



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

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**SPIRITUALISM AS A DESTRUCTIVE AND  
 CONSTRUCTIVE SYSTEM.**

A Lecture delivered in Doughty Hall, London, on Sunday evening,  
 February 9, 1879, by JOHN TYERMAN, of Australia.

(Continued from p. 115).

The God of the New Testament appears to have been created by Jesus, and differs as much from the God of the Old Testament as Jesus did from Moses. Spirituality and benevolence were the distinguishing traits in the character of Jesus, and, of course, he naturally transferred them to, and made them the leading features of, the God-idea, to which he gave expression and form. His God cares not for the pomp and pageantry, the dignity and splendour of royalty, in which the God of Moses revels; nor is he partial to gorgeous ceremonials in religion, nor mere external forms of worship. He is a loving father rather than an imperious king. The paternal character is well developed. His smiling and benevolent countenance is in striking contrast to the stern, grim, often frowning looks of the God just mentioned; and he is more concerned for the spiritual and eternal welfare of his people, than for their temporal prosperity. And yet, superior as the God of Jesus is to the God of Moses in some respects, he is not absolutely perfect in character and conduct, though theoretical perfection is attributed to him. Jesus never rose to such lofty and rational conceptions of Deity as some other minds have reached. Want of time prevents me from adducing as many facts and arguments in proof of this as could be wished. It must suffice for the present to point out, that though his God is animated by broader and deeper sympathies than the Old Testament Divinity possessed, yet he is not thoroughly cosmopolitan in the proper sense of the term. His sympathies are not bounded by Judea, still they do not embrace universal man, irrespective of creed or country. He makes certain blessings depend upon arbitrary religious conditions, with which it is intellectually and morally impossible for many to comply. Nor can he be approached by man directly. He is represented as requiring a mediator between himself and his creatures; and without sufficient warrant, Jesus exalted himself to that position, declaring that he is the way, the truth, and the life, and that no man can come to the Father but by him. And worst of all, Jesus makes his God endorse that most horrible and blasphemous of all doctrines, the doctrine of eternal punishment. No God is perfect, nor fit for man to worship, who could consign a single soul, much less the majority of mankind, to eternal torment. Still, the God of Jesus is, upon the whole, a noble and better being than the one exhibited in the Jewish Scriptures; and such as he is, he dominates the New Testament, though slightly disfigured by some of the apostles, notably, by Peter and Paul. These apostles had smaller souls, and entertained lower and narrower ideas of God than their master. The germ of priestcraft is clearly discernible in their epistles,—that germ, which, in after years, was developed into such gigantic and hideous proportions; and which, in its full-blown character, exercised such a perverting influence in every department of religious thought. But I cannot enlarge upon this point.

There are several other Gods worshipped in Christendom to-day as distinctly ideal creations as the Deities of the Old and New Testaments are. I can only refer to three of these at present. We have first the *God of Popery*, who was manufactured in the main soon after Apostolic times. He is a piece of ecclesiastical handicraft; but it is difficult to determine which priestly pretender contributed most towards the work. A good many foreign materials entered into his composition. He is to a considerable extent

Pagan in his origin and character. There is little that is worthy or attractive about him. He is a mighty potentate, ruling with despotic power, fond of external pomp and ceremonial display, and as jealous of other Gods as the God of Moses was. But his long reign has not been a beneficent one. Before his authority was challenged and his power circumscribed, while he held undisputed sway in Christendom, his priesthood was steeped in corruption, his people were the slaves of debasing superstitions, and ignorance, vice, and misery rioted throughout his vast dominions. He required a visible representative on earth, and invested him with plenary and infallible authority. How the Popes of Rome, who successively occupied that representative position, used the authority he clothed them with, let history witness. Intolerance and cruelty are conspicuous features in his character; and he has sanctioned more religious persecutions, and instigated more unjustifiable wars, all for his own glory, than even the sanguinary Deity who was worshipped so long in Judea. But his power was broken at the Reformation. He still, however, possesses more influence than any of the rival Gods of Christendom, and his people—the Catholics—are trying hard to restore it to him in all its ancient plenitude and splendour; but they will fail, for he is not in keeping with the civilisation, enlightenment, and toleration of the nineteenth century.

Then we have the *God of Calvinism*, another fictitious monstrosity, believed in and worshipped by a considerable number of Christians. It is an insult to common sense to attempt to identify this being with the God of the universe—the loving Father of all men. He was evolved from the gloomy depths of John Calvin's mind, and bears the unmistakable impress of his maker's image. He is nearly all head, and has scarcely any heart; and hence he is capable of the most cold-blooded atrocities, which he endeavours to justify by a subtle process of intellectual ratiocination and theological hair-splitting. For instance, he is said to have elected a small minority of the human family to everlasting blessedness before they were born, and without any regard to their individual moral worth, and to have condemned all the rest to eternal misery, also prior to their birth, and irrespective of their personal demerits. He thus virtually denies man free agency, and makes him the sport of irresistible fate; and yet he treats him practically as though he were possessed of full moral responsibility, and does good or evil of his own free will. And when unbiased reason questions the justice of his decrees, and enlightened benevolence protests against the cruelty of his conduct, those questions and protests are charged upon man's corrupt nature, or traced to that convenient scapegoat—the devil. Many a battle have the worshippers of this God fought in defence of Predestination and Reprobation, Irresistible Grace, Final Perseverance, and kindred doctrines; and some of them have gone so far as to vindicate their belief that their God has cast children a span long into hell. This God, however, is fast losing his hold of the more intelligent and humane part of his followers. The most repulsive features in his character are scarcely ever exhibited now, except by some antiquated Presbyterian minister, who ought to be pensioned off into quiet obscurity. There seems to be a sort of tacit desire in quarters where he ruled so long, to retire him from the government of the Church, and let him gradually sink into oblivion, without having to confess that an ignoble myth of man's invention has been worshipped instead of the true God.

And lastly we have the *God of Arminianism*, who is a much better being than the God of Calvinism, and yet as purely a myth of human creation. Arminius was a very different man from Calvin.



He had more natural justice and benevolence in his composition, and did not make himself so completely the slave of metaphysical subtleties and theological speculations as the Geneva Reformer. He interpreted the God-idea through nobler faculties, and entertained more just and rational conceptions of what a Deity ought to be; and therefore he turned out a more worthy and lovable object of adoration than that of Calvin. He made his God bestow free agency on man, and provide a scheme of salvation for the whole world, thus giving all men a chance of getting to heaven. That was a step in the right direction; and yet his God is chargeable with many grave faults. Not to mention other things, he is guilty of the gross injustice of holding us under condemnation for what a couple of persons, of very doubtful historic reality, did some six thousand years ago. And the salvation he has provided, though nominally for all men, is really only for a few. He has not yet offered it to the majority of mankind; and many of those to whom it has been presented cannot honestly accept it, because of the conditions on which it depends, the chief being faith in Christ as an incarnate Deity, and reliance upon his death as an atonement for sin. Nor has he made man so free as is pretended; because he has let a semi-omnipotent devil loose upon him, who dogs his footsteps continually, and frequently leads him into sin, against the dictates of his judgment and conscience. And still more, he, like all the other Gods I have noticed, has prepared a hell of unspeakable and eternal woe, into which he will cast all those who will not do his bidding, and sing his praises, in preference to those of rival Gods. And hence, the God of Arminianism, whatever excellences he may possess over certain of those spoken of, is disfigured by some of their worst defects, and must be dismissed as far from a perfect ideal God.

These, then, are some of the Gods believed in and worshipped in Christendom to-day; and how widely they differ from each other! Yet Christians profess to acknowledge but one God, and claim that he is the Supreme Being, the Creator and Preserver of all things. Nothing could be further from the truth than this. When the subject is impartially examined, it is found that, to all practical intents and purposes, they worship several purely ideal Gods, conceived and set up for the true God by certain dominant religious minds in bygone ages. All those Gods are made in the image of man, and reflect his likeness back upon himself. And they all possess some good qualities, of course, and are credited with a number of praiseworthy deeds; but taking them altogether, they are essentially imperfect, and some of them, as often exhibited, are positively revolting to contemplate. The wonder is that so many people have believed in them so long, and believe in them still; yet early education is the chief cause of this. But their days are numbered. They are doomed to perish like the idols of heathen lands, and the religions of which they are the central figures will collapse like the exploded fictions of ancient mythologies. And well will it be for the world when that day comes to pass, and a worthier God—even if still an ideal one—authorising a better religion, is presented for the people to worship.

A new God is now being created in Christendom, better adapted to the comprehensive and progressive requirements of the nineteenth century than those ancient Deities are. Of course Christians generally will deny this, and feel shocked at the idea of such a thing; but the process is silently and surely going on, notwithstanding their incredulity, and prejudice against such an innovation. That is to say, a new and better interpretation is being given to the God-idea; more just and noble conceptions of what a being worthy of man's adoration ought to be are being developed; and when these views have assumed a more definite and solidified form, if I may so speak, they will practically amount to a new God, who will gradually supplant those myths now believed in. Some of the brightest pulpit luminaries of the day appear to have become ashamed of the Gods of the past, and well they may be. They still talk, however, of the God of Moses and the God of Jesus; but they either ignore or explain away such objectionable features in their character and manifestations of their disposition, as I have pointed out, and only dwell upon their brightest qualities and noblest conduct. They are transferring the best parts of the Gods of the Bible, and of old theological systems, to the new ideal they are working out, and leaving all the rest behind, as they are perfectly justified in doing. Whether they are doing this consciously or unconsciously is immaterial; that they are doing it is beyond controversy. And the God they are thus evolving will present a marked contrast to those now worshipped. He will be made to sanction the facts of science, however fatally they may clash with existing beliefs; he will govern his inanimate works and intelligent creatures alike by immutable laws, and those capricious freaks, called special providences, will disappear; he will attach more importance to correct living than to right believing, to principle than to profession; he will tolerate conscientious differences of opinion on religious subjects, because they are inevitable as man is constituted; he will encourage the study of the ever-open volume of Nature, as being a much better exponent of infinite wisdom, justice, power, and goodness, than any ancient book written by mortal hands can be; he will countenance all really liberal and progressive movements, no matter where, nor by whom they may originate; he will set his face sternly against religious persecutions, and put a stop to national wars, by insisting upon a practical proof of what has long been held in theory—that all men are brothers; he will be a republican in politics, and sanction the future establishment of one grand government of the world, in the place of the imperial and monarchical systems which now oppress the people; he will manifest a magnanimous spirit towards his enemies, if it

should be considered that he has any; and he will make provision for and resolve upon securing the final salvation of all men, either in this world or the next. Such is a brief and imperfect indication of the kind of God who, as it appears to me, is being developed by some of the master minds in the religious world around us; and it will be well when he becomes the dominant God in all the churches; for he will exercise a much more ennobling and beneficial influence upon his worshippers than the rival Gods who now divide the attention of the orthodox religious world. Our Christian friends will not transfer their allegiance from their present idols to a new and better God all at once. They will be weaned from them gradually and almost imperceptibly, as the grandeur of the new Divinity strikes their eyes, and his sweeter and purer influence steals over their hearts. And by-and-by, when the transition has been completed, and they realise the full magnitude and meaning of the change they have thus almost unconsciously made, they will be amazed that they so long adored such imperfect and unworthy objects of worship, as are the present Gods of Christendom.

Having said this much on these false Gods, I need hardly tell you that Spiritualism, as I understand it, is utterly opposed to them, and contemplates their complete destruction. In this unpleasing but necessary work it is being largely assisted by Science and Rationalism. Science is examining the physical universe, and has hitherto failed to find the slightest traces of such beings; while Rationalism is unmaking them at the bar of Common Sense. But Spiritualism is doing most to discredit them; because it has explored the other world, where they are supposed to have their thrones and capital, and to appear visibly before the faithful in all their dazzling glory; but it has not discovered any of them there, and has ascertained that their real dwelling-place is in the creeds and imaginations of their respective devotees on earth. Our spiritual friends—many of whom died in the full belief in one or other of these Gods, and expected on entering the next world to be admitted to his immediate and visible presence—have assured us again and again that no such God as they worshipped here is known there. And, on this point at least, they are much better authorities than Moses or Jesus, Arminius or Calvin, or even a so-called infallible Pope—persons whose views of God originated on this side of the grave, and were influenced and coloured by personal idiosyncrasies and theological peculiarities, which millions have mistaken for direct revelations of the Supreme Being.

But though Spiritualism operates destructively in this region of false Gods, it has a grand constructive mission to perform in the world. It would not tear up and trample under foot the belief in a God, as Materialism would do, and leave humanity without a Supreme Object, in which it can implicitly trust, and round which it can entwine its tenderest and holiest affections. It sweeps away the erroneous views of Deity which have so long and widely prevailed, in order that more just, rational, and elevating conceptions of him may be entertained. It dethrones those magnified men, called Gods, who have usurped a position to which they were not entitled, and for ages have distracted the attention of mankind by their conflicting claims; and thus prepares the way for the Infinite Father to take his legitimate place in the thoughts, affections, and devotional sentiments of his children—the whole human family. It directs our attention from arbitrary Creeds and contradictory Bibles—the productions of fallible men—to the Great Book of Nature, whose every page is full of divine wisdom and resplendent with heavenly light. It draws us away from Pagan temples and Christian churches, which are the work of men's hands, and are alike dedicated to the worship of mythological Divinities; and it conducts us into the magnificent Cathedral of the Universe, planned and erected by the Divine Architect, where we can reverently worship the Spirit, in spirit and in truth, silently commune with the Soul of Nature, and gratefully drink in those celestial and enriching influences, which flow through a thousand avenues from the inexhaustible Fountain of truth and purity, wisdom and love!

