



DAYBREAK.

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 16, 1879, by JOHN TYRREMAN, of Australia.

(Continued from p. 132).

III. In the third place, let us glance for a moment at the destructive and constructive influence of Spiritualism on the subject of *Inspiration, its source, character, and extent*. This is closely allied to the questions just disposed of. The general Christian belief on this matter is, that inspiration is a special supernatural gift, vouchsafed by the direct agency of God; that it was confined to the writers of the Old and New Testaments; that it guaranteed those writers against error in what they committed to writing; and that, therefore, the Scriptures are throughout the divine and infallible word of God. The Bible is thus placed in an exceptional position, and invested with an authority which is accorded to no other book. There is a kind of inspiration of genius allowed, which expresses itself in art, music, poetry, and other forms; but it is written down as inferior and fallible: while that of the Bible is extolled as inspiration *par excellence*. Now, there is scarcely any disputed theological question on which Spiritualism challenges sectarian Christianity with more confidence, or respecting which it demolishes its pretensions more completely, than this question of inspiration: for it not only has reason and science on its side, but present, living facts. I regret that my time is so nearly done that I cannot do justice to this branch of my lecture; but I would just remark that, while Spiritualism fully recognises the actuality of inspiration from another world, it teaches—

First, that it is produced by *finite intelligences*, and does not flow directly from a Divine Personality, called the Holy Ghost. The belief that God directly inspired men arose from those erroneous anthropomorphic conceptions of the Divine Being already exposed. When the doctrine of the absolute infinitude of Deity is intelligently apprehended, the idea of being brought into direct contact with him at once vanishes. But I do not wish by these remarks to impeach the honesty of those writers of the Bible who believed they drew their inspiration direct from God. When we remember the ignorance and superstition which then enveloped the world, and the narrow and false views of Deity that prevailed, we can easily understand how the influence and voice, and perhaps personal appearance, of some finite being were mistaken for God. If God inspires man on earth, it is only mediately through his works, and especially through those brighter intelligences who occupy those higher spheres beyond. Spirits can and do come into con-

Much light has been thrown upon this abstruse question within the last few years, both by departed spirits and students of psychological science on earth; and although the complete *modus operandi* is not yet understood, sufficient is known to justify the position taken as to its naturalness, and to warrant the belief that as the laws governing it, and the conditions which affect it, become more fully mastered—as they will be ere long—it will become a much more general thing than it ever has been. Being an orderly influx from the higher spheres of life and knowledge, and implying the action of disembodied upon embodied minds, in accordance with immutable law, it will in due time give up its remaining secrets to the demands of science; and eventually the philosophy of inspiration will take its place among the established philosophies of the world.

Thirdly, inspiration is a *universal fact*. This follows as a necessary consequence from the position I have taken as to its perfect naturalness. If it were an exceptional and miraculous thing, it might be confined to some particular place and people; but if it be a natural process, however extraordinary it may be, no such limitations can be justly assigned to it. Given the same necessities and conditions, and, under the operation of universal and immutable laws, the same psychological phenomena may be expected in one part of the world as in another. Christians generally claim that inspiration was confined to Palestine, and to those few of its inhabitants who wrote the several books composing the Bible; but they cannot prove this claim, nor give any valid reason in its support. Even if it were a special supernatural gift, I should ask, with due deference to those ancient worthies, Who were Moses and the Prophets, Jesus and the Apostles, that it should be bestowed on them exclusively? Were there not others as deserving of it, and as much entitled to it on every conceivable ground, as they were? But being a natural thing, it was not in their power to keep it within their own small circle and enjoy a monopoly of it, if they had wished to do so. In point of fact, however, they did not pretend that it was limited to themselves. Nor would the churches have made such an unwarranted claim on their behalf if the exigencies of a false theology had not demanded it. The assumption, for it is nothing more, that the Bible is the only divinely inspired book in the world, involves the denial of inspiration to all other books, both ancient and modern; and the orthodox are constantly extolling their Scriptures at the expense of the sacred books of other religions. But if inspiration be a natural fact, as I have shown it is, that false theological assumption is exploded, and we are justified in believing in the universality of this precious blessing. It illumined many minds ages before the first verse in the Bible was written, and was enjoyed by a number of Pagan con-

tact with mortals, illuminate and impress their minds, and communicate definite knowledge through their organisms.

Secondly, inspiration is a perfectly *natural thing*. Theologians have long taught that it was not only a direct gift of God to a chosen few, but was communicated in a supernatural manner, and practically amounted to a miracle. And the further it could be removed from the domain of natural cause and effect, the more mysterious and incomprehensible it could be made to appear, and the better it served the purposes of priestcraft, which sought to establish and keep up an impassable barrier between that favoured minority and the mass of mankind. But Spiritualism has swept this theological assumption away, by proving that inspiration is a natural phenomenon, and as much dependent on laws and conditions as any event that occurs around us. This is the uniform teaching of the wisest and purest spirits, and is in perfect harmony with the conclusion of enlightened and unbiased reason in this world. It depends largely upon, and is affected by, natural organisation, temperament, state of bodily health, frame of mind, external surroundings, and atmospheric conditions; and also upon things in the other world, of which we are not personally cognisant.

temporaries of the writers of that book. Instead of being confined to the so-called Holy Land, it was diffused through countries far away, and among peoples whom the inhabitants of Judea knew not. It enriches the pages of Heathen Bibles, as well as those of the Old and New Testaments; and even shines forth in and beautifies the secular as well as religious literature of the different nations of the world. It may be likened to a supernal fountain, at whose free streams Egyptian and Chaldean, Indian and Persian, Greek and Roman, drank as copiously as Jew and Christian; or to a grand spiritual sun, whose cheering rays have penetrated every region on earth, and touched with more or less vivifying, enlightening, and expanding effect, the mind of universal man.

Fourthly, inspiration is a *perpetual blessing*. This also follows as a logical conclusion from the premises I have taken as to its naturalness. Under the same laws and conditions, what occurs in one age is possible in another. If certain persons in ancient times could place themselves *en rapport* with the invisible world, and receive inspiration from superior intelligences, why might not others in later days establish a similar connection and obtain a like

Divine influx? And yet sectarian Christianity seeks to limit inspiration to a certain time as well as to a given country. It would not only confine it to Palestine, but would close up its avenues for ever when the New Testament was finished. This is obviously done to meet the requirements of the false theological assumption just referred to, as to the exclusive character of Biblical inspiration. But there is nothing in the Bible itself to warrant this attempted limitation. Not a single passage can be quoted from its pages to prove that its writers regarded inspiration as a gift confined to themselves, and to be withdrawn when their particular work was done; and orthodoxy has no right to credit them with an exclusive power which they did not claim for themselves. Even if they had advanced such a claim, it would have taken much stronger evidence to prove it than the ablest theologians have ever adduced; indeed, it could not be proved, but would be susceptible of conclusive disproof. As they have not, however, made any such pretensions on their own behalf, it is only the gratuitous assumption which orthodoxy has put forth on their account which needs exposing. There is nothing in reason or analogy to justify the attempted limitation of this, or any other spiritual gift, to the writers of the Bible; and if it be a thing that occurs in harmony with the natural constitution of things, it would be simply impossible to circumscribe it within the covers of any particular book, however much of it such book might contain. The fire of inspiration has not been quenched during the last eighteen hundred years. It may have gone down low at times; but it has often been fanned by the breath of heaven, has blazed up for a while, and sent out its light and warmth far and wide. Thousands of persons have spoken and written under inspiration since the apostolic band passed on to another sphere. Poets, orators, artists, musicians, statesmen, philosophers, divines, and others, in different ages, have caught the hallowed flame, and left the fruits of spiritual illumination behind them. No prophet or apostle of ancient days ever revelled more completely in inspiration, if I may be permitted to so express myself, than William Shakespeare, and many others I could mention. The pages of that illumined writer glow with wisdom and instruction; and, without wishing to disparage the Bible, I cannot but express the belief that if a tithe of the talent, learning, time, and money, had been expended in bringing out the truths and extolling the beauties of his works which have been bestowed upon that venerable book, it would have stood much below Shakespeare's works in popular estimation to-day. But though inspiration has been more or less enjoyed in every age subsequent to the completion of the New Testament, yet since the dawn of Modern Spiritualism it has been more general and marked than at any previous period. History, when impartially read, abundantly proves the perpetuity of the gift; but the present day has witnessed fuller and grander manifestations of it than were ever experienced in the past. The times which loomed up before the vision of ancient seers, when a glorious influx of light and power from the spiritual realms would be experienced, have come to pass; and by the facts which are now being involved in so many parts of the world, the theological assumption that would seal up the fountain of inspiration after the last writer of the Bible drank at it, is completely and for ever swept away. The brilliant poems, and masterly addresses, not to mention other things, which are often given impromptu, under the inspiration of the spirit-world, by persons who in their normal condition could produce nothing approaching to them, prove the continuity and present existence of this illuminating, energising, and expanding influence; and kindle the expectation of still more marvellous and beneficial exhibitions of it as time rolls on.

Fifthly, inspiration is, nevertheless, a *fallible* thing. While Spiritualism demonstrates its actuality, naturalness, universality, and perpetuity, it also proves its liability to error. This follows necessarily from the fact that it flows from finite and fallible sources, and through more or less imperfect channels. The orthodox, holding the narrow view already disposed of, that inspiration is a direct act of God upon the mind, claim that it preserved the subjects of it from error; and regarding the Bible as thus directly inspired, they teach that it is an infallible book, and the only infallible one we have. But even if the authors of the Bible did write under the direct inspiration of God, which I deny, it would not necessarily follow that that book, as we possess it, is infallible, unless it could be proved that it has come to us through infallible channels, which cannot be done. The source of inspiration might be infallible, but the products of it would be liable to be considerably coloured, and even corrupted, if transmitted to us through fallible and imperfect instrumentalities. The Catholics appear to me to be the most logical and consistent of any section of Christians on this point. They not only claim that the Bible is the infallibly inspired Word of God, but also that this position necessitates an infallible custodian and interpreter of that word, as a guarantee of its perpetual purity. If you grant their premisses, on which Protestants agree with them, as to the infallibility of the Bible, their conclusion that an infallible interpreter is necessary, is logically irresistible. The Protestant position, that the Scriptures themselves are infallibly inspired, but that they are to be left to fallible men to interpret, is untenable and absurd; for those fallible interpreters will be liable to differ so much among themselves as to its meaning, as to practically destroy its assumed infallibility; and as a matter of fact, this is just what is done by the different and conflicting Protestant sects. This so-called infallible authority is made to teach certain views to one sect, in harmony with its peculiarities as a sect, and to another party it teaches directly opposite views. On

some disputed questions it thus gives at least half-a-dozen decisions differing widely from each other, only one of which can be correct; and hence, what becomes of its boasted infallibility? But leaving those points on which Catholics and Protestants differ, they agree in regarding the Bible itself as infallibly inspired by God; and the exceptional authority they claim for it rests on that assumption. If that book be the only inspired and infallible revelation of Infinite Wisdom on earth, of course it possesses an authority which no other book can justly pretend to equal. But if the Spiritualistic position I have taken be sound, that all inspiration comes from finite, and therefore necessarily fallible beings, the alleged infallibility of the Bible becomes untenable. We can admit the inspiration of many parts of it without being compelled to accept those parts as necessarily infallible because inspired; and we thereby get rid of many of those difficulties which so much embarrass the believers in the infallible inspiration of the entire book. Of course this view robs us of the charm of having at least one infallible book; but if that charm is only an illusion, it had better be dispelled. That charm must often be rudely shaken, even in the minds of the most orthodox, by the terrible shifts which have to be resorted to, to keep up the popular belief in the infallibility of the Bible. Infallible inspiration is claimed for that Book, in order to support the doctrine of its divine origin and character, and the absolute truth of all its teachings. Nothing less, say theologians, than infallible inspiration could guarantee immunity from error on the part of its several writers; but this assumed immunity from error is the very thing which has not been secured by the inspiration claimed for those writers. While admitting the inspiration of many parts of the Bible, and holding it, for various reasons, in high estimation, I venture to say there is no standard work in the English tongue that is fuller of errors and contradictions than this so-called infallible record; which could be proved from its own pages, if the nature and design of my lecture required it. The violation of generally-recognised canons of criticism and interpretation, the disregard of the laws of logic, the unwarranted assumptions, the transparent disingenuousness, and the contemptible shuffling, which the orthodox frequently indulge in, in order to support the dogma of its infallibility, form one of the most melancholy and humiliating religious spectacles that can be conceived of. The spiritualistic view of inspiration, which, while fully admitting its actuality, at the same time recognises its fallibility, would make such shocking spectacles impossible. In dismissing this fifth point—the *fallibility* of inspiration—I would just remark that I trust the Spiritualists as a body will ever give due prominence to this fact, while contending for the reality of *modern* as well as ancient inspiration. When we contemplate the mischief that has been done by the unwarranted belief in the *infallible* inspiration, and consequent divine authority of the Bible; how it has enslaved the reason, tyrannised over the conscience, and perverted the moral sentiments of men; how it has trampled liberty underfoot, tried to crush new truths that clashed with its pretensions, and obstructed most of the progressive movements that have been started; and what terrible and unrelenting persecutions it has given rise to—we must be very careful that a similar evil does not crop up under the New Dispensation. We must not overthrow one religio-intellectual despotism, and establish another on its ruins; not dethrone ancient prophets and apostles, and exalt modern mediums to the vacated seats; not turn a deaf ear to "Thus saith the Lord," and listen with unquestioning credulity to "Thus saith a Spirit." I am not a medium, and do not profess to speak under inspiration; but if I did, I should not ask you to accept what invisible intelligences might give through my organism as being necessarily infallible. Our individual reason must be fully, fearlessly, but impartially exercised upon all that comes from the other world, whatever vehicle it may reach us through. We must act upon the ancient and wise advice, to try the spirits; to prove all things, and hold fast only that which appears to us the true and good.

