his next speech he read a paper which he appeared to have

written and sent to Morley for some persons to sign denying my statements, especially that I went to a window for air. He concluded by calling me a "liar."

This climax of Christian argument I pointed out as one reason why I could not meet in debate a gentleman of such talents. He was so excited at Morley that possibly he did not know what did take place; so were his followers. The question was not a shindy between Burns and Ashcroft; but a lecture had just then been given, which my opponent had listened to, and surely there was some point in it that he could venture to take exception to. Instead of putting off the contest to another time, I asked him to make his objections there and then—a challenge which I had made to him at Morley. The only allusion to the lecture he had made was that I had "palm off" on them certain statements in my lecture. Now "palm off" was not an argument, but it was the only apology for an argument which had been given, and I asked the audience to accept it as a specimen of the same person's conduct at Morley, which wholly justified my version of that affair.

In another speech my opponent said we called up spirits.

This was the only "argument" furnished in nearly an hour's altercation. I replied that we did not "call spirits" either up or down. God's ministering spirits, and the evil ones as well, were at all times ready to serve or tempt us. Spiritualism consisted in a recognition of this fact, and also taking such steps as to avoid the evil, and avail ourselves of the good.

A stout, good-natured-looking gentleman, who sat next to Mr. Ashcroft, now made a speech. Some conjurer at Edinburgh was doing tricks said to be similar to spiritual phenomena, and showing how they were done. How were we to know the true from the false? Were we to believe the spirit-mediums or the conjurers? This was the substance of his demand; but I do not pretend that my report of it is verbally accurate or exhaustive.

In reply, I said that the recognition of genuine spiritual phenomena depended on knowledge of the subject, as in other matters of experience. The jury in all such cases were the public, who were quite ignorant of the subject upon which they had to decide. Spiritualists neither believed conjurers nor mediums. It was true that a conjurer was humbugging the Edinburgh people into believing that he exposed Spiritualism; but who of all people believed in the statement of a public performer? It is true that much genuine phenomena are to be witnessed at the sittings of public mediums, and the conditions used by them are not at all similar to the performances of the pretentious expositors. Spiritualists believe because they evolve the phenomena at home amongst their own friends, without the presence either of conjurers or mediums of a professional kind. The great range of spiritual phenomena was such that much more reliable evidence was obtained than if physical manifestations were alone to be had.

A number of speeches were made to induce me to enter into discussion with Mr. Ashcroft, all of which I steadily refused to comply with. I was called a coward and other vile names, all of which I listened to with equanimity and good humour. My conduct astonished them. I said it was not my mission to enter into personal recrimination with any man. I did my best to lecture when I found it convenient and fit to do so; but it was for the audience to accept or reject the question without coercion or threat on my part. The principles of Spiritualism were those of individual liberty.

It was urged that the debate proposed would be a meeting of "representative men"—"champions." I said, in reply, that the truth was its own champion, and needed no others. In Spiritualism we had no "representative men," every man represented himself. I most certainly did not regard the man put forward as representative. I had no confidence in his intellectual ability or motives, and certainly his manners were repellent. I could not meet a man who I considered unworthy of my respect. Give me a man worthy of me, and I would not hesitate. I said he would have his chance to speak on the following evening, as again I would allow discussion; but I would not regard him as worthy of special contention.

Much more was said and the meeting terminated, after the proceedings had lasted nearly three hours. I was very much exhausted; but if ever my soul was grateful, it was that night. The opposition had done all it could to insult, irritate, and unbalance me; but I sailed safely through it all, and though there was much interruption, yet I had my say in spite of everything that the ill-conditioned ones could do.

THE SECOND LECTURE AT WEST HARTLEPOOL.

A small quiet meeting was expected on the Tuesday evening, but such was not the case. The hall was nearly full and the audience was of a much better quality. Mr. Ashcroft did not accept my invitation to be present; a number of his followers also kindly absented themselves, much to the comfort of the better-conducted portion of the audience. On taking my position on the platform, I said I expected to speak one hour, and then there would be one hour's debate open to all, as on the previous evening.

My lecture lasted about one hour and twenty minutes. It was well received, and given with much better effect than the one on the previous evening. The conditions were better and I had not the unpleasant duty of entering into contention with anyone.

DISCUSSION WITH REV. MR. LAWSON.

When I got through, Mr. Lawson, a Congregationalist pastor,

* In the announcement of his lecture on the following Monday evening he puts a statement in my mouth just the reverse of this. Where can the man's ears be?

who had attended on the previous evening, came on to the platform. He sometimes spoke longer than five minutes, and I occupied a similar space of time in reply. He essayed to maintain the position of fair debate, but his manner may be gathered from the way in which he opened his mind to the audience. In my endeavour to excuse the conservatism of preachers, many of whom knew much more of progressive matters than they revealed to their congregations, I said the greater liberality of the hearers in permitting new truths to be told them would confer much more liberty on their preachers. Mr. Lawson, in allusion to this, used most violent language, blustering over it and calling it a "libel" on preachers &c. No doubt his point was like that of the Old Bailey barrister, who, when he had a bad cause, abused the counsel for the opposite side. Of course if Mr. Lawson could, out of the abundance of his Christian charity, induce the kindly notion into the audience that I was a libeller, he would pave the way to a demolition of the superstructure I had raised on behalf of Spiritualism. With no small degree of pedantry he said he had studied the whole matter, even from before the era of the modern manifestations; that he had read all I had written on the subject, and yet for all that I was to be, according to his attitude, discredited if possible, and my work to be explained away.

I was somewhat astonished at this tone of attack, as I had heard that he was a liberal-minded man and a truth seeker. He had never abused me, and I had no prejudice against him, and I could not see in what I had ever done him the slightest injury; furthermore I had not spoken at all against either ministers or Christian dogmas, as that was not my subject. How a man under these circumstances could get up, and without provocation call me a libeller, and substitute his for my experience, rather took me aback.

"O for the rarity of Christian charity
Under the sun."

I replied that I travelled in many parts of the country, and in almost every place I heard of Spiritualists lending books on Spiritualism to preachers of various denominations and hearing their views on the subject, which views they steadily withheld from their flocks. I did not state these facts in a vituperative spirit, but to account for an obstacle which stands in the way of progress in spiritual knowledge. Since I returned to London I have had a clergyman of the Church of England call on me as a Spiritualist.

Mr. Lawson and myself occupied the remainder of the evening in several speeches, to which I replied. His point of argument in the whole of them was this: I had said that there are analogous phenomena recorded in Scripture to those which now occur in Modern Spiritualism. He therefore required me to give instances of the following phenomena occurring in the Bible: (1) The use of the table in spirit-communion. (2) The necessary condition of darkness in spirit-communion. (3) The use of raps. (4) Communion or intercourse with departed spirits. If I failed to make good these points, then all I said must be discredited,—rather an illogical mode of argument, I thought.

I will give the substance of my replies in one continuous report: there might be "analogous" phenomena mentioned in the Bible, and yet not through the identical objects. How could people who sat on mats and ate from the ground, and therefore had no table, use such an article in spirit-communion? I would class spirit-phenomena thus: (a) The power of spirit over objects; (b) over the human mind; (c) over unparticled matter.

(1). The table was an object, and if in the Bible it was found that an object was influenced by spirit-power, then that first analogy would be established. The human body itself was an object, and there were records of human beings being carried by spirit-power, and in addition there was the causing of an axe's head to float in water (2 Kings vi. 6). The fleece was also sprinkled with dew by spirit-power, according to the request of Gideon, and again the ground around it (Judges vi. 37—40). The table, however, played an important part in Bible Spiritualism. In Christian churches the Lord's Supper was commemorated around it, and it was called the "communion table," and was used at a time when Christians professed to commune spiritually with their Lord. In the Jewish Spiritualism the altar took the place of the table, and over an elevated board the glory of God was wont to appear, and communicate the will of God through the High Priest to the Jewish people. Here was the table to all intents and purposes, for Spiritualists in meeting around the table do not do so for movements and levitations alone, but for the enjoyment of higher forms of spirit-communion. I said I was not prepared to give an exhaustive *resumé* of Bible Spiritualism, for, though I did not get my living by Bible-reading like some folk, yet I knew as much of it as most laymen, but not to such an extent as to warrant the assumption that what I then stated could not be added to. I find on reading that there are many instances of spirits having power over material objects mentioned in the Bible.

(2). As an instance of darkness being necessary for spirit-communion, I mentioned the conditions under which Moses had interviews with God on Mount Sinai (Exodus xx.; Duet. v.). God spoke from out of clouds and thick darkness. This condition of darkness is frequently mentioned in the Bible as a concomitant of the manifestation of spirit-power. On subsequent reading I find that darkness was possibly a condition in many of the Jewish observances, and it was the state in which Peter was liberated from prison, &c. (Acts v. and xii.).

(3). Of an instance of a rap being mentioned in the Bible, I could not remember at first, but I considered the "thunder" which accompanied some of the manifestations recorded in the Bible as

analogous to the rap, as both were sonorous phenomena produced in the atmosphere without the clashing of physical objects. Since I came home I find there was spirit-information conveyed at one time to David by "the sound of a going in the tops of the mulberry trees" (2 Sam. v. 24). There may be other instances of spirit-presence and intentions being indicated by sounds.

(4). As to the fourth class. Intercourse with departed spirits was carried on by Jesus himself on the Mount of Transfiguration, when, in the presence of three of his disciples, Moses and Elias there appeared. The former died; the other was translated, so that he ought not to be regarded as a departed spirit. Mr. Lawson objected, and said there is no record of their having said anything. Mr. Lawson surely does not know his Bible thoroughly, for on looking I find the text distinctly says, "There appeared unto them Moses and Elias *talking with him*" (Matt. xvii.). I find also that this intercourse took place in the night time. The text says, "After six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." This is distinct enough; it was not on the sixth day, nor was it on the seventh, but it was "after six days," and so must have been in the night time between the sixth and seventh day. There are many other instances I find implying night-time or darkness, for special spiritual purposes. Jesus himself appeared in a bodily form after what is called death, and as that body in which he re-appeared did not act in accordance with usual physical laws, but as materialised spirit-forms do at the present day, the inference is that that resurrection body was a genuine spiritual manifestation, and an instance, in the person of Jesus himself, of communion between those who are called dead, and those still in the flesh. Is it not the boast of the Church that in Jesus we have life and immortality brought to light; that is, by coming back again he demonstrated the immortality of the soul—just what God is permitting spirits to do at the present day. It was impossible to believe that the spiritual powers, translated "God" in many places in the Old Testament, really meant the great God of the universe, and if not, what was the nature of that communicating spirit? To settle this would widen much the question of the communion with individual spirits as recorded in the Bible.