And yet Spiritualism does not dogmatise on this subject of the existence, character, and works of God, as sectarian Christianity does. It does not pretend to know all about him, and to possess a complete and infallible revelation of his will and purposes, within the covers of some particular book. As to the essence of his being, the mode of his existence, the manner in which he connects himself with and operates upon his material works, the channels through which he communicates with and influences his intelligent creatures, and a thousand other things on which we may be curious, it leaves each man free to form his own opinions, by the exercise of his own reason and intuition, aided by science, the light of nature, and anything else that is available for the purpose. It only insists upon his dealing with this subject in the spirit of a sincere and progressive truth-seeker, making due allowance for the diversities in mental organisation, educational advantages, and external circumstances that exist, and manifesting a spirit of broad toleration and genuine goodwill, towards those who conscientiously differ in their opinions on this subject from himself. And therefore I am not justified in attempting to force my views of God on anyone else, and threatening him with damnation, if he does not accept them; nor do I recognise the right of any man, or body of men, to try to force his or their views upon me, and threaten me with perdition if I reject them. We only know God as he reveals himself in his material works, and in the minds and consciences of his intelligent creatures. No being on earth ever saw his face, or heard his voice; and departed spirits teach us that they are no more in his immediate presence in the next world than we are.



in this, and that there, as here, they only know him as he unfolds himself through those channels just indicated. I behold almighty power, infinite wisdom, immutable justice, and unbounded benevolence displayed in the universe of which I am a part; and the totality of the forces, principles, and perfections thus manifested, I adore as the Supreme Being, the Source of all life, intelligence, purity, and happiness. But alas, the positive knowledge we possess of him is so limited, that we ought to speak on this subject with the utmost diffidence. To know the Infinite thoroughly we must become Gods ourselves; whereas, at best, we are, in relation to this vast question, but children spelling out the first syllables of a difficult language, blundering over the elementary principles of a complicated system. And as children in the great school of Nature, we should try to learn something on this subject every day. My desire is to do so, and therefore, if you ask me what my views of God may be next Sunday, I tell you candidly I do not know. If I pledged my word that they would be in all respects the same as they are to-day, I should prove myself to be a non-progressive, self-sufficient egotist. The man who boasts, as many Christians do, of never changing in his notions of God, proclaims himself a stationary bigot; and but little mental penetration is necessary to discern the germs of intolerance and persecution, even beneath the most plausible professions of religious liberality. Profounder thought, and more extended research on the subject, will necessarily enlarge my conceptions of the Infinite Spirit, and may induce a considerable modification of some of my present views respecting his character, principles of action, methods of government, relation to his creatures, or other matter, and it would be quite consistent with my profession as a Progressionist to admit such a change. If fresh light should break in upon me from any part of the universe, I am ready to receive it. I hold no final and formulated views on the question, in the shape of a fixed creed, which would intercept its welcome rays. But I trust that whatever change I may make on any aspect of this fathomless theme, will be in the direction of more pure, rational, and exalted conceptions of our Heavenly Father. I have no desire to attain the position which so many of our Christian friends seem to contentedly occupy, where I could be guilty of blaspheming the Most High by ascribing principles and conduct to him which I, as an imperfect man, should be ashamed of; and then attempting to excuse them on the plea of inscrutable justice and impenetrable mystery!

II. In the second place, let us consider Spiritualism in its destructive and constructive bearing upon the *subject of Religion—its nature, foundation, proofs, and claims*. I have detained you so long on the first division of my lecture, that I shall have to dispose of this and the remaining branches of it in very few remarks, fewer than the importance of the topics to be noticed justly merits. There are several religions known among men, but I can only deal at present with the one known as the Christian religion. This religion is assumed to be of supernatural origin; its foundation is the Bible, the supposed infallible word of God; its evidences are alleged miracles, said to have been performed many hundred years ago; and its claims upon the acceptance of all men are declared to be such, as they can only reject at the peril of their souls' eternal welfare. And, accordingly, there are a large number of persons and agencies employed to disseminate this religion amongst the people, under the belief that they have received a Divine call to the work, and are doing God, as well as man, a special service thereby. The methods which some of the professional vendors of this article employ to spread it, are more calculated to disgust and repel sensible people, than to interest and attract them. They seem to be more concerned for the salvation of others than for their own, indulging the comfortable assurance, no doubt, that they are all right; and with officious obtrusiveness and offensive pertinacity, they bore people on certain occasions with such questions as, "Have you got religion? have you been born again? have you found Jesus? have you made your peace with God? have you obtained a title to heaven? are you prepared to meet your Maker?" And snubbing reason, as a carnal and dangerous thing, whose guidance must not be trusted, they stir up the emotional nature of a given class, play upon their hopes and fears by a variety of motives, and finally get them "converted," possessed of religion! Moody and Sankey did an immense business in this line some time ago, and a good many imitators of them are now in the field.

But the views underlying this kind of religion are as false as they are injurious. The idea of Jesus being a lost article, that may be found amid the excitement of a sensational prayer-meeting, is absurd. The necessity for a new heart, so much insisted upon, is not very complimentary to the supposed Maker of the old one. The quarrel between God and man, implied in the alleged reconciliation, is a purely imaginary event. It takes two persons to make a quarrel, and though any of the paltry Gods worshipped by the Christian idolaters around us might descend to that kind of thing, I am quite sure the Supreme Being would not do so. As to recovering a title to heaven,—that is to happiness beyond the grave,—it was not forfeited, as the fable of the Fall teaches; but is the natural and inalienable birthright of all men, as the children of the Universal Father. And with regard to preparing to meet God, we in reality meet him every day in his works; and shall never see him in a more direct and visible form than we do now. Any being whom we could meet, into whose visible presence we could go, would only be a huge creature, and not the Infinite Creator. The religion itself, so often urged upon our acceptance, comes not from heaven, as is believed; it is an artificial product of the present world. The whole process of getting it is explic-

able on natural principles; there is nothing supernatural about it. So-called conversions are simply a *psychological* phenomena—the inevitable effects of natural causes, brought about in harmony with natural laws. God has nothing more to do with them directly than the man in the moon. If our Christian friends will give me the necessary conditions, in the shape of suitable subjects, and certain well-known accessories, I will undertake to turn out converts to order by the dozen; and as genuine specimens as ever Moody and Sankey produced. And yet I would not introduce the Holy Ghost on the scene, nor exhibit the ghastly spectacle of Calvary, nor stir up the quenchless fires of the bottomless pit, nor shake that old bogie, the devil, in the peoples' faces: the whole thing would be done by natural means, and under the operation of natural laws. Even if I admitted spirit-agency in the production of the desired results, it would still be a natural process, and not a supernatural thing brought about by the direct interposition of God.

There is another kind of religion in vogue, of a more sober and dignified nature than that just mentioned. It flows chiefly through sacramental channels, and manifests itself largely in ceremonial observances. And being mainly an external affair, it satisfies the requirements of many who seldom look beneath the surface, or try to penetrate to the hidden meaning of things. It, too, is of mundane origin and character; but I cannot notice it further.

Spiritualism, like many other progressive movements, is opposed to much that passes in the name of religion, and seeks to remove it, as an impediment to man's proper culture and development. It unfolds such different views of God and man, their connection with each other, and man's relation to the future, from those which popular Christianity teaches, that religion assumes a new and nobler aspect, as seen in its heavenly light. True religion, as taught by Spiritualism, consists in *living in harmony with the laws of our own being, and of external nature*, which are the laws of God. That man is the most completely and genuinely religious whose whole complex nature—physical, intellectual, moral, and spiritual—is most thoroughly harmonised, and moves in sweetest accord with the universe around him. But, oh how much is comprehended in this brief definition of religion! It would take a whole lecture to give anything like an adequate idea of its meaning. Amongst other things it obviously implies a knowledge of, and obedience to, the laws of our physical constitutions, upon which good health so largely depends; the harmonious cultivation of all our intellectual faculties; the faithful development of our moral and spiritual sentiments; and the proper regulation and control of our animal instincts. It also implies a knowledge of the laws of external nature, and a constant endeavour to fulfil their just requirements. But, of course, the outward expression of this religion will depend largely upon individual organisation, educational proclivities, domestic and social influences, and other accidental circumstances. In some cases it will manifest itself in public acts of worship; in others it will take the form of private meditation and self-communion; while in a third class it will combine both methods. And in all cases it will show a proper regard for the rights and interests of others; and endeavour to promote the elevation and happiness of mankind, without regard to creedal distinctions and national limitations. And this is the religion, the attainment and exemplification of which we should all aim at. It requires no Bible to vouch for its divine origin, no miracles to authenticate its claims, no priesthood to expound its mysteries, and no eternal penalties to enforce its obligations. It rests upon a natural, and therefore indestructible, foundation; it shines by the light of its own intrinsic excellences; and its credentials are its beautiful adaptation to the varying constitutions and requirements of men, and the harmonious and happy lives it produces. It is not a sectional thing, intended for a favoured few; but is the natural heritage of universal man. It cannot be covered by theological definitions, nor confined within ecclesiastical bounds; but is as available for the despised heathen, as the haughty and self-righteous European. It was not introduced into the world by any particular person, at some given historic epoch; it came upon the earth with the first rude man that roamed over its wild wastes, and will continue till the last man quits this worn-out planet, even though Christianity and all other man-made religions should perish ages before. And this is the best religion in life, for it tends to make our earthly existence a beautifully harmonious thing; the best religion in death, because instead of regarding that event as a curse, as other religions do, it accepts it as blessing—a divinely-ordained passage from a lower to a higher sphere of life; and the best religion beyond the grave, inasmuch as it aims at sending the spirit into the next world as fully developed in all its faculties as the imperfections and difficulties of the present state will allow, and thus giving it the advantage of a good start in the unending career which there opens up before it. In a word, it is *God's religion*,—the religion of nature,—a part of the very constitution of things; and like its Divine Author, it is unchangeable and eternal!

From these remarks it will be seen that a person may have been what is theologically called "converted," and possess a good deal of sectarian "piety;" he may have accepted long creeds in unquestioning faith, and swallowed whole Bibles, without discriminating as to their contents; and he may faithfully discharge certain outward duties which ecclesiasticism in some form or other has prescribed, and look upon those outside of his own narrow circle as living under God's curse, and going down the broad way to endless destruction,—and yet he may be, to a large extent, an *irreligious*



man. He may be living in violation of some of the laws of his own being, or of external nature; and his piety will not avert their penalties. Even his trusted Saviour cannot deliver him from the consequences of his transgression of natural laws—whether ignorantly or wilfully done, matters not. He has to make the only atonement which God in nature accepts—that of personal suffering, as many of our Christian friends know to their sorrow. And on the other hand, a man may be outside the pale of all the churches, and make no outward profession of religion; nay, he may even be an infidel if you will, and yet, if he fulfils the conditions I have pointed out, he is, in the broadest, purest, and best sense of the word, a truly religious man, basking in the smile of God's countenance, and travelling in the high way to everlasting bliss. Not that the Christian is necessarily a bad man, nor that the infidel is necessarily a good one. I only point out what may be, and, as a matter of fact, is in many cases, to show how little creeds and outward professions have to do in determining whether a man is possessed of the natural and therefore the only true religion I have spoken of. Christians, in their pharisaical self-sufficiency and exclusiveness, have too long pretended to hold a monopoly of true religion, and taught that he only is a child of God, and sure of heaven, who pronounces their shibboleth and supports their system. This position is as false as it is unjust to a large and increasing number of men entirely outside the pale of orthodoxy, who are at least the peers of their Christian neighbours in intelligence, culture, moral excellence, spiritual development, and everything that constitutes real worth. And I for one intend to do what little I can to expose this falsity and injustice, and to show our Christian friends that a man may repudiate the whole scheme of so-called revealed religion as being unproved and unprovable—a mere string of bold assumptions, irrational in some of its parts, and impossible in others, and, as a whole, derogatory to the Divine character; and yet he may be a truly religious man in the sight of God, and enjoy an indisputable title to a home of light and felicity beyond the grave. The rational and philosophical views of the subject, thus briefly and imperfectly indicated, make true religion independent of the accidents of creed and country; and it is these just and reasonable views which Spiritualism, as it presents itself to my mind, seeks to establish in the place of those prevalent false notions of religion, and the more than questionable systems they have given rise to, which it is destined to destroy.

(To be concluded next week).

#### HISTORICAL CONTROLS.

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

A DISTURBED SEANCE.

February 11, 1879.

