



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

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The Old Man's Christmas Box.

CHAPTER I.—THE OLD MAN'S STORY.

I am just recovering from a severe illness which has left me feeble and destitute of vital warmth. I put my hands out from under the bedclothes and take up my work occasionally, but I have soon to put it down again as my hands get numb with cold and I have to retreat beneath the covering to restore the circulation in my paralysed extremities. Within these few hours an irresistible impulse has come on me to write, and I have asked my wife to furnish me with paper and pencil that I may gratify what appears to be a passing whim. I fear my hands will soon become rigid with cold, and then I shall have to desist.

Once I was very apt with my pen, but these few years past I have scarcely written a stroke. I am now a frail old man, my sight has gone, my thoughts would not be appreciated by the world, and I have no friends to write to. A quarter of a century ago my words would have counted in value like coin, and a few hours' effort would have furnished me with plenty, and been the means of intellectual enjoyment to millions. But I am now forgotten, and I am alike incapable of awaking recognition.

To make the circumstances clear under which I now write, I must revert briefly to the past. Few now remain in earth-life who were my contemporaries when I commenced my career as a shepherd boy. That primitive occupation left me much time for reading, study, and reflection. While yet a boy I mastered every particular connected with my life and duties on the uplands. I had reached the zenith of pastoral development, and my eager mind desired a change.

I was introduced to an industrial art requiring great skill and considerable scientific knowledge, and in my early manhood I had reached the summit of this mountain, and I began to feel my nearness to yet a more expansive field of activity. In turn I was merchant, traveller, literary correspondent, editor, and author. A professional pursuit was next presented to me, in which I speedily took a distinguished place in the front rank. A higher range of intellectual duties accompanied this change in my circumstances, and by pen and voice my usefulness increased and my personal influence became augmented. I was fast taking hold on life's successful bearings—a self-made man who had risen step by step, succeeding in everything he put his hands to, and was about to assume that position in which the mind becomes comfortably stereotyped in the good things of this world.

This consummation, so earnestly desired by earth's children, was not to be my fate. I had yet a higher goal to reach, and further development to acquire. Though I was looked up to by thousands as an authority, I was yet unsatisfied in my own mind. My scientific and intellectual acquirements were privately esteemed by me as mere pretence, and I pitied the mob who regarded me as one whit wiser than themselves. I had a little more intellectual and literary adroitness, that was all; but in reality I was as destitute of true knowledge as they were.

Such was my condition and such my frame of mind when Spiritualism crossed my path, a very few years after it became a recognised form of thought, and at a time when the odium attached to the term Spiritualist was incomparably greater than it is now. The way in which the subject presented itself to me was such that I dared not disregard it without feeling condemned as an infidel to

the voice of God within my own soul. The truth dawned on my mind with indescribable vividness that this Spiritualism was the coming event for which my parched and starved intellect was expectantly waiting. Like a man ready to perish, my mind clutched it as a necessity in my case which could not be gainsayed. I was supremely blessed. I lived in a new world, and my spirit expanded its wings for daring flight in a congenial ether to which it had been a stranger in the past.

All went well for a time, and I might, like some, have continued to "make the best of both worlds," but my peculiar relations with society would not permit of it. The adulterator of food, the utterer of base coin, the fraudulent financier would have been saints compared with me had I continued to be in the public eye as I was previous to my acquaintance with Spiritualism. It was a brief season of bitter torture—of cruel temptation. There stood the Tempter with the world and all its perishable, gaudy joys in one hand, and a life of self-sacrifice, struggle, and suffering in the other. I, who was then fast approaching old age, was just feeling my feet as a man of the world after a life-time of uphill struggle, and was I to risk all at the shrine of Truth—Truth which never yet filled a man's belly, clothed his back, or held a house over his head?

Though my external intellect would not decide, yet within my spirit I felt that I must be true to the higher light. A voice within me said, "Hugh! will you sell your soul's birth-right for a mess of pottage? Are the prospects of eternity to be discarded for a moment's bitter enjoyment? Bitter, for though sweet to the tip of the tongue it is gall to the palate."

