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THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER V.—THE ANCIENT WISDOM OF INDIA (*continued*).

THE BHAGAVAT GITA.—SCENE I.

Subject: The Despondency of Arjun.

SANJAY (to Dritarashtra).

Now, when Arjun had thus beheld, and saw that Dritarashtra's sons in battle order were arrang'd, and that the arrows flight began, He rais'd his bow, O King of Earth! and then to Krishna spake these words.

"Drive the chariot, O Eternal One! 'Twixt the two hosts let it be placed,  
 "That I may see the men who stand, so anxious for the bloody fray,  
 "With whom I must contend in fight, who are my foes upon this field;  
 "And also see who form the ranks, of those now met to aid the cause  
 "And shed their blood in favour of, Dritarashtra's proud and cruel son."

Thus spake Arjun; which having heard, Krishna, the best of chariots drove between the two contending hosts, and fronting both he made it stand.

Then to Arjun he spake and said, "Lift up thine eyes! the Kurus see!  
 The aged Bhishma, Drona too, and all the chiefs who them surround."

So Arjun look'd, while standing there, on both the foes, and saw in each Grandsires, uncles, cousins, tutors, brothers, bosom friends, and kindred.

Gazing awhile, as he beheld, such friends as these drawn up for fight, Pity extreme came o'er his soul: yielding thereto, in accents sad

The Son of Kuntî\* utter'd forth, his plaintive wail in gloomy tones.

ARJUN.

I now behold my kindred near, all standing waiting for the fight;

And as I thus gaze, O Krishna! my limbs give way, my face is wan;

A tremor steals all o'er my frame; the hair stands straight upon my head;

My bow Gândiv,† falls from my hand; with feverish heat my body burns;

To stand erect I cannot now; and, as it were, my mind whirls round.

On every side do I behold, omens adverse—inauspicious.

\* Kuntî was married to Pandu, the supposed father of Arjun, but she was the mother of three children whose parents were deities, and Arjun was really (supposed to be) the son of Indra by Kuntî.

† Gândiv—the name of the bow given to Arjun by Agni, the fire deity.

When I my kindred have destroy'd, where can I search for happiness?

Conquest, Krishna, I do not seek: pleasure neither or dominion. What would a kingdom's rule afford? pleasures of earth, what could these give?

Or life itself?—what worth are all, when these my kin—for whom alone

Joy, dominion, and enjoyment, are only priz'd—are slain in fight?

And yet these men, fortune and life, have perill'd both, and battle wait,—

Teachers, fathers, sons and grandsons, uncles, fathers-in-law, grandsires,

Brothers-in-law, friends, and kindred. E'en though by them, I should be slain,

Yet them I would not wish to kill—no, not e'en were there offer'd to me

A triple world o'er which to rule; but how much less this little earth!

If we the Dritarashtras slay, then what pleasures can we enjoy? These tyrants should we put to death, we should by that incur a crime.

Thus it becomes us not to slay, those who our near relations are.

How then, O Madhu's\* slayer! can future joys become our own

If we the murderers become, of these our, race and kindredship?

Because, if these—with minds deprav'd, and by the lust of power ensnar'd—

In the murder and extinction of their own race can see no sin, And in the slaughter of their friends, no crime for them to perpetrate;

Is that a cause why we should not, from such a crime resolve to turn—

We, who abhor as greater crime, the slaughter of our race and blood?

In the destruction of a tribe, the ancient tribal good is lost. When that is gone, then lawlessness pervades the rest who still remain.

When impious lawlessness prevails, the females of the tribe become

Corrupt, impure, from whom are born Varna Sankars†—a breed confus'd.

Nakara'‡ waits—'twas made for these by Sankhara—so we are told,—

As well for those who are destroy'd as for the rest who still survive:

Their ancestors are thus depriv'd, of custom'd gifts to their manes,

And as a consequence they fall, and to the depths of darkness go.

\* Madhu is the great constellation of Serpens, or the Scorpion, that ushers in winter, the evils of which are vanquished by the Sun as he rises from the winter solstice.

† Varna means Caste, and Sankar many-headed serpent—referring to the constellation Serpens, or the great Dragon. Sankar is also one of the names of Siva, or Destroyer, the third in the Hindu Trinity. Astrologically speaking, they refer to the broken weather of early spring-time, and when applied to humanity, they refer to the Pariahs or outcasts, and bastards as well.

‡ Nakara corresponds to Hell.



'Tis from the crimes of those who slay, and their own kin exterminate,  
That thence there comes pollution sad, and births of *Varna Sankaras*.  
For family ties are broken up, and tribal virtues swept away.  
And, O *Krishna*, we are inform'd, the future state and place of those  
Who no ancestral virtues have, that 'tis for such *Nakara* waits.  
Wee be to me! that crime so great, we are prepared to perpetrate:  
Alas! that for the pleasing snares and lusts of domination  
We ready stand, and waiting are, to slay the kindred of our blood.  
Better by far it were for me, if I were unresisting slain  
By *Dritarashtra's* sons all arm'd, with deadly shafts upon this field.

SANJAY.

Thus spake *Arjun*, and down he sank, upon his chariot's seat oppressed;  
Bow and arrows he laid aside, his heart o'erwhelmed with grief intense.

#### THE BHAGAVAT GITA.—SCENE II.

Subject: The Sankhya \* Doctrine Expounded.

SANJAY.

To him, who with compassion filled, and aching eyes suffused with tears;  
With heart oppressed, with grief o'erwhelm'd, *Madhu's* Killer spake these words.

KRISHNA.

Whence, O *Arjun*! comes this sadness, while standing on this battle-field?  
Why this folly? Why so unmann'd? Be not disgraced! Duty undone  
Is that from which dishonour comes. To this weakness yield not, O King!  
One like thee it does not become; abandon it! weakness despise!  
Play thou the man, and stand upright. O thou tormentor of thy foes!

ARJUN.

O, *Slayer of Madhu*! shall I, with darts contend, and fight against  
*Bhishma*! *Drona*! who, of all men, most worthy are to be revered?  
Better it were in this wide world, to beg my bread than I should slay  
Such men as these, who are my guides—greatly esteem'd—worthy of respect.  
For friends like them, should I destroy, I might have wealth, enjoyments too  
With possessions: but these 'twould be, with their life's blood all saturated.  
Nor do we know which were the best: us to conquer or conquered be!  
For they who stand confronting us, are *Dritarashtra's* sons and friends.  
If these were slain by us in fight, I would not wish myself to live.  
My nature is compassionate, and shrinks from fear of doing wrong.  
Bewilder'd and perplex'd I am, and know not what my duty is,  
Which of the twain 'twere best to do. Thee, I implore, do truly tell  
Thy disciple; me thou must teach; which way to act thou must me show.  
My reason fails; with mind perplex'd: in such a strait I look to thee.  
Nothing I see which can assuage, the grief and pain my senses feel,  
E'en were an earthly kingdom mine, its rule no rival to dispute:  
Nor yet if all the hosts of heaven, to my commands obedient were.

SANJAY.

*Arjun*, the vexer of his foes, to *Krishna* having spoken thus,  
To *Govinda*† he turned and said: I will not fight! and silent was;  
While 'twixt the foes, and thus downcast, *Krishna*, smiling, then spake these words.

KRISHNA.

Grieve not for these: thou shouldst not mourn o'er those unworthy of thy grief;  
Nevertheless thy sentiments, in wisdom's words, are utter'd forth:  
They who are wise do not lament, either for the dead or living.  
It never was, when I myself, or thou, or kings of men—were not:  
Nor in the great futurity, shall it be said—we've ceased to be.

\* *Sankhya*—one of the six Shastras, which treats of Philosophy, and teaches that soul or spirit is substantial and that external phenomena are expressions of quality pertaining to spirit.

† *Govinda* is a name applied to *Krishna* in his capacity of cattle-protector.

As in the mortal frame, the soul is link'd with childhood, prime, and age.

So in some future form, likewise, changes also it must pass through.

Those who confirm'd in this great truth, when trials come, are ne'er disturb'd.

Pleasure and pain, and heat and cold, by contact with the elements

Are only known, O *Kunti's* Son! these transient are; they come, and go;

With patience bear these changing states; endure them all, O *Bhārata*!

For they whom these do not disturb, to pain or joy indifferant—

Are wise: and such, O best of men! are form'd for immortality:

For what is a nonentity? existence it can never have, Whilst that which an existence hath, ne'er can be a nonentity.

And they who look for principles, may soon discern design in each.

Know this, that that which all things form, itself is indestructible—

That which is inexhaustible, there's none who can that thing destroy.

The Body which enwraps the Soul, finite only is said to be: But of the Soul, that lives within the mortal frame,—it never dies:

Eternal, incorruptible, all conception it surpasses; Therefore, O *Bhārata*! fight; nor let thy resolution fail:

For they who think the soul doth kill, or may be killed, in both do err:

It neither kills, nor yet is killed. Of it let no one predicate,—It hath been, or about to be, nor in futurity to be.

It knows not birth, it changes not, in time, eternity, the same!

And e'en, while in its mortal frame, none can be found, who it can kill.

O *Son of Prithā*! how can he, who thinks the soul immutable, Eternal, inexhaustible, and that which never had a birth,

Believe that he can either kill, or cause it to be put to death: As one abandons worn-out clothes, and decks himself with new attire,

So doth the soul its worn-out frame, and rehabilitates itself. The weapon cannot sunder it, the furnace cannot burn it up,

Nor yet can water saturate, nor by the wind can it be parched: For indivisible it is, as also incombustible.

No moisture that can it affect; to dry it is impossible. Eternal is the soul, in place, it never can be located;

For e'er the same, it changeth not, itself not mov'd, is ev'ry-where.

Therefore, if thou dost this believe, it is not right for thee to mourn.

But, shouldst thou think, O *Armour'd One*! that like the frame, it has a birth,

And like the frame, it knows decay; still thou shouldst not o'er it lament.

That which is born must surely die, and that which dies will live again.

O'er that which none can e'er escape, why grieveest thou, or wrong commit?

What mortals were, is still unknown: what they are now is evident;

But what their future is to be, remains to be discovered.

Then why, about such things as these, shouldst thou torment and vex thyself?

Some think the soul a miracle; some hear and speak of it with awe:

And though it were to be describ'd, yet none could comprehend the soul.

The spirit's life none can destroy, e'en while encas'd in mortal flesh.

Unworthy 'tis, for thee to mourn, for what betides the earthly man.

Look with thine eyes to thine own tribe, and note the work it has to do!

Then thou wilt see it ill becomes, that one like thee should grieve or quail:

For warriors of *Kshatriya* \* tribe, one duty has, which is to fight. Happy the man who undertakes, to fight in such a war as this:

For such by heaven supported are, who enter on this glorious fight.

They who accept the proffer'd strife, will find an open door to heaven.

Shouldst thou refuse this lawful fight, which to thy calling doth pertain,

Duty, honour, are sacrific'd, and guilt of crime thou wilt contract:

Moreover, men will speak of thee, and of thy deeds as infamous. But for a noble-minded man, to die is better than disgrace.

The chiefs will think that from the field, because of fear, thou hast retir'd;

And they who heretofore esteem'd, will first despise and then condemn:

\* *Kshatriya*—the second of the four Indian castes, and includes the military and governing classes.



Abusive words thy foes will use, and at thy prowess they will sneer.

What greater wretchedness than this, can be the lot of any man?

If slain, then heaven thou wilt obtain; if victorious, then earth is thine.

Therefore arise, O *Kuntī's Son*! and for the fight do thou resolve;

On pleasure look, as well as pain, on gain or loss, triumph or defeat,

As all the same; so gird thyself, and for the battle strife prepare.

If thou dost not, then crime and sin, of high degree thou wilt incur.

This view before thee has been set, which with *Sākhya* doctrine fits.

Now hear the same, in accord with, that which the *Yoga*\* doth unfold,

Imbued, with that, O *Prithā's† Son*! from bonds of action thou art freed,

He who a portion has of this, from fear, however great, is sav'd.

In the *Yoga*, O *Kurus'‡ Son*! one thing is always kept in view,

But it is well-defin'd and clear; it changes not, and constant is;

While they whose aims are undefin'd, are ever changing and disturb'd;

Men whose thoughts contracted are, and who delight in arguments

With words cull'd from the sacred *Veds*,|| are they who earthly pleasures seek;

A transient heaven, do such prefer, to selfhood's loss—eternal gain:

And these declare, O *Prithā's Son*! this recompense alone awaits.