Thus I considered that I carried my point. It was not without a good deal of the "brow beating" system on the part of my antagonist, to whom I did not utter one disrespectful word. I said I would be glad to see a little more Christian charity on the part of a disputant who was engaged in discussing a purely impersonal matter. He objected to this as an unfounded insinuation. I said he had done much to make it appear that he was getting the better of me, by saying how irritated I was at his putting me in a corner. I asked, Is that argument? "No," said Mr. Lawson. Then it is personal detraction, and justifies my observation as to the lack of Christian charity.

Mr. Lawson wound up with a twelve minutes' speech, to which I replied in the following substance, occupying the same time.

"It is unnecessary." Reply. Mr. Lawson has studied it as he says. Can he affirm that his mind has not gathered many facts and views from that study, which he could not have otherwise possessed? and yet he knows but little of that which Spiritualists have been able to gather from experiment, in addition to mere reading.

"What has it taught?" More to millions than all the churches or preachers could impart. Though Mr. Lawson might have been convinced of certain truths by other means, he must not regard his own case as sufficient for all. Others who had not his advantages or capabilities of belief have been as much indebted to Spiritualism as he has been to his tutors.

"The idea of God is stolen and imported into Spiritualism." A most preposterous and unworthy statement, to say that because a man acknowledges God he has stolen the idea. I complained against that form of argument as being virulent, and calculated to incense the public mind rather than enlighten it. I had introduced the belief in God, not that we had originated the idea, but that we acknowledged it as a fact, which some of our detractors denied.

"That man is a spirit, was taught by Aristotle and others." And yet it requires to be taught now; but we demonstrate the fact, and confirm all past spiritual teaching.

"The manifestations are as old as the world." That is just what I have been demonstrating in the evening's debate, but Mr. Lawson seemed to doubt it. Yes, they are as old as the world, and none the worse for that. Our contention is, not that they are old, but that *they occur now*. That is the point at issue, and the one which is so carefully evaded by all disputants.

The aspects and bearing of the subject was questioned, just as all other spiritual dispensations had been persecuted and impeded by the prevailing powers.

"It is uncertain." Who is to decide that? Those with the highest spiritual gifts and best able to judge are the most consistent and enthusiastic Spiritualists. Are we to measure spirit-communion by those who are least or best adapted to judge of its merits?

"It is all magnetism." Magnetism can no more produce spiritual phenomena than the water in that jug could, of its own accord, rise from its present position and turn a water-wheel. The attempt to solve the manifestation of the spirit by attributing it to magnetism or any material property, is to play into the hands of atheism and infidelity, and to arrive at the idiotic conclusion that a negative theory, which does not cover the facts, can explain the phenomena.

"If they believe not Moses and the Prophets, neither will they

be convinced by spirit-intercourse." There is no appositeness or parallel whatever in this remark. It was not made by Jesus to Spiritualists, but to people of the most opposite kind. We believe in Moses and the Prophets; not only so, but in the Gospel also; and the earnest of our belief is, that we accept the manifestation of the spirit of the present day.

"The Bible contains all that is necessary for us to believe." So they said in the time of Jesus. We believe the Bible much more than those who object to us. The Bible throughout, by example and precept, insists on active spirit-communion as the great power to spiritualise the mind. Now, we have only dogmas, forms, and ceremonies, with a scientific atheism which increases every day, and with which the Bible believers are quite unable to cope. The Bible, instead of asking us to feed our souls on the history of spiritual gifts, tells us to exercise these gifts ourselves, and greater things will be bestowed than are even recorded in the Bible.

The foregoing is, as near as I can make it in a condensed form, what took place. If I have made any mistake I regret it. At the same time I am not prepared to accept any denial which may come from the other side. They speak at random.

The debate lasted till the meeting was over three hours in session. I did not regret the length of time, as the extension of the discussion was serviceable to the object I had in view. There was much interruption. A round-faced man got up at the close of the lecture and said I had been unfair with the time allowed to speakers on the previous evening. This the audience denied, and the man seemed to be shameless that he had been trying to utter a deliberate falsehood against me. Mr. Lawson and I agreed well upon time; and though there was no chairman, and much noise or disorder, yet I believe it would have been worse if there had been any chairman. After a little noise, the audience listened quietly, even to the close of the three hours. A man named Stephenson, as I am informed, again wanted me to meet Mr. Ashcroft. I said he had promised on the previous evening to find twelve men to protect me from insult in the event of a debate, and three minutes afterwards violated all courtesy by calling me a coward. I therefore declined to answer his question.

The *Mail*, a paper published at West Hartlepool, gives a most untruthful account of the meeting altogether, in favour of Mr. Lawson. That gentleman, after all was over, and while he was preparing to leave the hall, took occasion to say aloud that he had never been so abused as by me on that occasion, and yet he had discussed with all the great secularists. I at once said I considered such a disorderly put, and untrue allegation abuse in itself, for I had given no cause whatever for such a remark. I must say I pity men who have to put themselves into such an uncharitable pet in discussing a purely matter-of-fact theme. Pastors should have the dignity to stay away from such meetings, unless they can add propriety to the proceedings.

The lectures must have furthered the Cause immensely in the town. A large number of the audience was deeply impressed, and not a few disgusted at the kind of opposition that I met with. I find it a grand power in such cases to "revile not again." To stand unmoved, and have the arrows of ridicule and abuse showered at you, requires some spiritual training. At last it conquers, for even those who misunderstand, and therefore hate, your teachings, cannot but admire the conduct thus displayed. To be able to do so is itself a spiritual gift, the result of development.

The friends at West Hartlepool have some grand sittings, and an excellent medium. Nearly 2,000 publications were circulated in ten days, and the stone that has been set rolling can never stop its onward progress throughout eternity. Really, these opponents are most valuable to the work of progress. God uses them as instruments of His will, and while I strenuously turn their industry to the best account for the good of humanity, I bear them no ill-will in my heart.

J. BURNS, O.S.T.

IS SPIRITUAL SCIENCE ANTAGONISTIC TO RELIGION?

By EPES SARGENT.

In a recent number of an American journal devoted to Spiritualism, I find the following remarks from a correspondent:—

Religion will eventually become science; but in doing so, it will cease to be religion. Alchemy lost its identity in chemistry; astrology gave way to astronomy; and religion, like both alchemy and astrology, being a system which is composed mainly of supposed facts and their imaginary relations, must pass away and be forgotten just as fast as the real facts are discovered and their true relations understood.

As there are innumerable differing definitions of the word *religion*, and as the writer of the above remarks has made a new definition, it would seem somewhat idle to criticise his assumption that religion must fade out as science advances. If, as he says, religion is merely "a system composed mainly of supposed facts and their imaginary relations," then no one will be likely to go into mourning at seeing religion thrust out. But many thoughtful persons have a very different estimate of religion from this. To them it is the very culmination of all truth and all knowledge: it is science "flushed with emotion."

When Kepler, as one of his grand discoveries flashed upon his mind, knelt in devout thanksgiving and awe at the realisation that he was "re-thinking the thoughts of God," I hardly think he would have been in a mood to admit that science is, or can ever be, the death of religion. It all depends upon what notions one has of religion, and what faculties he has for feeling it.

And so, when the same writer says, "Spiritualism can never develop a religion in any sense," the force of the proposition all depends upon what sort of thing one's Spiritualism is. One man's

spiritual proclivities and affinities may lead him into very bad company and into a very low sphere of thought; while another's may surround him with all uplifting influences, may lead him into the very holy of holies, the sanctuary that is nearest to all high spiritual influences.

To say that Spiritualism can never "develop a religion in any sense," is about equivalent to saying that human and angelic thought can never develop a religion in any sense. There is no scientific force in the affirmation; it is pure dogmatism, entitled to not the least scientific respect.

One mind may see in certain facts very different "relations" from those that are suggested to another mind. The thought that forced a Kepler down on his knees might be wholly barren and unsuggestive to a Gradgrind or a Hæckel. In Spiritualism we find only what we bring the vision and the faculty for finding. To those who really know its phenomena, it is as much a science even now as astronomy or chemistry. So far is it from being true that science has a tendency to kill out religion, the real truth is, as Newton, Kepler, Copernicus, and Franklin found it, religion becomes all the more religion as the mind advances in positive science.

Are we to suppose that as physiology, anthropology, the laws of parentage, heredity, and embryology, are developed, the natural affections of the human race must die out? Yet such a proposition would be quite as philosophical as the notion that as religion grows more scientific it must dwindle and die.

Religion, pure and undefiled, is not the child of ignorance and superstition; the more we know and feel, the more truly and purely religious must we become. On from the time of Copernicus science has been revealing to us new marvels, and widening our conceptions of that inscrutable Power that

"Lives in all life, extends through all extent,
Spreads undivided, operates unspent."

Can the growth of a scientific Spiritualism lead, any more than the growth of the sister sciences, to a less reverent and adoring sense of that Supreme Mind, whose thoughts it is our discipline here, like Kepler's, to "re-think," an occupation which an eternity cannot exhaust?

Let no one fear that as man advances in knowledge of the facts of universal nature he will grow less religious, less loving, less reverent, or less aspiring. All history and all human biography prove just the contrary. It is the "shallow draught" that intoxicates the brain; "but drinking largely sobers us again." It is the half-way, the second-hand philosophers—it is the partial scientists, confounding science in the state of hypothesis with science in the state of fact,—who find science and religion at variance, and imagine that the latter will be compelled to yield the right of way to the former.

All religions have had some form of Spiritualism for their basis. Justly and aptly does Mr. Stainton Moses remark: "As a factor in the religious thought of the age, as a regenerating force operating most strongly within the pale of religious systems that sadly need purifying, I believe it (Spiritualism) to be imperishable in its effects." To ignore the religious significance of Spiritualism—to fail to recognise it as "God's gift to a Sadducean generation"—is to be content with the husk, and reject the life-giving grain. All religions still owe to it—in its past forms, if not in its present—all they have in them of vitality.

