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AND TEACHINGS OF

SPIRITUALISM.

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SPIRITUALISM AND THE APOSTLES.

PETER'S TRANCE AND ITS LESSONS.

A Sermon preached at Richmond Hall, Richmond Street, Plymouth, on Sunday evening, November 20th, 1881, by the Rev. C. Ware.

"And while they made ready he fell into a trance, and he beholdeth the heaven opened and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth; wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him: Rise, Peter, kill and eat, etc., etc."—Acts, x., 10—16, Revised Version.

The farther we advance in our knowledge and experience of Spiritualism, the more fully we are convinced of its identity in nature and purpose with true Christianity, i.e., Christianity as we find it at the beginning—the SPIRITUAL WORK as described in the Acts of the Apostles. It matters little to us how much it disagrees with the opinions and teachings usually called orthodox, the prevalent and popular religious teaching and belief; the systems of theology, doctrines, and creeds of the various denominations. Christianity as we find it in the Acts of the Apostles is a spiritual work, a SPIRITUAL MOVEMENT, and we have to do with the nature of that work, the facts of that Movement; we have to do with the actual powers and agencies at work herein, and with the results and teachings emanating from those powers and agencies; and we repeat, that the farther we advance in the knowledge and experience of what is called Spiritualism, the more fully we are convinced that true Spiritualism and true Christianity are identical; that it is only giving different names to the same thing.

The same agencies and powers are at work now as in the apostolic age, and the object and purpose are the same. The effects produced and the teachings imparted are the same; the same in kind we mean, the difference being only a question of degree, which in its turn depends upon conditions; the same grand design underlies the present dispensation of spiritual power as was aimed at by Primitive Christianity. If you ask what was taught the people in those days, we answer—Not the dogmas that are taught in the churches and

chapels of to-day—but true SPIRITUAL KNOWLEDGE: knowledge about their spiritual interests. The fact of their immortality, the fact of a spiritual life and a future spiritual existence, the nature of which was determined by their manner of life here. The result of this knowledge was the awakening of their spiritual life, the development of personal character and goodness of life after the pattern of Jesus; this was the meaning of CONVERSION.

What were the great themes of apostolic teaching? The life and teaching, death, continued existence, and manifested power in spirit-life of Jesus Christ. These were the themes: HIS LIFE, whose perfection was realised in endurance unto death,—and no life is perfect that does not endure unto death, (Peter points out most distinctly, 1 Peter, ii., 21, that it is herein that he hath "given us an example that we should follow his steps.") HIS TEACHING, pure, perfect, sublime, incomparable, and sealed with his blood. HIS RESURRECTION from the physical life, and continued existence in the more glorious spiritual realm, thus demonstrating immortality for all human souls, "because I live ye shall live also." Lastly, HIS MANIFESTED PRESENCE AND POWER AS A SPIRIT freed from its material surroundings, proving that those who have passed away from earth can still manifest their presence and have communication with those who remain in the flesh, helping and guiding them as they could not whilst limited and fettered by their material enswathement.

These were the theories of apostolic teaching; this was their GOSPEL—no theories, no dogmas, no speculations, but these FEW SIMPLE FACTS: they spoke of his incomparable, perfect, and beneficent life, "he went about doing good," of his endurance unto death, thus bespeaking the loyalty of all to a Teacher, and Pattern, and Patriot, so divine and perfect. They spoke of his triumph over death—how he appeared to them again and again, demonstrating immortality; then of the power and influence of his spirit upon them, conferring gifts and qualifications far transcending their normal and natural abilities. The secret of their enthusiasm was that their Master and Friend was with them still, with them always, and they attributed every extraordinary work to his present influence upon them—his presence, with his band of ministering spirits, being manifested by voices, visible appearances, visions, and

other phenomena, patent to the senses. They invited the people to believe in him, in these facts about him, and then to receive proof by his actual influence upon them, endowing them also with these wonderful powers.

The teaching of Spiritualism is precisely the same; your friends, and those whom you know to have lived on earth—your teachers, friends, and acquaintances—are manifesting their presence, giving proof that they live and love, giving to you the assurance that Jesus gave to his followers of old, "Because we live ye shall live also,"—and they are affectionately inviting you to believe in them, and to receive their help and influence. And our conviction of this correspondence between Primitive Christianity and Modern Spiritualism is confirmed by the fact that these spirit friends manifest their presence and communicate their teachings in substantially the same way as was done then. There is no phase of Spiritualism more general, popular, or convenient than the TRANCE, in which visions are presented to the person, and through him teaching imparted to others. It was so in those days; in the trance important teaching was given by invisible intelligences; this we have here.

I.—THE PHENOMENON HERE DESCRIBED: PETER'S TRANCE—ITS NATURE AND MODUS OPERANDI.

Was Peter a Spiritualist? If to have intercourse with and communications from spirits make a Spiritualist, then Peter was pre-eminently a Spiritualist, for there was nothing in his experience more familiar to him than this. In the first chapter of this book we find him taking a leading part in soliciting spiritual interposition. They were electing a new apostle to complete their circle, (Acts, i., 26). Having offered prayer they cast lots. What did this mean? Was it a mere game of chance? Nay, though those who support conjurers in their efforts to discredit Spiritualism, would not scruple to adopt this hypothesis rather than recognise spirit interposition. Or, perhaps, they will insist that it was "the Lord." Strange perversity of mind that will only recognise those two alternatives—the Infinite Creator or a game of chance! No place for the myriads of ministering beings who execute the Creator's purposes, and constantly act as the friends, guides, and teachers of men. How inveterate must be that prejudice, that rather than recognise the influence and interposition of individual spirits, obstinately refuses to accept any hypothesis between the direct act of the Infinite Creator and a game of chance!

What was this casting lots? We contend that it was a direct invocation of spirit interposition. They met in their circle, they offered their prayers, they then supplied the conditions, and the result was determined by spirit influence. What materials they employed, or what the particular process was, we do not know, neither does it matter; we, who have received hundreds of important communications from spirits BY MEANS OF A TABLE, are satisfied to recognise the facts of spirit intercourse and influence, as in the case of Joseph's divining cup, Moses' rod, Gideon's fleece, Hezekiah's sun-dial, or any other of the numerous instances of ancient spirit manifestation. It does not alter the case at all to say that "God did it," that is an evasion; God ordinarily works by the instrumentality of ministering spirits. This, then, was the elementary phase of communication with the spirit-world in apostolic times, THE HUMBLE PHENOMENON OF CASTING LOTS.

But from that humble beginning, what progress the disciples made in their experience of spiritual intercourse. Look at the results of that first circle held in the upper room; they there realised the development of such extraordinary mediumistic power, that they no longer needed the humble phenomena of casting lots. Peter himself became a clairvoyant, clairaudient, trance, inspirational, and healing medium—that is, he saw and heard spirits; under their influence he healed the sick, and by their inspiration and guidance he

taught, prophesied, and laboured in the spiritual field, winning thousands to a knowledge of the truth and faith in Christ.

And this was the case, in a measure, with each one of that little community. It was a common experience with them; they knew they were guided, influenced, and inspired by invisible intelligences—by Jesus in particular—and were thereby enabled to exercise gifts and perform works which were impossible to their normal and natural abilities. Look at Philip and Stephen, and Paul, and Barnabas—can we wonder at the increase of Christianity in those days, when we read such words as these, "And the multitudes gave heed with one accord to the things that were spoken by Philip, when they heard and saw the signs which he did. For from many of those which had unbelieving spirits they came out, crying with a loud voice: and many that were palsied and that were lame were healed," (Acts, viii., 6, 7). These were the characteristics of Primitive Christianity, this grand instrument of power, this spiritual intercourse, this performance of extraordinary works—these SIGNS AND WORKS. It was SPIRITUALISM, and Spiritualism is true and genuine Christianity, and as with the phenomena, so the teaching is the same—not the grotesque fictions called dogmas, not a system of theology concocted by councils and priests to impose upon the human understanding, and enslave the human conscience, but the simple principles of Truth, manifestation of Divine Love, demonstration of immortality, necessity of pure morality, and a Christ-like life as a preparation for the future; the life of the spirit being the real life.

Peter had wonderful manifestations realised in himself; he realised in himself a fulfilment of Joel's prophecy which he quoted: "I will pour out my spirit," &c. On the occasion to which we are now referring he was ENTRANCED BY HIS GUIDING SPIRITS, and in this state he received by means of a vision and spiritual hearing, most important instructions and directions at a particular crisis of his life. What is taking place amongst ourselves is in principle, nothing more or less than what took place in those days; true Spiritualism, i.e., Spiritualism considered, not in its abuses and counterfeit imitations; not as misrepresented and discredited by individuals; but in its real nature and purpose, is simply a reproduction of New Testament Christianity, both in its manifestations and its intended effects upon the bodies and souls of men. If these things took place in the first century, why not in the nineteenth? There is the same power, and the same need, and we believe the modus operandi to be substantially the same, i.e., holy, exalted, intelligent spirits are our guides and teachers; and in a great variety of ways their operations are carried on.

Speaking for myself, I can say that though not entranced, nor in any external sense conscious of spirit influence, yet through other channels I was, at a particular stage of my career, directed by spirits to enter upon my present work as a preacher, writer, and lecturer upon Spiritualism; and as a matter of interest to some, I will take this opportunity of saying that these spirit-friends actually appointed the day when I should begin this work, (the first Sunday in January, 1881); I claim now to be constantly under their guidance and direction, and this very position corresponds in a remarkable degree to that of Simon Peter. As a further illustration I would remark, that as Cornelius of Cesarea was directed by a spirit to send for Peter, so I am having repeated instances of persons directed by spirits to seek my advice, and thus I humbly claim, without presumption, to be in a sense that perhaps the Pope of Rome is not, a successor of Peter.

II.—THE LESSONS OF PETER'S TRANCE.

One lesson we have dwelt on, viz., that the phenomena with which we are familiar, were not only common in the days of the early Christians, but were essential elements of Christianity, i.e., Christianity as we find it

in the Acts; hence we are satisfied that the two are identical, and that what we call Spiritualism is genuine Christianity.