Earthly riches and enjoyments, are what these men wish to obtain:

Enticing, flow'ry words they use, and forms of worship they ordain,

And for the actions of this life, rewards, they say, will be assur'd.

But they who earth's enjoyments choose, and by such doctrines led astray,

In judgment are erroneous; by reason's sway they are not led.

The subjects of the *Veds*, *Arjun*, are threefold in their character:

The three degrees in humankind, are those of which the *Vedas* treat.

Three things there are in mortal form, from which thou must be freed, *Arjun*!

From double dealing first be free, in paths of virtue firmly stand,

For worldly troubles care thou not, on spirit-truths thy mind engage.

As many uses in a tank, when it is fill'd by running streams,

Are likewise in the *Vedas* found, by those who know, how these to find.

Let not motives which action prompt, be in results, but in the deed.

Be not of those whose motive is, the future prospect of reward,

Nor yet permit thy years to pass, in laziness and effortless!

Apply thyself, on this repose: what duty teaches, that perform.

On consequences spend no thought, if good or evil 'tis the same;

This is the equilibrium which, when attain'd, is *Yoga* call'd.

The mere performance of a deed, with wisdom true, cannot compare.

In wisdom only rest is found; O *Wealth Despiser*! thou shouldst know;

Wretched, unhappy, are they whose deeds, are done for sake of recompense.

Those who with wisdom are endow'd, evil or good of earth unheed,

Apply thy understanding's power, make this the aim of thy research!

For application such as this, an art of priceless value is.

Wise ones are they who have renounced, all thought or care as to results

Which from decisive action flow, such, no regeneration need,

But take their place in that abode where bliss eternal is attain'd.

For when thy mind has got beyond, disputings vain,—delusive snares,

Then the knowledge will be thine own, of what the Sacred doctrines teach.

When from fallacious reasonings freed, and when thy mind doth cease to rove,

And fixed in contemplation, then wisdom true thou wilt obtain.

#### ARJUN.

A man confirm'd in wisdom's ways, of what nature is his discourse?

And when in meditation fixed, how, O *Krishna*, is he describ'd?

How, when at rest, or journeying, at home, what may his manner be?

#### KRISHNA.

When all cupidities that strive, the soul to rule, forsaken are,

Who in himself contented is, the same of wisdom is possess'd,

When no trouble the mind disturbs, and all illicit pleasures shunn'd,

When to passion, fear, and anger, or anxious care, he is estrang'd,

And in meditation constant, a "*Muni*"\* such an one is called.

True wisdom is possess'd by him, who by outer lore's not thrall'd,

If good or evil—whatever comes, rejoices not, nor yet repines.

His wisdom is confirm'd, who,—like a tortoise which, draws in its limbs—

When outer things would fascinate, draws in his thoughts and yieldeth not.

When confronted by things of sense, the man who fasts then turns aside.

He who from carnal appetites, assents refuse, is temperate,

And when he knows the highest good, he loses all desires of sense.

At certain times, O *Kuntī's Son*! a prudent man, how'er he strives

His raging passions to restrain, may yet by these be led astray.

He who would all his lusts restrain, must faithful be and trust in Me;

He who his senses can control, with wisdom true he is endued.

In one who thinks of outward things, from them soon comes propensity;

From this propensity—desire; from this desire, then passion comes;

From passion flows bewilderment; from confusion,—forgetfulness;

From mem'ry's loss, reason follows: when reason flies, then all is lost.

But he who can control his mind, and who his powers doth not abuse,

Who, by his will, controls his love, or hate, finds great tranquility.

In this tranquility springs up, that which no trouble can disturb:

For he whose mind is thus at ease, is firm and fixed on this alone.

He who attendeth not to this, no reason or reflection has:

He of reflection destitute, no tranquil calm can he possess.

He who to think trains not his mind, can calm nor peaceenjoy.

How can a man, without this calm, happiness or enjoyment find?

The man who by his senses lur'd, allows his mind to follow them,

His reason loses, and like a ship, is toss'd upon the raging sea;

Therefore know, O *great armour'd One*! that he who all his lusts control,

And from their wonted use refrains, with wisdom true he is endued.

He that rules self, is wake at night—time to others, who sleep in this;

But the thoughtful *Muni* sleeps—to time in which all others wake.

The soul to whom temptations come, as rivers to the ocean flow,

And, like its depths, unmov'd remains,—is happy: not so he that lusts.

The man who all desires reject, from interested motives free,

Above all pride or selfishness, calm and tranquility attains.

This is attain'd, O *Prithā's Son*! by him who knows the highest truth.

With this possess'd nothing troubles: maintaining this, when death's hour comes,

He passes on, and one becomes, with that whose nature is divine.

(To be continued.)

THE VACCINATION LAW.—The paragraph from the Liverpool newspaper simply shows into what cruel and stupid paganism the Press is drifting. According to their theory, if a law be smuggled through Parliament to bid us worship the image of the Queen and burn incense to a heathen god, we are to be accounted perverse, and deserving of no pity if punished for disobedience. The law is an usurpation of unjust power, as well as in itself a monument of drivelling stupidity. Alas! only countless martyrdoms will enlighten an overworked Parliament.—FRANCIS W. NEWMAN.

"Was Adam a Peruvian?" is a question which has been suggested by the linguistic researches of Dr. Rudolf Falb in South America. Dr. Falb's conclusions have been reproduced by the *Scientific American* from a Vienna paper, to which he had sent them, and are as follows: "He says that the language spoken by the Indians in Peru and Bolivia, especially in Quichua and Aymara, exhibit the most astounding affinities with the Semitic languages, and particularly with the Arabic, in which tongue Dr. Falb himself has been skilled from his boyhood. Following up the lines of this discovery, Dr. Falb has found, first, a connecting-link with the Aryan roots, and second, has arrived face to face with the surprising revelation that 'the Semitic roots are universally Aryan.' The common stems of all the variants are found in their purest condition in Quichua and Aymara, from which fact Dr. Falb derives the conclusion that the high plains of Peru and Bolivia must be regarded as the point of exit of the present human race."—*Morning Light*.

\* For a description of the *Yoga*, see Comments at the close of chapter.

† *Prithā*—another name for *Kuntī*, the mother of *Arjun*.

‡ *Kurus* here applies to the common ancestry of both races.

|| *Veds*—the *Vedas*, which are the most ancient Hindu Scriptures.

\* *Muni* is the title applied to a sage or philosopher who lives a pure life and is well versed in sacred literature.



## HISTORICAL CONTROLS.

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

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

TOM PAINE,

February 6, 1880.

As soon as the sensitive came into the room, and before he went into a state of trance, he said: "Just as I was coming into the room, going along the passage, I saw a large globe of light." I knew at once that there was going to be a high-class Control. He went at once into trance, and being in a clairaudient as well as clairvoyant state, he gave his experiences and spoke as follows:

"Yes, I see it now. I have before seen all round lighted up with glory; but then the light was far spreading, and without form; but now it has concentrated itself, and forms a vast globe. A low voice coming from the light tells me that 'the globe is typical of the earth.' You may perhaps have noticed the difference that exists between lights? This that I now see is intensely bright and silvery in appearance; I can observe the change even as quickly as it is made. Is it not strange? I can read the words that appear on its immense disc of silvery light, like golden flames; each word seems to occupy space sufficient to contain a large city. With such a sight as is now mine, I could overlook a world. See I can even read the words. They are these! 'The first great light the unalterable will of God made known to man.' But see, what a change is now taking place! The light in the centre is now becoming dimmed; the golden words are now hidden from my sight; immense clouds roll together, forming a dense gloom, which gloom takes form and hides the light. There is none of the original sphere of light visible now, with the exception of the extreme edges, and they are as bright as ever. Letters are forming—letters of dark and sombre black. Look, even as they are forming, they form a contrast to the clouds that are hiding the light from my eyes! I can read the words. They are 'Mistaken Revelation.' See! the cloud is getting thinner; the words are disappearing; the cloud itself is losing its solidity, and its bright lining is showing the same primal brightness, when I saw it first.

"What does it mean? Hark! the same voice is answering me. How low and yet how solemn that voice sounds. It says, 'I am going to speak of the first great light,'—that is what the voice said to me—'I am going to speak of that great light's obscurity; I am next going to speak of the supreme reign of that first great light; I am then going to finish with thoughts that are personal to the scribe. The voice gives her name; I can't catch it. She has gone. I hear now the name of Lord Aylesbury, and also of the Earl of Shaftesbury. How strange it is that, as I come nearer to my body, I cannot see her; I cannot hear her. See, I am back again in the room; I have advanced a foot or two nearer to my body. Oh great metaphysicians! Oh great logicians! Oh wondrous politicians! Oh orthodox Christians! and foolish atheists, and proud self-sufficient infidels, tell me why this is! Tell me why that the nearer I come to my body the further recede from me the scenes like those that I have just described; voices which, before my near approach to my body, I so plainly heard, I can't hear now. I ask you all, why? I cannot make myself known when I re-enter my body and reclaim mine own; for it is my own, and I am coming back to it. But I know my question will not be answered; and why so? Because some dare not to think, and others were never trouble with such thoughts."

Here he went under control and spoke as follows:

"My 'well-beloved Steadfast.' There were prophets in the days of old, and to a certain few was given the power of looking upon things spiritual. To-night has the gift of clairvoyance been given to this sensitive, and also the use of that other spiritual gift to those who believed in spiritual communications—that special gift known as clairaudience. He not only saw but he heard, that which he saw was a light that had spread over the fair portion of God's creation, and was known in the spirit-spheres as the undoubted evidence of the unalterable will of God. This vision, or this part of his vision of the unclouded globe of light, represented immortal souls upon earth in their first era under the direct governance of direct evidences—evidences of their Creator's perfection, and of His unalterable will, that His created ones should be the heirs of eternal happiness; a will unalterable, because His original conceptive ideas for their preservation and everlasting progression was to give to his first beings on earth the power of properly interpreting His will. He gave an incontestible demonstration of laws that worked in harmony with their happiness on earth and their happiness hereafter; and this became known as the natural evidence of Himself, or Nature's proclaiming laws; and it became generally recognised and accepted, that the life, in accordance with these natural laws alone, could end with happiness on earth, and hopes of happiness hereafter; and this commenced in the earliest ages of mankind on earth; and the evidence of a living God was made known to man through His laws, and produced minds infinitely more advanced than the majority of minds of the present day.

"In the earliest and most powerful years of that era on earth men—immortal beings—found the laws fully sufficient to guide their

conscience, and govern their actions; sufficient to save them from selfishness, and to raise them from deceitfulness and lies; sufficient to fix their volatile attention, and to transfer their affections from earth to a higher state of being; sufficient to direct their human passions, and to endow them, according to their obedience to those natural laws, with happy contentment; in fact, these natural laws formed of themselves a code of moral philosophy, and men learnt how to live for others, and to keep apart and free from selfish aims; and the light that had appeared amongst men became brighter, and spread rapidly, and these unerring natural laws became man's guide, and were known as the expressed and unalterable will of the living Creator.

"By their means a separation was made between that which was obedient to those laws, and obtained the name of virtue, and that which was in disobedience to them, and obtained the name of vice; for, as the will of God was in His law, that soul was virtuous which acted in obedience to His law. Man, immortal man, either in or out of the body, has a love of himself and his own happiness, and his aim at perfection is the lever of all his actions. Society has its claims upon him; but these claims should be governed by his reason, as should be all other claims; but society's claims have often made many, and did in that first great era make many, forget the claims of God's expressed will; and society, or the multitude of governing minds, began to question the efficacy of those governing laws, and, until these questions arose, there were no idols amongst them, either living idols or deities of inanimate matter; but as the dissentients became stronger, and more in number, then that bright first era of mankind became dull and clouded, until at last the new era, that had its first guiding start on earth, nearly obscured the first great light that God had given to His immortal children on earth.

