



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

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THE PRACTICAL BEARING OF SPIRITUALISM ON OUR LIVES.

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A recently published work by Dr. Crowell, entitled "The Spirit-World, its Inhabitants, Nature, and Philosophy," contains some statements touching the powers of spirits to interfere in mundane affairs, which, if reliable, should have a wonderful bearing upon the daily lives of most people.

We there learn that depraved spirits, addicted to drink and other vices, when in the flesh, still haunt liquor-saloons, gambling-hells, and other resorts of the vicious, and instigate those in this world whose tastes lead them to such resorts, to indulge more and more in excesses.

Even persons (we are told) who are not actively vicious, but who are yet not earnestly opposed to evil practices, are liable, under the temptations of low spirits, to fall into them, and are reduced to the level of their tempters :

"The fall of such persons would frequently be prevented, were they to know and realise that they also have good spirit-friends around them who would effectually assist them if they would only welcome them, and by their prayers and desires strengthen their hands so that they could put to flight these dark and degraded spirits."

"Spirits of depraved natures, who have entered the spirit-world with vengeance in their hearts, sometimes through the possession of strong mesmerism power, and favoured by opportunity, are able to wreak it on the objects of their hatred in this life. They influence their victims to the commission of evil deeds, to the pursuit of evil courses, and to the neglect of necessary duties, and frequently excite feelings of animosity in the minds of persons possessing latent medial power, and of evil tendencies, against the objects of their dislike, and influence them to injure them morally, socially, or pecuniarily."

"Then again, in certain comparatively rare instances, marriages with us are the results of the schemes of vicious spirits, and such unions necessarily are lamentable, misery being the inevitable lot of one or both parties."

Our guardian spirits we are told—

"Possess the faculty of prevision to the extent that by an effort of the mind they are generally able to foresee any immediate danger which may threaten our interests or the safety of our persons, and they endeavour to impress, and, when our minds are not closed to their influence, often succeed in impressing us with a sense of impending danger, and sometimes of the precise character of it."

"Sometimes, when vicious and revengeful spirits entertain grudges against certain persons, they will seize opportunities when the latter are riding, or driving to suddenly appear before their animals, perhaps at dangerous points on the roads, and by violent gestures frighten them so that mischief may ensue."

"Ill-disposed spirits sometimes succeed in inciting dogs to attack certain persons whom they dislike."

"Where death is yet distant there is no sin which cannot be expiated in this life by earnest and sincere repentance, full and ample reparation for wrong committed, where this is possible, the performance of good works, and permanent reformation of character."

As regards the punishment after death, we are told that—

"The guilty spirit's accusing angel is memory, the memory of earthly misdeeds." "Their minds are impressed with the most vivid recollections of their sins and crimes, and they cannot escape from the contemplation of these until they are brought to view them in their true characters, as odious and abhorrent, and have atoned for them by humble and sincere repentance."

"Where by remorse and repentance the stains of guilt have been washed away, the remembrance of former sins becomes so obscure that an effort of the mind is required to recall them."

There are some practical lessons in life to be learned from the foregoing extracts, which it will be well to make a few remarks upon.

We learn that, apart from the punishment which awaits the evil-doer in the next life, he may very often find his footsteps in life dogged by disasters and misfortunes which to him may seem to have no connection with the former misdeeds, but upon which Spiritualism throws an entirely new light.

Many thousands of men have risen in the world by very questionable means. They have struggled hard to acquire wealth or fame, and have not been too scrupulous as to the means. Many of them have trampled upon the rights of others, have taken advantage of the poverty, weakness, or dependence of their neighbours, and have, through sharp practice, extortion, meanness, cruelty, malice, or other acts of injustice, excited in their breasts feelings of hatred and revenge, which those persons may not in this life have had the chances of gratifying; but, upon their translation to the next life, it would appear (if these accounts be true) that the wrong-doer is often liable to acts of retaliation. It would be reasonable to infer from the extracts given that unless the evil-doer is protected by guardian spirits powerful enough to ward off danger, that such a man might be made to suffer annoyances, losses, and troubles in scores of different ways through the action of malicious and revengeful spirits. Indeed, if it be possible, as appears to be the case, for good spirits to help deserving men in this life in answer to prayer,—a fact, if it be accepted as such, which should have a momentous bearing on the lives of all Spiritualists,—then it seems a necessary corollary that evil spirits may do him harm.

If it be true that the majority of people are induced to lead good lives from motives of fear rather than from a love of goodness for its own sake, it would appear that the proposition here advanced is one that will powerfully affect the lives of all men who believe it.

Many a man, in the days of his youth, has, as his friends pleasantly phrase it, "sown his wild oats," and has subsequently settled down in life as a virtuous citizen, and become a respectable member of the community. Never having been called to account by society for wrongs, which, from a spiritual point of view, may be very great, but which society regards with a lenient eye, he soon forgets all about the "follies of his youth," and thinks no more about them.

Many such men—whose self-indulgent eyes look with complacency on their youthful escapades—may have been guilty of wrongs which, from a spiritual point of view, are far greater than those which bring other men to the criminal dock. It is easy to conceive that the first step in a career of immortality and vice may have been taken at his solicitation by some poor girl whose personal charms too powerfully attracted him in the days of his youth. Up to the moment of her making his acquaintance and coming under his influence she may have been modest and pure, but through his selfish arts she may have yielded to temptation, and from that day her road to ruin commenced. This is the story of thousands of the huge army of unhappy women who crowd our streets, most of whom, but for the baseness of men, who probably are now imagining themselves to be God-fearing Christians, and eminently respectable, would have become virtuous and happy wives and mothers. Probably owing to this first step in vice their

whole lives have been blighted, and unutterable misery and woe has been their ultimate lot in life. Their parents, too, have probably endured untold sorrow, and perhaps have been hurried to an early grave through this great wrong to their children. This is not, and cannot be, an imaginary state of things, for every man of the world knows full well that the victims are there in thousands, and if these be the victims, where are their tempters and their seducers? They escape publicity; they are not marked men, as their victims are marked women; they do not lose caste in society; their private lives are unknown, and they soon marry, and settle down, as they fondly imagine, to a life of domestic happiness.

Now the revelations of Spiritualism will teach men of this kind a solemn lesson. If it be true that spirits who in this life have been wronged can after death wreak their vengeance upon those who have caused or aided in their downfall, a great many "respectable" fathers of families have probably experienced in scores of ways the vengeance of those whom in their youth they have led astray. The case of these poor women is one that peculiarly comes under notice in view of the facts revealed by Mr. Crowell, because it is exceptionally true of them that the first step in immorality—the first wrong inflicted—is well nigh irreparable. All which follows is traceable to that first step in vice, and consequently the responsibility of her betrayer is all the more heinous. It is to him, therefore, that the thoughts of the unhappy spirit will probably turn with the bitterest feelings upon reviewing her life of misery and shame. The effect of that life will too often have degraded her spiritually to the level of the most malignant and most evil, and hence the desire to revenge herself will be all the greater.

It is of course impossible to connect the calamities which may befall such a man with the precise cause in each case. It may be that there is a similarity between the unhappiness he has caused and the unhappiness he will suffer. The man who has destroyed the chances of domestic happiness in this life of one of the opposite sex, may himself be denied such happiness. He may be deceived in his wife, or, if very happily married, he may lose her in an early death, or his sons may turn out to be vicious, or his daughters may, in their turn, be entrapped into sinful lives.

These, of course, are mere speculations; but they may possess more foundation, in fact, than most people imagine. It is consolatory to be told that even in this life such misdeeds may be compensated for, and the evil warded off.

In another book, which describes the spirit-life after death, called, "Life Beyond the Grave," many statements are made, which curiously corroborate those in the "Spirit-World." In the former an explanation is given of the nature of prayer, and how it operates in the spirit-world, to protect the person praying from evil or to benefit others. Those who believe in the latter power can readily believe the statement that compensation may be made in this life by the betrayer of female innocence (whose case we have discussed). He may be unable in this world to help his victim by material agencies; but he may do so by spiritual agencies. He may not be able to give her money; but he may, by his life of prayer, and good deeds to others, enlist the sympathies of spirits who will, from their side, aid the victim of his sin to rise, and even smooth her path to reform whilst in the body, so that her feelings of hatred towards him may be assuaged, and the thirst for vengeance may no longer affect him.

The moral of the foregoing statements is, that it is imperative on all men to lead pure lives. Spiritualism teaches men that no thought or act of theirs can be indulged in without the same being known to some friend or foe in the other world. In fact, there is no such thing possible as a secret act, or even a secret thought. Whatever men do is known, and will inevitably come back to them in some form or other again, and no man can afford to make an enemy of another. If it be a good deed or thought, it will increase the goodwill with which others regard him. If it be a bad deed, it will, in some mysterious way, affect him injuriously sooner or later.

Orthodox Christianity threatens men with eternal torments in the next life for wrongs they may do here; and, however potent that threat may be, and undoubtedly is, in frightening bad men into good deeds as they get on towards the grave, it unfortunately is far too remote a punishment seriously to affect the lives of the young. Hence the truths of Spiritualism, when once appreciated, will have a much more potent influence for good than orthodox theology seems to have; because the necessity for an immediate reform will come home to the evil-doer with much greater force.

Then again to the large army of young men who frequent low music-halls, drinking-saloons, and worse places, under the delusion that they "know how far to go and when to stop," the revelations of Spiritualism will prove a subject for serious reflection. It is one thing to rub shoulders with people you can see, and whose power over you you can measure; but to run the risk of getting under the influence of evil-minded, unscrupulous villains, who are not even visible, is another matter. It is doubtless due to the influence of evil spirits who have been able thus to fasten themselves upon young men, after one or two visits to such places, that it so often happens that a youth who has previously led a promising and steady life will suddenly "go to the bad," as the phrase has it, in spite of all efforts to reform him.

Whatever outsiders to Spiritualism may have to say against the foregoing theories, one thing they can hardly deny, and that is that the belief in them can do no harm. The man who is frightened by them into leading a good life is certainly no worse for his

creed. Whatever tends to make men better and purer is surely to be welcomed, whether we ourselves choose to believe it or not. The Catholic is kept in the straight path by one creed, the Protestant by another, the Jew and the Unitarian are also affected by theirs, and if the Spiritualist be, as some people imagine, under a greater delusion on these matters than his neighbours, it at any rate produces—or should produce—similar fruits.

Of course there are Spiritualists and Spiritualists. A man who believes in spirit-phenomena and runs from seance to seance without leading a better life is a mere wonder-monger. Spiritualism is thrown away upon him if he continue to be selfish or mercenary, envious, impure, or worldly, in just the same way that Christianity is thrown away upon men who make a parade of their religion in Sabbath observances, and on the week-days are extortionate, unjust, unforgiving, and uncharitable.

Perhaps the greatest lesson of all which Spiritualism teaches is the practical value and effect of prayer. We are told that all spirits are more or less amenable to our prayers. We can regulate the conduct of men and women in the flesh, and restrain them by our laws and our police; but the moment we send them into the next world—freed from their bodily prisons—their powers for evil or good are much increased, and we can only protect ourselves against them, or secure their good wishes and help by prayer. Thus it may be that the people of this world have a power at their command which is capable of producing wonders in alleviating the miseries of this life were it only properly understood and generally used. As a matter of fact, it would appear that the prayers which are offered up in our churches are so much waste of breath; for prayer needs an exercise of the will and an earnest longing for a particular object, such as few people ever indulge in, except in case of dire distress.

In no respect perhaps would society be more benefited at the present time than in the exercise of increased care in the selection of partners in marriage, for it is obvious that the physical constitution and mental characteristics of all persons now living is due to their parents, and in proportion as their parents were wise or foolish in the choice they made in marriage, so will the present generation of men and women have been well or ill endowed. Hardly any amount of subsequent training can ever obliterate defects of mind or body that are inherited from ill-matched parents; and it is equally difficult, if not impossible, for such training to supply qualities of heart or mind which, from the same cause, are absent. It is therefore of the utmost possible importance for all people to come into the world well endowed in heart, mind, and person; and, since these endowments can only be inherited from well-assorted marriages, it should be evident to every one that the due consideration of this matter is one of the most paramount importance to the world. Of what use is it to try and make "silk purses out of sow's ears?" and, if a large proportion of men and women are born into the world selfish, worldly, and unspiritual in their natures, it is obvious that it will take more than one generation to transform the race into whole-souled human beings.

We are told by Christ, in the New Testament, that, "Except men be converted, and become as little children, they cannot enter into the Kingdom of Heaven," and "The Kingdom of Heaven is within you." If the great army of self-seeking, mercenary, avaricious men of the world, whom we see fighting and struggling for wealth, are to become as unselfish and innocent "as little children" before the Millennium makes its appearance, it would seem to still far off.

