



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

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REPORT OF THE  
**Second Jubilee Convention of Spiritualists,**

HELD AT LONDON,  
 ON SATURDAY AND SUNDAY, NOV. 1 AND 2, 1879.

II.

THE UNCONSCIOUS INFLUENCE, BENEFICIAL OR  
 INJURIOUS, OF ONE INDIVIDUAL UPON ANOTHER  
 ESPECIALLY IN THE CASE OF SENSITIVES.

(Continued from p. 744.)

Mr. Carter regarded the question of sensitiveness in a pathological sense. The action of the nerves was to him, after many years of study, most mysterious. To keep them in proper tone it was important that the emanations from the body should be allowed to pass off freely. The pores of the skin should be kept in a healthy condition. He recommended Turkish baths and ablutions of water, with exercise in the open air to give tone. Those in a morbid state and of suicidal tendencies he had seen benefited in that way. Abnormal sensitiveness was a condition which he had been in the habit of treating very successfully.

SPEECH BY MR. W. TOWNS, TRANCE MEDIUM.

Mr. Towns said the subject of influences was one of great importance, and in his opinion one of the first things they ought to study. For instance, if they were going to open a seance, what they got thereat would depend very much on the conditions: that is, upon the state of the medium and those that surrounded him. This was the reason why certain spirits could manifest better through one medium than another. A medium might stand up in an audience and deliver a beautiful discourse, but that depended entirely upon the sustaining elements derived from the surrounding influences. He thought all mediums, wherever they were, should always have the arranging of their own seances, as they knew best what individual forces would blend with theirs or go against them. Then there was another thing which had frequently struck him: it was this. He thought that in clairvoyance, if they were to pay more attention to the colours of emanations that different individuals threw off, and if they were to watch while they sat the action of those various influences, they would have better results. The other evening he had a peculiar experience of this kind. An undeveloped spirit came and was disturbing the conditions. He (Mr. Towns) said to the friends, that if they let him alone he would soon leave. He troubled them for a little while, and then the harmonious influences were too much for him, and he said, "I can't stop here any longer;" and through his medium, exclaimed, "Down with Spiritualism, and away I go." This was nothing but the balance of influences operating. He spoke only as to facts. It was an experience of his, and he was sorry they had not got more spirituality in spirit mediums—that, in fact, they did not pay more attention to the emotional and spiritual part of themselves. They went to a seance and exerted their influence on some pet theory of their own. They go into a seance with an intention to do a certain thing; and what was the result? It was this. You had the mind of the individual and the mind of the spirit exerting their force, as it were, one against the other, so that the effect was often not harmonious, and hardly comprehensible at times. The communications need to depend very much upon the controlling force of the medium—it depended on that force whether the medium

influenced what was given or not. He thought when the chairman spoke about sensitives he could walk up and down a room and feel everybody, whether they had a good feeling for him or not. When we could not feel the forces of other people, it was simply this—we neglected ourselves, and did not cultivate the higher part that should be active in everyone. The great thing that Spiritualists need to do, if they want to live a high natural life, is to try to educate themselves, and so enable the higher spirits to operate through them. He considered himself saved by his self-culture—by always being strictly honest with himself, no matter with whom he came in contact. If fifty individuals came before him he should convince them all that there was something in Spiritualism—that there was someone present. Sometimes there were twenty or thirty spirits present of a night; that they could not gainsay. But these spirit-forces were gathering together, and would produce something better, and would lead us to look on man as we should on a fellow and a brother, or may be a sister; and we should try to act up to those higher influences of which we were aware, and so endeavour to improve the influences about us, and so heighten our earthly life. But that is not the way we always look at things. Too often we are inclined to say: You are no good; there is nothing good in you; why should I try to exert any influence? Why should I try to put myself out of the way to improve your condition? There was a better time coming, and if we would allow the spirits their way—if we would allow them to aid us in our work, and if we would abide by the conditions they would teach us, if we would only submit to be taught—we should have wonderful knowledge of the spirit-world. But there were people who came to his seances who wanted to conduct themselves as they liked, and to teach instead of being taught. This was not the way to advance in spirit-knowledge. This subject of influences was of great importance, not only as regards this life, but in reference to our knowledge of the future.

SPEECH BY MR. J. ASHMAN, PSYCHOPATHIC HEALER.

Mr. Ashman said he had given a life's attention to this subject. From his earliest days he had studied it. He had studied it in public and in private; in persons in a normal and in an abnormal state; in lunatics and in those who had come out of lunatic asylums. And if there had been a mistake by writers on psychology, or any subject, it had been on this; and if there be one thing more than another that will bring us back again to witchcraft, and fill the land with blood and tears, it will be the "double" theory that is being advanced to account for the impressions of sensitives: for there is no way of getting rid of the double, if that theory be true, but by destroying the individual. For when persons troubled with a double have got rid of the person whose double it is, then the double ceases. But his experience was that this theory of the double did not account for the facts, and he did not believe in it. He would not say there was no such thing as a "double," no influence that made the maniac go into the water and destroy himself or herself because some man or woman was continually haunting them, and made them feel they must take away their life in order to get rid of them. The only way to cure that kind of people was simply by reasoning with them.

Why did he not believe in the "double"? A servant-maid saw a butcher sharpening his knife, and she could not get rid of the double of the butcher. After questioning her for some time, he asked her if she saw anything else, and from her answer he came to the conclusion that she was under a psychological influence, and was, indeed, subject to such conditions. Now, here was a condi-



tion which was attributed to the double. Spirits might follow us, and we might see them; but he thought to account for the double by supposing that the spirit of a living person followed us and tormented us was destructive of all facts in science. He wished to instance one fact. One person had brought forward the statement that he had discussed with a gentleman in a railway train for four hours, that the gentleman got out of the train, and they parted; and it was afterwards conclusively proved, beyond a shadow of doubt, that the gentleman, whose double was seen, was at the time in France. Another case. A lady, who had taken a prominent part in Spiritualism, saw a gentleman she knew pass her without speaking, and then, again, saw him smoking a pipe. She afterwards asked him why he did not speak to her, and it was proved beyond question that the said gentleman was at the time in an office in the city teaching a foreign language. But before accepting the theory that there was an actual double of the individuals in these cases, they ought to look the facts in the face and see if no other simple theory would account for them. He had given much thought to this phase of the subject, and he had come to the conclusion that the effect, which was called the double, was produced in the mind of the person seeing it, and not by those whose double it was supposed to be. A gentleman had recently come to him and said he was followed—haunted—by a person. Could he cure him? He gave him a card to wear upon his forehead, and he was at once cured. The mind had, as it were, a fungus growing on it, and when that was destroyed by another influence, the haunting ceased. Another heard someone swearing at her and sending her to eternal perdition. He brought a similar counter influence to bear, and the haunting left her and troubled her no more. It was but a psychological influence on her brain. It was dissipated like the mist before the morning sun. In the case of high psychological conditions, where the brain was well developed, the person saw spirits. They saw the most glorified beings; and oftentimes they gave up the happiness of life, left family and friends, and followed the ideal, until nature became exhausted—until the psychological condition used up the physical, and they became maniacs, and committed suicide. The cure for such was to give them plenty of hard work, not too much luxury in feeding, and equilibrium was produced. There were some, however, of such unfortunate constitution that they could hardly be kept balanced. For these people they should have sympathy; act on them through kindness; by this means they could be healed and made well physically; and by such means they could be balanced psychologically, and so become, perhaps, ornaments of society.

This question of influence needed to be thoroughly studied, and until we understood the laws which governed life and mind we could not expect to understand thoroughly these abnormal conditions. It was very important. He had seen people under the influence of the so-called "double," or of evil spirits, or under other bad psychological conditions, driven from their homes, jump over bridges, or do other outrageous things. He should like to have said more with reference to the perfect conditions of health for men, women, and children, without which it was impossible to have proper balance and full happiness. We had got everything in our own hands, and could make our own conditions. It was simply studying and obeying the laws of God. With the loving heart of woman and the strong arm of man he would not fear any adverse psychological influences. We could not blot out psychological conditions, but if we were under bad ones we could improve them, or where there was love and sympathy we could try, and that meant a great deal. Let them go on with faith and hope, doing their best always, and the generations would come up higher and higher, and they would be blessed by the fruits of their labour.

#### REMARKS ON THE SPEECHES.

Mr. Burns said that the logical conclusion to be drawn from Mr. Ashman's arguments was that there were really no spirits to be seen, either good, bad, or indifferent; that all the spiritual visions, subjective forms, and the like that were seen by clairvoyants and others were the result of abnormal conditions. That is the logical conclusion to be drawn from his statements, though he does not say so. If true, they had all been going astray—on the wrong scent—and Spiritualism was all wrong, and there was no principle in the thing at all. Mr. Ashman was right in one thing, but he had not discriminated between morbid and healthy conditions. It was possible that a drunken man might see three moons when there was only one before him, but that did not prove that there was not one moon. Because the morbid condition was capable of being cured, it did not follow that therefore the psychological state was necessarily a delusion, but was a genuinely psychological faculty. If it were nothing, it could not be diseased. We had to make a difference between the morbid state of a faculty and the actual that came from a healthy psychical condition.

Mr. Ashman explained that he did not wish to deny the existence of spirits, but that his object was to explain unhealthy, diseased conditions that people were too apt to confound with proper psychical development. He knew people at the present time suffering from this very same thing.

#### III.

#### THE PROPER DEVELOPMENT OF MEDIUMS.

PAPER CONTRIBUTED BY MR. E. W. WALLIS, INSPIRATIONAL SPEAKER.

Ladies and Gentlemen.—The subject I have been requested to deal with is that of the "Proper Development of Mediums," and I cannot but feel myself incapable of treating it in a manner com-

mensurate with its importance. Of the many topics connected with our loved Cause, there is not another of such moment and all-absorbing interest as this. Nearly everyone who has set at spirit-circles has wished to become a medium, and desired to know how to obtain that gift, and the development of mediumistic powers, is of the first importance to all Spiritualists, for it is the fact of spirit-manifestations which distinguishes Spiritualism from the religions of the world; they demand faith, while the spirits supply facts. Hence the necessity for the constant development of mediumship, and a comprehension of its nature and proper exercise.

Mediums may be broadly divided into three classes,—Trance, Psychological, and Inspirational.

Trance mediums may be called automatic, in so far as they are unconscious instruments, and may be used for every variety of manifestation,—as physical, materialisation, healing, impersonating, writing, painting, or speaking mediums.

Psychological mediums are those who never lose consciousness of their existence, but are, nevertheless, under the control of the spirit-operator, and quite helpless, so far as participation in, or prevention of, the phenomena which occur through them is concerned.

Inspirational mediumship is similar to the ecstasy of older times,—an influx of power producing an exalted state of mental action, in which original designs, fresh conceptions, and eloquent spiritual thoughts, are often expressed, while the individual is at the same time fully conscious of his position, and may in some instances be unconscious of any extraneous aid in the matter. It consists in an unfoldment of the intuitional powers or spiritual perceptions, and is often accompanied by clairvoyance.

There are, I think, three grades of mediumship, viz.,—physical, test, and oratorical.

Physical mediumship includes the phenomena of the ordinary dark circle, slate, or independent and automatic writing, materialisations, spirit-voice and lights, fire-tests, levitations, and elongations, spirit-photography, direct paintings, or the tilting and rapping manifestations; as in all these power is abstracted from the medium and used, to a certain extent, independently of him.

Test mediumship can hardly be called an independent phase, as evidence of personal identity is given under all conditions; but there are certain peculiarities manifested by impersonating mediums under control which enable sitters to recognise the controlling influence by the attitude, gestures, intonations of voice, or words used by the sensitive; messages are often given in this manner, facts mentioned, and last dying words repeated by the entranced, psychologised, or inspired medium (which, in a normal state, the medium is quite ignorant of), that carry conviction to the minds of inquirers.