The medium cannot be punctual. A more thriftless happy-go-lucky man I never came across. I was much annoyed with him on many accounts: he kept me waiting half-an-hour. For thirty-five minutes after his coming he sat almost like a log. He then got up and took a pencil and paper, and wrote "The impatience of your desires is frustrating their fulfilment. (Signed) Henry Tudor." I thought there must be a mistake as I had been willing for Henry the Second, who was a Plantagenet. There was no mistake, as will be seen hereafter. He then sank back in his chair, and remained for a few minutes quiet, when he suddenly sprang up and energetically made a speech, as far as gesture and dumb movements of the lips went, but not one word could I hear; during a portion of this dumb speech he knelt down for a minute or so, raising his hands, evidently in prayer. When he again got on his legs I asked whose spirit it was? He wrote my mother's name, and then sank back on the chair. After a few minutes he signalled for pencil and paper and wrote, "Dr. Charles Helvetius Lloyd." "My medium's body is but a log for spirit-communion to-night. We want you to think of three things. Cannot the controlling spirits bring about required results with (query, without) unnecessary haste and in their own way? Even I can't talk through his lips. Query, why? Because you expect business punctuality where there is none existing. The spirits will themselves use their best endeavours to bring about desired results.—C. H. L." He then sank back in the chair for a few minutes, again signalled for pencil and paper, and wrote, "I must bring back the medium's spirit, I cannot keep up the heart action.—Lloyd."

Thinking possibly if the medium went away and took a walk for twenty minutes, the conditions might be better, I sent him out. On his return I was talking to him on different matters, when suddenly he jumped up and began pacing behind my chair, as quick as he could, across the room, backward and forward; then he began quoting some rhymes, but he spoke so quickly, I could not catch what he said farther than that the word "Australia" was the refrain to the verses. I said, "The conditions are bad to-night; try and collect yourself." He turned on me sharply and said, "Conditions on the 21st of last month were precious bad." I asked him about the rhymes he had been repeating. "I will tell you what it was, and why it was passing through my mind; I was thinking of Australia's National Anthem, one of its verses running thus:—

"Where gold lies hid and rubies gleam,  
And fabled wealth no more does seem  
The idle fancy of a dream—  
Australia."

I could not catch some portions of the next two verses—

"and rubies shine  
Down in the deep unfathomed mine,  
For worshippers of Mammon's shrine—  
Australia."

"Land of the Myrtle and the Rose,  
Land where milk and honey flows—  
Australia."

He continued, "I have, or rather had, friends out there; I think I still have some relations there, but my mind is confused about my own identity, whether I am found or missing; whether I am myself or some one else. You have been in that land; so I have heard since I have been in spirit-land. You have noticed my name 'Y—'; my relations are settled in South Australia, which you have visited, else my information is wrong. They are closely connected with the firm of 'Elder Brothers.' My name was, or should be, Captain R— Y—, of the First Battalion of the Twenty-fourth Regiment of Her Majesty's Troops. I have just gone to, or come from, the Cape. Which is it? I died falling like *game* with a lot of inhuman savages in front of me. The Twenty-fourth kept up its name right bravely;—the second and one during the Punjab services, and the second annihilation, or rather that of the Battalion, took place the other day; not one officer of that Battalion has lived to tell the tale."

I here asked whether he had ever been in India.

He said, "No, I see Kings visit you; I do not mean Eastern Potentates."

I said, "I suppose it is Henry the Second."

"No, not the Second, but the Seventh."

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He said, indistinctly, something about being "led into a trap. There are a lot of other spirits looking with astonishment at me. Perhaps it is my strength of will makes me able to stop; they can't control; I am doing what they can't do, keeping control; now I am losing it."

The medium returned to consciousness. As he did this he put both his hands on the left side of the lower part of his stomach, saying, "Oh dear! what is the matter? it has gone right through my back, and I feel as if hot water or blood was running all over my face." He was evidently describing the wound by which poor Captain Y— had died.

Shortly after this, whilst the medium was eating his supper, he suddenly went under control, and took one of the volumes of "Knight's Encyclopædia," turned it over, until he came to the fly-leaf at the end of it, and taking it quietly to the portion of the table where I write, took pen and ink, drew the outlines of a head, and wrote abreast of it "Adam Pynaker, artist." The control seemed suddenly to change, and I had not much difficulty in knowing that my impetuous friend, Benvenuto Cellini, *alias* Freeholder, was master of the position; and immediately underneath the first head he drew another head, facing the contrary way to the first, and wrote opposite to it "Cellini, Goldsmith and Artist." Then came on a milder style of action, and he wrote "Alonso Cano, sculptor;" and then again another Control came, and he wrote: "May He whom we all believe in bless and preserve you for ever, Maxwell." Col. Maxwell is the spirit-guide over the three above-named artists in spirit-land, each of whom have, through the medium's hands, given me specimens of their artistic skill.

When the medium was restored to his consciousness, he went back to his supper; and when he had finished it, he went under control again, went back to the same book, and slowly, as a schoolboy learning to write, wrote in thick, unshapely letters "Harry Vernon, costermonger;" but he spilt so much ink over the table and papers, owing to the inkstand being full, that I tried to get the pen away from him. But he pertinaciously stuck to it, and, under another control, wrote: "Why did you give the medium Belgian money (query French money) instead of English: a ten-franc piece instead of half-a-sovereign? Give him another instead. (Signed) Ned Kelly." The gesture of the medium was so obtrusive and offensive that I said to the Control, "Be civil—if I have done it, I did not do it intentionally." The medium in trance took his purse out of his pocket and gave me a ten-franc piece out of it. He would stick to the pen. I asked him who he was? and he wrote, "I know you didn't; Ned Kelly I am"—but as he was throwing the ink about so much, I snatched the pen out of his hand, and took away the inkstand, giving him a pencil, when he wrote in pencil, "A medical man and bushranger."

This has been one of the most instructive Controls I have ever had, as it shows intensely the wondrous effect the state of mind as regards either medium or sitter, has on the results of the seance. I have invariably found, as I discovered to my annoyance this evening, that any mental disturbance of mine causes a peculiarity of control. If I display an irritability of temper during the day or anything that has gone wrong the effect is felt. The other day, as I have before stated, Henry the Second controlled, and after narrating his life-career, so that there could be no mistake as to identity, he said his purpose of coming was to warn me about



man. He may be living in violation of some of the laws of his own being, or of external nature; and his piety will not avert their penalties. Even his trusted Saviour cannot deliver him from the consequences of his transgression of natural laws—whether ignorantly or wilfully done, matters not. He has to make the only atonement which God in nature accepts—that of personal suffering, as many of our Christian friends know to their sorrow. And on the other hand, a man may be outside the pale of all the churches, and make no outward profession of religion; nay, he may even be an Infidel if you will, and yet, if he fulfils the conditions I have pointed out, he is, in the broadest, purest, and best sense of the word, a truly religious man, basking in the smile of God's countenance, and travelling in the high way to everlasting bliss. Not that the Christian is necessarily a bad man, nor that the Infidel is necessarily a good one. I only point out what may be, and, as a matter of fact, is in many cases, to show how little creeds and outward professions have to do in determining whether a man is possessed of the natural and therefore the only true religion I have spoken of. Christians, in their pharisaical self-sufficiency and exclusiveness, have too long pretended to hold a monopoly of true religion, and taught that he only is a child of God, and sure of heaven, who pronounces their shibboleth and supports their system. This position is as false as it is unjust to a large and increasing number of men entirely outside the pale of orthodoxy, who are at least the peers of their Christian neighbours in intelligence, culture, moral excellence, spiritual development, and everything that constitutes real worth. And I for one intend to do what little I can to expose this falsity and injustice, and to show our Christian friends that a man may repudiate the whole scheme of so-called revealed religion as being unproved and unprovable—a mere string of bold assumptions, irrational in some of its parts, and impossible in others, and, as a whole, derogatory to the Divine character; and yet he may be a truly religious man in the sight of God, and enjoy an indisputable title to a home of light and felicity beyond the grave. The rational and philosophical views of the subject, thus briefly and imperfectly indicated, make true religion independent of the accidents of creed and country; and it is these just and reasonable views which Spiritualism, as it presents itself to my mind, seeks to establish in the place of those prevalent false notions of religion, and the more than questionable systems they have given rise to, which it is destined to destroy.

(To be concluded next week.)

#### HISTORICAL CONTROLS.

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

A DISTURBED SEANCE.

February 11, 1879.

The medium cannot be punctual. A more thriftless happy-go-lucky man I never came across. I was much annoyed with him on many accounts: he kept me waiting half-an-hour. For thirty-five minutes after his coming he sat almost like a log. He then got up and took a pencil and paper, and wrote "The impatience of your desires is frustrating their fulfilment. (Signed) Henry Tudor." I thought there must be a mistake as I had been willing for Henry the Second, who was a Plantagenet. There was no mistake, as will be seen hereafter. He then sank back in his chair, and remained for a few minutes quiet, when he suddenly sprang up and energetically made a speech, as far as gesture and dumb movements of the lips went, but not one word could I hear; during a portion of this dumb speech he knelt down for a minute or so, raising his hands, evidently in prayer. When he again got on his legs I asked whose spirit it was? He wrote my mother's name, and then sank back on the chair. After a few minutes he signalled for pencil and paper and wrote, "Dr. Charles Helvetus Lloyd." "My medium's body is but a log for spirit-communion to-night. We want you to think of three things. Cannot the controlling spirits bring about required results with (query, without) unnecessary haste and in their own way? Even I can't talk through his lips. Query, why? Because you expect business punctuality where there is none existing. The spirits will themselves use their best endeavours to bring about desired results.—C. H. L." He then sank back in the chair for a few minutes, again signalled for pencil and paper, and wrote, "I must bring back the medium's spirit, I cannot keep up the heart action.—Lloyd."

Thinking possibly if the medium went away and took a walk for twenty minutes, the conditions might be better, I sent him out. On his return I was talking to him on different matters, when suddenly he jumped up and began pacing behind my chair, as quick as he could, across the room, backward and forward; then he began quoting some rhymes, but he spoke so quickly, I could not catch what he said further than that the word "Australia" was the refrain to the verses. I said, "The conditions are bad to-night; try and collect yourself." He turned on me sharply and said, "Conditions on the 21st of last month were precious bad." I asked him about the rhymes he had been repeating. "I will tell you what it was, and why it was passing through my mind; I was thinking of Australia's National Anthem, one of its verses running thus:—

"Where gold lies hid and rubies gleam,  
And fabled wealth no more does seem  
The idle fancy of a dream—  
Australia."

I could not catch some portions of the next two verses—

"and rubies shine

Down in the deep unfathomed mine,  
For worshippers of Mammon's shrine—  
Australia."

"Land of the Myrtle and the Rose,  
Land where milk and honey flows—  
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temper. That he in life was given to such frantic outbursts of temper that much of the good that might have been done by him was prevented. Here, on the occasion of this seance, I felt much annoyed. I expressed my annoyance to the medium, and the result was apparent in the entire change of style of control, and the utter inability of my familiar "C. H. L." to speak whilst controlling. This is the first time, I should say, in fully two hundred seances, that he has been unable to speak.

The more I study these psychical phenomena, the more convinced am I that the veil between life in and out of the flesh is one of the finest kind, sufficiently thick to prevent the spirit in the flesh (as a rule) seeing through it; but as all general rules have their exception, the exception is in the case of those who, by nature, have the soul, or spiritual body, so slightly tied to the material body, that their eyes can see and their ears hear through this veil what is passing on the other side.

#### A DESCRIPTION OF THE COMMUNICATING SPIRITS.

As in all probability who the different characters are who manifested their presence through pen and ink may not be known to most of the readers of this extraordinary seance, I will give a short *précis* of those about whom I know anything through these seances. First of all, Charles Helvetus Lloyd, as he has told me repeatedly, was the spirit-guide of the medium, and through whom I first became acquainted with him. He has controlled at every seance I have ever held, and this was the first time he ever failed in speaking through the medium. He tells me he is losing his power over the medium, and singularly enough he tells me that I am getting stronger power over him every day. In life he was a young medico, and in the spirit he has been the best medical man I have ever come across. I may be suffering severe pain; if he does not cure it at once, he relieves it so that I can get sleep.