"I must now refer to the second part of the vision of the sensitive, where he told you a cloud, or a mass of clouds, was gathering, or taking form, and that they nearly obscured the great globe of light; and he also referred to the inscription that appeared in black letters on that cloud. The great dissensions were promoted, as usual, by those who wished to claim earthly eminence; and they argued, If these great universal laws lead the minds of men to know their God, why then the corruption and degeneracy that we see around us? This light that they extol so much must have been gradually growing dimmer and dimmer. They speak of an assured immortality; but do these laws that bind and govern them prove that they speak of communications received from the great dead? But these were made only to individuals, not to nations. They said, Another, a greater, a better, a brighter revelation is needed to act universally; and these became the governing thoughts of many of the greatest minds amongst men, not thoughts held privately by them, but advocated publicly. Their arguments were worded like these: That, although a man obeys implicitly the laws of nature, which are the expression of God's will, still there is want, and a great want, of a clear light to discover our duty with an undoubted certainty. There are no plain, no certain rules attached to those laws; no actual directions towards a good life well led. There are whole nations that have no idea, in the mass, either of God or of the immortality of the soul, or, if they have that knowledge, it is filled with stupendous apprehensions of His mercy; and these laws do not naturally relieve them of their fears or give them added knowledge.

"Can you realise that when from many learned ones these thoughts were proceeding, they should give rise to a plot or conspiracy to defraud, not a nation, but the world at large? Time and opportunity had arrived; the objectors to the uncertain laws then governing the human race were men of the first grade; they were thinkers and reasoners. Many of them were stayed in their course of working against the will of the living God, and stayed by an act of mercy, themselves becoming the recipients of messages from beyond the grave, which for a time they deemed supernatural, or above those laws against which they were protesting; but those that came from the other side said to them: 'What mind can grasp the creation of the Infinite? What mind can define that which is miraculous from that which is natural?' But these were only isolated acts; only deeds of mercy to those who were able to be the recipients of them: and the first era of man closed; and a cloud reigns where once the globe of brightness ruled; but a star in the East shone bright and clear, leading them once more to those great forgotten laws. His mission was to unite that which had been disunited; to make God known amongst those who denied Him, and whose greatest teachings on immortality were drawn from those laws alone. No backward advocate for the soul's immortality was the humble Galilean reformer!

"How much was added to his statements it is not my intention or purpose to dwell on; however blasphemous the pretensions of new revelation got out in his name have been, I need not, nor do I intend to, dwell on. When he spoke of the assured immortality of the soul, he spoke to minds—to many minds in the same condition as the majority of men on earth to-day: the cloud brightened during his ministry, and the edges of light showed as a rim round the great globe."

Here I was forced to take a rest, and during this rest I had a long and interesting conversation. It was exactly as if I was speaking to a living person. Various questions on elaborate points were put by me and answered, all far beyond the power of the medium. Many were of private matters, purely personal, which would interest no one but myself. Other points he wished me to record, together with his views, as will be seen. When the conversation ceased, and the control went on by himself, he said:—



"In reference to our conversation, carried on at some length, 'dearly-beloved Steadfast,' on some points of which I will not dilate, as the particulars would not be interesting enough to others, so that part of my conversation with you will not be published, and will be passed over; but there are one or two points on which we thoroughly agreed—among others, the singularity of the circumstance of how few among the privileged classes—more especially the younger branches—earnestly exerted themselves to obtain name and fame; who seemed to consider that their birth had obtained both for them: and I then asserted that I was no leveller—no communist in my principles; neither now nor when I was on earth. I do not hold with them. I cannot realise the wild and idle dreams of communism, which have carried so much misery into many homes in the land which was mine for a time by adoption [France]. On the contrary, 'beloved one,' I recognised the claims of the rich on the poor, and also the poor's claims on the rich.

"Depend upon it, 'beloved one,' there will always be a marked distinction of class on earth, but not so marked as to produce idleness on the one hand or poverty on the other. The day will never arrive that the poor man can say to the richer one: 'I have no need of thee, because soon will dawn on us an era of social equality.' This era, 'beloved one,' can never come to pass, for it is against the laws of the living God. The rich are blessed by the toil, and skill, and enduring patience of the labouring classes. But, on the other hand, 'beloved one,' the poor have their returned blessing. Their labour produces wealth of various kinds. There is a wealth—meaning riches. Then there is a wealth of a well-employed leisure hour. The rich have these leisure hours on their hands, and some, to their soul's glory, make earnest use of them. They add, by their acquirements, wisdom to governments; they give greater deliberation to schemes of policy; they embellish life on earth with all that is graceful and beautiful; they become teachers to their brethren, and leaders in the race of life, and the poor man's friend—and that, 'beloved one,' is the poor man's returning blessing for his labour, his toil, and industry.

"And now, in respect to my first assertion, that those who were trained up with a false idea of their position on earth fail so lamentably to distinguish themselves above the common herd, although that is but a term used for the uneducated and unthinking, yet who failed to distinguish themselves by any strong grasp or vigour of intellect; they are taught to think, and they argue from that teaching, that their birth and their earthly surroundings entitle them to a life of comparative ease; or, in other words, to a life of dishonourable idleness; and yet, blest as they are with the world's surroundings, 'beloved one,' and with relatives and loving ones ready and willing to clear away all obstacles from their path; willing to provide the most eminent teachers, and otherwise surrounded, as they are, by a thousand encouragements for onward progress, which many less blessed have to work arduously for ere they attain them. The greatest living minds of those of to-day are minds that have sprung from the middle class; men of position now, of minds prominent amongst men; in fact, I do believe that the greatest mind that has attained eminence has seemed to have commenced its career destitute of friendly help or fortunate advantages. I entirely agree in that part of our conversation, 'beloved one,' that great minds are not nursed in the lap of luxury; but that ere pre-eminence is reached a struggle must have been faced, and when the soul encased in flesh feels the vast importance of itself, and performs the most heroic actions, by struggling, by earnestness, by self-effort; you are right when you say it is a fine trial for men to rub shoulders with the world, and it goes a long way indeed to form the character of the man.

"I will now resume where I left off. I think that before our conversation took place I had explained the cloud that came over the face of God's first great light to man, and of his continued vision of the cloud rolling away, and the bright lining, the glorious back-ground becoming again visible. That would mean, 'beloved one,' that although the world, the earth, men in the form, are filled with the wildest speculations, it is for us to set aside these speculative theories, and to plant the seeds of truth in their hearts. I know and have had experience of infidel minds; and what is their argument? Let me state it briefly, for I would not prolong your labours. They say: 'Let us argue as much as we possibly can, we never can know what is entirely removed, and apart from our senses and experience we may conjecture, but in these conjectures there is no truth nor satisfaction, and, therefore, the existence and nature of God, or of the soul, or a future state of punishment or reward, are not fitting for our thoughts: there is neither use in the investigation compatible with any 'known duty.' Now, I am not going to answer all this, 'beloved one,' in the era over which I reign. All I say is, that if they choose to content themselves with these ideas, they are either acting foolishly or brutishly.

"That is the end of the vision, 'beloved one'—primal and unalterable law as it existed in the beginning without the aid of revelation is returning again, for revelation, like unto the vision, acts but as a cloud to the light, and that cloud has overspread the world until it has formed its millions of doubters, whose lives form but a life of long doubt. I mean to tell them from whence they come, and prove it to them; and also whither they are going, and what awaits them, and prove it to them. I shall prove that God is not as they conceive Him, an unsolved problem, but that He is a tremendous Personality, watchfully jealous of His glory, but, if offended, easy to be reconciled to His own. Oh, there is no long statement coming of what I intend to do, filled with artistic finish of phrases and exquisite soul-stirring metaphor. The coarse

language, so-called, that I used in the past is the simple language of the present. Then, as now, it was to the point; but, above all, 'my beloved one,' it was reasonable then, and it is reasonable still.

"Oh, may the Almighty Father in heaven bless you, and may your efforts to spread these truths, which you realise, become an universal blessing, bestowing happiness on all, and be made clear in your advocacy, and be blessed with efficiency. For God's own loving sake, your loving guide leaves you with his blessing." Finis.

My loving guide is at work. The great work entrusted to him is about being consummated; and, as I am told, and as I believe, the era of reason shadowed forth by the title of his book, "The Age of Reason," is about to commence—an era of reason, when so-called orthodoxy will, on the one hand, hide its diminished head, and blatant infidelity acknowledge its mistake. The struggle will be greater with orthodoxy than with infidelity. For the infidel has exercised and will exercise his reason, however much he has been mistaken in his conclusions. He has dared to think for himself, and broken the chains which orthodoxy would enforce. Reason you cannot with orthodoxy. The orthodox stumps you at the outset by saying: "I believe every word in my Bible; I can't listen to anything that goes against it. I believe in Jonah swallowing a whale, and in the sun commanding Joshua to stand still, or the converse. I believe in original sin and in everlasting punishment, with a mental reservation that my belief will save me from the latter." Argument with such a belief is stabbing the air. The infidel may ridicule the notions of Spiritualists; but there is ever a lurking doubt whether there be not something in it, and sooner or later that doubt is converted into a certainty that there is. The clean-fallow field of the infidel is a better ground to work on than that of the orthodox, full of weeds and coarse grass, in the shape of an unreasonable faith.

#### A. T. T. P. ON MEDIUMSHIP, PROGRESS, THE LITERATURE, &c.

To the Editor of the MEDIUM AND DAYBREAK.

By invitation I was present at the meeting at the Neumeyer Hall the other evening, when the valedictory address was presented to Mrs. Hollis-Billing, whose acquaintance I made for the first time, and whose soothing influences I could feel as I stood near her. I can easily understand why she is such a powerful medium in bringing together the dear departed and the living. In many of the reported seances you would almost imagine that you were present at the re-union of a long-absent father, brother, or son, with anxious and expectant relatives. I can easily understand why my guides prevented me from time to time going to visit her, or to take my sensitive with me. Our platforms are different; our surroundings have given us our respective work, and whilst Mrs. Billing is making converts through the strong affections of domestic ties between those that have passed over and those that are still in the body, I am doing the rougher work in enunciating principles. I wish our friend Burns, who seems intuitively to have a wonderful power of spiritual delineation, would, when he can get a quiet hour or two, give us his delineations as to the differences in aura and results. If he chose to do it, I know he could do it well. Some few years ago, when I commenced to dabble in Spiritualism, and when, much to my surprise, I was told that I should make a splendid medium for influencing spirit-controls, not from any belief in what he said, but from a desire to make up for any loss of time caused by my taking up his time in talking, I sat for a full delineation, got the same, and never read it until a few days back, when I was much struck with the hits made in many parts.

To return to our muttons: I trust that the meeting was a success pecuniarily; because, judging from the numbers and dress, I should say there was plenty of ability to contribute, if there were only the inclination. There was money's worth at the meeting. They had—in addition to some half-dozen short and pithy addresses, none of which were long enough to tire—some excellent singing and music, in a well-lighted, well-ventilated, and neatly-embellished hall, so I trust that the meeting realised the expectations of those that got it up. It is not every medium who has had, either from strength of will or spirit-surroundings, the power to keep off bad influences, and to select the good ones. The chaff and the wheat come together, and both pay; and it is almost beyond human nature, especially that of a poor medium who must live, to reject visitors; but I think a little discretion should be used in admitting entire strangers. Were I a professional medium, I would admit no stranger without an introduction from a well-known and confirmed Spiritualist. Had some such safeguard been used, we should have never had either the Slade fiasco, nor yet the more reprehensible occurrences that took place at No. 33, Great Russell Street, when two young enthusiastic inquirers thought fit to break through the ordinary rules of society, and do what they were implicitly bound not to do. The circumstance is not to be regretted. It was brought about purposely by the unseen powers, in order to prevent so sacred a subject as communion with the dead being converted into a raree show to pass away an idle hour or so.

The spiritualistic movement is by no means killed; it is not even scotched. If it has not spread in high places as yet, it is spreading in the humble cottages of mechanics, pitmen, and labouring men. The smell of the poor man's pancake and the rich man's illnesses travel far, so will their ideas on this important subject. Dives has the ever-present fear of respectability before



his eyes, and Spiritualism is not considered respectable. Dives smothered his reason, whilst the poorer man, having no respectability to fight against, uses it, and is not long in discovering that there is "something in it."

The real battle is between change and progress on the one hand, and the leave-the-comfortable-well-enough-alone on the other. As a rule, all great movements come from below. The masses now are not what the masses were fifty years ago. Jack is as well educated now as John was then; and Jack has begun to question the pretensions of many of his would-be teachers, and, as Jack has not to fear the demon of respectability, he generally ends by chucking all faith overboard: but the mind that has learnt to think does not cease to think, because it has rejected the small germ of truth with the mass of rubbish; and Jack, when he comes across any really good spiritualistic information, sets about thinking, and sooner or later he sees something that opens out the mystery of life. Therefore, I say that the Movement must and will come from below. The great drawback to this spread of opinion from below is the want of literature within the general reach. Except to the initiated, purely spiritual literature would be too much of the "*toujours perdue*" principle; but why should not some enterprising journalist, with a good circulation of his paper, give, together with the current news of the day, a nice little essay on Spiritualism or a short and interesting control? This would catch the eyes of many, and, from amongst the many, would be found a few deep thinkers.