These, then, are some of the teachings of Spiritualism on the important subject of inspiration. You will perceive that, while it destroys many popular and mischievous errors respecting this question, it constructs a rational theory of it, which it supports with facts and arguments that cannot be successfully disputed; and it thus places it on a sure and permanent foundation.

IV. *Man: his origin, nature, capabilities, and duties*, is a fourth subject on which Spiritualism operates in its twofold character, of a destructive and constructive system. But as my time is gone, I can only remark, as to his *origin*, that it rejects the Biblical account of his creation by a direct and special act of God, some six thousand years ago, and coincides with the teachings of science as to his gradual evolution and development from lower forms of animated beings. As to his *nature*, he is not a fallen and totally depraved being as the Bible and Orthodoxy have so long and falsely taught. These authorities shamefully misrepresent and slander humanity. But do our Christian friends really believe this doctrine respecting man? I doubt it very much. Some of them have openly repudiated it, and others must have serious misgivings about it. Even after they have been regenerated—made new creatures, as they term it—what dark and disgusting pictures some of them draw of themselves, especially in prayer. Are they as vile and bad as they try to make themselves? They would not like to be thought and told so by anyone else, for they would scarcely be fit for decent people to associate with. Their confessions are mostly cant. The whole thing is largely a hypocritical farce, acted, let us hope, without being conscious that it is so. It is

thought the correct thing to inform the Lord some twice or thrice a day what guilty, miserable wretches they are, as though he does not know it, if it be a fact, or delights to hear the unsavoury tale repeated at intervals of a few hours the year round. But our good friends do not really mean half of what they say, and it is time this habit of unjustly criminating themselves and vilifying their fellow-creatures should be abandoned. Man is imperfect. Many persons are in a very crude, undeveloped state as yet, and do much that is bad; but the worst have divinity within them, which is an element that guarantees their gradual elevation and ultimate purity and happiness. Touching man's *capabilities*, orthodoxy teaches that he cannot savingly repent and believe of himself, but must have divine aid for the purpose. This is another false theological doctrine that has been, and still is, fraught with evil consequences. Many do not feel that the necessary power has been vouchsafed to them yet, and they continue in an unrepentant, sinful state, practically irresponsible for so doing, according to the views they hold. It is true that many men are utterly unable to believe much that orthodoxy places before them as truth, even with the spiritual aid they possess; but their intellectual inability to accept impossibilities, and their consequent unbelief, is not a sin in the sight of God, though it may be in the eyes of the churches. All men are able, without supernatural help, to believe at least as much truth as they can appropriate to their individual improvement, and embody in their every-day life. With regard to man's *duties*, sectarian Christianity prescribes many that thousands of the best men and women of the world cannot perform. They cannot see that it is their duty to accept a string of incomprehensible dogmas as revealed truths, and walk in a certain narrow way to heaven; but they do believe it is their duty to serve God by obeying the laws he has established, and doing all they can to benefit their fellow-creatures. These are mere hints at the system of teaching concerning man, which Spiritualism seeks to construct, in the place of erroneous ones, which it is doing its best to destroy.

V. *The means and conditions of man's salvation* is a fifth vital question on which Spiritualism inculcates revolutionary views. I am sorry that I have not time to enlarge upon this point. It has been in a measure anticipated by the principles advocated in another part of the lecture. "What must I do to be saved?" is the great and all-important question which Orthodoxy would have man ask; and of course it gives him a ready and supposed satisfactory answer—"Believe on the Lord Jesus Christ, and thou shalt be saved." The scheme of salvation, as taught by most of the churches, is, that man is naturally in an utterly fallen condition; that he is totally unable to raise and save himself; that God in his mercy has given Christ to die, to purchase his salvation; that man must repent, and believe in Christ as an atoning Saviour, and henceforth walk in the way that he is supposed to have marked out as the only sure way to heaven; and that if he does not thus believe in and follow Christ, he will without doubt perish everlastingly. But the reason and conscience of many of the world's brightest ornaments have compelled them to reject that scheme, as being alike unworthy of God and man—of God to offer and of man to accept; and Spiritualism, fortified by the present views of many who died in full reliance upon that scheme, emphatically endorses this conclusion. It teaches that the doctrine of vicarious atonement is as demoralising as it is unjust; that it is absolutely impossible for man to transfer either his guilt or its consequences to an innocent substitute, however willing anyone might be to take his place; that sin cannot be forgiven, in the theological sense of the term, but each man must bear in his own person the fruits of his wrong-doing, personal suffering being the only atonement which Eternal Justice will accept; and that, therefore, man must be his own saviour—must work out his own salvation, aided by such means as may be available for the purpose. "And would your Spiritualism rob me of my precious Saviour, and leave me without hope and comfort?" some timid, weak-kneed Christian will no doubt ask. I generally find that the Bible and Christ are what most Christians cling to the longest and most tenaciously. Some of them would have no particular objection to getting rid of the devil, and giving up the belief in eternal punishment, and a few other troublesome doctrines, if good reason for so doing could be shown; but as for rejecting the holy Bible and their dear Redeemer, that, they say, is out of the question. These were the last things parted with—that is, the popular religious views of them—by some of us who have been constrained to surrender the whole orthodox system, and therefore we can pity and sympathise with our Christian friends. They are like cripples, and must be treated accordingly. It would be cruel to knock the crutches from yonder poor man, and leave him sprawling on the dirty ground. His limbs must be strengthened, and by-and-by he will be able to throw them away himself, and right glad will he be when that day comes to pass. Our good friends in the churches, who manifest such painful symptoms of excitement and alarm at the mention of Spiritualism, are *moral cripples*. They cannot stand alone, or walk through life without some artificial external supports. They are hobbling along as best they can on crutches, the Bible under one arm and Jesus under the other serving that purpose; and I would not take those crutches rudely from them all at once. I would rather try to impart moral strength to them; develop within them the principle of self-reliance; give them sounder and better views of God, themselves, the future, and many other things, than they now entertain; and gradually bring them up to such an improved condition of soul, that they would, of their own accord, dispense with those artificial helps, and move on erect and strong in the

strength of divine truth and eternal goodness. I would, therefore, not leave them without hope and consolation, as they fear; but would place their hopes on a safer foundation, and open up new and inexhaustible springs of comfort. And surely, Spiritualism, in thus teaching man to be his own saviour, instead of relying on a good man who was crucified eighteen hundred years ago; and win for himself a place beyond the grave worth having, instead being beholden to unmerited kindness for it, is likely to produce much better results, in the abandonment of evil habits and principles, and the development and cultivation of man's better nature, than the present false systems of religion have ever borne. I do not want to be carried into heaven in somebody's arms, as though I were a helpless baby; nor sneak in behind someone's back, as though I were a trembling coward. I wish to enter openly, on my own feet, and through my own merits, or not at all; not boldly, in a spirit of pride and arrogance, but humbly, in the conscious strength of the divine manhood God has given me. Nor do I want any glittering crown, or golden palm, or spotless robe, as an undeserved gift. I desire nothing there that I do not fairly win by honest labour or honourable conflict here; and I am quite sure that any God worth thinking about would rather that I should deserve a good place in the next world, than that he should assign me to it as an act of grace. Man, be thine own saviour; use well the talents, time, and opportunities thou hast, and thou wilt need no one else to save thee!

VI. *The future destiny of the human race*, is the sixth and last subject that I have time to refer to at present. Upon this point also I need hardly say that Spiritualism operates both destructively and constructively. There is nothing that it comes into more direct and fatal collision with Orthodoxy upon than its teachings respecting the future state—the destiny of man beyond the grave. It not only disposes of its mighty devil, as a mere myth; but it sweeps away its heaven and its hell, as purely imaginary regions. There is nothing corresponding to them in the universe. Our spirit-friends, who speak from personal knowledge of the next world, assure us that no such unnatural places can be found. But though Spiritualism destroys the popular religious notions about the future state, and man's condition therein, it builds up a much more reasonable and attractive system of teaching on the subject; and it has the immense advantage over Orthodoxy on this point in being able to support its positions by the positive testimony of the living inhabitants of that better country. I have not time left to go into this branch of my subject as I could wish; but I would just say that if you will carefully examine the matter, you will find that Spiritualism first of all demonstrates by present facts the reality of a future state of conscious, intelligent, immortal existence for the human family, instead of asking you to believe in it on the strength of certain ancient records; secondly, it proves its nearness to the present world, and the practicability of intercommunion between this state of being and that; thirdly, it teaches that it is perfectly natural, the homes and scenery being as real and tangible to spirits as the objects around us are to us; fourthly, that man's happiness or misery on entering that world depends entirely upon his principles and conduct while here, and not upon his religious creed or profession; fifthly, that punishment, where there is any, is in all cases corrective and reformatory in its object, and therefore of limited duration; sixthly, that spirits are grouped and associated together by certain inherent principles and acquired tastes and habits, rather than by external circumstances, such as frequently bind people together here; seventhly, that true happiness consists in the proper exercise of all the powers of the soul, and the wise and useful employment of time, rather than in rest or idle inactivity; eighthly, that those who have the capacity and desire to do good to their fellow-beings, whether in the spirit-world or on earth, have ample opportunities for doing so, and in trying to benefit others they promote their own spiritual unfoldment and happiness; ninthly, that abundant scope will be found for the unending cultivation of man's intellectual faculties, and the perpetual accumulation of truth and knowledge; and tenthly, that under the universal and eternal law of progressive development all men, even the lowest and vilest, will eventually attain to moral purity and blessedness. This is but the faintest outline of the future state which Spiritualism unfolds; and yet how glorious and soul-inspiring it is! How vastly superior in every sense, to the fictitious realms in which man has too long believed; whose grotesqueness and absurdity on the one hand are only equalled by their barbarous and revolting character on the other! And how much more pleasure there is in contemplating that future, and in looking forward to the time of our landing upon its sun-lit shores, than the vanished region with which many of us were formerly contented! And as we bask in the light which Spiritualism has thrown upon this ever-interesting subject, and gather in the knowledge of our eternal homes which it so liberally supplies us with, gratitude to God and the spirit-world ought to kindle our souls, and songs of praise and thanksgiving inspire our tongues. Behold, my afflicted brother, that beautiful world which will soon open its golden portals to receive thee! Even now thy spirit-friends are waiting to give thee a hearty welcome. Look up, my bereaved sister; the loved ones thou art weeping for are standing there, desiring to tell thee of the home they have entered! Be comforted one and all with the certain knowledge, not the mere hope or belief, that an eternal world awaits you; and that your departed friends who have passed into it, can return and commune with you while you are still in the mortal form. And may you and I so live in view of that

world, that when we enter upon it, it may be with joy and confidence, and not with shrinking, sadness, and pain!