Now for an account of the three spirit-artists and their spiritual director, Colonel Maxwell: Adam Pynaker was a celebrated Dutch landscape painter, who flourished in the seventeenth century, and who has through the medium produced several well-finished drawings in water-colours, which are now, with many others, in my possession. The next one, who calls himself "Cellini, goldsmith and artist," is the celebrated Benvenuto Cellini, the Florentine, who flourished in the sixteenth century. He has for the last fourteen months continually controlled the medium at my seances. He is very impetuous, jabbars away Italian, and makes the medium run about the room at times as if he were demented. He has, under the name of "Freeholder," produced spirit-drawings through this medium long before I knew him. During the last fourteen months he has produced about thirty drawings in water-colours, and each one an improvement on the one preceding. The last one I have had is a piece of a subject, "Christ driving the Money-changers out of the Temple." I am anxiously waiting for what is to follow. He signs his drawings, "B. C., now Freeholder." Among the drawings is a series of fifteen, illustrating the Ancient Mythology, commencing with the first rude idea of a man-made God—commencing by making their God an object of horror, and ending with making him an ideal of beauty. I am promised an explanation of this series. When I get it I shall, if I am able, exhibit the drawings and give the explanation. The third, Alonzo Cano, was a celebrated Spanish sculptor, who flourished in the first part of the seventeenth century. He has been called "the Michael Angelo of Spain." I have had only one picture from him, but I have a promise of a piece of sculpture in the shape of a statuette in marble. The picture of the statuette has already been given by Benvenuto Cellini. The name "Maxwell" is that of Colonel Maxwell, who was killed at the Battle of Assaye in 1803, while charging the Mahratta guns at the head of the 19th Dragoons. This was the first great battle that established the fame of Arthur Wellesley. He has been deputed to attend upon the three artists above named, and it is through his control that I receive instructions as to what the medium is to do, and what materials I am to get for the purpose. I am told that these three spirit-artists are going through an expiatory course, and that the production of these drawings, with a view of spreading spiritual communication, is one of their tasks.

So much for my spirit-artists and their *condottiero*. Now for my friend, Harry Vernon. He has controlled on several occasions. He describes himself as the "King of the Costermongers," and as latterly having had a shop in Whitecross Street; I made enquiries whether there ever was such a person, and I was told by a gentleman that two or three years ago he saw one of the largest funeral processions he had ever seen, and on enquiry he was told it was that of "Harry Vernon, King of the Costers." He is a most amusing, kind-hearted spirit, and also a very useful one, as he taught the medium how to make ginger-beer, which he was selling last summer, as a means of increasing his small income. In one of these controls Master Harry Vernon was speaking in an extraordinary language, which I thought might be Gipsy Romaic, and asked him what language he was speaking; he burst out into a loud laugh and told me it was "Coster lingo," which was nothing more than spelling the words backward, thus a "four-penny" he called a "rouf ynnep," a "wheelbarrow" was a "leehw-worrab." He told me that it was their custom to speak in that way when they did not want outsiders to know what they were talking about.

With regard to Ned Kelly, I know nothing. I do not like these controls of Bushrangers and the like. They never come except when conditions are disturbed, and their presence is not desirable. They seem to gloat over their misdeeds. I had once the spirit of Gardner the Bushranger, who boasted of twenty-three

murders that he had committed. I told him he ought to be ashamed of himself—that there was nothing to boast of. He said, as they would not give up what he wanted, he simply made them. Possibly some of the Australian readers of the MEDIUM may throw some light on Mr. Ned Kelly. Probably, also, they may be able to throw some light on Captain R—Y—'s control.

#### "HISTORICAL CONTROLS" IN BOOK FORM.

Before I finish, I wish to make a few remarks with regard to the Controls recorded by me, and to which the initials of my name are appended. I get from my friends, who know the initials, various letters, and I am shown some, but not all, of those addressed to the Editor of the MEDIUM. That these Controls are arousing attention in many quarters is clear; but once for all I must inform your readers that I am only the Scribe, that I do not stand God-father to any single Control further than the taking down *verbatim* the words coming from the lips of the medium, in thorough and complete trance, and transcribing them faithfully, with scarcely one word of my own inserted, and this only when in the fatigue of taking down, my hand has involuntarily made a blank which I fill up consistently with the sense of the rest of the sentence. I am in no ways annoyed at the remarks of outsiders, but my wrath does kindle when I hear—I will not say the impertinent—but rather the non-pertinent remarks, made by professed Spiritualists. Remarks about "*original sin and atonement*" are not so common as before, but there is a most tremendous amount of "*Why this?*" or "*Why that?*" One says, "This can't be a real control, because in History this or that is directly opposite to what is said."

One or two correspondents think it full time that I published my own ideas and impressions upon the meaning of the Controls, and what the end of it is to be. I must beg leave to decline disturbing a hornets' nest. If so many professed Spiritualists cavil at this and that whilst I am simply the conduit-pipe, what will they do when I venture to give my own ideas as to what all these Controls are leading to? I shall be metaphorically crucified. Surely, if they find fault with me as the machine, what will they do if I begin to draw my own conclusions and publish them? I have long since, in my own mind, drawn my conclusions, which I do not wish to foist on anyone. In all probability, to one that would agree, five would pronounce them rubbish. The "whys" that come in now would be turned into a perfect avalanche. Prudence, therefore, compels me declining the invitation. I will go no further than this, that I believe in the survival of the Spirit, and that Spirits out of the flesh can, and do, under certain conditions, communicate with Spirits in the flesh, and that the object of their coming to me and to others is that after they have established their individuality sufficiently to satisfy Spirits in the flesh, they fly back to satisfy other Spirits out of the flesh of the fact of their power of communicating once more through lips of flesh. This is my belief; and anything further, for the reasons above given, I will not at present publish. Very likely some day or another I shall give my impressions and conclusions *in extenso*, but not on the few of the Controls published in the MEDIUM. There is, however, one consolation, that every now and then I see a letter expressing gratitude for the trouble I take, and expressing a hope that I will go on.

There is one point more. I have been requested by several to publish my various Controls. I could fill three goodly volumes with them. I have no objection to publish, and to stand a considerable share of the cost, so as to avert loss by the publisher. I was thinking of striking off 750 or 800 copies, so as to reduce expenses, and of taking out of the market at trade price 300 copies which I should retain, to distribute among my poorer friends, unless the publishers found the others sell, when they might, if they chose, have any of the 300 I did not require for myself. I want a work of about 500 pages—"little margin and no fat;" each page averaging 500 words, and the publishing price about seven shillings. If I could see my way to a sale of 450 copies, I would either print for myself or would treat with any publisher on that footing—retaining the copyright, and having stereotypes taken for any future edition. I am not vain enough to imagine that my book just now would have any considerable demand. I should, therefore, start with series One, and follow with others according to circumstances.

THE "HAPPY EVENING" at Claremont Hall on the 20th inst.—The committee wish to state that they will be glad of the attendance of all friends, who took tickets on sale, at their meeting at the Spiritual Institution on Tuesday at 8 p.m., as they are desirous of balancing accounts and presenting a balance-sheet.

LANGHAM HALL, 43, Gt. Portland Street.—Mr. and Miss Dietz have commenced their third series of Recitations at the above hall. The second recitation of the first series will be given on Friday, Feb. 28, at 8 o'clock. The four following recitations will take place as announced, on Wednesday evenings, viz., March 12, April 9, May 14, June 11. We hope all friends will avail themselves of these opportunities of hearing this talented lady and gentleman.

NO. 1 INSTITUTION SEANCE.—The above-named circle again met on Tuesday last, and consisted of twelve in the inner circle and three visitors; the conditions were very harmonious. Mr. Towns's control gave an excellent oration on the "Food Question," which occupied one hour, and fully corroborated, from a spiritual standpoint, the necessity of adhering, as a dietary system, to fruit, vegetables, and grain, for improving the mental and physical organism of the human structure, and especially to benefit a spiritual affinity with our friends, who are so anxious to come and give us their experience in the spirit-world. Mr. Lewis was controlled by "Shelly," who confirmed from experience the need of studying well what we eat and drink.—J.K., O.S.T.



VISIBILITY INVISIBLE  
AND  
INVISIBILITY VISIBLE.

A New Year's Story Founded on Fact.

By MISS CHANDOS LEIGH HUNT.

CHAPTER IV.

"I expect shortly to be leaving England, for some years, at least. I therefore have made arrangements with Mr. Snow for the regular payment of your allowance," &c.

This was the beginning of the unsigned letter which was held in the hand of a handsome brunette. She was seated in a neatly, but moderately furnished back room. Close scrutiny showed that it was a bed and sitting room in one, though the care and refined style with which every article in the room was disposed, gave it more the appearance of a lady's boudoir.

The lady was of a tall and graceful figure. In her face could be detected lines of anxiety and deep sorrow, though through all could be discerned, a certain cheerfulness and buoyancy of disposition that chased care away. She was reading the letter, which the landlady's maid-of-all-work had just brought up, to "the lady on the second-floor back." It was a cold, business letter, unaddressed to anyone, save on the superscription, yet this letter was from her husband.

There is something picturesque in her appearance, as she lays the letter down on the table before her, and rests her head upon the chintz-covered cushion to think over her past life. She would make an excellent subject for an artist's canvas. Her black merino dress falls in graceful folds, and the beauty of her complexion is curiously, but well displayed by the bright, flickering, fire-flame. Fastened in her collar is a cluster of beautiful crimson mountain ash berries, the only colour to be seen, save in her cheeks, which glow with coral tints, imparted by health and vigour. What would our artist call his picture? Depicted as we see her now, with that peculiar expression, such titles as "Visions of the Past," "Vain Regrets," "Gone, but not Forgotten," would each and all give the key-note to her embittered life.

'Twas but three weeks from New Year's Day, and her twenty-ninth birth-day. Educated in a French convent, schooled to implicit obedience to the will of her parents, she was married by them to the man of *their* choice, almost without her knowing him, as she was only allowed to meet him in society as her betrothed. She was told that he was rich and clever, likely to become one of the leading professors of the day, and that fate was very good to throw such a husband in her way. His attentions were kindly and constant, and she believed he loved her, and was taught that she would learn to love him when his wife. And so she was married to him in all the pomp and glory of a West-end nuptial ceremony. She brought him a fortune, but never knew or inquired as to how he disposed of it.

For the first year she was passing happy, but dull, and craving for some love and sympathy, which she tried in vain to get from her piano, harp, or some well-written novel.

Her parents died, and she mourned them conventionally by going into deep mourning. She had never been with them much, and no true affection had ever been sown in her heart.

Not till the third summer of her married life did one ray of pure happiness cast itself upon her, and this was when, on a bright June morning, she pressed a child of her own to her loving heart.

Her husband courted society, and gradually absented himself from her, till she often did not see him for days together. One morning she received a call from a solicitor, Mr. Snow, who informed her that her husband had left her for ever, and that his instructions were to dispose of all moveable property, and provide her with a small monthly allowance.

The story is a sad one; but after seven years here we find her, sitting alone and uncared for, save by the curly-headed little boy, who is downstairs playing with other children. She has educated him herself so far, and her only desire is that she could have more means to enable her to employ tutors, so that her boy might be taught that which she does not know, to enable him at any time to earn a livelihood for himself and be independent to others.

She had never rebelled against her husband's cruel neglect, for she felt herself to be better, mentally and spiritually, when not in the atmosphere of his society; and she had long known that he possessed not one spark of affection for her in his heart, and so she felt tired and weary when with him, and was at peace and rest with none but her boy for her companion. She knew that business speculations had made her husband rich, yet she determined not to beg for one penny from him, unless it should be for means to advance her boy, and this thought and prayer was the constant one of her life.

Poor Kathleen! the time is drawing near when a change that you little dream of shall be wrought in the tenour of your tired life.

(To be continued.)

"I wish I had known some time since that the vaccination persecution had in any case been carried so far as you describe, as I might have made use of the fact. It would have served farther to enforce the parallel between this medical popery which men think so defensible, and the religious popery which they think so indefensible."—*Herbert Spencer.*

SPIRITUALISM AND LUNACY.

Mr. Ashcroft of Hartlepool writes to the *British Medical Journal*:—"Will you kindly state in next Saturday's edition, if you possess the information, what number of inmates there are in the lunatic asylums of the United States of America, and what proportion are caused by Spiritualism?"

"The question is one of some interest, and was at one time much discussed in society and in professional circles. Very wild statements have been made in point on the subject; and one medical gentleman, writing as an alienist, assuming to have authority, published a little monograph on the subject, in which, if we remember aright, he stated that the inmates of the American asylums whose insanity was to be traced to Spiritualism numbered thousands, if not tens of thousands. Of course, if that had been even approximately true, it would have been important to ascertain how many of these thousands had become insane by reason of their addiction to Spiritualism, and how many had become Spiritualists by reason of their insane tendencies. It is, however, a wise preliminary to all such inquiries to obtain, as far as possible, a basis of fact. In response, therefore, to the inquiry of our correspondent, we have been at the pains to turn over a file of last year's reports of American State Asylums. In these reports appear the tables of assigned causes of insanity among the inmates, amounting to 14,550. The asylums in question are three in Virginia—East, West, and Coloured; Wisconsin; New York; Pennsylvania and Taunton for Massachusetts. The two latter include causes of insanity over a series of years during which the asylums have been open. The only cases in this list attributed to Spiritualism are four cases reported from the lunatic hospital for the State of Pennsylvania."—*British Med. Journal*, Feb. 15.