Under this heading must be included those mediums who practice as business mediums, and the clairvoyants who see and give messages from spirit-friends, and speak of past events in the lives of sitters, as well as occasionally foreshadow the future; also the psychometric mediums who are able to sense the soul-aurea and reveal its records. Clairvoyance, or the "superior condition," may be natural, that is, inherited, or it may be induced (developed) by sitting in circles where harmonious conditions are provided, or it may be evolved by the action of spirit-friends, and at times may be produced by a mesmerist. I regard it as a phase of mediumship, though I know some do not.

Oratorical or speaking mediums are also to be found who belong to the different classes, and are either trance, psychological, or inspirational (impressional). These may in their earlier stages of development be writing, impersonating, physical, or healing mediums; but, as a rule, when more developed, and called more frequently to public advocacy, their mediumship assumes a more concrete form, and there is less versatility of manifestation through them, largely due, no doubt, to the uncongenial influences they are constantly surrounded by in their public ministrations.

There are three especial objects served by mediumship in its varied manifestations,—viz., for demonstrating the fact of immortality, and evidencing the spiritual nature of man; for satisfying the heart's great hunger for the love of the supposed dead, and proving the undying nature of the affectional, or love-element in humanity; and for the promulgation of the philosophy, the revelation of spiritual existence, and the cultivation of the higher faculties of man, enthroning reason, uplifting intellect, cultivating the moral or religious sentiments of purity and love, and developing the intuitive powers of perception, of beauty, perfection, and divine wisdom.

There are two distinct fields for the exercise of mediumship—the outer and inner—the public and private. Public works should be carried on with two objects,—for propagandist purposes, to recommend it to the general body of the community, counteract the prejudices, remove false impressions, answer objections, and induce inquiry,—secondly, for mutual instruction and encouragement. Public services should be held for and by Spiritualists for the purposes of self-culture, and the gaining a deeper insight into the spiritual philosophy and the cultivation of a more spiritual life of purer feeling. These should be seasons of spiritual intercourse, where love and true religious devotion should abound.

The private exercise of mediumship also has its two-fold object; the carrying conviction to the soul of the doubter, the satisfying of the affection of those who long to hear from their loved departed ones, and the deeper study of the laws of life, mediumship, and spiritual progression. Physical manifestations of public and private nature help most to convince the sceptic or materialist;



but then he requires to know more of the intelligences producing the phenomena, the laws that govern them, and the whole *rationale* of the matter.

Mediumship has been regarded in past times as the especial privilege of a class, which has consequently been elevated to a position of supremacy and regard, as being almost more than human; but we now know that mediumship does not necessarily pre-suppose its possessors to be any better, morally or intellectually, than the rest of mankind, though it ought to help to make them good, pure, and unselfish; but we know from past experience and from present-day example that seers, prophets, and priests, or mediums, have been human, frail, and faulty; nay, the fact that they *are* mediums, indicates more or less susceptibility to outside influences, and liability to be affected by conditions, good or bad. Mediumship is known to depend mainly upon organic condition, but it does not belong to any particular temperament, and is manifested differently in each person. It consists principally in the fact of the presence of certain magnetic elements in the constitution. The physical medium is one who gives off and rapidly replenishes this particular fluid or energy; while the mental medium is one who can be acted upon through the brain, rather than upon and through the vital forces. But all are sensitives, and generally largely of the lymphatic and nervous temperament.

There is, as far as I can discover, no royal road to developing mediumistic gifts; some persons are more easily affected than others, are naturally less positive, and consequently are sooner influenced in the circle; but I am of opinion that none need despair of ultimate success who are really earnest in their desires for development.

Certain conditions must be observed, and the great danger is that persons should, and do, commence investigations from anything but correct motives; and sitters, whose personal aura and surroundings are like the pestilential atmosphere that blights and destroys all it comes in contact with, sometimes get into a seance and injure all who are the least sensitive. The interaction of sitters, or circle, and mediums is certainly not sufficiently realised. Given a circle of loving, intelligent persons of both sexes, whose lives are pure and harmonious, whose motives are for spiritual advancement, and the best results will ensue. But where will you find such a circle? Too often there are one or two positive-minded folk who rule the circle, and by force of will psychologise the poor mediums, and make them do or say as they please. Instead of coming as little children, anxious for light and knowledge, they sit with pre-determined minds as to what shall be done or said, and destroy all possibility of harmony or successful spirit-manifestations. Then, where mediums are developing, there will often be strange things occur: unknown spirits will manifest, the medium will be violently shaken, contorted, thrown on the floor, chatter, or roam about the room, or the table will be controlled, but no intelligible answers obtained. Many persons immediately conclude this to be the work of evil spirits, and get frightened, or attempt to drive them away, or will not attend again. The poor medium becomes the centre of attraction, every one observing and anxious about him; their thoughts and influence thus concentrated upon him, make the struggles ten times worse, and all ends in confusion, and the medium gets ill.

I cannot do better than give the following for the conduct of circles for development:—First of all, let all come, as far as possible, in a good state of health, and feeling fresh and lively; persons tired, cross, and dull or ill in body or mind, are better out than in. All anxiety and care must be left outside the seance room. Let it be a "hallowed hour," a "charmed circle," a "communion table," a "consecrated room." Frivolity and mere curiosity are not good conditions, and hatred, dislike, or distrust are worse than poison. Mediums who are beginning to be developed should not run from one circle to another and get up promiscuous sittings, and be dropping into trances at any and every hour of the day; they should discourage this on the part of the spirits, if attempted, and sit regularly and calmly in their own circles not more than three times a week, and the circle should not last over two hours. I have always found that circles opened with singing and a few minutes' silent aspiration, or trance invocation, have succeeded best. When a circle finds one or more of their number developing, they should not invite others to join them, as the introduction of a new sitter will often mar the results. Regularity and punctuality in attendance should be a condition in which each should emulate the other, and on no account should the spirits be kept waiting or disappointed. The spirit-circle is a school which will develop other powers besides mediumship if properly carried on: for look at what is necessary for success, perseverance, patience, gentleness, harmony, sympathy, receptivity, and good temper.

Mediums need to feel themselves surrounded with these protecting influences, and then they can yield themselves freely and willingly to their controls. If one do not advocate dark circles, but a "dim religious light." I regard the spirit-circle as a training or developing-sphere for all, and when rightly employed, it is of the greatest advantage to all. But mediumship has its dangers, and is liable to abuse like all other gifts, and only the pure motives of the sitters and mediums can prove a safeguard. When once communication has been fairly established, the circle should be guided by the direction of the guides when the spirits are found to be trustworthy and intelligent, and whatever the phase of mediumship, to whichever class the medium belongs, and in whatever field he is called to labour, let it be with singleness of heart, simplicity of aim, and purity of purpose; let him

ask or seek for the best gifts, for good, pure, and noble spirits to guide and guard him, and use him to the best of their ability in the efforts to discover, apply, and disseminate the truth, and reveal man's spiritual nature and powers.

When mediums are thus honest and pure, and sitters trust, love, and protect their mediums, then will the spirit world pour out its richest blessings, and its choicest fruits of love and wisdom, and succeed in giving the grandest tests, the strongest proofs to poor toilworn and weary travellers of earth. I thank you all, friends, and more especially am I grateful to those loving spirit-guides who have aided and impressed me what to write, and trust it may be of use to some.

#### A FAMILY CIRCLE.—THE HISTORY OF ITS DEVELOPMENT.— A PAPER BY MR. MARSH.

I had heard of Spiritualism for some time before I became acquainted with its facts, from conversation with individuals who had some little knowledge of it. The first statement respecting the phenomena that seriously arrested my attention was the report of a seance that appeared in a Clerkenwell paper. I was so much impressed thereby, that I resolved to investigate the matter for myself. I induced my wife and daughter to sit at the table, which began to tilt almost directly. We were so much surprised at our success that we asked two neighbours to join us, which they readily did. All the questions put were truthfully answered by the intelligence controlling the table. At subsequent sittings, these manifestations became intensified, and my interest in the subject deepened. I obtained some literature at the Spiritual Institution, from which I learned Mr. Cogman's address. This was nearly six years ago. I called on Mr. Cogman, and he gave me some valuable information, which was of great assistance to me at the time. He was in the habit of visiting us frequently.

My daughter became entranced soon after we began to investigate. The new means of communication thus opened up caused us to give up table-tipping. The messages we received, and the tests we obtained, thoroughly convinced me of the spiritual origin of the phenomena. The controls became quite frequent, and occurred at any time without any circle being formed, or other formality used. We continued to read on the subject, and spirit-communication was a matter of daily occurrence with us. We attended no other circle, being well satisfied with what was given us at home.

About a year ago we became acquainted with a few friends, and together we formed a circle, to see what we could get. We never have asked for anything in particular at our sittings, we simply give the best conditions possible, and await the result. Our circle is called the "Welcome Circle," which name was suggested by the control of Mr. Lawrence, who, under influence, delivered a grand address on the occasion. He sat with us a few times only. During his visits a very remarkable manifestation occurred. At a special sitting "Freeholder," in materialised form, produced in the circle, right before the eyes of the sitters, two beautiful pen-and-ink drawings, and coloured them. (These drawings were exhibited at the Convention.)

After Mr. Lawrence left us we made but slow progress for some time. As we sat in the dark, large lights began to show themselves, objects were moved in the room. The table was taken up, and the sitters were touched with objects. A further development was the touching of the sitters with materialised spirit-hands, and this was followed by the direct spirit-voice. These manifestations have been gradually perfecting, till of late the spirits not only sing in accompaniment with us, but perform on several instruments at the same time. The spirit-voice speaks freely, answering questions, and joining in the conversation. Materialisations have been gradually developing for some time, and "Wyoming," the Indian guide of the circle, has been seen materialised in a good light. Some of our spirit-friends, when thus materialised, write to us. About three weeks ago, my wife received the following message, written in the circle. "My bodily presence cannot be enjoyed by you, but my spiritual presence is not denied you.—Your father. God bless you all!" A few evenings ago we heard some fabric being torn, and on lighting up, we found two pieces of very fine linen, so white, that we can find nothing to match it in colour, and so frail with age that it falls readily to pieces. Where it was obtained we have not been informed.

My object in laying this short narrative of facts before the Convention, is to illustrate the importance of private family circles. Continue sitting in a select circle without the interference of strangers, excluding all prejudicial influences, and full satisfaction may be obtained.

218, Jubilee Street, Mile End.

#### REMARKS ON CIRCLES AND DEVELOPMENT.

Mr. Frost referred to the work of a circle twenty-four years ago, and which he said was the first held in London. Seven or eight of them carried it on patiently for years till they found out the true basis on which to build. The spirit-friends came and told them things they had not before heard of. He recommended close circles, and that the sitters should meet without any foregone conclusion in their minds, but trusting to what their spirit-guides might have to bestow upon them. It was well to get away from phenomenalism to a higher plane. He commended a divine Spiritualism, the beneficial effects of which might be seen in the improvement of men's lives. Spirit-guidance could not be obtained in a promiscuous circle, nor could deep spiritual truths be learned without a divine feeling on the part of the recipient. He would separate all sitters into classes, and



place each class into a circle by themselves. He urged that greater attention should be paid to these matters and to the development of mediums.

Mr. W. Boswell thought Spiritualism would never progress while money was taken for seances. His wife was a medium, and refused to sit for persons who offered money.

Mr. W. Towns was of opinion that it was best for a medium to develop himself, and he would do it better in a circle than elsewhere.