There are many more important subjects on which I should like to have pointed out the destructive and constructive bearing of Spiritualism, but want of time forbids. I have shown that it demolishes a number of false Gods, but only that the Supreme Being may be more truly worshipped; that it explodes many of the erroneous notions of religion that prevail, but only that the genuine thing may be more fully enjoyed and practised; that it sweeps away the popular theological views on inspiration, but only that the actuality of the gift may be established, and its real merits determined; that it rejects the estimate of man's character and capabilities that has so long been accepted, but only that a more correct and worthy one may take its place; that it deprives the people of an unreal and impossible saviour in whom they mistakenly trust, but only that they may be thrown back upon other means which will effectually ensure their complete salvation; and that it obliterates the mythical future state on which too many have centred their thoughts and affections, but only that a real world of inexhaustible resources and unspeakable grandeur may burst upon their vision. And I now leave the matter to your judgment for decision, only asking that you will impartially weigh what I have advanced, and not allow prejudice or any other unworthy motive to bias your mind and influence the final conclusion you arrive at.

HISTORICAL CONTROLS.

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

ANDREW MARVEL.

Feb. 14, 1879.

I was *willing* strongly for my spirit-doctor, C. H. L., to control first, according to the promise of the previous evening. The medium, under control, said:—

"You are *willing* for the arrival of a spirit known as Dr. Charles Helvetus Lloyd; but he has kindly stood aside, having the knowledge that you are better in health to-night, therefore the necessity does not exist of his early control this evening. I should have controlled this body after him; but he, taking into consideration him who permits me to come, has kindly and considerably refused taking control before me, disobeying in a measure your wondrous will-power. And who am I? Of what am I going to speak, and to what purpose? These are naturally the questions revolving in your mind. Calmly and dispassionately I would have you consider the condition that I am labouring under at this present moment. Respectfully I will venture to point out this condition to you:—

"In the year A.D. 1678, after fifty-eight years of earth's experiences, I entered upon a higher existence—a more extended knowledge, a new-born and deeper reverence to my God; and the lapse of time from then until now is over two centuries according to the earth's acknowledged era. During that lapse of time, the dawn merely of eternity to me, I have been necessarily separated from earth's interests and influences; and then arrives the knowledge that the spirit of personified man can not only come earthwards (for that is a knowledge that nearly all spirits early arrive at) but that they can, under certain given conditions of soul, communicate by voice, using their own words, or nearly so, but actually expressing the entire idea, *even if differently worded*; and they know that the possibility exists for spirits, to hover around those they love. But were you to broach to them, that conditions were possible under which they could not only impress you for safety and protection, but could advance many steps further, and actually command every nerve-action of those they love, they would simply deny you; they would tell you that centuries of earth-time give a strong contradiction to the theory, and they would urge their constant attendance on those through whose veins flowed their own blood, and their inability to produce any proofs in support of their advanced theory of actual communication with the living. I was no exception to these thinkers, no exception to this way of thinking. But, dear Sir, as you have found that lately your influence is more and more felt, you begin to consider the reason why. I will give you instances of known and accepted truths. You are of a position in society which enables you to act independently, in a pecuniary sense, to all men. Your assertion, when made, must—nay, it becomes compulsory to be considered, and the thoughts that your statements give birth to, are these: he is truthful; there is no earthly reason for him to deceive, or even to wish to deceive; his statements proceed from his heart; they are not idle words of his lips only; he stands in the position of gaining nothing—actually the case is reversed, it entails trouble, loss of time, and also loss of that keen reputation which has been his from manhood's earliest days, placing him, in many unthinking minds, in the position of being in the possession still of a keen intellect, but an intellect that is waning.

"Taking into consideration all the advantages which are yours to ensure the earnestness of your statement and your thorough belief in them, you are sufficiently answered. Your statements are more generally received and are now sinking deeply into men's minds. They believe you simply because they are compelled to believe you, by the force of your social status in society and by your very earnestness and love of truth. Then the minds of many accept your statements because they know you to be a truthful man and above want. If their acceptance follows under these circumstances, how could I refuse to believe when a spirit earnestly makes a statement to me, 'that he has spoken through lips of flesh.' The bare possibility might linger in a spirit-mind embodied, that

some far-away reason compelled you to make such extraordinary statements, and such a thought acts as an inducement for many rejecting them; but with me how different. The informant from whom I heard these wondrous truths bore God's sign to his probity—a sign that cannot mislead; a sign, like the Creator himself, infallible. I am alluding to the glory of his body spiritual; and I have come earthwards, that I too may make statements and point out the road for the information of the many waiting millions in spirit-life. And now for who I am. No great name, but from manhood's earliest days associated with one of the highest and noblest minds upon earth. We met by accident within the precincts of the city of Rome—Rome with all its modern memories, Rome with all her ancient greatness and splendour—and we grasped hands together, vowing towards each other a life of long friendship. He to whom I am referring was John Milton, the Latin Secretary in the Cromwellian era, and I am Andrew Marvel."

Here I told him of how my old tutor used to talk about Andrew Marvel, and hold him up as the almost *one* incorruptible man in an age corrupt and profligate, and how he withstood the temptation of Danby, the then Minister of Charles the Second, and also the story of the shoulder of mutton. I refer to Dr. M. J. Naylor.

"Yes, I know him well: a downright sturdy Englishman. He was your old tutor, 'Old Nails!' We call him wittily that cognomen. He is always with you. Some call him 'Old Bags!'" I am certain that those surrounding you will, by and through your power alone, produce such convincing arguments that will raise you to the primal position of missionary of spirit-communication, you being enabled to say to all here—Leave every doubt behind, or, if you produce any doubts, make the fair acknowledgment of their unreasonableness.

"But to go back again to the Danby temptation. He was a gentlemanly man—a thorough Minister and an ambitious spirit. He was far-seeing also. The honest, sturdy changes that I sought to bring about, and the unyielding charges I made against ministerial mismanagement, induced Danby to visit me, and, after a conversation of some duration—by the bye, Danby was a school-fellow of mine, and we knew each other well. In History or Biography it is recorded that all the schooling I attained to was through my father; but in this fact they are in error. Danby's last words to me were, 'I must go, Marvel: the interests of your constituents at Hull can be duly attended to, and your wages fairly earned, without meddling ministerially, Mr. Marvel, and I bid you good day—good day, Mr. Marvel,' leaving one thousand pounds in paper in my hand. I apologised for detaining him for one moment. 'What would you with me?' he said. I replied, 'Sit down,' and I called Jack, my boy, my scullion lad, who used to clean my boots and knives and go errands; and when he came in, I said, 'What had I for dinner, Jack, yesterday?' 'A very small shoulder of mutton, Sir.' 'And what have I, Jack, for dinner to-day?' 'Some of it left on the blade-bone, and I am going to broil it for you.' 'Thank God I am provided with a dinner to-day! My Lord Danby, here is the paper you left in my hands. If I wanted a meal, I do not know how I should answer this; but I am provided with my dinner, and be well assured that I will look after the interests of my constituents. As far as meddling ministerially, my constituency is robbed: it is taxed, and the produce of your taxes furnishes the means for the Court's licentiousness and for ministerial avarice,' and so I and my lord parted.

"Milton, a year or two after our friendship had been agreed on, used his every endeavour to forward my interests. I mean whilst he was holding the position of Cromwell's Secretary. His application for me was at first unsuccessful; a letter, that lives now in my earth memory, was written by him, in which he spoke highly of my qualifications—the necessary qualifications required. He spoke of my continental travelling, and also of my proficiency in the languages of the countries through which I had passed, but he was unsuccessful then. His endeavour then being to obtain for me the post of Assistant Secretary, under himself. I was afterwards engaged by the Protector as tutor to his sister's son Mr. Dutton, and I faithfully endeavoured to do my duty by the lad, and I was successful.

"The spirit of Dr. Parker has just entered the room. He was a contemporary of mine—a libellous and scurrilous writer; one with whom I had a battle of words. With the Restoration came the downfall of many of the Protector's friends, associates, and members of his administration. Amongst those who fell was my loved and long-tried friend John Milton. Oh, God blessed him on earth; God's blessings are his now. It was long a question to withhold the benefit of the Indemnity Act from him; and amongst those most forward in placing him in this position of extreme danger was this spirit that has just entered the room—Dr. Parker. He would have mowed down with a ruthless hand all his former associates, the Republicans, and for the base purpose of currying favour with the Court. There are some souls that *can't* (not *cannot*) individualise themselves. (You would not have cavillers say that some pretentious spirit of a tinker took upon himself the character of Andrew Marvel; hence my hasty remark.) I answered his pamphlet on Religious Polity, and so stinging was my reply that falling in my window was this written sentence of blunderbus briefness: 'If you attempt in your writing to insult Dr. Parker again you shall be killed.' I printed that as a preface to the second part of the pamphlet. He would have hounded the miscreants surrounding the Court to worry to death my blind,

* This was the name we schoolboys at Wakefield Grammar School gave him.

† This was a written order on the Treasury for £1000.

yet much loved friend, desolate and poor; and why so? Because he happened to write on the wrong side his justification of the trial of King Charles the First. This was why the Royalists hated him; but this was no reason that yonder shallow and fore-sworn priest should bound a weary man to death. 'You were (addressing the spirit of Dr. Parker), the recipient of my friend's bounty when in power; frequently visiting him at his house located in Moorfields, and speculating on the brief allowance of time possible before Republican institutions should again come in power. Now you are Royalist mad, and yet a fitting subject for pity and scorn—not for true wit or satire: too despicable for me to contend with you.' This I wrote in my pamphlet, and this he now hears me repeat through lips of flesh. I do not judge you; my God judges you.

"I could have lived happily under the Restoration, if only the rule of King Charles had kept within reason's bounds; but when fearful licentiousness madly prevailed; when, disputing themselves in the estuary of the River Thames were the ships of England's foes, the Dutch, and actually threatening London itself; whilst the taxes had been raised to fit out a navy able to contend with these foes, and the money so lavished was being dissipated in gambling and fearfully immoral and profligate purposes, and among a host of pensioned mistresses; his favourite, the Duke of Buckingham, the country's largest individual debtor—oh, well might it make an honest mind wish for another change. Men have wondered why the minds of the brightest intellects associated themselves with the Protector Cromwell. There was rest, then, within from anarchy, from disorder, from priestly misrule.

"My father's spirit and my grandfather's spirit were always with me, and I knew it; and I earnestly state that my highest thoughts and purest motives proceeded from their guidance. My father warned me of my coming death; even as he himself had been warned. I speak of my father warning me, and of his having received a warning from his father. My father was a Dissenting Minister and Lecturer at Kingston-on-Hull. You know the rapid tides of the Humber; how, even to-day, it is dangerous at certain times to obtain a passage across. One wild, stormy, and windy day my father accompanied a damsel from her house, she having left her mother's home to act as godmother to a child, a sister of mine, and she persisted in obtaining a passage back from Kingston-on-Hull to Barton. At last she persuaded two boatmen to take her across. My father, out of a feeling of duty, went in the boat to accompany her home, his persuasion having failed to prevent her return, her remark being: 'I have never caused my mother uneasiness; I must not do it now.' My father has, since my entry into spirit-life, told me—I mean spiritually—that ere the boat got half-a-dozen yards from the bank, he heard his father's voice saying: 'Andrew, you are now on the eve of joining us;' and that, after having received this warning, he instantly flung his staff or walking-stick upon the bank out from the boat, with this remark to those that were gathered round: 'Give my love to my wife, and my staff to my son. Tell them both that my last thoughts were of them.' As it was with him, so it was with me. He received the warning of his departure, and he it was that gave to me the warning of my departure.

"I endeavoured to serve my constituents faithfully and earnestly; so earnestly that I had to live in lodgings, unknown to the ministry and their hangers-on; unknown also to the minions and miscreants of the Court, who publicly made it known that they would either maim or kill me. The last meeting I had with my constituents was on July 28th, 1678, and in thirteen days afterwards my spirit was freed from my body. God hath judged them; I have but the duty of forgiving them; I was poisoned; I was poisoned from the hands of those who administered it; she who did it was a mistress of the reigning Monarch, whose allowance I was the means of curtailing."

I here asked for her name.

"Not now; she herself will come. Let her, if she can, offer palliation, or by repentance sue for mercy from her God. Finis."

This, to me, has been a very interesting Control, not only as regards the facts connected with Andrew Marvel's individual career, but also the facts personal to myself and my old school-master, whose portly size gave him the nickname among us school-boys of "Old Bags," which will be at once recognised amongst the few surviving scholars under him. In my mind's eye I see the dear old man, and think of the loving care he took of me. He is now happy; he has controlled more than once, and spoke to me just as if I were still the little boy he educated. A brighter spirit never existed. As a College Tutor he dared to think and express his thoughts when the consequence was utter ruin to him; Second or Third Wrangler of his day, he sacrificed all to his opinions; and for forty years went through comparative poverty, until towards the close of his life, one noble mind—I mean the late Lord Holland—unsolicited, placed him in a living which afforded him comfort. I cannot say "Requiescat in pace." I believe not in peaceful rest hereafter; I believe in Progress ever afterwards; I believe in my old Tutor, out of the flesh, doing good, as he did whilst in it. I believe in the good of rising spirits finding as much occupation for works of mercy among the disembodied, as the embodied find amongst other spirits embodied. I believe that the benefit to be derived from a knowledge of spiritual communication is as great, nay, greater, for the myriads that have passed, than it is for those passing away.