Spiritualism and its revelations—so far as they bear upon the effect upon the future happiness of women who lend themselves to mercenary or worldly marriages—will probably teach some valuable lessons to the parents of the future. In "Life Beyond the Grave" much is said on the subject of happy marriages, and the value of prayer to that end, which cannot fail to be of the utmost practical importance in every-day life to every woman who values her happiness in life; and it is in its influence upon women, therefore, that Spiritualism is likely to produce no small part of its future good.

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 the seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is unlikely 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.]

ELSPETH OR ELIZABETH BUCHAN.

January 15, 1880.

As soon as the medium entered the room, he went into trance and said:—

"I am telling her she must not laugh at you, for she dare not laugh; but it is at the aroused remembrances awakened by your head-dress" (I may here say, that the night being cold, I had put on my head a fisherman's woollen nightcap) "that made her laugh. How pleasant she seems. Yet upon her brow are marks of care, past pain, and suffering; but they are fading, and so they will leave her brow unruffled. A poor peasant woman, s

says, she was on earth, and that those who accompany her, four in number, were youths of her own country, Scotland, who had passed from earth to spirit-life, being unfortunate combatants in duelling. They were the first she met after leaving her body; deep, miserable contrition was expressed on their faces. They told her they had to petition for her forgiveness for deep injuries. They said that on earth they had been free-thinkers, and further, that her piety had aroused in their souls feelings of malicious vindictiveness. They had passed on to spirit-life before her at varied intervals. That to put into action this vindictiveness, they controlled her whilst on earth, and her vagaries, her trials, and her blasphemies, were caused by their controlling her; and that it was by their assistance, when death was imminent to her, they were enabled by their contrition to rescue her. She tells me that their teacher instructed them to ask for forgiveness—not only from her, but also from those whom she had deceived whilst in their power. She looks so forgivingly at them. I say she has forgiven them, and the natural, inherent goodness of her heart beams and shines out in her happy looks. I do not fear her. She was sprung from those who led the same life that I am leading; but she differs from me: for upon earth she must have been naturally shrewd, keen-witted, and business-like in every action. How she acted under the power of malicious controls I know not."

Here he went under control, and said:

"But I do. I know well how I acted, if he does not. He speaks well of me—better, in fact, than I can speak of myself. My life was one great error, caused by those who have accompanied me into your presence, dear sir. Through them I had not the power of correct thinking whilst on earth. This may seem to many who are of inquiring minds a charge against the infinite love of God. They will say, 'What! your self-will destroyed upon earth?—impossible!' and I say impossible, for, strong as I was, the network they flung around me I could have disentangled myself from upon the exertion of my reasonable will; but it was the blind being obediently led by the wilful; and so many of your readers will think.

"Upon my removal from earth were my thoughts strange? I thought that my life on earth had been a chapter of unalterable accidents—a life that might have been so bright and happy under appropriate influences; but, that being subjected to adverse influences, it made me question the usefulness of God's existence.

"I forgave them, but they could not, in return, give back my wasted time. Ideas that might have been pure, bright, and free, were still impure, false, and fettered. I realised God, but not in unity; not the primal magnetic point from which unity alone sprang. I partitioned off His power, and denied His supremacy; I realised that He could do all things, but that He could not prevent all things; or why my wasted life? I still have hope in God, and had hope then, and yet that hope was a divided hope. I realised that the world could have been, had He willed it, a Paradise, but my judgment laid Him subject to the laws He Himself had framed—laws which in the beginning formed all good, but which had not of themselves the power to prevent the incoming of evil.

"The revered Book had taught me, when on earth, that evil was personified. I still believed in its personification—in an existing personality, inferior only to God, conforming and obedient only to the Creator. I placed God so far above His creatures, that His position was impossible for active sympathy towards those He had created, and that during this inactivity, this being of inferior power, although with vastly superior power to men, reigned uncontrolled. Then dark and ill-formed souls controlled and guided with impunity, and immortal souls became the creatures of their will. I remember all the errors these malicious controls had made me place faith in, and I realised that it was by their uncontrolled endeavours that chaos and ruin was the lot of millions upon earth.

"And why not? From whence sprang all these errors? I will tell you. I denied the governing principles in all immortal beings—Reason and free will. The Almighty does not expect His creatures to be mere puppets under His guidance—oh no; and if the expectation be not so entertained by the Almighty God, how much less, then, is it possible, that we are to be puppets in the hands of malicious spirits, unless we will to stray—to be misguided? and so in my case I, proud of the misguided few who followed my teachings, believing within themselves their great improbability, and yet denying it myself. I mean wilfully—that is, I was willingly self-deceived.

"It was no reward that tempted me. Oh! far from it; for nothing but sorrow, misery, and unhappiness attended those whom I guided; and for myself misery so great, trials so severe, that the memory of them even now makes my soul thankful that they are passed. As regularly as I forgave those unseen listeners around me, so regularly was I forgiven; for, remember, I was but a member of that class known as the middle-class, not reared in the lowest abode of poverty, yet unknown to the luxuries that wealth furnishes. A married woman, and the happy mother of children, ere I fell within the power of these governing spirits that are here to-night in deepest contrition.

"Before their power manifested itself, I was a believer in orthodox religion: a reader—a constant reader of the Bible and the New Testament, and the Revelation. Endowed with a strong reason, of a deep, inquiring mind respecting every incident, that transpired from day to day, I remember my thoughts on some of the passages of the Book that I so constantly read. I pondered too deeply over many improbabilities and mysterious incidents; I even then

doubted them; I expressed my doubts to the minister nearest to my habitation, and he filled my soul with fear, and in this state I became an easy prey to surrounding influences. The mysterious passages lost for me their mystery then under their malicious control, and the first voice, I distinctly heard, said to me these words: 'Thou thyself art here represented; thou art clothed with the sun and the moon; thou art the third person of the Godhead, and divinely governed; thou shalt find amongst the sons of men the man child, he who is to rule all the nations of the earth with an iron rule.' And I pondered over these malicious and misgoverning words, and I said, else imagination has deceived me, 'Repeat again these words;' and again to me were repeated in a different voice those very words. I felt their blasphemy; I recognised their improbability; but again the same voice repeated, 'Elspeth Buchan, those words which we have repeated to you, follow out, and give them life, the life of action.'

"Can you realise the binding of the will to counsel such things as these? Yes, I feel you can recognise the possibility when you think of all the world lying low in the grossest superstition, in the vilest blasphemy. I am speaking guardedly; I am not giving a judgment of my own on the world as it is to-day. Higher and brighter angels than those I have ever seen have told you of this state, and have foreshadowed a change from this darkness to purer light, and by a method rationally reasonable, not by one so mad or blasphemous as that which I was counselled to try. A world, recognised then by those high and holy ones, has been filled with the darkest superstition. That charge can well be repeated by one even as lowly as myself. They have foreshadowed a change—not a change creeping slowly along, the outgrowth of centuries, not a change, a revolution, a sudden uprising—but a change, if not sudden and complete at once, yet a change rapid in its working towards perfection.

"I asked you—Did you really believe that a mind could be so easily misled by error so palpable? I can even answer the thoughts in your mind; and they are these: 'Elspeth Buchan, you were not the only soul on earth deceived. Deceit has had a long reign, a reign of centuries.' I know the faith in your heart: that soon a great change will come to pass, a change that has been long in preparation; yes, very long. If, in its action, it will be sudden and complete, yet, in its preparation, it has taken hundreds of years. The first heralding of the dawn, the dawn from darkness into light, was when that bold priest [Martin Luther] stood unflinchingly to the front, and boldly gave publicity to the errors of the then Established Church. Since then all things have been working towards the full mid-day; they have been working silently, but the revolution is none the less marked for the long preparation: a full century passed ere the darkness of worldly Christianity overspread the earth. I say worldly Christianity; an immortality was taught and fostered under the liberally-rewarded pastoral teachers; when sins were bargained for, and expiation easily granted; when even princes, rulers of the earth, bowed their mighty heads beneath the potential sway of priestly hypocrites; yes, in these days, when due obedience was given to the Church, as then established,—then was darkness, thorough and complete, and man's spiritual nature was removed from loving spiritual influences. Oh, well might they be termed the 'dark ages!'

"But now, at the dawn, what do you witness? Not the obedience of slaves, but the thoughts of liberated minds. Yes, men to-day ask themselves distinctly questions respecting these errors. They ask, 'Am I a better citizen? Am I a better father to my children? A more just master? Are my feelings less pacific, are my feelings less sociable, because, like my Father, I refused to believe or have faith in superstitious and blasphemous errors? I see around me half-maddened enthusiasts, minds that are nearly mad in their unreasonableness; they are an unhappiness to themselves and a vexation to those surrounding them. Do I find that they have better principles with their blind, unreasonable faith—a faith that separates them from their dearest interests and duties in life, and its obligations to society, and has no relations with any who differ from its standard of faith?' If then, they argue, there are no conceivable advantages to individuals, does the country at large benefit from this superstitious idolatry? and the answer comes back to them with unalterable truth, 'that the most successful nation of the earth is that which is freest from priestly rule.'

"This freedom, then, has been coming since the light of knowledge was thrown on the darkened and concealed page, upon which is recorded the revelation from God. So say the priests, anathematising those who deny the assertion, filling the soul with fear, even as my minister filled my soul with fear. If, then, it benefits the individual to be free from priestly rule, how much greater, then, the benefit to a whole nation! Science and genius not retarded now become progressive, and retrogression is no more. If mechanical pursuits, the arts and sciences had been favoured with the same rewards granted through so many ages to blasphemous priests, what would have been the state of man to-day? Immortality would have been fixed on a firm basis. Politics would have had sure foundations; they would not have been wavering—wavering so much, that nearly every nation of the civilised world is ready to grasp and tear territory one from the other. Truth would have reigned supreme from one end of the world to the other, if the uncounted millions had protected the arts and sciences, instead of blasphemous errors.

"Who upon earth can reasonably point to one solid advantage obtained by error—the error taught by well-paid priests? There

is not one can do it. Their past history is one not of benefits but of curses to man, and when it has done the most good it has been when it had the least power. True logic arrived then at the convincing conclusion that when superstitious error is totally abolished, then the great impediment to man's advancement has passed away.

"High and holy spirits have told you that soon this position amongst mankind will be changed, and equity be found to rule. The union of interest not only of individuals but of nations will be found—an union given by God, an interest derived from Him. Soon will concord take the place of unsettled and differing opinions, different opinions fostered by superstition and fed by priestly rule for their own interest, men who seem in their teaching almost to deny the divinity and power of God to punish them. They are in the position of cowardly assassins, wiserable criminals against God, taking His name in vain, using it to mislead for the purposes of ambitious self-government. God in His mercy is prepared to wrench from their hands this misused power; to give liberty to those whose minds have by them been fettered. Many may have thought how this change will first make itself known; but He who loves and guides you has been silent upon this, upon the mode of action that He will call into play; but all may have their own thoughts upon it, and I have had my thoughts. Since I have heard that so many are to be employed by God in bringing the change to pass, not alone of the mode in which the change shall be accomplished have I thought, but I have thought of the mighty effect that will be felt. We are now beyond the season of hope.

"The change with us has become a knowledge; we know that soon there will be a readjustment of the whole future of the human race, long and carefully prepared, fully, or nearly fully, developed; and all classes, grades, castes, call them what you like or by whatever name, will be brought into closer sympathy; the position will be that of mutual interest governed by love. Classes that are widely severed to-day will be brought together. The master and servant's relation to each other; the rich and the poor's relation to each other will be altered, and the law of mutual interest, governed by love, will prevail. Already are the greatest statesmen of all nations recognising the power of brain amongst the so-called lower orders. The cry from the lowest labourer, that tills the field, is filling your land to-day, and presents a startling puzzle to be unravelled by your administrators; and the cry has been sounded through the length and breadth of that great republic, 'the soil for the tiller.' I do not think (and this is but the utterance of my thoughts) that rich and poor, or master and servant, will cease to exist in the new era. Oh, no; but this I do think: there shall be no severance between them. The interest of the one will be the interest of the other—mutual interest governed by love; in other words, I mean that for the thousands, that have their millions per annum in the new era, there shall be a more just proportion of happy citizens, who, by their own endeavours, working for themselves, shall give a new value to money, and form, by their own exertions alone, a new exchange. In other words, I think that soon the millions that are in abject pauperism, who live in dens, who never know what it is to have a happy day pass over their heads, will be lifted up, not by those who are the millionaires of the departing era, but by those who are so rapidly filling the first ranks on earth: I mean those who are continually changing their position from the middle to the higher ranks. Mark me, a position gained under the most disadvantageous circumstances. Even in this, the departing age, the theory of self-help or co-operation has engaged the attention of the working classes themselves. Take, then, this nation as an example. Were a few thousands joined together under the influence of love and mutual interest, where, then, would be the boasted power of the millionaire's hoard? Could they not then govern the marketable value of money itself?