The abstract attenuated Spiritualism, for which Descartes, among the more modern philosophers, is so largely responsible, still dominates in philosophy, in religion, and in the speculations of leading physicists. Nearly all the attacks on Spiritualism from physicists like Tyndall, or from amateur philosophers like Mr. Frederic Harrison, are grounded on the imputation which holds the Cartesian notion in regard to the soul as the only scientific one, since from that to a psychic nonentity the step is easy. These men seem to consider the soul as something having not so much substantial existence as the reflection of a form in a mirror. Thought, for them, inheres not in a supra-physical substance, but in a certain pulpy cerebral matter, going off in a flux of atoms, and disorganised by death. Hence thought, consciousness, emotion, having no other instrument or basis, vanish like a reflected image when the mirror is covered or shattered. To such thinkers, therefore, with their limited or partial science, the immortality of the soul is an absurdity, since to them the individual life and experience are the exclusive property of that compound of charcoal, lime, water, oxygen, nitrogen, and hydrogen, which goes to make up the visible body. Dissolve and dissipate these by death, and the phenomenon *man* has an end, body and soul. No thought is given to the consideration that all these substances and gases may exist in, or are resolvable into, invisible states, in which their powers and uses may be greatly augmented for spiritual appropriation, if necessary.

"The causes," says I. H. Fichte, "that have turned the so-called educated class away from this belief in a spiritual organism are far from being irrefutable arguments against its scientific possibility: they are wholly untenable as such. The grounds for an enlarged and improved psychology lie in Modern Spiritualism, since its physical phenomena are, in remarkable particulars, analogous to those known long ago. The old has been unexpectedly confirmed by the new, and *vice versa*."

"The power of the departed to materialise is entirely antagonistic to all conceptions of a pure abstract spirituality as the only ground of *being* in a future state. This new science of a *transcendental physics*, the elements of which are presented in materialisation and other objective phenomena, is as yet, however,

only in its first uncertain beginnings. Belief in the immortality of the soul is ratified by these evidences of psychical experience. It is now known that we may seize our future destination already here in the earth-life. The trite saying '*Memento mori*' is now converted into the more serious one, '*Memento vivere*,' which means, 'Remember that you are to live hereafter.' The future state is a continuation of the present, and will be affected by our experiences and our prevailing thoughts and affections here.

"Certainly this is a serious revelation at a time when an earnest belief in a future for man has been so widely impaired or dismissed. Thus should Modern Spiritualism become a monitor and a stimulator for us to recover a firm and abiding assurance of our immortality."

The translation has been made by a German, imperfectly acquainted with the English language; but I have not the original at hand whereby to correct the version. Coming from a wise octogenarian, a man of vast experience in psychological and philosophical studies, a son of that Fichte, who was one of the most eminent philosophers and eloquent writers of Germany, the words I have quoted ought certainly to carry weight. Fichte was the friend of Baron Guldenstube, a scholar and a medium, through whom came the phenomena of independent writing, &c., and who wrote a volume on the subject, referred to in the recent excellent work on "Psychography," by "M.A. (Oxon.)," a book worthy a place in every Spiritualist's library.

The great moral and religious significance of Modern Spiritualism is plainly recognised by Fichte. He looks to its advance as an earnest of the revivification of the religious sentiment, and the precursor of a high and purified morality; since a knowledge that we are shaping our future destiny by our acts, thoughts, and affections in this life—a knowledge that we are under the scrutiny of all clairvoyant spirit-intelligences—must, as new generations are bred up to accept this as a revelation of science, exercise a most important influence upon the character and conduct of mankind.

I was much pleased with Dr. Geo. Wyld's communication, in which he says: "I believe that the phenomena and philosophy of Spiritualism are destined to re-mould science, philosophy, psychology, and religion, from their very foundation, by showing how a spiritual and intelligent force constitutes the essence of all things." But surely he is in error when he says that "ninety-nine in a hundred instinctively believe, and are assured that there is a future life." I think that ten per cent. would be nearer the truth than ninety-nine, unless by "instinctive belief" Dr. Wyld simply means that the ninety-nine have an interior conviction, felt in their spiritual consciousness, though inoperative so far as their external and normal consciousness is concerned. He tells us of Spiritualists who speak of Spiritualism as "a new religion." I know of no one authority that regards it as such. On the contrary, it is regarded as the eclectic principle, attracting whatever is essential in all religions, but asserting nothing that the saints and sages have not, in their highest moods, recognised as the eternally true, and subverting nothing of vital truth in any religion. Since Spiritualism is coeval with humanity, there can be nothing new in it, except so far as there is something new in every human being who appears on the stage of life, and passes on to the spirit-world.

VISIBILITY INVISIBLE

AND

INVISIBILITY VISIBLE.

A New Year's Story Founded on Fact.

By MISS CHANDOS LEIGH HUNT.

CHAPTER III. (continued.)

These thoughts obliterated the manuscript utterly from their memories; for the rest of the journey home silence reigned. They entered the cosy little parlour, and still neither spoke a word, and how long they would have thus sat absorbed in their sad thoughts there is no conjecturing, had they not been interrupted by the entrance of the woman Margaret had hired, bearing the infant in her arms, evidently about to have another fearful convulsive struggle for life.

"I thought it best to bring him to you, miss, as you understand him better in these turns than I do," and Margaret's heart smote her as she remembered that she had never been to see her mother since her return. Taking the baby in her lap, she turned to Lawrence to know if she should again give him a hot bath, but Lawrence vouchsafed to try Mr. Cinderman's system of treatment, and he proceeded to breathe upon the little sufferer's heart, and was delighted to find the convulsive symptoms grow rapidly less severe; after which he made a succession of passes, and at about the sixth pass the child fell into a quiet dose.

Margaret's astonishment and thankfulness knew no bounds. "O Lawrence," she exclaimed, "that we had known of this before, how much suffering and sorrow we might have saved! Do you think," she questioned, excitedly, "that you could do mother good?"

"I don't know," he replied; "but we will consult the manuscript."

"The manuscript! of course; why, we had forgotten it. I will lay baby in the cradle, and go and see mother while you study it."

Lawrence found the manuscript very voluminous; yet so divided and indexed, that he soon found how he should act in every form of disease.

After studying it carefully for about an hour, he joined Margaret and her mother.

He first proceeded to breathe on Mrs. Moreland's heart, next on her chest, and lastly over the back of her lungs; finishing off with a peculiar course of passes directed in the manuscript.

"Oh, my boy," thankfully exclaimed Mrs. Moreland, taking both his hands in hers; "you give me ease, life, and strength. My head is clearer, I am less faint, my heart beats stronger, I breathe freer, my whole body feels lighter, and I'm warm from head to foot; much more naturally so than all dear Margaret's fires, wrapping-up, and hot bottles could make me. What a blessed power to possess. You must be a saint; oh, try it on my baby."

"I have, and he now sleeps, instead of being in a convulsive fit."

"Thank God for sending you to us. Margaret," she continued, "you must be a good wife to him, for you will have a husband in a thousand. But I feel sleepy now, dears;" and with an affectionate pressure of Lawrence's hands, and with grateful tears in her eyes, she turned her head on her pillow and slept. Her last words, however, had brought all Margaret's sorrow in full force upon her, and she left the room, with her heart aching as though it would break. Lawrence followed her, and remembering certain passages in the manuscript, irrelevant to his immediate purpose, he made passes across her forehead, and told her to look him fully and steadily in the eyes.

After three minutes, her eyelids quivered and closed, and her head fell on her chest. He spoke to her, but she made no reply. Alarmed, lest he had done her some injury, he turned over the pages of his manuscript; glancing rapidly at the various headings, he saw many warnings, cautions, and exhortations, not to make experiments without properly understanding the science, all of which only tended to increase his terror; yet, in his confusion, nowhere could he discover the information he wanted. Again and again he went over them, but each time with the same result.

A noise was heard at the street-door, and, looking through the window-pane, he saw Mr. Moreland vainly endeavouring to insert the key in the lock. Little Johnny was in the passage, manufacturing a "tip-cat" with the aid of a large carving-knife; but upon hearing the noise, and recognising it to be his father, with precocious caution and quickness he put the knife under the mat, and ran and hid himself in the coal-cellar, after looking into the parlour to say, in a frightened whisper, "Farrer's coming, Marg'et."

Lawrence knew well that when Mr. Moreland was in a state of intoxication his actions were most unaccountable and dangerous, and that none save Margaret knew how to manage him, therefore his condition of mind can be more easily understood than described, as he looked upon Margaret, seated upon a chair in a deep trance, from which all his entreaties and shakings were unable to arouse her.

Mr. Moreland at last succeeded in gaining an entrance into the passage, but tripped first over one and then the other mat, both of which he sent dashing down the hall, revealing the carving-knife to his confused gaze.

"Ah!" he exclaimed, as after nearly falling upon the floor, he succeeded in grasping the knife. "Ah! my friend, I just want you. That new little fiend must be got rid of," and so saying, he staggered into the parlour.

"Good evening, sir," he said to Lawrence, assuming a most unnatural erectness of figure, so as to appear sober, for he was surprised at seeing anyone but Margaret.

"Margaret, my dear," he said, with difficulty, "give the gentleman a chair, a glass of wine, and a biscuit."

"Thank you, I am seated," replied Lawrence; "and I don't drink wine, neither am I hungry."

"Very well, sir, then you've (hie) nothing to complain about. I'm a (hie) teetotaler too, only I haven't given up (hie) drinking just yet, and (hie) I don't mean to," he added, at the top of his voice. The sudden noise awoke the infant in the cradle, who began to cry. "Ah!" he exclaimed savagely, "that young fiend," and he grasped the carving-knife.

Lawrence sprang to his feet to protect the little innocent, but was greatly relieved to see Margaret begin to move. With her eyes opened wide, and fixed as firmly upon her father as though the eyeballs were lidless, she advanced to him with a peculiarly slow and measured step, and took the knife from his hand.

"Come, steady yourself," she said, authoritatively, without removing her eyes from his. "Give me your hand, I want you." She led him to the cradle, and slightly removing the coverlet, she displayed the pretty though worn face of his infant child. "Look! look! I say; that sleeping child is yours! Are you worthy of being the parent of such a pure and innocent moulding from the hands of your Creator, when you so desecrate your own body and soul by devoting them to the mere degradation of the lower senses? In the name of that child, and in the name of Him who gave that child to you, to protect and cherish, I command you to use your immortal will, and live as it becomes the child of your Father in heaven to do."

The drunken man seemed sobered. His face became deadly pale, and his attitude from being one of quarrelsome defiance, was submissive in the extreme. His face, too, was altered, and the general expression was so changed that Lawrence scarcely recognised him. Margaret pointed to a chair, and her father submissively fell into it. His head dropped upon his breast, and the tears streamed down his cheeks. Margaret made a pass over his face, and he seemed to sleep. She then sat a little distance from him. In a few moments her features became strangely agitated, and then horror-stricken.