Mr. Walker said circles ought to be made as comfortable as possible, and they were best held at home; it gave greater satisfaction; it breathed a higher standard of morals from the higher standing of the persons who conducted them; they threw out good ideas, and the ideas are received in that circle in a social and friendly manner, and therefore they were well filled up, because the influence was so great on individuals. It is not only what is given to their minds there, but what they took away, and, at the same time, it was an influence they exerted in their homes when received. It was not what you received that did so much good, but the use you could make of it wherever you went. As regarded paying money, it was the same as going to church and paying your penny into the box. You had received great truth, and you owed something to the person who had been the means of your obtaining it for his loss of time. They wanted to do a great work, but it was not to be done by twaddling one against another. If they did, the outside world would say they were worse than others. They ought to be swayed only by the great truth of which they were aware, so that the Christians might see that they were different from other people.

Mr. F. O. Matthews said that as regarded the proper development of mediums, his friend on the right had said that his wife would not sit with persons for development if money were offered. As he had not a wife he could not say anything about what she did; but if he were married he would not allow his wife to take money. Each medium should develop himself, and not go to others for development. They classify themselves and others, and choose those to sit with who were best adapted to themselves. One man could work with one machine and not with another, and another could work with another. The proper way to develop was to yield oneself to the superior powers, giving as high a mental condition for them to operate upon as possible, and await the result. And whatever gifts were accorded, we should cheerfully accept the responsibility and be thankful for the results.

#### IV.

### THE BEST MEANS OF INTRODUCING THE PHENOMENA OF SPIRITUALISM TO THE OUTSIDE PUBLIC.

A SPEECH BY J. BURNS, O.S.T.

Now-a-days this question of paying mediums always arises when Spiritualists come together, and there is always an altercation over it. I can remember the time when the phenomena of Spiritualism were introduced to the outside public in gentlemen's houses, by gentlemen and their wives and families. At that time there were no scandals in Spiritualism, due to the nefarious practices of mediums. It was supposed to be a delusion by those persons who had not had the opportunity of investigating it; but it was not looked upon as a system for the extraction of pecuniary resources from a credulous public, by tricks and conjuring exhibitions, as it has been thought lately. At that time those persons who, by their relations with a mediumistic family, or by an introduction to that family, could get admission, were permitted to occupy a position in the circle, and there they gained a knowledge of the phenomena of the spiritual. I could name various friends—William Howitt, W. Wilkinson, Thomas Everitt, and many others, who worked in the same harness with those gentlemen. At that time people were content to sit in circles a great many times, month after month, year after year, and be gradually educated in the phenomena, because the phenomena were elicited by their own earnestness and their devoted attendance. The Spiritualists thus produced were of a genuine character, and have been the main props of the Movement.

But of recent years Spiritualism has become too much of a Yankee speculation, and persons have increased in number who have been anxious to put it on the market, and make individual Spiritualists in twenty minutes time at a guinea a head. I do not believe that public mediums have made many Spiritualists by their advertising methods of business. But look on the other side, and see what damage they have done. Those persons have produced, by their professional practice, a world-wide impression that Spiritualism is a matter of business with a few, and gross folly with the many who follow after it. Thus it may well be argued that the system has done more harm than it has done good. It is true that Dr. Slade and Dr. Monck, and others are grand mediums—the best in the world, but these mediums have been destroyed, disgraced, and ruined, because of the imprudent way in which they were made use of. And they are not alone answerable for it; we are answerable ourselves.

It is a mistake to turn the phenomena of Spiritualism into an exhibition. Let individuals who wish to look into Spiritualism go into your seances when convenient, and investigate as much as they desire; but do not let us open shops and attract people in, simply because we want to get their money from them. Neither can we force a belief in Spiritualism upon an unwilling mind. A horse will not be made to drink because we drag its head to the water; nor is it seeing phenomena that makes Spiritualists: it is the

ability and desire to receive information on the subject that makes the Spiritualist: hence every individual who enters a spirit circle should be properly recommended as to his moral fitness, and should be examined as to his opinions and knowledge on the subject; and if none but really anxious inquirers and congenial natures were admitted, the conditions would be the best possible, and the influence for good in our circles would soon be overwhelming. One gentleman told us of the powerful influence in his circle. He first manufactures the influence, and then stores it up ready for use, so that when the proper persons are introduced to the circle they are directly transformed by the power present into Spiritualists. Conviction of spiritual truth does not come from the senses: it comes from the spirit within us, and to that we must appeal as well as to the outworks of the mind. Conviction cannot be brought about by argument, nor by phenomena. The more you argue with a man the more stubborn he gets, and any phenomena can be explained away if a man be unwilling to receive it as an evidence of spirit action. Our business is to keep our circles to ourselves at present, and not admit all who come. It will be a long time yet before we can admit people in general with impunity to the power. For Spiritualism is to be promoted, not by manifestations alone, but by spirit influences—by that spiritual power which we give to our visitors to carry away with them.

After a spirit-circle has been formed, an endeavour should be made to sow the seed of other circles. The members of that circle should be induced to give away papers and pamphlets and lend books giving information how to sit and use mediums, and by this means they will see much more fruit come from their labours than in the case of those who do not sit in a well-constituted circle. The usual method of advancing Spiritualism by promiscuous seances is an expensive and wasteful one, and too often frustrates the end which is had in view. Too often it robs the sitters of their spirituality, and it offers them nothing in return but bitter experience. If I attend one of these promiscuous seances it takes as much vital power out of me as would do a couple of days' work. But, unfortunately, Spiritualism has become synonymous—with persons of leisure—with hunting up new spirit-circles, and soaking in them whenever they can get the opportunity. What do you do by that practice? You give off and destroy that power—that product of life which you ought to keep as God's gift to you for the sustenance of your spirit in its work through the body, and for giving away to others as you have opportunity to do them good. The strength and hope of Spiritualism is apart from professional and paid mediumship. Let us cultivate spirit-power in the circle, and follow out the work in the way just indicated, and we cannot fail in succeeding better than in the case of recent experiences.

REMARKS BY MR. MACKENZIE.

Mr. Mackenzie thought that it was a very wrong thing to run after phenomena, or to admit persons to seances who knew nothing at all about the subject. In his circle they began with the A B C. They wanted to learn the little things first, and so gradually advance, giving the phenomena to substantiate the truths taught; but the truths should always be presented first. If they went to a circle and they felt they were being drawn away from, it was because they were not good enough to protect themselves. The fault was their own if they were injured. They were injured because they thought so: as they thought so they were.

[It would have been well if some speaker had shown the fallacy of these views. It may be due to a man's imperfection that he cannot stand the cold of the arctic regions or the heat of a furnace; but it is none the less his duty to free himself from extremes that he feels to be injurious. The grosser class of sitters eat up the more highly developed in the circle. The former do not require to protect themselves, as they have nothing that any one cares to take away. Mr. Mackenzie should look into this matter a little further.—Ed.]

SPEECH BY MR. F. O. MATTHEWS.

[The matters introduced by this and the next speaker really belong chiefly to the following section; but they are reported in this place as spoken, to indicate their bearing on the remarks of the previous speaker.—Ed.]

Mr. Matthews said he was but a little acquainted with Mr. Burns, but he was not quite able to endorse all he had said on the subject of professional mediums. As a professional medium he considered it their duty to realise the position in which they stood; and if they entered public circles or went into private circles, the question was, what did they go to do? He trusted they could extend the truths of Spiritualism, and give their ability to that Cause, and yet receive pay for their support. But why if they did so should they be stigmatised as Yankees in speculation? He therefore found it his duty to say on behalf of mediums that he as a medium, having gone into private families, into the families of scientific men, and clergymen, and others, both as a private medium, without any publicity whatever, and as a public one, announced to Spiritualists and in your spiritual periodicals, he was prepared to throw himself on Mr. Burns for his personal support; and he would go and work freely and without price. But if he went without some means for his support he should not be a physical being. This was a matter he had considered for years. It was a matter to which he had given due consideration; and he felt the great responsibility of taking upon himself the matter of spirit-influence; and he might say there that he was engaged in a private family for a series of seances; and he stated that in his experience, as far as he had had, it was through professional mediums of different classes of influence, and only through them that he had gained the evidence he had



gained. If professional mediums were to be thrust away, in what way must they go? If they must not go to these, where must they go? It was high time they got an opinion of what Spiritualists intended to do with them as mediums, and what their position was to Spiritualists. He had no doubt Mr. Burns had a great deal of power and worked in a different way, if he was not a medium himself. He thought, however, that he had power behind himself, and that he worked through and by it.

#### SPEECH BY MR. C. WHITE.

Mr. White said he could appreciate Mr. Burns's position with reference to the home circle as constituted for one class of individuals, while for others a different stamp of mediumship was necessary. For instance, the most normal condition of development would be in the home circle, where all who were admitted would get a practical knowledge of the subject. But some would not be satisfied with the view of the subject just gained. They would want to go deeper, so that they might understand the whole philosophy of the subject. They would want to know how somebody else looked on the subject. He did not now refer to the peep-show business. He was not prepared to defend those who did that kind of thing, and who brought ridicule on the Cause. If Spiritualists were to enter into the subject thoroughly, and endeavoured to understand the philosophy of Spiritualism over and above the facts, they would be better able to introduce the subject to the public generally. He was not in favour of any system of paying mediums regular fees. He certainly admitted the necessity for their having fees. They must live. They gave their services for the general benefit, and it was very wrong, if they were honestly earning their fees, to dub them with a bad name. He had been mixed up with Spiritualism some ten years, and he had taken part in the development of mediums. He must say that where persons gave up their time, they were bound to be supported by some one if they had no means of their own. If by mediumship and Spiritualism they could improve the mind of an individual, it was a benefit to the race, and it ought to be supported and paid for.

(To be continued).

#### HISTORICAL CONTROLS.

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

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

NAME UNKNOWN.

November 28, 1879.

This again is one of those mixed records, in which the spirit controlling gives a description of what is going on with a spirit still in the flesh, and whose actions are said to be under the influence of my aura. The person referred to in the body of this record is the same individual who visited the sensitive on several occasions, and had arguments on the immortality of the soul: the sensitive being all the time under spirit control and the visitor not knowing it. Reference is made by the controlling spirit to "Steadfast," that being the name lately conferred on me in Spiritland. When I asked the Control whether he knew who "Steadfast" was, he said "I have only very lately entered Spiritland, and have not yet learnt."

The medium passed off very easily into control. At the first outset his voice was very weak and indistinct; as he warmed up it became clearer. He spoke as follows:—

"Deceased! yes, I am deceased. The place in the world that was filled by me is now vacant. Oh, strange experiences! Oh, strange experiences! These are my thoughts; not the thoughts of any other I, but of I, myself—mine own thoughts. Do you grasp my meaning? Oh, glorious and merciful fact. During my stay on earth I had heard of these things. I had heard, that the possibility existed of my released spirit holding communion once more with the loved ones on earth; but I could never arrive at conviction. But psychical studies became my delight, and searching and researching in all the mysteries of mind became my greatest pleasure; in fact, the thoughts engendered by these studies in a strong measure governed me always. Many a trembling delinquent has been saved many months of imprisonment; many years of penal servitude, by the expression more or less of their souls in their outer and visible form. The frank and open gaze; the truthful-looking face; the well-expressed recital of the youthful hardships, have indeed saved many from the punishment deserved for the crime with which they were charged. But now I know; oh, thank God. My one thought in my altered condition was this: 'Is it possible for me to communicate? is it possible for me again to govern flesh and blood?' I now know that it is possible. My present communication with you gives me undeniable proof, that if I can, then others can.