In support of what I say, I would point out how eagerly a ghost story is read whenever one appears in the cheap journalism of the day. The real truth is, that the working man wants something more for his penny than Spiritualism alone. In my opinion, a greater advance would take place were public seances less resorted to, and reading Spiritualistic literature had recourse to more. I believe that reading, and quiet reflection on what you have read, has a far more lasting effect than the appeal to eye and ear at public seances. I think were the plan, as practised a year or two ago, of sowing "seed corn" more generally adopted, much good might be done. Any of those who have the means might, by a small subscription on their parts and a fair arrangement with the publisher, spread the literature of the Movement far and wide. I am ready to join in any movement of the sort, and if other earnest Spiritualists will lend a hand, the thing can soon be done.

People are apt to say, There is always a cry for money; and so there is, I say, and so there must be: nothing can be done without money. The publican does not give away his beer, nor the baker and butcher their bread and meat without it. The very paper, pen, ink, and table on which I write, and the very time I take to write, represent money in some shape or another. There is a wonderful difference between the ease with which Boanerges can find money to build his Bethel and administer brimstone without the treacle, and the niggardliness with which money is doled out for one of the very highest and most sublime movements of the day; a movement which will teach man not only to know himself, but also to arrive at more rational ideas of his Creator. All this will be changed, and soon. Man will be astonished that he allowed himself to remain so long in the dark.—Yours, &c.

A. T. T. P.

#### MRS. ESPERANCE'S SEANCES.

One of the most remarkable seances that Mrs. Esperance has held for some time took place at Ashington, near Morpeth, in Northumberland. On the 12th of December last Mrs. Esperance paid a visit to Ashington, and was induced to stay and hold a seance. A cabinet was improvised by means of a few shawls being fastened up in a corner of the room where the seance was to be held. About thirty persons were present and were seated close to the cabinet. Mrs. Esperance felt quite at her ease with such very kind, homely people. No test was suggested, not a suspicion was expressed, and, in all probability, none existed in the minds of the sitters as to the genuineness of whatever manifestations might occur. This was a great advantage to all present, but especially to the medium and those willing unseen workers who are ever ready to do the best they can with the conditions provided them. A young woman saw and recognised her mother, who had died some time previously. A mother saw her little daughter. Mr. George Scott was called up to the cabinet, and a little childlike form playfully amused itself by cutting off some of his hair. Several other forms were seen but were not known: however, the seance was so thoroughly satisfactory that it was decided Mrs. Esperance should pay them a second visit. Mrs. Esperance found the Ashington people thorough Spiritualists, and had a great desire to assist them in the good work Mr. Scott and his friends were labouring so earnestly to accomplish. A Sunday-school for the children of the Spiritualists having been commenced, she went to hold a seance on the 30th January last, the proceeds of which were to go towards purchasing books for the children: and it was at this seance that the most striking manifestations took place that have for sometime occurred through her mediumship.

The cabinet was formed of shawls as on the previous occasion, and a company of about forty persons assembled. Mrs. G—, a friend of Mrs. Esperance, occupied the cabinet ten minutes or so at the commencement, and during that short space of time a form was visible in the cabinet beside her. Mrs. G— came out, and Mrs. Esperance entered and took her friend's place.

Mrs. Esperance had not been long in the cabinet when she saw beside her a lady, but with so little of the usual drapery that the

medium felt uneasy in case the visitor should go out of the cabinet as she then was. Immediately these fears passed through the mind of the medium, a few movements on the part of the lady-form appeared to bring about her, from the air, a large quantity of the needed drapery, and, covering herself with it, walked out into the circle of sitters.

The second form was also that of a lady, and covered profusely with drapery from head to foot. She walked out of the cabinet into the middle of the circle, and appeared to be simply a mass of white drapery, when, suddenly, a circular movement of the arms uncovered the face of a lady, whose mother was present and recognised her. This form had long, thick, dark hair hanging down to her waist, which was quite a contrast to that of the medium, who had hers cut off a few weeks ago when ill.

The third form was that of an old lady who looked round very anxiously at the sitters, requested Mrs. L— to come to the cabinet, and she thereupon retired, and in a short space of time the form of a young woman emerged from the cabinet, and was immediately recognised by Mr. L— as an old sweetheart of his. She kissed him, and he remarked to the sitters, "It's twenty-eight years since I had the last kiss from her."

The fifth form was that of a little girl, who, by means of repeated requests her father to come nearer the cabinet. On his doing so he distinctly recognised his little daughter, whom he had lost some months ago. The little girl went out of the cabinet to the mother, and was so delighted that she kissed her mother's cheeks, eyes, and lips, and seemed as though she could not sufficiently give expression to her love for her mother, and the joy she felt at meeting her. Before retiring to the cabinet the little girl, still fondly caressing the mother, said, "God bless you, ma," and the words were distinctly heard by the sitters. The medium conversed with the sitters at any time when the forms were out. The light, too, was good enough for the parents to describe the appearance of the eyes of their little one. The only difference between her appearance at the seance was that she was more fair and beautiful than when she left the earthly form.

The next form was that of a tall man, with dark moustache and hair, with a gilt band round his head.

#### THE FORM OF A MAN BUILT UP OUTSIDE THE CABINET IN THE PRESENCE OF THE SITTERS.

A piece of something white appeared to be kicked out of the cabinet, and then, spreading itself on the floor, resembled a white pocket handkerchief. This something white gradually increased in size until it appeared to be about the size of a little baby, and a very lively one it appeared to be. One lady remarked, "It's just like a baby under a sheet, throwing its arms about, and trying to fight its way out." Whilst this baby-form continued to "fight its way out," it gradually grew larger and larger, until it appeared to be about four feet in height. At this stage, as though exhausted with the exertion, it seemed to rest for a few moments, and then again commenced throwing its arms rapidly about, growing still larger and larger, until it added about two feet more to its height, the bulk increasing proportionately, and then at the height of six feet it was distinctly seen that the something white like a pocket-handkerchief had grown into the form of a man.

This form retired into the cabinet, and soon there came in its place the form of a woman much less in stature than the medium, thus making, in all, eight different forms, three of which were recognised by the sitters as friends whom the world calls dead, but who, beyond the grave, are more truly living than we on this side.

The great importance of such manifestations as these cannot be overrated at the present stage of spiritual communion. The time will come when it will be no longer needful to record facts, as I am now doing, any more than it is now necessary to gather facts to prove that man lives by eating and drinking. The one will become quite as much an accepted fact as the other.

F. ORTHWAITE.

#### ANOTHER SPIRIT GROWS UP IN MATERIAL FORM IN PRESENCE OF THE SITTERS.

To the Editor.—Dear Sir,—There is such a uniformity in the phenomena occurring in so-called spirit-circles, when presided over by the same medium, that I have of late withheld trespassing on your space with any account of the experiments observable at Weir's Court, but the sitting of this morning was so exceptionally satisfactory, I feel constrained, with your permission, to give your readers an account of it.

The committee of the society allow of no seances, excepting under strict test-conditions, and with the exception of Professor Crookes's tests, as recorded in his researches on this subject, I must confess, in all my observation and reading of alleged spiritual phenomena, I have never met with such a complete test as that now in use at the rooms of the Newcastle Spiritual Evidence Society.

The test applied is practically equivalent to locking up the medium in a closet, as the cabinet is made up of the two blank walls forming the corner of the room, and the other two sides, by up-rights fastened into the floor and ceiling, and effectually covered with very fine gauze, glued and nailed from top to bottom of the stout uprights. One of those sides is hung on hinges, and swings to and fro like any ordinary door, and forms the entrance to the cage, closet, or cabinet.

The seance managers, according to their custom, nominated two strangers who were present, to conduct the medium (Miss Wood) to the cabinet, who saw her comfortably seated in an armchair



within, and then they closed the door, which they fastened from the outside by two screws provided by the society.

The curtains in front of the cabinet were then dropped down, and after sitting about half an hour, a form appeared at the aperture, and presently walked to a few persons in the circle and shook hands with them. It appeared somewhat similar in height to the medium. Another figure, very much smaller than the medium, next appeared, but as its movements were somewhat stiff and awkward, some might reasonably suppose it was the same form that had previously appeared, the striking difference being due to the form using its knees in place of its feet for moving.

After this little figure disappeared, and a few minutes spent in singing, there was presently seen at about a foot or more from the curtains, a streak of white on the floor, which expanding, led a little child of four or five years of age, who was present with her grandpapa to exclaim that she saw the white, and that it looked like a pillow-case, which caused no little amusement and merriment at the time. However, we carefully watched the development of the phenomenon, noting its gradual increase in height, and simultaneous condensation of form, until, after about a quarter-of-an-hour, there stood a fully-developed figure corresponding to the human form, which had grown up outside of the curtains, in full view of twenty-five persons, and from what originally appeared a white streak of light. The figure walked a few paces into the centre of the circle, and then retired to the inner side of the curtains.

After sitting a few minutes more in expectation of further phenomena, Miss Wood, under control, intimated they could do nothing more. We were then instructed to get more light, to allow the sitters to examine the test, and on this being done, we found the medium as she was originally placed, in what I contend is practically equivalent to a locked closet. JNO. MOULD.

12, St. Thomas's Crescent, Newcastle-on-Tyne,

February 15th.

[It is interesting to observe how the spirits give tests of their own. In the above case the cabinet arrangements added nothing to the certainty of the facts; whereas, if spirits can make a living body, how easy is it to *unmake* a gauze cabinet. These cabinet arrangements are an impediment to the development of higher manifestations.—ED. M.]

#### A PIONEER IN FALMOUTH, CORNWALL.

Dear Mr. Burns.—The following paragraph, taken from the *Falmouth and Penryn Weekly Times*, will be amusing reading:—

"I hear Mr. Wallis, the Spiritualist, has made a number of converts in Falmouth and formed a society. Were I to mention the names of the converts, I feel assured the public would be astonished. Fifty years ago, had such lectures been introduced, the lecturer and all concerned would have undoubtedly been tied to a cart's tail and flogged through the streets."

Let you should be afraid, I will say at once I have left Falmouth, and still have a "whole skin."

The above is one of the mems by "Rambler." If the rest are as reliable in their information, I very much pity the people who rely upon their veracity. There certainly are some who have appreciated the addresses by my guides, but "converts" are not made; they must grow up to the Spiritualist position, and become acquainted with the phenomena ere they can claim to be Spiritualists; and, in truth, not then even, for unless they are spiritually-minded and live purely, embodying our Spiritualism in the spirituality of their lives, they may not fairly claim to be Spiritualists.

Mr guides delivered twelve public addresses in Falmouth; and taking the total numbers of the attendance at the four Sunday services, there must have been over two thousand attendances present. The week-evening meetings were less numerously attended, but by a more select class of people.

When my guides replied to the lecture delivered by Rev. Douglas, we had over two hundred persons present; should have had a much larger company had it been free admission. The reply by the spirits to the tirade of abuse, misrepresentation, and denunciation, delivered by Rev. Douglas (it would be a misnomer to call it argument, and would be dignifying it too much to call it a lecture), was crushing and complete; and even our opponents, who were previously jubilant, were compelled to admit that the spirits had thoroughly unmasked their antagonist. So thoroughly did the guides do their work, that they won loud applause from the sceptical audience, and entirely silenced the devoted Douglaeites, who had not a word to say the next day.

The parsons were decidedly afraid of us, for they used every means possible to keep the members of their flocks away, by holding special prayer-meetings and evangelistic services during the whole fortnight, and privately working upon those who were at all favourable towards us to make them afraid.

The meetings spiritually have been a great success; the seed has been scattered broadcast. Tracts and MEDIUMS have been circulated freely, and every possible means employed to promulgate our new truth.

Financially, however, we have failed. The total expenses amount to about £22, and the receipts to between £13 and £14, leaving a deficit of nearly £9, which all falls upon the shoulders of Mr. C. Truscott, of 9, Killigrew Street, who is unable to bear the burden. He undertook the work, and was willing to lose something, but did not anticipate so great a loss; nor would there have been but for the action of the parsons, who united as one man to hound us down, for they could clearly see their "vested interests" were at stake.