But we have to consider more particularly the Spiritual Lessons it conveyed; the dispensational lessons, so to speak, the important truths which were made known to Peter in this trance vision. What was the purpose of this trance, and of the symbolical and verbal communications from his invisible guides and teachers? These questions can be easily answered: Peter had arrived at an important stage in his Spiritual Mission. We read, (Acts, ix., 43) that Peter having passed throughout all quarters, had come to Joppa, where he took up his abode with one Simon a tanner. Here on the frontier between Jew and Gentile territory, some very difficult questions and problems must have presented themselves, concerning the gentiles and their relation to the Church. If the gentiles were to be admitted to the free and equal privileges of the Gospel, then had God cast away his people? How about the promises? Was not the Law Divine? Would it have been enacted for some if not for all? Was not the Jew a privileged person. Was not the Mosaic law eternal? But to preach to Gentiles, would be a practical abrogation of all this. On the other hand, was not the Gospel for all? Did not the Truths which Jesus taught, apply to Humanity at large? Was not his Church intended to be a Universal Church, irrespective of race or nation? Filled with these thoughts, problems, perplexities, Peter went upon the flat housetop of the tanner's dwelling, whilst the noon-day meal was preparing. Peter was quite willing to cross the frontier, and carry the glad-tidings of Truth to the nations beyond, but how about his creed: how about the requirements of the Jewish religion?

Here then was the purpose of the trance. It came at that critical juncture; this communication from the spirit-world, came exactly when it was needed; it came to solve the problem. It came to deliver Peter from the fetters and restrictions of his early training and religious teaching, and to give him that freedom of mind and enlargement of sympathy, which would qualify him to be a TRUE SPIRITUAL TEACHER; a minister of the Truth to Man as such; a Spiritual Teacher and worker in the broad field of Humanity, as distinguished from an orthodox preacher of the narrow dogmas of a Jewish sect. It came to teach him that the distinctive Jewish system of teaching and ceremonial was now ended; there was now but one religion, THE RELIGION OF HUMANITY; the system of facts and principles which concerned man as a spiritual being. Peter awoke from that trance with an entirely new vision; he now looked upon humanity, not through the coloured and distorting glasses of Jewish tradition and dogma, but in the pure bright light, the broad daylight of Universal Truth; and we have the key-note of his new teaching, and of the new dispensation in the words, "Of a truth I perceive that God is no respecter of persons." Here, then, were the grand lessons of Peter's trance; he went forth from thence with new eyes.

And it is no presumption on our part to say that this has been repeated in our own case, whether we regard Spiritualism as a whole, or our work here locally. This local movement was inaugurated BY A TRANCE, and it has been guided and perpetuated chiefly by this phase of spiritual communication. I found myself during the last weeks of the year 1880, very much in the same position as that of Peter. Having incessantly, earnestly, and devoutly studied the subject of Spiritualism for some 18 months, the light had gradually dawned upon my mind, until I was brought face to face with the problem, how to reconcile the dogmas and teachings in which I had been trained, and which I had for so long taught, with the facts of Spiritualism, and the new views of truth, with which my mind was being illuminated. At that critical stage, whilst wonder-

ing with myself whither I was drifting, I received through a trance medium this direct message from invisible intelligences: "You are requested to preach as you are doing for three Sundays, and then publicly proclaim all you know, the full truth of Spiritualism." I promised implicit obedience; singularly enough the third Sunday was the last in the year 1880. The action of the ecclesiastical authorities, or of the spirit-world, or of both combined, prevented my carrying out the instructions of the spirits to proclaim the full truth of Spiritualism from the denominational pulpit. Little could I foresee then, that I should soon have a far vaster audience and a far more extensive field of work than any denomination could ever give me. Denominationalism is but Judaism in another form, and I feel it was well that I should be liberated therefrom. I thank God that the Light which so gradually dawned upon my mind—the glorious LIGHT FROM THE SPIRIT-WORLD through trance mediumship and other channels, now shines upon me with unclouded splendour.

We, who are proud to call ourselves Spiritualists, know of but one Religion, THE RELIGION OF HUMANITY; the spiritual interests of humanity. We know of but one creed, the Fatherhood of God, and the Brotherhood of Humanity. We no longer believe in three Gods, nor in the ridiculous paradox of three persons in one God; we believe in one Father and one Family, and in one grand ruling Law, LOVE, uniting all in the bonds of eternal fellowship.

"Of a truth I perceive that God is no respecter of persons;" the very same lessons as were taught Peter, we are being taught in teachings emanating from the spirit-world.

"THE HUMAN FAMILY! How precious that word sounds! No creed, sect or party; we are all brothers and sisters; and the grand and ultimate design of Spiritualism is to realise universally what is described locally in Acts ii., 43-47 (revised version): "And fear, (serious reverence) came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and they parted them to all according as any man had need. And day by day continuing steadfastly in the temple, and breaking bread at home, they did take their food with gladness and simpleness of heart, praising God and having favour with all the people. And the Lord added to them day by day, those that were being saved." TRULY A MILLENIUM!!

MEDIUMSHIP—THE SPIRIT-CIRCLE.

SOME OF THE CONDITIONS OF SPIRIT-PHYSICALISATION.

In the "Harbinger of Light" (Melbourne) for January, Mr. A. J. Smart comments in an instructive manner, upon an article by "M. A. (Oxon)." Mr. Smart has had, in some respects, better opportunities of observing, and more experience of materialising mediumship, than any man in the Movement, and being an able writer, his testimony is of the highest importance. He has been for some years intimate with the mediumship of Mr. George Spriggs, which has this striking peculiarity, that in its exercise there have been no incentives to concealment of the true nature of the results. The professional medium, in order to keep up the phenomena to the standard implied in the contract of engagement with the sitters, is induced to make it appear that all presentments of the material form are physical embodiments of the manifesting spirit, from atoms built up in that method known as a genuine "materialisation," whereas it may be in many cases the medium brought out of the cabinet bodily, and "transfigured" so as to take on a personal appearance in keeping with that of the manifesting spirit. In the

commercial and promiscuous exhibition seance, it is impossible to arrive at the truth of such matters, as the sitters are altogether outsiders and alien to the manifestations taking place before them. They are like children at the magic lantern entertainment; they see pictures appear, but what they are or how produced, they have no means of determining, not being admitted behind the "screen."

Clairvoyance renders all screens and cabinets impalpable, and thrusts its penetrating scrutiny in everywhere. It reveals many astounding particulars in the *modus operandi* of materialisation seances. It may be, that during one sitting at which several spirits successively appear in physical form, the spirit and medium may be seen simultaneously as distinct physical entities in one case, and possibly in the case immediately succeeding a few minutes afterwards, the medium, if looked for, would not be visible. And yet, in that second case, the medium is nevertheless quite palpable within the cabinet to the vision of the clairvoyant, but for the time so depleted of physical atoms as to be invisible to the physical senses of the ordinary observer.

Now, we would not call this a case of "transfiguration" of the medium, though the superficial observer, looking into the cabinet and not finding the medium, might regard it as such. We surmise that this "transfiguration" notion is much more an hypothesis than a fact. In the class of cases to which we allude the medium though invisible, is essentially in his or her proper place, in his or her proper person, but that proper person has become so de-physicalised, by the withdrawal of matter from the body to constitute the form of the manifesting spirit, that it is no longer visible to ordinary perception. And yet it is not a case of the actual transference of the bodily bulk of the medium from the cabinet en masse. Materialisations of this wholesale kind may be taken through cages and curtains impalpably, and under such conditions that the medium could not have been brought out bodily without being discovered in the act. And yet, if such a materialised spirit be "grabbed," it may become still more positively physical by the excitement set up therein by the act of violence, and the spirit-form will be regarded as the medium fraudulently acting the part of a spirit, or unconsciously "transfigured" and "brought out" so as to resemble one. It must be remembered that the spirit thus physicalised cannot melt away at will. "This too solid flesh," as Shakespeare has it, requires conditions to melt back again into the form of the medium, even as in the primary instance it required conditions for the manifesting spirit to draw the matter from the body of the medium. To test this, let any of these foolhardy experimenters "grab" the medium violently while the spirit is drawing fluid to make up its physical presentment, and see how it can do so under such an interruption. The body of the medium would become positive to resist the attack, and in like manner, a spirit in a certain degree of physicalisation would be rendered more physical by being violently seized, and would not be able to disentangle itself from the material envelope without the necessary conditions to do so.

By the consideration now introduced the case of Mrs. Esperance may be explained, when she was made the victim of such shameful treatment at Gateshead, on the eve of her leaving England. Not the slightest attention is due to the testimony of the ignorant and unprincipled creatures who planned the attack and exulted in it when it was carried out. But there is testimony to fall back on, which is thoroughly trustworthy. Mr. Armstrong who carried the form, released from the clutch of the grabber, into the cabinet, found no visible Mrs. Esperance there, but instantly the sparsely dressed spirit-form under his hands became the well-clothed Mrs. Esperance. At the same time, in carrying into the cabinet the form which had been grasped, Mr. Armstrong trod on the depleted Mrs. Esperance,

invisible and prostrate on the floor, and in so doing hurt her. The effects of this tread she felt acutely afterwards, but the violent pulling accorded to the spirit-form, left no effects upon Mrs. Esperance's person.

These are really grand scientific facts, and Mrs. Esperance, being the means of their elucidation, did valuable service to the Cause. Unfortunately such facts are too frequently overlooked, and had it not been for the recognition of them in these columns, Mrs. Esperance might not only have suffered in vain, but have been loaded with the odium, which certain parties intended her to bear, and which some of her Newcastle "friends" did all they could to impose upon her shoulders.

From a large clairvoyant experience we are inclined to state that this absorption of the medium—not transfiguration—occurs more frequently than sitters in front of the curtain are aware. Conditions in the circle, the state of the medium, and the nature of the spirit-manifesting, have much to do with the occurrence of this manner of manifestation.

We are glad to see that Mr. Smart pleads on behalf of any arrangement in the form of a cabinet, that will ensure to a greater extent the safety of the medium and the success of the manifestation. Writers and talkers who bluster against cabinets, subdued light, &c., are too frequently the mouthpieces of the ignorant and selfish demands of dilettante seance-loungers, who know or care for nothing, but that their plaything may not be marred by imperfections. The scientific investigator must at all times be ready to adopt any conditions that will protect the medium and prove a convenience to the operating spirits. On these points Mr. Smart is a practical man, and his opinion is worth something.

In a true circle, where the spheres of the sitters blend harmoniously with that of the medium, cabinets are not necessary. No doubt, at all times some restriction as regards light will require to be enforced, yet not so much so when the magnetic sphere of the sitters is wholly in keeping with that of the medium, in which the spirits are, for the time, operating. It is not darkness or cabinets that are to blame for the inadvertencies that attend on the investigation of this subject. The fault lies in the wholly unscientific method in which mediums are used in the more essential requirements of spirit-manifestation: firstly—As regards the motive, moral character, and present condition of the medium; and secondly—As to the similar requirements on the part of each and every sitter. Properly aided in these matters, the spirits will take good care that neither cabinet nor light stands in the way of thorough conviction as regards spirit-presence and action. To carry on the old haphazard, exhibition scheme of the past, and at the same time remove from the medium the protection accorded by cabinet and subdued light, is to drive matters from bad to worse. Let us discountenance all dishonest mediums, unworthy sitters, and mediumistic adventurers, and at the same time let us abstain from those methods of seance-holding that tend to demoralise mediums and misdirect the education of sitters; then it will be expedient to adopt any accessories which may from time to time, in the nature of the case, be demanded to facilitate results.