"You may ask why am I here? I will tell you why. I had heard of you in earth-life. I was conversing with one who held the same high place that I held, and whilst conversing with him—you yourself being the subject of our conversation—I heard distinctly a voice say: 'I thank you for your defence of him

of whom you have been talking.' That was yourself. I defended you from the charge of possessing a judgment upon which no dependance could be placed. 'And, further,' the voice continued, 'this conversation will be repeated another night;' and I firmly believe it was repeated by the power of this unseen and friendly spirit. He to whom I was talking, expressed his surprise that one whose successful legal practice had placed him above earthly wants, should yet defend a cause only supported by the vain and credulous, or by the rogue and scoundrel. But I am here to-night, and being here, I am amazed; I am astonished, and yet convinced that I am all that I was on earth; nay, I am more, for there has been nothing taken from me, but something added to me. I look back again upon the past, my world existence; I look back again on my doubts with wonder. I regret my half-hearted courage to support the soul's conscious immortality. Eternity is now for me, and what I am to be in this opening eternity, God alone knows; but if obedience, accompanied by humility, will gain a place in His regard for myself, then I promise both; and what I so faintly, so fearfully, and in such a cowardly manner advocated as truth, this truth shall now have my earnest advocacy in all time, at all times, in all society; if God, the living God, will only accept my services.

"I look back again upon the past, and as I look back again, I hear an inspired voice, saying, 'Let the present bury the past. The past is gone; is gone for ever. The present and the future are yours. You are still of time. You are still in time. Therefore, pay all that thou owest to the living God, so that the earliest history of ages shall be short, indeed, to the eternal era of sleep; of deathless sleep, which thou canst only escape by an earnest, active advocacy of these truths, that were shown unto thee on earth; but which, if thou did not deny, at any rate, laid thyself open to the grave sin of omission. The talent entrusted to thy hands was buried; not used. Let the past be dead in thy memory, for the future is a future of activity; for the earliest seeds of the future are the seeds of change, though they are still in the future. Speak, and speak with power.' Then the voice continued, 'Arise, and come with me. Leave those whom you loved and who are mourning for you; for all they now know of you. Leave thy body, it fetters thee; at present leave it; soon it will be given over to earth again, from whence it originated; for Thee it has played its part. It is for thee now to act without its fellowship. I will show to thee all that thou hast omitted. I will point out to thee all the good thou mightest have worked out, and we flew through space; we were in the atmosphere surrounding the earth; the guide and myself; for I felt distinctly the rushing of the air beside our forms. Passing my form with greater opposition than it passed the form of him that guided me, I asked the reason of this, and was told, 'You are still in time. Your spiritual form is resistant, because composed of atoms of substance, emanating from the still unburied body, which was yours on earth.' He then descended earthwards, still grasping me by my hand. I could see plainly and distinctly the men, women, and children that were passing to and fro. I could read the advertisements placarded on the walls. I could note the public vehicles which were passing.

"We entered an immense hall. There were several upon the platform. Amongst the speakers was a tall form, herculean in its breadth and width. His face was of great paleness; his eyes of great brilliancy; earnestness of purpose seemed enthroned upon his brow. He who was guiding me told me, "'Steadfast' hath awakened this soul out of his sleep, and he is doing what you have yet to do.' This was to me he spoke. He said, 'Listen to him, for he is awakened, he is of God. Unlike you, he grasps but part of the truth; but how he argues upon that part that he does grasp! How earnest he is that others should share it with him!' The speaker's name was B—e. He is called spiritually the 'Awakened One,' brought into life by the aura of 'Steadfast.'"

I here asked whether the Control knew who was meant by "Steadfast?" He continued:—

"I do not know to whom this alludes, for remember I am but just out of the body. It is the 'Awakened One' that must teach me how to work, for I but played whilst on earth, I wasted my time; I must be active in eternity.

"This was what he was saying: 'Oh, how great is my theme! a theme greater than that of kingdoms or empires; a theme that receives nearly an universal belief; yes, nearly universal; for what are you that are gathered together around me? You may disbelieve in the God that gave you life and being, but the hope is in your heart; the hope of a conscious future. Your lips may deny this fact, but your lips in their denial will lie. You all expect a future; you all expect a conscious future. Oh, believe me, I have awakened from error; I have joined the multitude; I have left the stubborn few; I have embraced that truth which is universally embraced, and have put down for ever my obstinacy, and I now believe in a future; and I believe that only the hope of a future endears the world to us, that be or are living here on earth, makes us live justly, that we may meet the living God fearlessly hereafter. Since I have bowed down my stubborn heart all things have changed; all things have become new. New thoughts,—oh, grand realisation! New thoughts have become mine; may become yours. What, when I had no hopes in a conscious future, were friendships, honesty, honour, gratitude, love or respect for ancestry? Mere errors, mere fancy names. I felt, having no future, that I owed nothing to any man; that I was in no way related to them, nor they to me. Children, fathers, friends, daughters, mothers, all these were mere empty



names, perishing with a life-time. I viewed with mockery the weeping of the bereaved mother bereft of her children, and in my arrogant reason said, "It is folly to weep over the non-existent; springing from nothing, the deceased has returned to the source from whence it came; this nothingness is the lot of all." But, oh, how much brighter is the picture now! how much fairer are these new-born thoughts! how radiant have they made my everyday life! Yes, I thank the living God that I can recognise a possibility, when all earth-claims are paid, of a conscious futurity. It may be that wickedness reigns in high places so much that you may with seeming consistency deny the existence of a living God, and with strong arguments, too, for I know them all; for I was one of you. You may ask why are adulterers permitted? why are the innocent persecuted? why do men walk in darkness, weak in faith, confused in ideas? Why does iniquity go about unpunished if there be a governing God? Why does He not right these crying wrongs? God, the living God, views from His throne on high these things, and is providing for them, and His merciful permission has been at all times sufficient to meet all times. Oh, yes, and not far distant will His mercy be seen and recognised; then will all hearts joyously exclaim, "God is a loving God, a God of love, of truth, and of justice." Oh, then shall all hearts no longer be led in the path like blind men and women, but then they shall see as they go; and as for you that are listening, and within reach of my voice, no longer shall you believe that you are created only to pass away a few days on the earth and then to perish. Oh, no; believe me, man's destiny is not so filled by so contemptible a part. Man returning into non-existence; the thinking, reasonable, soul-inquiring man, so great, so wonderful a creation, and only for a time; the greatest expression of God's handy-work, and created for what? Created by the living God, for what? For a frivolous display of His great creative power?—for non-existence after the grave, would, indeed, make this great creation a frivolous one. Oh, I see you are conversing one with each other, and the name of renegade in reference to myself trembles on your lips. Be it so,—be it so; I can well bear that name, and glory in my turning from darkness into light; but whilst I am with you, listen to me,—talk about me afterwards. Look at the present, and then backwards to the past, and I ask you, What has Infidelity done, either for itself or for others? It came into power once. I would have you not forget the era. Do not forget its date,—when Reason was enthroned as a god, deified, and crowned; and then murder, rapine, and cruelty ruled unchecked; and I maintain unhesitatingly that, should Infidelity gain ascendancy once more, chaos would take the place of order, vice would dethrone virtue, and the governing laws, held sacred now, would be abolished; harmony between governments would cease, and empires no longer have any rule, and the whole of the earth, where Infidelity reigned, would contain a population of fools, not one degree removed from barbarians; profligate liars and untutored beings, whose only governing law would be brute strength; unbridled passions would be under no governing restraint, and the only god would be themselves. Yes, such would be Infidelity in power, and you all realise it in your own hearts. Who so ill-fitted to rule as those, who cannot rule themselves? Oh, I do pray that you may realise a future, and I maintain that the greatest expression of God's love and mercy would be your awakening from your sleep. I know the condition, for I have been sleeping with you—side-by-side with you; but may the living God—the loving Father—awaken you! Shall I tell you how I felt when I was first awakened? It was as one lost—lost and friendless. A simple operative was the means that God had found to awaken me, and the question that formed itself for my real self was this: "Then you make a god of a physician?" and when I got home—and whilst going home there were voices ringing in my ears, crying out, "The Hades of sleep, or the world of unconsciousness, will be incomplete without you—without you!"—I, for the first time for years, knelt down on my knees, saying, "Save me, O God, for the waters of oblivion surround me! O Father, in the magnitude of Thy mercy, in the greatness of Thy love, let me live, and not die! Deliver me out of the sleep in death;—let me not sleep into an inactivity that shall last for ever! O let not oblivion overwhelm me! O let not oblivion swallow me up, for I fear it. O Father, spare me! hear me! Turn to Thy beseeching creature, O Father God! Hide not Thy face from me, for I will be heard,—I will cry out to Thee with great and lasting importunity. Thou shalt save me; Thou shalt redeem me; Thou shalt deliver me." And then came an interval of solemn silence. He then went on, saying: "You are listening now; you all are listening to me, because it is my soul that speaks unto you. Then again came a solemn silence, and my soul, which is speaking to you now, conversed in that silent and solemn interval with God; and then came that peace, which passeth all understanding; and then came that joy which has no expression in words; then came that happiness, which is beyond my power of description. And then came a voice, saying, "All that thou hast done against the living God undo ere He calls you away." I, then, have escaped condemnation; I, then, have escaped from the sleep eternal. I do not know whether it be eternal, but I do not know whether it be not eternal. Therefore I cannot preach or teach an assured immortality, because it would be beyond my knowledge; but the heart that possesseth the strong resolution to advance the truth of God at any cost—at any trouble—is saved, redeemed, and sanctified."

"And he that guided me said, 'Hear you his words?' and I answered him, 'I hear them,' and then the loved guide said to me, 'All that he in the flesh is teaching, thou wilt have to teach in

the flesh.' 'How so?' was my answer. My guide said, 'Thou shalt be a living testimony to the power of God by upholding the immortality of the soul in the form of flesh and blood, so closely shall it resemble this form.'

"By this time we had left the crowded hall, and returned to where my body lay. Pointing to it, the loved guide continued, 'So similar to it shall be the body that you will labour in, that these mourning and loved ones shall be brought by thy obedience to the knowledge of immortality. This shall in fact be the first efforts of your labours.'

"He then journeyed with me into other worlds, and he said to me, 'Select a site now, whereon to build your mansion; and I chose for myself a site upon which to build it, fair in view beyond all description, and I hope to complete my mansion. Round and about me up there are many neighbours, some who have succeeded in erecting their mansions and enjoying the rewards of their labours; some are like me, commencing; but in eternity it is ours to labour, and God's invigorating power and love are both with our labours.'

"Oh, may He bless your labours! He is blessing them. They are already bearing good fruit. Unlike me, you have the foundation of your house well laid. Oh, may the Almighty help you to its thorough and complete erection. May you and your belongings be blest for God's sake and honour. For God's glory may your services find reward. Good night; good night."

The Control ceased without giving the name. There is, however, quite sufficient in the record to point out whose was the spirit speaking through the lips of the medium. I can realise without much difficulty, not only who he was, but also the *kind* spirit in the flesh who thinks so little of my judgment, simply because I, a successful man (thanks to God's mercy) in the same profession as himself, have the courage to avow my belief in spirit-communication, and defend a cause (as he says) "only supported by the vain and credulous, or by the rogue and scoundrel." I am tolerably impressed as to who it was that propounded this farrago of nonsense. If this should be published in the MEDIUM, I have no doubt it will come to the eyes of the learned man who ventures to put me down so cheap. If it does, all the favour I ask is the admission that such words passed between him and one who has lately passed away, and whose body is not (at the date of my writing this) underground. If it be true, and the person in question has the courage to admit it, I shall not parade his admission so as to hurt his self-love.