"Oh!" she exclaimed in short sentences, and starting to her feet, "See you not that man, Lawrence, standing at the back of my father? I remember him well. How he is grinning at me! He blew his brains out in Manchester when suffering from a fit of *delirium tremens*. He is mad with drink, even now; he has a bottle of whisky in his hands, and is drinking it. Oh! take his hands off my father: I can see my father sitting in that chair, and yet standing by it; but the one that is standing looks faint and weary, crushed and worn. What is that horrible man trying to do? Oh! good Heaven! he has entered into my father's body! and oh, how my poor father is struggling against him! What can it mean? But stay, what a beautiful form, so old, with silver beard, and snow-white robe! Surely he is a sage, but not of this world; he is too pure. Stand aside, Lawrence, he is advancing to me. How curious, his robe passes through your foot, and now he walks through the table. Listen, he is speaking. He says that my father drinks not with his own will, but because he is forced to do so by the influence of that dreadful man *who is now in him*, and we must speak to *him* and not to my father. "Oh, stay," she said, pleadingly, and holding out her hand supplicatingly. "No, he has gone."

"Give me some drink;" came from the lips of Mr. Moreland, whose face had assumed the old expression.

"No, no," said Margaret, turning towards him, "You who now speak, are not my father."

"Who am I, then?"

"George Denman."

"Who said I was not George Denman?"

"Why do you make my father drink?" inquired Margaret.

"Ah, ha!" he laughs, "it is I that drink."

"But, being dead, you should have given up such things."

"Being *what*?" he inquired, in astonishment.

"Dead."

"Who's dead?"

"You are dead, and you are George Denman. He, that is *you*, committed suicide."

"I'm not dead; if I were dead, how could I be here? I know I blew my brains out, but it did not kill me. I wish it had."

"Is there anything we can do to help you to be happier?" inquired Margaret.

"No, there ain't. Yes, there is; give me some brandy." Margaret handed him a glass of water, which he dashed to the floor violently, which re-awakened the infant and made him cry.

"I'll stop that noise," he said savagely, grasping the knife, and rushing towards the cradle. Margaret again quietly took the weapon from him, and he seemed unable to resist as she turned her eyes full upon him.

"Don't look at me like that, girl," he said; "your eyes are like two balls of blazing fire," and he averted his head; but as Margaret still continued to look steadfastly upon him, he exclaimed, "Well, I'm going," and once more Mr. Moreland sank down into the chair apparently sleeping.

Turning to Lawrence, Margaret took his hand and passed it across her forehead in a peculiar manner, and then, with a start, returned to her normal condition. She looked with great surprise to see her father in the room.

"When did he come in?" she whispered.

"Not long ago, while you slept, after I magnetised you. Can we leave him? I have something very curious to tell you."

"Yes," she replied, "he will sleep for many hours; but I always lock him in, because of his horrible intention towards dear baby," and picking up the cradle, she bore it into her mother's chamber. Mrs. Moreland was sleeping, and the woman was seated beside the bed. She rose upon Margaret's entrance, saying:—

"I'm glad you've come, Miss, as I want to put Master Johnny to bed, and prepare the cornflour for Mrs. Moreland."

Having seated themselves, Lawrence faithfully related all that had happened.

"How mysterious and extraordinary! I wonder what it all really means? Do you think, Lawrence," she exclaimed, with excited energy, "that we could by any means cure father from drinking?"

"I'm sure I don't know, and I am much too bewildered to think; but had we not better try and consult someone who has more experience in these things? How would it be to go to that shop, and relate the facts to the Scotch gentleman. It's near nine o'clock—'tis true; but the walk will do no harm anyway. Can you leave your mother and father, dear?"

"Oh, father is safe till morning; but I will make the fire up, so that he shall not take cold. I will ask the nurse to sit with mother, and will just kiss Johnny, and see that he is snug and warm in bed, and will then join you ready equipped."

In but a few minutes she returned, and they started. They found the shop shuttered, but not closed, so they entered. It appeared that the Scotch gentleman had been giving a lecture upon phrenology in some rooms above, and the attending friends were bidding him lingering good-nights.

Seeing Lawrence, he bade him good evening.

"Can I have a minute with you?"

"Yes; but it's late, and I'm tired. I've talked a great deal already this evening,—but step in here," and Lawrence entered an evident *sanctum sanctorum*, situated at the back of the shop. The sliding door being drawn, Lawrence went briefly over the evening's incidents, and then asked if he could give him any advice.

"Well—y-e-s," he replied, deliberately stroking his head, then his beard, and lastly, wringing his hands, as though he wished

get rid of some unseen gas he had thus collected. "Well—y-e-s—Has Mr. Millard gone?" he said, as he opened the door, and looked into the shop.

"No, sir, I'm here," and a good, kindly, loving, fair-haired gentleman entered.

Lawrence was indeed astounded to hear the words in which his story was related.

"This gentleman," began the Scotch gentleman, "has been trying experiments in magnetism, and he magnetised a young lady who became clairvoyant, and she saw that her father, who has lately taken to drinking, is in reality controlled by the undeveloped spirit of a drunkard, and he wants to know if we could help him to get rid of this spirit, and I thought you would be the most likely person to assist him."

"I'm sure I shall only be too happy. If my guides could see the spirit, they could tell you what to do. I'll come and see you, sir, any evening you like," and he turned to Lawrence, "if you will tell me where to come," and Lawrence wrote Margaret's address.

"Why," he replied, reading it, "I pass the house, and if you don't think it too late, I'll call in as I go home."

Lawrence was only too delighted, and thanking the Scotch gentleman, the trio left the shop together.

(To be continued.)

A SPIRITUAL VISION.

Dear Mr. Burns,—You may insert the following in your worthy columns, if you think it may interest anyone: It was on the evening of January 30 we had a very happy sitting, when a high spirit attended, purporting to be "Joseph of Arimathea"; but I do not intend sending the wonderful communications we received from him just now. I mention this in order to state that when sitting I suffered from a twitching pain in the eyes, similar to the pain of blood-shot eyes from a severe cold, which I have not. Shortly after this we retired for the night, and having laid my head on the pillow for a few minutes, I beheld a grand panoramic view passing before my eyes, the last scenery of which surpassed everything I had ever beheld on earth. It seemed like a broad undulating plain, with such luxuriant rich growth, far surpassing the most productive tropical climates. Its trees, with their hanging fruits, dazzling in the light, of various description, not to be seen on earth. Amidst these trees, and on the slopes of the hills, were gorgeously-erected and glittering mansions and villas; at the bottom of the vale flowed a sparkling river, and on its banks I beheld some spiritual beings, some reclining and one standing. The one standing suddenly, though at a far way off, held out his hand to me, when instantly I recognised my dear cousin Tom. My soul was in ecstasy, and I could not refrain from shouting for joy, describing the scenery to my wife. In a few minutes all passed away, and I fell asleep.

ANOTHER VISION.

On the following morning after seeing the above, before I was out of my bed, another spiritual vision opened before me. I beheld a multitude of spiritual beings, too numerous to reckon, as if all were collected in one grand hall, sitting with their faces towards me. They seemed to be continually on the increase, yet I could not see where they came from. Suddenly near my left hand I perceived a broad staircase, and down along this walked crowds of spiritual beings in white, four abreast, filling into the hall. The hall and staircase which reached high up to heaven out of my sight, was dazzling with bright glory.

Before I could get any explanation of this heavenly vision it passed away. Then occurred to me the vision of Jacob's ladder, and something seemed to impress me forcibly with similar ideas to what Jacob had.

I quote only a simple narrative of what has occurred, making no comments whatever. These are not the first visions I have received by any means.

Last year I saw distinctly almost every engagement between the Russians and Turks, particularly the cutting through the Turkish lines at Plevna. Have seen also the first march of the British troops into Afghanistan; and these always one day at least before the account of them appeared in the papers.—Your humble comrade,

"THE OGMORE PIONEER."

"HISTORICAL CONTROLS" IN BOOK FORM.

To the Editor.—Dear Sir,—I have read with increasing interest the "Historical Controls," communicated by "A.T.T.P.," and I may add that, for a long time, I believed they emanated from the brain of the Medium. I am, however, now thoroughly satisfied that it is quite impossible for him to "cram" them. There is also internal evidence that they proceed from some other source. What is that source? I am convinced that the Medium *cannot* be the author of them. I am still more sure that "A.T.T.P." is not the author of them. There remain, then, only the very authorities themselves. My object, however, Sir, in writing is not to trouble you or your readers with my belief or unbelief, but to throw out a suggestion that "A.T.T.P." be invited to publish the "Historical Controls," or rather some of the most interesting of them, in a separate volume. There are very many persons who despise and ridicule Spiritualism, and who are ignorant of the existence even of your plucky paper, who yet might read these "Controls," if published in a separate volume. I shall be happy myself to subscribe to, or otherwise promote the sale of this book, and I cannot help thinking that there may be others who, like myself, would be glad of the opportunity of reading again, or lending such a book to their friends. If you will kindly allow me, Sir, I should be glad to gather the opinion of some of your readers on this point.—I remain, Sir, yours truly,

E. D.

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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. 9.—Mr. J. Tyerman at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, FEB. 11.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, FEB. 12.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, FEB. 13.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, FEB. 14.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 14, 1879.

TO OUR WEST HARTLEPOOL READERS.

This number of the MEDIUM will be read by thousands of persons in West Hartlepool and other places interested in Mr. Burns's late lectures and discussions with the Rev. T. Ashcroft and Rev. Mr. Lawson. We ask these new readers to think for themselves in this important matter, and not be led blindly by any class of men who seem to be afraid of the truth reaching the ears of the people. The race of the scribes and Pharisees is not yet extinct. Full information on Spiritualism may be obtained *gratis* on sending a post-card to Mr. J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C.

NOTES AND COMMENTS.

SPIRITUALISM is very much occupying the attention of the pulpit, as appears from the Newcastle letter and the report of Mr. Burns's visit to West Hartlepool. No reliance can be placed on the statements of the preaching trade respecting Spiritualism, but the public interest which their meetings give rise to is of immense advantage to the Movement. Long may they remain on the opposition! When they incorporate Spiritualism into their stock-in-trade, they will degrade it, and render it a disputable myth, as is the case with historical Spiritualism.

OUR Newcastle news this week contains a report of an extraordinary sermon on Spiritualism. The preacher believes far too much in the "exposure" theory, and pins faith too implicitly to the agnosticism of the infidels and materialists by assuming that when the laws relating to mind and matter are better known, the spiritual phenomena will then be explained. That we grant, but it is wholly gratuitous to suppose that that explanation will exclude the operation of spirits in the matter. If it did so, then it would, with the same breath, blow the preacher, Bible testimony, angels, and even the idea of a God, to the winds. No; when the explanation comes, it will show how spirits operate on matter in the production of mental phenomena, and that is just what Spiritualists are labouring to demonstrate.