"Yes, I say; a great surging upward, from the very lowest of mankind to the very highest, is the ultimate of the labours of those who, like a torrent, will come down earthwards, obediently performing their allotted duties. Some change is inevitable; and, as I said before, all may have their own thoughts upon it. God has endowed the so-called lower orders with a wisdom equal to that of any class; but priestly influence has hitherto taught them to consider themselves a mystery, but with a well-defined duty towards all pastors and masters, and not to envy other man's possessions, but to content themselves in that position in which it has pleased God to place them. Now God has placed no soul on the earth, but Will places him, either governed rightly or wrongly. The will can be either obedient to superstition or to reason. Yes, sir, a bodily, an universal upheaving will take place, so my thoughts tell me. There will be a thorough change in man's social position—a change not brought about by contention and anger, but by peace and love. Soon will the necessity of swollen fortunes be divided be seen. This may seem improbable to be brought about by peace, and love, and goodwill; yet only by peace, love, and goodwill will the work be done in the advancing future. Large accumulations of wealth will be broken up; men's acquisitions in land will soon be more fairly divided—not by the interference of malicious and angry temper, but by the difference that will be made in the value of money. The attack will not be made against the fortune-holder, but against the fortune itself; and millions, that would now buy loaves for the millions of the suffering and wretched, will be of no value but as mere bits of painted glass. No money being given, received, or exchanged other than that on which a value has been put, and which value alone will be recognised. These are, perhaps, crude thoughts; but I recognise that the change will come, and I also realise by

my thoughts its first steps, and I have related my thoughts to you. "The remembrances of my life are painful to me still. God's mercy has been recognised in the rapid growth of liberal ideas since my removal from the body. I stated that I *willed* the incapability of thinking, and was governed by spirits, earth-bound spirits.

"You have asked me for dates; this was in 1776. It was then that I heard that awful message. I used to attend constantly the pilgrims' gatherings, as we used to call them: moaning for my own shortcomings, and sorrowing for the sins of others. I was a true fanatic. Never from this time had I a friend amongst the clergy. Even before these spirit-communications, the established clergy did not like our sect: we were Low Church. My husband was a mechanic in Glasgow, where I joined him. This was after the communication was made to me. Before this time I was both a good wife and a good mother. Afterwards I was wretched in myself; a being held in contempt by my fellows, with the exception of a misgoverned few, as great fanatics as myself. Preaching had so stirred my heart with the thoughts of the lying communications I had received, that it placed me in the condition of again being controlled or obsessed, and the voice cried out within me, not heard externally, but crying from my belly, saying: 'Thou must find the male child who will wield the iron rod of rule.' This fanatical perversion placed me under the power of their control. I found one who believed my words—one who believed in my mission. He was a minister, and also held a ministry in the kirk. His belief, or, rather, his delusion, lost him his ministry on the 8th of August, 1783, by the Presbytery of Glasgow. We went on proselytising, and advanced from one absurdity to another, until we, and the few who were our disciples, were hunted like wild beasts. Of doctrines we had none that were fixed; our vain belief was that we should obtain immortality without severance from our bodies; that we should live to see the second coming of Christ, and that we should be translated, and with him ascend to God.

"All this was the result of renewed obsession. To describe, dear sir, our sufferings and privations would take more time and labour than is necessary. We numbered then nearly fifty souls, men, women, and children. Suffice it to say, that the height of absurdity was reached when I was ordered by one of these communications to place the day of ascension of my disciples and myself. This was to be forty days from the date of my prediction, and I was told that the forty days were to be passed in fasting and prayer by the whole of us.

"Oh, dear sir, I cannot recall these forty days of painful agony, borne so patiently by my unhappy and deluded followers. They crawled out from the large barn in which our fast had taken place—poor, nearly half-starved, miserable wrecks—and they went to the top of the hill adjoining, and then with our faces to the east we waited for Christ's coming. On that hill-top Reason returned to us; we stared one at the other, as if bewildered; we had been deludingly dreaming, and now were awakening. Many never got over the length of their fast. I lingered, wretched and broken-hearted, willing to turn to God, yet not knowing the way; but the everlasting Father of all found a way for me, a way by taking me to Himself, and covering with the mantle of His displeasure those who had wrecked my earth-life. I met them and forgave them, and we prayed together.

"A peasant woman gives her love and blessing to you, and says farewell."

I here asked who the obsessing spirits were, and, in reply, she said:

"I will tell you when I have received permission."

Here ends one of the longest and most interesting Controls I have ever had. Of Elizabeth or Elspeth Buchan I have never heard before this, and I had difficulty, from the books in my possession, in finding anything relating to her. A French encyclopedia, however, gave some scanty information, but which English compilers seem to think unworthy of notice.

Elizabeth Buchan, I find, was the wife of a mechanic of Glasgow in the latter portion of the last century, who, as far as I can make out, entertained notions similar to my neighbours the Shakers, and who seem to have entertained the same delusions and gone through the same sufferings. According to what I have learnt, Elizabeth Buchan and her followers went up a hill in expectation of being taken up to heaven; and after waiting some time, and being exposed to the jibes, jeers, and violence of the onlookers, and finding that they did not go upwards, they thought the best thing that they could do was to go down the hill again. Setting all joking and levity aside, this Control is a very highly suggestive one, not simply as regards the unfortunate fanatic herself, who suffered so much from being naturally mediumistic, and not guarded by good influences, she fell a prey to evil; mischievous, and obsessing spirits, who seized the opportunity of mischief, which the dark, superstitious ideas of the day afforded.

Further comment is needless. The Control deserves deep consideration, especially among Spiritualists who build hopes on manifestations in opposition to reason and common sense.

PROF. COATES, the Glasgow Phrenologist, will lecture on "How to Read Character" on Monday, the 9th Feb., at 8 p.m., in the St. Mungo Street Unitarian Chapel. The Rev. Dr. Webster in the chair. The lecture will be similar in character to the one which he delivered recently in the Henrietta St. U. P. Church, which was so crowded that there was not even standing room to be had. Prof. Coates's straightforward advocacy of Spiritualism does not prevent the people of the city of Glasgow hearing him when he lectures on other subjects.

SPIRIT-LIGHTS AND THE MANAGEMENT OF CIRCLES.

To the Editor.—Dear Sir,—In the columns of the MEDIUM of Jan. 23, we see there is an inquiry after the nature of spirit-lights, which we think is a very fitting subject for information to all investigators. We do not wish to give anyone to understand that we can explain the nature of these lights, for our opinion is, that there are, or may be, many causes for the lurid lights with phosphoric smell, such as the habits, temperaments, and complexions, state of health, mentally and physically, of the individuals so assembled. Again, the state of the atmosphere will no doubt make a difference. One thing we can say, that we have seen these dark blueish-coloured lights, with a phosphoric smell when we were quite sure they were genuine spirit-lights. By our experience we always find that when we have dark lights the manifestations are not so good. We have seen spirit-lights bright and clear, the size of a man's fist, in clusters, and felt no disagreeable smell. We think the best information can be got from the spirits.

We cannot see that any medium can sit successive nights for materialisation and have good and genuine manifestations, much less twice in one day, unless under very favourable conditions, and that must not be continued. We think there have been many times great mistakes made on this point, both by mediums and sitters. Experience teaches us that neither medium nor sitters ought to sit in seances more than three times a-week, if they want to be successful.

To have grand seances we must give good conditions; we must give the medium and spirits our warmest sympathy, and at all times keep ourselves calm and in a harmonious mode of life. Sympathy and harmony are to the spirit-circle the same as the summer's sun with his genial and invigorating rays to human life and vegetation. Again, the suspicious, mistrustful, and jealous influence is as destructive to the spirit-circle as the north wind with a keen, frosty atmosphere, is to vegetation.

Tying, screwing, and fastening the medium, is of no use whatever to secure genuine materialisation, for the spirits can undo all such; and if the sitters are not truthful or too anxious, the spirits can impose upon the sitters by bringing out the medium.

As regards developing circles, small numbers are best. They are most likely to have the best harmony, and to develop the most mediums in the least time; and, above all, when the sitters find that they have got seated in their right places, and of the number that they feel they can get manifestation with, either mental or physical, no more should be added to the circle. This is most important. If anyone want to join that circle, give such applicants every instruction, and go and start their circle at their own home, and tell them to persevere. The habit of adding new sitters to small circles after they have got manifestations, is, we believe, one of the greatest drawbacks amongst investigators. They feel too anxious, and want to give to others what they have not got themselves.

Spiritualism we ought to make more a personal question: improve, develop, and attend to ourselves. Let us feel and know within ourselves that, since we began to investigate it, we are something better for it, else where is the good to us? then, if we have acquired no good to ourselves, how can we give to another? If we will only do our duty with zeal and earnestness, no doubt the spirit-world will do theirs. They are the most intelligent, and can see best where to plant Spiritualism.

As regards dark seances, if all be sincere and meet for the truth, there can be nothing wrong. Darkness is a natural element, and a great many of the miracles and wonderful things recorded in the Old and New Testaments are said to have taken place at night. We have sat with mediums in dark seances, when, before we commenced, they have not felt very well, and after the seances we have heard them express how much better they felt themselves. But, understand, this was always when we had good conditions. We have seen the opposite effect on the mediums, and this is one thing we ought to be careful of.

We are quite sure, from our experience, that what we call "strong physical," is more adapted for those that have not read or seen much of Spiritualism than the materialisations are. To give the advanced manifestations to inexperienced people is just like setting a young man, who has gone to serve an apprenticeship to a trade, at once to the highest branches of the trade. Surely, if we will judge spiritual things as we have an experience of physical things, we will find the truth. We can say, Mediums for the higher manifestations cannot be too careful: for while they admit those who are not developed to sit with them, they must suffer either mentally or physically for the oversight. Some may say, Where can a difference be between sitters? We answer, That individuals who have cultivated themselves spiritually, give a more genial, quiet, and soothing influence,—not all wonder, excitement, and suspicion, which devours the element needed for the manifestation. Another thing to be noticed: It would be well if investigating circles would kindly receive those from the spirit-world whom they sometimes call "undeveloped spirits." Let us remember that none of us are yet perfect. We may just add, If investigators would read more and think more closely of the "Rules and Conditions for the Spirit-Circle," as given in the MEDIUM, they would avoid many blunders.—We are, yours truly,

JOHN BINNS, Old Hunwick, near Willington.

WILLIAM LOBLEY, Crook, Co. Durham.

February 1, 1880.

THE EXPERIENCES OF A JERSEY SPIRITUALIST.

To the Editor.—Dear Sir,—The article which appeared in your last issue, headed—"What is the Nature of Spirit-lights?" is a question which, I think, will be answered in various ways, and from different points of view.

My object in penning this is not, I am afraid, to throw light on these lights, but simply to give my experience on what may be called my development in Spiritualism.

Though I have now seen my sixty-four winters, my belief, or, I may more properly say, my conviction in Spiritualism only dates from just twelve months ago; and now I feel that I am blessed, and many of my family, with a new birth, so much so that all old things seem passed away, and behold all things are become new! and I daily thank my Heavenly Father for His wonderful mercy and love to my surroundings, which have brought in our hearts that true and blessed peace of mind which passeth all understanding.

It may not be out of place here to state that we have brought up a large family, and I venture to hope in the love of God, always attending some place of worship; and the more I advanced in life, the more I grew liberal in my views on religion, so much so that now I attend different denomination services with much more benefit than I ever did, for this simple reason, that I now know that none are perfect; but, thank God, there is some good in all and every one; I strive to sift the chaff from the wheat, and I find solace to my soul, and a great deal to my spiritual advancement.

What I have said of public religious services, I can say of the reading and meditating the Bible. Before I knew anything of Spiritualism, true I read my Bible nearly daily, but I must confess, with a certain coldness, I presume the parent of unbelief in many parts.

The case is very different now, and I thank my heavenly Father that many parts which I could not possibly understand with any degree of satisfaction are now perfectly plain to my understanding, especially the New Testament, and, above all, the noble, elevating, and Godly precepts of Jesus, the Son of Man.