MR. WEBSTER will give a test seance at 407, Bethnal Green Road, on Friday, March 14, at eight p.m. Admission free.—A. SAVAGE.

VISIBILITY INVISIBLE AND INVISIBILITY VISIBLE. A New Year's Story Founded on Fact. By MISS CHANDOS LEIGH HUNT.

CHAPTER V.

THE MORN OF THE EVE.

Mr. Moreland was his old self again, save that he was somewhat moody and silent, and so utterly disgusted with his recent life, that he was ashamed to look mortal in the face.

Margaret made a point of constantly placing the infant in his arms. The little fellow improved in health daily, and at last crawled, and sucked his thumb at his father in a most babyishly intelligent fashion.

Mr. Moreland did not dare question concerning pecuniary affairs, though he was greatly astonished at Margaret's late free handling of money. He employed himself in writing a quantity of letters to his old business friends, with the desire of again entering mercantile life, and raising his lost position. He gave the letters to Margaret to post, simply because he had not the stamps to put on them, or money to purchase them with.

Mrs. Moreland was so much better that she sat up for a few hours daily. Mr. Millard and Lawrence visited her every morning and eve to give her life and strength by their breathing and passing, and she was always blessing them for their attentions, especially Lawrence, whom she invariably called her own loving son, for she was not yet aware of her daughter's marriage.

Margaret had written to the doctor daily concerning Mrs. Moreland's health, and he had seen the patient and pronounced her better and out of danger, which fact he credited to the virtue and power of his prompt scientific treatment, which he said enabled her to recover in spite of after-neglect. In the letter containing this opinion he said, "And now, dear Margaret, I can see plainly that the happy time is not far distant when I can claim you as my very own; and indeed so rapid do I see that your mother's recovery will be, that I venture to suggest that you join me in my journey to Liverpool the day after Christmas Day, from whence we will leave for a quick run to America and back. I will call upon you to complete our arrangements (at about 9 p.m.) on Christmas Eve."

It was now the morn of that eve, and Margaret had not yet told her parents that she was the wife of Dr. Burnlow.

It was midday. Mr. Moreland had been out, and was now getting a substantial early dinner, so that he could remain away for the rest of the day, till eve, without exposing himself to the temptation of entering restaurant or hotel. After his meal he visited his wife's room to bid her good-bye, even for so short a time, which kindness did much towards her recovery. When he was there, Margaret entered.

Seating herself in a chair, and with a voice steady and calm, she began by saying, "Father and mother, I have something to tell you. I should have revealed it to you before, but I was loth to risk injuring health and peace of mind," and then she told them all that had occurred, from the visit of the house-agent, down to the present time, reading as she went the doctor's letters, and relating her replies, &c. When finished, she rose to leave the room, but turning back she said, "Lawrence comes early this evening to bid me farewell, and till his arrival I shall remain in my room."

None but parents can understand the broken-hearted sorrow endured by Mr. and Mrs. Moreland for their daughter's position. Mr. Moreland was at first indignant and rebellious, and declared that a marriage so forced should not be accepted as legal, but Margaret, foreseeing this, asserted that she had dishonourably sold herself, and been honourably paid for, and therefore she would leave with the doctor, as he desired. She never uttered one word of sentimentality, or sorrow for herself, but simply related the history in mechanical, unimpassioned words, leaving out all that was unnecessary.

Mr. Moreland did not go out that day, he felt that his very soul rebelled against him, for he could see with heart and mind that all, all—the death of his child, the illness of his wife and infant son, their poverty, and the ruin of a pure and noble-minded daughter—were all, all brought on by his insane weakness, and there and then he vowed a most solemn oath, never to let another drop of intoxicating liquor ever pass within his lips. He hated and despised himself, and Mrs. Moreland wept, and tried hard to soothe herself and him—but in vain. Such troubles as these were not so easily to be cast aside and silenced.

Early in the evening Lawrence came. Margaret had been watching for him, from her window, and opened the door to him herself.

Silently beside him she knelt, and after an inward prayer for strength, she spoke:—

"Lawrence, my strength is almost spent, and our parting is nigh too much for me. I feel that I could close my eyes, and surrender my tired spirit to the bright spheres above, but Lawrence, believe me, and think not that I am wandering; for whether it be in this world or the next, yet I feel, that ere long you and I will be no longer parted. This comforts me and may it comfort you. My calmness is forced, but be not deceived by it. Remember, Lawrence, that though it be a sin, yet I swear to you, that even as the wife of another, my heart and soul are ever thine. Do not give way

so fearfully, or you will break down my courage. I cannot—stay—with you—longer. Good-bye, love, and may God always bless you," and her voice sank to a whisper. He raised his changed and aged face to hers, and with one long, fond kiss, they parted.

Margaret entered her room, but scarcely had the door closed behind her, than she fell senseless upon the floor. The excitement and anguish of soul had been too much for her, and nature, to save death, had thrown her into a deep swoon, from which she did not for some considerable time recover.

When consciousness at length returned, she felt an utter inability to move hand or foot. A dull, leaden weight seemed to have crushed her very soul from her, and in her despair she prayed that death might relieve her from the abhorrent doom before her; then she pleaded to be pardoned for such a weak desire, and earnestly besought for strength and courage to enable her to do her duty to all mankind, and live so that her soul and spirit might retain their wonted purity. Yet when the remembrance of her position flashed across her in its fullest light, she sprang to her feet and fell upon her knees, and, with her head buried in her hands, prayed aloud: "O my God, my Father! this misery of soul has been brought upon me by mine own act. Grant, therefore, that I may bear it with becoming humility. I thank Thee, O God, for recovering the health of my dear mother and the infant Thou gavest her; but, O God, in the anguish of my soul, I beseech Thee that Thou hearest my prayer, and grantest unto me some means by which I may avoid entering the earthly hell that yawns before me."

She raised her eyes heavenwards, tears streaming down her pale cheeks, and with feelings of divine joy she beheld a beautiful, white-robed, radiant figure floating above.

"Oh, angel of mercy!" she cried, "art thou a messenger come to relieve me?"

"Yes," the spirit replied, in the softest and most melodious of musical cadences,—“yes; but think not that the inscrutable ways of an all-wise Deity are moved by thy utterances. Yet I will tell thee, that hadst thou not prayed as thou didst, I could not have rendered my invisibility visible to thy mortal eyes. I say we can help thee, and have long wished to do so, but thy condition of mind has repelled our influences; and, indeed, all now depends upon surrendering thyself utterly into our hands for a short time. I promise thee, that before midnight thy spirit shall be at peace; but thou must calm thy excited heart and brain, and have faith in our power and intent."

"I will," Margaret thankfully responded.

The bending spirit swept both hands over her upturned face, and she became unconscious.

(To be continued.)

MR. J. TYERMAN'S RECEPTION BY THE BROOKLYN (NEW YORK) SPIRITUALISTS.

It will be seen from the following letter by Mr. Charles R. Miller, President of the Brooklyn (New York) Association of Spiritualists, which appeared in the *Banner of Light*, of Feb. 8, that Mr. Tyerman met with a splendid reception in Brooklyn, which is just across the river from New York, and may be said to constitute a part of the Empire City of America. The noble and fraternal sentiments which the following Resolutions breathe, must be alike gratifying to Mr. Tyerman, and to the friends of the Cause he is identified with, both in this country and Australia. We also learn from the *Banner*, that Mr. Tyerman gave his last lecture in America, on the evening (Sunday) following the one referred to, before the New York Association of Spiritualists, when he also met with a very friendly and enthusiastic welcome.

(To the Editor of the *Banner of Light*.)

The event of the week in our spiritual fraternity in Brooklyn is the presence among us of our friend and co-labourer, John Tyerman, of Australia. On Friday evening he was received with great cordiality by the Eastern District Spiritual Conference, lecturing in a manner most acceptable to the large audience that listened to him. On Saturday evening Bro. Tyerman was greeted at the Everett Hall Conference with no less cordiality and friendship than that which had been extended to him by the Eastern District Spiritualists. Dr. J. V. Mansfield and other New York City Spiritualists accompanied Mr. Tyerman to Brooklyn, and J. Frank Baxter not only honoured the occasion with his presence, but sang, to the great delight of the audience, several of his favourite and inimitable hymns and songs.

I ought to give you an extended and detailed account of the reception of Bro. Tyerman by the Brooklyn Spiritualists, and some important incidents connected therewith; but the time at my disposal prevents me from doing so. Your readers and our Australian friends will gather the spirit of our proceedings on the occasion of the reception of John Tyerman and the importance which the Brooklyn Spiritualists attach to fraternal and co-operative relations among Spiritualists in all parts of the world, from the following resolutions, which were adopted at the Saturday evening (Everett Hall) Conference:—

Resolved, That the presence in our midst of that stalwart champion of Spiritualism and Freethought, John Tyerman, a pioneer worker in the great Cause in Australia, is a subject of congratulation, and an important event in the public life of Spiritualism in this city; that the Metropolis of the New World, speaking to our brethren, the Spiritualists of England and Australia, in the person of one of their honoured representatives, gives to him kindly greeting, and sends to them thanks for the reception and hospitality they have, from time to time, extended to American mediums and trance and inspirational speakers, who have visited England and its colonies, carrying with them the everlasting gospel of Spiritualism; that we hold in grateful remembrance the hospitality and welcome so kindly and uniformly given by our English

brethren to American mediums, notably to Mrs. Cora L. V. Richmond during her three years' ministrations in England; to Dr. Peebles in his journeys around the world, and to those distinguished American mediums now in Australia—Henry Slade and Emma Hardinge-Britten.

Resolved, That though Henry Slade, while in England, was made the victim of an ignorant and prejudiced public opinion, we will never forget that when this dear brother—this faithful medium and noble-minded man—stood in the prisoner's dock of a London police court, there rallied around him such men as Alfred R. Wallace, Professors Crookes and Varley, Gerald Massey, Sergeant Cox, and hosts of Englishmen who, like those named, are men of the brightest intellects, and of the highest literary and scientific attainments.

Resolved, That coming out, as John Tyerman has done, from an orthodox church, sacrificing a comfortable position, and incurring thereby the hostility and resentment of a proud and powerful priesthood, this act of self-sacrificing devotion to duty gives to our brother the strongest claims to our respect and sympathy; that the conspicuous example of John Tyerman in Australia, and of Dr. Watson and others in this country, in abandoning their church organisations, because, as truth-loving and conscientious men, they could no longer submit to creedal limitations and illegitimate authority, is certain to be followed by many other clergymen in all the religious denominations, as soon as Spiritualists make it possible for them to do so, by a more united and extended effort to sustain public lectures, and all the other activities which are so essential to the education and enlightenment of the people, as to the difference between an effete theology, founded on authority and superstition, and a progressive Spiritualism, having its foundation in reason and facts.

Resolved, That nothing is more certain than that Spiritualism furnishes the only true basis for scientific inquiry, and that as a religion—because of its demonstrations of a spirit-world and immortal life—it must become universal; that because of this universality, fellowship and co-operation among Spiritualists in all parts of the world, especially among those speaking a common language, is both desirable and inevitable; that Slade in Australia and Tyerman in America are the connecting links between the Spiritualists of the two countries; and we desire that those relations, growing out of our devotion to a common cause, shall become more and more intimate, until by our united efforts the knowledge of spiritual truth shall cover the whole earth as the waters cover the sea.

Resolved, That the Brooklyn Spiritualists, on the eve of the departure of their friend and co-worker to his distant home, give to him the benediction of an affectionate farewell; and our best wishes will accompany him, not only on the stormy oceans, which separate him from wife and children, but on the rugged pathway which all faithful workers in the spiritual cause must yet for a time travel.

CHARLES R. MILLER.

Brooklyn, N.Y., Jan 25, 1879.

PREPARE FOR SPRING-TIME.

The busy time of spiritual work is approaching, and the spiritual husbandman must be up and doing, to meet the calls that will shortly be made on his energies. There is a growing demand for co-operation in the work of Spiritualism, and it is the task of the Spiritual husbandman to supply that demand, to sow the seed, leaving it to grow up as the Sun of Truth may by its divine rays influence it. Spiritual literature quietly placed in the hands of the people, is one of the best kinds of seed to sow; the question is how to get it reasonable in price in a popular form, so that the people may be able to peruse those works with eager eyes after they have purchased them?