THE instalment of Miss Leigh Hunt's tale this week, gives a glimpse of the mysteries of Spiritualism suggestive of a great use which may yet be brought about by spirit-aid, for the redemption of mankind from degrading evils.

HISTORICAL CONTROLS, Correspondence and Comments on the same are held over for want of space. The Cause is in such a state of healthy activity, that our correspondence is more than we can keep pace with. We crave indulgence from those whose communications stand over.

THE 52nd meeting of the No. 1 Institution Seances took place on Tuesday last. At "Daisy's" social sitting on Friday last there was a large attendance. A lady in America, a friend of a visitor, was correctly described from a lock of hair, though the medium never touched it. A baby in ill-health, the father of which was present, was also described in a wonderful manner.

"MIND AND MATTER" is a new weekly progressive newspaper published in Philadelphia. The issue of Dec. 21, 1878, contains an oration by Mr. W. J. Colville on the "Temptation of Jesus," also the portrait of Mr. Colville, which appeared in the MEDIUM. From *Mind and Matter* we perceive that Mr. Colville is as busy in Boston as he used to be in London, Manchester, and other places. Mrs. Cora L. V. Richmond is hard at work in the same city, and

Mr. and Mrs. Holmes are giving seances. These three parties monopolise the attention in Boston. All of them, and many others, are united in getting up a handsome and well-deserved present to Dr. Peebles.

A DESIRE having been expressed for an account of Mr. Burns's labours at West Hartlepool he has written a hurried sketch of them. This number of the MEDIUM gives abundant evidence of the interest being taken in Spiritualism by the preacher element north of the Tees. It would be convenient to have a concordance of Biblical Spiritualism and we invite contributions thereto, which could appear from week to week in our columns. Mr. Burns's report will show what is suggested.

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 opened at 7 o'clock; chairs to be taken at 7.30. Admission—Front seats, 1s.; back seats, 6d.; a few reserved seats, 1s. 6d.

On the occasion of his visit to Bishop Auckland, Mr. Burns will call at New Shildon and give lectures on March 1 and 2. The subjects and other particulars will be given next week.

MR. JOHN TYERMAN AT DOUGHTY HALL.

On Sunday evening Mr. J. Tyerman will deliver a discourse at Doughty Hall, when it is hoped there will be a full audience to welcome him to this country as an Australian spiritual worker.

On Sunday last, Mr. Burns, at the close of his remarks, alluded to the approaching visit of Mr. Tyerman, who he said was a perfect stranger amongst us, yet so much had been heard of his noble labours on behalf of Spiritualism in Australia, that it was the duty of English Spiritualists to give him a hearty welcome: not only on his own account, but out of regard for the many Spiritualists at the Antipodes, who seldom send over to us a well-known worker from their midst.

Mr. Iver MacDonnell said he had recently received from his brother in Sydney a letter speaking in high terms of Mr. Tyerman's devotedness to the Cause and his able labours on its behalf. He had for many months spoken to immense audiences in Sydney, and in such a manner as to call around him an influential committee to aid him. Mr. MacDonnell said his brother, who had long been a resident in Sydney, recommended Mr. Tyerman very warmly to his consideration.

"A. T. T. P.," in addition to an animated discourse on another subject, mentioned having been in Sydney at the time of Mr. Tyerman's ministrations there. He was repeatedly one of large audiences which listened to able discourses from Mr. Tyerman.

The *Banner of Light* reported, at full length, Mr. Tyerman's last oration in Boston. It is a most comprehensive and able discourse.

We hope these particulars will serve as some introduction to our visitor till he is able to meet the London friends at Doughty Hall and speak for himself.

Doughty Hall, 14, Bedford Row, Holborn, and Theobald's Road, Sunday, Feb. 16, at 7 o'clock.

THE PRAYER OF JESUS.

(PARAPHRASED.)

Our Father God, who art in heaven,
All hallowed be Thy name;
Obedience to Thy will be given.
In earth and heaven the same.
Give us our daily bread this day—
Our trespasses forgive;
If to our trespassers we say,
"Forgiveness free receive."
Us to temptation ne'er incline,
But from all ill deliver,
For thine all glory, power divine,
And kingdoms are for ever!

London, February 10.

J. KINNERSLEY LEWIS.

NEW ZEALAND.—There has been printed at Dunedin, Otago, "by subscription for free distribution," a handsome pamphlet entitled: "Rise, Progress, and Defence of Modern Spiritualism, by Alfred R. Wallace, from the *Fortnightly Review*, with an article from *London Society* by Henry M. Dunphy." Our columns bear frequent testimony to the assiduity of the Dunedin friends, who deserve much success as the reward of continuous and well-directed effort.

JOHN EDWARDS, Derby, regrets that Mr. Morse did not make Mr. Watson a Spiritualist in the recent discussion. Did our correspondent or any one else ever know an opponent converted by discussion? The hearers may be influenced, but the opponent goes on the platform not to be convinced, but to try all his might to resist conviction, and to discredit the claims and the power of truth. Our correspondent says he knows a lady in Derby, a medium, who he thinks could convince Mr. Watson, and he is astonished that this lady has not been brought out before, as she has convinced a great many. If Mr. Watson seeks for light in the love of truth as a little child he will be enlightened, but if we try to force knowledge down his stiff neck we will assuredly choke him rather than feed him. Let him alone to follow his own devices, and turn to those who desire the light and gladly accept its cheering beams. We hope to hear more of this Derby medium. Let her go on in her spirit-appointed path; but to wrangle in public with bigots would be a misuse of her talents.

THE HAPPY EVENING AND HEARTY WELCOME TO MR. JOHN TYERMAN OF AUSTRALIA.

CLAREMONT HALL, PENTON STREET, ISLINGTON, FEB. 20.

Claremont Hall is the only place available at this time. Penton Street is on the left hand, at the top of the hill, in going from King's Cross to the Angel at Islington. It is accessible from all parts of London—by rail to King's Cross, or bus to the Angel, from which places it is only a very short walk. Claremont Hall is a fine room, and is situated near to the end of Penton Street, on the left hand side.

THE PROMENADE CONCERT

Will commence at 6.30. Ladies who so kindly gave their services at last Happy Evening will again be present. Visitors are advised to come early and avail themselves of the opportunity for social converse.

THE CONCERT

at 7.40. Programme in the next MEDIUM, published on the evening of the Welcome.

Mrs. Weldon will sing the new Song by John Urich (words by F. E. Weatherly), "The Angel and the Sunshine," "Oh, Happy Home," by Gounod, and some of her celebrated Nursery Rhymes.

Miss Annie Waite, the brilliant elocutionist and reciter, places her services at the disposal of the committee.

Mr. B. Cartwright's Dramatical Party will perform a laughable Farce.

Mr. and Mrs. Ward and family will attend, if possible.

Miss Blenman will play and sing, as also Miss Haines, who will give a Scotch song.

Mr. Furze will favour the company with some of his very amusing comic songs.

Mr. Iver MacDonnell has promised his services.

Replies are expected from other well-known ladies and gentlemen, enough to occupy a long evening.

THE SOIRÉE.

During the evening there will be an interlude, when Mr. John Tyerman, of Australia, now in London, at the Spiritual Institution, will be formally introduced and welcomed by the friends of the Cause in short speeches.

DANCING

at 10 o'clock. There is ample space for promenade, and social intercourse with the widely-representative gathering of the friends of the Cause, who will be present.

Tickets 1s. each, now ready, at 15, Southampton Row, W.C.

"TRUTH."—You have adopted a wrong name. The opposite would be more suitable. Write direct to Rosa D. Nightingale, and let her know who the detractor is. She quite justified her first statement.

PROFESSOR FRANCIS W. NEWMAN says: "To punish parents for struggling to keep their children's blood inviolate, is a form of tyranny unheard of until modern times, and emphatically disgraceful, as it is impious."

THE current number of the *Dietetic Reformer* is of excellent quality, as indeed all of them are. The price is 2d. per month; we can send specimen copies on receipt of 2½d. in stamps, or it can be obtained through all booksellers.

BOOTLE.—We hear of the success of Mr. Kierman in his attempt to tell the truth about Spiritualism, in opposition to lectures that preceded him. The enemy made a noise, of course. So do all inferior creatures when soundly whipped.

MR. T. M. BROWN, in consequence of ill-health, has been obliged to go direct home, and thereby disappoint many friends. He hopes to be able soon to resume his tours and fill the many engagements that await him. Address—Howden-le-Wear, R.S.O., Durham.

HEALTHY CHILDREN CONTAMINATED.—Since the passing of the Compulsory Vaccination Act in 1853, the death-rate of infants and children under five years of age, of syphilis, has doubled. In London alone, from January 1st, 1872, to June 30th, 1877, one thousand nine hundred and eighty such deaths were registered. From these, probably thousands of healthy children were vaccinated—and contaminated!

THE CRUELTY AND INJUSTICE OF COMPULSORY VACCINATION.—He had the highest admiration and regard for medical men, but he did not like their system. They denied for a long time, even the most eminent of them, that it was possible under any circumstance for vaccination to convey syphilis. Now they all admit it. These things might not justify us in saying "we won't vaccinate;" but they do justify us in saying that it is cruel and unjust to enforce it.—*Sir Thomas Chambers, M.P.*

"THE PSYCHOLOGICAL REVIEW," No. 4.—Now that the first volume has been completed, permit me to again call the attention of the readers of the MEDIUM to this "Quarterly" of the Spiritualists. The contributors, as may be seen in the table of contents at the end of the volume, include some of the oldest and ablest Spiritualist writers in this country and America. The current number opens with a paper on "Immortality," under the well-known name of "Epes Sargent." Mr. Denton, in a paper on the "Mysterious Mound-Buildings of North and South America," gives the results of Mrs. Denton's psychometric examination of a relic from the Mounds near Lake Superior. Mrs. Nosworthy's "Reminiscences of her Father, George Thompson," Mr. Earle's "Sister Celeste," and Miss Greenfield's "Story of Zetaethes," are replete with interest. The last is the best inspirational allegory I have ever seen. The writer says, "It simply came through my pen, not through my brain." Of the remaining articles, "Inspiration," by Mrs. De Morgan, and "The Spiritual Philosophy in relation to Death and Spirit-Life," by Mr. Page Hopps, may be specially mentioned. In a recent address before the Psychological Society, Mr. Serjeant Cox referred to the *Psychological Review* as the best of the three quarterlies specially devoted to the philosophy of the soul.—W.

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In Memoriam.

ROBERT T. HALLOCK, M.D.

TRANSLATED FROM EARTH TO THE HIGHER LIFE OF SPIRIT,
JANUARY 18, 1879.