EXTRACTS FROM MR. SMART'S ARTICLE IN THE "HARRINGER OF LIGHT."

During all the sittings, extending over five years, and nearly seven hundred in number, at which I have observed the phenomena presented through the mediumship of Mr. Spriggs, I do not remember to have witnessed anything which I can recognise as this phenomenon of "Transfiguration." This is, of course, out of the question, where the spirit-form and the medium are visible at the same moment, as was frequently the case, and it seems equally incompatible with that other phenomenon, which was also of frequent occurrence, of dematerialisation, where the form,—after demonstrating its substantiality as strongly as ever it has been demonstrated here,—would apparently sink through the floor, but really slowly

dematerialise in our view from the feet upward, the upper part of the body moving downward, disappearing until nothing visible remained but a trace of white, mist-like substance on the floor, from which the full form would again be gradually developed. In those cases, however, in which the phenomenon of "transfiguration" of the medium does occur, it is of course a legitimate manifestation of spirit-power, with its own particular lessons, and implying its own particular phase of mediumship, and there is this important consideration connected with it, that where sceptics have adopted the rough-shod and ridiculous method of investigating by forcibly detaining the form, and, when the confusion has subsided, have found the medium in their grasp, it may in some cases have been but an instance of the presentation of the phase of transfiguration; if so, the sceptic has been deceived, not as he imagines by the medium, but through his own ignorance in regard to these form manifestations. It may well be that in such a case the current of spirit-power operating upon the medium's organisation would be violently driven back, and the medium restored to the ordinary state, only to be regarded with suspicion by friends and foes alike.

"M. A. (Oxon)" observes that it is "one of the drawbacks to the use of a cabinet for the seclusion of the medium that it is very difficult to say exactly what has taken place on a given occasion. We know not what may be found possible in the future, but it seems to me almost as utopian to hope that we shall behold with our physical eyes the processes which result in the building up of the materialised form, as it is to expect that we can behold the processes which go on beneath the soil when the seed is germinating in its dark chamber, and extending those little shoots which ultimately blossom out into leaf and flower. As a rule, it seems that protection from the strong and penetrating vibratory action of light upon the molecules is necessary to success in the initiatory stages of the building up of the form, and equally so to the due preservation of the entranced medium from injury while in the highly sensitive condition of brain and body induced by the withdrawal of force. If the known action of light upon the organic world, as well as upon the inorganic, (as exhibited by its power to cause gases to unite and explode, solids to be precipitated from solutions, and other chemical effects,) be taken into account, its interference in the subtle processes of materialising may well be conceived. There is certainly the recorded (though I think solitary) experience of Archdeacon Colley, in which the materialised form was developed while both medium and spirit-form were visible in a good light, but it is significant that the medium's health was prostrated for years afterwards. Might not well-developed clairvoyant powers, combined with trained powers of description, be likely to succeed in the task of enlightening us on these points?"

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He notices, too, some of the peculiar accompaniments of the manifestations, as for instance what he describes as "the very flesh of some seeming to be in a state of flux and reflux, as though the material atoms were held together by a power of attraction that is variable," which is borne out by observations recently placed on record by you as to the extensive variations in weight of the form within the space of a few seconds. I attempted the expression of a somewhat similar idea in my remarks on the subject in your August issue, where I referred to an apparent interchange of force between the medium and the spirit-form, and spoke also of the aid which the mind would receive in realising the possibility and grasping the modus operandi of these phenomena from a theory of "matter" as being more dynamical and less inert in its character than the orthodox theory regards it. "M. A. (Oxon)" refers to this flux and reflux being "still more clearly the case with the drapery with which the forms are so abundantly surrounded," and this recalls to mind an idea which has frequently occurred to me, that this drapery seems as though an actual part, a continuation, so to speak, or an extension, of the physical form, rather than as thrown over it in the sense in which we would throw a cloak over his shoulders; as though it too, like the physical form, were but an outward material projection, held together for the time by, but having no existence (at least in the matter-realm) apart from, the will-power of the manifesting spirit. If this be so, it would account for the difficulty which investigators experience in obtaining—what they naturally desire—portions of this material, since unless special preparation had been made for the process, the separation of a portion of even the apparel might mean some inconvenience and even pain to the spirit. There are other valuable facts to be taken into account in forming a science of this subject, as, for instance, that when the form first appears the hands are often noticeably cold, and the movements lack vigour; that after a time there is an increase of temperature, and an accompanying increase in the vitality and activity; that these decline gradually until the hands again become cold, with a corresponding decrease in activity, the form apparently drooping.

"M. A. (Oxon)" mentions an account of the melting away of one of these forms until nothing but the hands were left in the grasp of the sitter, and asks, "Where did the liberated molecules go?" These things naturally excite a strong desire to understand them, but they may not after all be more mysterious than the ordinary processes of Nature, only that the latter

are more familiar—just as the comet pursuing its eccentric path through the heavens awakens more attention than do the familiar orbs that roll majestically before our gaze every night—and it is, perhaps, by a closer and deeper consideration of the everyday phenomena of Nature, that we shall gain a clearer insight into the phenomena of the circle-room, so far at least as the physical side of the phenomena is concerned. We see matter exhibiting continually magical properties, vanishing away into the invisible realm, and entering even the imponderable (as in perfumes), or on the other hand, being evolved therefrom. Some instances of the mysterious behaviour of matter I referred to in your August issue, and others might be cited. For instance, Dr. Hands, in his "New Views of Matter," quotes a case in which "the earth placed in a box or tub was carefully weighed before a given tree was placed in the mould contained therein, which was again examined by the balance twenty years afterwards, without the soil in which the shrub grew being in any way diminished; in fact, the woody fibre of the tree so produced then outweighed the box and its contents together." Here we have a truly wonderful process, which we are far from fully comprehending, by which tough woody fibre has been formed out of invisible elements, contained either in the physical atmosphere (though Dr. Hands denies this) or, as he suggests, in the atmosphere of exceedingly ethereal and imponderable fluid pervading the universe.

The August article to which Mr. Smart refers appeared in the MEDIUM, September 16, 1881.

WHAT CLAIRVOYANTS SEE.

THE GEOZONIC SPHERES.—V.

To the Editor.—Sir,—This Second Crust, to which I alluded in my last article, possesses a property, and presents phenomena different from anything I have noticed in the preceding crust. Nevertheless, it contains all that the parent crust contains, with this exception, that the said matter has undergone certain transformations, which, in my last article, I expressed by the word sublimation, there being at the same time a new element added, which being the product of that reciprocal action carried on between the elementary atoms of this sphere, and those which constitute the fundamentals of the planet Venus, and also the primal particles in each and every star constituting that group known by Astrologers and also by modern Astronomers, as the sign Taurus. Hence it is, that I observe different phenomena characterised by some strange and also additional disturbances, and extraordinary emanations, such as no mortal eye has ever seen, and also such as no unaided clairvoyant would ever be able to scan. It is a disturbance beyond that which is the result of expansion and contraction. This agitation resembles volcanic action, with the exception that the movement seems general, and not confined to any given locality. Nor do I perceive anything assuming the appearance of an eruption of either smoke or fire. But in consequence of that great kindness and condescension on the part of those celestials who excel us in knowledge as well as strength—in consequence of this, I am enabled to tell your readers that this extraordinary disturbance is the result of electro-magnetism, and that this middle crustation is peculiar in differing from any other of the crustations in this respect, and that in an especial manner. But it is a very different matter for me to find words capable of conveying anything like an adequate idea of a subject so strange; hence, there are doubtless a number of your readers who may consider the present revelations not only prosy or dull, but unintelligible, and it is not quite improbable that some may be tempted to even question the sanity of the writer. But I make every allowance for such, I only solicit a more careful reading and additional patience, and all will eventually be cleared up.

But to proceed: this Second Crust emits from its whole surface streams of variegated lights, which very much resemble Aurora Borealis, or Northern Lights, as they are commonly called, only the display in the present instance being much grander, far outstripping our most extravagant conceptions. This leads me to what I designate the Third Space. It is upwards of 1000 miles from the Second Crust to the superambient concave. This space appears to be charged with a vapour of a vitriolic nature, at least, it is said to resemble such, for I am not authorized to make a positive affirmation that it is in reality vitriolic, only that it resembles such.

The law of gravity is very marked in the disposal of the vapour in this Third Space, for I observe a much greater density near the surface, and the same becoming gradually more varified as ascending upwards. This space contains an additional element to those contained in the two other spaces. This new element is the result of reciprocal action between the elemental particles or forces in the planet Mars, and also the elemental forces contained in each star forming the group or sign Scorpio.

Now, as I before have stated, each crust or space contains all that its parent crust or space contains with further additions, sublimations and development. We may naturally,

therefore, except to find some further development in this space of certain existences, which might have been observed in the Second Space. Your readers will very readily call to mind an expression made use of by me in a past article, in the course of my description of the Second Space, to this effect: that I seemed to discover amid the clash of elements, something beyond inanimate or lifeless matter. My surmises then were that some beings—immortal beings—were in their first stage of independent existence, passing upwards towards a future day it may be millions of years hence.

Was I then dreaming? It might be so: such might have been my state, for nearly every new idea when first brought to light, or rather, when first brought before the notice of a sceptical world, has been stigmatized as the product of a dreamer, or of a madman, and it is quite possible that I may be complimented with the latter epithet in the present case. But let the subject be a dream, or the wild effusions of a distempered brain; like all others of my class, I believe my own dreams, and, as to the latter, that I am mad, I flatter myself with this conviction: that there is method in my madness.

J. THOMAS.

Kingsley, by Frodsham.

(To be Continued.)

THE STRUCTURE OF THE MOON.

(From the "Religio-Philosophical Journal.")

Mr. A. J. Davis in a recent discourse said:

"The Moon is not old, but comparatively a new body. It is in a mineral stage, and will be for a long period. The first exudation of the mineral constituents is of the consistency of starch; a metalloid or salt in many places miles deep. In the order of progress, water will come as a further development, then vegetation and ultimately animal organization."