What I have said of public worship and of the reading of the Bible is equally applicable, or perhaps more so, of my family and private prayers; indeed both I and most of my kindred now feel elevated to the throne of Love and Mercy, as we feel that our worship is in love in spirit and in truth, and we have very often the unmistakable proofs of the presence of some of our dear departed spirit-relations and friends present, and taking part and relishing our appeals to the Mercy-Seat as well as ourselves.

Before I finish this part of my letter I must say that I have always found that heartfelt prayers are more conducive to good and happy manifestation at our family seances than any other thing we can do.

As I do not wish to trespass too much on your very valuable space, I must conclude with the request that you will allow me space to continue to give to your numerous readers the experience of

A JERSEY SPIRITUALIST OF ONE YEAR'S STANDING.

Jersey, Jan. 28, 1880.

MR. WALLIS AT DEVONPORT AND PLYMOUTH.

To the Editor.—Dear Sir,—Will you please allow me a little space in the MEDIUM to say that there are a few earnest believers in Spiritualism in this part of the country; and that we have been favoured for a day or two with the presence of Mr. Wallis, the excellent trance-medium and psychometrist, to our unspeakable enjoyment and profit?

Personally, I have been acquainted with Spiritualism only for a few months. I had previously heard about it, but had only thought of it as a delusion and an imposture. But I now acknowledge, with the deepest humility and regret, that this was from the same cause that led Paul to persecute the Christians: I "did it ignorantly and in unbelief." You will realise my position in reference to this when I say that I am a minister of one of the Methodist denominations, and in common with most of my brother ministers I had always thought of Spiritualism (when I deemed it worth while to think of it) as the worst of delusions, or, if I at all imagined there could be any reality in it, I should denounce it as "contrary to Scripture," "the work of demons," &c.

But a more complete change never took place than the revolution of thought that I have experienced through becoming acquainted with the facts and phenomena of Spiritualism. About nine months ago I was invited to attend a circle at the house of a Christian friend, who is a Spiritualist. I went, and after waiting some time with mingled feelings of nervousness, incredulity, and fear, I saw the table rise, knock out the number of spirits professing to be present, and for two or three hours answer promptly and correctly whatever questions were asked by those present. It is impossible for me to describe my feelings respecting these wonderful phenomena; suffice it to say that I was at once enabled to grasp and appreciate the grand principle underlying them, viz., that direct communication could be, and was, established between this world and the spirit-world; and ever since that hour Spiritualism has been to me a glorious reality, and the investigation of it, in its phenomena, literature, and teaching, has completely absorbed my study and thought.

Being informed by my friend, who reads the MEDIUM, that Mr. Wallis would pass through Devonport en route for Cornwall, I wrote him, had the pleasure of meeting him at Devonport Station on Wednesday, January 28th, of spending the greater portion of

the time he remained here in his company, and of accompanying him to the station, and bidding him God-speed when he left for Cornwall.

The first seance was held at the house of a Spiritualist friend at Devonport, when Mr. Wallis's guides gave an address and psychometrical delineations of those present. On the two following days sittings were held at my friend's house at Plymouth, where I first became introduced to the phenomena.

I am sure that those present will never forget the marvellous addresses, &c., given by Mr. Wallis's guides. For myself, I seem like one newly born. Spiritualism appears the one great reality of life, and a multitude of other *isms* seem to sink into utter insignificance, like the toys and playthings of children.

I regard Mr. Wallis as a brother beloved. I have never met with one whom I could more truly love as a brother, and I shall henceforth give myself the satisfaction and pleasure of helping him in every way that I can in his glorious work. Though my position is peculiar, yet I will leave no stone unturned to get the Spiritualists who are scattered about these towns to co-operate in securing periodical visits from Bro. Wallis, and in promoting the Cause of Spiritualism.

I have just received a letter from him, saying that the public meetings at Falmouth on Sunday were successful, but that the young lady who was to have played the music forsook him, and fled, and that himself and friend who entertains him are regarded as "awful characters."—With best wishes, I am, dear Sir, yours sincerely.

OMEGA.

ANTI-VACCINATION.—THE OUTLOOK.

Cautious tradesmen take stock twice a year. Nations take stock of their finances every year—of their inhabitants every ten years. Generals are ever taking stock of their opponents, and even politicians calculate very keenly their position, and the forces of their opponents, when approaching a general election. Anti-vaccinators can follow a general example, and take stock of their position at the commencement of another year.

The first item to put down as a valuable credit is the Babel of confusion amongst the vaccinating crew of public defilers. The Cameronites are alarmed at the facts against vaccination. That syphilis is planted in the constitutions of thousands of children every year; that vaccination spreads small-pox instead of annihilating it; that the evils are so apparent, that the anti-vaccinators are likely to destroy the vaccination delusion, and ruin a vast vested interest of medical men; so they suggest a new delusion—vaccination from the calf! From the filth rejected by the calf as opposed to bodily health and vigorous life! The medical advocates of putting this filth into healthy and innocent children, are supposed by sane people to have calf on the brain; perhaps they mean only that the Cameronites have only the calf's development of brain. For ourselves, we believe that the weakness is not there. It is a mania for fees—a mania to have humanity under their control—to have men and women their *serfs*, to do their will upon their offspring, and get wealth by it. The medical tyrants are the enemies of the human race, and should be held as fiends by every lover of liberty and every fond parent with a manly mind.

There is another party of these medical tyrants who are in power—the Ballardites—who have the heavy salaries to drive the bestial tyranny with the strong hand of power:—they are content with things as they are; they believe that silence over syphilis and other pollutions is judicious. The torturers of the Inquisition—they, too, believed in silence. Their victims' groans must not be heard in public. So these Ballardites think Earnest Hart, and Cameron, and the like meddlesome fools—exposing every weakness of the vaccination fraud and strengthening the advocacy of the anti-vaccinators. Thus we have the vaccinators a house divided against itself. We know from old that that involves utter ruin.

So the anti-vaccinators have, in 1880, the valuable credit to themselves that their opponents are quarrelling with each other, and exposing the secrets of their charnel-house. "When thieves quarrel, then honest men get their own." Another hopeful point.

Then another great credit on the side of the anti-vaccinators is the lecture against them by Earnest Hart, whose discomfiture was assured by his own reckless misstatements. Not a bit of romance here and there simply; not a mere cry of "nothing like leather" now and then; but the wild unreason and Baron Munchausen-like talk of a rabid lunatic. Here is a specimen. "He gave figures to show that a thoroughly vaccinated person has only one-seventieth of the chances of catching small-pox that an unvaccinated person has; and that if he be attacked by the disease, he has fifty times as many chances of recovery as a person unvaccinated." This is undoubtedly the biggest falsity ever uttered. Does Earnest Hart know that the greatest epidemic of small-pox in English history was in Norwich in 1819, after vaccination had been pushed by public meetings, by the mad zeal of interested doctors, and by the public moneys used to bribe parents to sacrifice their children to the superstition of the doctors? That there, in that epidemic, the most perfectly vaccinated person was slain by small-pox, and in the same house the unvaccinated child went through small-pox safely? Does this Earnest Hart know that wholesale vaccination produced wholesale small-pox in Trinidad, as testified by Dr. Bakewell, a public vaccinator? Well may this Earnest Hart be well beaten by a few words from anti-vaccinating doctors, and run away with his tail between his legs like a well-beaten spaniel.

The second item to the credit of anti-vaccinators is then the

lecture of Earnest Hart, the down-smitten supporter of the medical fraud of vaccination.

Then the anti-vaccinators have the means of supporting two periodicals, both very ably edited, and backed by powerful public writers. Both of the magazines deserve a more ample support. Every anti-vaccinator should be an ever active agent, pushing in all companies and in all places the *N.A.C. Vaccination Reporter* and the *Vaccination Inquirer*. They should be sent to magistrates and to guardians of the poor, and placed on the tables of all the free libraries and public reading rooms. These two magazines are another item to the credit of the anti-vaccinators to cheer them on in 1880.

Another great item is the blue pamphlet headed, "Dewsbury Poor-law Union: a Correspondence between the Dewsbury Board of Guardians and the Local Government Board on the Vaccination Acts," &c.

It is a hand-book of anti-vaccination. It is an indictment against the tyranny and oppression of the Vaccination Acts. It proves how strong is the case against the public authorities for doing evil and supporting oppression. It is such an indictment that, if publicly laid before all Englishmen as a jury, they would give a verdict that the infamous Acts must be repealed and everywhere trodden under foot until Parliament shall cancel them from our statute books.

This little blue-book, then, is another grand item to the credit of anti-vaccinators, to cheer them on to victory in 1880.

There are many other items of credit that we now cannot go over.

The items to debit are few. The main one is the cowardice of some anti-vaccinators, who will not "dare the field or scaffold for their rights," or even dare a penalty or a jail to save their infants from pollution. Shame! shame on such parents who have not the courage to defend their infants, as the lower animals have to defend their offspring!

Work on, then, anti-vaccinators! Yours is a true gospel to humanity, so far as you are seeking to benefit your fellow-men, and relieve all infants from foul pollution. Yours is a Christ-like work.

Work on, then, anti-vaccinators! Make your power to be felt everywhere; spread intelligence, and vote for no man for any office who is not dead against all medical pollution of infants.

W. G. WARD, F.R.H.S.

A NEW PROPOSAL RESPECTING SPIRITUAL LITERATURE.

I have been repeatedly asked of late to allow depositors in the Progressive Literature Publication Fund to have one copy of a work at "depositors' price." From a business point of view this plan is simply ruinous, as then I should have no chance of having retail profit on a book.

The spirit-world has made me the pioneer in this literature, and my efforts have been crowned with a success more marked than the most sanguine mind would have dared to anticipate. On the deposit principle, the most approved works have been introduced into thousands of families. As an educational engine, this publication scheme has done much more than all our society and platform efforts, and the books are in existence now appealing to thousands of intelligent minds weekly on behalf of spiritual truth.

It may be said that I am not a penny the richer for all this work of seven years' publication; granted—for I did not enter this work to make money. I did not enter it at all; I was put into it—not to serve myself, but to subserve spiritual purposes. In that respect the attempt has been successful, and, if no richer in purse, I am richer in spirit from having been of use in a spiritual sense.

The thought came to me yesterday: Have you turned the deposit principle to the fullest possible use for the spread of spiritual truth? And further it came to me: Are you to study your position as a bookseller, or the utmost you can do to serve the Cause by the machinery for the diffusion of literature which the spirit-world has put in your hands? Then the conviction entered my mind that this 15, Southampton Row, is not my bookshop, but an agency of the spirit-world, of which I have been appointed manager. Therefore it is my duty to try in every possible way to make it of service to the powers that have governed it from the beginning.

I have, therefore, resolved to supply *all* books on "depositors' terms," whether of my own publication or the produce of other firms. I must give the largest quantity of reading matter possible for the money, and hold out such encouragement as will induce every friend of the Cause to be perpetually interested in the diffusion of printed matter on Spiritualism. Every Spiritualist may become as much of a proprietor as I am myself, I being simply an agent to serve the purposes of the whole.

There is a loud call for knowledge on this subject, and now is the time for us all to unite our forces for one grand purpose. This week I must not unfold my plans, as I have written these thoughts at the last moment, when opportunity for further elucidation is denied me. Next week I hope to resume the subject.

J. BURNS, O.S.T.

The *Phrenological Magazine*, No. 2, published this month, shows a marked improvement on its predecessor. The articles are short and pithy and of such construction as to be well understood by all classes of readers. This publication is, we understand, quite a success. We can send a specimen copy on receipt of 6d. in stamps.

MRS. FOX-KANE'S MEDIUMSHIP.

Mr. Editr.—Sir,—Will you allow me to say a few words in your paper in favour of the mediumship of Mrs. Fox-Kane?

During a short stay I made in London a few weeks ago, I took the opportunity of having a sitting with that lady, and I may add that my visit was quite unexpected, and that I was an entire stranger to her. After making known my request, I was introduced into Mrs. Kane's room, and invited by the lady to take a chair against a table, near to which she was sitting. Before doing so, I asked if I might be allowed to examine the table underneath, &c., as I think it better to feel satisfied during a seance that all is *comme il faut*. This Mrs. Kane readily agreed to and, after having found all satisfactory, I took the chair which had been previously offered to me.