This is answered by what has been done in the past. The Spiritual Institution, 15 Southampton Row, has created a new era in Spiritualism; works of the best quality have been issued, and thousands must have been instructed thereby, yea, hundreds of thousands. In short, Mr. Burns in my candid opinion, is the great pioneer in our literature; this work cannot be done without the aid of money, and the co-operation of many workers combining together in this great and noble work. This may best be done by making small deposits into the publishing fund. Book after book may be got out and supplied to the depositors at reasonable prices; this plan has worked so well, that it is only reasonable and preferable that it should be further carried out. Mr. Burns has fulfilled his obligations admirably, he has given good value for the money received; this plan of publication is therefore worthy of being thoroughly carried out, and I recommend that every district deposit a small sum of money into the publication fund, and make a local effort to introduce the literature as widely as possible into the homes of the people.

I know times are very hard, and most people find it very difficult to provide food for the body, but I hope there are none of us so poor that we cannot spare a penny a week. By this penny we procure food for the brain, and in addition to supplying our brain with this necessary knowledge, we can lend our books to our sceptical friends. It is impossible to imagine the good that will be done by adopting this plan. I have lent several books to such, and have made many converts to Spiritualism; not only made converts of them, but I have sold them several books in relation to our glorious truth, and they have become readers of the *MEDIUM* and *DAYBREAK*. By adopting this plan during the last twelve months, I have purchased more than nine hundred copies of the *MEDIUM*, and nearly three pounds worth of other spiritual literature; I hope the friends of Spiritualism will give this their kind consideration.

Watchman, what of the times?

Joy cometh, joy cometh.

The morn is breaking,

Spiritualism is making mighty conquests.

Lift up thy head O faithful Soul,

For thy deliverance is drawing nigh.

40, Standish Street, Burnley, Feb. 3.

WILLIAM BROWN.

DR. MONCK AT NAPLES.—A correspondent informs us, we regret to state, that Dr. Monck is still in a precarious state of health, and has lately been confined to his bed with an unusually severe attack of heart-affection and blood-spitting. His state has caused friends some apprehension. We are glad, however, to learn he is now getting over the attack, and it is hoped that the beautiful climate of Naples will yet be of great service to him. Dr. Monck is in good hands, being the guest of that noble Spiritualist, philanthropist, and man of progress, Signor Damiani.

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

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

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

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

FRIDAY, MAR. 14.—Social Meetings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH, 7, 1879.

JOHN TYERMAN, OF AUSTRALIA.

We take pleasure in presenting our readers this week with a portrait of our Australian visitor, and we hope our act will be received by friends in this country, and at the antipodes, as an expression of fraternal feeling towards the great brotherhood of spiritual workers at home and in the colonies. Certainly we cannot love one another too much, and in extending our hearty appreciation to all worthy soldiers in our ranks, we do not necessarily accept as gospel all that is done by them, either in word or in deed. We are all fallible, and come short of our loftiest ideal, and the more need then that we sustain one another in the heartiest and most generous manner.

Of Mr. Tyerman's history as a spiritual worker sufficient is stated in his speech at the Claremont Hall meeting, reported in another column, to serve the purpose of personal introduction on the present occasion. He is not a man that is absorbed in the advertisement of himself, and it is wholly at our urgent solicitation that personal particulars respecting him appear in these columns. His mind is centred on the work of his life, and that he is a competent husbandman in the field of progress is evident from what he has already accomplished amongst us. In Australia his worth has been recognised from the beginning of his spiritual labours. He has published several works, one a "Guide to Spiritualism," being a very useful and handy volume, embracing a consideration of the whole question. "The Defence of Spiritualism" was published in response to the attack of a popular preacher, and various other works have from time to time appeared from his pen.

Mr. Tyerman is of compact organisation, with more solidity of body and definiteness of purpose than activity or speculation. He is not so quick in his movements, nor so extreme in his views as some, but he is sound and sure, making good work as he proceeds. The temperament is mediumistic, but requiring peculiar circumstances to allow it to be used for phenomenal purposes, either of a physical or mental character, and though decidedly inspirational, the result appears more in the form of a theme worked out logically, than an improvisation already prepared, and carried into the mind.

The perceptive faculties are exceedingly well developed, giving fulness of knowledge and precision of expression, working a way through the subject from beginning to end with clearness of treatment and directness of application. The more decidedly literary faculties would, if called into expression, enable Mr. Tyerman to adorn his intellectual work with more of that which is of a poetical and strictly spiritual character. To this result by a process of development, we opine he is daily travelling; having accomplished a certain work on the external and intellectual plane, we anticipate he will pass into another grade of the expression of truth, and arrive at his conclusions from the interior, rather than from induction, as at present. Spiritual workers unconsciously vary their tactics with the seasons of spiritual life; as the progress of society goes on, so does the pioneer teacher keep his place in front, working out on the external plane forms of truth which have been for years consciously retained within the deeper recesses of the mind. That our visitor may live long and have abundant opportunity to eventuate those aspirations which are the treasures of his inner life is our most fervent wish and prayer.

Our portrait of Mr. Tyerman is from a photograph by Mr. J. Bowman, Glasgow.

The readers of the MEDIUM will be grieved to hear that Mr. William Howitt has passed onward to spirit-life.

FAREWELL TO MR. TYERMAN, AND ANNIVERSARY OF MODERN SPIRITUALISM.

It appears that the active minds in the Cause in London have resolved on making the Farewell to Mr. Tyerman do duty also as the annual celebration in memory of the introduction of Modern Spiritualism. It is suggested that it take place at Claremont Hall, on Monday evening, March 24, with a religious service at Doughty Hall on the previous evening, at which Mr. Tyerman will deliver his last discourse during his present visit.

MR. TYERMAN AGAIN AT DOUGHTY HALL.

As Mr. Tyerman has been detained in London with his literary work, we have pleasure in announcing that he will deliver his fourth discourse at Doughty Hall on Sunday evening. The discourses already delivered have made a deep impression, and if Mr. Tyerman's arrangements permitted him to remain longer in this country, he would become one of the most popular teachers on our platform, and not by any means the least useful. The reports which we have given of his first discourse have arrested a wide attention, particularly from the more thoughtful class of readers. We congratulate our London friends on again having an opportunity of hearing Mr. Tyerman, and we hope Doughty Hall will be filled to overflowing on Sunday evening. Doughty Hall, 14, Bedford Row, Holborn and Theobald's Road. Sunday evening, at 7 o'clock.

On Sunday last Mr. Tyerman's audience was a manifest improvement on those which preceded it, though the weather was again very disagreeable. Mr. Iver MacDonnell presided, and the effort of the speaker, if possible, gave greater satisfaction than on previous occasions. The topic, "The Character and Claims of Spiritualism to Investigation," was treated with a freshness which elicited hearty appreciation. Miss Annie Waite gave a brilliant reading from Lizzie Doten's Poems. We shall continue to report Mr. Tyerman's London discourses, therefore our readers may anticipate a further acquaintance with the mental products of our visitor.

REPORT OF THE DEBATE AT BISHOP AUCKLAND.

We have not yet received reporter's copy of the debate between Mr. Baitey and Mr. Burns at Bishop Auckland, or we would have endeavoured to make space for a portion of it this week. In our next issue we will give place to a thorough account of Mr. Burns's tour, including a description of five materialisation seances with Mrs. Mellon, and a *verbatim* report of Mr. Burns's speeches, with other particulars connected with the progress of Spiritualism in the Bishop Auckland district. A very large edition will be printed for special purposes, and we solicit the aid of friends in the Bishop Auckland district and elsewhere to secure a very extensive distribution of the next number, which will be one of particular interest. Quantities will be supplied at special prices to those who can make a good use of them. Write at once and make suggestions.

MISS CHANDOS LEIGH HUNT'S TALE.

The chapters appearing in the MEDIUM, and now about to be completed, have arrested such a large share of attention, that author and editor alike have decided grounds for congratulation. As an instance of the state of feeling amongst our readers, we may take the liberty to publish the following note from a gentleman whose opinion will bear weight with many:—

Dear Mr. Burns.—With great pleasure I have thrice read the three chapters of the beautiful tale by Miss Chandos Leigh Hunt, and think that the talented healer, with rare genius, aims at letting the light in upon some rather dark doings of daily life. I hope that Miss Hunt intends to publish the tale in a separate form; if so, I shall arrange with friends to take from fifty to a hundred copies.—Ever yours in the spread of Truth,

J. D. MONMOUTH.

Edinburgh, 11th February, 1879.

We take pleasure in adding that the author of "Visibility Invisible" has given us permission to publish her tale in book-form, and it will appear soon after it has had the run of our columns. We shall be glad to receive further orders for copies. It will be issued in two forms, in sewed wrappers and cloth binding, so that all may have their choice gratified.

PORTRAIT OF DR. MACK.

The next portrait with which we hope to illustrate our pages will be that of Dr. Mack. The engraving, which is a very striking likeness, executed in the highest style of art, will be accompanied by an article explaining many of the peculiarities observable in healing mediums. This forthcoming number will be calculated to give a hearty stimulus to the work of healing by the laying on of hands, and we bespeak for it a wide circulation by all true friends of the Movement.

Mr. T. M. Brown will leave home at the beginning of next week, and intends calling at Durham, Chester-le-Street, and Newcastle on his way to Choppington. He will also visit Ashington and New Delaval. Letters to be addressed to Howden-le-Wear, R.S.O., Durham, up to Tuesday; on and after that, to the care of Mr. J. Archibald, draper, Scotland Gate, Choppington, Northumberland. Miss E. A. Brown will lecture at Ashington Colliery on Saturday next, and expects to visit New Delaval on Sunday or Monday.

NOTES AND COMMENTS.

THE notes of Communications received at Cardiff Circle will be read with deep interest. We would be glad to see other circles follow the example of the Cardiff friends—devote themselves less to the gratification of curiosity-seekers, and aim at establishing a closer intimacy between the sphere of the circle and the spirit-world. Our work now is to augment our spiritual forces, and not allow ourselves to be exterminated by the worldly influences around us, as the English troops were during their recent encounter with the Zulus. We are glad to hear that the inner work of Spiritualism is, upon the whole, receiving greater attention. If events which are transpiring in many places were made public, it would very much astonish our readers.

WE hear that the West Auckland friends intend to invite Mrs. Mellon to give them another series of seances. The Bishop Auckland Spiritualists are thinking in the same direction. Dr. Brown, of Burnley, is also anxious to secure Mrs. Mellon's services.

MR. AND MISS DIETZ conclude their third series of recitations at Langham Hall, 43, Great Portland Street, on Wednesday evenings, March 12th, April 9th, May 14th, and June 11th. An entire change of programme each evening. Tickets: Stalls, 5s.; Chairs, 3s. and 2s.; Balcony, 1s. Those who desire a rich and enjoyable entertainment would do well to make choice of these dates.

NEWCASTLE-ON-TYNE.

MR. John Tyerman (of Australia) will deliver three lectures in the Lecture Room of the Mechanics' Institute, New Bridge Street, Newcastle-on-Tyne, on Sunday and Monday, March 16 and 17. Subjects:—Sunday afternoon at 2.30, "Is this World Man's only State of Probation, or is there Hope for the Wicked Beyond the Grave?" Sunday evening at 6.30, "Immortality, or the World to Come as revealed in the Light of Modern Spiritualism." Monday evening at 7.30, "Is there Another World, and can Departed Spirits Communicate with Friends on Earth?" All Spiritualists are cordially invited, and it is hoped that North Country friends will embrace this opportunity of hearing this highly-gifted worker, who has suffered so much for the Cause.

COMMENCEMENT OF PUBLIC MEETINGS AT KIRKCALDY.