The reporter adds:

"That man is an inconsistent investigator who adheres to science alone, denying the results of clairvoyance. The first deals with external phenomena purely, and has times without number been convicted of the grossest mistakes. The second, devoted to the investigation of the interior life of things, has as often discovered truths which science has finally been compelled to accept."

SITTINGS WITH MR. TOWNS.

To the Editor.—Dear Sir,—I have had several opportunities lately of sitting with Mr. Towns, at the Tuesday evening seances held at the Spiritual Institution, and have been agreeably surprised on every occasion. Truly is there a diversity of gifts in mediumship, each answering a separate purpose, according to the class of individuals and the frame of their minds. A physical seance would in no wise answer the needs of the usual sitter at these meetings. I hardly like to call him a prophetic medium, yet in some senses that term would seem to apply, but as a business and directing medium I consider him unequalled.

On one occasion, in my presence, he told a gentleman sitter about the departure of his little ones, only a day or two before; described them and their surroundings, and also some emblems which the father clearly and distinctly understood, as also their meaning; afterwards beneficently guiding him for the future.

Another gentleman, without stating any reason why he called, had all his business surroundings described, which were of great importance to him, and which at the time were very perplexing, and every detail of action was struck out for him in the immediate future to observe.

In the case of one sitter, the description of the relapse in his child, who had been ailing, was referred to, and other statements almost private, certainly matters that none present could have known by ordinary means. In all, there were between ninety and a hundred questions put; some were answered very satisfactorily.

The second part of the Seance was occupied by "Mrs. Shipton" controlling the medium and speaking through him. In reply to one sitter she explained the general appearance of his wife, in early years, as plump, short, and dark, but now differing greatly in consequence of indigestion and internal disease, which seemed like a small tumour on account of the agony, etc., etc. This was assented to by the sitter.

The resemblance of flowers was described round another sitter, a well known Spiritualist, but I purposely refrain from mentioning them. In replies to this sitter, certain statements and questions anent the so-called "Mother Shipton's Prophecies" were answered. Another lady, a non-believer in the subject, was informed that during the week past her departed husband had communicated or appeared to her. This was very satisfactory, as she told no one of the circumstance till after the seance.

A lady of my acquaintance called on a friend with a view of having company to the seance, when a question was propounded at home for her to ask mentally at the seance. No sooner had the seance commenced than Mr. Towns told her of the pre-arranged question, and also answered it; this was a surprising

fact and very satisfactory. And so I might go on recording case after case, to show the peculiarities of his mediumship.

On February 7th I again sat at the weekly seance. Unfortunately the medium was unwell, still it was a seance from which a thoughtful mind would gain information. The seance commenced with the usual invocation, after which replies were given to mental questions with varying success. The usual mode is to put a thought question, when an automatic answer is given—"Yes" or "No," as the case may be, and frequently verbal explanations are also given. In the replies to a lady he referred to the need of altering conditions surrounding a certain sick person. In another case, he told a gentleman that he had that day written certain comments, etc. In another case, which I am afraid I may not do justice to, a sitter was told how he had "pulled the hair off a man's head," as the term was used in reference to a private conversation and his action thereon, which was figuratively correct, as he had been vindicating the widow and children of a deceased friend.

In conclusion I may state that the illness of the medium seemed to have a deterrent effect on the manifestations, and, doubt, the number of sitters also—there being twenty in all, and, as usual, all anxious to gain something for themselves. I find, as a rule, the more anxious a person is the less satisfaction he receives, whereas a sitter of quiet demeanour, open to receive whatever is given of worth instead of attempting to dictate to the control or influence, receives the most satisfactory evidences of intelligence outside of the human form.—Yours truly,

A SUBSCRIBER.

On Tuesday evening last Mr. Towns had upwards of thirty sitters—far too many—and it is in consideration to adopt some plan to limit the number. Notwithstanding the crowding, the results were, however, of a specially excellent character. Almost every sitter experienced some result of the power, some receiving a great amount of information. As appears from the report given above, the evenings are by no means uniformly successful, and the same may be said of the sitters on any particular evening. It is due to the medium to state this, otherwise all who sit would expect the same degree of success, which it is well-known would only lead to disappointment, and place the medium in a false position.

SPIRITUALISM AND ECCLESIASTICISM.

A CHALLENGE TO A REVEREND GENTLEMAN.

Prove all things,—1. Thess., v., 21.

To the Editor.—Sir,—The following communication has passed between an Oldham ecclesiastical Boanerges and your humble servant. It shows that these modern pulpit thunderers are not "always ready to give a reason for the hope that is in them," although they occasionally indulge in a little clerical cock-crowing when within the confines of their own theological farm-yard. The Letters explain themselves.

Denton, near Manchester, Feb. 1st, 1882.

Rev. R. M. Davies.—Rev. Sir,—I understand that in a recent lecture on "Witches," delivered by you in Oldham, the "Woman of Endor," erroneously translated "witch," came in for a share of your attention. Further, in the course of your discourse you expressed your surprise at people being so credulous as to believe in spirit-communication through table-tilting, etc. As a religious teacher, believing you have truth on your side, can you substantiate the utterances thrown out by you on these matters? I am prepared to prove that your views are erroneous. Would you kindly undertake, for the sake of truth, to discuss the matter publicly with me, in any public hall in Oldham? I will prove that spirit-communication is a reality in the present age; that the phenomena of Modern Spiritualism are as genuine as any recorded in the Bible; and that the spirits of departed men and women do communicate with the people on earth through table-tilting and otherwise. I enclose an addressed envelope for the reply, which, as a matter of common courtesy, I hope you will give. If you determine to defend your doctrine, we can easily arrange the conditions of debate, the only one I would insist upon, being, that the proceeds of the discussion go to help the funds of the Oldham Infirmary. By complying with the proposal here made two wants may be met: the ignorant may be enlightened by the discussion, while the Infirmary may be helped by the proceeds. An early reply will oblige, yours most respectfully,

JAMES GAVAN.

96, Waterloo, Oldham, Feb. 4th.

Sir,—Allow me to acknowledge your letter of the 1st inst., and in answer to say, that my time is fully occupied with matters of higher moment than controversies upon disputed views of minor truths. If my leisure admitted of my doing something in the way suggested, I certainly should desire a subject more interesting than the one you seem anxious to defend.—I am, yours respectfully,

R. M. DAVIES.

The same proposal is made to any other divine in the district, who may consider himself similarly licensed to air his ignorance of spiritual truths from a pulpit.—J. G.

THE "MAN WITH THE SQUIRTS" "IMPERENCE."

Has it not been said that it takes a wise man to be a fool? This has been exemplified in the treatment accorded by the Bristol press to the "Man with the Squirt." The ponderous dailies fell victims to the imposition, but "Zig-zag," the "Western Punch"—professedly a merry-maker—thus rebukes the foolish:—

"I was disappointed; he is simply a second-rate conjurer, and his refutation is feeble. As Dr. Caldicott ably remarked, it does not follow that because the performer, by the aid of trickery, produces the same results as the Spiritualists that their manifestations are necessarily impositions.

"However, some of the suggested explanations (for so I prefer to regard them) are very clever, but unfortunately the effect was marred by a flippancy of manner and a feeble attempt at being 'funny.' Making fun of Bishop Clifford's handwriting, or selecting Dr. Fox as the 'ladies' man,' is very questionable taste, and the grim silence with which most of his pleasantries were met should have shown him the humour of his audience.

"As for the cabinet business, it was of the weakest description; his argument that the hands do not come untied is absurd, when every conjurer who imitates the Davenport brothers' feats not only gets out of the cords, but also gets into them again.

"Then again, his argument that manifestations are impositions because of their absurdity is illogical; their very absurdity is an argument in support; if I were to attempt a deceit I should be careful that my deception were worthy of consideration, and not indulge in what everyone condemns as quite too absurd."

BRIGHTON.—Mrs. Gribble has been exerting herself to gain admission for the MEDIUM to reading rooms in Brighton. She thinks it would be well to bring it before young men in colleges, that future public teachers might know of the truths of Spiritualism. Unfortunately the supervisors of these young men, though according them unlimited license to become scapegraces, are careful to prevent them receiving spiritual knowledge. Mrs. Gribble was talking to a clergyman who believed somewhat in dreams, but not such as related to "dead people." This gentleman had no idea of the meaning of passages of Scripture relating to the opening up and exaltation of man's spiritual faculties. It is the function of "spiritual teachers" to keep themselves and flocks in spiritual darkness.

HEALING BY LAYING ON OF HANDS.

A HEALING MEDIUM FOR WOMEN AND CHILDREN.

Dear Mr. Burns.—Allow me space in your valuable paper to inform your readers, that Mrs. Hagon is exhibiting great Healing Power. A case has come under my own notice of four children, who have been under her kind treatment, after being given up by the Medical men. They were suffering from Typhoid Fever. Mrs. Hagon's spirit-guides thoroughly cured them in a few days. Friends who are suffering should give Mrs. Hagon an early visit, as I can vouch for the benefit they would receive. Mrs. Hagon is at home daily to see patients, at her usual address—72, Spencer Road, South Hornsey.

T. COFFIN.

SPIRITUAL POLITY.

HOW TO FIND FUNDS FOR THE CAUSE OF SPIRITUALISM.

We cut the following from a recent issue of the "Temperance Record." If Spiritualists would take the hint, our Movement might overflow with wealth. We fear few Spiritualists think it necessary to exercise self-denial, but rather seek their spiritual amusement on the cheap, and let the faithful spiritual worker do his toilsome duty in poverty as best he can:—

A Sensible Change.—The Secretary of the National Temperance League, received from a gentleman's coachman, an explanation of how he was able, while having a wife and family to support, to send a contribution of one guinea to the League. He writes:—Having been an abstainer from intoxicating drinks some time, I thought I would also abstain from tobacco, which cost me upon an average £2 12s. a year, which I have given up after a severe struggle, being very fond of my pipe; but I am now thankful to say I have lost all desire for it, and find myself better without it, and am able to do some good with the money I then wasted, by subscribing one guinea to the National Temperance League, one to the United Kingdom Alliance, and 10s. to the Temperance Hospital. I think you will agree with me that it is a better way for a working man to lay his money out than buying tobacco.

THE DIFFUSION OF SPIRITULISM.

SPIRITUALISM AT THE PROGRESSIVE HALL, NOTTING HILL GATE.

THIS BUILDING IS ONE OF THE STRONGHOLDS OF RADICALISM.