One more of the little band, who have laboured in the Cause of Spiritualism, and whose names were associated with the inception of the Movement at the time of the "Rochester rappings," has been gathered to his home. Full of years and full of honour, revered and beloved by all who knew him, our departed brother has left behind him the blessed memory of the just, and the memorial of a blameless and well-spent life.

Dr. Hallock was born seventy-three years ago, of Quaker parentage, at Milton, on the Hudson,—his father and grandfather being preachers in the Society. In that faith he was nurtured, but its rigid tenets proved unacceptable to his progressive spirit, and on his arrival at manhood, he cast them aside, and the reaction landed him in Materialism. He was too essentially spiritual, however, to find any rest in negation, and in due time, as his powers developed, Spiritualism claimed him, almost naturally, as an adherent of its elevating philosophy.

In 1851, having then moved from Utica, where he had practised medicine, to New York, he joined Robert Dale Owen, Judge Edmonds, Dr. Gray, and Mr. Charles Partridge in the investigation of the phenomena which are known to history as the "Rochester knockings." He gave to the subject the patient and intelligent care which it was his habit to bestow on everything that engaged his attention, and became convinced that he had found the light for which his spirit longed. From that time to the day when he was emancipated, by a painless and blessed change, from the prison-house of the body, he was a staunch and consistent Spiritualist.

He founded the first Spiritualist Society of New York, of which he was president, and the Spiritual Conference, from which, during his residence in New York, he was seldom absent, and where his vacant chair, draped in black, tells eloquently of him, who, "being dead, yet speaketh." His sympathies were not bounded even by the wide field so open to them. He was a powerful anti-slavery advocate, and a founder and prominent member of the Liberal Club, up to the time when the summons came to him at its meeting on the 17th of January last.

In his efforts for the emancipation of the slave he stood by the side of Wendell Phillips, Gerrit Smith, and William Lloyd Garrison,—names that the world has learnt to honour as foremost in the rank of humanitarian effort.

The method of his departure was sudden, and not unaccompanied by circumstances of peculiar distress to his sorrowing relatives. He had attended the Friday evening meeting of the Liberal Club, and left his place before the discussion commenced. In the ante-room he was heard to fall, and medical assistance was at once forthcoming from some members in the audience. He was suffering from a sudden spasm of the heart, a malady to which he was liable. He was conveyed to his home, and everything that loving care could do was gladly ministered.

All, however, was in vain, and in a few hours he had quitted the suffering body and was free. His wife was denied the last sad offices of love, for she with her daughter Miss Ella Dietz is in England: and Miss Linda Dietz, who is filling a professional engagement in Philadelphia, was absent in that city. This throws a melancholy memory around his last hours, and will call forth much sympathy with his deeply sorrowing relatives. No other element of regret, it is pleasant to think, can mingle with this. His end was one of perfect peace, unmarred by physical suffering. He did not even know that the end was near, so that no anxious thought for those he loved clouded his mind. He was tended with every care by those whose faith was one with his, and who could minister the consolations that Spiritualism alone can give. And if sympathy must go forth to those who are left behind, in greater measure on account of their absence from his side, for him the prospect and the retrospect are alike full of comfort and joy.

The last rites drew together a representative assemblage of Spiritualists. Andrew Jackson Davis, Henry T. Newton, Prof. S. B. Brittan, W. Fishbough, Dr. Wm. White, J. S. Chase, John Biscoe, J. B. Mansfield, Ch. Foster, Ch. Partridge, Mrs. C. A. Coleman, Mr. C. R. Miller (President of the Brooklyn Spiritualist Society), and Mr. S. B. Nichols (Chairman of the Everett Hall Spiritualist Conference).

The pall was borne by Ch. Partridge, Wm. White, C. O. Poole, Wm. Fishbough, S. B. Brittan, and D. Doubleday.

Mr. Tyerman of Australia, then on a visit to America, assisted Miss Nellie Bingham in the performance of the ceremonies. These

over, the earthly remains were laid to rest in the home of his fathers at Milton-on-the-Hudson.

It is pleasant to note the appreciation with which his life-work and high character are spoken of by the newspapers. The *Commercial Advertiser*, the *Evening Telegram*, the *Evening Post*, the *World*, the *Herald*, the *Sun*, and the *Mail*, all join in a tribute of sympathy with his surviving friends, and of appreciative record of his work.

Of this the key-note seems to be struck in words of his own:—

"There can be no higher motive in the human mind and heart than to labour for the good of mankind in the endeavour to bring about a practical realisation universally of the Biblical injunction that man should do unto man as he would be done by."

Work for God and man was the idea ever present to his mind. In a pamphlet* of his, which now lies before us, we find the notion perpetually recurrent. "The human life-question is, What to do? Uttered or unexpressed, this is its universal prayer—Show me my work! But in that labyrinth, thatched with books, and creeds, and parchments, how is he to find the true work, the work which is not only to save himself, but his neighbour also? For, true to his instincts, which is all the light he has in this maze of darkness, he feels that he cannot altogether achieve greatness for himself, and leave his brother wholly to littleness. . . . 'My Father work-eth hitherto, and I work,' said Jesus. What does he do, and how? that is the question. To work for the same end with God, like God, what can be more desirable? Where is the nobility to match that?"

He lived his creed, and his creed was instinct in his life. He had no notion of a religion that would not stand wear and tear in daily life, that was made up of sighs and groans and aspirations that were too superfine for real work. And he believed with a reality of conviction that led him to see God and good in everything, that evil is but the reverse of good, that all darkness is but absence of light, that, as he himself phrased it, "Every trace of evil, whether cosmical or human, which has in any sense culminated, is seen to be good when viewed in the light of its consequences."†

A noble creed nobly outwrought in a life of earnest and zealous labour for God and man.

ANOTHER PIONEER GONE TO HIS REWARD.

Dear Bro. Burns,—With mingled feelings of regret and gratification, I have just learned of the departure for the higher life of one of the earliest, most earnest, and able advocates of the Cause of Spiritualism on the American side of the Atlantic. Dr. R. H. Hallock, of New York city, departed this life, Jan. 28, after a brief illness—full of years, and blessed with the love and admiration of thousands of his fellow-beings, who have been the recipients of his kindness and the beneficiaries of his exalted, intellectual, and spiritual labours.

For more than a quarter of a century I have known Bro. Hallock as a man, as a physician, and as an advocate of our Cause; and I can truly say that, in all the relations of private life, and in all the avocations of his professional and reformatory career, I have never known a truer heart, a nobler soul, or a more indefatigable labourer. Hence I have said, it is with mingled feelings of regret and gratification that I allude to his decease.

In contemplating the departure from the form, of one so eminently worthy the heart's best affections, and one who wielded so keen a blade in the battle-field of principles, the heart can but regret the absence in the mortal form of a true and loving friend and brother, whilst we mourn the silence in time of that eloquent voice, which was never heard but in the advocacy of the beautiful and the consolatory in ethics, the true and the noble in every department of intellectual and spiritual thought! And yet, looking from a spiritual standpoint, and divesting ourselves as far as possible of the selfishness of individual sorrow, we can but rejoice that the grand old veteran has laid down the armour of flesh—that he is no longer compelled to bear up under the privations and sorrows, the persecutions and antagonisms of Time, which he withstood with such unflinching fortitude and courage—and that he has now gone to his guerdon in the spheres; that he has now entered upon an unending pathway of progressive development, in a realm of broader activities and diviner possibilities: and that from thence, with broader conceptions and still higher impulses, he will continue his labours of love to humanity—telling us of the beatitudes of the advancing soul, and aiding us, who still remain on the plain of material life, to keep our hearts from faltering and our steps from stumbling, until we too, like our brother, shall be called to launch our barques upon the multitudinous waters over which he has passed so safely and so buoyantly; for already have we learned from him somewhat of the intensity of his joys, and of his increased capacities of labour and of love.

Therefore, those of us who knew his great worth—his long life of unselfish devotion to all the duties of existence, whilst the tear that nature sanctions can but fall, at the same time

we can rejoice that his apotheosis has been completed. For, dear brother, we know—

"The loss of earth to thee is heavenly gain;
Thou hast exchanged a state of woe and pain
For one that's all divine—
Thy race is o'er—thou hast obtained the goal,
Where mortal sin and strife no more possess control."

Speaking after the manner of the world's incomplete rendering, Brother Hallock, after a few hours' suffering, passed away alone. A true and noble wife, with two fond children, were absent from him—in our midst on this side the Atlantic; another sweet daughter was distant from the scene in their native land. A sad, very sad reflection, under darker teachings. But, thank God, he felt, and we all know, dear friends, that he was not alone. Beautiful spirits ministered to his aspiring soul, and soothed his aching heart, in its last earthly throbs; and, parting with his body through an expiring sigh, he entered the realm of beauty with a smile, and was joyously welcomed by sympathising and sustaining angels—bright ministers of a common Father's love. And, too, we know, through the same Divine love, He will still minister to his beloved through the law of sympathetic and emotional attraction—that He will be nearer to them, indeed, than when in the form beyond the briny deep—and that he will aid them all more effectually than before, in those beautiful pathways of intellectual and spiritual progress, which the light of each individual soul has marked out for itself.

But, Bro. Burns, I will not occupy more of your space at the present time. Some abler pen than mine, in our native land, I trust, will pay a higher tribute to the exalted worth of our ascended brother. In his earth-life, he was truly noble, generous, and lovely; and in his decease, he was indeed one of those

"Great spirits;
Who left upon the mountain-tops of Death,
A light that made them lovely."

Fraternalty yours,
Torquay, February 11.

THOS. GALES FORSTER.

SPIRITUALISM AT NEWCASTLE.

On Sunday afternoon, February 2nd, 1879, Mr. J. J. Morse commenced his usual monthly engagement with the Newcastle-upon-Tyne Spiritual Evidence Society, by delivering an address on "Hope." There was a very good attendance, Mr. W. C. Robson officiating as chairman. He divided his address into three sections, viz., in the Religious sense, in the Philological sense, and in the Mystical sense, and treated them in an excellent manner. In the evening, at 6.30, he again delivered an address in the same hall, the subject of which was "Man's Labour or God's Providence." The hall was crowded to its fullest extent, and the address was received with great acclamation.

On Monday evening he delivered his concluding address, on "The People; their Power and Duties." There was a large attendance, and the address was received with great applause. At the conclusion a number of questions were put to him, and answered with great pointedness.

SPIRITUALISM FROM THE PULPIT.