It will be remembered that in his report of the discussion at West Hartlepool, Mr. Burns gave Dr. Crowell's figures relative to the insane in America, who are Spiritualists. Mr. Ashcroft, so eager to make others "liars," it appears from the above, wrote to the *British Medical Journal* to see if he could upset the statement of the Spiritualists on this question. The result is shown above, and is even more favourable than the returns compiled by Dr. Crowell. The "alienist" (mad doctor) "assuming to have authority," whose "wild statements" are sneered at is Dr. Winslow, the author of the preposterous pamphlet on the insanity of Spiritualists. To both him and Mr. Ashcroft we would urge the importance of having "a basis of fact" for all such opinions. The remark as to the importance of inquiring into the number who "became Spiritualists by reason of their insane tendencies" is obvious; for if by thus becoming Spiritualists they succeed in keeping outside lunatic asylums, then all the more credit to Spiritualism. Possibly this is the reason of the great objection which madness-mongers have against Spiritualism; it robs them of their victims. We affectionately urge some of the opponents of Spiritualism to embrace its solacing truths forthwith, and save themselves from the doom to which they are evidently tending, for if there is a deluded and morally incapable class in the community, it is the poor creatures who make a trade of opposing Spiritualism and persecuting Spiritualists.

HEALING BY LAYING ON OF HANDS.

To the Editor.—Dear Sir,—As an expression of gratitude for the inestimable benefit which I have derived from the magnetic healing power as developed through the mediumship of Mr. Oyston, of Hunwick, I beg that you will kindly grant me space for the purpose of placing on record a remarkable cure produced through spirit-agency by the above means. I am subject to violent attacks of dysentery, which are a source of great inconvenience and physical prostration. Previous to Mr. Oyston's development as a healer I had consulted the most skillful medical men in the immediate district, as well as chemists and herbalists, but they all failed to produce the desired result, until eventually I had recourse to the spirit-world for relief, which was vouchsafed in an incredibly short space of time. Recently, through excessive physical labour, I had a return of the symptoms; but as the medium was harassed and unwell, I refrained from soliciting his services until I was obliged to do so. When he called to operate upon me I was unable to go to work through sheer weakness and pain; but immediately after the manipulation the pain departed, and although on the day previous I had lost an alarming amount of the vital fluid, yet from that magnetisation up to the present time I have lost no more of the crimson tide of life, and my wonted energy and vivacity has returned.

Another case in point. While nursing the child, my wife accidentally received a blow in the eye from the prongs of a fork, which became so much inflamed that we were obliged to call in a medical man, who, after making a careful examination, pronounced it certain that a speck would ultimately obscure the sight. However, we again secured the valuable services of Mr. Oyston, who magnetised the injured organ, and the result is that she can now see as well as ever she did in her life, and there are no unpleasant sensations remaining.

These are the plain, unvarnished facts, and should any of your readers doubt my statements, I furnish my name and address below, and shall be very happy to satisfy the sceptical inquirer if he will consult me personally or by letter.—Yours fraternally.

Sunny Brow, Willington, Durham.

THOMAS LEARY.

DOCTORS WILLING TO TAKE THE RISK.—Mr. Wm. Tebb has demonstrated the fact that there is one crime for which an Englishman may be perpetually imprisoned unless he can give his persecutors money. The persecutors are medical men, who pursue him with sharp lancets armed with poison. The poison is matter from a sore, containing the virus of one disease, and at times of many diseases, which the medical man is anxious to get into the blood of some baby that it may be made impure. Some babies are poisoned in this way so as to be diseased for long periods, and some are killed outright. The doctors know this very well, but they are quite willing to take the risk. Some parents are not so willing.—*Herald of Health.*



## SOUVENIR.

(From the French of J. COLLIN.)

Who art thou that I call to me,  
*Souvenir*, whose soft reply  
 Noiseless is? Why faithful deem thee  
 When all else is fading by?

"Nought I am—I but pourtray,  
 Echo and reflect the past,—  
 I'm the foot-print on the highway,—  
 I'm the mark that shall outlast.

"I'm thy depository true,—  
 Of thy wealth the safe trustee,  
 And in secrecy did rescue  
 All thy gold-grains e'er so wee.

"I'm the guest within thy bower—  
 Mora and eve with thee abide;  
 To me, thy witness of each hour,  
 All thy hopes dost thou confide.

"For ever close to thee I glean  
 The twigs decayed or tossed,  
 And one by one I gather in  
 The shreds thou deemedst lost.

"Regret through me e'en sweet appears,  
 And grief I beautify;  
 I make it love its very tears!—  
 The true consoler, I.

"Thy fellow-traveller ever near thee  
 To suit thy beck and call  
 Through life—this once I speak—then hear me:  
 I'm nought,—and yet I'm all!"

Florence, Feb. 17.

Translated by SEBASTIANO FENZI.

## TO MAIM OR MURDER BY ACT OF PARLIAMENT.

We attended with six or eight M.D.'s at the Marylebone Police Court, on the occasion of William Tebb, Esq., of 7, Albert Road, Regent's Park, being summoned for the twelfth time to show cause why he did not have his youngest child vaccinated according to Act of Parliament. Mr. Tebb has regularly paid his fines and costs, and appealed to the Court of Queen's Bench in one instance. He must have expended a very large sum to preserve his child from the danger of disease and death by vaccine-poison or the germs of disease which may accompany it.

The magistrate, Mr. Cooke, listened for a time to Mr. Tebb's defence, which was his conscientious belief, that by complying with the law he might injure the health or destroy the life of his child—become, in fact, *particeps criminis* with the official blood-poisoner, and accessory to the legal murder of his own offspring—not by the fires of Moloch, but by the vaccinator's lancet, armed with the matter of erysipelas, syphilis, or other horrible and fatal contagion.

Mr. Tebb urged also that the Government itself did not wish to excite the opposition of the people by their repeated and persecuting prosecutions; nor could he see why he should be constantly dragged before this court, when there were vestrymen and parish officials with two to five children unvaccinated. If vaccination was a protection, his child could not be dangerous to those so protected.

Then, warned that the magistrate's time was precious, he called his first medical witness, Dr. C. T. Pearce, a physician of position and great experience; but he was not allowed to give one word of testimony on the merits of the case, and, of course, the other more or less eminent and able physicians in attendance were not called.

Then Mr. Justice Cooke declaring that it was not his business to hear anybody's opinion of the law, or to give his own, but only his duty to execute it, in the same spirit in which English judges had always sent men to the gallows for petty thefts, or women to be burnt for having counterfeited money, or men and women to be burnt for heresy or witchcraft, made a new order that Mr. Tebb's little girl should be vaccinated, and that he should pay the costs of these proceedings.

This is what we do in the nineteenth century, and in the reign of Victoria, by the grace of God Queen and Empress. It is only to compel a father or mother to run the risk of having the virus of some vile disease mingled with the blood of a pure and innocent child, that it may be maimed or murdered by Act of Parliament.—*Herald of Health.*

THE OPINION OF ONE OF HER MAJESTY'S JUDGES ON Dr. Wyld's Calf Lymph Vaccination.—"Dr. Wyld would agree with him, because every word that had been uttered in the discussion that night proved that vaccination was a medical theory which had varied in its form, varied in the exposition of it by those who understood it best, varied in the estimate formed of its value, varied in the mode in which it was supposed to act, and varied in the manner of its operation from the peril of introducing other diseases; thus the theory and practice of vaccination had changed from time to time since Dr. Seaton's report in 1869, as Dr. Wyld had just stated. The men appointed by Government to report upon the subject laid their report before Parliament, and it was printed by authority of the Queen, and yet that report was now declared by Dr. Wyld to be utterly worthless. Dr. Wyld asserted that Dr. Seaton was wrong, and it was possible that Dr. Seaton would say that Dr. Wyld was wrong when he undertook to vaccinate 150 children with his calf lymph without a failure. He must ask Dr. Wyld to excuse him for not believing it, because every doctor in every period had always been just as confident."—*From the Speech of the Recorder of the City of London, May 28, 1878.*

ASHTON-UNDER-LYNE.—On Sunday next, March 2nd, it is expected that Miss Hall, of Manchester, will give a trance address in the Spiritualists' Meeting Room, 185, Fleet Street, Ashton-under-Lyne, to which all interested are cordially invited, commencing at 6.30 p.m.

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HEALING.—Curative passes—To produce insensibility for surgical operations, for animals and human beings—Stroking—To produce a curative sleep for the sleepless—How to remove pains of organic diseases and cure functional ones—Special laws for healing chest, kidney, and heart diseases, also rheumatic affections—To cure epilepsy—To treat blindness, deafness, insanity, mania, and all mental affections—To remove pain from and heal burns, wounds, scalds, &c.—Treatment for infants, that will always be successful, if the food is even approximately correct—How and when to cure with the saliva, and what food the healer should masticate before—Applying magnetism to act as an emetic, &c. Use of mental impressions in healing—A certain method for removing stiffness from limbs, and making them thoroughly lithesome (a magnetic Turkish bath without water)—To cure stammering and *delirium tremens*—No more people buried in a trance—Hydropathic hand-rubbing, slapping, homoeopathic zoomagnetism, and allopathic medical rubbing now so fashionable, are forms of curative magnetism, and instructions are here given enabling persons to qualify themselves as professors of these branches, as well as of every other branch of the science, by a little practice—How to remove any unpleasant effects arising from healing infectious diseases—How to magnetise for curative purposes flannel, paper, water, shoes, baths, food, and to make what was known to the ancients as the Magic Bandage—Laws for treating every form of disease.

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

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

SUNDAY, MAR. 2.—Mr. J. Tyerman at Doughty Hall, 14, Bedford Row, at 7.

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

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

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

FRIDAY, MAR. 7.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 28, 1879.

## MR. TYERMAN'S PORTRAIT.

Our artist could not possibly get the engraving ready in time for this week, so it has been deferred till our next issue, when the MEDIUM will contain a first-class portrait of Mr. Tyerman, and the particulars of his work as a pioneer Spiritualist. The paper, on the whole, will be one of great interest, and we suggest its utility for gratuitous distribution. Orders for extra copies should be received before Wednesday evening.

We intend to give soon a portrait of Dr. Mack, with an account of his development as a healer. The particulars are very interesting, and throw much light on the question of medical mediumship, those who are fitted for it, and the conditions of development.

## THE DEBATE AT BISHOP AUCKLAND.

On Tuesday evening the Temperance Hall was crowded with, it is said, one of the best audiences that has assembled within its walls, to listen to the debate between the Rev. W. Baitey and Mr. J. Burns. The remarks of the opener were chiefly read, and were not delivered with any degree of life and freshness. Mr. Burns was well sustained by friends, and spoke with readiness and energy, maintaining a lofty standard of treatment. The friends of Spiritualism are much satisfied with the result; and Mr. Baitey declares that he will in future retire from the public agitation of the subject. Mr. Burns has taken full notes, and will publish a report as soon as possible.

## MR. BURNS IN COUNTY DURHAM.

Next week we hope to give an account of four very successful seances, attended by Mr. Burns,—Mrs. Mellon, of Newcastle, medium. Mr. Burns was to lecture in Temperance Hall, Bishop Auckland last (Thursday) evening. He engages in discussion with the Mechanics' Institute debating-class to-night, and lectures at New Shildon, Mechanics' Hall, to-morrow evening. On Sunday he will first attend a private conference, and in the evening speak in a chapel, now turned into a hall, at Old Shildon. He will return to London early in the week.

## MR. J. TYERMAN AT DOUGHTY HALL AGAIN.

Mr. Tyerman will lecture in the above hall again next Sunday evening at the usual time. The title of his lecture has not been furnished us, but we have no doubt the subject to be discussed will be one of interest to all present. We hope our friends will turn out in great force on the occasion, and bring as many with them as they can, who do not yet believe in our grand philosophy; as Mr. Tyerman will be pretty sure to advance valid reasons for his faith in Spiritualism. Miss Annie Waite will give one of her admirable readings on the occasion.

We have great pleasure in tendering our sincere thanks to "The White Rose" for the handsome donation of £10 to the Spiritual Institution.

By a letter which we have just received from East London, we learn that two orphan sisters, who have to rely on their own labours for daily sustenance, are in temporary difficulties, from which a little monetary aid would release them. We understand that they are both mediums—honest and worthy people, to whom a little immediate assistance would be well-directed charity. Letters addressed to P. P. 15, Southampton Row, W.C. will be promptly forwarded.

## THE CONCERT AND WELCOME TO MR. TYERMAN.

An account of this brilliant affair will stand over till next week, when a full report will be given. The audience was large and highly respectable. The performance was enjoyable and well received, and the reception accorded to Mr. Tyerman was most hearty. Mr. Carson presided. Mrs. Weldon delivered a speech, in addition to several songs sung by her. The programme was more than sufficient to occupy the time allotted to it. Dancing was eagerly participated in, and as the time seemed short for that recreation, there was a demand for another evening of the same kind. It was suggested that when Mr. Tyerman leaves us, on March 24, would be a most suitable occasion for another "Happy Evening." This would be on the Monday evening, and we understand the committee are willing to exert themselves to bring the matter about, if they receive encouragement,—that means the sale of a certain number of tickets. We, therefore, ask those friends who desire to see this farewell demonstration and entertainment carried out, to write to the Spiritual Institution at once, and say how many tickets they will take, or otherwise express their interest in the entertainment. The price of the tickets would be 1s. each, and the programme of a similar character to that of Thursday last. It would be well if a decision could be arrived at before the next issue of the MEDIUM.