The readers of the MEDIUM will undoubtedly remember that about three weeks ago a local gentleman, Mr. Whitley, gave an address at the above Hall, taking for his subject "His Experience in Spiritualism," which was justly reported as a great success. On that occasion the audience exhibited great interest in the subject by questions and discussion, and an unanimous wish was expressed that the subject deserved further ventilation, and that from a philosophical and scientific standpoint. Mr. J. Burns being present stated that he would willingly give a lecture upon the desired basis. The fulfilment of this promise has been anxiously looked for, and which was verified on Sunday last, February 12th, Mr. Burns taking for his subject "The Philosophy of the Phenomena of Spiritualism: or, How it is done." The lecture was delivered with great ability and effect. In the course of the lecture the various classes of phenomena and phases of mediumship were most ably dealt with, the Lecturer displaying a thorough practical and deep research in the philosophical also scientific aspects of the question, this being proved by the frequent outbursts of applause from the crowded audience. At the close numerous questions were asked, after which a thoroughly animated debate took place from strangers to the subject, investigators, and avowed materialists. One would have thought that the Lecturer knew the exact position of his opponents previous to his coming to the meeting, as the arguments of objectors were quickly demolished and disposed of, this statement being justified by the prolonged applause of the audience when the Lecturer sat down.

Two thousand handbills have been distributed in the neighbourhood of Notting Hill Gate, Mr. Whitley being the principal instigator of this being done. The result has been that quite 600 persons have listened attentively within this last month to what Spiritualists have to say respecting their Ism.

W. O. DRAKE, Free-thought Spiritualist.

SUNDAY LECTURE SOCIETY,

ST. GEORGE'S HALL, LANGHAM PLACE.

Sunday afternoon, February 19th, 1882, at four o'clock precisely; Lecture on "An Aspiration of Science, 'On Earth Peace Good-will toward Men,' rescued from the New Testament Revision." By A. ELLY FINCH, Esq.

Payment at the door: 1s. reserved; 6d.; 1d.

SYLLABUS.

Origin and history of the English authorised text (A.D. 1611), Luke ch. 2. v. 14, above quoted, and its Greek and Latin sources since the invention of printing. Erasmus (1516). Tyndale (1534). R. Stephens (1551). Geneva-English Version (1557-60). Beza (1580).

Our authorised form of this text not found in the great uncial Greek nor in the Latin Manuscripts, nor in the printed Latin Vulgate (decreed as authentic by the Council of Trent).

Ambiguous evidence in support of this text as embodying an actual utterance by the heavenly host.

Its inconsistency with the declaration of Christ (Matt. ch. 10, v. 34): "Think not that I am come to send Peace on Earth," etc.

Its want of fulfilment as a prophecy. Hence probably expunged by the Revisers.

Divergent aims of Theology and Science—the one regarding the Glory of God—the other the Well-being of Man.

Illustrations from some of the chief Theologies of the world, showing that the Well-being of Man is therein subordinated to the Glory of God.

Hence the conflict between Theology and Science. Its rise and nature.

The text explained as an Aspiration of Science.

Illustrations of the primary care (good-will) of Science for Humanity from its discoveries, deductions, and teachings in reference to (e.g.):—

1. The Order of Nature.
2. The Constitution of man.
3. Health.
4. Education.
5. Morality (Virtue, Happiness).
6. Aversion from War,
7. International Arbitration.

Concluding inferences.

EDITIONS OF THE SCRIPTURES SHOWN IN ILLUSTRATION OF THE LECTURE:

The Editio princeps of the Greek New Testament, by Erasmus; in which the text 'good-will towards men' (hominibus bona voluntas) is first met with in print. (Basilee, 1519.)

The first Bible in which the Scriptures are separated into verses, and the text "towards men good-will" first appears in the English language. (Geneva, 1560.)

The Greek and Latin New Testament of Beza. (Editio tertia, 1580.)

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1882 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1882, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
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One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

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Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 17, 1882.

NOTES AND COMMENTS.

Next week we hope to give an oration by "J. A. Garfield," through Mrs. C. L. V. Richmond, entitled—"The Trial of Guiteau: Is he Assassin or Lunatic?" This is an utterance of great interest: it "gives it to them" all round, and will arrest the attention of all readers. Those who desire to secure extra copies should order in advance.

Mr. Ware's sermon will be appreciated. It speaks not only of the features of the past, but the needs of the present. The popular Christianity being the Judaism of to-day, it is our duty to stand clear of it even though it may meanwhile entail persecution. The lessons of the past, show us that this would be wise and truly spiritual policy.

Can we not have more meetings among outsiders, such as have been lately held at the Progressive Club, Notting Hill? Not only in London, but in the country, is a crying want felt for spiritual teaching. We can give 100 lectures per year, if aided with arrangements. Mr. Whitley and others would do their share, and thus the spread of the Cause would be maintained without lost or trouble.

In our issue for March 3, we will give a phrenological delineation of Col. Ingersoll, illustrated by two engravings of his likeness. This will be a thorough and unprejudiced examination of what the man really is, and, therefore, a true key to his views and opinions as so extensively published in his lectures. It will be a Special Number, for Free-thinkers and Christians alike. A Free-thinker Spiritualist will give a most interesting and convincing account of spiritual manifestations and spirit-communion in his own family.

A crowded and highly intelligent audience met in Quebec Hall, on Tuesday evening, to attend Mr. Burns's Phrenological seance, for the benefit of Mrs. Monteath. The examinations greatly interested all, as did the musical efforts of Mr. Dale's friends. The sum taken was £1 16s. 4d., consisting of—donation from a lady 2s.; fifteen heads examined, 15s.; the balance—collection from the audience. All who desired to be examined could not be attended to on account of the lateness of the hour. There will be a similar meeting, but for another purpose, on Tuesday evening, Feb. 28.

Primitive Christianity and Modern Spiritualism run well together, but to yoke the latter with the Christianity of to-day, is like coupling Pegasus to a mule, and calculated to seriously retard the progress of Pegasus without materially accelerating that of his companion. Therefore do we deprecate the action of those who endeavour to adapt Spiritualism to that

which is called Christianity—a system utterly incongruous with it and calculated to be a dead weight on its progress. Rational Spiritualism has sufficient vitality in it to grow without extraneous aid or pandering to the prejudices of the orthodox. Our facts are solid, and our philosophy is harmonious; we can consequently march steadily on without fear of any material check, attracting towards us and augmenting our numbers with seceders from the ranks of orthodoxy, who having shaken off the shackles find in Spiritualism a system more in accordance with the requirements of the age.—"Harbinger of Light."

The correspondence on Spiritualism in the "Aberdeen Gazette" closes with a letter from Mr. E. Foster on "Spiritual Revelations, comprising personal and other experiences." One message says: "If ever England engages in another Continental war, she will be beaten,—she will fall, but from her ashes will rise, Phoenix-like, a Government in which neither kingly nor priestcraft shall hold any sway." One paragraph more, says Mr. Foster, from another long letter by Josephine, which I would like to give entire, but want of space forbids. It is as follows:—"The growth of Spiritualism is far greater than is supposed. Its truths are falling among the people as silently as snow upon the earth. Some morning you will awake and find you have a white robe, and yet scarcely know whence it came. Day and night your spirit-friends are working away the bulwarks of ignorance and superstition. They are instilling noble and pure ideas of life where all before had been darkness and misery. We do not desire to establish a new church. The spirit world will disfavour any organisation not founded on individual freedom and universal truth. God gives his sunshine to all. Let it penetrate your souls, and quicken into life the beautiful flowers of the the spirit. You well know Spiritualism is not to found a new sect or to establish a new creed. You may thank the spirit world for all progress you make in knowledge and liberal thought.—J. PHINE."

A very thoughtful article on "The Spiritualists" appears in the "Sunday Times," of last week. After a preamble on the possibility of miracles, the writer gives his mystifying experience which, however, was sufficient to prove the imposture of the conjurers who pretend to expose Spiritualism. A trance seance with "tests" by a female medium is then described as having been witnessed at Ladbroke Hall, but it was not "convincing to the sceptic." Then our "Rules for the Spirit Circle" are quoted, that the reader may be "fully posted up." The article concludes by showing that Spiritualists are of all complexions of religious faith. That eminent scientific men are Spiritualists is candidly admitted. A demand is made for further investigation, but the private seance should be preferred to the employment of paid mediums. The article is very fair, and if public writers paint us as we appear, we must not blame them for the resultant picture.

NEARLY DROWNED.—On Sunday last a boy of about eight years of age, who, along with other children, had been skating on the lake at Alsters Bruk, was nearly drowned. When on his way home the boy attempted to cross the river where the stream was strong and consequently the ice weak, which gave way under him. The manager at Alster, Mr. Fidler, who was just returning from skating, saw the accident and endeavoured to reach a long pole to the boy who was holding on to the edge of the ice, but had become so weak that this was of no avail, and Mr. F. could not break a way through the ice to him. Mr. F. then jumped into the water, and, at the risk of his own life, saved the boy, holding him with one hand whilst swimming and breaking the ice with the other, until he came so near the shore as to get assistance from those who had gathered there. Both Mr. Fidler and the boy were much exhausted by their efforts in the cold water, but are, fortunately, well again.—The accident is another warning to parents to see that their children do not go skating where the ice is weak, as they not only endanger their own but the lives of those who hasten to help them; forbid therefore skating on places where the ice is weak.—Translated from the "Nya Wermlands-Tidningen," (Sweden) Feb. 7.

DUNEDIN.—The "Echo," for December 17, has wasted some space with a Free-thinker's essay on the "Soul," the author of which does not know what he is talking about. If he had sought as diligently for positive evidences as he did for negative ignorance, he would have produced a different result. Surely some New Zealand writer will throw light on the subject. But the worst thing is that our antipodal brethren seem to be singularly ignorant of spiritual knowledge. These weary diatribes about Paganism, Christianity, etc., are utterly valueless as means of education. We hope some circles will be instituted that will tend to supply practical information on the manifestation of the spirit.

The Life Assurance Companies regard Publicans and Butchers as lives of the worst class—that is, they die soonest. So much for the vivifying properties of beef and beer.

CIRCLE & PERSONAL MEMORANDA.

Mr. T. M. Brown will stay in Manchester till Wednesday. Address, care of Mrs. Mills, 14, Victoria Street, Stockport Road, Manchester, till Wednesday. Mr. Brown, will visit Belper next week.

The "Man with the Squirt" is announced to visit Nottingham, but the friends are determined to turn it to account, to enhance Mrs. Britten's visit, which takes place about a week afterwards.

The "Morley Times" contains a very good report of Mrs. Britten's lecture in the Co-operative Hall, on the "Foot-prints of Angels." The attendance was moderate.

The "Two Worlds," (New York) may be obtained regularly at 15, Southampton Row, London, W.C. Specimen copies, post free 4d.