On Sunday evening, February 2nd, the Rev. Mr. Radbourne, of the West Clayton Street Congregational Chapel, took for the title of his sermon, "Is it possible to hold communication with the Spirit-World?" The reverend gentleman took for his text the 2 Kings vi. 13—17, and after briefly opening his subject proceeded to mention the fact of angels appearing on many occasions. There is, he said, only one God, but He is surrounded by multitudes of spirits. Heaven is not the abode of hosts of deities, but it is the home of God the Father, and the angels are his children. The angels are spirits of men and women who once lived upon this world. The question, then, Can we hold any communication whatever with the spirit-world? is at once invested with great interest for us. That question is to be answered by the Bible; and if you will read from the beginning to the end of that book, you will find that it is full of accounts of angels appearing to men and conveying God's messages to them. Some of these messages are conveyed in dreams—that is, the angels appear to them in their sleeping state; but there are also accounts in which these angels have visited man in his waking state, if the writer of this book (the Bible) is to be believed. Is it still possible? This question can be answered in the following manner:—Yes, the thing is still possible: all things are possible with God. But there is no need of spiritual manifestations now. This is an argument generally brought against the spiritual manifestations of these times, and there is a great deal of truth in it, for the coming of Christ, the Son of God, to this world did stop the need of a great many things. The coming of Christ did alter the need of some things, yet it is clear to the intelligent reader of the Bible it did not alter the relationship of the angels to this world. Christ's character was full of angelic manifestations, more so than any of the other characters which figure in this book.

We must admit that there is not the same necessity as there was once, but to think that we could not have the same manifestations at all, would at the least be foolish. We have in these days a great fact which, I think, it would be unwise to put sneeringly aside. Spiritualism asserts that communications do occur between this world and the world of spirits. Certain persons have been found guilty of great deception in relation to it, but I think that there is nothing more unjust than to bring this charge against men and women who believe in this subject. Wonderful phenomena undoubtedly do occur, but the idea whether spirits have anything to do with it, is another question. I believe that in the course of time these phenomena will be accounted for on purely natural grounds, by laws with which we are at present unfamiliar. When we know more of mind and matter, Spiritualism will be solved. The conditions imposed, by which the manifestations of Spiritualism have been obtained hitherto, bar any claim of that body being heard from the pulpit. I do not see, from the Bible, why there should not be communication with the spirit-world, for man is practically a spirit; he has a body, but he is really a spirit, and, as like attracts like, so should

* "The Worker and his Work." A discourse delivered before the New York Christian Union, July 13, 1858.

† See also "The Child and the Man," "The Road to Spiritualism," where the same ideas are vigorously expressed by the same author.

spirit attract spirit. In the daytime the ticking of the clock is not noticed, but in the darkness and stillness of night it arrests attention, so when the mind is driven into quiet contemplation it hears the voices, and sees God's messengers. There are times when most men get a glimpse of the spirit-world. People who are dying see visions and hear voices which we cannot hear, and we are sometimes led to believe that it is only imagination. Ah! it would be truer to say that the spirit is gaining its balance; the spirit is opening to a new world, the same it has been opening long before the time of death.

To turn round and say that it is not possible for angels to communicate with this world, is equivalent to denying one-half of the contents of this book (the Bible).

It is said by some that the manifestations of Spiritualism are only trivial. Ah, brethren, what is really trivial? It was said that when Jesus was born, that it was trivial, yet it turned out one of the greatest blessings for mankind.

After referring to dreams, which he said "were sometimes infinitely grand, and might be messages from the spirit-world," he concluded his remarkable sermon by saying that "the spirit-world is not far off, as you are inclined to suppose, and which you can only enter after death, but it is about you now, and we live in it and are in its very midst."

A DISCUSSION ON SPIRITUALISM.

On Monday evening, February 3, a discussion on Spiritualism was announced at the Low Fell, by the Rev. W. W. Howard; and a number of Spiritualists from Newcastle, Low Fell, Gateshead, Felling, and the surrounding districts attended to support their Cause. The chapel in which the meeting was held was crowded to its fullest extent, and great enthusiasm was manifested throughout the whole proceedings, especially when any Spiritualist got up to speak, when he was received with great applause.

The address of the rev. gentleman was of a very tame character, wherein he endeavoured to prove that Spiritualism could be explained wholly by mesmerism; and in order to prove this he said that he could control any spirit-medium. A gentleman, who was a medium, came forward and Mr. Howard tried his powers to mesmerise him, but he signally failed. Mr. Mellon, on behalf of his wife, asked him if he would like a fully developed spirit-medium, when he answered in the affirmative. Mrs. Mellon then went up to the platform amidst the ringing cheers of those assembled. After trying for a few minutes to mesmerise her, he said that there was no sympathy, and that he could not touch the person, which was received with great applause. His ultimate resource was to mesmerise two of his own patients.

Mr. Mould (Newcastle) said they fully accepted the fact that Mr. Howard could mesmerise, but that was no evidence of Spiritualism, but that of mesmerism. (Applause.)

Mr. G. Wilson (Newcastle) thought that if Mr. Howard succeeded to control the lady, it was a fact in favour of Spiritualism, only in this case we had an embodied spirit manifesting, but in the other we had a disembodied.

Mr. Howard, after having finished his mesmeric entertainment, proceeded with his address; he said that he was not going to deny that spirits could not communicate, as he did not know what could be done. (Hear, hear.) He referred to the different mediums we had, and said that after all the time Spiritualism had been before us, we could only boast of two mediums who could speak with any great fluency. (No, and great dissension.)

He concluded his address by saying that the whole of the phenomena could be ascribed to mesmerism and clairvoyance, excepting the physical phenomena, which he did not believe. Mr. Hopper asked if he gave any adhesion whatever to the necromancy theory.

Mr. Howard said he just believed that for which he had facts, and he had none for the necromancy part of the subject. Mr. W. C. Robson (Newcastle) and Mr. Wilson (Ouston) continued the discussion, Mr. Howard replying to both.

Mr. Mould (Newcastle) said that the address had been mainly on the subject of mesmerism—a gift which the lecturer had found out recently he possessed—and he wanted to make out that it was the panacea of diseases, and that it explained all the facts of Modern Spiritualism. If the facts of Modern Spiritualism had been only dependent upon trance-speaking, then he might believe this explanation. He then recited some very remarkable facts of physical phenomena, which could not be explained by mesmerism. From what he had seen of Spiritualism he was driven to the only conclusion he could arrive at, that the phenomena were produced by spirits.

Mr. Howard, in reply, said he did not doubt the veracity of the previous speaker, but thought that the phenomena ought to be obtained in the light, and on (not under) the table. He asked the Spiritualists present to produce some phenomenon there and then.

Mr. George Wilson (Newcastle) said he would not trouble them with any more facts of the physical department of Modern Spiritualism, as they had had enough on that score from Mr. Mould. He recited some of his early experiences in Spiritualism, when he first became an investigator, and of the tests he had received when no developed medium was present.

Mr. Howard set it all down to clairvoyance in his reply.

Mr. S. Compton then brought up the rear of speakers in a short speech which was frequently interrupted.

Before the meeting separated Mr. Mould asked to be allowed to make a few remarks, which was granted. He referred to the manner in which the debate was conducted, and wound up his remarks by saying that Mr. Morse, the celebrated trance lecturer, would be glad to meet Mr. Howard in a debate on this subject. (Loud and continued applause.) Mr. Howard said he would be glad to meet Mr. Morse when he had an opportunity.

Mr. J. Unwin moved a vote of thanks to the lecturer, which was seconded, and after a similar compliment had been paid to the chairman, the meeting slowly dispersed, having lasted over three hours.

The Rev. W. W. Howard intends to deliver another lecture against Spiritualism in the same place as the above at an early date, the subject to be on "The Uses of Spiritualism." Evidently the subject must be the best one for drawing good houses, as this will be the third lecture delivered in a very short space of time.

A lecture was delivered by Mr. Westgarth, on Spiritualism, at Felling, on Tuesday.

At the Spiritualists' Improvement Class, on Wednesday evening, January 5, Mr. J. Mann delivered an address on "Education," in which he endeavoured to prove the defects in the present system of tuition.

A lecture is to be delivered in North Shields, on Saturday next, by Mr. Lambelle. Subject to be chosen by the audience. This will be the first time a lecture has been delivered in that town.

Newcastle-on-Tyne, February 8.

R. H. M.

CORROBORATION WANTED.

To the Editor.—Sir,—I have been requested to write to you by the undersigned persons asking you to kindly insert the following occurrence in the MEDIUM.

A few weeks ago a young lady who resides with Mr. M. Glossop of Hollinwood, Oldham, was controlled by a spirit who said he passed away in 1875, and was nineteen years of age, and his name was W. H. Eccleston, the son of Mr. Eccleston, a draper, of Dewsbury, Yorkshire. For some years having been investigators in Spiritualism, and desiring to prove the identity of this spirit-control, they wrote about a fortnight ago to the above address for that purpose, but they have neither received the letter back nor an acknowledgment of the receipt of the letter from the person to whom it was addressed.

Will any of the readers of the MEDIUM inform us if there be such a person carrying on the business of draper in Dewsbury, and if he had a son who died in 1875, as neither the lady who was influenced by the spirit to say what she did, nor the undersigned, know anything at all about Dewsbury or its inhabitants. It is desirable that the matter should be sifted, as it will be another evidence in favour of Spiritualism. Yours &c.,

JOSEPH TAYLOR.

107, Henshaw Street, Oldham, Jan. 27.

MATTHEW GLOSSOP, Drury Lane, Hollinwood, Oldham.

EDWARD GLOSSOP, Moston, Near Manchester.

JOHN HOLT, Manchester Street, Oldham.

[We regret that this letter has been delayed in publication.—Ed. M.]

SUNDAY AT CAVENDISH ROOMS.

The Spiritual Lyceum held its second session on Sunday morning with a large increase of numbers.

In the evening the hall was packed to overflowing. Mr. J. W. Fletcher lectured on "Physical Mediumship." The discourse was received with many marks of approval. After the lecture, which lasted over an hour, Mr. Fletcher gave some public tests, which were of great interest.

1st. I see a young boy in trouble; now he is on the sea, dressed like a sailor; he is much larger now. Again he appears still dressed in the same way; he is walking in the street; he staggers and falls dead; the name of James appears; he is near that gentleman (indicating a gentleman at the back of the room). Recognised.

2nd. An old man walks up and down the room; he is about eighty years old. He comes to some one whose name is Frederick; his own name is William P—. His object in coming is in answer to your wish, and to make you know the spirit-life is true. Recognised by a gentleman.

3rd. A young girl comes to her mother; she has been gone some time. She wishes to comfort her mother over recent troubles. I see April 28th, 1864, after which the name "Annie" is written. Recognised by Lady Helena Newenham, the date given being the date of death.