## MR. TYERMAN AT DOUGHTY HALL LAST SUNDAY.

On Sunday evening last, Mr. Tyerman again delivered a lecture at Doughty Hall. "M.A. (Oxon.)" presided. The subject of the lecture was, "Is this World Man's only State of Probation; or is there a Hope for the Wicked Beyond the Grave?" It dealt very exhaustively with the subject of the destiny of the wicked; and judging from the hearty applause with which its several parts were greeted, it evidently told well upon the audience. We shall publish a full report of it in a future number.

Miss Waite recited "The Changed Cross," in a manner which elicited applause.

The Chairman, in introducing Mr. Tyerman, spoke of the unfortunate weather which operated so severely against attendance. He was sure that whatever the meeting lacked in numbers would be made up in unanimity and enthusiasm. Mr. Tyerman had stood out with boldness and honesty in defence of an unpopular truth, and the meeting would be unanimous in wishing that Mr. Tyerman might long be preserved to continue his bold and uncompromising course.

After Mr. Tyerman's address the Chairman concluded as follows:

This question meets with a ready answer from Spiritualism. Whatever philosophy Spiritualists may hold, even if they have not ventured out of the domain of phenomena into that of philosophy at all, they know that the testimony of spirit is unanimous. *Man is what he makes himself. Progress is the changeless law.*

"There is no death;

What seems so is transition;

and the progress or retrogression of spirit is unaffected by its transference from one plane of energy to another. The spirit, the real man, knows no such state of inaction. It goes on in the direction to which it is turned, whether of moral and spiritual development, or of gradual but sure deterioration.

Doubtless this world is a state of probation, and the spiritual state to which the enfranchised soul goes on its release from the prison-house of the body, is selected according to the use it has made of its opportunities here. But is it then in a fixed and permanent condition, and is its endless life to be the product of the few brief years it has passed on this earth. The proposition only needs stating to meet with an instructive negative in every heart that has not been perverted and blighted by a course of human theology.

"As the tree falls, so must it lie;  
As the man lives, so must he die;  
As the man dies, so must he be  
All through the days of eternity."

Such is the epitaph which the ignorance of man has written upon the sepulchre of his race. What futile nonsense! As he lives, he dies, no doubt; but as he dies, so he does not remain. The tree moulders, rots, and its elements are recombined in new processes of life. The body of earth undergoes a similar metamorphosis. And the spirit, with energy unimpaired, with the same eternal law of progress active within it, goes on from light to light, from one plane of progression to another, till the dross is purged away, and it finds at length its home with God.

Eternal Punishment is one of the mischievous dogmas, engendered by man's spiritual pride that has received a fatal blow from Spiritualism. Were it not that one is so familiar with it, one would have deemed it an impossible insult to the Supreme Being: the general intelligence would have revolted, one would have thought, from charging such iniquity on the most High.

Nothing, indeed, is more curious than the methods of the human mind in dealing with these matters. Dr. G. Macdonald gives a very piteous picture (in "David Falconer") of the mental agony of an old Scotch Calvinist whose reprobate son was the subject of hourly prayer and agonised wrestling with the spiritual powers, if so be she might win "grace" for him by her wearying of heaven. With a most pathetic, yet equally ludicrous persistence, in season and out of season, we see her dropping on her knees at all times, and impressing anyone who chanced to be near into the service of intercession. One day there came to her news—false as it turned



out—that her son was dead. The instinct of prayer comes upon her. She will plead again for her son; but suddenly she remembers that “the day of grace” is closed, and she must pray for him no more. The struggle between the natural instincts of the loving mother’s heart, and the artificial theology which cramps and holds them back, is depicted with a force that I can make no pretension to reproduce. It is a thing to make one sad, though it be but a fiction, to think of that poor old mother, condemned by her blighting theology to consider her son, the child of her love, damned eternally by the God that her ruthless creed has framed for her!

And though Calvinists are an extreme race of fanatics, the same soul-destroying, God-dishonouring doctrine permeates all human systems of theology in a greater or less degree. It has been my lot many times to stand by the bed of death, and to witness the departure of the spirit from the body. I have seen, as the loved one, father, wife, or child is felt at last to be gone, the trammels of a cramping theology flung aside, and the prayer for mercy spring unbidden to the lips. In times when the instincts are less strong, these would have deemed it Popish, and therefore unutterably wicked, to pray for those called dead. But when the great Enlightener steps into the room, all that man-made nonsense vanishes.

Hope for the wicked! Why not? Who are we that we should make a heaven which shall embrace only our own set? those whose narrow minds are no wider than our own? those whom we love (for that poor old Scotch widow of whom I have spoken was more consistent than most. Few, even of the narrowest in their faith, do not place themselves and their belongings among the Elect, whatever they may say of the rest of the world.) Who are we that we should turn up our noses at humanity, with a “Depart; we are holier than ye”?

Wicked! are we not all wicked, even as we are all, in some sense, good? I do not believe in the total depravity of human nature. That is another dishonouring figment that I put aside. I believe that you may go to-day into the condemned cell and touch the heart of the depraved and degraded creature that sits there waiting his horrid doom, if you can only touch the right chord. Somewhere, deep down within, there is that which is Divine, which all his iniquity has not been able to efface, that by virtue of which he is and will continue to be a child of God.

And this, by the way, is one of my strong reasons for objecting to capital punishment, that crude and cruel method of getting rid of the criminals that our civilisation has produced, by sending them into the world of spirit, as one would throw so much rubbish over the hedge. One day Spiritualism will abolish that, by teaching us that you may hang the body but you cannot hang the soul. It retains its capacity for mischief, and you have simply enlarged its sphere of activity.

But this is a digression. I say that no man is all bad: and for you or me, or any clique, or church, or sect, to arrogate to ourselves the exclusive entry to heaven, and to consign those who think differently from ourselves to outer darkness, is a piece of contemptible spiritual pride.

“Pride reduced to the whimsical terms  
Of causing the slugs to despise the worms.”

Yes: and to charge the carrying out of this plan on the irreversible decrees of the Great God, is a piece of arrant and outrageous blasphemy.

This is the answer of Theology—cold, cheerless, repellent. What has Spiritualism to say? Let us turn to it for light and warmth. Spiritualism tells us that for the spirit, save by its own deliberate choice of evil, and conscious rejection of that which it recognises as good, progress is the universal law. It may be slow, it may be long delayed in its final fruit, but sooner or later the dross is purged away, and the spirit indicates its Divine birthright.

It paints for us no cruel tyrant delighting in placing every obstacle in the path of progress: no secluded and unapproachable monarch, who is concerned, if at all, with the imperial interests of the universe, and leaves such mites as we are to our own devices: no impalpable essence that the heart cannot grasp, any more than a glorified man that the mind cannot realise. It tells us of vast legions of ministering spirits occupied in their service of love, and acting as the intermediary agencies between us and the states beyond, to which we are progressing. It does not blasphemously define the Infinite and the Supreme: sufficient that it strips off the human disguises that Theology has put upon Him, and tells us how to seek, so that in the end we may find Him.

It paints a rational life of progress, a cycle of development, in which every faculty shall find its fruition, and every spirit fill its place, till, the spheres of probation past, the life of contemplation shall begin, and each shall enter into rest.

Much more it tells us, but I must not dwell further. One thing, however, it tells, that I must not omit. It teaches us that this alluring prospect is one that can be gained only by severe discipline, by patient development, by the resisting of temptation, by the conscious love of truth, and of all that makes man noble and grand even in his present state.

I cannot stay to tell how it points to the state of purgation and remorse that theology has materialised into the flames of hell: nor of the rest of the blessed which has been typified by the jewelled pavements, the pearly gates, and streets of shining gold, that characterise the New Jerusalem.

These are human embodiments of spiritual truth. Probation and progress, be assured, do not end with the body. There is hope—eternal hope—for every child of man.

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## The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The important work now before the School renders it necessary that the general invitation to visitors be suspended for the present. Of late we have reported but little of what has transpired at this School; but the summary of last week will show that it is in an efficient state. To be able to produce within an hour such a comprehensive synopsis of Bible Spiritualism is a task showing the glorious advantages of normal mediumship. We are gratified to hear of the formation of many Schools—small Schools—which make no noise, but are invaluable to the spiritual progress of those engaged in them. The No. 1 School solicits the aid of other Schools in the elucidation of Bible Spiritualism.

## GLIMPSES OF SPIRIT-LIFE.—I.

It has been proposed, and kindly acquiesced in by the Editor, to lay before the readers of the MEDIUM the following series of communications (which are still in course of delivery), in order that the pleasure and profit derived therefrom by the more immediate recipients, may be shared by others who are prepared to appreciate whatsoever of a reasonable nature is proffered relating to the engrossing subject of the nature and conditions of spiritual existence. A few prefatory words concerning the occurrences which led up to the reception of the communication, and the mode of its delivery, may be advisable.

Not many weeks since, there passed from our midst a little boy who, though but ten years of age, was yet possessed of no ordinary intelligence and development of mind. So far as he comprehended them, the rational and beautiful truths of Spiritualism had taken a deep hold upon his youthful intellect, a preparation for the future life which, as will be seen, resulted in great benefit to him. He was intensely interested in the progress of our circle. The event of his passing over appears to have been seized upon by our spirit-friends as an excellent opportunity, while instructing his mind in the things of spirit-life, to help the circle also, and others whom they could reach, to a more complete knowledge and realisation of that life, by placing before our mental vision scenes from his experience as he was taken from sphere to sphere. The task was accordingly commenced the day next after that on which he passed away.

The amanuensis to whose labour we are thus indebted, is one well known as a veteran Spiritualist, Mr. Rees Lewis. The medium is the same through whose mediumship occurred the materialisation phenomena which have been from time to time reported in these pages. The special sittings which are held for this purpose are not full sittings of the members of the circle, but consist simply of Mr. Lewis, the medium, and one or two others. The presence of too many would be liable to interfere with that passivity of conditions which is essential to success, and any interruption from outsiders has carefully to be guarded against, as it is found to disturb and agitate the aural atmosphere, and thus retard the process of communicating. We understand that there is a band or association of twelve advanced spirits who are interested in the accurate delivery of the communication, whose names will be given at the close. Mr. Lewis’s mother, and his daughter, who have both been long in spirit-life, and under whose care and guidance the little boy is, are always present, and form the chief source of our information, but the more immediate control of the medium on these occasions is usually one who in earth-life was well known to Mr. Lewis and other friends, and who acts as a kind of intermediary between the “band” and the medium.

I can vouch that each succeeding section will increase in interest. The earliest portion, with its comparative commonplaces, is given for the sake of completeness, but ere the close will be found what seems to us faint glimmerings of some of the grandest knowledge which, in the future, humanity is destined to enshrine within its bosom.

It is a truism to say that spiritual verities are but poorly and brokenly expressed in human language, and these communications in many parts exemplify this. The garb of earthly thought and expression does not sit well upon the fair and glorified form of the spiritual, which has to stoop down towards us ere we, with our senses of clay, can comprehend. Thus, in reading what follows, regard must be had to the fact that the letter oftentimes killeth the spirit, and occasions seeming difficulties where none really exist.



Occasionally the faith of the reader may be somewhat taxed, inasmuch as there is no simple test of the accuracy of the statements made. Our duty, however, is to report faithfully what is given, without tempering it in accordance with our conception of the fitness of things, and I can guarantee that that duty has been discharged in solemn and earnest sincerity.

Reasonable criticism is cordially invited; it is the proper method of arriving at truth, and a knowledge of these matters sufficiently accurate to be of use; but I hope it will not degenerate into mere wanton quibbling.

It is now sent forth with the earnest hope that it may prove interesting and instructive to all, but more especially that it may afford consolation to those bereaved ones whose flowers—perchance early—have been transplanted to fairer scenes: may they be enabled to realise that God's providence does not desert the little wanderers at the tomb, but lovingly enfolds them around, and wafts them onward in the path of progress; may it help all who read to gain a more vivid conception of the beautiful reality and perfect naturalness of that future life, compared to which this of earth is but a faint and fleeting shadow.

Cardiff.

A. J. SMART.

#### A COMMUNICATION TO THE CARDIFF "CIRCLE OF LIGHT."

On the day after that on which the little spirit was released from his suffering body the following message was received:—

Herbert is now calmly sleeping in his grandmother's room, where the sun shines gently on him, surrounded by beautiful flowers, which shed their rich perfume all around. When he first awoke, he lifted up his arms and asked: "Is this the spirit-home? I want 'Hopeful' to take a message to grandpa and grandma, and papa and mamma, to tell them I am happy," and then he sank into a beautiful and strengthening sleep. Do not trouble about him; we will take more care of him than you could; he will not be long before he comes to the circle himself. The dear child will now be of great use to us.