In a few minutes loud knocks were made upon the table close to where I sat, and immediately afterwards similar sounds were produced all over the chair upon which I was sitting, and it appeared as if someone was trying to draw it away; at the same time I felt my dress pulled by an unseen influence. Mrs. Kane then said: "You must have power yourself, for there are spirits near you already, and evidently they would like to speak to you. Will you write several names down on a piece of paper, amongst which write the name of someone in spirit-life with whom you would like to communicate?" After complying with her request, she said: "Now point to each name separately; at the same time asking the question, 'Is this one here?'" I did so, and each time the answer was one knock, until I came to the name of a departed friend, when three loud knocks were given, which all versed in "psychic telegraphy" will understand to signify—yes. I then asked if the communicating intelligence could deliver a message to me, and, upon the answer being in the affirmative, I wrote down the alphabet, and, commencing at the first letter, pointed to each one successively, until I obtained a knock of acquiescence. By this means I received an intelligible communication to myself, containing the names of several of my relations, which could not have been known to the medium, because, as I have before said, I was altogether unknown to her. One sentence upon my paper I could not understand, whereupon Mrs. Kane was influenced to write it again. This she performed with her left hand, and, instead of the usual mode, she wrote it backwards, so that the paper had to be turned ere it could be read. I understand the writing is done in this way for a better rest. Upon looking at my paper, I found the letters to correspond with Mrs. Kane's; but I had not arranged them correctly, so could not perceive the sense. Before leaving, Mrs. Kane asked me to stand with her against a door that communicated with an adjoining room. I did so, and in about a minute knocks were heard all over it.

Previous to my departure Mrs. Kane and I had a little conversation respecting Spiritualism, and, apparently in response to our remarks, knocks were made upon the floor close to my feet, and three unusually loud ones I noticed when something was said about the advantage of circles having the "inner light," or the importance of mediums seeking a spirit-guide to whom they may look for right directions. I am desirous to give this information to your readers, because hitherto my experience with public mediums had been very unsatisfactory, and, had it not been for knowledge upon the subject, gained by private investigation, I should many times have considered Modern Spiritualism all humbug.

No doubt the most satisfactory mode of inquiring into the phenomena is by sitting with one's own family, because then the mind is in a more passive state, having no fear of imposition, and greater sympathy prevails. But before giving the time and patience this would require, many would like to feel satisfied that the phenomena do occur, and I think that they cannot visit any better medium for obtaining such satisfaction than Mrs. Fox-Kane. For 'tis my opinion that distinct knocks given in an intelligent manner upon the table, chair, or floor, in daylight, without any creature in the room besides the medium—a small, pleasant-looking lady—a tiny dog fast asleep on the hearth-rug, and yourself, more convincing of an unseen intelligence than manifestations that are obtained in a dark room, and with a mixed company. E. W.

MATLOCK.—There are not many sympathisers in Matlock in the Cause of Spiritualism. I myself hardly know what to make of it; but this I know: that outer intelligences do manifest themselves and have proved to me that they are anxious and willing to impart a knowledge of a future existence; also, that they are able and willing to impart knowledge of various things useful to us in this life—always giving us instruction to live a life of love (which includes all). If the medium be in harmony and fit to receive, nothing is impossible for these outer intelligences to impart in things scientific or useful.—I wish you success, WM. DOXEY.

MEDICAL VACCINATION CONFERENCE.—The *British Medical Journal* for the 10th contains a report of the last session, including the speeches by Dr. J. W. Collins, who was put down by the chairman on account of his opposing the practice of vaccination altogether, and Dr. Robinson's admirable address, showing that, as vaccination had failed to arrest small-pox, and was a fruitful source of communicating diseases, it should no longer be made compulsory. These speeches will be reproduced in the next issue of the *Vaccination Inquirer and Health Review*, published monthly by Allen, 11, Ave Maria Lane, at 2s. 6d. per annum post free, and should be widely circulated.

We are somewhat surprised at the utterly unreliable reference to Spiritualism in the *Morning Light*, the Swedenborgian weekly. It prints the letter of Sir George R. Sitwell under the head of "Exposure of Spiritism." What "Spiritism" may be there is no statement; but that the 38, Great Russell Street affair annuls any one fact tending to establish the truth of spiritual manifestation as recognised by Spiritualists we most positively deny. Some time ago a writer in *Morning Light* made a long and foolish criticism on Spiritualism, at the same time stating that he was unacquainted with the subject—a confession of ignorance which was totally unnecessary. We would say, however, in this latter case, that the Editor knows that this recent affair is not an exposure of Spiritualism, and therefore his conduct is even a more flagrant offence than the peccadilloes of spirits and mediums. Thus Swedenborgianism is "exposed," and the compliment is returned.

PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION,
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OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

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C.	0	2	0
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Mr. G. De Carteret	1	0	
Mr. W. Metherell	1	0	
Mr. Peter Bois	1	0	

					0	3	0
Mrs. McKellar (Mr. Town's seance)	0	6	0
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Address all communications to J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row,
London, W.C.

WE WALK BY SIGHT.

We walk by sight, while others walk by faith,
The new receive, while they the old retain;
Rejoicing in the bonds of ages dead!
Fresh springs of inspiration slake our thirst,
Fresh rays of spirit-light our souls illumine!
All Nature bursts with beauties ever new,
Outvying all the splendours of the past;
And thus the inner world doth aye unfold
Some sweeter flower of truth and light and love,
Which heedless millions trample in the dust;
But still these roses fall in showers diffuse,
To make, in time, the earth a Paradise!

JAMES KINNERSLEY LEWIS.

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

As there will be 53 Numbers of the MEDIUM issued in 1880, the price will be—

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

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

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

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

TUESDAY, FEB. 10.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY, FEB. 12.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, FEB. 13.—Social Sitings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 6, 1880.

MRS. BILLING'S FAREWELL MEETING.

The farewell to Mrs. Billing promises to be a most enjoyable reunion. An elegant new hall in Hart Street, close to Bloomsbury Square, has been secured. Able and prominent speakers will deliver addresses, and the vocal abilities of Miss Lennon and Mr. Ward are too well known to require commendation. But the great attraction of the evening will be to meet Mrs. Hollis-Billing, in whose presence departed friends speak to those in earth-life, as they did when in the body. Her work has been so quietly done that a halo of mystery surrounds her, which all the more adds edge to the kindly desire to hear her pleasant voice, grasp her hand, and wish her a comfortable voyage to her own country, and a safe return to Old England again.

Towards that desirable end the spontaneous movement for presenting her with a "return ticket" advances with irresistible force. A considerable number of guineas and other sums have been presented, and, for the safe custody of this fund, Mr. C. Pearson has been elected treasurer. We shall be glad to receive any contributions that may be added, for now that this kind of thing has been started it will not do to allow it to amount to anything short of a genuine first-class return ticket.

Admission to the meeting will be by free invitation. Those who may not have received tickets, and would like to attend, must apply at the Spiritual Institution, 15, Southampton Row. Of course the heavy expenses of the meeting require to be met, but we are sure no one who attends will neglect to do that which is handsome and just. The committee desire that all of these contributions be sent in to the secretary, Mr. J. Burns, previous to the meeting, on Thursday, Feb. 12. We hope there will be a full muster of hearty friends. Apply for tickets at once.

MRS. OLIVE'S SEANCES.

Mrs. Olive gave her usual healing seance on Monday to a roomful, as usual, of patients. "Sunshine" first controlled, and gave to a lady, resident in Germany, but now present as a sceptic and observer, an accurate description of her absent son. "Dr. Forbes" then controlled, magnetising and prescribing for his patients in his usual kind but stately manner. The doctor never fails his medium when there is any good to be done, and her kindness and generosity make her a willing instrument in his hands. He announced his intention of giving a discourse on the anatomy and functions of various organs, "taking his audience into the dissecting-room without the disagreeable sights and smells to be encountered there." The doctor will give due notice of his lecture. After his departure "Hambo" manifested for a few minutes with humorous cordiality, and saluted the stranger as a medium. She was evidently much struck with the tests she had received, and more than half converted.

Mrs. Olive, who is a very reliable medium, gives private seances at any time for consultation, either at her own residence, 106, Clarendon Road, or elsewhere, by appointment.

HASTINGS.—Mr. Burns's lecture on "Spiritualism" for the Hastings Mechanics' Institution will take place on Monday, Feb. 9, in the Music Hall, to commence at 8 o'clock. Admission: front seats, 2s.; second seats, 1s.; back seats, 6d.

A GRAND

FAREWELL SOIRÉE

TO

MRS. HOLLIS-BILLING,

Previous to her departure for America,

WILL TAKE PLACE IN

NEUMEYER HALL, BLOOMSBURY MANSION,

HART STREET, NEAR BLOOMSBURY SQUARE,

ON THURSDAY EVENING, FEBRUARY 12th.

Doors open at 7 o'clock. At 8 o'clock the chair will be taken by

MR. STANTON-MOSES, MA.

And the following ladies and gentlemen will deliver addresses:—

A. T. T. P., Recorder of Historical Controls.

C. C. MASSEY, Esq., Barrister-at-law.

GEORGE WYLD, Esq., M.D.

MRS. HALLOCK, of New York.

MR. THOMAS SLATER.

J. BURNS, O.S.T.

The musical department has been kindly undertaken by Miss Lennon and Mr. J. C. Ward.

During the evening Mrs. Hollis-Billing will be presented with a

TESTIMONIAL,

expressing the admiration of her friends for her as a medium and irreproachable lady, with an invitation for her to return to this country at her earliest convenience. This solicitation will be accompanied by a purse, towards defraying the necessary travelling expenses for such a long journey.

Admission free by invitation. Those to whom tickets may not have been sent may be supplied on application to the Secretary, who will also gladly receive contributions towards the purse and expenses.

J. BURNS, Secretary.

15, Southampton Row, London, W.C.

NOTES AND COMMENTS.

AN INVITATION TO ALL.—To-night (Friday, February 6) Mr. Howell will sit as medium at 15, Southampton Row; to commence at eight o'clock. Mr. Howell's services have given great satisfaction, and it is desirable that opportunity be given for London Spiritualists to become better acquainted with him. He leaves for Manchester to-morrow.

A. T. T. P. will address the meeting on "Spiritualism" at Goswell Hall, 290, Goswell Road, on Sunday evening, at seven o'clock. Friends of the Cause would do well to secure the attendance of inquirers.

MR. BINNEY'S article, as well as the Control, discusses a most important question—viz., the influence of evil spirits upon human happiness. Is it not, in effect, the theory of the churches respecting the wiles of Satan and the roaring lion going about seeking whom he may devour? Spiritualism explains the mechanism of the affair and how to avoid it.

MR. HOWELL, who has just visited us in London, will be in Newcastle-on-Tyne in a few weeks, and from thence he is due in Glasgow in the early part of March. He desires to receive a few invitations to lecture in Northumberland on his way north, his great desire being to make the acquaintance of the friends, and enable his guides to open up the Cause in any way which may conveniently present itself. Address, 5, Clayton Street, Upper Moss Lane, Hulme, Manchester.

THERE is much to encourage the Spiritual worker in our columns this week. The letter of Colonel Brayn, and also that of Messrs. Binney and Lobley, show that Spiritualism is taking a most gratifying "turn." What a blessing it would be if private circles would report their experiences not only "phenomena," but of the spiritual changes that take place in their own breasts. The letter of a minister from Devonport is gratifying. Mr. Wallis is destined to do a great work in the West. The "Historical Control" shows that by an exercise of an enlightened will mediums may repel bad spirits, and that in earth-life and spirit-life mediums have to suffer for the effects of the spirits that they permit to control them. We need not allude to all the articles given this week. Read the MEDIUM thoroughly, and then you will be able to think for yourselves.

DALSTON ASSOCIATION.—Rooms, 53, Sigdon Road, Dalston Lane, close to Hackney Downs Station, Great Eastern Railway. An inspirational discourse will be delivered by Mr. Thomas Walker of Melbourne, in these rooms, on Sunday evening next, at 7 o'clock. Also, on the following (Monday) evening, Mr. Thos. Shorter will open a discussion on "Mediums, and our relations to them," to commence at 8.30 o'clock. Visitors are welcome to attend on both occasions. The adjourned annual general meeting will take place on Thursday evening, 12th inst., at 8.30 o'clock, to receive the report of council, and statements of account for year ended December 31st, 1879; to elect president and other officers for current year, and to transact important business. Members are urgently requested to attend.—THOMAS BLYTON, Hon. Sec.

MRS. BILLING'S TESTIMONIAL AND FAREWELL MEETING.

Mr. W. Stainton Moses, M.A., was unanimously voted to the chair at the preliminary meeting on Tuesday evening, at 15, Southampton Row. The business commenced by the reading of the following letters received by the chairman:—

Madame de Stoiger expressed her regret at her inability to be present at the preliminary meeting, and added: "I addressed you a letter on the subject yesterday, so I must again repeat what I said then, respecting my pleasure in co-operating with you and others in desiring to show Mrs. Billing how cordially we esteem and value her, and how sincerely we regret being obliged to lose her from amongst us."