DEAR MR. Burns,—It is not very often you hear from this quarter of the world; but you must not suppose as the reason, that we have nothing to write about; but, knowing your hands are so full at all times with other matters of more interest to your readers, we have not sought to trouble you. You are aware of our medium's visit to England, and we as a circle, would take this opportunity of thanking all the friends for the kind treatment they gave him while with them. He came home to us, high in his praise of the friends in England, and as it was his first tour as a public trance speaker, we held a social meeting to welcome him on his return. It was then agreed to get up a series of meetings in Kirkcaldy, the first of which was held on Sunday the 16th. We had a very intelligent audience, but small, owing, no doubt, to the state of the weather which was very bad indeed. We were more successful on Sunday last, the hall being filled on this occasion. The chair was occupied by Mr. Rhodes, from Edinburgh, who opened the meeting with a brief history of his experience in the various phenomena of Spiritualism. After singing a hymn, the medium (Mr. Duguid) became entranced by "Dr. Priestley," who delivered a most elaborate and beautiful oration on "Inspiration." The audience seemed to be very highly pleased with it, as the greatest silence was preserved throughout. At the close, the chairman intimated that the control would answer any questions on the subject of the evening's address. One gentleman asked how he was to know whether it was the medium himself or some spirit that had addressed them. He received an answer which he said satisfied him. Another gentleman said the control, through his address, seemed to place mediums on the same footing as the prophets of old; would he be kind enough to say why he did so? It was answered that many of the mediums of the present day were on a higher spiritual plane than the ancient prophets. Several other questions were asked, but not bearing on the subject were not allowed. The medium then passed under the control of "Wolfstadt," who gave a brief history of his earth-life as one who had lived in the immediate vicinity, and closed with a beautiful poem, bearing on the introduction of Spiritualism to Kirkcaldy. The meeting, which had lasted for two hours, was then closed, but for nearly half-an-hour, groups were standing very earnestly discussing the subject. I have no doubt that good will result from these meetings, as already many are inquiring for further information. We distributed a great many MEDIUMS and other literature which was eagerly accepted. With best wishes for your welfare, I remain, yours &c.,

ANDREW ARNOT.

Newtown, Kirkcaldy, February 24.

A FAREWELL TO MRS. BATIE, in the form a *soirée*, will probably be given on the 29th of this month. Further particulars and programme will be issued in our next. A representative gathering of Spiritualists from Lancashire and Yorkshire is expected.

VACCINATION.—Mr. W. D. Conway's discourse at the Athenæum, Camden Road, N., on "Toleration of Opinion," with special reference to the injustice of the Compulsory Vaccination Acts, has been unavoidably postponed until Sunday evening, March 16, at 7 o'clock.

MR. E. W. WALLIS writes:—I am very glad to see that you had so successful a time with the Rev. Baitey, and am pleased to notice that Mr. Tyerman is doing good work. If there is a Happy Evening on March 24, I will try to be there to bid him God-speed and success.

MRS. MELLON having secured a large and commodious room at No. 28, Newbridge Street, Newcastle, begs to inform both her town and country friends that she will resume her usual seances on Sunday mornings at 10.30, and on Thursday evenings at 8 o'clock prompt, commencing on Sunday March 9th.

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THE HEARTY WELCOME TO MR. JOHN TYERMAN.

CLAREMONT Hall, Penton Street, was used for the first time by Spiritualists, as far as we are aware, on Thursday evening, Feb. 20, yet the change of location did not in any way interfere with the success of the meeting. The company began to assemble soon after 6 o'clock, and the interval till 7.40, when the regular programme commenced, was agreeably occupied with music and conversation. So enjoyable did this pastime become, that it was only Mr. Ward's opening song that could call attention to the change in the proceedings; but after that first impression, undivided interest was sustained till the close of the evening.

The audience was the largest and best in quality which has met on a festive occasion for some years in connection with our Movement in London. In addition to visitors from all parts of London and the suburbs, we noticed friends from Kingston (Surrey), Luton (Bedfordshire), and other somewhat distant places. Credit is due to kind helpers who attended, followed by a large group of friends who had been on that occasion prevailed upon to mingle with Spiritualists for the first time.

The programme was sustained by the voluntary efforts of ladies and gentlemen, who had been attracted to the objects of the meeting, and generously bestowed their services in a manner which left nothing to be desired. Mr. Ward, as usual, was an indispensable element of strength and usefulness. His little daughter, Miss Evelyn, sang with an artless simplicity and true artistic feeling which evoked hearty applause. Miss Blenman's song was well received. Miss Sparey improves every time she appears before the public and manifested great equanimity and force of execution. Miss Haines succeeded well in the "Clang of the Wooden Shoon." Miss Waites' recitations, particularly "Archie Dean," perfectly charmed the assembly. We never heard her to better advantage. Mr. Ernest H. Furse, in a comic song and recitation, exceeded the kindly anticipations which the audience had based upon his former appearance. Miss Dashman, though not on the programme, kindly filled up a blank, caused by the indisposition of a friend, with great taste and efficiency. Without appearing to be at all invidious, we may state that the interest of the concert culminated in the appearance of Mrs. Georgina Weldon, who sang twice and was encored each time, and afterwards by request gave selections from her famous Nursery Rhymes.

The length of this portion of the entertainment extended it beyond the hour allotted; but the interest seemed to be greater at the close than it was at any time previous during the evening.

An interlude was introduced to receive Mr. John Tyerman. The chair was taken by John Carson, Esq., J.P., of Melbourne, who discharged the delicate duties thus imposed in a hearty and able manner. He alluded to the first rumour of Mr. Tyerman's deposition on account of his investigation of Spiritualism, and what a thrill the news sent through the hearts of veteran Spiritualists. These warm-hearted friends promptly extended a sympathetic message to the persecuted clergyman, inviting him to visit Melbourne and express his views freely on the subject. This Mr. Tyerman did, and was so well received by the public that his labours extended to several years in duration, and drew large, intelligent, and respectable audiences. He thus had been instrumental in breaking up the ground in Victoria, and paving the way for the various forms of work which had succeeded his able introduction of the subject. Mr. Carson dwelt at great length upon the merits of Mr. Tyerman's labours, also reviewing the progress of the Cause previous to Mr. Tyerman's advocacy, and since his first work in Melbourne.

The Chairman then called upon Mrs. Georgina Weldon to move the following resolution:—

That this meeting of the Spiritualists of London extends most hearty welcome to Mr. John Tyerman, of Australia, regarding him as a conscientious and devoted apostle of the Cause of Spiritualism, and wishing him a safe return to his adopted country and increasing success in his labours, also expressing the hope that he may again visit his native land and take part in the public advocacy of Spiritualism.

Mrs. Weldon, in the course of a very felicitous speech, alluded in fitting terms to the proposition before her, and made some statements respecting her relations to the Movement which the persecutions of others had placed her in. She readily obtained the hearty sympathies of the large audience on behalf of the work in which she is engaged.

Mr. Iver Macdonnell eloquently seconded the resolution.

Mr. J. Burns, of the Spiritual Institution, supported the proposition in a very few, but cordial, sentences, expressing his great attachment to their visitor, and appreciation of the worth which he had discovered.

in him. Though there might have been Spiritualists in the colony previous to Mr. Tyerman's appearance in the Movement, yet he had, as a pioneer, taken a stand which was previously unoccupied, and in the work he had been cordially sustained by the co-operation of others, which was a matter creditable to all concerned. The speaker alluded, in feeling terms, to the interest with which he watched the Movement in Australia, and the devotion of the able men and women who were engaged therein.

The resolution was carried with acclamation. The Chairman then called upon Mr. Tyerman to address the meeting in reply.

Mr. Tyerman, who, on rising, was received with loud applause, said: I need hardly assure you that I feel extremely thankful for this hearty public welcome, which was as unexpected as it is gratifying. It is a great pleasure to me to meet with this reception from such a large and respectable gathering of the Spiritualists of London; and I am particularly pleased that this meeting is presided over by my esteemed friend, Mr. Carson, a gentleman whom I have known in Australia for several years, as an avowed and consistent Spiritualist. I feel considerable difficulty in speaking this evening, as you expect to hear something about my work in the Spiritual Cause, and it is always distasteful to me to have to say much in public of a personal nature. I trust, however, that I shall not be deemed egotistical in the brief narrative I shall give.

Eight years ago I was comfortably settled in the Church of England, at Kangaroo Flat, Victoria, Australia. Spiritualism had invaded my parish and carried off some of the members of my church. Certain members of the church committee advised me to preach a sermon against it, in the hope of checking its progress in our midst. I replied that I could not consistently preach against a thing that I was ignorant of, for if I did, I should only be exposing my own ignorance and presumption, and not Spiritualism. But, I said, as the new thing was spreading and doing mischief among us—for we thought those who had embraced it had gone far astray from the path of truth and duty—I will investigate it for myself, and if I find it is a fraud or a delusion, or a mixture of both, as we suppose it is, then I will not spare it; but, I added, if I discover that it is a truth—which I don't for a moment expect—I must be equally candid, and say so, and take the consequences. I make no boast of having pursued this course, I simply did my duty; and I wish all its opponents would investigate its claims before they attack it.

The first seance I attended was at a place called Crusoe Gully, two miles from the church, at the house of Mr. John Allan. I always feel a special interest in that spot, for it was in a sense my spiritual birthplace. At that first sitting things occurred which surprised me. In addition to what others got, there was something at work there that answered a number of questions I put, which no one in the room but myself could answer, and of course I did not impose upon myself by answering them. Amongst other things I asked what purported to be my wife's mother, for the name of her eldest son, "William" was given. I thought Matthew was the eldest, and said so; but the table stuck to its text, and persisted that it was William; and it turned out that it was right, and I was wrong. That could not be thought-reading, nor unconscious cerebration, nor expectancy, nor mere psychic force. I saw at that first seance that there was a strange force at work, and that it was evidently governed by an intelligence; and without believing spirits were in it, I saw sufficient to satisfy me that the thing was worth further inquiry. Some friends and I formed a circle for investigation, and got many of what we now call good tests. I can only mention two. One night we were informed that the spirit of the father of one of the members of the circle was present. The gentleman did not credit it, for he had had a letter from his father a day or two before, stating that he was alive and well in England. But the control declared that it was his father, and gave him a number of particulars as to his death and burial, and other matters; and told him he would get a letter by the next English mail informing him of the fact. The next mail, nearly a month after, brought the promised letter, which confirmed the particulars we had received at the circle. What could I do with a fact like that,—for fact it was? It would not fit any theory I knew of but the spiritualistic one. At another sitting in the parsonage, my wife and I being the only persons present, a spirit gave us his name and several particulars about himself. I had never heard of such a person, but on inquiring I ascertained that the information got was correct. I became a Spiritualist. Facts accumulated and conquered me. My bishop (Bishop Perry)—an excellent man according to his light, but of the old evangelical school—was urged to interfere. He did so; Archdeacon Crawford visited me on the subject. If I could have suppressed my views a little, or twisted facts somewhat, I should not have been touched. But I could not do so. My licence was withdrawn, and I left the church. But I cannot enter into further particulars on that point now. I determined to devote myself to the public advocacy of the new, but unpopular Movement.

The first public lecture I gave upon the subject was in the Sandhurst Theatre, to an immense audience. Mr. Donovan, Mr. Southam, Mr. Allan, and other gentlemen, true friends of the Cause, got up the meeting. Those gentlemen also raised a handsome testimonial for me, as some compensation for the pecuniary sacrifice I had made. Dr. Richardson, of Melbourne, with whom I had been corresponding on the subject of Spiritualism some time before I left the church, and whose letters were a great help to me, and other gentlemen, invited me to Melbourne to lecture. My first lecture there was in St. George's Hall, then the largest in the city; and though it was on a week-

night, we had it crowded. I made Melbourne my home for three years and a-half, and laboured by lecturing, writing, and other means, to spread a knowledge of the truth among the people. During that time I was the only one in Australia wholly devoted to the public advocacy of Spiritualism, and you may be sure I came in for a large share of opposition and abuse.

While in Melbourne I had a three nights' public discussion on the subject with Mr. David Blair, who was formerly a Presbyterian minister, then a Member of Parliament, and now a journalist, I believe. Before the discussion came off he threatened to stamp the country to stamp out the new heresy. Since the discussion I have never heard of him opening his mouth publicly against it. Whether the discussion altered his intentions, I don't know. I also started a weekly paper while in that city, called the *Progressive Spiritualist*; but though our good friend the Chairman, and others assisted me in the matter, I could not issue more than twenty-three numbers of it. I hope, however, to revive it some day. Spiritualism has taken a great hold of the people in Melbourne. Mr. Terry who publishes the *Harbinger of Light*, Dr. Motherwell, Messrs. Stanford, Ross, Stowe, Purton, Deakin, Browne, and many others, are worthy representatives of the cause.