Jan. 9.—All through yesterday and this morning he was sleeping sweetly on a couch prepared expressly for him. We placed him in one of the most beautiful rooms we have. I have been continually watching over him. This morning, just before I came here, everything was arranged ready for his waking up. We had a few friends there to speak to him. I went gently by his side as he lay sleeping, passively and calm. I breathed upon his forehead, and said: "Herbert, my love," "Yes, ma," he said, thinking it was his mother he was speaking to, "I am well now." He opened his eyes—the couch was opposite the window, and we had so arranged the flowers around that they might catch his sight as soon as he awoke. Looking at the flowers, he said: "This is not ma's house I see—this is the spirit-home. How beautiful I seem. Oh, what lovely flowers!" Then the friends stepped forward. He said to them: "You all look very well." "Yes; here is your friend 'Hopeful.'" He beckoned "Hopeful" to draw near him, and said to him: "Have you been to my ma and papa, and grandpa?" "Hopeful" said: "No; your grandmamma has taken a message to them." "If you see them again, tell them I shall be with them at the circle, and that I shall go and find out many things in the spirit-home, and come and tell them." We then asked him to remain quiet, and next day we would take him around our home. Our friend, Dr. Jenkins, came and spoke to him, and told him he must take rest. He then put his hand gently on his face, and Herbert fell into a sleep again. We hope to keep him in sleep till to-morrow, and then take him round our home. As soon as he is able, he will come to speak to you.

Jan. 10.—This morning Herbert awoke, and walked around our home. As he was admiring the flowers and scenery, he remarked: "I am sure grandpa would like to be here. Did you go and tell them not to be so silly as to cry about me? Tell them I would rather be here. I have no pain now; and see what a beautiful place this is to live in." He took hold of my arm and said: "Show me more of your home." I took him into our reception room, and he said: "Is not this beautiful? Would not ma and all be happy in this room together?" We have brought him this morning, and will try if he can communicate.

(The control then changed). "Grandpa, I am well now. 'Hopeful' is come with me. How is mamma? Tell her I am so happy in this beautiful home. Tell Walter (his little brother) I have seen 'Hopeful' before he has. They are all so very kind to me. The rooms are so pure and transparent, I can almost see through the walls. The paintings are much better than yours, grandpa. I wanted to come as soon as I woke up, but they would not let me. Tell them not to cry about me, and when they bury my body, not to put any old 'dollies' (as he used to call the plumes) on me, and not to put on long faces, but to look cheerful. What do I want with my old body! I am better off than you now."

Jan. 11.—Herbert is now getting quite well and strong. We had a few friends to meet and welcome him. As soon as his little cousin Fanny saw him, she ran and embraced him, and said, "I am so pleased you are come with us. I used to think, Herbert, you were not to stop long there. Now, Herbert, let us dance." They both danced prettily around the room. His little cousin said to him, "You are sad to-day, Herbert." "I feel sorry, because it is a sorrowful day for ma and papa and all at home. They are going to bury my body." His cousin said, "Come along with me to-day, until all this is over. We shall be so happy together." "I cannot," he replied; "I promised to be with grandpa, and if they sit, to communicate." "I will go with you, then," she said. I took him to his little room where he had died, and there he saw his mortal body laid out. I said to him, "Say farewell to it." He went softly to his mamma, and kissed her; and said, "Mamma, don't cry for me; I am so happy here." He looked around, and I said, "Say good-bye to them for a time; we will go home again." He went again to his mamma, and kissed her, and said, "Stop and comfort her." "Your aunt shall stay with her," I said. We then went home, and Herbert and his little cousin talked together. He came to me, and said, "Do you think grandpa and grandma are sorry that I came here?"

\* One of the regular controls at the circle, with whom the little boy, before he passed over, was well acquainted.

"No, Herbert, they understand these things too well to be sorry." "When they cry at home it makes me very sad," he said. "Never mind, Herbert, it will soon be over now." Then I drew his mind away from these things, and told him just to think how he was to go and talk to all the friends, and then go back and tell his grandpa all that he had seen and heard. "Oh!" he said, "that will be nice; but I shall not be able to think of it all."

Then I took him to different scenes. I took him to a little house in a beautiful spot, far away from any other house. A number of little children came out to meet us, and looked up to us with their bright, little faces, and Herbert said, "Don't they look beautiful?" He was attracted to a little boy who reminded him of his brother Charlie, with whom he appeared to be in affinity, and they kept together all the time we were there. There were twelve female spirits in attendance at this home. As we were travelling home again, Herbert said, "This is a beautiful way to travel." "Yes, Herbert, and you now see what is in store for all who are left behind. As soon as you throw off the material frame, then the spirit, or yourself, is attracted to the proper sphere. What you wished and hoped for in earth-life, you have here." We went home, and took rest, and refreshed ourselves with delicious fruits provided for us. When we had rested, I said, "We must be on our journey again." Herbert remarked, "How well I feel; I don't think I am the same now as when I was on the earth. New thoughts and new ideas come to me. The fruit has given me new life." "Herbert," I said, "it is not that. The intelligent power within you has now the proper conditions around it, and can express itself better than it could when on earth, cramped up as it was then." He said, "This is a wonderful change; will all people when they come over here, pass through the same changes as I have?" I answered, "Yes, they will, sooner or later; some may be years, others only days; it will depend upon the development of the soul." He replied, "I can see now, grandma; I can read your thoughts; this is a wonderful place."

We now prepared ourselves to pursue our journey.

(To be continued.)

#### MATERIALIZATION—MISS WOOD, MEDIUM.

To the Editor.—Sir,—I think it my duty to inform the readers of your paper of a grand materialisation seance, held at the house of Mr. Ridley, Portobello. There were twenty-four persons present, including the medium, Miss Wood, who had sat the same morning at Newcastle; after the seance there, she had to walk to Portobello, as no trains ran on the Team Valley line on Sundays, the weather being very unfavourable. It showed great willingness on the part of Miss Wood to walk a distance of seven miles. After the medium had received a little refreshment, we all took our seats in the room fitted up for the seance.

The medium gave notice that she was quite willing to sit under any reasonable tests that any sitter had a desire to propose, but as many of us had sat with her before, we were quite convinced of the genuineness of her mediumship, therefore, she retired into the cabinet. After singing a hymn, "Pocka" controlled, and held a lively conversation with us, then "Pocka" gave us some singing through her medium.

We then commenced singing; but had scarcely finished, when the spirit-form of one of our friends appeared—a lady who had passed away some weeks ago, whose name is "Mrs. B—." Her husband who was present, recognised her, and held communication with her. After the spirit had shaken hands with some of the sitters, she retired to the cabinet. Then from the cabinet came the spirit-form of "Pocka," who talked to us in the direct voice, then patted and kissed Mr. Livingston on the cheek; her little, dark face felt quite warm. After letting us all see her, she retired to the cabinet. Then came the spirit-form of one of Mr. Livingston's guides, who gave his name as "Sephorafer." This spirit promised through his medium the night before, that he would materialise himself through Miss Wood, and this had not been made known to her. He is an ancient Egyptian, and is very tall in stature; his height would be about five feet, ten inches, which formed a great contrast to the form of "Pocka." He then retired to the cabinet. We then commenced singing. After that re-appeared the form of "Pocka," who requested us to give her the baby of a lady who was present, which we gave to "Pocka," who carried it to the medium in the cabinet, after which she controlled her medium, and told us the power was exhausted. Mr. Livingston's guide then offered up an invocation, and we separated, much pleased with what we had seen and heard.

—Yours truly,

MR. RIDLEY, Chairman.

MR. GARDNER, Secretary.

MR. LIVINGSTON, Treasurer.

#### THE CALF LYMPH IMPOSTURE.

To the Editor.—Sir,—The cases of injury through the use of this vaccine virus are more and more frequent. One such is reported in the January number of the *Monthly Homoeopathic Review*, by Dr. Chaddeu, where its power "to do harm" is vividly detailed in the professional vernacular. Parents who contemplate having their children vaccinated should carefully read this report.

Speaking of the calf lymph practice, Dr. Garth Wilkinson, who has devoted years to the study of vaccination, says:—

"It is liable to all the hereditary taints of the bovine species, just as humanised lymph carries the disease-heredities of humankind. The ox in history, and to-day, is a vast theatre of pestilences and diseases. It is 'stamped out' every now and then in various parts of England. Cattle-plague, rinderpest, and steppe-murrain occur as words of terrible signification. Foot-and-mouth disease is not a pleasant thought in connection with 'pure lymph.' The cow is also subject to consumption or scrofula; and having been considerably used for variolation, human diseases are already launched into its blood. In short, where it has not the deeper contaminations of human races, the cow is not pure in any true sense. Dr. Wyld indeed explains that he takes his lymph from only healthy calves, but how can he guarantee the hereditaries of the animal whose poison he is about to place in a human infant's lymphatics? Yet he must so guarantee; or fall before his own objections to human-lymph vaccination."

The misery induced by this system of professional blood poisoning is terrible.

"A SUFFERER THROUGH VACCINATION."



## Questions and Answers.

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

### QUESTIONS.

3. Does God answer prayer? if so, why do His children suffer unjustly? And why such a lack of equality? "A SEARCHER FOR TRUTH."

### ANSWERS.

#### 5. INFALLIBILITY OF THE BIBLE.

Please allow me just to state a few words. I perceive by "One in Perplexity," that he is one of those who believe in the infallibility of the Bible. I believe myself, thoroughly, that the Bible as a whole, is a book written under inspiration; but I perceive that it is written in such a way as to suit the understanding of the times in which the various parts were written, for it is easily perceived that almost every book in the Bible is more enlightened than the one preceding. Again, we should remember in whose keeping it has been for ages, namely, in that of monkish priests, who were never reckoned over-scrupulous.

A remarkable proof of this is the New Version, by Dean Alford, published in 1877, in which is perceived material differences to the Old Version. This professes to be from the oldest MSS. extant, and shows that there are dozens of verses in the Old Version not to be found in the oldest MSS. Without this, there are hundreds if not thousands of other minor differences in interpretation. I shall just quote one out of the 1st chapter [of Matthew]:—The Old Version interprets "Emmanuel" as—"God with us," while in the New it is—"God is with us." I should think that the first implies that God was present in person in Emmanuel; but by the last—"God is with us," it implies that the presence of the Son Emmanuel was a proof that "God is on our side."

There are other versions of the Bible still to come out. Why and how is this, if the "Bible is infallible"? Surely, to me, it shows a weakness. I was talking to an elderly and able gentleman of the Jewish nationality a short time ago about such matters, and he said:—"I can assure you, though you have able Hebrew scholars, there is not a single one of them able to translate the Bible correctly, for they cannot arrive at the idiom of the language, and therefore at the hidden meaning of the expressions."

Now, I should suggest to all spiritual workers to get a copy of this version of Dean Alford's, which will only cost 1s. 6d., and use it as the sharp end of a wedge to drive into the mouldering blocks of the creeds. I dare say you may get a copy through Mr. Burns.

I perceive by to-day's *Daily News* that Judge Deasy has mustered sufficient courage to acknowledge Spiritualism even from the Bench, to the great disgust and vexation of the anti-spirit press. It says:—"When judges become Spiritualists, what next may we expect?" So, cheer up, comrades, our ranks are filling fast; the victory is not with the strong.—Your humble comrade-in-arms, "THE OGDON PROXER."

January 31, 1879.

#### 6. OBSESSION.

Sir,—The remarks of "Y." upon this subject are very useful and very true. But it is possible for the higher spirits to remove the obsessors from their victims. This, to my knowledge, has been frequently done; the higher—that is, the really angelic spirits, possessing a power which is perfectly irresistible, before which the lower diabolic beings are compelled to depart, sometimes in pain and anguish. As Swedenborg describes the devils shrinking, suffering insupportable distress, fainting, and apparently dying, or hurling themselves headlong into their hells, from the effects of merely an aura of heavenly sweetness being permitted to reach them. Perhaps the contact of such a breath of heaven may, although at first insupportable, have also a regenerating influence, and be mercifully administered by the angels as a medicine of the soul to these "damned" by their own mistaken lives on earth.

But, Sir, there are some persons who wilfully retain "pet devils" about them, and have been accustomed to do so all their lives. When such people are introduced to Spiritualism, and are attracted by curiosity, love of excitement, or desire, for some novel sensation, to sit for communications from the spirits, they become gradually acquainted with the hell (possibly mild) they have kept about them in their lives of self-indulgence, more or less gross, in sensualities of various kinds, one of them being a *little drink*. The worst sensualities are those of a sexual kind, and devils of the deepest dye invade a man or woman who thus desecrate their purity. The character of the obsession generally indicates the reigning evil of the obsessed, though there are, of course, exceptions to this rule. People of this kind who tamper with Spiritualism do, indeed, in a little time, "raise the very devil," to use a vulgar expression. At first flattered by those deceitful demons, who have been all along their daily companions, into believing themselves angels, gods, &c., &c., and that the world, ere long, is to be astounded at their prodigious deeds, they are at length induced to yield the most servile obedience to their demon-masters, and become enslaved, mind and body.

If some help does not providentially arrive in time to release them, those victims of their own debased lives, unmasked in all its hideous deformity before death has drawn aside the veil, become raving lunatics, or gibbering idiots, or end their days by suicide. If they become aware of their condition in time, and have recourse to a medium who is aided by angelic spirits, there is great hope they may be liberated from their tormentors; but, sir, the "pet devils," those long-indulged sensualities so delightful to the unregenerate natural man, must be rigorously put aside, until the very desires, the yearnings of gross flesh are killed.