With regard to the other portion relating to the person who, as I suppose, in some great secularist meeting renounced his former unbelief, and declared his conversion; should this meet his eye, I trust he will communicate with me. I can give him much concerning himself that will comfort him in his onward, and now hopeful, path. I believe in Spiritualism as a fact, because my senses tell me so, and the only feeling that I entertain against some who are more vehement than polite in their denunciations of my belief is that of unmitigated pity. *Magna est veritas et prevalebit.*

#### REMARKS BY THE EDITOR.

THE communication from A. T. T. P., which we publish this week, is of such an extraordinary character that we cannot pass it by without notice, and what to say about it is almost more puzzling than to leave it alone. The individuality of the communicating spirit seems to be well-marked. We knew who was meant before A. T. T. P. had completed reading, in our hearing, the first page. The first trip through space of the recently departed spirit, accompanied by a "guide," is of a very striking nature. It would appear that there is not much of a holiday allowed a man when he is shipped over to the "other side." No sooner does a hard-worked lawyer open his eyes in spirit-life, even before his body is interred, than he is taken to another kind of workshop, and has pointed out to him the kind of task to which, in the future, he is to devote his attention. And here comes another nut to crack. This communication was received through the medium on the evening of Friday last. It would appear that one or two nights previously, some noted secularist in the East-end, addressed a meeting at which he renounced his secularistic proclivities, and proclaimed his belief in immortality. This speaker's name begins with a B. (not Bradlaugh) so that it cannot be difficult to verify this part of the communication. It would appear that the controlling spirit was taken to the meeting to hear this speaker, that he (the spirit) might learn the first lesson of his work in the spiritual state. He is to become reincarnated or materialised, and finish a work which he did not dive into with sufficient manly courage when on earth. Of these things the future alone can bear testimony, but the present can corroborate the statement as to the East-end meeting addressed by B., and also as to the conversation which took place respecting A. T. T. P. between the deceased and a brother legal luminary. If that gentleman would accept A. T. T. P.'s challenge, and state whether any such conversation indeed took place, then an important fact in this science would be established. No doubt the gentleman will read this issue of the MEDIUM, and unless he denies the statement of the spirit, we may take it for granted that it is true. The whole control is worthy of attention which, we hope, it will receive.

DALSTON ASSOCIATION, 53, Sigdon Road Dalston, London.—A paper entitled "Spiritualism as an Education," will be read by Mr. Thomas Shorter, before this Association on Monday evening, the 8th inst., commencing at 8.30 o'clock precisely. Visitors are cordially invited to attend and part in the proceedings.



## MRS. BILLING'S DIRECT VOICE MEDIUMSHIP.

Mrs. Billing's seances sustain their interest. To the spiritual student, an evening with unfavourable sitters is particularly instructive. On these occasions the power of communication is towards those portions of the circle where good sitters are placed. It seems to be a fact that a sitter may obtain complete success with a medium when alone, but get nothing when accompanied by others of a different sphere. It is wrong to suppose that because the spirits are present they are therefore able to approach your sphere. To be present in spirit and present in place are two very different matters. A guest may be with you in the drawing-room, and yet not be able to manifest presence, at the same time, down in the kitchen and up in the attics. While sitters in circles remain spiritually down in the kitchen of grossness, or crawl up into the attics of baseless fancies, they cannot expect to place themselves *en rapport* with respectable spiritual company. A little self-examination should at all times precede attending a seance.

On a recent evening, when objectionable influences somewhat marred the results in some parts of the circle, a very interesting incident occurred. Near to the commencement of the seance, and when the direct voices of personal spirit-friends were not expected, a vigorous whisper was heard. It was found to be addressing Mrs. Olive, who was present. And the spirit was, strange to say, the deceased member of a family that Mrs. Olive sometimes visits professionally, and this same spirit is in the habit of controlling Mrs. Olive on these occasions, and communicating with the family. This shows that preparation ensures complete success, even amidst adverse conditions. Do not, then, let us blame mediums when we fail to get results. The fault is our own, not that of the spirits or medium.

One evening Col. Greck was present, accompanied by his sister. "Samuel Guppy" spoke in a clear, and rather powerful voice. He addressed Col. Greck in a hearty manner as an old friend, reminding him of a seance years ago, at which a letter was carried by the spirits from Col. Greck's house on one side of London, to a seance at Mr. Guppy's, on the other side of the city. The spirit said he often remembered these past experiences, and was as much interested in spirit-manifestations as when in the body. "Samuel Guppy" also addressed Mr. Burns, who was in the circle, and desired to be remembered to all old friends.

By mediumship of this kind we are really brought face to face with departed friends, and the fact of man's continued existence after death is incontrovertibly demonstrated. It is not a mere figure or phantom, material or psychical, that is seen, but the mind—the immortal part of the friend of former years—is found to be present, with his memory, intellect, affection, and all that in reality makes up the true man, whether encased in a physical body or in the spiritual state.

Mrs. Billing is at present giving a series of sittings at Mr. Makdougall Gregory's, where a great many striking tests have been given. We suppose it was in that circle that Mr. Serjeant Cox sat for the last time. It is preferable to visit the medium at her own rooms, and alone. Experimental seances are given every Saturday evening, to which suitable sitters are admitted. Introductions may be obtained at the Spiritual Institution, 15, Southampton Row, W.C.

## THE IDENTITY OF MRS. LOWE'S CONTROLS.

To the Editor.—Sir,—The articles that have from time to time appeared in the spiritual papers from Mrs. Lowe, and the private letters written by her, respecting the identity of my controls "Nolan" and "Ski," compel me to write this in self-defence; and I hope the uneasiness of Mrs. Lowe, expressed in every direction, may be somewhat relieved at the same time. As for myself I am perfectly at rest on this subject, knowing full well that these spirits never have given a communication through Mrs. Lowe's mediumship. They have always been most reliable and truthful, and, therefore, I take their word in this, and they both most emphatically deny ever having given a manifestation through Mrs. Lowe.

I know that some spirits have the power of reading the minds of people, and this may account for the few persons who profess to have recognised the so-called "Nolan" and "Ski" in Mrs. Lowe's circles.

An article in a monthly publication for Nov. 1st, refers to Dr. Mack's experience as evidence in this matter. He had only sat once in my circles previous to Mrs. Lowe's departure from England, and, consequently, I do not see how his (Dr. Mack's) experience could have been taken on this subject at that time. He simply remarked on the similarity of the voices, a very different matter from that of identity, upon which Dr. Mack expressed no opinion.

I have no desire to raise a controversy on the subject, nor to "rush into print"; but several people have requested me, for their own satisfaction, to pursue this course, and make the following proposition, which I offered to put to these spirits on the night I attended Mrs. Lowe's circle, at Mr. Burns's (Editor of *Medium*); but her presumed fainting gave me no opportunity. I now give the test, with your permission, in your paper.

If the spirit claiming to be "Nolan" will, within two weeks after the appearance of this proposition, send to this paper the names and rank of the three officers who belonged to his regiment, when he was in earth-life, and who attended one of my circles, about a year after he ("Nolan") began to speak in an audible voice (this has been done a hundred times, at the least, in my circles), if this test is accepted, I will place in the hands of Mr. C. C. Massey a sealed envelope containing their names and rank, to be opened by him in the presence of any gentleman that he may select, after the test is given by Mrs. Lowe. I hope this will set at rest Mrs. Lowe's troubles, and cause less writing. These names are well known in America to a number of people, and have been given through Mrs. Simpson, of Chicago, Ill., U.S.A., a medium through whom both "Ski" and "Nolan" have communicated frequently.

I may remark that the spirit "James Nolan," whose identity has been repeatedly established by those that knew him in earth life, has communicated through my mediumship for the last fifteen years. Whereas a spirit, purporting to be "James Nolan," has only manifested through the mediumship of Mrs. Lowe for two years. My friends are, therefore, at a loss to know what Mrs. Lowe can mean when she says that the only genuine "Nolan" comes through her mediumship. It is absurd to insinuate that the spirit known by me has been in any way derived from her, seeing that he was my control for many years before Mrs. Lowe knew anything of myself or of the spirit. These spirits are free agents, and at liberty, as far as I am concerned, to manifest where they see fit, and when it has been proved that they have done so, through another medium, I have acknowledged the fact with pleasure. The burden of proof remains with Mrs. Lowe, and if it be not at her command, it surely cannot tend to her peace and comfort to raise disputes upon irrelevant points.

As for jealousy on my part, I may remark, this is simply absurd, as I have nothing to be jealous of. I know these spirits have communicated, and do communicate, through my mediumship now, therefore, that accusation falls harmless on me.—Yours, most respectfully,  
4, Keppel Street, Russell Square,  
Dec. 3, 1879.

MARY HOLLIS BILLING.

## THE TESTIMONIAL TO DR. MONCK.

To the Editor.—Dear Sir,—I have received a letter from Mr. A. J. Cranston, of Meggen Lucerne, Switzerland, in which he warmly urges the claims of Dr. Monck upon the generosity of Spiritualists to rescue him from his present helpless position. I understand that Dr. Monck has expended the whole of his private resources, amounting to about £1,000, in furthering the Cause of Spiritualism, and has all but exhausted his vital powers in acceding to the demands made upon him by investigators of the remarkable phenomena witnessed in his presence.

I am glad to see that the friends of Dr. Monck have secured for him so influential a committee as that you have published, and found so sympathetic and helpful advocates as Mr. Cranston, Mr. M. Theobald, and yourself. You may put my name down for five guineas towards the fund now being raised on Dr. Monck's behalf.—Yours faithfully,

7, Albert Road, Regent's Park, London,  
Dec. 2, 1879.

[We are glad to see the progress which this movement on behalf of Dr. Monck has assumed in such a short time. Mr. J. Swinburne, formerly an active member of Dr. Monck's committee, has come forward already with his £1, and Mr. Calder has subscribed £5. Smaller sums are dropping in.—Ed. M.]

## A USEFUL LANCASHIRE SPIRITUAL WORKER.

We have repeatedly had the pleasure of inserting short reports of useful work done by Mr. Howell, who resides at 5, Clayton Street, Upper Moss Lane, Hulme, Manchester. The Rochdale friends, who are in a position to give an opinion, speak highly of his talent, and testify that his platform services will compare favourably with any one now in the field. A few months ago the Cause at Rochdale was at a low ebb. Mr. Howell has recently completed a course of nine lectures, and the circumstances are quite altered. The crowded audiences and good collections have given strength to the Movement, which it stood much in need of. Mr. Howell is young and willing, and it is a pity that his weapons should rust when so much work requires being done. His sight is very imperfect, thereby incapacitating him for the usual field of usefulness in the working world. There is all the more reason, then, why he should be supported as a spiritual worker, seeing that a kind Providence has given him a higher talent to compensate for physical defects.

We regret that imperative duties in the sick chamber, and the effort to do with one pair of hands what ought to be done by four, prevented us from being able to bestow due attention on our literary duties last week; and not a few little errors occurred in some of the articles, particularly the able paper on "Healing" by A. T. T. P. Every intelligent reader will be able to make the corrections for himself, so that all that we now trouble the reader with is our apologies. We hope to be able to procure more assistance by-and-by, and do more justice to the onerous tasks that devolve upon our energies.

Dr. Mack's New Book, "Healing by laying on of Hands," is having an extensive sale. It is a splendid book, and one which can be lent around amongst inquiring minds with advantage. It reads like a romance, and yet it is all solid fact. We will give a review of it as soon as space will permit. Dr. Newton has published a new book on his healing experiences, simultaneously with that of Dr. Mack, and Mr. Ashman announces a cheap edition of his Psychopathic healing. Dr. Crowell has just published a novel and comprehensive volume, entitled "The Spirit World; its Inhabitants, Nature, and Philosophy."

Mr. E. W. WALLIS will labour during the month of February in Falmouth and Truro. He will be glad to receive calls in passing to do a little work at Salt Ash, Plymouth, Devonport, Torquay, Exeter, Bristol, Bath, Swansea, Cardiff, Merthyr, Monmouth, Newport, Gloucester, Cheltenham, or Worcester. Mr. Wallis can either give lectures to large or small meetings, or seances of a most interesting character, affording valuable advice for the formation of circles and the development of mediumship. If there be only one Spiritualist in a place, it would be wisdom to have an evening with Mr. Wallis in passing, and the expenses would be only a trifle. It is not necessary to have a public meeting at first: in fact information to confirm and instruct Spiritualists privately is better than public lectures in some cases. Address—E. W. Wallis, 92, Caroline Street, Nottingham.



## SUBSCRIPTION PRICE OF THE MEDIUM.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY, DEC. 9.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, DEC. 11.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, DEC. 12.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 5, 1879.