While living in Melbourne, I was invited by a committee of gentlemen in Sydney, to go over and introduce the subject publicly there. I did so, spending a month in the place, and great interest was created. On the third and fourth Sundays, I lectured to fully 2,000 people. Of course the clergy abused me with great zest and vigour, as usual. The most popular minister there, the Rev. John Graham, came out in great force against me and the Movement, but not till my back was turned. I replied to him and other opponents in my pamphlet entitled, "Spiritualism Vindicated." Within a year after that visit, I went over to Sydney to reside, and I have spent some three years and a half in that city. During most of that time, I lectured in the Victoria Theatre on Sunday evenings. That theatre will hold 2,000 people, and on special occasions I have had it crowded, and ordinarily we had large audiences. I may reasonably hope that my labours there and in Melbourne, imperfect as I know they were, have done some good.

While in Sydney I was invited by a committee to lecture in Brisbane, the capital of Queensland, two winters, and had excellent meetings. My lectures were the first that had been given on the subject there. Messrs. Campbell, Russell, Mitchell, Wishart, Widrop, Pettigrew, and others, are true liberals, and most of them Spiritualists. In Sydney the Hon. J. B. Wilson, Messrs. Greville, Member of Parliament, Gale, MacDonnell, Etherington, and others, are as fine friends of the Cause as one could wish to meet with. During my connection with the Movement in Australia, Dr. Peebles visited us twice, and did much good. Mr. Thomas Walker came with him last time, and is still there, one of the finest trance-speakers I have ever heard. Mrs. Emma Hardinge-Britten came a month before I left home, and has done a splendid work there. Mr. Charles Bright of Melbourne has taken to the lecturing field, and is doing an excellent work in New Zealand. The few Lyceums we have are flourishing, and I trust will soon be multiplied. Of course I have lectured at many places in Australia in addition to those mentioned, which I have not time to speak of; at most of which it so happened that mine were the first attempts to bring the subject before the public; and in all cases the first introduction of the Movement provoked a good deal of prejudice and opposition. It has spread rapidly in those far-off colonies, all things considered; but there is still much to be done to give it the position and influence it is destined to reach. Since I embraced Spiritualism it has fallen to my lot to write a good deal in exposition and defence of it in the public press. I have also published several little works on the subject, the principal being "A Guide to Spiritualism," which has sold at three shillings. My health unfortunately broke down under the strain put upon it by my work, and I resolved upon a tour round the world, partly to recruit my health, and partly to see and learn what I could of Spiritualism and other things abroad. The decision to take this tour was one of the wisest and best I ever made, as experience is fully proving.

I have passed through America and seen a good deal of the Movement there. And now I am once more in my native land. My stay will be short, but I shall do what little I can while here to spread the truth. More union and earnestness are needed, both in America and England, as far as I can judge. Our good friend Burns, and others are doing a noble work for the Cause in Great Britain, but more could and must be done. I thank you again most heartily for this splendid reception you have given me, which I accept as a compliment to the Spiritualists of Australia, as well as to myself. I shall soon return to Australia, improved in health I trust, and able to do more good in connection with this grand Movement than I have yet accomplished.

Mr. Towns moved, and Mr. Ashman seconded, a vote of thanks to the Chairman, which was carried in a most cordial manner.

At the close of the programme, dancing commenced and was carried on with vigour till midnight.

DURHAM.—A Spiritualist Conference will be held at 660, William Street, Auckland Park Colliery, on March 9. The afternoon service will commence at two; tea will be provided at four o'clock, at 6d. each. The evening lecture, commencing at six, will be addressed by trance and inspirational mediums.—JOSHUA GILL, Sec.

MATERIALISATIONS.—We are informed that important developments in materialisation have taken place among the Shakers at New Lebanon, such as will soon astonish Spiritualists and confound sceptics. We hope it is true.—*Religio-Philosophical Journal*, Feb. 15.

GLIMPSES OF SPIRIT-LIFE.—II.

[A little boy, a member of the Circle, recently passed on to the spirit-world, and the following is a record of his experiences given through the medium. Commenced in No. 462.]

(Communicated to the Cardiff "Circle of Light.")

We soon arrived at one of the sublimest scenes imaginable. The approach consisted of a grand avenue of trees and flowers, with fountains playing all around, and attracting our attention. The nearer we approached to the grand Sanatorium, the more beautiful appeared the fountains and flowers. The scenery was exquisite, and seemed to be the climax of creation. We were met by some bright spirits, who gave us a hearty welcome, and as we approached nearer to the entrance a number of children came out. Amongst these Herbert recognised his brother, who embraced him, and said, "I have so much to show you, Herbert." Herbert replied, "Pray let me rest awhile; I am overwhelmed in this scene." "I have prepared a place for you to rest," said his brother; "I was informed you had come to spirit-life, and I knew you would come to see me." He took him to a little room, where Herbert rested, and when he awoke they took a walk around the mansion. There were four entrances to the home. The first which Herbert observed was of the Corinthian order. Further on was the second entrance, which was in the Gothic style, and looked beautiful in the extreme; here in the vestibule flowers were clustered, arranged in the most perfect harmony. The next entrance was after the Elizabethan order, and in the vestibule were fountains from which gushed forth different coloured waters. The fourth entrance was of the Florentine order, and the vestibule was arranged with creepers in the most fantastic and florid style, culminating in shape like towers. In the centre of all was a pyramidal building representing the four orders, culminating in the Oriental style, and in the centre of one of the Oriental towers was a large precious stone of a globular form, scintillating and shooting forth glittering rays all around. Over each door was placed a "magnetic" stone, attracting various influences; above this was another magnetic stone which attracted and concentrated the influences from inside the Home. I counted five hundred walks around the Sanatorium but still there were many more, each one varying in arrangement and scenery, with different atmospheric conditions, suitable to the differing minds of the inmates. One walk we especially noticed, which was used for the infantile part of the community. Here there were shrubs, each leaf in which, as we walked by, represented a picture, and each picture represented different phases of life up to the highest. Between the shrubs and the large trees were flowers, and as we approached these flowers some of them would close, while others would burst forth in all the beautiful colours imaginable, the colours changing continually. One of the grandest scenes was a fountain sending forth water in all forms and varieties of flowers, continually changing; the rippling of the water produced the most beautiful music. There were eight of these fountains around the Home, and when in full action the sound is heard in every room, conveyed by the atmosphere around. The music was so stupendous in its volume that it seemed as if it carried us along to some fairy-land. This music is produced periodically, four times a day (we are obliged to use the term "day" that you may comprehend us;) for reviving educational influences, and for recreation and enjoyment, and again, when the inmates and teachers assemble together in the centre, for lulling the senses previous to rest. After rest the children assemble in the large assembly room of the Home to offer praises to God. This is a grand and solemn occasion, the little children pouring out in song their praises and adoration to the one Eternal Father. The little ones have then to prepare themselves for the study of works of art. The four entrances conveyed us to a large room of an octagonal shape; in the centre is a musical instrument which continually performs on the arrival of visitors. The walls and floor are composed of some substance which may be compared in appearance to porphyry, and beautiful paintings hang around, such as you cannot conceive. One was particularly noticeable,—a beautiful face with the glory streaming from it, children underneath receiving the glory, representing the angels above influencing them for purity. Other paintings represented scenes from earth-life, showing the beneficent results of trials and suffering. One was that of a poor man struggling through the difficulties of life, through suffering, hardship, toil and starvation; nevertheless, he bore with him through the whole a glorious light. The next was a man born in a wealthy station, having servants to perform his bidding, and everything he could desire in accordance with this world; but his passing through earth-life was dark and gloomy, for he had neglected to learn the great lesson of humility. The next was a representation of those who set themselves up as teachers. In one scene the priest stood high up, and the multitude below. He was in the attitude of pointing them upward, but it was dark in the direction in which he pointed. In the next scene the priest and the people had arrived at the place where he had pointed. It was a sad sight, some looking up at him piteously, others tearing their hair and wringing their hands, and crying out, "Where are we to go now?" The priest stood with his arms outstretched, but the multitude could not see the light, which was beyond the priest. The next scene represented some brave souls who had gone out from the multitude and beyond the priest, and were enjoying the light. The priest was standing in the way, to prevent the people from reaching the light. These pictures served important educational purposes.

We now passed into a large and commodious room, which opened from the Corinthian entrance; around the walls were placed lofty Corinthian columns, between which were statues, many of them representing eminent men and women, while others were imaginative. The ceiling was beautifully painted in various designs to correspond with the columns. The windows opened in such a manner as to admit of ingress and egress to and from the grounds. The seats and other furniture were of the purest white, and transparent; the floor also was of a transparent whiteness. From this we entered a small room in the same department, having Corinthian columns arranged around it, similar to the other. This room is to be Herbert's study. We passed on to the Gothic department, and entered a room beautifully embellished in that style. Here the furniture was white, tinted with a delicate blue, and about the room were placed large musical instruments, this apart-

ment being used for the study and practice of music. The next entrance conveyed us to the Elizabethan rooms, which were also adorned in accordance with the corresponding order, and were used for the purpose of scientific demonstrations. We then passed on into the Florentine rooms. The walls and ceilings were projections of different flowers; the furniture also was typical of flowers, and tinted with various colours. This place was for the study of botany and kindred subjects. The next room which we entered, a small one, was appointed for the study of anatomy.

We then left the Home, and journeyed to a distant mountain. We turned and looked at the Home, and it appeared like a globe of fire. Herbert remarked, "Grandma, it looks as if it were all on fire." I replied, "The reason we see it as such is this: having been there, the influences have permeated us and opened our vision, and that which we now see and think is fire is intelligence operating upon us and upon them from the higher spheres." He said, "It is too much for me; I feel overcome by such grand sights." I replied, "You did not feel overpowered when you were under the influence in that grand place." "No," he replied; "I felt refreshed, and lifted out of myself. I understood things then which I now forget. I could express ideas then which I cannot now. I seemed to see things then from time to eternity." I said to Herbert, "It is there that you are to receive your education." He asked, "Shall I always reside there? Do they never leave this Home?" I answered, "Yes, as soon as you have received all the knowledge they can impart, you will graduate to a higher one." He looked up at me and said, "I am sure no one would cry for me if they knew what a beautiful place I am in." I answered, "It is only a right understanding and proper education which will take sorrow away." He said, "But look what a number there are who have no knowledge of this life. You cannot but feel sorry when they cry; but grandma and grandpa know that I live." "Yes," I answered, "and they will have a description of your home, which you are now looking at." He clapped his hands, and said, "I am sure they will not cry about me." Here our conversation ended; he lay down on the mountain-side, and partook of nature's rest.

He woke up refreshed in mind and body, and exclaimed, "Since I have rested, my vision has become more expanded; let us stop here awhile, and see all things around." Before us was a large lake, boats were sailing up and down, and below the mountain was heard the sweet song of birds. Herbert asked, "What! are there birds in spirit-life?" "Yes," I answered, "the great Father does not give His children desires, and then leave them unsatisfied. He plants that in earth-life which is realised in spirit-life." He said, "I always loved to hear the song of birds, and to come to spirit-life and not find them would indeed appear like a blank." I replied, "Nature never makes blanks, never leads you to desires, and then disappoints you. Nature is God's workshop; all must take their part in the work; none may leave undone the things which he ought to do; each thing fills its allotted sphere; neither can anyone do the things which he ought not to do without Nature punishing him until he performs the right." Herbert said, "Let us change the subject, grandma. Look at the distance outside the Home; see the rugged mountains with their beautiful tints of gold; look at those children running along, as if they were following a chase." I replied, "To-day they roam on the beautiful mountains, and partake of the refreshing elements which, after their close studies, are so beneficial to them. They will return invigorated, and with fresh life." Herbert replied, "Living in that beautiful place ought to be sufficient to give them new life." I answered, "But they go from the beautiful to the still more beautiful. Look at the rocks sparkling with light, and observe how grandly Nature has formed them. The trees seem to rejoice as if they knew the head of creation—man—were come to look at them. Every little leaf tells us a long story; every little rock gives you volume upon volume." "Are they like those we saw in the garden?" he said. "No," I answered; "if you go with your sight open, you will be able to see how those little leaves draw the particles from the necessary elements. It would be a good lesson to trace these particles through their different stages." Herbert said, "I don't think I could stop so long, to think of these stages. Let us pass on, grandma; we shall never know much if we stay so long here." I replied, "That is a mistake. It is only by the study of little things, and getting at the principles underlying them that you can arrive at greater knowledge. This, I see, is the reason why the spirit-world is not properly understood on earth, because they do not go to principles. We will now leave this scene."