WILFRID.

"I regard all compulsory Acts, like that of Vaccination, with mistrust and misgiving. . . . The inequality of the law is a strong reason for doing what we can to mitigate its severity; and it is undeniably much more severe on the poor than on the rich, for it imposes fines which in the one case are trivial, but on the other crushing."—*Right Hon. W. E. Gladstone.*

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, QUEBEC STREET, W.

Sunday, Feb. 23, was a great day, and long to be remembered by the workers and friends of the Spiritualistic Movement in Marylebone, this being the commencement of the meetings to celebrate our third anniversary at Quebec Hall. At 5.30 about fifty friends sat down to an excellent tea, the tables being well supplied with every requisite for such an occasion, and, to all appearance, the friends thoroughly enjoyed themselves.

At seven a public meeting was held, the friends assembling in great numbers. Many old friends put in an appearance on this occasion, thus presenting a pleasant aspect—also a forest of faces. Mr. Whitty being voted to the chair, he commenced proceedings by singing from the "Spiritual Lyre." Then followed his address, in the course of which he stated the special objects of his visit which were: 1st. To encourage the efforts of the Society, and give them every assistance in the future. 2nd. To make the Society a present of the £5 he had lent them some time back, thereby clearing off the liabilities of the Society. This munificent gift was received with tremendous applause from the friends.

After singing another hymn from the "Spiritual Lyre," Mr. C. W. Pearce addressed the meeting, stating the great pleasure it afforded him in so doing; also commenting upon the great achievements of the Society. He also, with many others, considered it to be the pre-eminent one in the metropolis, as it offered every opportunity and means for the development of the specialities of its members. He was pleased to learn that a spiritualistic religious service had been established, which he considered to be a great step in the right direction for the reception of the great spiritual crisis of 1881.

Mr. Dale, jun., was then asked to sing a solo from the "Messiah," which was well accomplished and received.

Mr. Hocker then addressed the meeting, and stated much of his experience in connection with Spiritualism, drawing many inferences therefrom, which would benefit the Cause and also affect the daily conduct of those engaged in such a glorious work. He recommended the committee to keep a register of the names of persons that were convinced of the facts and truths of Spiritualism by the agency of the Society.

Mr. Iver MacDonnell then addressed the meeting, and was received with unanimous greeting, he being ever willing to offer his services for the good of the Society. This gentleman considered the work of the committee worthy of great congratulation, which was proved by the great gathering of friends, and ought to stimulate the officers to renewed vigour and activity. He also showed the great importance of educating the young, as the great means to elevate humanity in the future. He gave many instructions to those who wish to contest the truth of Spiritualism with the materialistic tendency of the age; stating how he had confronted and silenced such by the evidence produced in the Bible. He considered that to be a great implement in intellectual warfare.

Mr. C. White also offered many valuable suggestions for the benefit of all concerned in the Spiritualistic Movement; concluding by proposing the following resolution, which was seconded by Mr. Dale, sen., and carried with acclamation:—

Proposition.—The Members present of the M.A.I.S., on the occasion of the Anniversary Meeting, wish to tender to their respected Lady President, Mrs. Hallock, their sincere sympathy with her in the temporary loss sustained by her by the removal of her husband, Dr. Hallock, to his spirit-home.

At the close thanks were tendered to Mr. Botting for the free use of the harmonium used at the Sunday services; also to Messrs. Harby, Dale, sen., Dale, jun., Hocker, and others.

On Monday, Feb. 24, the first musical and dramatic entertainment was held, which proved a great success, the hall being well packed in every part; numbers were obliged to stand. The attractions of the evening were numerous, sufficient talent being present to occupy many hours; great credit and applause were given to all who took part in the entertainment. The concluding part of the programme, namely, the play, entitled "The Spitalfields Weaver," was a wonderful success, and established a great reputation for all who took part in the piece,—every member of which was called upon the stage a second time to receive the hearty applause which was well deserved; thus bringing the anniversary services to a close.

On Sunday, March 2, at 6.45, will be held a spiritualistic, religious, and mission service. Seance at the close.

Tuesday, March 4, at 8.30, Mr. F. Wilson will lecture; subject: "The Sixteen Stages in the Life of Woman." Discussion invited.

W. O. DRAKE, Hon. Sec.

SUNDAY AT CAVENDISH ROOMS.—We are glad to hear that the Lyceum is progressing favourably, and that great interest is being excited by the discourses delivered there. The tests given at the end of the lectures are of a very satisfactory nature.

WALSALL.—A series of public meetings will be held in the Exchange Buildings, over the Star Company's tea warehouse, High Street, Walsall, commencing on Sunday evening, Feb. 16, when phases of spiritual phenomena will be given by trance, tests and clairvoyance, by F. O. Matthews, of America, and others. Sunday evening meetings on Feb. 16 and 23, and March 2, at 6.30. Wednesday evening meeting, March 5, at 8 o'clock, by Mr. E. W. Wallis, of London. Admission free to all the meetings. Collections at the close.

We have just received a letter from Mr. Brown, Howden-le-Wear, stating that on account of Mr. Burns having arranged to lecture at Shildon, on Sunday, March 2nd, the meeting that was to have taken place at his house, to celebrate the anniversary of his mediumship, will be postponed to a later date. Mr. Brown intends visiting Durham, Chester-le-Street, Newcastle, New Delaval, North Choppington, Stockton-on-Tees, and other places on the east coast, early in March. All letters to Mr. Brown to be addressed—T. M. Brown, Howden-le-Wear, R.S.O., Durham.



## MR. T. M. BROWN.

To the Editor.—Sir,—I wish to say to my many friends in England and Scotland that I propose, as soon as I can conveniently do so, to take my family to some foreign country—perhaps New Zealand or New South Wales. My reasons for such a step are as follows:—

1st. Because I think I might have better health; I having had to labour so incessantly that my strength has not been equal to my work, and depression of trade, and a large family depending upon me, compel me to overwork myself.

2nd. I have a rising family, principally females, that might be a blessing to humanity as well as themselves in a new country, which they could not be to the same extent at home.

3rd. We are told by our spirit-friends that great trials, depression, and conflict await this country for some years to come, and it will be well to lessen the number of sufferers if possible.

4th. There are large numbers abroad who are panting for the bread and water of life, and few to administer it to them, while at home there are more to supply it than abroad. It is a pleasure to me to know that I have so many friends and so few enemies in this land whose kindness I shall never forget; and I have nearly always had more engagements than I could attend to. Yet, looking at the great future, I fancy that either I or my children—perhaps both—have a divine mission to fulfil in some distant land. My daughter and myself will each take at least one tour through England and part of Scotland before we leave this country. I shall start again on my labours as soon as I am a little stronger; my health is considerably improved.—Yours truly,

T. M. BROWN.

Howden-le-Wear, R.S.O., Durham, Feb. 24.

### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

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

## LECTURES FOR MARCH.

Sunday, 2, at 2.30 p.m.	"Charity."	Mr. J. J. Morse.
" 2, at 6.30 p.m.	"The Right, and how to determine it."	Mr. J. J. Morse.
Monday, 3, at 8 p.m.	"Through Hell to Heaven."	"
Sunday, 9, at 6.30 p.m.	Trance Address.	Mr. James Dunn.
" 16, at 2.30 p.m.	Normal Address.	Mr. John Tyerman. (of Australia)
" 16, at 6.30 p.m.	"	
Monday, 17, at 8 p.m.	"	"
Sunday, 23, at 6.30 p.m.	Trance Address.	Mr. S. De Main.
" 30, at 6.30 p.m.	"	Miss E. A. Brown.

Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—"Form Manifestations."  
Tuesday, " at 8 p.m.—"Physical Manifestations."  
Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.  
Thursday, Seance at 8 p.m.—"Form Manifestations."  
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.

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

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

LONDON.—Marylebone Association, Quebec Hall, Sundays, March 23 and 30. Tuesdays, March 25 and April 1.—See Society's notice.

MIDLAND DISTRICT.—Feb. 26 to Mar. 4.

BRADFORD.—Mar. 9.—Arrangements pending.

NEWCASTLE.—April 20 and 21. EDINBURGH.—To follow.

GLASGOW.—April 27 and 28.

BIRMINGHAM.—On Sunday evening last we had a very telling lecture from Mr. Mahony to a full room; subject, "Where are the Dead?" The lecturer's discourse proved he had a well-stored mind to meet the important subject, and the manner in which he handled the question brought forth several times rounds of applause from the audience. It is contemplated to ask Mr. Mahony to give a second lecture on the same question. I am requested by the members and friends to accord to Mr. Mahony their united feelings in recommending him to other meetings.—W. PERKS.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View Terrace, London Fields, E.—Sunday, the 2nd of March, a Devotional Meeting at 7 p.m. Friends invited to attend. Monday, 3rd, Members' Seance at 8 p.m. On Tuesday, the 4th, at 8 p.m., Inquirers' Seance; admission 6d. At these seances, with a lamp burning on the table, a hand-bell placed under the same has been rung, and during our singing raps are produced, in answer to questions, &c. Mr. C. R. Williams wishes to give notice that he will give seances in any part of London, on Saturday evenings, to Spiritualists. Travelling expenses to be provided for.—A. J. LONDON, Cor. Sec.

GLASGOW MESMERIC ENTERTAINMENTS.—Last night Mr. James Coates' professor of mesmerism, gave the first of six entertainments in the 'Trades' Hall, Glassford Street, in behalf of the City Bank Shareholders' Relief Fund. There was a large auditory, the hall being crowded. Mr. Coates at the outset explained that while he claimed mesmerism as a science, and believed in it as a healing power of great value, he did not undertake to teach those present or make them believe it. He simply undertook to amuse his audience, and show them that animal magnetism was capable of doing many wonderful things. In this aim he was exceedingly successful, the numerous subjects under his influence affording much amusement and exciting uncontrollable laughter. To those who believe in the beneficial effects of harmless mirth, and who wish to assist a deserving fund, a visit to the Trades' Hall may be safely recommended.—*Glasgow Herald*.

## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, March 2 and 3. See Society's notice below.

STOCKTON.—Tuesday, March 4.

KEIGHLEY.—Sunday, March 9.

COWLING.—Monday, March 10, probably.

LIVERPOOL.—Sunday and Monday, March 16 and 17.

HEYWOOD.—Tuesday, March 18.

BURNLEY.—Wednesday, March 19.

ROCHDALE.—Thursday, March 20.

OLDHAM.—Friday, March 21.

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, Utttoxeter Road, Derby.

## MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

Mr. E. W. Wallis, of London, will address the following meetings for the above committee:—

BELPER.—Friday, Feb. 28, 7.30. Chamber Lecture.

NOTTINGHAM.—Sunday, March 2. Temperance Room, Churchgate. Afternoon at 2.30. Subject: "Miracles, Ancient and Modern." Evening at 6.30. Subject: "The Ministry of Angels realised in Spiritualism."

LEICESTER.—March 3, 7.30.

BIRMINGHAM.—March 4, 7.30.

WALSALL.—" 5, 7.30.

SHEFFIELD.—" 6, 7.30.

All communications respecting the above committee to be addressed to the Honorary Secretary, Mr. J. J. Morse, Elm-Tree Terrace, Utttoxeter Road, Derby.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, MAR. 3.—6, Field View Terrace, London Fields, E. Seance at 8, Members only.

TUESDAY, MAR. 4.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, MAR. 5.—Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, MAR. 6.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E. Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

FRIDAY, MAR. 7.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8. Mr. Savage's, 407, Bethnal Green Road, at 8.

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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAR. 2, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.

ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 184, 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.

BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

TUESDAY, MAR. 4, 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. B. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

WEDNESDAY, MAR. 5, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.

BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.

DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.

MIDDLESBRO', 33, High Duncombe Street, at 7.30.

THURSDAY, MAR. 6, 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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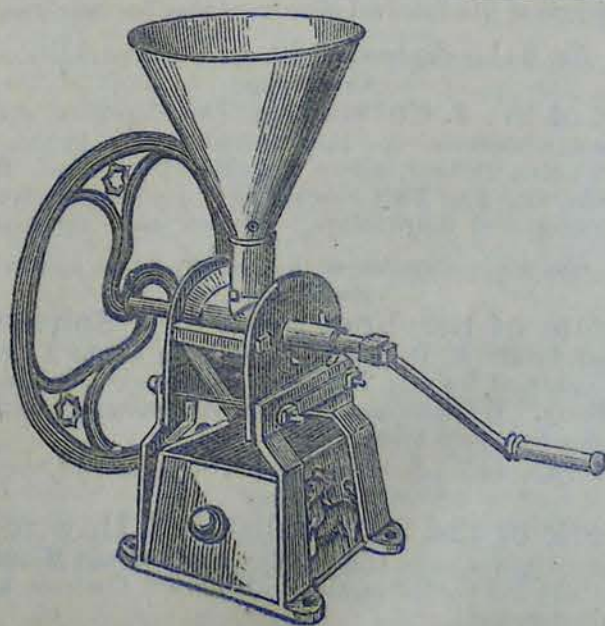
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