## NOTES AND COMMENTS.

MR. OXLEY's next chapter of the "Philosophy of Spirit" series will be on the "Sacred Scriptures," showing their origin, meaning and what they really are. It will be treated in a popular manner, and interest all classes of readers.

THE CONVENTION REPORT will be concluded in next number. After which will be given our Christmas number, under date of Dec. 19. Orders come in from all parts. To India 1,000 copies will find their way, and to Chicago 1,000 copies. We hope every reader will circulate as many copies as possible. We will send four copies for 6d., and would be delighted if each reader favoured the Number with patronage to that extent. Club together, and have the needful supply for a district down in one parcel.

DR. MACK's professional arrangements at present will not permit of his receiving patients except by appointment. Letters to be addressed, 15, Southampton Row, London, W.C. During the changes that have recently taken place, some correspondents may have been unavoidably overlooked, and Dr. Mack will feel obliged if such correspondents will renew their applications.

A NUMBER of our readers have been worked into a fever, thinking that A.T.T.P. had withdrawn "Historical Controls" from publication. We have had to omit them for two weeks because of the pressure of other matter. We would respectfully submit that the paper on "Healing" last week was a very excellent substitute for "Controls" or other matter which might have occupied the same amount of space. We have 200 copies of the "Healing" article, and would be glad to see them usefully circulated.

MR. W. WHITLEY will speak on Sunday evening at Goswell Hall, on "Has the Power of Working Miracles ever Ceased, and if so, when and why?" Goswell Hall is at 290, Goswell Road, and the service commences at 7 o'clock. Miss Keeves will speak on the following Sunday evening, to be followed by Mr. E. W. Wallis and Mr. J. J. Morse.

THE Convention of this year shows an advance which indicates the higher range which spiritual investigation is now taking. The subject of sensitives and consequent influences, introduced by Mr. Burns, was well sustained by Mr. Towns and Mr. Ashman. The views advanced by the latter are, however, somewhat too solitary, being, in their present form, rather sweeping in the conclusions they convey. A whole conference might be devoted to the subject. The "double" in its various aspects, is far from being exhausted in what has been said; nor has it been made clear that the influence of other minds has not something to do with personal hauntings. The matter deserves to be probed deeper, both in a pathological and psychological sense.

THERE is an encouraging reaction in favour of the development of local talent for the advocacy of Spiritualism. Spirit-bands must soon become the leading feature of the Movement. The spirit-world is near to every mind to inspire it with light and truth. Do not let us bury our head in the sand like the foolish ostrich, and think that others can be wise for us and do our spirit-work for us.

MR. FLETCHER's Sunday evening meetings at Steinway Hall will commence at 6 o'clock, instead of at 7 o'clock as heretofore. Steinway Hall is in Lower Seymour Street.

MR. E. W. WALLIS speaks highly of the devotedness and useful work being carried on at Glasgow by Mr. J. Coates, Mr. J. Bowman, and Mr. Robertson. From 500 to 600 persons attend the meetings in the Trades' Hall.

## INSTITUTION WEEK, 1879.

## NEW-ERA SPIRITUALISM.

Does the present condition of Spiritualism satisfy the requirements of intelligent Spiritualist? No.

Is not a great change required throughout all departments of human life, in Spiritualism as in everything else? Yes.

Is it not to be expected that in the New Era new methods of spiritual work will come into operation? Yes.

By what means will these new methods be ushered in? By prepared minds receiving impressions from the spirit-world.

Are we to look for some special individuals to arise amongst us to receive and promulgate these spiritual impressions? No: we may all receive them in degree.

Is it not the duty of every Spiritualist to keep the mind in readiness to receive spiritual impressions? Yes. And also to humbly aspire to be made recipients of the highest impressions.

Can you suggest any means whereby higher impressions may be obtained? By faithfully putting into operation those impressions we have already received.

What has been the mainspring of the Spiritual Movement? The devotedness with which a few individuals have received in faith the impressions given them by the spirit-world, and diligently put them into practice.

In what will the future strength and ultimate success of the Spiritual Movement consist? In a greater and continuously increasing number of men and women becoming the subjects of exalted spiritual impressions.

What relation have the spiritual phenomena to these impressions? The phenomena, like a physical implement, attack the outworks of the mind, break through the strong embankment of the senses, and open up the higher faculties to spiritual impressions.

Are the phenomenal expressions of the spirit-circle not sufficient to promote the work of Spiritualism? By no means. Without an accompanying spiritual influx they have no spiritual power whatever; all mental as well as physical operations, though stimulated by external agencies, originate within man.

What is the prime object of the Institution Week Movement? To so act as an external agency, that Spiritualists will be inclined to give up their minds for a short time to receive higher spiritual impressions.

To what is the origin and continued existence of the Spiritual Institution due? That has in effect been already answered. The Spiritual Institution had its origin in spiritual impressions, and its continued existence and onward course have depended on the unbroken stream of spiritual impressions that have flowed into the minds of the workers, and the self-sacrificing energy with which these impressions have been reduced to practice.

What do you mean by "Spiritual Institution"? An agency built up by or erected through the influence of spiritual ideas, and sustained for the diffusion of spiritual ideas.

Does the Spiritual Institution seek to exert any particular influence over men's thoughts and actions? Only to induce and show them how to place their minds under Divine influences, and act in accordance therewith in their every-day lives.

That is not just what is meant; does it desire any promise, or put any person under obligation who co-operates with its work? In short, is it a society or party dividing and separating Spiritualists? By no means; on the contrary, those who co-operate with it may belong to any society. It desires to unite all in spiritual sympathy, and make every Spiritualist an earnest worker, and therefore a useful helper in any society or local work.

What has been the result of its influence? It has hitherto commanded the sympathies of the great body of Spiritualists, projected nearly all the practical plans which have formed the work of the Movement, and it has been found that active co-operation with the Spiritual Institution has been conducive to permanency in local work, and consistent success in individual effort.

What impressions and arrangements does it promulgate respecting Institution Week, 1879?

## ANSWER.

Institution Week will extend from Sunday, Dec. 7 to Sunday, Dec. 14. It is respectfully suggested that all Spiritualists meet twice during that period. If there is only one solitary Spiritualist, he or she may meet alone the spirit-world, which is always extending its sympathies to all true Spiritualists. The proceedings may be divided into two sections.

FIRST—OUR DUTY SPIRITWARDS.—Consider how we can meet together or so dispose of ourselves as to receive spiritual impressions more freely and of a better kind. This may include a consideration of the best means of arranging seances; the best way of utilising mediumship; the best plans of self-education and spiritual development, and all that pertains to relating us more intimately with the spiritual sphere.

SECONDLY,—OUR DUTY IN THE CAUSE EARTHWARDS: What external means can we use to promote a knowledge of Spiritualism amongst our neighbours, and sustain the public agencies already in operation? Can we form a Spirit Band and hold meetings for public advocacy? Can we induce better attendance at the meetings that exist? Can we bring forward any local trance speakers, or invite a stranger to visit us? Can we form a book club, and get good books into as many families as possible? Can we have down a parcel



of books from the Progressive Library to lend to inquirers? Can we distribute tracts? Can we extend the circulation of the MEDIUM, by waiting upon every friendly person, and getting him to promise to take it in regularly, and hand the names to a local newsagent, and ask him to show the MEDIUM in his window, and put a contents bill up outside of his shop?

Begin your little meetings by invoking attention in every mind in the meeting to the presence of the Supreme and His ministering spirits. Then read over this catechism: Seek to be in harmony with the mighty band who in the spirit-world are seeking to diffuse spiritual knowledge upon earth. Proceed with your deliberations, the spirit-world will send messengers to aid you and take part in your work.

Finally, write your names and addresses on a sheet of paper, and send it to the Spiritual Institution with your best wishes for the success of the work of Spiritualism throughout the world, and add what took place at your meeting.

Brothers and sisters, let us have a living spiritual work—a Spiritual Institution—in every home and in every heart. There are millions of glorious spirits that delight in helping mankind on in their pilgrimage. "Behold," saith the Spirit, "I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20). Open the door then; hold a spiritual supper party; and you will never forget Institution Week, 1879.

#### A LETTER FROM A GENTLEMAN IN FRANCE ON INSTITUTION WEEK.

Dear MEDIUM,—I notice that Institution Week begins on the 7th; and it does seem to me that all Spiritualists who are in earnest should rally round the Spiritual Institution. I think some of us seem to forget that if Spiritualism has taken such an extensive hold in London and the provinces, it is owing to the zeal, hard-working, and self-sacrifice of Mr. James Burns.

Has Spiritualism been of any use to us? Has it been a consolation and a comfort to know, for a certainty, that our friends and dear ones are not lost, but close beside us? Has it made us happier to know that there is no such place as a physical hell; that God is really the Father of all His creatures, and that finally all will be saved and made happy? Then if this is so, let us give the Institution and Mr. Burns a regular bumper; let old and new friends flock together, and assist this great and good noble work by their presence, by their speech, eye, and by their purse and by their counsel, for assuredly Mr. Burns richly deserves all that we Spiritualists can do for him and the Institution. Do not, I beseech you, my dear brothers and sisters, incur the great sin of ingratitude!

Angerville, Dec. 2, 1879.

JAMES SMYTH.

#### SUBSCRIPTIONS ALREADY RECEIVED.

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Mrs. M. T. Ker] ... ..	0	9	0
Adherent ... ..	10	0	0

WALSALL SPIRITUAL SOCIETY, No. 1, HIGH STREET.—On Sunday evening, at 6.30, Dec. 14, Miss S. Blinkhorn will give a trance address for the benefit of the Spiritual Institution, London. A collection to be made at the close of the meeting.—T. BLINKHORN, Sec., 16, George Street, Walsall.

BINCHESER.—At the house of John Barker, on Sunday, Dec. 8. An invitation to all Spiritualists in the district to attend. In the afternoon there will be an exchange of ideas respecting the Work. In the evening there will be a discourse on "The Soul and its Development." Tea will be provided at 6d. each, and a collection will be made in aid of the Spiritual Institution, Southampton Row.

Mr. W. Towns will give six seances for Institution Week Fund. If friends will kindly make their arrangements. Mr. W. Whitley, 3, the Parade, Shepherd's Bush, has accepted one evening. On Sunday evenings, Dec. 7 and 14, at 7 o'clock, there will be friendly meetings at the Spiritual Institution, 15, Southampton Row, in connection with this work. All who sympathise therewith are kindly invited to attend.

CARDIFF.—The North Wales Daily News gives a long and interesting report of Mr. Morse's lecture on "Shams," delivered in the Crown Court, Town Hall, during his recent visit to that town.

PROF. J. COATES will lecture on "Spiritualism" in Newcastle, Dec. 14, and on "Mesmerism: Curative and Experimental," Dec. 15, at 8 p.m., in Hall, Weir's Court. On Monday and Tuesday 15 and 16, may be consulted at the Trevelyan Hall, 57, New Bridge Street. He will also give his third course of twelve lectures on "Phrenology" and "Mesmerism" at the Trades Hall, Glasgow, commencing Monday, 22. As the lectures will be largely illustrated with practical experiments, they will be found highly interesting to Spiritualists.

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#### GRAND CHRISTMAS NUMBER OF THE "MEDIUM."

##### PHOTOGRAPHS.

10,000 TO BE GIVEN AWAY.

On December 19 will be published the issue of the MEDIUM for the Christmas week. It will contain the following extraordinary and interesting features:

##### A PHOTOGRAPHIC PORTRAIT OF "SKIWAUKIE,"

Mrs. Billing's Indian control. This photograph is from a painting of the spirit executed by an impressionist artist, and is recognised by all clairvoyants as an excellent likeness of the spirit. As a testimonial to "Ski," a few friends have presented 10,000 of these photographs, one of which will be given gratis with each copy of the MEDIUM.