Dear Mr. Stainton Moses,—It will give me much pleasure to act in furtherance of the farewell reception to Mrs. Billing, for whom I have a great admiration—not only as a medium, but as a woman.—Yours truly,
G. WYLD, Jan. 31.

Dear Moses—As I cannot be with you this evening, I send a line to express my full sympathy with your object. I have the highest respect for Mrs. Billing as a woman and a medium. If money is of any use, put me down for a guinea.—Yours very truly,
A. VACHER.

Mr. Burns reported that he had received a cordial letter from Mrs. Tebb, offering every assistance; a similar communication from Mrs. Cattell, and a telegram from Dr. Mack, offering hearty co-operation. In other forms expressions of a like nature had been made by many.

To assist Mr. Stainton Moses, Mr. Cornelius Pearson was elected treasurer of the funds, and Mr. J. Burns secretary. Several pounds were contributed and handed to the treasurer on the spot. The arrangements for the farewell meeting were then agreed to, as stated in the announcement of the meeting. The proceedings closed with a vote of thanks to the chairman.

Mr. Smart, Cardiff, writes on behalf of the "Circle of Light":

"Did circumstances permit, I should be very pleased to be present at the farewell to Mrs. Billing, that lady having been the means of procuring us many pleasant and profitable meetings and experiences here. Have the kindness, therefore, to convey to her our sincerest wishes for her welfare and successful labours."

A lady, writing from her country residence, thus alludes to the farewell meeting:

"It will be a graceful tribute to one of whom it is impossible to speak too highly. I much like the idea of presenting her with 'a return ticket,' and hope to hear more particulars shortly, when you shall hear from me again."

MR. HOWELL IN LONDON.

This valuable medium in some respects reminds us of Mr. Colville, particularly in the cardinal virtue of industry. Mr. Howell spent the evening with us on Friday last. After tea we had a pleasant conversation till Mrs. Walker's seance came on, which our guest attended. He was soon controlled by "Dick Mather," the Wigan collier, who lost his earth-life in a coal-pit explosion. He spoke the Lancashire dialect in a most perfect manner, and his story of drunken habits, their consequences in the spirit-world, how he had been elevated by coming into the sphere of the medium, was most instructive. Then a Devonshire spirit controlled. She had been fond of snuff, and called for some, but was persuaded by a sitter to try to overcome a craving which kept her down in the lower spheres. The imitation of the Devonshire dialect was, in this case, as striking as had been the Lancashire vernacular in the previous control. Some literary spirits then recited poems and answered questions. Mrs. Ayers recognised one of the poems on "The New Age" as one of Pope's, and the spirit acknowledged himself to be the author of the piece. This is very curious, as the medium has been kept from reading, on account of his eyesight. Altogether, the seance was both interesting and instructive, and the alternations of character and ability on the part of the controls was most striking.

On Sunday evening the fog was so thick in London that locomotion was almost entirely suspended in some places, yet the meeting at Goswell Hall was encouragingly attended. It was, however, a very unfavourable meeting for inspirational speaking. The subject was—"Spiritualism, Ancient and Modern." The mediumship of ancient times, Chinese, Indian, Persian, Egyptian, &c., was commented on. Then the subject was traced down to modern times, and a sketch of the Movement of to-day was then presented. Mr. Stevens writes: "The committee wish to express their great satisfaction and pleasure at having had the services of so excellent a medium as Mr. Howell. Notwithstanding that the guides said the conditions were unfavourable, a most valuable oration was delivered."

Mr. Howell attended the conference at Goswell Hall on Sunday morning, and took part in the discussion in an interesting manner. He has held meetings in private, and has done all in his power to place his talents at the disposal of the Cause.

The Goswell Hall friends think of having another happy evening about the middle of March. Tickets 1s. each.

A SOCIAL tea-meeting and conference, at which J. Burns, O.S.T., will preside, will take place at the Hackney Spiritual Evidence Institution, 8, Field View Terrace, London Fields, E., on Sunday, March 7; tea at 5 o'clock; tickets 1s. each, which should be secured before date. The co-operation of friends in the interim is earnestly solicited, so as to make the meeting an unqualified success. The subject for consideration will be "How best to promote Spiritualism," opened by Mr. C. R. Williams. Conference at 6.30; admission free. C. R. Williams, manager; to whom all applications for tickets or suggestions should be addressed.

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WHAT IS THE TEST OF SUCCESS IN SPIRITUAL WORK?

The total amount subscribed to the Spiritual Institution for 1879 was £358 19s. 4d., contributed by some 1,200 individuals. This is a large constituency, quite as large as upon any previous year, but the gross amount is £150 below the minimum necessary to pay for the work done and protect the workers from injury by overwork and privation. At the end of the year, after much toil and successful efforts in diffusing the Truth, we are poorer than when the year began. £150 is a terribly large subscription to come out of a poor family like that which subsists at the Spiritual Institution; but, as Providence has enabled us to bear the strain—chiefly by night work and the employment of relatives who are not paid any salary—the sacrifice has been possible. Though thus the largest giver, and at an expenditure of the dear life almost of one of our number, we are by no means puffed up or proud at the distinction which has thus forced us to the top of the subscription list; but, at the same time, it is our duty to do the thing cheerfully, and not embitter the offering with harsh regrets.

The cost of the Spiritual work this year has been heavier than at any time in the past, and the support has been lighter. The contributors have been above the average in number, but the amounts have been small. The most faithful have been the poorest, as a class. But at the same time we must acknowledge the generous support of a few of the wealthy class. If our work were sustained by a few rich patrons only, then its utility might be questioned; but when the mass,—and those who have to stint themselves to pay what they do—lend a helping hand, then the testimonial in favour of our efforts is overwhelming.

The supporters and friends of the Spiritual Institution are a powerful body—the most compact and loyal of the Spiritualists of any country. They have sustained the work in all its departments through a most trying season, and with more confidence in the truth and its administrators, the result of their work might be vastly augmented.

As for ourselves, we care not for world's wealth. Our whole concern is that the work grows. We care not how hard we work; but we pray that we may be sustained to do our duty, and still march on whether funds be high or low, deriving inspiration from a higher source than "filthy lucre."

What has chiefly pained us in the year gone has been the sordid advice of many to let the work go to ruin unless it were paid for. To do so would be to serve mammon, not God. Our view of Spiritualism is that it is not a mere bread-getting occupation for those engaged in it, but that it is a divine movement, and that the true worker therein serves not himself but God. Without this sublime faith the term "Spiritualism" is a word of no meaning. If, then, we rely upon this Divine power to sustain us, and do our best with the small modicum of energy, mind, and means the Creator has bestowed upon us, then we have nothing to fear, come weal or come woe, for it is sure to be right in the end, and the present failure may be the shortest road to future success.

Spiritual success is not a matter of accounts, patronage, and monetary prosperity. Too much of these things drown the spirit. When the spiritual work prospers, and does its mission, irrespective of the flow of cash, then it is in a healthy state. It is a joyful thought to think that in 1879 the work can afford to be tried by that test. There has been no year where a grander display of progressive spiritual ideas has been noticeable, nor a time in which there has been greater eagerness of inquiry. The thousands of publications that have gone out gratis to inquirers, and the shoals of letters that have been written to beginners, have been greater this year than in any previous year.

But a lateral development is not the only test of progress. There must be an upward tendency, a renunciation of inferior methods, and an acceptance of better methods. As in other years, the Spiritual Institution has this year taken the lead in that department. Calamities have been foreshadowed months in advance, and in the midst of seeming defeat the standard of a true Spiritualism has been more boldly unfurled to the eyes of men. The Spiritual Institution is, indeed, a point through which spiritual ideas may be progressively diffused throughout the Movement, as the heart circulates the blood. While it succeeds in that work all other considerations sink into insignificance.

It must also be observed that the circulation of the MEDIUM has done much to spread the Cause during the year. Very large editions of special numbers were printed and circulated. The whole edition has been frequently sold out, and the demand for back numbers has been constant, and continues now. Our readers are gradually becoming of a more intelligent class, and the teachings advanced find their way into every department of society.

We conclude with cordial thanks to all helpers, and the more so that a feeling of kindly sympathy has sprung up of late, which

shows that a new order of action is preparing to manifest itself. We desire that our subscription list for 1879 be allowed to remain as it is. This is the last of it. The future will engage our attention; and, though the acquisition of means will be a duty not to be lost sight of, we feel that help is coming in such a form that the work will be placed above the necessities which have weighed it down in the past.

MIDLAND COUNTIES SPIRITUALIST ASSOCIATION.

THE CONFERENCE.

On Sunday afternoon the members of this Association, which embraces Birmingham, Leicester, Nottingham, Cambridge, Derby, Walsall, Wolverhampton, Wednesbury, Belper, Burton, Snethwick, &c., held a conference in the Exchange Rooms, at which most of the above places were represented.

The chair was occupied by Mr. Harper, of Birmingham, the President of the Association. Mr. William Farnsworth, Derby, the Secretary, read the quarterly report, which showed that the Association was in a flourishing condition, and that notwithstanding a large sum had been expended in supplying speakers to the various circles throughout the district, there was a balance in hand.

MR. BARFIELD AND THE SPIRITUALISTS.

In the evening the hall was crowded to hear Mr. Morse reply to the sermon preached about a fortnight ago by the Rev. A. F. Barfield on Spiritualism. The speaker commenced by saying:—It has fallen to our lot to undertake the ungrateful task of criticising a criticism. A critic must always bear in mind that the party he is criticising is as honest in his utterances as is the critic in his opinion. He wished his hearers, therefore, to bear in mind that in what was about to be said his wish was intended to be conveyed that the critic about to be criticised had spoken dishonestly; indeed, this gentleman whose sermon he was about to criticise had given a proof of his honesty of intention by handing over the manuscript of his sermon; but after carefully reading that production, it was evident the gentleman had not procured the best evidence upon which to found an opinion upon Spiritualism, and consequently his conclusions, though honest, were incorrect, because founded upon imperfect evidence. Spiritualists did not object to fair and honest criticism, but when the critic condescends to abuse, then both Spiritualists and Christians must see that the critic had passed beyond the fair bounds of criticism. It was curious that, in his opening remarks, the reverend gentleman admitted that there was a spirit-communication, but that the evidence adduced by Spiritualists were not proofs of the truth of Spiritualism; but if the reverend gentleman had taken a little more trouble to inquire, he would have found that the phenomena to which he referred were merely psychological phenomena, and in no way proved or disproved the truth of Spiritualism. The reverend gentleman said the phenomena were the results of mesmerism and animal magnetism. That was in some measure true, but it was rather curious that within the memory of many present in that room mesmerism, clairvoyance, and animal magnetism were denounced by the Church, by the medical profession, and by savans as "humbug" or the works of evil spirits. What, then, it might be asked, had caused the clergy and the medical profession to change their opinion, and admit as facts what they had formerly denounced as humbug, and to accept as the result of natural laws what they had previously attributed to the operations of evil spirits? Why investigation and the overwhelming evidence of indisputable facts and investigation would lead to still more startling disclosures. But here it might be asked, If one soul has power to mesmerise another, does that soul, when it throws off the encumbrance of the body, lose the power, formerly possessed, of mesmerising or acting upon the organism of his fellow-men in the flesh? For it must ever be borne in mind it was not the body but the spirit of the man when in the flesh that mesmerised his fellow-men, and the soul, whether in the body or out of the body, is the same. If, then, the spirit, when disembodied, retains its power, what is there unreasonable in supposing such a spirit could exercise its power upon those in this life? The reverend gentleman had been most unfortunate in stating as the doctrines of Spiritualism what was not the doctrine of Spiritualism, and in selecting as proofs of those doctrines phenomena which no Spiritualist of any note ever thought of adducing in support of their doctrines. But the reverend gentleman said the teachings of Spiritualism were subversive of moral, domestic, social, religious, and political purity. Was that so? Were the Spiritualists of Walsall less honest, less trustworthy, morally, socially, or politically, than their fellow-citizens? It was perfectly true that there were imposters among Spiritualists, just as there were rascals and rogues among churchmen and Congregationalists. But would it be fair to condemn churchmen or Congregationalists because of those rogues and rascals? Certainly not. And it was equally unfair to bring a sweeping charge against Spiritualists because of the impostures practised by one or two among them. The rev. gentleman in seeking for evidence had not gone for that evidence to the acknowledged organs of Spiritualism, but had selected two obscure publications unknown to all the English Spiritualists except to a very few—certainly not more than one hundred readers. It was, therefore, very improbable that the English Spiritualists could accept or copy the blasphemous and obscure teachings of these obscure hair-brained American editors. The rev. gentleman tells us that the phenomena he had previously assured us was the result of animal magnetism, mesmerism, and clairvoyance, is the work of the devil; and then goes on to inform us that the Scriptures inform us of necromancers and witches, and reminds us that it is stated in the Bible that in latter times there will be strange delusions. Bearing the latter part of this statement in mind, scientists would do well to stop their psychological inquiries and investigations, as these discoveries may after all only be the result of strong delusion. The truth is that so long as the teachings of Spiritualism accords with the rev. gentleman's preconceived notions and theological views it is all right; but when Spiritualism discloses anything that does not accord with the rev. gentleman's peculiar ideas, then it is the work of the devil.