We soon arrived at another Home, and were welcomed by the lady inmate. She kissed Herbert, who looked at her and said, "You are very much like my mamma." I told him it was his grandpa's sister Mary. He asked her why she did not come to the circle. She said, "My time is so much taken up, as you will presently see, but at your request I will go." She then appeared to him as she was in spirit-life; he could only see her head, and wondered what had become of the other part of the body. She took him to different parts of the house, and everything appeared transparent. Another bright male spirit was in the room, and when they communicated with each other there was no sound of voices. Then we all prepared ourselves for a grand musical festival. It was held in a spacious and magnificent saloon. The choir consisted of a thousand children, and, to Herbert's surprise, his aunt conducted the singing. It was enchanting, all the different voices mingling in perfect harmony, from a whisper to a peal like that of thunder. The heavens resounded with their melodious voices, which reverberated to the higher spheres.

This home is situated outside of a magnificent city. The city is richly adorned with stately palaces and gorgeous theatres, where lectures are given for the advancement of knowledge in various branches. It is a city where Genius resides. The musical element and the philosophical element are highly advanced there, and so also is the element which ought not to be despised—the theatrical. We went to this city to see some of the great celebrities who once lived on earth. We walked through the streets, and in a short time arrived at a magnificent building. We obtained permission to enter. There was assembled a large congress of all the great notabilities, consisting of Shakespeare, with his lofty forehead and massive intellect, Byron, Shelley, Poe, Wordsworth,

Cowper, Scott, Mrs. Hemans, with a host of other poets; intermixed with philosophers, reformers, and statesmen, Franklin, Johnson, Mapes, Paine, Robert Dale Owen, Robert Owen, Judge Edmonds, Parker, and many others. The statesmen were represented by Cromwell, Pitt, Peel, Cobden, Wellington, and others too numerous to mention.

(The remaining portion of this interesting part of the communication has already appeared in the pages of the MEDIUM, February 7th, p. 90, under the title of "A Spiritual Congress.")

Herbert said, "How earnest they all are. I should think all the people in Cardiff will soon believe in Spiritualism." From there we journeyed to another scene, a theatre. It was a large circular building, capable of holding a vast number of persons, and was crowded. The play was called "The Five Stages of Life," and was performed with much skill and ability. The little children took their part, and won the applause of every looker-on. Shakespeare was taking an active part, and other well-known celebrities, who once resided on earth, took their parts also in the play. Here we have the theatrical element in perfection, with every requirement to please and gratify the senses.

(To be continued.)

CORROBORATION OBTAINED.

To the Editor.—Sir,—A few weeks ago I wrote you a letter which you were kind enough to insert in the MEDIUM of Feb. 14, headed "Corroboration Wanted."

The letter referred to ran as follows:—

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

Three of the persons referred to in the letter who sit at the circle with the young lady, are Matthew Glossop, Drury Lane, Hollinwood, Oldham; Edward Glossop, Moston, near Manchester; John Holt, Manchester Street, Oldham.

Having had no communication from any person in reference to the confirmation of what the young lady said under control, and positively knowing that neither she, nor anyone of the circle know anything about Dewsbury and its inhabitants, they felt a strong desire to prove it to the end, and for this purpose they deputed one of their members to go over to the town of Dewsbury specially for that object, and I am glad to inform you that success attended their efforts in every particular. The controlling spirit said his father had three shops, and it so proved to be. He also gave the names of the persons employed at the three shops; also the names of his brothers and sisters.

When Mr. W. H. Eccleston was questioned about the correctness of the above, he admitted that it was all true, wherever it was got from. When the deputy asked him why he did not reply to the letter of inquiry sent to him, he said that he never should have replied to it. And it appeared, upon conversation with him, that he was either ignorant of, or opposed to Spiritualism.

It is a very great pity that men should be so wrapped up in old theological notions, as not to assist in the elucidation and bringing to light such extraordinary revelations as the above.

At another of the sittings, after the letter had been sent to his father, the control stated that he had gone along with the letter and saw his father receive it, open it, read it, and then put it away privately in a basket; and Mr. Eccleston also admitted that that was true, and said it looked strange.

The control also said he had an aunt living in St. Helen's, near Liverpool, who is carrying on the business of tailoring and drapery, and probably they will try to discover her in the same manner, as the other has been so satisfactorily proved. Many times when the lady medium has been under control, she has carried live coal about in her hands for several minutes, and rubbed her face and neck with the same without the smallest injury, mark, or speck, on her skin. She is a really gifted medium, and we expect great things from her.

107, Henshaw Street, Oldham.

JOSEPH TAYLOR.

MISS WOOD AT OUSTON.

To the Editor.—Dear Sir,—We had a meeting at my house with Miss Wood on February 17th, when ten of us sat around the table. All hands were joined, including the medium. Upon the table lay a hand-bell, tube, and other things. In a short time after the gas was put down each person had the pleasure of feeling soft, fleshy hands touch them both in warm and cold states. An iron ring was taken from the pocket of one of the sitters and put upon an arm, while all our hands were firmly held, including those of the medium. The bell and tube were used in other parts of the room. Two pillows and cushions belonging to the sofa were lifted over our heads and placed upon the table, and the sofa itself was pushed to the other end of the room, and we distinctly heard the tread of feet upon the floor. The next day, while sitting at tea with Miss Wood at a table about 3 ft. 10 in. in diameter, it tilted and answered numerous questions, and then rose about 9 inches from the floor, and was suspended in that position without any contact whatever on our part.

The next seance was on the 24th, when we sat for the purpose of trying to obtain the marvellous phenomenon of the materialisation of a spirit-form. The cabinet was formed by placing two curtains across a recess in the room. The attendance was large, about twenty persons being present. Miss Wood entered the cabinet and sat upon a chair provided for the occasion. This was the most remarkable seance I have ever attended. After we had got seated, forming a half-circle around the cabinet, "Pocka" took control, and for about half-an-hour she chatted with us as merrily as on former occasions, and to our astonishment we saw a small form open the curtains and come out from behind them a short distance, and then drew back, as there seemed to be a lack of power. This form would be about 4 ft. high, and in less than five minutes the spirit of one of our relatives appeared, a lady who was taken from amongst us some years ago, by name M. B., who was recognised by those present.

She, with her long flowing and dazzling white robes, advanced about seven feet from the cabinet. We felt this to be the critical moment, the moment when it must be decided whether those beautiful garments covered a materialised spirit-form, or whether the glorious vision was purely subjective. These were the only questions to be answered, as the medium sitting in the cabinet was heard by us all the time to be breathing heavily. I therefore stretched my hand out towards it, and asked that the hand of the spirit might be put into mine, and likewise to feel the garments. Apparently a slight effort was necessary, but it was accomplished. The hand was put into mine, and I felt and grasped the fleshy and warm hand; then she passed on to others, and they witnessed and felt the same; and after remaining with us about ten minutes, she passed into the cabinet. The form that came out next was much taller and stouter than the previous one, and was recognised by us to be one who was near and dear to us all; it was Mrs. B., who passed away a short time ago. She patted and kissed some of our own children, and after giving every opportunity for identification, she withdrew into the cabinet. The fact was therefore demonstrated, that while the medium sat in the chair we had three persons, in addition to ourselves, in our midst, and all the time the gas was giving a good light, so good that we could discern the pattern of the carpet. Of Miss Wood we cannot speak too highly, for during the few seances we have had with her I have got many good and substantial tests, all or any of which would sufficiently prove to any unprejudiced mind that there is more in spiritual phenomena than at first sight appears; any of the tests would prove immortality, and also that spirits, under certain conditions, return from the spirit-world and communicate.

J. LONEDALE.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday Morning, March 9, at 11.15, a meeting for social conversation and spiritual development; subject for consideration, "Bible Miracles and Modern Spiritualism." Evening of the same day, at 6.45, spiritualistic religious service. Mr. Towns is expected to address the meeting. Seance at the close of the service, when Mr. Harby, clairvoyant test medium, will sit as medium. Admission 6d.

On Tuesday, March 11, at 8.30, Mr. Patterson will lecture; subject, "Fallacies of Political Economy." Discussion invited.

A singing-class is held every Thursday at 8.30, for friends interested in the singing of the Sunday evening service, conducted by Mr. Dale, jun.

W. O. DRAKE, Hon. Sec.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, March 9. Temperance Hall. Afternoon at 2.30; evening at 6.

COWLING.—Tuesday, March 11. Temperance lecture. Evening at 7.30.

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

HEYWOOD.—Tuesday, March 18.

BURNLEY.—Wednesday, March 19.

ROCHDALE.—Thursday, March 20.

OLDHAM.—Friday, March 21.

CARDIFF.—Sunday and Monday, March 30 and 31.

NEWCASTLE-ON-TYNE.—April 6 and 7.

LOW FELL.—April 8.

EDINBURGH.—April 9.

GLASGOW.—April 13 and 14.

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.

MR. E. W. WALLIS'S APPOINTMENTS.

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

BIRMINGHAM.—Sunday, March 9.

LEICESTER.—Thursday, March 13, at 8; subject—"The Drink Demon; its Influence upon Man, Here and Hereafter."

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

LONDON.—Marylebone Association, Quebec Hall, Sunday, March 23 at 6.45; subject—"The Kingdom of Heaven and its Tenants." Tuesday, March 25, at 8.30; subject—"The Bible; its Value and Use." Sunday, March 30, at 6.45; subject—"The Rise, Progress, and Future of Spiritualism." Tuesday, April 1, at 8.30; subject—"Righteousness! An Examination and Application."

Dalston Association, 53, Sigdon Road, E., March 27, at 8.

Week's work for Lancashire Committee, April 6 to 11.

ASHINGTON COLLIERY.—April 12 and 13.

NEW DELEVALL.—To follow.

NEWCASTLE.—April 20 and 21.

WEST PELTON.—April 16 and 17. GLASGOW.—April 27 and 28.

ASHTON UNDER LYNE.—On Sunday next March 9, it is expected that, Mr. Ward from America will give a trance seance in the Hall of Freedom, 185, Fleet Street, Ashton, to which all interested in the progression of humanity are respectfully invited, commencing at 6.30 p.m.

CAVENDISH ROOMS.—On Sunday the Spiritual Lyceum assembled with pleasant numbers, and after the usual lessons and discussion the cards of membership were given out. The colours are red and blue, each pupil wearing a badge, and the cards are edged with the same colour. In the evening one of the largest and most select audiences of the season assembled to hear Mr. Fletcher's lecture on the "Transition Sphere." From first to last the speaker held the audience very closely and was followed with great interest. After the lecture a large number of most convincing tests were given. The subject for the lecture is, "What effect has Repentance just before death on the Spirit?"

BUSINESS AND MEDICAL CLAIRVOYANCE.

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

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, 9, at 6.30 p.m. Trance Address. Mr. James Dunn.
" 16, at 2.30 p.m. Normal Address. } Mr. John Tyerman
" 16, at 6.30 p.m. " (of Australia)
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.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, MAR. 10.—6, Field View Terrace, London Fields, E. Seance at 8, Members only.
TUESDAY, MAR. 11.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, MAR. 12.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, MAR. 13.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
FRIDAY, MAR. 14.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
Mr. Savage's, 407, Bethnal Green Road, at 8.

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

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30, admission free.
WEDNESDAY, Members' Developing Seance; 8 for 8.30. THURSDAY, Social Conversation and enjoyment; 8 for 8.30. SATURDAY, Inquirers' Seance; admission 6d. to pay expenses; local and other mediums invited; 8 for 8.30. SUNDAY, Morning, a Meeting for Spiritual Development; Evening, Spiritualistic Services, at 6.45; Seance at 8.15; admission 6d. to pay expenses; admission to Seance by previous application or introduction.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAR. 9, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting, at 6.30 p.m.
OLDHAM, 186, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, MAR. 11, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, MAR. 12, ASHTON-UNDER-LYNE, 23, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street. for Development at 7.30., for Spiritualists only.
DERBY. Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, MAR. 13, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street. South, at 8 p.m.
ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View Terrace, London Fields, E.—Sunday, March 9, a Devotional Meeting at 7 p.m. Monday, 10, Seance, Members only. Tuesday, 11th, Inquirers' Seance, admission 6d.—A. J. LONDON, Cor. Sec.

Mr. JAMES COATES, Mesmerist and Phrenologist, has just completed a series of remarkable entertainments to crowded houses for two weeks, at Trades Hall and the Grand National Hall—which seats 3,000 people; nor has he been idle in Spiritualism, for, taking advantage of his popularity, he lectured to a most respectable audience, which filled the Trades Hall, on Sunday night on "Spiritualism—Defined and Defended." The speaker was frequently interrupted by applause. His Mesmeric and Phrenological Classes are well attended, as they should be, seeing he is faithful in proclaiming the truth, as he conceives it to be. Mr. Coates will not return to England for some time, as we are informed he has taken his office, 65, Jamaica Street, Glasgow, for another year.

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