In a letter just to hand from a friend in Somersetshire is the following:—"I am very sorry to think Mr. Truscott will lose by it. This ought not to be; and if Spiritualists would only club together, it would be very little among so many. I should be happy to give my mite towards it." There are not any Spiritualists in Falmouth at present who can help whatever; there may be shortly; and thinking some of your readers may feel disposed to assist Mr. Truscott, I gladly make

this suggestion public:—that any who appreciate his praiseworthy efforts may send him a trifle to help clear the expenses. I may say that my fees were a very small part of the cost, and I distributed fully 10s. worth of tracts at my own expense, so that I have already done all in my power, and lost a fortnight's engagement into the bargain. Donations should be sent direct to Mr. C. Truscott, 9, Killigrew Street, Falmouth, or, if entrusted to my care, shall be forwarded to him and acknowledged.

We have made an opening in Falmouth, and doubtless the harvesting will come by-and-by. 'Twas not before it was needed, for the people are very ignorant and prejudiced, almost looking upon their ministers as infallible guides. Above all, they are as superstitious as they are ignorant.

Devonport, Feb. 17, 1880.

E. W. WALLIS.

#### CONFERENCE AT BINCHESTER.

The Spiritualists of Bincchester district held a conference in the house of Mr. John Barker on Sunday, the 15th inst. There were not many present, on account of the unfavourable weather, and the notice that was sent to the MEDIUM not appearing in last Friday's issue. Representatives, however, attended from Willington, Spennymoor, Coundon, &c. Business was directed by Mr. W. Newton, of Willington, who is a man whose life is devoted to the propaganda of spiritual truth. The question of organising the district was taken up, and discussed by the members, who unanimously agreed that the Spiritualists of the district should form themselves into a Spiritual Association for the purpose of mutual advancement in investigating and propagating psychological sciences among the people. With this view, Mr. Barker drew up and submitted the following motions:—

1. That motions made and agreed to at conference be held as standing orders.

2. That a conference be held every three months, when all members of circles should attend.

3. That a committee be formed, to whose decision it shall be left as to where in the district the conference should be held.

4. That the committee be composed of thirteen or more persons, male and female, representatives of district circles, with power to add to their number when necessary.

5. Members of committee to supervise the starting of new circles, and report progress at conference.

6. If any brother or sister have anything to allege against the conduct of any member, they shall lay the charge before the district secretary, who will speak to the offending party concerning the matter.

7. That the committee draw up a standard of what line of conduct they consider moral, and lay it before the conference. That this matter be open for alteration or amendment from time to time.

8. Any brother or sister making a charge against any member, and failing to substantiate it if called upon to do so, must give a written or oral apology.

9. Should any brother or sister injure the character of any member, and refuse to submit to the conditions of the 8th standing order, they shall be brought before a court of law, and be there dealt with, this Association to assist in paying prosecution expenses.

10. Members to pay one halfpenny per week for the use of a house, stationery, &c.; also a monthly levy will be raised for the purpose of increasing the circulation of our journal, the MEDIUM.

The rules were unanimously agreed to, and will be put in operation as soon as possible. The secretary then reported that the director (Mr. Newton) had received for distribution a parcel of journals (MEDIUMS and *Spiritualists*) from a kind friend in Wales. A hearty vote of thanks was given to him for his kindness and help to the cause of spiritual truth in the North. The members afterwards spent a very social afternoon, and partook of an excellent tea, prepared by Mrs. Barker. The kind hostess was put to much inconvenience, as she had prepared tea for a great number who did not put in an appearance. It is hoped, however, that members will turn out more numerously at next meeting, which will be duly noticed in the MEDIUM. The time is at hand when the real friends to the cause of spiritualistic truth should bestir themselves, as the enemies are in league against them. J. M. G.

#### MR. E. WOOD, THE YORKSHIRE PIONEER MEDIUM.

To the Editor.—Dear Sir,—On Thursday last, Mr. E. Wood, medium, of 36, Greaves Street, Oldham, answered to an adjourned summons to vaccinate his child. He pleaded that conscientious scruples restrained him from submitting to the Act, and the magistrates fined him 10s. and costs; or 9s. more than they fined a batch of a dozen the week previous for the same offence.

As Mr. Wood is a poor man, a friend found him the money rather than see him sent to gaol, and this letter is written in the hope that anyone who knows him, and has experienced good from his mediumship and spirit-friends, will remit him a little money to repay this friend.

I should like to say a few words further about his mediumship. He is without doubt one of the best, if not the best, medium in the North of England for medical advice. He has been a medium nearly twenty years, has worked and borne the brunt of the battle and the heat of the day when to be a Spiritualist was a bye-word and a reproach. He has assisted and developed many of the public mediums in these parts, has never sought to make a profit out of it, and has been content to sit without money reward when people had not the means of paying, a common occurrence at present.

There are many who have been helped by him and "the friends" who might now return the favour; and I can assure anyone who is seeking or needing spiritual advice or assistance either for the sake of health, or the health of their friends, or their cattle, or other animals, or on business, or for any other legitimate reason, they will find him a willing man, and a capital good medium, whose spirit-friends are both honest, true, and competent.—Yours truly,

J. O.

Oldham, Jan. 16.

HASTINGS.—Mr. Burns's lecture has been so extensively reported in some four or five local papers that a correspondent thinks it must have been brought under the notice of at least 20,000 readers—a very successful effort, he thinks.



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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. 24.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY, FEB. 25.—School of Spiritual Teachers at 8 o'clock

FRIDAY, FEB. 27.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 20, 1880.

### MRS. BILLING'S FAREWELL AND DEPARTURE.

The farewell meeting indicated the importance of the work which Mrs. Billing has been doing so quietly these eight months. There was only four or five days' notice personally given to those who attended, and yet there have been few meetings of Spiritualists in London better or more influentially attended. Looking at the representative character of the gathering, it may be safely affirmed that no other person or purpose could have united the same elements into one harmonious, sympathetic whole.

And this is the gem which Mrs. Billing, as a medium, wears—harmony, unity. Thoroughly truthful in herself and in her influences, her sole object is to do good and promote spiritual ends. She ignores cliques and parties, and all self-seeking intrigues, and therefore reduces the many motives of partisans and personal seekers to a common one of a mutual interest in Spiritualism itself.

But this is also why she has met with bitter opposition, as secret in its operation as the good she has done. An untruthful, selfish influence, like a corroding acid, seeks to injure and deface the fair exterior of truth, which, like a brightly-polished shield, reflecting the rays of the midday sun, throws a fierce light on all that is dark and unworthy. Her work has not been without its painful side, but the consequences of this view of it is that her opponents will come to be regarded in the light in which their opposition has placed them, viz., as the enemies of disinterestedness and truthful purity. In this respect the spiritual work of Mrs. Billing has been a grand victory, the fruits of which will reflect in the future welfare of the Movement.

The money contribution, which in five days poured in to an amount exceeding £50, was entirely unsolicited, and a high compliment to the recipient. It is not for us to say whether Mrs. Billing made or lost money while in London, all we know is that those who enjoyed her sittings gladly paid the moderate fees necessary to secure their independence. Mrs. Billing never yet asked for a fee by advertising inducements for people to visit her and pay her money. Even her fees were spontaneous contributions; but more than half of all her sittings were entirely free. The "Return Ticket" fund was, then, not in any sense an act of charity or a response to an appeal, but a spontaneous mark of high appreciation, as honourable to the one side of the transaction as the other.

Mrs. Billing was accompanied to Gravesend on Wednesday by a party of friends. While amongst us she has been the friend of all and the enemy of none, and the desire that wells up from many hearts for her speedy return will, we hope, soon meet with a favourable response.

At the Holborn Literary and Debating Society on Saturday evening, Mr. Howard read an able paper on "Spiritualism," which may be published in these columns. There was a long and animated discussion at the close. Mr. Burns was present by invitation, and took part therein. One of the difficult points was, "What is matter?" This question was put to Mr. Burns, and his reply was, "The universe, as apprehended through the senses."

### A FEW LAST WORDS FROM MRS. BILLING.

As I am not a speaker, and could not express myself to my satisfaction in acknowledgment of all the kindness and compliments bestowed upon me at Neumeyer Hall on Thursday evening, I feel that I owe my friends, especially Mr. Stainton-Moses and Mr. Burns, a more direct expression of thanks than I was able to convey in public. I also feel it incumbent upon me to thank all who so heartily took part in and attended my farewell meeting, and who have bestowed on me so many kindnesses since my arrival in England. As I looked over the audience I saw so many familiar faces beaming with kindly sympathy, that my heart sank within me at the thought of having to part with them, though I hope it may be only for a time; for I promise to return to England as soon as my circumstances will permit of it. I feel that the cord of love and kindness thrown around me will strengthen that desire each day.

I think it would be well for the Spiritualists of London to send Mr. Stainton-Moses over to America as a representative man. He would do his co-workers on this side full credit, and, as far as spiritual experiences are concerned, I would do all that lay in my power to make his visit profitable, so that he might be able to render an interesting report on his return.

I hope to read weekly in the columns of this journal encouraging indications of progress in this country, and may convey, from time to time, through the same channel, tidings to many kind friends dearly remembered, to whom, for the present, I regret that these will be my last words.

MARY J. HOLLIS-BILLING.

London, February 17, 1880.

### MISS E. A. BROWN AT THE SPIRITUAL INSTITUTION TO-NIGHT.

Miss Brown, who had such crowded meetings on the occasion of her former visit to London, has come to town on a flying visit, and will give a seance at the Spiritual Institution 15, Southampton Row, this (Friday) evening, at 8 o'clock; a free invitation is accorded to all, and prompt attendance will be esteemed a favour.

Miss Brown will also deliver a discourse, at 15, Southampton Row, on Sunday evening, at 7 o'clock. No doubt there will be a full attendance. Miss Brown is a product of the Movement in this country, of whom we ought to be proud, and do what lies in our power to send her abroad in a kindly manner.

We regret that we cannot find space this week for two very important articles bearing upon the work of Mrs. Billing in London. One is an account of celestial photographs through the mediumship of Mrs. Billing, from the pen of Madame de Steiger. The other is a lengthy and important statement from the lady who was healed through the mediumship of Miss Houghton. These papers will be printed in our next issue; also Mr. Oxley's commentary on the two scenes given this week. The weekly instalments of the Bhagavat Gita will extend over several months.

### DR. MONCK'S TESTIMONIAL.

To the Editor.—Sir,—After having several times been asked why my name was not on the list of Dr. Monck's committee, I beg you to accept a few lines, since Dr. Monck himself, in a recent letter to me, expressed his surprise at this oversight. The short explanation is, that I received no information nor request to join. Permit me to utilise this certainly unintended omission, to express my admiration for this prince of mediums and sincere sympathy for the purpose of the committee. Certainly, the most remarkable phenomena we owe to this unique medium, who offers to devote, after restoration of health, his power to similar demonstrative, though, I may add, dangerous services; and indeed, such readiness of sacrifice challenges all who have not yet put in their mite, to add to the fund as much as circumstances will permit.

—Yours truly, C. REINER.

### BAPTISMAL BENEDICTION.

FROM THE HINDU OF MENU.

(Inscribed to F.L.B.)

O little babe, who weeping entered earth,  
While all around thee smiled upon thy birth,  
Mayst thou so live that thou, as in sweet sleep,  
Depart in smiles while all around thee weep!

JAMES KINNESLEY LEWIS.

Mrs. WOODFORD has just removed to 4, Keppel Street, Russell St. where she will receive her friends as hitherto.

NEXT Saturday, Feb. 21, Mrs. Weldon's benefit takes place at the Royal Aquarium. The *Stabat Mater* (Rossini) will be performed by Mrs. Weldon's choir, under the baton of Mrs. Weldon.

An eminent provincial Spiritualist writes thus:—"I am pleased that you think of extending your plan in regard to depositors, and shall be willing to send my sovereign as soon as the thing gets into going order." We are happy to say that the deposit system is in full operation. There are several works in hand, and cash to put them forward with will be most welcome.