But what does Spiritualism teach? Simply that there is a life beyond the present, and that our friends, though they have passed on to

a new stage of existence, cease not their love for, nor their interest in us. Does not the Church teach the doctrine of immortality? But what has she to offer the sceptic, the infidel, and the atheist in proof of the truth of that doctrine? Nothing but denunciation for unbelief in it. But denunciation is only half the work. It is all very well to denounce the sin; but in doing so they ought to save the sinner. Spiritualists did not object to the denunciation of vice and immorality, but they did object to its being proclaimed to the world that Spiritualists had a monopoly of vice, and the Church a monopoly of virtue; for both had a great deal they would be the better for getting rid of. If, however, the phenomena which Spiritualists adduced for the convincing and converting of sceptics were the work of the devil, what proof was there that the phenomena paraded by the Church, and said to have taken place thousands of years ago, were not also the work of the devil? But if these phenomena produced in olden times were the work of good spirits who held converse with man, what was there to prevent good spirits doing what the opponents of Spiritualism said was the work of evil spirits, producing similar phenomena and holding converse with man in the present day? Was God less powerful than the devil? Their opponents should see that the weapon was a two-edged sword that cut both ways, and should be very careful how they handled it. The rev. gentleman admits that there is a spiritual communication, but it is of a most peculiar kind. The mother has but to record her kiss in heaven, and it is straightway impressed upon the lips of her child on earth. He also assures us that, as is stated in Scriptures, we are surrounded by a cloud of witnesses. And who are these witnesses? The spirits of just men made perfect—that is to say men and women who have died in the Christian faith; what becomes of the spirits of other men and women the rev. gentlemen does not inform us, so the inquiry need not be pursued further in that direction. He, however, informs us that the spirit-communications are internal. If that be so, how can anyone tell when his father, mother, wife, child, or other relative is holding converse with him. Again, if the phenomena spoken to by Spiritualists be the work of the devil, how does the rev. gentleman know that those "internal" communications, of which he speaks, are not also the work of the devil? The truth is that his views square with the dogmas of the Church; but how long are dogmas to bar the way of progress and prevent investigation? In one part of his sermon the rev. gentleman says the word "hell" is a wrong translation; but if that be so, might it not be equally true that other words and sentences has been wrongly translated?

The only conclusion that could be arrived at after a careful examination of the sermon was, that the reverend gentleman had no practical acquaintance with Spiritualism, and was not speaking from personal observation, but was relying upon untrustworthy evidence, which conveyed no idea of the simple teachings of Spiritualism, which was founded upon the belief that the departed spirits continue to take an interest in the friends they have left behind; and thousands of people this day rejoice in the reality of those facts which proved the soundness of that belief; and many scientific men have given in their adhesion to Spiritualism, which taught its followers to do right, and to act justly, and walk uprightly, under all circumstances and on every day of the week. Did that sound like the teaching of those who wished to subvert much social and political purity, demoralise the people, overturn governments, and pull down churches? If, however, these teachings were the teachings of the devil, then either the devil was not what he was represented to be, or he was a great fool for his pains. The literature of Spiritualism proves that its teachings were of the highest order; and, among the contributors to the Spiritualist publications, were such men as William Crookes, Alfred Russel, Wallace, and these periodicals have ample evidence of the unfairness of the reverend gentleman's criticisms.

In conclusion, the speaker showed, that while the Church offered no facts capable of removing the doubts of sceptics, in reference to a life beyond the grave, Spiritualism offered such facts as no other body could offer in support of this doctrine. The speaker then wound up his address, which occupied upwards of two hours, with a beautiful peroration.

BIRMINGHAM—A FUNERAL—FLOWER MANIFESTATIONS.

The following advertisement appeared in a Birmingham paper of Saturday last:—

"SPIRITUALISM.—To-morrow (Sunday) a spiritualistic funeral will take place at the Old Cemetery, at 3 p.m.; and in the evening, at the Oozells Street Board School, a trance address by Mrs. Groom.—'There is no Death.'"

This demonstration, writes Mr. Perks, demanded Mr. Mahoney's presence, so that he could not give the address advertised last week. On Sunday next, we are requested to state, Mr. Mahoney will deliver his lecture at Mr. Perks's Rooms, 312, Bridge Street West, Hockley. Doors open at half-past 6 o'clock.

FLOWER MANIFESTATIONS IN WINTER.

Dear Mr. Editor,—I enclose you an account of my late sitting with Mrs. Groom, thinking it may give pleasure to your readers, and a contemplation of the facts may be of use to those who hold private circles.

Our meeting was composed of a number of friends well acquainted with Spiritualism, and in harmony with each other. All being seated, the medium desired that she might be bound with cords. Accordingly, the seance was delayed, and Mrs. Groom had her hands securely handcuffed together. All the sitters were likewise bound, and the light was put out. After singing a little, the guide of the medium exhorted the sitters for a short time, and desired them to light up. To the surprise of all, the table was strewn with beautiful little flowers, and one was found under the palm of one of the bound sitters. The circle broke up much gratified.—W. PERKS.

[Though we express no doubt of the genuineness of the manifestation, yet we cannot see how the last sitter could tie himself.]

SPIRITUALIST FUNERAL AT BIRMINGHAM.

Mr. Thomas Hands gives further particulars: The deceased was the son of our esteemed friend Mr. Huskisson, a lad about fourteen years of age. On arriving at the cemetery shortly before 3 o'clock, I found an assemblage of about 200 persons, quiet and respectful in manner, and

every face wearing an expression of mingled expectancy and curiosity. I soon learned that the reverend gentleman who had to officiate at the other funerals had given orders that ours was not to be admitted until all the others had had the service read over them, so that we had to wait until 4 o'clock before Mr. Mahoney could begin the service over the body of our friend. By this time, the number of people present could not have been less than 600, while there were over 100 whom the police would not admit. The chapel was soon filled to overflowing, those who could not get in forming a double line of spectators right down to the cemetery gates; unbroken quiet being maintained while the coffin and its bearers passed through.

The proceedings in the chapel commenced by Mr. Mahoney giving out hymn 142, from the "Spiritual Lyre," which was sung by Mr. Perks's choir in a very efficient manner; after which Mr. Mahoney read the beautiful poem, "*De Profundis*," by Anna Blackwell. He then delivered an address to those present, couched in language which was always poetical, and which at times approached the sublime. Speaking of the body before them, he explained that, to Spiritualists, it was but the casket from which the imperishable gem had been taken; that the intelligence which had lately inhabited it was not annihilated, but was merely transplanted to a purer realm of being, where, under the fostering care of loving spirits, the undeveloped possibilities of his nature might unfold and come to fruition, fulfilling the design of the Divine First Cause. No doubt he had missed many of the pleasures and joys of this life; but his body—which was maimed—was evidently unfitted for that purpose for which it was intended, and so it had pleased the All Wise to take him away.

Mr. Mahoney concluded with a beautiful analogy of the natural life of man to that of the changing seasons, and exhorted his hearers to endeavour to live, so that when the sere and yellow leaf of Life's autumn was upon them, and the great change was impending, they might be prepared to meet it cheerfully and hopefully.

The choir then sang hymn 66 from the "Lyre," and this part of the ceremony was closed by Mr. Mahoney saying: "We will now commit the body to the dust."

As soon as the body left the chapel, a double procession of spectators, about four or five abreast, filed off towards the grave, where about 100 or 150 people had already gathered, while a great number availed themselves of the railings high up above, in order to witness the scene.

Mr. Mahoney then delivered a short oration upon the nature of death. Speaking of spirit-communion, he said they looked upon their departed friends as having removed to a far country, and that by-and-by, when conditions were ripe, and their friend became acquainted with his new existence, they hoped to hear from him, just as many of them would wish to hear from a friend in a distant part of the globe, and concluded by reminding them that there was a world of invisible beings constantly surrounding them, and viewing their actions, and that, though unseen to our eyes of flesh, they were always impressing us and urging us to better and nobler pursuits.

Mrs. Groom followed, in the trance, with an impressive and glowing invocation and address, telling her hearers that when they thought their friends dead and lost, it was but that the pearly gates of life had been thrown open a little wider, that the liberated spirit might enter a little more interiorly the mysteries and beauties of God's Universe, and pleaded with them that they would make themselves more receptive to noble thoughts and impulses from those gone before, so as to make earth more like heaven, and hasten on the time when the veil should be universally raised.

The ceremony closed by singing hymn 42 in the "Lyre" by Mr. Perks's choir.

In the evening a crowded meeting was held in the Oozell's Street Board Schools, when Mrs. Groom gave an appropriate and lucid address on "There is no Death," Mr. Mahoney's services being called into requisition to support Mrs. Groom in the chair. After a reading from "Hafed," Mrs. Groom advanced to the dais, and placed flowers upon it, as an outward sign of the brightness and beauty of our principles, and as a token of love towards the newly-enfranchised spirit. She then gave her address, which Mr. Mahoney supplemented by a few remarks. A number of questions were put and answered, and Mrs. Groom gave one or two clairvoyant tests. I think the event has created a sensation in the town which will be productive of much good.

LITERARY GLEANINGS.

The recent *exposé* of a medium in London has been the means of giving the opportunity to not only the daily, but also the weekly press, of entering their protest against the rapid increase of Spiritualism. When the *Times* thought right in its judgment to publish the letter exposing the medium, and a well-known daily paper, with a large circulation, levy'd upon its readers a long harangue upon this subject, it was a fit opportunity for the press world to follow suit, and there are very few, either metropolitan or provincial journals, which have not had something to say on the subject, either for or against. Many papers which in days gone by made themselves notorious for their continued opposition, but of late years have said little, evidently having learned from experience that it was best to let it alone, have suddenly burst forth like a fire which has long been smouldering, and with heated words, logical or otherwise, entered their strong protest against this, what they now please to term "religion."

This has not kept itself to the newspapers, but has spread into the weeklies. The *Saturday Review* for the 24th had a long article on the subject, as also had the *Examiner* of the same date. The latter headed its article "Spiritualism in Paris." The article commences with the usual flourish of trumpets, believing that "the imposture has been so thoroughly unmasked in London that none but a few ignorant persons will have anything to do with it." In Paris, it says, it is quite different from what it is in London; there it is not so far developed, and only keeps to the table-tilting and raps. At No. 143, in the Rue St. Honoré, at which the medium resides (Mlle. Huet by name), the inhabitants of the other world make their appearance.

The writer then proceeds to give an account of a seance, which consisted chiefly of table-tilting and raps, and says that when tests were put incorrect answers were given. The article, in concluding, says: "On our departure we were informed that we could have a private con-

sultation any day with any spirit we desire to see for £1," and adds, as usual, with the desire that "the French Government ought to endeavour to stamp out these impostors who trade on the weakness and fears of the victims by carrying on this nefarious trade of Spiritualism."

The *Figaro* of the 28th ult. had a leading article on this subject.

It is reported that the general council of the Royal Academy have decided that ladies shall be eligible for election as Academicians and Associates, without the right of voting or attending the annual banquet.

The following will be interesting to friends of Temperance, as reported in the *Scotsman*: "It appears that all the hotels and public houses in Grangemouth will be shut up on Whitsuntide next. The Earl of Zetland is superior of the ground, and one condition of his fœuing terms is, that no house shall be built on his land in which the alcoholic traffic in any form may be carried on. This condition has to be enforced next Whit-Sunday, and as all the existing hotels and spirit shops are on the Earl's fœus, the town, after that date, will be without alcoholic shops of any kind."—OBSERVER.

MIRACULOUS PHENOMENA IN IRELAND.

A newspaper correspondent, writing from Knock, says:—"The whole of Catholic Ireland is talking of a marvellous occurrence that is said to have taken place here three or four months ago, and as I have not seen anything in the English papers concerning it save a few lines in the *Pall Mall Gazette*, two or three words about a very strange story may be acceptable.