A history of "Ski," as a spirit-worker, will be given, being an instructive narrative of the

##### RELATIONS BETWEEN SPIRITS AND MORTALS,

and illustrating the philosophy of spirit-influence, which is a Cardinal Doctrine of Spiritualism.

A Poem, by Mr. J. K. LEWIS, will also be added, and an article by Mr. JAMES SMYTH, on "Ski" as a Spiritual worker.

Miss CAROLINE CORNER, author of "Twixt Will and Fate," "The Slinkensmirk Family," &c., has also kindly provided a

THRILLING STORY of spontaneous Mediumship, entitled,

##### "THE LIGHT IN THE CLOUDS."

This novelette contains all the elements of a successful work, and will be read with avidity by thousands who would not give attention to ordinary spiritual literature.

MRS. MARY HOLLIS will contribute an article on

MRS. H. P. BLAVATSKY,

the well-known Theosophist, and author of "Isis Unveiled," and other works.

##### CAPTAIN KINDLY'S SPIRIT BAND

will stand up and give their experiences, each Comrade telling his own story of Spiritual Truth and manifestation, thus answering in a practical manner the

##### REQUIREMENTS AND OBJECTIONS OF INVESTIGATORS.

This excellent publication will take a position hitherto unoccupied in our periodical literature. Order early, to secure the gift of 10,000 Photographs. This number, if industriously applied to the needs of the hour, will no doubt

##### MAKE 100,000 NEW SPIRITUALISTS.

Price 9s. per 100, or 1s. 6d. per dozen, post free.

##### THE LATE SERJEANT COX.

In noticing the decease of Mr. Serjeant Cox the newspapers freely allude to his interest in spiritual phenomena. In that respect they regard the deceased gentleman in a different light from that entertained by Spiritualists. That he was of great use to the Cause no one can deny, and possibly he exerted a useful influence in upholding the phenomena in a tentative manner which an out-and-out Spiritualist could not have supplied.

Mr. Cox was of a very active temperament, and his brain worked freely. He had an insatiable desire for knowledge, great industry, and knew how to turn his acquirements to account. He was a keen speculator in newspapers and publishing, and always with success. During a great portion of his lifetime he studied phrenology and mesmerism, and latterly Spiritualism. On all subjects he took up he delighted in making books, and as they were of a practical type, filling up the requirements of the public rather than breaking new ground, they were appreciated, and sold well.

In these psychological questions he followed and represented public opinion; he did not lead it nor represent the essentials of the new science. Just so far as it was safe to follow he made himself conspicuous, but when the more controversial points came up he was not present. In nothing that he wrote on these subjects was there anything new or striking to the well-informed investigator; with the matter presented the intelligent reader was already quite familiar. But the simple facts treated by Mr. Cox were always well chosen and clearly put, so that he was a valuable instructor in the rudiments. Of such a quality are his volumes



entitled "What am I?" and his efforts in forming a "Psychological Society," which, though it added no new facts to psychology, had a useful tendency as a kind of rallying-point for those easy-going minds who prefer talk and amateur paper-reading to the more severe forms of investigation.

Mr. Cox referred the spiritual phenomena to "psychic force." Mr. Crookes adopted this view somewhat in his early publications, but being a scientific man and a discoverer, he soon left that position somewhat behind, and took an independent view of the subject. It was amusing to meet Mr. Cox at seances, and hear the spirits banter him on his favourite dogma. "Come and shake hands with Psychic Force," the materialised spirit, "Peter," would say. Mr. Cox was a man of the utmost good humour, and entered heartily into these little pleasantries. He was an inveterate seance-goer, and seeing that he "investigated" so much, it is surprising that he made such little progress. His opinions seldom went beyond the recounting of phenomena and criticism on defective mediums. The difficulties always presented themselves to his mind with force. In these conversations he did not differ in his method from an ordinary Spiritualist, referring to the "spirits" in a manner which left "psychic force" quite in the shade.

We were present with the deceased gentleman at one of the most conclusive seances we ever attended. It took place in Quebec Street, at the rooms of Mr. and Mrs. Holmes. A representative company was present, and the most "scientific" precautions were taken to ensure certainty. The sitters occupied the front room, and a frame with an aperture was fixed into the folding doors. Before sitting down, the back room, which was used as a "cabinet," was thoroughly searched. Boxes were opened and rummaged, drawers pulled out, tables looked under, doors and window fastened and sealed. The company was certain that no person was concealed in that room, and that no confederate could get into it without breaking the seals, and the back window was a considerable distance from the ground. No person was allowed to remain in the back room. A small table was placed in front of the aperture. Mr. and Mrs. Holmes sat at the ends thereof, and Miss Florence Cook sat at the middle and opposite to the aperture. The sitters were ranged in a curved row further back; abundant light was supplied from behind the sitters, and which light was in charge of the writer of this article.

During the sitting a face presented itself at the aperture. Beginning at the right hand, the sitters asked individually whether it was for them. It made no acknowledgment till Mr. Cox asked, when the head, by movements in a very emphatic manner, affirmed that it came for him. The head, had to retire after showing itself for a few seconds, to regain power in the dark shade of the room, but it re-appeared about a dozen times, and could be seen and recognised as well as any human being in the room, and there could be no mistake about that. The head did not speak, but at request it showed itself in all aspects, and affirmed and denied by movements. It was the head of an elderly gentleman with hair short and almost white, finely cut features, a benevolent smile, and delicate lines and markings giving it great expression. It was so life-like that it seemed to speak.

After it had presented itself a few times, and Mr. Cox had moved from his seat, and, leaning on the back of Miss Cook's chair, had his face within two feet of the spirit-head, he said, "Are you my uncle, Robert Cox?" The head affirmed with great decision. After that the head appeared quite a number of times, and Mr. Cox did not reverse the opinion which he had expressed in recognising the spirit. He was somewhat silent during the remainder of the evening; he seemed to be absorbed in the subject, as he was during the manifestation. The writer occupied a position at the end of the circle to the left, and the singing of "John Brown's Body," and the absorbing attitude of the chief investigator, was a scene somewhat amusing to an unimpassioned looker-on, who had seen that sort of thing so many times repeated.

At last the seance closed, and the back room was carefully searched. All the fastenings of doors and window were found intact, no one had entered or left that room. It was, therefore, according to the "test," an undeniable truth that the head which appeared at the aperture was of spiritual, or unknown origin. With that opinion all seemed to agree, and the company broke up, entertaining the belief that Mr. Cox had indeed seen the effigy of his "Uncle Robert Cox."

Mr. Cox never reported this seance. Mr. Burns made use of the fact in his debate with Mr. Bradlaugh, held shortly after, and again in a lecture at Doughty Hall, which was reported in the MEDIUM, and thus the matter had come across Mr. Cox's observation. He sent a short note to the Editor of the MEDIUM, for publication, asserting that the supposed head was merely a "painted bladder." The same letter, we believe, appeared in a contemporary. Whether Mr. Cox's letter was a little joke to test the editors as to the faith that was in them, we do not know. But of one thing we are certain, it was not allowed to appear in the MEDIUM. There would have been no objection to printing it if the author had given his reason for supposing that the head was indeed a "painted bladder," but all the reasons in the case were quite opposed to such a theory. The testing of the back room was either the height of folly, or it made the bladder supposition impossible. From the position of the present writer he could see that the head, in approaching the aperture, did not come from the side, from below, or perpendicularly down from above, but it came from the cavity of the ceiling in an oblique direction, downwards and forwards to the aperture, and it retired in a similar manner. Had it been a bladder, or other object used for fraud, it would have been impossible to have handled it in

such a manner. There was no attachment to the head whereby it could be manipulated, as it showed itself in many attitudes. We were convinced that the opinion expressed by Mr. Cox was not tenable, and hence it was not printed.

What his motive could be in advancing such an opinion is a psychological problem we cannot clear up. It is one more fact proving the worthlessness of tests. Nothing will convince some minds but the most familiar intercourse with spirits in such a manner that no loophole for excuse can be suggested. This we understand Mr. Cox latterly enjoyed, which convinced him of spiritual action in these phenomena.

We know that there are many who investigate this subject whose convictions are much deeper than their public expressions. This is, indeed, inevitable. The most devoted Spiritualist cannot put into words what he feels to be the truth in respect to spirit-manifestations and identity, and, if he did so, it would appear foolishness to those who had not arrived at such experiences. We all, more or less, hold back something. No man can turn his mind inside out and appear to others as he knows himself. Mr. Cox's position was one of degree with that of all of us. To observe new phenomena is laudable, and when they can be seen by others, and evoked at will almost, their existence cannot be denied. To attribute such phenomena to some newly-discovered force in nature is also laudable, and if we find men of the highest scientific attainments denying the influence of spirit in the ordinary phenomena of mind, how can we expect them to jump at a spiritual theory in respect to the more unusual phenomena of mediumship. The popular intellect follows Sir David Brewster, and says: "Spirit is the last thing I will give in to." And the question after all remains—What is and what is not spirit? and what is "force" unless it be the manifestation of spirit? We only know of spirit by its manifestation, and no manifestation of any kind is possible without the employment of "force." This agnosticism is easy, because it is fashionable, and it is prevalent, because it is in accordance with the present development of the human mind, so much so that a believer in spirit-action may be legally incarcerated as a lunatic. How absurd, then, it would be for an administrator of the law to make himself amenable to the law, and in a manner, too, that the bench has more than once suffered from.

It is easy to dictate to others, but we have all of us sufficient in hand if we do our own duty aright.

From his adaptation to and love of psychical studies we would not be at all surprised if the ascended spirit took a prominent part in the work of Spiritualism through the agency of mediums. From that sphere he will be a most fitting president for a psychological society, and in reality perform that which he attempted when in the body.

#### ORTHODOX CHRISTIANITY.

To the Editor.—Sir,—I have not followed the discussion in your paper on Orthodox Christianity, but judging from its length, I conclude that it is a subject that interests your readers, and one about which there is a difficulty in arriving at a conclusion.

Having carefully considered this subject, and had personal experience of a painful kind, of the impossibility of reconciling my views as a Spiritualist with the views of Orthodox Christians, and having written a book in proof of my opinions, I venture to contribute to the argument one or two observations.

It appears to me that the one cardinal doctrine of orthodox Christianity, between which and the teachings of Spiritualism no compromise is possible is—as Mrs. Nosworthy, I think, also agrees—the doctrine of salvation through faith in Christ's Atonement. By salvation is meant salvation from hell-fire, since the Orthodox Christian believes in no other. Salvation necessarily implies damnation, otherwise the word has no meaning.

Christ never taught that salvation was to be attained on any such condition. Christ ever taught that Salvation was for those who followed in his steps, and led the life which he led. "Why call ye me Lord, Lord, and do not the things which I say?" "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "The kingdom of heaven is within you."

These texts prove, as plainly as words can prove it, that salvation is not to be had through the belief in this or that doctrine, or through this or that outward profession of faith, but through leading the inner life which Christ gave us an example of. I cannot better express the difference between the two roads to salvation than by the following contrast: The orthodox Christian points to Christ's atoning sacrifice—in other words, the death of Christ as the one thing to keep in mind; whereas the Spiritualist looks only to the life of Christ as the one road to heaven.

The only meaning a Spiritualist can possibly put on the word salvation is happiness, since his Revelation shows that there is no heaven and hell of the orthodox Christian type, and the alternative of not leading the life of Christ is therefore unhappiness. This interpretation cannot fit in with the doctrine of the orthodox Christian that the death of Christ is the one thing to keep in view. Belief in salvation through faith in the saving efficacy of Christ's death cannot make a man happy, unless he also leads the life of Christ; whereas disbelief in the doctrine of the Atonement as the one road to heaven never affects a man's happiness if he believes in leading the life of Christ. The latter is the one thing needful. Let the orthodox Christian twist and turn it how he will, he will never succeed in proving that the addition of faith in the doctrine of the Atonement is anything more than a surplusage, of no efficacy whatever by itself.—Yours, &c.