4th. Another male spirit, whose name is Henry B—, comes to his two brothers, Charles and Philip, &c. Recognised by Col. A. Lillie.

5th. Sister Mary, a lovely spirit, comes to her two sisters. Recognised by Mrs. Bull.

The subject for next Sunday will be, "Passing through the Portal, or the Change called Death."

SOWERBY BRIDGE.—Mr. J. Fitton of Littleborough has again visited the Lyceum, and on Jan. 26 addressed the members, expounding the spiritual and hygienic uses of the exercises. In the evening he spoke on a subject chosen for him: "Can Life or Spirit Speak without a Physical Organism; and, if so, How?" An excellent lecture was the result, and it was interesting to observe the change of countenance of strangers in the audience. The cavilling expression gradually gave place to one of deep interest and manifest appreciation. Questions were answered at the close.

SPIRITUAL PHENOMENA, OR TRICKS?—We cut the following from the *Birmingham Daily Mail*, Feb. 4:—"The people of Rochford, near Tenbury Wells, have lately been mystified by some spiritual manifestations of a most decided character. The 'spirits' seemed to be of a remarkably mischievous and noisy disposition. Cows were mysteriously untied in their sheds, weights were removed, and for several days and nights showers of stones fell upon a farmhouse, which was specially favoured by the 'spirits'; other stones descended the kitchen chimney, and doors were rattled and slammed at night, until the inhabitants came to the conclusion that the house was bewitched. Two policemen were sent there—to arrest the spirits if they presented themselves in bodily form,—and they found stones flying in all directions, and the boards of the barn shaking violently. A boy employed on the farm represented that he had been knocked down by the stones, and the people sent him into an upper room out of the way of the supposed unearthly visitors. They, however, seemed to follow him, for no sooner had he got upstairs than a terrible disturbance was heard overhead, doors being slammed, windows being broken, and a number of unearthly noises being heard. Then it was thought advisable to send the lad away from the house. Strange to say, the 'manifestations' at once ceased. The villagers think that if he pleased, that boy could a tale unfold, and that if he did, they would talk less about ghosts than of mischievous youngsters." It is rather a gratuitous theory to suppose that the boy did it. 'Cute boy that to humbug the "two policemen" and all the rest of them! It would be more satisfactory to find the boy and by the proper methods determine whether he is really a medium. As it is, the people seem to be proud of their ignorance of matters spiritual.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, Feb. 9, Mr. Towns gave an excellent address upon "The Aims and Object of our Association," stating the importance and probable effect of the same upon humanity at large; also in the course of the address he earnestly exhorted the members and friends to buckle on the whole armour of warfare for the spiritual fight, for the emancipation of the people from superstition and error, engaging in the same with the determination to accomplish a decided victory.

On Tuesday, Feb. 11, Mr. J. Hecker again favoured the members and friends by giving a lecture upon his favourite subject, namely, "Co-operation," and in doing so established for himself a reputation of being an able and fluent exponent of that subject.

On Sunday, Feb. 16, At 6.45, Mr. C. W. Pearce will address the meeting; subject, John's question to Jesus: "Art thou he that should come, or do we look for another?"

On Tuesday, Feb. 18, at 8.30, Mr. Iver MacDonnell will lecture; subject, "The Teachings of the Churches, and the Teachings of Jesus, *versus* St. Paul." Discussion invited.

On Wednesday, Feb. 19, at 8 for 8.30, the members' annual meeting will be held, for the consideration of important business and the election of officers for the ensuing year. It is hoped that every member will make an effort to attend.

The third anniversary of the above Association will take place on Sunday, Feb. 23. Tea 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 Dramatic Club, entitled, "The Spitalfields Weaver." Dancing to commence at 10.30. Admission 6d. W. O. DRAKE, Hon. Sec.

MR. MORSE'S APPOINTMENTS.

BARROW-IN-FURNESS.—Friday, Feb. 14.

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. STOCKTON.—March 4.

ROCHDALE.—Feb. 19. KEIGHLEY.—March 9.

GORTON.—Feb. 20. CARDIFF.—March 30 and 31.

LIVERPOOL.—Feb. 23 and 24. GLASGOW.—April 13 and 14.

NEWCASTLE-ON-TYNE.—Mar. 2 & 3. 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.)

LIVERPOOL. Feb. 16, at 3 and 7. BURNLEY. Feb. 21, at 8.
" " 17, at 7.30. ROCHDALE. " 23, at 2.30 and 6.
HYDE. " 19, at 7.30. HOLLOWAY. " 25, at 8.
OLDHAM. " 20, at 7.30. MIDLAND DIST., Feb. 26 to Mar. 4.

ANTI-VACCINATION MOVEMENT.

To the Editor of the MEDIUM.—Sir,—In order to get the Vaccination tyranny abolished, organised effort is needed, and, to obtain this, it is not only necessary to know our strength, but also to ascertain in what way it can be most effectively put forth. I shall take it as a particular favour, therefore, if your readers will kindly send me, at their earliest convenience, a list of the names and addresses of all those who are resolutely opposed to the Compulsory Vaccination Act, whether residing in their own district or not; and state in what way they are able or would be willing to serve the cause. This can be shown by putting the numbers, as indicated below, opposite each name.

1. To assist in getting up petitions to Parliament in favour either of a repeal of the Vaccination Acts, or to abolish the compulsory clauses.
2. To write to Members of Parliament, bishops, clergymen, ministers, and other influential persons, and call their attention to cases where fines and imprisonment have been imposed on conscientious objectors.
3. To write letters to newspapers, and thus invite discussion on the Vaccination Question.
4. To organise local Anti-Vaccination Leagues.
5. To get up public meetings to protest against any exhibition of magisterial tyranny in fining or imprisoning conscientious objectors to vaccination, and to promote the repeal of the Vaccination Acts.
6. To introduce the Vaccination Question for discussion and lectures at Debating Societies, Working Men's Clubs, Mechanics' Institutions, &c.
7. To distribute tracts and Anti-Vaccination literature.
8. To subscribe to Anti-Vaccination publications.
9. To contribute towards the expense of the free distribution of Anti-Vaccination literature, and in the agitation for promoting the repeal or amendment of the Vaccination Acts.

Early replies will oblige, and will be considered confidential.—I am, dear Sir, yours faithfully,
8, Neeld Terrace, Harrow Road, London,
February 7th.

P.S.—Also send the names of any newspapers in which the editors are willing to allow contributions on the Vaccination Question.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

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LECTURES FOR FEBRUARY.

Sunday, 16, at 6.30 p.m. Trance Address. Mr. W. H. Lambells.
Monday, 17, at 8 p.m. Reading from Colonel Ingersol'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, Seances 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. 17.—6, Field View Terrace, London Fields, E. Seance at 8, Members only.
TUESDAY, FEB. 18.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 2.
WEDNESDAY, FEB. 19.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, FEB. 20.—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.
FRIDAY, FEB. 21.—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.
WEDNESDAY, Members' Developing Seance; 8 for 8.30. THURSDAY, Social Conversation and enjoyment; 8 for 8.30. SATURDAY, Inquirers' Seance; admission 6d. to pay expenses; local and other mediums invited; 8 for 8.30. SUNDAY, Morning, a Meeting for Spiritual Development; Evening, Spiritualistic Services, at 6.45; Seance at 8.15; admission 6d. to pay expenses; admission to Seance by previous application or introduction.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 16. 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 8 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 8 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.
BOWEBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum,
10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, FEB. 18, 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. 19, ASHTON-UNDER-LYNE, 23, 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. 20, 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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- CHAPTER III.—Cutty comes from the almshouse, a desolate little thing, crucified through fear of everlasting punishment—Lizzie Holt, and her idea of Church members—Conversation between Cutty and Lizzie concerning election and future punishment—A wonder for the "girls of the period."
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- CHAPTER V.—Cutty goes to Mrs. Blake's chamber—Black Jennie's sagacity—Cutty deeply affected by Mrs. Blake's love for her—Parepa's "five o'clock in the morning"—What is hell?—Answer—The way to hold communion with those we call dead.
- CHAPTER VI.—Cutty changes rapidly—Lizzie Holt's plain talk to the minister, and of Church members—"Out of the mouths of babes and sucklings"—Mrs. Holt's chagrin—At Cecil's grave, strewing flowers—What is the spiritual body?—Answer—Does Cecil come back?—Answer.
- CHAPTER VII.—Lizzie institutes herself Gabriel, and tests the superintendent and her Sabbath-school teacher—Lizzie's question: "Miss Blake, tell me if you think kitties or little dogs don't know anything after they are dead?"—Answer—Do idiots change their condition after death?—Answer—The dead body and its resurrection—Do the angels wear clothes?—Answer—The mourner at the grave called hopeless.
- CHAPTER VIII.—Mortification of cutty—Mrs. Holt in trouble at Lizzie's anomalous but loving act—Cake-tins upon the paupers' mounds—Lizzie dislikes the word *figurative*—Do they grow old in heaven?—Answer—Do they love us as well as they did here? and can they help us?—Answer—Do they come very near us?—Answer.
- CHAPTER IX.—A visit to Miss Grace Miles—A story of her disappointment, from her manuscript—Shall the yearning soul, denied here, be satisfied there?—Answer—Marriage in heaven.
- CHAPTER X.—Mr. Mackenzie and Miss Hope call upon Mrs. Blake—Arrival of Mr. Charles Dalton from California—He questions the Bible, defies and denounces death, pleads for help, with his sister—The Infinite Bosom is so large.
- CHAPTER XI.—Lizzie's wonder—Who is Mrs. Grundy?—Yankee guesses Who Mrs. Grundy is—Conversation on scandal and scandal-mongers.
- CHAPTER XII.—Lizzie Holt's Dove gone to the Summer-land—Lizzie goes to poor Suky Black's to carry her some snuff—Can we really feel the presence of our lost ones, and seem to converse with them?—Answer—Lizzie's comfort to Mr. Dalton—Her idea of a catechism; would not have any miracles or *figurative* language in it.
- CHAPTER XIII.—Lizzie promised to take Belle Orcut to Sabbath-school with her—Mrs. Holt refuses to allow it—Lizzie's grief—She has led into her class, however, Norton's two poor children—Mrs. Holt declares her intention of separating Lizzie and Cutty because they talk too much of the *false* religion.
- CHAPTER XIV.—Lizzie's parting with Mrs. Blake and Cutty—"What'll you bet this won't turn out *figurative*?"—Lizzie at boarding school—Her letter to Cutty—Letter from Mr. Dalton to his sister, Mrs. Blake—Belle Orcut's story—Do you think we shall eat in the next world?—Answer.
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