Mrs. Robins, Plymouth, left earth-life on Sunday. She was the first writing medium in the local Movement, and daughter of Mr. Pine, the father of the Spiritual Movement in Plymouth.

The "Harbinger of Light," (Melbourne) is in such a flourishing condition, that the Editor has determined to permanently enlarge it by four pages. The quality of the matter likewise improves, and a large proportion of it emanates from local sources.

Now is the age of cheap re-issues of Standard Works. Messrs Macmillan & Co., have in the press a People's Edition of "Tom Brown's School Days," illustrated, price 6d. The first issue will consist of one hundred thousand copies.

SYDNEY, N.S.W.—Mr. Denton has (Nov. 25) left us. His last lecture was on "The Scientific Evidences of Man's Future Existence," and his last two produced £130.—"The Echo," (Dunedin).

The annual tea meeting in connection with the Manchester Society (amalgamated) will be held in the new room, Mechanics' Institute, on Shrove Tuesday, Feb. 21, to celebrate the opening. Tea on table at 6 o'clock; tickets 1s. each. We hope to have a good gathering, when the endeavour will be made to render all as welcome, and as comfortable as possible. —WM. CRUTCHLEY, SEC., 33, Downing Street.

J. KING, O.S.T., reports that some sitters put six questions, mentally, to Mr. Towns, on Tuesday evening, and an irrepressible lady twenty-one, which conduct he considers unfair to other sitters. A stranger was described as surrounded by the evidences of his trade, and a rare object was described near him, which he had in his hand-bag down stairs. No person in London knew of the existence of this object. Many other matters were similarly dealt with.

THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

AN EXHIBITION OF SPIRIT PHOTOGRAPHY AND RECOGNITION OF MR. HUDSON.

To the Editor.—Dear Sir,—Having seen Signor G. Damiani's letter in the MEDIUM of the 10th inst., and seeing Mr. Hudson's name referred to, I write to say that my friends and I have had many spirit photographs taken by him. The relatives in spirit-life, who would try to appear on the plate, have been named at my house, before our going to Mr. Hudson's for the purpose of the sitting. Having arrived at Mr. Hudson's we have selected the plates and cleaned them, and entering the dark room with Mr. Hudson, I myself have put them in the bath, and have not lost sight of them until they were fully developed. We have each time received a photograph of the spirit as promised by the spirit-friends before leaving home, and this has been without the previous knowledge of Mr. Hudson.

I note with pleasure the remarks made by Signor Damiani: "It is not a hopeless case that Mr. Hudson may yet obtain more spirit photographs." To encourage this hope I beg to give "Dame Shipton's" communication through Mr. Towns to Mr. Hudson, at the first sitting which our spirit photographer had with that excellent medium: She gave a description of how the Studio should be built, and said, with the assistance of his daughter he would get greater things than ever.

With the proposition that the forthcoming Anniversary be identified with spirit photography, and to secure a fund to set Mr. Hudson at work again, I most cordially agree, and will do my best to co-operate with others to render it a success, as it so well deserves to be. A public meeting should be called, from which a managing body could be elected, rendering the matter thoroughly undenominational and independent of cliques and parties, and then the help and good will of all would be secured.

J. WOOTTON.

33, Little Earl Street, Soho, W.C. Feb. 14, 1882.

LITERARY NOTICES.

The monthly course of the "Vaccination Inquirer and Health Review" goes on triumphantly. It presents a moral purpose and strength of fact that elevate and inform the reader. It is a splendid pennyworth. We can send a specimen copy on receipt of stamps, three-half-pence, and we will be glad if many of our readers instruct us to do so.

A DEBATE—"Secularism Unphilosophical, Immoral, and Anti-social"—between Rev. J. McCann, D.D., and Mr. C. Bradlaugh, M.P., has been published. Dr. McCann, in his perface, says: "Mr. Bradlaugh has confessed that Secularism denies the possibility of God, and therefore of a soul, or immortality. That we can no more direct the course of our actions than can a plant. That selfishness is its highest motive. That utility is its highest morality. That the useful is the same as the right; that it has no standard of either the useful or the right; that what is right to-day may be wrong to-morrow. That praise and blame cannot be attributed to persons, but only to acts; that it knows nothing about virtue nor vice; that man cannot sin; that no man is not responsible to any other man; that marriage means concubinage; that the only inducement a Secularist has to be honest is the belief of an abstract proposition of whose accuracy he has no guarantee; that a Secularist cannot be certain of his own existence, and that to a Secularist words are made to mean what they mean to no one else." Whether these features of Secularism have been established by the Debate we must leave the dispassionate reader thereof to judge. The Debate is a bulky pamphlet of 112 pp., price 6d., published by Wade and Co., Ludgate Arcade, E.C.

RAVENS CRAIG CASTLE CONTROVERSY.

Some capital letters appear in the "Fife Free Press," (Kirkcaldy) in defence of Spiritualism, occasioned by the attack alluded to last week on the Ravenscraig Castle seance. Here are a few choice extracts:—

"From my own convictions I think Spiritualism can live and exist apart from the Bible, even as the existence of Deity was a positive truth before the record of the Bible came into human possession; and likewise immortality is a natural fact in the constitution of man, and not dependent on the acceptance of a few texts of Scripture which mean one thing and everything. Bibles are only books, sacred according to the revealments of truth which they profess. A hasty conclusion is not to be drawn from these remarks—that we discountenance the Bible; far from it, there is a meaning in it which, in our estimation, far transcends Calvinian, Arminian, or even Christadelphian interpretation, and when the time comes we will have the fuller revelation of the mystery.

"You cannot test the truth of Christian doctrine by the action of adherents. Many things are done in the name of Christianity which belie the first principles of its constitution, and, in the same manner, Spiritualism, pure and simple, is lost sight of amid the various opinions and theories of its followers. In America, according to the nearest computation, there are eleven millions of its people who avow the truth of spirit communion as a thing that is possible now, but at the sametime that multitude represents all phases of sectarian belief, and often no belief, only they are not materialists, but believe in future existence. And in this country it is in the same condition, only a difference no doubt with respect to numbers."—A BELIEVER.

"Do disembodied souls hold communion with souls which still dwell in the earthly tenement? If so, what is the object of their appearing? Are their utterances good or bad? If the former, are they not worthy of acceptance, even though they clear the moral and theological atmosphere of its misty and incredible teaching to the confusion of official doctrines. If bad, then let reason reject them.

"I would also like to remind our friend that Spiritualism as a system is no more responsible for the moral life or sayings of its adherents than are the orthodox Calvinistic or unorthodox Arminian churches for having among their members the avacious man, the brutal slanderer of his neighbour, the adulterer, and the maker and seller of those alcoholic abominations which are polluting the life-blood of the nation. Mediums controlled constantly inculcate abstemious practices, pure life, and fraternity as the means of raising the soul to a fitness to associate with the bright ones who have attained the home of the pure and lovely."—VINDEX.

MANCHESTER CO-OPERATION WITH THE SPIRITUAL INSTITUTION.

On Sunday, Feb. 26th, and every night during the following week, collections will be made at both Sunday Services and the Home Circles in behalf of the Spiritual Work of Mr. Burns, of London, who has always been so diligent and particular in putting in the MEDIUM all the news respecting the Societies and Circles in Manchester. Being desirous of showing our appreciation of the same, it is particularly requested that each and all will unite in swelling the amount.—W. CRUTCHLEY, SEC.

MAN'S PHYSICAL CONDITIONS.

MR. WILLIAM TEEB ON COMPULSORY VACCINATION AND SANITATION.

At the recent Conference of the London Society for the Abolition of Compulsory Vaccination, held at Steinway Hall, Dr. Andrew Clark, LL.D., in the chair, a large audience being present notwithstanding the unfavourable weather, amongst whom were Dr. Charles Drysdale, Dr. Renner, Mr. Sweeting, Fulham Hospital, Mr. W. J. Collins, M.R.C.S., Dr. E. Haughton, Mr. C. T. Pearce, M.R.C.S., Mr. E. Robinson, M.R.C.S., Dukinfield, Mr. Howard March, M.R.C.S., Mr. Z. Spear, Philadelphia, Mr. G. Verney, Richmond, Mr. W. T. Martin, Lewes, Mr. and Mrs. Wallace, Mr. Cornelius Pearson, Mr. T. O. Fectham, Mr. John Corner, etc., etc.

Mr. Tebb made a statement as to the aims and objects of the monthly conference of the Society for the Abolition of Compulsory Vaccination. One of the articles of this Association, he said, recited: "In times when the laws of health were imperfectly understood the fanciful discovery was made that by poisoning the blood with the virus of small-pox or cow-pox a fatal attack of small-pox would be escaped. While many kindred superstitions in medical practice have been discredited and forgotten, vaccination, because it was endowed by the State, has survived, and has entered into legislation, and is enforced with fines and imprisonment. It is in vain for nonconformists to plead that they do not believe that vaccination is any use to prevent or mitigate small-pox. They are told they may believe what they like, but that vaccinated they must be, for the benefit of the rite is settled beyond dispute." It was to attack what they believed to be a mischievous superstition that the association was formed, and their object was to obtain a repeal of the compulsory Acts. To carry out that object they had on different occasions invited the fullest possible discussion of all sides of the question; they had invited medical officers of health, eminent physicians, directors of small-pox hospitals, members of boards of guardians, and all who were concerned in the practice of vaccination, or in the administration of the law by which it was enforced, for they believed that by such full discussion the overthrow of compulsory vaccination would the sooner be obtained. They looked on enforced vaccination as an anomaly altogether unjustified by any circumstances connected with it. Because a certain portion of the community, say one in 2,500, was liable to small-pox it was illogical and unreasonable to attack the 2,499, who were not liable, with cow-pox. Human flesh was heir to thousands of ailments, but there was only one ailment of which the State took special cognizance, and for which only one prescription was enforced, and this prescription many believed to be worse than the disease it was designed to prevent. It might be admitted that vaccination was received with a great amount of favour at first, but that was not in consequence of its merits—there had been no real scientific examination by Jenner or his contemporaries at that time—but it was received with acclamation, because it was thought to be a substitute for a worse scourge, namely, inoculation. It was very instructive to notice what were the opinions of eminent statesmen in those days as to compulsory vaccination. The Right Hon. George Canning, in the year 1808, said in the House of Commons: "Although I consider compulsory vaccination to be of the very greatest importance, yet I cannot imagine any circumstances whatever that would induce me to follow up the most favourable report of its infallibility with any measure for its compulsory infliction." Forty years later, a no less enlightened statesman, Sir Robert Peel said, "To make vaccination compulsory, as in some despotic countries, would be so opposite to the habits of the British people, and to the freedom of opinion wherein they rightly glory, that I can never be a party to such compulsion." For the last 29 years, however, this country had been suffering under the infliction of compulsory legislation on the subject. Millions of our countrymen had been coerced into the adoption of this medical prescription, which they believed to be wholly injurious, and thousands of conscientious upright men had been treated as criminals for defending their children from what they believed to be a positive danger. The object of the society was to wipe out this reproach from the Statute Book. This coercion had been justified by the usual plea that it was for the good of society and for the protection of the State. But he maintained that, even if that were so, the protection of the State was of less importance than the rights that were outraged, and the liberties that were destroyed—the rights of conscience and the liberty of the parent to decide what was best for the well-being of his child. If vaccination protected, let the protected rejoice in their immunity, but let them not force their theory upon other people. Mr. Dodgson, of Quorn, 39 years ago maintained that sanitation was sufficient to abolish all zymotic disease, and therefore vaccination was wholly unnecessary. Dr. Lyon Playfair had said, "No epidemic can withstand thorough cleanliness," and Mr. Edwin Chadwick, one of the oldest sanitarians in the country, at the recent Health Congress at Brighton, said that the entire removal of the conditions under which small-pox and typhus now occurred, by complete sani-