"Here it is stated that on the night of the 21st August last, immediately after sunset, a strange light was seen setting on the south gable of the chapel by the man who was shutting up the place. Half an hour afterwards he heard a voice call out that the Blessed Virgin had appeared near the wall of the chapel, and on going back he saw a small crowd of people gathered before a veritable apparition, a wonderful flood of brilliancy surrounding representations of the Holy Lamb, the Blessed Mother, St. Joseph, and St. John. The Virgin was robed in the purest white. She had her hands uplifted in prayer, and her eyes were turned to Heaven. Her head was crowned with a diadem of such dazzling brightness that the eye could scarce rest on it. St. Joseph had his head inclined towards the Virgin; St. John stood with right hand raised and his left hand holding a book, while the Lamb was laid upon an altar with a cross upon its back. Fourteen people, men, women, and children, saw the apparition, and watched it for two hours until it faded and disappeared. They got close to it and attempted to touch the figures, but their hands failed to rest on substance. During the whole of the time they stood before it, awestruck and wondering, the rain came down in torrents; and though everyone was drenched to the skin, and though the rest of the church and the ground were wet, the spot upon which the vision had rested was not so much as damp.

"The circumstances attending the apparition have been inquired into by three canons of the Chapter of Tuam, viz., Archdeacon Kavanagh, Canon Wallron, and Canon U. J. Bourke, and clergymen of Claremorris Deanery, and though some of the fathers at first ridiculed the idea of its being a supernatural manifestation, yet after examining the witnesses and finding them not to be shaken, and after making a careful examination of the scene of the vision, they hold the thing impossible of identification with any human agency.

"It is stated that on the 2nd January a second and different apparition was seen on the same spot in the broad daylight by four intelligent persons, and that another appeared on the Epiphany at eleven o'clock at night, and that a bright light is frequently seen hovering about the chapel.

"Such are the facts with regard to the apparition, which I gathered upon the spot, and which I now relate for what they are worth. Public attention here has been drawn to the matter, and general curiosity excited by some wonderful stories of sudden cures to-day having been effected on the blind, the lame, and the sick by bringing them to the chapel. Hundreds of people are ready to swear to the truth of these reports. Father Kavanagh informed me that the blind have been restored to sight, the lame have been rendered able to walk, and many illnesses have been removed at the chapel. Altogether 170 cures are reported. A child, named Honoria Cussana, living in the parish of Kill Tulla, near Knock, who was stone blind, and was returned from St. Marles, Dublin, as incurable, obtained her sight on her first visit to the chapel; the same with Mary Gallagher. On Thursday last, Donnell, of Carracastle, was restored to sight; Pat Kelly, of Ballyhaunis, near Claremorris, who was a helpless cripple, obtained the use of his limbs, and left behind his crutches in evidence of the fact; and so on in dozens of cases. Crowds of people visit the scene of the apparition every day. The largest numbers, however, crowd in on Mondays and Thursdays, on which days the miraculous cures have mostly occurred. On Thursday last, fully 20,000 people came. Some of them from Wicklow and Wexford, some from the north, some from the south, many by train, but more on foot. I spoke to one blind woman who had walked with an attendant from Bundoran, fifty Irish miles away, and intended sitting in the cold chapel all the night, confident of a cure on Monday. The cement and mortar from the walls of the chapel have been taken away bit by bit, by the crowd of pilgrims, until the stones of the fabric are bare to a height of fully ten feet from the ground. The place is rapidly becoming famous, and promises in a very short time to rival Paray-le-Monial, La Sallette, Lourdes, in the estimation of pious Catholics."

STEREOTYPED FABLES.—The managers of the Metropolitan Asylum District have issued a statement for the renewed confusion of anti-vaccinators. It seems that since the autumn of 1876 there have been 15,171 small-pox patients received into the hospitals of the Board, of whom 11,412 were vaccinated and 3,759 unvaccinated. 2,677 died, of whom 1,008 were vaccinated and 1,669 unvaccinated. It is needless to say that no one entered the hospitals who had been "efficiently vaccinated and successfully re-vaccinated;" if any one had, why then he could not have been efficiently vaccinated and successfully re-vaccinated. Again, the nurses and servants connected with the hospitals enjoyed complete immunity from infection; a few did not, but by some means or other they had escaped re-vaccination. The fables are artless, but sufficient for a credulous public.—*Vaccination Inquirer and Health Review*.

HOW THE NEW YORK ANTI-VACCINATION LEAGUE HAS BEEN RECEIVED.

By WILLIAM TEBB.

The day following the publication of the proceedings of the League, the New York journals sent a corps of reporters in quest of the officers of the new organisation, to obtain further information as to its aims and objects. One medical opponent of vaccination was occupied the greater part of a day with these persevering interviewers. Letters have been received from all sections of the United States, asking for tracts and publications, and for the address of the Secretary of the League (Mr. J. R. Nickles, 697, Broadway, New York). I have before me a letter from Alameda, California, the writer of which says one of his children has been injured by vaccination, and he knows of two other cases, in one of which the child died through the operation—the doctor making the very rare confession that the child “died from the effects of impure virus.” He vows that, if blessed with more children, none shall ever be vaccinated, and concludes by asking for information, that “I may talk understandingly to my friends.” Numerous papers, containing accounts of the League, and copies of the *Graphic's* interview with myself, with editorial comments and letters from correspondents on the subject, have come to hand from all sections of the country, between Massachusetts in the North and Louisiana in the South, including the chief cities of these widely-separated States. “It is to be hoped,” says one editor, “that similar leagues may be formed all over the country.” Another widely-circulating journal gives a leading article of a column and a half against vaccination. The scientific papers are about equally divided in their opinions. The *Scientific American* of November 15th says: “The coming of an English gentleman with a craze against vaccination has been made the occasion of an attempt to stir up opposition to the practices of our American physicians and boards of health. By parading a portentous array of figures to show that vaccination does not prevent small-pox, and does entail a vast amount of disease through blood contamination, not a little feeling has been aroused.” The writer goes on to say “that, owing to the radically different methods of obtaining and using vaccine virus here and in Europe, no argument based on European results can have any application here, and warns the American newspapers against lending themselves to the propagation of anti-vaccination nonsense. The *Scientific News* takes a more reasonable view, and deferentially asks the American doctors, in view of the vast array of statistics quoted against vaccination, “to look into the matter if only for the sake of the little ones.” The medical journals, like the *Éphesian* silversmiths of old, have taken the alarm, and with the exception of the *New York Medical Tribune* (which has a long and favourable account of the League and its object), are as bitterly hostile to the movement as the *British Medical Journal* and *Lancet* on this side. The *New York Medical Journal* is confident that “the League shall be short-lived.” The *Philadelphia Medical Reporter* called attention to the League with the remark that “the fools are not all dead.” “He, the editor, ought to know,” says a correspondent, “as he feels his own pulse and looks in the glass regularly.”—From the *Vaccination Inquirer*.

MISS A. E. BROWN will be at Southport and Birmingham next week. She desires to spend two Sundays, say in Leicester and Northampton, so as to be in London first week in March. She cannot give any address this week except Howden-le-Wear, R.S.O., Durham.

MR. T. M. BROWN expects to be in Belper to-morrow, Saturday, Feb. 7. Address—Mr. Henry Wheelton, builder, Bridge Street, Belper, near Derby. He will shortly visit Uttoxeter, Liverpool, Southport, and other places. Friends will oblige by communicating with Mr. Brown while at Belper.

DARLINGTON.—Mrs. Taylor, of Crook, speaking, test, and clairvoyant medium, intends visiting Darlington on Feb. 14 and 15. Persons desirous of having private sittings with Mrs. Taylor are recommended to make early arrangements by applying to Mr. E. Archer, 26, Dublin Street, Harrowgate Hall, Darlington. Terms moderate.

BURNLEY.—On Sunday last, Mr. Thomas Walker, of Australia, paid us a visit at Dr. Brown's, in Burnley, and gave us two lectures which were highly appreciated. Those present were so well pleased by his eloquent addresses, that they formed themselves into a committee to secure his services again at the earliest opportunity for Burnley, when we intend taking a large hall, and making it a centre for a meeting of the Spiritualists of the surrounding districts.—RICHARD BURRELL.

QUEBEC HALL, 25, Great Quebec Street.—On Sunday last Mr. Ashman gave a very warm and stirring address, which we hope will result in thoughtful reflection in the minds of the listeners. On Tuesday Mr. Howell delivered a trance or inspirational oration well deserving the attention of a much larger audience. Those present were unanimous in expressing their approval of and profit by it. On Saturday next the usual seance at 8 for 8.30 prompt. Mr. Savage, medium, who has given several remarkable proofs of his mediumship. Mr. Hancock will be present half-an-hour previous, as usual, to converse with strangers. On Sunday next an experience meeting at 6.45 by the members, when something very interesting may be expected. Several sacred songs. On Tuesday next, at 8.30, a meeting for conversation and discussion of several important matters in connection with the work of the Association. It is hoped members and friends will all be present. On Monday, Feb. 16, a vocal and elocutionary entertainment will be given in the hall. This may be considered a great treat. Particulars next week.

MR. J. J. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, Feb. 8. Trades' Hall. Evening at 6.30. Subject: “There is no Death.” Monday, Feb. 9. Spiritualists' Hall, 164, Trongate, at 8 p.m.
KEIGHLEY.—Feb. 15. MANCHESTER.—Feb. 20.
BOLTON.—Feb. 17. LIVERPOOL.—Feb. 22.
OLDHAM.—Feb. 18. LONDON.—Feb. 29.
WHITWORTH.—Feb. 19. NEWCASTLE-ON-TYNE.—March 7 and 8.
Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

FALMOUTH.—Feb. 1 to 13 inclusive. NOTTINGHAM.—March 7. Arrangements pending.
TRURO.—Feb. 15 to 27. GLASGOW.—March 14.
CARDIFF.—Feb. 29, and March 1.
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 countries. Apply by letter, to him at 92, Caroline Street, Nottingham.
A few Sundays are vacant for this year; early application is requested.
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.
On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

3, WEIR'S COURT, NEWGATE STREET.
President: Mr. John Mould, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: Mr. H. A. Kersey, 4, Eslington Terrace, “
LECTURES FOR FEBRUARY.
Sunday, Feb. 8, at 6.30 p.m. Inspirational Address. ... Mr. W. Westgarth
“ “ “ 15, at 2.30 p.m. Trance Address. ... Mr. Jas. Wright.
“ “ “ 15, at 6.30 p.m. “ “ “ “ “
Monday, “ “ “ 16, at 7.30 p.m. “ “ “ “ “
Sunday, “ “ “ 22, at 6.30 p.m. “Does the Bible teach that Man is Immortal?” ... Mr. M. Fidler.
“ “ “ 29, at 6.30 p.m. Various speakers will give short addresses.
Admission free. A Collection to defray expenses.
WEEKLY SEANCES AND MEETINGS.
Sunday, Seance, 10.30 a.m.—“Form Manifestations,” Miss C. E. Wood.
“ “ “ 2.30 p.m.—Children's Lyceum.
Tuesday, Seance, 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.

164, TRONGATE.
Mr. Jas. Walker, President. J. Coates, Secretary, 65, Jamaica Street.
Feb. 8, at 11.30. Mr. J. J. Morse, of London. Conference.
“ “ “ 8, at 6.30. “ “ “ “ “
“ “ “ 9, at 8. “ “ “ “ “
“ “ “ 15, at 11.30. Mr. J. Coates. Subject: “Man.”
“ “ “ 15, at 6.30. “ “ “ “ “
“ “ “ 22, at 11.30 and 6.30. Mr. Harper.
“ “ “ 29, at 11.30 and 6.30. Mr. Anderson, Local Trance-Medium.
March 1, at 11.30. Committee Meeting, at 6.30. Mr. James Walker will occupy the platform.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, FEB. 8.—GOSWELL HALL, 290, Goswell Road (near the “Angel”) Conversation and Seance at 11 a.m. Address by A.T.T.P. at 7 p.m. Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.
Mrs. Ayers, 45, Jubilee Street, Camberwell Road, E., at 8, also on Tuesday and Thursday.
TUESDAY, FEB. 10.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
THURSDAY, FEB. 12.—Dalston Association of Inquirers into Spiritualism, Rooms 63, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 8, ASHTON-UNDER-LYNE, 1, Bradgate 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 6.30 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, FEB. 9, LIVERPOOL, Perth Street Hall, at 8. Lecture.
TUESDAY, FEB. 10, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, FEB. 11, 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, Psychical Society, Temperance Hall, Curzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, FEB. 12, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 6 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW BILDON, at Mr. John Mansforth's, St. John's Road, at 7.

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 taps 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 taps 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.

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