THE AUTHOR OF "THE RELIGION OF JESUS."



## THE PUBLIC EXHIBITION OF SPIRIT-PHENOMENA.

To the Editor.—Sir,—The MEDIUM of the 23rd inst. contains a letter, whose sentiments are in complete accord with the thoughts of your present correspondent.

The letter purports to be written by a working man, signing himself "J. R."; but to my way of thinking it was written by one of Nature's noblemen,—a class very, very distinct from those titled ones, made so by the breath of kings.

I pen these few lines only for the purpose of stating how honoured I feel at being remotely associated with one who, like "J. R.," is capable of feeling that righteous indignation which, as a rule, is so much lacking amongst modern Spiritualists, in this year of our Lord, 1879.

Nov. 28, 1879.

T. C. E.

[There was a good and orderly attendance at Langham Hall on Monday evening. The musical performance was excellent. Mr. Chapman will no doubt improve in lecturing as he gains experience. A white figure was seen, in a very dim light, after Mr. F— had been locked in the cage, after which a luminous column came forth and moved about freely. General satisfaction was elicited, in which Mr. Reimers, and others who have spoken on it, join. The propriety of the exhibition still remains an open question. Even if successful in this case, will it not set a new fashion, which, in the hands of others, may speedily degenerate into a lamentable abuse? And as for the medium, would he not be much better to develop his power and use it discreetly, rather than dissipate it in manifestations, which, though genuine, can never stand in the place of more intimate investigation?—Ed. M.]

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, GREAT QUEBEC STREET.

On Sunday last being appointed for experiences, Mr. C. Davies gave a narrative of his during some eight years, which was of very deep interest.

On Saturday next the usual seance will be held, Mr. Hancock having promised to attend an hour earlier to speak with any who may not be acquainted with the subject. It is hoped Mr. Webster will attend as medium, or some other good one will be there.

On Sunday morning the usual meeting for development.

On Sunday evening at 6.45, the Spirit Band will give their services in singing and speaking, presided over by Mr. Hocker. After which a seance at 8 prompt.

On Tuesday, Dec. 7, Mr. J. MacDonnell will lecture on apparitions, at 8.30. Questions at close.

On Wednesday the Members' Circle.

J. M. DALE, Secretary.

## TEA AND SOIREE AT GOSWELL HALL.

The committee of the Sunday Services have arranged to give an entertainment on New-Year's Day, to be held at the above hall. Tea will be on the table at half-past five. At seven o'clock, a Scotch and English vocal and instrumental concert will be given, to be followed by dancing, which will commence at ten o'clock prompt.

Double tickets for tea and concert, 2s. 6d., single, 1s. 6d. Concert and dancing, 1s.

An early application for tickets is requested, as only a limited number can be accommodated with tea. Tickets can be had from Mr. Burns, 15, Southampton Row, Mr. Towns, 1, Albert Terrace, Barnsbury Road, Mr. Swindin, 34, Pancras Road, King's Cross, and at Goswell Hall on Sundays.

GOSWELL HALL.—Mr. W. Wallace addressed a very attentive audience on Sunday evening last. The tenth chapter of Revelation was read by Mr. Swindin, having been previously chosen by the guides of the medium, after which they gave a most interesting interpretation of the various passages in it. Several questions having been put by the audience, were answered in a most satisfactory manner. During the evening A. T. T. P. entered the Hall, having been instructed by his guides to come, and read a most remarkable control, which appears in this issue of the MEDIUM.

A CALL FOR SYMPATHY.—Dear Mr. Editor,—I shall feel obliged by your affording me space for the following. An aged female, a Spiritualist, being in great need at this time, desires to dispose of a good Paisley Shawl by raffling it, eighty members, at 1s. 6d. each. I have ventured in my capacity, to offer Quebec Hall as where it may take place, and Tuesday, Dec. 14, for the date. I can testify to the respectability of the female, and the genuineness of the case, and shall be very glad to receive the name of any gentleman or lady, and hope the place and date will not be forgotten, at 8 p.m. I shall arrange for an evening's entertainment on that date to make it as interesting as possible. Mrs. Lickfold has also offered to assist me, and will gladly wait upon any one who may desire a call. Trusting all who may be inclined to help will not forget when the night arrives.—J. M. DALE.

MORE SPIRITUAL PROPAGANDA IN LIVERPOOL.—Dec. 1, 1879.—A meeting was convened in Camden Hotel, Camden Street, to form a Society for the propagation of the truths of Spiritualism in a district of Liverpool where it is difficult for the influence of the excellent meetings held in Perth Street Hall to be much felt. The project has been warmly taken up by several friends. Mr. Harper occupied the chair, and was elected President of the Society. A masterly discourse was delivered by the guides of Mr. Wright, who for some time will be the Speaker for the Society. Mr. W. and family contemplate residing in Liverpool shortly after Christmas, and will devote their energies to the Cause. The Society is called "The Liverpool Society of Spiritualists." Members' subscription £1 per annum. Next meeting to be held on Monday, Dec. 8, at 8 p.m., in Camden Hotel, where all future meetings will take place.—GEO. WHARMBY, Hon. Sec., 45, Kensington.

## PLAN FOR THE

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Book clubs may become depositors; in fact, every family of Spiritualists should be the centre of a book club, and by that means gradually flood the country with first-class information on Spiritualism.

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## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, Dec. 7 and 8, to 10. See Society's notice.

GLASGOW.—Dec. 11 to 20.

LIVERPOOL.—Dec. 21.

LONDON.—Dec. 28, Goswell Hall. Dec. 29, Dalston Association.

Mr. Morse has a few Sundays vacant for 1880, for which early application is requested.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttroter Road, Derby.

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

DALTON-IN-FURNESS.—Dec. 6, at 7 p.m. Subject—"Man: his Nature, Needs, and Destiny."

BARROW-IN-FURNESS.—Dec. 7. In Preston Street School Room, at 2.30 p.m., "The Purpose and Good of Spiritualism;" at 6.30, "What shall the Harvest be." Dec. 8, at 8 p.m., "Man, his Rights and Duties."

ULVERSTONE.—Dec. 9, at Mr. Crewdson's, Union Street, at 8 p.m.

MORCAMBE.—Dec. 10, at Mr. Bishop's, Pedder Street.

KEIGHLEY.—Dec. 14. Arrangements pending.

LONDON.—Dec. 21. Goswell Hall.

GLASGOW.—Dec. 28 to Jan. 5, inclusive.

FALMOUTH, CORNWALL.—Feb. 1 to 13, inclusive.

TRURO, "—Feb. 15 to 27, "

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom, and is arranging for a tour into the southern counties. Apply, by letter, to him at 92, Caroline Street, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould, Esq., 12, St. Thomas Crescent. Hon. Sec. Mr. H. A. Kersey, 4, Eslington Terrace.)

## LECTURES FOR DECEMBER.

Sun., Dec. 7, at 2.30.	"Workers."	...	Mr. J. J. Morse.
" " " at 6.30.	"The Living Dead."	...	"
Mon., Dec. 8, at 7.30.	"War and its Blessings."	...	"
Sun., " 14, at 2.30.	"Personal Experiences in Spiritualism"	...	Mr. Jas. Coates.
" " " at 6.30.	Inspirational Address.	...	"
" " 21, at 2.30.	Trance Address.	...	Mr. Jas. Wright.
" " " at 6.30.	"	...	"
Mon., " 22, at 7.30.	"	...	"
Sun., " 28, at 6.30.	Normal Address.	...	Rev. W. Stoddart.
Mon., " 29, at 7.30.	"	...	"

Admission free. A collection to defray expenses.

Monday, Dec. 15, at 7.30, Mesmeric and Phrenological Entertainment, by Mr. Jas. Coates. Admission 1s., 6d., and 3d. each.

Wednesday, Dec. 31, at 7 p.m., Happy Evening; tea on tables about 5.30; admittance by ticket to be had of Secretary.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood

" " 2.30 p.m.—Children's Lyceum.

Tuesday, " 8 p.m.—"Physical Manifestations," Miss C. E. Wood.

Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)

Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.

Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).

Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

## GLASGOW ASSOCIATION OF SPIRITUALISTS.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec., 65, Jamaica Street.

Lectures every Sunday Morning, at 11.30, in the Hall, 164, Trongate; and Evening, at 6.30, Trades Hall, Glassford Street.

Sunday, Dec. 7. Committee Meeting and Sunday Morning Lecture, at 11.30, by J. Coates, "Has or is Man a Soul?"

Sunday, Dec. 14. Sunday Morning Lecture, at 11.30, by J. J. Morse, "The Kingdom of God," at 6.30.

Monday, Dec. 15, at the hall, Trongate, at 8, "Human Angels," by J. J. Morse.

Sunday, Dec. 21. Sunday Morning Lecture, by J. Coates, at 11.30, "The Ethics of Spiritualism," J. Coates at 6.30.

Sunday, Dec. 28. Sunday Morning Lecture, at 11.30, Inspirational Address, at 6.30, by Mr. E. W. Wallis. All Seats Free.

Spirit-circles are held in the hall for those who cannot form circles at home. The Medium can be obtained every Sunday at the bookstall, and the members are invited to make good use of the library.

Mr. J. Coates will lecture in Newcastle-on-Tyne on Dec. 14 and 15, at Weir's Court, Newgate Street.

BARROW-IN-FURNESS.—Mr. E. W. Wallis will speak as follows in Preston Street Schoolrooms:—Sunday, Dec. 7, at 2.30—subject, "The Purpose and Good of Spiritualism;" evening, at 6.30—subject, "What shall the Harvest be?" Monday evening, Dec. 8, at 8 o'clock—subject, "Man: his rights and duties." A collection at the close of each address.—J. WALMSLEY.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

## FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, has commenced a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday mornings, at 10.30, and will continue during the absence of Mrs. Mellon. Admission as usual.

In consequence of the above meetings Mrs. Esperance will in future meet her patients at her residence, 11, Denmark Street Gateshead, on the Sunday afternoon, from 3 to 5 o'clock.

The circle for clairvoyant spirit-drawings will meet on Tuesday evenings, at 7.20.

Mrs. Esperance is open to engagements to give private sittings for materialisations or other spiritual phenomena at her rooms, 28, New Bridge Street.

Mr. T. M. Brown will next week visit Consett, Chester-le-Street, and Benton. Address:—Howden-le-Wear, R.S.O., Durham.

A GENTLEMAN would like to join a private circle in the western district of London. Address—W., office of the MEDIUM, 15, Southampton Row.

WANTED, AN ORGANIST.—If this should meet the eye of Mr. Skeats, who formerly attended at 19, Church Street, Islington, or of any friend who would be willing to play the organ at Goswell Hall, on Sunday evenings, would he or they kindly write to Mr. Swindin, 34, Pancras Road, King's Cross. Further particulars will be given by letter.

No. 1 CIRCLE, 15, SOUTHAMPTON ROW, LONDON, W.C.—Every Tuesday evening punctually at 8 p.m. Regular medium, Mr. W. Towns. Other mediums at times. Healing, test, and trance. The addresses are almost invariably of a practical and philosophical kind, dealing with the much-needed social and sanitary reforms.



## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, DEC. 7.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8 also on Tuesday and Thursday.

GOSWELL Hall, 290, Goswell Road, at 11 a.m., and 7 p.m.

TUESDAY, DEC. 9.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

THURSDAY, DEC. 11.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 7, ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.

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

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

BRIGHTON, Hall of Science, 3, Church Street, doors closed 8.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.

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 Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

MIDDLESBRO', 23, High Duncombe Street, at 2.30 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.

MONDAY, DEC. 8, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, DEC. 9, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SPEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

WEDNESDAY, DEC. 10, 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.

CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30

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

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