T. L. HARRIS'S SERMONS.—To the Editor.—Sir,—Permit me to thank you and the post-office authorities through you, for the excellent advertisement you have together given of the volume of "Extensive Sermons," price 5s. 4d., lately issued by me. I have pleasure in handing to you the enclosed 2s. 1d. extra postage, whether rightly or wrongly charged; it will serve as a reminder to me not inadvertently to expose my friends to double postage, and as the Government is greatly in need of funds, this small amount will help them a little in their extravagant pauperism.—Yours, &c., THOMAS ROBINSON, 2, Hume Road, Newton Heath, Feb. 16.



## FAREWELL SOIREE TO MRS. HOLLIS-BILLING.

On Thursday evening, the 12th instant, a large number of the friends and admirers of Mrs. Hollis-Billing assembled by invitation in Neumeyer Hall, Bloomsbury, to give a hearty "farewell" to that gifted lady prior to her departure for America. The chair was taken by Mr. Stainton-Moses, M.A., and the platform, which was choicely decorated with exotic plants, was occupied by a number of ladies and gentlemen well known in connection with the Spiritual movement in London, Mrs. Hollis-Billing, of course, being conspicuous among the number.

The chairman opened the proceedings by reading a number of letters and telegrams from friends who were unable to be present.

## THE CHAIRMAN'S OPENING SPEECH.

I feel it, I assure you, a great honour to preside over this representative gathering of English Spiritualists, assembled to do honour to an American lady—an American medium—who has been for some time resident among us.

Mrs. Billing is about to leave us on her return to her native country, carrying with her, I am sure I may say, the esteem and regard of all who know her. We are here to tell her so. It is not the first time she has been here amongst us; we hope it will not be the last. We are sorry she must go, but as she must, the best thing she can do is to make all speed back again. (Applause.)

But I shall have another opportunity of dwelling on this. I spoke of this as a representative gathering. It is. I see around me faces of Spiritualists of all sorts and conditions. We have among us a very healthy freedom of thought on matters unimportant; and some of us make a very large use of our liberty in this respect. We do not by any means consider that we are bound to adopt any man's opinion. Round the central fact which, as Spiritualists, we hold *de fide*, we are massed together. Outside of that there is very considerable divergence of opinion, and a large amount of very healthy friction.

It is in this way, I need hardly remind you, that all new truth wins its way to acceptance. No advance in the pathway of Truth is made without some such friction of opinion. It is a necessary condition of progress.

Spiritualists, if one may judge by the amount of friction that they set up, ought to be progressing with considerable rapidity. I fear, however, all the dust and din that besets the Movement is not indicative of progress. There are other causes which arise from time to time to make the Spiritualist turn with an almost weary longing from the atmosphere of contention that besets him, to the anticipation of rest.

The time will come, he fondly hopes, when he will be able, not indeed to fold his hands and sleep—no Spiritualist looks for that—but when he may rest from strife at home and abroad; counting on a love of justice instead of perpetual misrepresentation; on a desire for truth instead of a selfish love of pet notions; on a reign of harmony and peace, in whose blessed atmosphere his own spirit, jarred and jostled by the ceaseless contest, may rest in meditation and prayer, and attune itself to the harmonies, and fit itself for the pure development of the blessed ones who have risen above this noisy world of ours.

It is a pretty dream, but if he indulges in it, he is likely to have a rude awakening. He will find that such peace does not dwell in the atmosphere of earth, and will learn to be thankful for such measure of rest as is permitted the spiritual pioneer.

It was a happy inspiration then to make the parting with our friend an opportunity for gathering together in peace and harmony the Spiritualists of London. I would that we had more such opportunities, and that all would avail themselves of them. If only we Spiritualists knew our wisdom and our strength, we should be a power in the land publicly as we are secretly.

From this fair augury let us decide that for the time to come our motto shall be: In things essential Unity, in things non-essential Liberty, in all Charity. (Applause.)

## SPEECH BY MR. PETERSON.

Mr. Peterson (the "A. T. T. P." of the MEDIUM AND DAYBREAK) was the first speaker called upon, and was received with much applause. He said he did not know why the place of honour had been given to him. He had not sought this prominence: and why he should be made the frontispiece now he could not tell, though, he supposed, he should have to be a frontispiece in some work after he had passed away. He was trying to prepare himself for passing over the border, and to spread Spiritualism among the masses. He could not say he was sorry he was selected for the position he occupied. Though he had not had the pleasure of knowing Mrs. Billing, he had read of her works; but, to tell the truth, he was in the doctor's hands, and he never went to any strange seances, and had not for three years. He was advised that he had better not disturb conditions. For the last three years he had been devoting a great deal of time to Spiritualism, which had been demanding five or six hours of his time daily, which was considerable, and that day he had been working nine or ten hours at it—what with writing out his shorthand notes and other things. They might be sure, therefore, that he was in earnest, especially as he got nothing except the abuse of his friends, who would say: "See what an old fool that Peterson is!" But Nature had made him a pachyderm. He had a very thick hide indeed; and, so long as he felt he was right, he cared not for any of the mosquitos, whose stings were perfectly ineffectual. Nothing would have given him greater pleasure than to have attended Mrs. Billing's seances: but, he might say, they were working in the same line,

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and that the result of his work would come to light before long. The—not supernatural, but superhuman, power that guided her and her Controls was guiding him through the guide that had adopted him.

That much-abused and vilified man known as Tom Paine, he was his guide, and he was proud to be under the guardianship of that man. The truths that were coming from him—many of which he should not publish at present, for many among Spiritualists even would be inclined to treat them with scorn—would create a new era in the world when reason ruled. Their chairman had said that their faith was free, and the moment they attached creed and dogma to it, or attempted, or were in the mind to attempt, to lay down a creed or dogma, from that moment Spiritualism would go to the bad, and they would become, as others had become, stumbling-blocks to the foolish. He felt strongly upon one point. His guides had forbidden him to frequent any more materialisation seances. The materialisation was at the expense of somebody, and if the sitters are not in sympathy with the medium, it is slow murder. He had wished to see Mrs. Billing's seances, because she had no materialisations, but the voice. In enunciating these truths he was saying what every Spiritualist must acknowledge. Early in his study of the subject he read the book published by Napoleon B. Wolf, and he saw that there were great truths coming from the lady whom they were met that night to honour, who was so constituted as to form the vehicle (if he might so use the term) to bring the living in communion with the souls of those that had passed away. Those passed away were living still; life with them was the same, but not under the same conditions as here. He thought a short speech was better than a long one on an occasion like the present. He should not, therefore, say much more. He did trust, however, that, without tying themselves to any dogma whatever, Spiritualists would still recollect that the basis of their creed (if he might so use that word) was a belief in communion with those who had passed away. As to the rest, let each Spiritualist work out the matter for himself, and they would not be far apart in their ideas as to what this supernatural agency was.

It would be idle to speak of his own experiences. They went hand in hand with those of Mrs. Billing—that the spirit that had passed could come in contact with the spirit in the body. His experiences had extended over a vast field, and as he could not allow himself to be the victim of these manifestations—much less could he allow himself to be a fool and deluded—he had come to the conclusion that this agency was part and parcel of the great cosmos—the great work of the Creator, in which, after the human life had been liberated, that intelligent force that has ruled the body, the real man, will survive, and that he would have the pleasure of meeting those true and good Spiritualists who had died (?) for the Cause, and with them join hand in hand in spiritual life, and not for a few short years, but for eternity.

## SPEECH BY MRS. HALLOCK.

Mrs. Hallock said that she wished to say a few words about their friend Mrs. Billing, although she had not seen much of her, and almost for the same reason that Mr. Peterson had not. They were both so old in the Cause that she thought they did not need them any more. At least she could answer for herself. She thought their own spirits ought to be sufficiently developed to be their own guides without aid from others, and if they were not near enough to that point of graduation in the college, she did not know who was. She did, however, have one very pleasant evening with Mrs. Billing. One thing that "Ski" told her was a very good test of identity. This was a point about which Spiritualists were continually carping. They constantly said: "I believe in everything—in the science and philosophy; but I do not believe in identity. It is not my friend, my brother, or sister, but yours." But why should it be another's more than hers. To her this test was very conclusive. After "Ski" had given her some advice, which she did not intend to take, he said in a very audible whisper: "I am Mary, I am Mary; don't you know me?" It was said in a very emphatic tone; but it did not convey any idea to her mind. She knew several Marias in the spirit-world. She said: "No, I don't know you." Then the voice said: "I am Mary Jane;" and instantly she knew who it was. Her eldest sister was named Mary Jane; but she did not like the name, and was provoked at her parents for giving it to her: so they called her Mary simply, except when they wanted to tease her. When the voice spoke she was not thinking of her sister; and when it mentioned the second name she remembered at once; but as no one could have known of the circumstance of her sister's dislike of her second name, she thought it was a good test. She never said anything to Mrs. Billing about this test, and she would probably be as surprised at it as anybody.

Then there followed a communication which was quite private, but which was a sufficient test of the identity of the spirit. Then



there came a fainter whisper, and the name Robert was given. She asked, "Which Robert is it?" The answer was: "Both; we are all here;" and then came a communication from one purporting to be Dr. Hallock, who said to her: "I have not been in the habit of communicating in this way: I have not learned to do it; but I want to tell you something;" but then he stopped. She was fearful she should get no more from him; but suddenly "Ski" said: "Chief, Hallock cannot speak; but I tell you what he wants to say." She had long suspected a person, not considering him exactly what he professed to be; her husband, however, was of a different opinion. "Ski" mentioned this person's name, and said that Dr. Hallock had changed his mind about this individual, and that she was right and he was wrong; and the curious thing about the matter was that meanwhile she had changed her mind about him, because this very individual she had disliked had been very kind since Dr. Hallock passed away, giving her good reason to change her feelings about him, so that she was perfectly astounded to hear the communication given by the spirit and taken up by "Ski," mentioning the name of the person; and "Ski" even justified it, saying: "That is why I want you to do this thing." Whatever came of this debate, she felt very certain that her friends were there, and that no other person in the universe could have taken the pains to talk with her in that way, especially as she had not appointed a sitting. Mrs. Billing did not expect her, and she herself had not expected to go, and she believed she was telling her as much news as anybody there.

There was one other thing she wanted to say. It was, that she thought they as Spiritualists—and she hoped there was no one there who was not a Spiritualist or going to be—did not treat their mediums well. They did not understand enough of the laws of mediumship to know what to do. She did not think they ought to expose them to outsiders, until they had decided their strength to bear temptation, and they ought to hedge round and protect them. When they went outside and invited their scientific people who wanted to investigate—just see what they did! It was a wonder any medium preserved his integrity under the circumstances. She said that because Mrs. Billing was the only one who had preserved her identity. She had only heard but one story of her; but they did not find a Mrs. Billing every day. She thought her work was only begun. She thought she had been thrust into public mediumship, and she had more to do than she had yet done. It was rarely they could find mediums who could hold their own as Mrs. Billing had done. That was a great thing, and they could not expect it. There were a great many who could do a great deal, if they would only understand their peculiarities. Mediums had all the eccentricities of genius, and their being under many different influences, and not being strong in their own convictions, they were pulled this way and the other; and she did not think they were so much to blame as Spiritualists, who allowed them into precarious positions surrounded by bad influences. They must keep them until they knew how to treat them, and if outsiders ill-treated them, they must bear it as well as they could. She would never have outsiders about her, or anyone she had to do with. She hoped Mrs. Billing would have a good voyage, and that if she could do better work here than there she would quickly return. (Applause.)

#### SPEECH BY MR. J. BURNS.

Mr. Burns, who was the next speaker called upon, was received with hearty applause. He said:—

I desire to state at the commencement of my remarks that I have taken a considerable amount of trouble to become acquainted with Mrs. Billing's mediumship. I have been present at dozens of her seances. I think that, if put together, the time thus occupied would amount to several working days. No one can know anything about Spiritualism until he has gone through a course of several hundred seances. The notions and theories usually advanced about spirits or no spirits are of no more use than empty theories about anything else. We must enter into the presence of spirits in the circle, and, by studying the conditions, try to arrive at the methods and results of spirit-communication.