tation and by improved dwellings, was an effectual preventive of ordinary as well as extraordinary epidemic visitations. The Local Government Board's report for last year pointed out that the seven zymotic diseases were most influenced by sanitary improvements, and the president of the Brighton Congress was of opinion that pure blood and a healthy life would banish all disease. Under compulsory vaccination, however, pure blood was a penal offence. This society asked for liberty to have pure blood. This society made no war upon the medical profession. Some of their ablest allies were professors of hygiene and medicine in the universities on the Continent, in America, and Canada; and there were medical men on the platform that evening who had been boycotted because they refused to vaccinate; but neither boycotting, nor loss of prestige, nor of place, nor popularity, nor emolument, would induce them to swerve one iota from the truth they maintained on this subject. (Cheers.)

THE TRUE CAUSE OF SMALL-POX AND OTHER EPIDEMIC.

"The poor of St. Giles's" is a proverbial expression. In its courts and alleys have nestled for years the most sordid and hopeless illustrations of poverty to be found in the whole metropolitan area. St. Giles's is distinguished among other matters sanitary, as having originated the great plague of 1665, "and its malignity," Dr. Sydenham says, "was mostly discovered among the poorer sorts of people in this district." The first persons attacked were two Frenchmen, living at the top end of Drury Lane, and they were speedily carried off. The number of deaths in this parish alone, amounted to 5,216.—*Central Express.*

RICHARDSON VERSUS PASTEUR.—What will M. Pasteur and the rising school of inoculationists say to the challenge thrown down to them by the President of the Sanitary Congress at Brighton? They would combat infection by means of inoculation, so as, by giving diseases in a mild form, to destroy their harmfulness when they choose to attack the human frame. Dr. Richardson unmistakably shows the more Utopian side of his doctrines when he brands this kind of remedy as a "desperate device" and "a new conceit of prevention." His own standpoint, in opposition to all such views, would rather be that this manufacture of diseases in human, bovine, equine, and canine species is quite unnecessary, when we know that "perfect purity of life is all-sufficient to remove what disease exists, without invoking what now is not." At present we have not arrived at a scientific knowledge of what it is which constitutes such a disease as small-pox or scarlet fever. Vaccination or inoculation is merely a temporary expedient, adopted by medical art, until the time comes when we are able to attack the very germs of these dreadful maladies, and of others like them.—*Daily Telegraph,* Dec. 14.

MRS. HARDINGE-BRITTEN'S WORK.

Mrs. Hardinge-Britten has already promised to lecture as follows, during the Sundays of the ensuing month; any friends in adjacent places desiring further service, for week night lectures only, can apply to—The Limes, Humphrey Street, Cheetham Hill, Manchester.

Sunday, February 12, 13, and 14—Newcastle.

" " 19—Liverpool.
" " 26—Sowerby Bridge.
" " 28—Nottingham.

March 1 and 2—Nottingham.

Sundays of March and April—Manchester.

Mrs. E. Hardinge-Britten will deliver two Inspirational Orations in the Spiritualists' Lyceum, Hollins Lane, Sowerby Bridge, on Sunday, Feb. 26. In the afternoon at 2.30, subject, "The Second Coming of Christ," evening at 6.30, subject to be chosen by the audience. On account of the limited accommodation afforded, silver will be thankfully received at the door. Tea will be provided. H. GACKROGER, Hon. Sec.
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An old favourite has again made its appearance—"House and Home"—in a new form and ornamental garb. The value given for the penny is good, and the range of articles varied and interesting. Not a few of our readers used to have specimens occasionally. The three issues may be obtained post free for fourpence.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

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If the Rev. Doctor Henry Hughes, Lecturer in 1881 to the Melbourne Association of Spiritualists, is alive, he is earnestly requested to write at once to E. B., 35, Essex Road, Acton, London, W.

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PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.
VISIT TO A "HAUNTED" HOUSE.

On Saturday evening I accompanied a few friends on a visit to a house in Frankfort Street, Plymouth, which for some time has been much disturbed by invisible agency. The disturbances have taken place in a small, low, unoccupied room on the upper storey of the house: the door, which has been left locked, has been found open again and again, and a large piece of furniture, which has been placed against a low cupboard, has been repeatedly shifted without visible hands, and the doors of the cupboard thrown open.

Such cases are as interesting to Spiritualists as that of a patient is to a doctor, or the discovery of some new physical phenomenon is to the scientist; and nothing gives them greater pleasure than to have an opportunity of making use of the invaluable knowledge they possess for the relief of such disturbers and the disturbed, as well as to open up thereby, if possible, a new channel for the extension of the Movement they love so well.

Accordingly, our little company, having been long divested of the elements of superstition, proceeded, in their matter of fact way, to investigate this affair. Being joined by three members of the household—who are total strangers to Spiritualism, and who watched the proceedings with no small wonder—and chairs and a table having been provided, a "circle" was formed. After singing and prayer, our usual preliminary, our much esteemed friend, Mr. P., kindly offered to allow his guides to control him and advise us concerning the matter. They informed us that the magnetic influences around were of the most unfavourable character; there seemed to be some great mystery hanging over the place, as of some tragedy that had transpired. It was evident, they said, that a spirit, or spirits, were in the room, though the darkness was so dense that nothing could be clearly defined. The control observed, that some might think because they were spirits they could do everything, but he would remind us that the bright host of friends around us could no more penetrate the dense darkness that surrounded the spirit, than the sunlight could penetrate a room which was closed up to exclude the light. But we were to remain calm and nothing would harm us, and they would do all they could to help. Having advised us to enter into communication with the spirits, the medium was released. We then invited the presumed spirit to communicate with us by the table, which was done in the usual way, and for a considerable time a conversation was carried on.

The invisible intelligence seemed to be in a state of despair, and utterly devoid of moral sense; being reckless in regard to the answers given. It purported to be a female, who had strangled herself in that room some twenty years since, and who had been limited to that place. Some of the answers seemed to indicate that there was something concealed about the recesses of the apartment, and an emphatic response in the affirmative was given to the question whether the spirit had anything it would like to make known. Yet, in its despair, the unhappy spirit gave equivocal replies as to whether she derived any satisfaction from this communication with us, and at times plainly intimated that it would rather be left alone. One thing was noticeable, viz., an emphatic affirmative response to the question whether its condition was contradictory to the orthodox teaching about hell; yet, singularly enough, though not in hell, yet she expected to go to such a place.

At the close of the interview, Mr. P. was again controlled, and we were informed that good had been done; a ray of light had seemed to have reached the spirit, and they thought she would reflect upon what she had heard. The darkness was not so dense as at the beginning, and the individuality of the spirit was more distinctly defined. The members of the household present seemed greatly interested, and having left a MEDIUM with them we came away, with a feeling of thankfulness that we had been on a mission of mercy to a "spirit in prison," and we hope that repeated visits will result in a complete deliverance for the family and their unhappy disturber, and be of advantage to the Cause of Spiritualism.

TRANCE ADDRESS.—THE WORK OF SPIRITS.

Saturday evening circle; present, ten. We again had an eloquent address through Mr. C., of which the following is an outline:—

"I would like to say a few words to you concerning the spirit-world. We are tempted to do this because of the vague conceptions which are held concerning the spirit-world and its inhabitants. There are many who think, and imagine, and hold as an article of faith, that disembodied spirits have nothing to do but to sit down and sing and wave palm branches for ever and ever. But let us say emphatically that these notions are entirely and absolutely wrong.

"If you look around at nature, both in the animal and vegetable kingdoms, you will see that there is no idleness, but work. If you look at man you will see that he has a work to do, that he may get something for himself and for others.

There is nothing more despicable than an idle man; his friends, no one works harder than an idle man—he works hard to kill time.

"Each one in the spirit-world has a work, and we will point out to you a method of reasoning by which you may arrive at the conclusion for yourselves, that this is so. You are accustomed, in ordinary life, to reason and act according to the law of probability. For example: you see the sun rise, and because you perceive that it always has done so, you infer that it always will do so. That is what is called the law of probability; and so, by reasoning on the law of probability, the result will be this: If there be no such thing as idleness here, there will be no such thing in the spirit-world; if there be a work allotted for each here, there will be also in the spirit-world. Each one in the spirit-world works; the undeveloped spirit does as well as the developed spirit—he is never idle, he is ever at work. It is said in an old hymn, "Work, for the night is coming, when man's work is done." But that is not absolutely true; it is both true and false; if it means work as an irksome and exhausting toil, then it is true; if it means that death puts an end to man's labours of love and usefulness it is false. The bright and happy spirits are ever raising others up from their darkness and misery. There is no stopping in the spirit-world, no flagging in this labour of love and mercy for others. Spirits are ever working, raising their brother spirits both in the flesh and out of it, to higher conceptions of God, to nobler morality, and to a purer life in general.

"Men have been said to be arrested on the brink of a precipice, and they have attributed it to God, or to what they call Providence; but how few have attributed it to ministering spirits. But those it is who step in at the most awkward point of your lives, it is those ministering spirits who constantly help you, and not only you but also the dark and unhappy denizens of the spirit-world.

"Have there not been times and crises in your lives, when you have heard the small still voice saying: 'This is the way, walk ye in it'? Have you not been led at times to fall on your knees and cry unto God for help? You have been impelled thereto by ministering spirits.