Two subjects quite different often get mixed up. Some talk about spiritual development and their intuitional ability to learn what is spiritual truth; and again they speak of the external method of enlarging man's consciousness of spiritual existence through those faculties that relate him to the phenomenal. Though these methods of gaining spiritual knowledge are distinct, yet they have an important bearing the one upon the other. Those persons most developed intuitionally who have the greatest degree of spirituality, and whose intellectual processes act on the spiritual plane,—these are the individuals who succeed best in appreciating what is truth respecting the identity of spirits. The walls of this hall are beautifully ornamented with colours harmoniously blended. To perceive and appreciate colours is a distinct faculty of the human mind—an organic endowment not possessed by all. How, then, can we expect individuals deficient in this colour-consciousness to decide upon the merits of or enjoy our present surroundings? It is the same with respect to the facts of spiritual existence, and, as in the case of colour, there are persons who have no ability to give a personal opinion or judgment on matters of spiritual import.

There is, as it were, a thick wall built up between man's physical senses and the spiritual world. Some are content to pierce only the smallest pin-hole through this wall, and because they do not obtain the full blaze of the spiritual sun through such a microscopic aperture, they very irrationally come to the conclusion that

there is no spiritual light anywhere. Make the opening larger, draw nearer to it, and the view beyond will increase in magnitude. The souls of some sitters are not sufficiently capacious to receive a spirit-friend, but they insist on being supplied with the final or initial letter of some deceased person's name, and because the spirit-world cannot serve out such small quantities, they think there are no ways of communion between those gone before and the remnant left on earth, and our beautiful Truth dwindles down to the dry husks of phenomena. Ask spirits to meet you on the common ground of human love and confidence: open the soul to the spirit itself, not a mere initial, and the glorified ones will come in to you, sup with you in very truth, and be your friends.

In respect to influences, I would say that if any person goes to Mrs. Billing's sittings and gets evil, then that person takes the evil into the sitting with him, or some other visitor there present. I have detected unpleasant influences in the general seances, but these did not proceed from Mrs. Billing or her spirit-friends, but from those whose temperamental conditions were incompatible with circle requirements. In attending all sorts of seances with the same medium over a long period it is thus possible to gather knowledge from inharmonious circles, which could not be met with in those of a more uniform character.

In looking back on the experiences of the last few months, I am struck with the fact that Mrs. Billing's short career amongst us has been the most extraordinary which I have seen in connection with Spiritualism. Only a few months ago Mrs. Billing was almost unheard of in our local Movement. She had been living a retired and private life. She put forth no advertisement: she did not pay publishers to style her "celebrated," "wonderful," or any of the captivating terms used by those who desire to make market of themselves under the guise of helping Spiritualism. Not one single line did she put on paper. All she did was to attend to her duties as a medium. Her abilities as such were their own advertisement, and all the sitters—and they have been many that Mrs. Billing has had—came to her from the recommendation of friends, without one penny of money or other material consideration being paid in return.

I would speak of Mrs. Billing as a medium through whom sitters can speak to their departed friends face to face. I have been present in many instances when sitters have been able to declare that the voices they heard were recognised by them as those of friends passed away, who at the same time gave their names and information characteristic of them. These voices are not simply intellectual manifestations—a compound of words and phrases on general subjects picked from the dictionary or other printed matter. It is not the voice, the sentences alone, that strike the listener, but there is evidently present the great, vibrating, anxious, affectional human soul—a marvellous something like which there is no other thing in the vast universe. There is "heart" as well as "mind," feeling as well as thought in these spirit-voices. It is painful to sit in these circles and to feel how sad the spirits are when their friends fail to recognise them. "Do you not know me?" they gasp out when they have not power sufficient to clearly articulate the earth-name, and the deep sigh is that of despair that love, so transcendantly lovely, should be requited with blank negation, than which there can be nothing more terrible.

Again, I have noticed the other side of the picture: how bright and radiant the spirit when a loving soul in earth-life sent forth its harmonious throbs to meet the feeble vibrations from the affectionate spirit, and which thereby gained strength and power to communicate. I would liken it to the case of one who, imprisoned in a prison (and, as spirits, are we not all imprisoned in the body?), has his loving kindred try to approach the only aperture, high up, narrow, and difficult of access. How they strive to scale the rugged wall to reach the tiny window's level, that they may catch one glimpse of the loved one suffering within, or even touch his outstretched hand with the point of a finger! They have come from afar, they have suffered much on this pilgrimage of love; and how well we can imagine their deep grief if, after all their effort and sacrifice, they have to return as they came; so have I seen our spirit-friends disappointed when they endeavoured to approach the bars of our prison to comfort us and aid us, and received no loving recognition in exchange—no glad welcome, who ever you may be, but a cold critical, "Who are you?" "What is your name?" "When did you die?" Oh, friends, when you go to the next sitting for spirit-communication, do not forget to remove those barriers that separate your dark prison-house of sense from the spirit's beautiful and bright abode. Open your hearts as wide as you can; tear down the bars and astragals of your prison window: it may be a true brother, a loving sister, a devoted mother, a kind father; treat them as such—err on the side of love.

In every sort of way—by hearing the spirits speak, and by several seers at the same time perceiving their ethereal forms, and even by seeing more material representations of these—testimony has been given that those who once lived on earth now live in a condition somewhat different from ours; but that they are not only as much so, but more of men and women than when they were on earth, and all this has been effected through the instrumentality of the lady now before us. Some will call her a "professional medium;" but though many who sit with her gladly recompense her for her time, so that she is able to maintain a comfortable place to receive her friends in, yet I am happy to state that Mrs. Billing is doing missionary work as genuine as if she had no requirements or necessities to uphold. She has given a vast number of sittings free, and has never allowed money considerations to stand in the way of an applicant obtaining access to spirit-



friends through the sacred portal of her mediumship. She has left her appointments and gone many miles to visit the sick. She has distributed her goods to those in need; and I maintain that it is this great, loving nature—this large-hearted charity and kindness that has made her the distinguished medium that she is. It is not by sitting in dark circles and singing hymns that you will become developed as mediums.

Be truthful and large-hearted, and, if mediumistic, the spirit-world will gladly use you, and to good account. We do not want any addition to our peep-show exhibitions, but what we do want is more soul and mind—more of the spiritual element amongst us—more genuine men and women, whose soul-peaks are elevated into the upper strata of spiritual life, and can bring to us from thence that divine truth and light, which are the prime requirements of the age.

We have had much of phenomena, and their genuineness has been sufficiently tested; but these are simply the corpses of Spiritualism—that which is laid on the anatomist's table for perceptive dissection. But that is not enough; we must have added to it the loving life of the ascended spirits, and such necessary service is bestowed upon us through such mediumship as that exercised by Mrs. Billing. I hope her spirit guides will bring her back to us again very soon, and that the grand reform in spirit manifestation which she has inaugurated may be continued. Reforms do not come from earthly tactics, committees, societies, and associations, but by special individuals, through whom spirit-teachers can reach mankind. All that human combination can do is to sustain the inspired ones, make them useful, spread their light around, as so many true friends have considered it a high privilege to do in respect to the work of Mrs. Billing. When she comes amongst us again I hope it will be to establish a school of spiritual instruction and guidance, to which mental fitness will form the only means of entrance, and thus call together in a focus such a battery of spiritual power as will enable the truth of spiritual manifestation to be demonstrated to the satisfaction of even the direst of sceptics, and without any of the faulty methods that have been hitherto employed.

How many people these few months I have heard say: "How pleasant it is to visit Mrs. Billing!" "She is a very nice person indeed. I just rested with her a few minutes, and I came away quite refreshed and benefited." What does all this mean? Those who visit spiritual workers feel this influence exhale from them, hence the charm of their society. Not only the gentleman in the chair, but many I see in the room give off such influences, and we know how much their presence is courted. Every ardent admirer, every weary mind and diseased body, comes like a hungry wolf, and actually devours a portion of the life-power—of the soul-sphere—of the kindly spiritual worker. It is this better-being that visitors take with them that causes them to remember with pleasure their visit. More of these bread-of-life givers are needed in the Movement; and while these sympathise with so many, there are but few who understand them, can approach them, or give them aught in return. To-night is an opportunity for us all to make some return to Mrs. Billing for the many benefits of this kind she has dispensed since she came to London. Let us, then, as one heart, this night, open up the avenues of our affections, and lay down the choicest sympathies of our spirits at the feet of Mary J. Hollis-Billing, with the earnest prayer that she may be safely guided across the Atlantic ocean to her native land, and having finished the work which calls her from amongst us, may she be brought back again to these shores with fresh gifts added to her spiritual store, and may she long live in our midst to enjoy the fellowship of those who, this evening, for the present say farewell!

#### SPEECH BY MR. C. C. MASSEY.

Mr. C. C. Massey, who was the next speaker, said their excellent friend Mr. Burns had told them of the latitude that ought not to be allowed. But whatever other point they might differ on, there was one thing, at all events, which they would all recognise this evening—that they were assembled together as the excellent friends of Mrs. Billing. He had the pleasure of making Mrs. Billing's acquaintance very soon after her arrival in England. He could only say that Mrs. Billing was not then as she was now. She kept open house, and placed her rare gifts at the disposal of her visitors, also to investigators, to observe the manifestations through her mediumship, with that perfect disinterestedness and liberality which they knew distinguished her. Since then his acquaintance, or, he might say, intimacy, had been of an uninterrupted and most pleasant character; and the result was, that he was there to testify respecting a lady of the rarest beauty of character, who inspired in most of her friends the most unbounded confidence, as any of her friends present would say. He thought this a great advantage in the pursuit of the knowledge they were after. Of course, for scientific purposes they had to put personal qualifications and character out of sight; but for their own individual satisfaction he had found it a great relief and pleasure when he could feel one element of doubt in the investigation of psychological phenomena was taken away from his mind, as everyone must have had with a lady of such rare honesty and straightforwardness of character. Although he knew how dangerous it was to pronounce confidently in these matters, yet he must say he had always felt the greatest possible assurance and confidence in her. He had had much experience of Mrs. Billing's mediumship, and, in bidding farewell to her, he felt that he was also bidding farewell to another person in whom he had acquired the greatest interest. All, probably, anticipated whom he meant. He meant their old friend "Ski." (Applause.) He looked on "Ski" in the

light of a personal friend. He looked upon him as quite a different person from Mrs. Billing. "Ski" had given him very great tests of occult power. He could not go into particulars. Suffice it to say that "Ski" had told him little things about personal experiences he did not recollect, and about things that had amounted in his mind to tests of genuineness, which, in Mrs. Billing's case, no one could doubt. It was a satisfaction to get these proofs of occult power; and as to theories, he kept those in reserve.

He knew he should come under the scorn and denunciation of Mr. Burns, which he had expressed, for all were theorists, with a candour which no one admired in him more than himself. At the same time he must accept that position for himself. He must admit that he did not concur with Mr. Burns in his denunciation of test-hunters. It was perhaps very unspiritual, but he must confess he had always been fond of that "initial letter" as a little bit of a test; he had still a partiality to it, and he looked forward to getting, and hoped he should get it. In all his psychological experience—and it had been a great deal in amount—he had had none in which the tests had been more abundant than in the case of his friend Mrs. Billing. He hoped prosperity would attend her, and that when her affairs were settled in her native land, they would have the pleasure of making her further and better acquaintance, and follow up their investigations into a subject in which they were all interested, and in which she, as well as any other medium, could afford them assistance. (Applause.)

#### SPEECH BY DR. WYLD.

Dr. Wyld said that with Mr. Massey it had afforded him great pleasure to know Mrs. Billing. He made her acquaintance about a year and a half ago, at the time that Madame Blavatsky and Col. Olcott, on their way to India, were staying at her house at Norwood; and he had great pleasure in thanking her for the opportunity of knowing that lady. The powers of her intellect were extraordinary. Her fascinating ways and manner, her knowledge of numerous languages, her acquaintance with the occult sciences, and her occult powers were such as to be altogether astounding. The medium produced effects through the influence of spirits; but Madame Blavatsky seemed to be able to command those phenomena which mediums merely waited upon. Some years ago a friend of his would have taken him over to America, and paid every expense. Circumstances prevented him from accepting that offer. He had always regretted it since; but he confessed that the journey across the Atlantic was one of the terrors. This to Americans had no terrors. He had one friend who crossed four or five times a year, and he hoped Mrs. Billing would prove no exception to that facility of locomotion which the American seemed to have.

Mrs. Billing was going to the western shores of that stupendous country—the most extraordinary country and the most interesting people in the world, and of whose destiny we had no conception. Mrs. Billing was going, too, to that most famous region of that great continent, California. In this country we had, in the most fertile parts, from 1 to 2 feet of soil; in California they had from 10 to 15 and 20 feet of soil. Hence those extraordinary and marvellous specimens of vegetation, the Wellingtonias. The theory was that from the earth we derived magnetic power, and from the sunlight electrical force. Mrs. Billing was going there to get a fresh store of magnetism and electricity, and he hoped she would one day, not long hence, return to England supercharged with magnetism and electricity. (Applause.) There was no wonder she wanted to go back for a while after dwelling in the smoky atmosphere of London, and breathing its gas and smoke. She must go and get this electricity and magnetism, and then come to us again. (Hear.)

He had always alluded to Mrs. Billing as a most excellent medium, but also a most excellent woman, good and true, and there was no better praise for a human being than that. She was a most practical woman, a most valuable woman in a house. He had eaten bread which she had made with her own hands, and he always felt uncommonly strong after eating it. (Laughter.) Once, too, he had found her sewing a carpet. Now, when he came to consider it, a woman who could give them such morality as "Nolan" and "Ski" preached,—for it was the highest morality,—make good bread, and sew a carpet, was a wonderful woman. (Hear, hear.) He hoped they would join with him in hoping that she would soon return to them.

#### SPEECH BY MR. SLATER.

Mr. Slater complained that, having to follow so many speakers, there was nothing left for him to say. He spoke generally of his large and varied experience in connection with Spiritualism. As to the lady who was about to leave them, she would leave with the greatest regrets as far as his feelings were concerned, and those of his whole household and all who knew her. He hoped she might have a pleasant passage and a happy reception on the other side of the Atlantic, and that she might be restored to health, and be strengthened in her activities for higher and more extended usefulness in connection with the spirit-world; and he hoped it might be given her to return as speedily as possible to England, and that they might all assemble there, or in some other convenient place, to meet and welcome her. (Cheers.)

#### PRESENTATION OF THE TESTIMONIAL BY THE CHAIRMAN.

It now becomes my pleasing duty to ask your acceptance of the address which I hold in my hand. (Cheers.)

In the name of the Spiritualists of London—I might say of England, only that in this sense London is the greater term—in the name of the Spiritualists of the greatest city—that is our



proud boast—of the world, we ask you to accept this testimony of our esteem, sympathy, and good-will.

Many of us remember how, when you first came among us, you were ready to place your gifts of mediumship at our disposal on every occasion, and how your hospitable doors were thrown open day and night, that we might enjoy the pleasure of your society, and obtain the rare privilege of association with that most remarkable woman, Madame Blavatsky, and Colonel Olcott, then your guests.

When you came nearer to us here in London many more have been brought into contact with you, and have enjoyed the privilege of your mediumship. Your gifts have been unsparingly placed at the service of the cause of Spiritualism, and we are here to testify to the valuable aid that you have conferred on the Movement at large, as well as to the pleasure that you have given to a very large number of investigators and inquirers, as well as to old and experienced Spiritualists. The inquirer has found satisfaction through your efforts, and the experienced investigator has found increased conviction and strength in the communications he has obtained through your mediumship.

Unselfish always, and unsparing of yourself, you earn your reward in the consciousness of having done your duty simply, honestly, and straightforwardly in every position in which you have been placed.

In my position as chairman of this Reception I have been struck by the repeated testimony paid by those who have written to me to your worth as a woman as well as to your excellence as a medium. In the great majority of the letters with which I have been favoured this has been noted.

It is a truth. We are grateful for the work you have done, and we esteem you very highly in your more private capacity as a woman. You have our gratitude, esteem, and affectionate regard.

The time has come when the connection so mutually pleasant, we trust, must be temporarily severed. You are called away to your own country, and before many days are past you will be on your way across the ocean that separates us from our friends on the other side of the Atlantic.

We hope that your journey will be prosperous, and that you will find, as we do not doubt, a pleasant welcome awaiting you.

It has been the dream of my life to visit America. I have many kind friends there, and I should like nothing better than to see them face to face, and to grasp them by the hand. If God will, I shall yet do so, and if you should chance then to be in America, there is no one whom I should look forward to meeting with more pleasure than yourself.

I hope, however, that before that remote contingency, we may have the pleasure of welcoming you again amongst us. I assure you that the greatest kindness you can do us is to settle your business over there, and come back at once.

In the name of the Spiritualists of London, speaking in behalf of this great representative meeting, and of many who are unable to be present, as well as of many more who have not been informed of what we are doing—for we have made no effort to do more than to give friends nearest at hand an opportunity of saying farewell to you—I beg to present to you this testimonial.

In doing so I assure you that the sincerity of the good wishes conveyed to you is as complete as the regret we feel at your temporary loss. (Great applause.)

"To Mrs. MARY J. HOLLIS-BILLING.—

"Dear Madam,—

"On the eve of your departure from amongst us, we Spiritualists of London desire to express to you our sense of the services that you have rendered to the Cause of Spiritualism during your residence in this country.

"The uniform courtesy and kindness of your manner have endeared you to a large circle of friends, whose good wishes will follow you to your native country.

"The readiness with which you have placed your mediumistic gifts at the disposal of Spiritualists in general has laid them under a deep debt of obligation, and has been of material service to the Movement.

"Though the ties of personal association must now be severed, we trust that the day is not far distant when they may be reunited. In the meantime we beg to assure you that we shall ever entertain a feeling of friendship for you and of interest in your work, and that we very cordially wish you every temporal and spiritual blessing.

"We are, dear Madam,

"with much respect,

"Yours in the Cause of Truth."

(Signed by 20 representative Spiritualists.)

REPLY BY MRS. BILLING.

Mrs. Billing, who was loudly applauded on rising, replied: I am afraid my friends have greatly exaggerated my work in London. I feel it has been very little indeed, and only regret it could not be more. I shall ever look on England and my friends here as the dearest objects of my memory. I return to my country with many regrets, and I shall be most happy to welcome any of my English friends there; and should Mr. Stainton-Moses make his promised visit, I hope I may be the first to receive him. I thank you again for your kindness.

Mr. Stainton-Moses being at this juncture obliged to leave to catch his train, Dr. Wyld was voted to the chair.

Mr. Burns, by the desire of the persons more directly interested,

briefly described a remarkable cure of a lady under the joint influence of "Ski" and Miss Houghton. The lady in question had been suffering for three years with a dislocated hip-joint, and did not seem as if she would ever walk again. Her husband had to carry her wherever she went. The doctors had been unable to do anything with the case. Miss Houghton, however, under the direction of the spirit of "Dr. Harvey," had succeeded in setting the joint.

The speaker then remarked if anyone disputed that this was not the genuine "Dr. Harvey," he challenged them to find a doctor more genuine; for in influencing Miss Houghton this spirit had done a work which the medical faculty had given up.

The case is fully described by the grateful patient in a special communication which will be published next week.

The lady in question stood up and testified to the truth of what Mr. Burns had said. Her husband also spoke of her remarkable cure, and said he did not know whom to thank most for it. She had walked, and could walk anywhere now.

The enjoyment of the evening was greatly enhanced by the musical efforts of Miss Lennon, Mr. Ward, and others, by whom some choice instrumental and vocal pieces were rendered. A hearty vote of thanks was accorded to these on the motion of Mr. Burns. Votes of thanks to the chairman and speakers brought a most enjoyable and harmonious evening to a close.

#### MR. HOWELL'S MEDIUMSHIP.

To the Editor.—Sir,—To be brief, why do not Messrs. Lewis and the numerous friends wishing to give London the benefit of Mr. Howell's mediumship unite with the Goswell Hall movement? The friends connected therewith would be most happy to work with any well-wisher to the Cause, if such could be harmonious. The hall is most convenient and suitable to the present requirements—or, rather, means—of Spiritualism. Surely it is more advisable to work up one good platform than a number of half-patronised and struggling concerns, which are more a disgrace to us than otherwise.

We find that folks do not mind travelling a few miles to attend a good hall to hear a good speaker, and if well advertised, there is no reason that I can see why large audiences should not be got together to support a hall worthy of mention.

There are complaints that Spiritualism does not own in London one hall worth naming where its principles are set forth, and why is this? My humble explanation is that its adherents are not as united as they ought to be. I know not what construction others may put upon it.

There are many Spiritualists who have a lot of pet ideas of their own, and their only thought is to push them forward, as though they were the thoughts and the only thoughts, instead of giving and taking with others.

Get one hall into good working order, then others could be engaged, and work in connection with the original movement on about the same principle as the different denominations of Christians, the speakers working from one hall to the other, so that the several neighbourhoods might have the advantage of the various speakers without giving each too much of a good thing. Then from that, again, in time, could be started halls owned by Spiritualism. I say it could be done with a good pull, a long and strong pull, and a pull all together. The suggestions I have made may not be practicable, perhaps, without some slight modification.—I am, yours faithfully,

H. J. STEVENS.

224, Albany Road Camberwell, S.E., Feb. 18, 1880.

#### GOSWELL HALL SUNDAY MEETINGS.

BALANCE SHEET for 13 weeks, commencing Nov. 16, 1879, and ending Feb. 8, 1880, read at the meeting on Sunday evening last, and approved of by the audience then assembled.

RECEIPTS.			EXPENDITURE.		
Collections ...	£14 19 3½		Rent ...	£13 13 0	
Guarantees ...	3 14 0		Speakers ...	6 7 6	
Contributions ...	3 10 6		Incidental expenses ...	1 8 0	
Soirée (Jan. 1) ...	7 13 6		Soirée (Jan. 1) ...	7 5 6	
			Balance in hand ...	0 3 3½	
	£28 17 3½			£28 17 3½	

JOHN SWINDIN, Treasurer.

H. J. STEVENS, Secretary.

The history of this series of meetings has been given weekly in the MEDIUM, so that there is nothing much to add to that which is already known. The friends appear to be satisfied with the result, and are determined to push on with vigour for the future.

Mr. R. A. BROWN, of Manchester, will deliver a trance address at 1, Bradgate Street, entrance from John Street, at 6 p.m. All are cordially invited.—JAMES MURRAY, Sec.

Mr. T. M. BROWN expects to be in Manchester by Sunday first. Letters up to Tuesday to be addressed care of Mr. E. Rhodes, 42, Fremont Street, Everton Road, Manchester.

QUEBEC HALL, 25, Great Quebec Street.—On Saturday, at 8 p.m. the usual seance: Mr. Hancock will be there at 7.30 to receive and speak with strangers. On Saturday last I received a most remarkable test before the circle formed, of the presence of my father. Mr. Savage the medium on Saturday evenings, is a perfect stranger to me; he is giving some wonderful tests. On Sunday morning, developing circle inquirers are welcome if in earnest. On Sunday evening, the usual service, short addresses; Miss Annie Waite has promised to give reading or recitation; some sacred songs will be sung by the Misses Dale and friends. On Monday evening, at 8, Miss Waite will give an entertainment consisting of readings, songs, duets, &c., assisted by a number of ladies and gentlemen, among whom is Mr. Iver MacDonnell. Admission free, collection during evening. On Tuesday evening, lecture by J. Burns, O.S.T. On Wednesday, the members' seance



## MR. J. J. MORSE'S APPOINTMENTS.

LIVERPOOL.—Feb. 22. Perth Street Hall, West Derby Road. Morning at 11. Conference. Subject: "Mediumship." Evening at 6.30. Subject: "The Great Hope Demonstrated in Spiritualism."  
 LONDON.—Feb. 29. GLASGOW.—April 11 and 12.  
 NEWCASTLE-ON-TYNE.—March 7 and 8. KEIGHLEY.—May 9.

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.

CARDIFF.—Feb. 22 & 23. MORECAMBE.—March 12, probably.  
 COVENTRY.—Feb. 21. GLASGOW.—March 14.  
 BIRMINGHAM.—Feb. 25. NEWCASTLE.—March 21 & 22.  
 NOTTINGHAM.—Feb. 29. MANCHESTER.—March 28.  
 BIRMINGHAM.—March 7.

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.

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 Clarendon, 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. 22, at 6.30 p.m. Various speakers will give short addresses.  
 " " 29, at 6.30 p.m. "Does the Bible teach that Man is Immortal?" ... Mr. M. Fidler.

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. 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. 22.—GOSWELL HALL, 290, Goswell Road (near the "Angel")  
 Conversation and Seance at 11 a.m. Address by Mr. Barker at 7 p.m.  
 Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.  
 Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

TUESDAY, FEB. 24.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
 THURSDAY, FEB. 26.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 22, 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, Herballist, 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.

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