"But there is another side—a sad and melancholy side—to the picture. The undeveloped intelligences are also working, and you can see the evil fruits of their influence. Look at the gambler, who resolves again and again that he will not approach the fatal table, yet is drawn into the snare as by an irresistible fascination. Look at the drunkard, who vows that he will not take alcohol in any shape or form, yet is drawn deeper and deeper into the vortex. So with others.

"There are reformers in your world who seem to have taken the right step at last. Hitherto they have thought that by reforming a man from his vices a step had been attained to his becoming religious, but he must be assisted in his efforts, and this can only be by his becoming spiritual and godly. If left to himself he will be utterly helpless, but teach him to trust in God and he will conquer.

"Yes, friends, we work, we unceasingly work, and we want you to do the same. We detest idleness; there is a work for each and for all. If it does not come to you go out and find it. Relieve the outcast, help the drunkard, do whatever good you can, and then you and they will reap the blessing through vast ages."

OMEGA.

[The foregoing was left over from last week. What follows is the current weekly report.]

THE SERVICE OF SONG.

Was held on Wednesday last, and gave great satisfaction. We have rarely had such an enjoyable evening. It was a beautiful sight, too, to see Spiritualists and Primitive Methodists thus combined for mutual enjoyment and help. We are glad to have established this link of connection with other spiritual workers.

THE HARMONIUM.

It was announced on Sunday evening that the harmonium was paid for. To have raised £10 in four weeks is, we think, a very creditable effort. In addition to Mr. S. C. Hall's gift of books—an invaluable boon in itself—we have received liberal assistance from a few other friends residing at a distance; we would mention particularly friends residing at Redruth, Jersey, and North Shields. We have no doubt that spirit friends have had much to do with this matter, as we have not too much or too little, but the exact amount.

ANNIVERSARY CELEBRATION.

Our Society was established the third week in March of last year. We intend, a month hence—Wednesday, March 15,—to celebrate the anniversary of this event. There will be a tea and public meeting, with musical selections, and we hope to have a goodly gathering of friends, both from the towns and the neighbourhood around.

TRANCE ADDRESSES

were given on Monday by Mr. P., on Saturday by Mr. C., and on Sunday by Mr. H., and Mr. K.

OMEGA.

OPENING OF A HALL AT LEEDS.

On Wednesday evening, Feb. 1, a place of meeting for Spiritualists was opened in Tower Buildings, Woodhouse Lane, Leeds, on which occasion Mrs. E. Hardinge-Britten delivered a dedicatory address, which was listened to by a crowded and enthusiastic audience. Mr. Gilman, of Leeds, occupied the chair. On Thursday evening, there was a second meeting, at which Mr. Armitage, of Batley Carr, presided, and Mrs. E. Hardinge-Britten lectured on—"What has Spiritualism done—What new things has it taught?" At the close of the lecture, some questions were answered in such a satisfactory manner, that there was not a dissenting voice. Indeed this latter part gave even more complete satisfaction than the lecture, able though it was.

With a few additional seats nearly two hundred sitters could be accommodated in the New Hall, which originated thus. About Christmas time, the Leeds friends held an Institution Week tea party, at which the idea arose as to whether it would not be possible for them to make an effort to sustain a little place of meeting, and secure the services of speakers for the Sunday evenings. Kind friends came forward with assistance, and during the month of January the whole thing was done and the place furnished and fitted up.

UNIFICATION AT COVENTRY.

Dear Editor.—I am happy to inform you that the Coventry United Spiritualists held their first joint meeting last evening, Feb. 8, on the occasion of a visit from Mrs. Barr, of Hodnesford. We had some very instructive controls through her agency, and an address through a local medium, and altogether we passed a most agreeable evening.

It was agreed to hold a joint meeting of the Coventry circles once every month, this being the first step towards our complete unification, the completion of which only depends on the time which will elapse before we can procure a room large enough for all.

You will thus see that the end we promised to reach, when we founded the Circle of Progress, has been continually before our eyes, and is now very nearly attained.

The treacherous visit which the "Man with the Squirt" paid us some time ago, has resulted in good. And many outsiders have expressed to us their opinion that his exposition was worthless.—Yours truly, SECRETARY, Circle of Progress.

69, Far Gosford Street.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel.")

At the morning Conference, on Sunday, Mr. Alex. Brown, our Vice-President, informed the Committee that he had much pleasure in offering the Society, jointly with Mr. Frank Everitt, books to the value of £3 to form the nucleus of a library, such books being purchased with the surplus from the Concert and Ball originated by Mr. Frank Everitt and himself, lately held in Claremont Hall. This generous and appropriate offer was gladly accepted by the Committee.

Mr. Morse lectured in the evening "Concerning Angels," to a very large audience, and was enthusiastically applauded at the close of what was one of the finest lectures ever heard in the Hall. Next Sunday he will again occupy the platform, subject, "A Coming Creed." Commence at 8 o'clock.

R. W. LISHMAN, Corres. Sec.

WEST LONDON SPIRITUAL EVIDENCE SOCIETY.

To the Editor.—Dear Sir,—Will you kindly announce that the Ladbroke Hall Committee have formed themselves into the West London Spiritual Evidence Society, and that they will hold their meetings at 4, Talbot Grove, Ladbroke Grove Road, (Notting Hill Station, M.R.)

The meetings will be: Sunday morning at 11 o'clock prompt, for members and friends of the Cause by introduction—Religious Service and Healing; evening at 7 o'clock, Trance Address. Tuesday and Thursday evenings at 7.30 prompt—developing Circle for members and friends.

The Committee have but one object in view, that is, to spread the truth of Spiritualism, and therefore have resolved to start this Society and construct it on the most reasonable terms, namely, 6d. per week to entitle each subscriber to attend all meetings.

Further arrangements will be made, and due notice will be given. HON. SEC., W. HARLING.

73, Barnsdale Road, St. Peter's Park, Harrow Road.

LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a Trance Address, the guides taking for their subject—"The Religion of the Heart," which was much appreciated by the audience present.

On Sunday, Feb. 19, Mrs. Groom, of Birmingham, will give two Trance Addresses, morning and evening.

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d. London: J. BURNS, 15, Southampton Row, W.C.

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

Sunday, Feb. 19th, at 7 p.m. prompt, Mr. MacDonnell, on "The Bible."

Monday and Thursday from 3 to 5, Mrs. Davenport sees persons Free for Magnetic Treatment, at 205, Marylebone Road, two minutes walk from Edgware Road Station, and not at the Hall, other days at same time and place, according to their means.

Wednesday, at 8.30, a Developing Circle, Mrs. Treadwell medium.

Thursday, at 8, a Physical Science; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present at this seance.

Friday, at 8.30, the Comprehensionists will meet to hear a report from the Kansas Colony by Mr. Murray.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.—J. M. DALL, Hon. Sec.

N.B.—The Seances will commence at 8.15 prompt, close at 10.

MISS KEEVES AT EAST DULWICH.

To the Editor,—Dear Sir.—On Sunday night last, Miss Keeves attended a seance, or meeting of spiritual friends, at Mr. Dales' residence at East Dulwich. The whole service was exceedingly interesting, and much quiet sanctity, and beauty, governed the proceedings. I do not think I should be passing beyond the limits of propriety, to call it two hours spent under the influence of "the beauty of holiness." At one time the medium became paralysed on the left side. Under this influence she rose and passed across the room to where I sat, but so powerful was the paralysis that she had to be supported by a female friend. As soon as she came near me, she hung over me as would a long-lost friend. I could not however recollect anyone who had passed, of my friends, who was a paralytic, till the medium made me understand by signs that I was a child when the control knew me. In a moment my memory flashed up, and I recollected one, who, in the year 1820, was devotedly fond of me. The poor fellow's name was Edwards.

The addresses to the friends present, individually given, were beautiful and marked by their poetical character.—Yours faithfully, JOSEPH CARTWRIGHT.

Atwell House, Peckham.

SPIRITUALISM AT PRESTON.

"I am a Spiritualist, and an impassioned one."—M. THREES.

To the Editor.—Dear Sir,—I had the pleasure of accompanying a newly developed inspirational speaker to Blackburn on Sunday afternoon, who made his first appearance in a semi-public manner at 88, Darwen Street, in the Spiritualists' Assembly Room, and delivered an impassioned discourse of an hour's duration on the following subject:—"Spiritualism the Harbinger of Liberty." The room on this occasion was crowded by an intelligent and highly appreciative audience, who warmly applauded the sentiments advanced.

The medium referred to is Mr. Jas. Swindlehurst, who has sat with us for years, and from whose intelligent guides we have had innumerable discourses of a highly interesting and instructive character. The development of his rare mediumistic powers if not "begun," has "been continued and ended," so far, under my own roof, and is another ramification of the Spiritual Movement inaugurated here about a dozen years ago. I was pleased to find on the part of our friend an entire absence on Sunday night of those "facial contortions, and spasmodic twitchings," to which our opponents, here, at least, have so contemptuously referred, for he passed under control almost unobserved.—Yours, etc., E. FOSTER.

Preston, February 15, 1882.

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Service: Sunday Morning, at 10.30; Evening, at 6.30.

PLAN OF SPEAKERS FOR FEBRUARY.

Mr. R. A. Brown every Sunday morning during the month of February.

February 12.—Mr. Brown, Manchester.
" 19.—" Thompson, Manchester.
" 26.—" Brown, Manchester, or
" Place, Macclesfield.

Mrs. Emma Hardinge-Britten during the month of March and April

BARROW SPIRITUALIST ASSOCIATION.

Public meetings held in the Rooms, Cavendish-street and Dalton-road every Sunday at 6.15 p.m., and every Thursday at 7.30 p.m. Trance dresses on each occasion.

President: Mr. J. Walsley, 28, Dumfries-street.
Secretary: " J. J. Walsley, 40, Brighton-street.

CIRCLE OF PROGRESS, COVENTRY.

President—Mr. J. Pickering, Elston Plater, Stoney Stanton Road.
Secretary—Mr. H. Spittle, 69, Far Gosford street.
Meetings—Every Tuesday night, at 8 o'clock, at Mr. Pickering's.
Friends are cordially invited.

KIRKCALDY Psychological Society, 13, Oswald's Wynd.—Tuesday evening at 8 o'clock.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m., and 6 p.m. Mr. James Murray, secretary, 7, Eden Street, Frank Hill, Oldham

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Goswell Hall, Feb. 5, 12, 19, and 26.
BRIGHTON, Feb. 15.

GLASGOW.—March 5. STAMFORD.—March 12.
NOTTINGHAM.—" 19. CARDIFF.—" 26.
BELFEST.—April 2. FALMOUTH.—April 9 and 10

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