God in His goodness decided for me! I was thrown into a dangerous illness. For days the fire of fever burned within my nerves, and dysentery almost drained me of blood. When my delirium passed off I opened my eyes on the world as I suppose a babe does, if it had memory to record the fact. I saw objects, but of their names, nature, or use, I could form no idea. My whole mental riches were the consciousness that I existed, and that I was firmly anchored to the Rock of Ages—God's eternal Truth. I grew from the spirit outwards. I was "born again"—a new man, after a more spiritual image than I had been previously. My strength grew like that of an infant, and again I was fit for life's duties. I was utterly incapable of resuming my old position. A complete revolution in my character and capabilities had been effected. My talents had improved immeasurably and I used them with a vigour that I never expected in my most ambitious moments to be possessed of. I thought all mankind would soon see that which was to me clear as the summer sun at noonday. Ah! how great was my disappointment. I had returned into a world with which I appeared to be quite unacquainted. My new character was not appreciated, and those who were wont to regard me with admiration simply tolerated me as an honest simpleton. I was deprived of everything that life had previously promised me, and yet I was happy—happier far than at any former period of my life. I felt that I was now living—living for eternity; before I had merely existed as the grass which is cut down and is withered for ever.

I need not recount the tenacious battle of these latter years which have worn this poor body to a shadow, and almost closed the pathway between me and the nether world. I do not want to be recognised in this narrative as my object is not to attract attention to my personality, but to enforce, if possible, one more lesson on the dear humanity that I have loved so long and suffered for so much. I fear, too, that this writing-impulse may pass off, or that my hands will become so numb that they will no longer act as the obedient

servant of the impressible brain. But, strange to say, I hold out in a manner which amazes me. It is long since I wrote so much, my sight has failed me so of late that I can neither read nor write even with the aid of glasses, and if I did write, what good would it do? No one cares for my kind of thought, and even when I have done this task I am at a loss to know for what purpose it is intended.

CHAPTER II.—THE OLD MAN'S DOMESTIC CONDITION.

When I was a little joyous flaxen-haired boy, my grandfather used to take me between his knees, in the intervals of his study of the *Voluntary Magazine*, and teach me the art of knitting stockings. When I look back over my life, I seem to have been a whole army of different individuals, and to have lived many times in many different worlds. For what a chequered life mine has been, and if I could have summoned egotism enough to have written an autobiography, I feel convinced it would not have been without a species of interest. But I never wrote so much about myself before, and why I should be so self-conscious when there is so little left of me, is, I must confess it, one of the greatest mysteries of my whole career. But I was going to say that these childish hours, when the burden of life's yoke was being fastened to my elastic shoulders by my indulgent grandfather, are to me now the most vividly recollected experiences of my whole life. How well I remember my first essays at "casting the loop." Then came the intricacies of "Rig and Fur," taking in and letting out, setting the heel and closing the toe. Little did I then think that that early introduction to industry was to become the most important of my accomplishments. My scientific knowledge, my artistic skill, my professional attainments, now avail me nothing. But, let me confess it, my means of existence is secured to me by knitting stockings.

When my sight, my strength, my adaptation to the world began to fail me, there was no prospect before me but starvation or the workhouse. To accept gratuities I am too proud, and though I have been a help to thousands, I would scorn to be a burden to any one. The workhouse repelled me, though I have in my time paid hundreds of pounds in rates, for I would, on entering that Christian institution, have to be separated from my dear wife, who is all that I possess or care for in this world; and this separation would be worse than death itself. My Lizzie and I held a consultation together—it reminded us of that happy time in the dim past when we contrived the ways and means to begin house-keeping—how we would preserve our liberty, and keep soul and body together. She is a wonderful handy body, and, I blush to confess it, does more than her share. And I bethought me of knitting stockings. I was soon able to handle the needles deftly without the use of my poor eyes; but it was some time before I could gain a connection for the sale of my wares. I, however, was so fortunate as to supply a family of growing lads who wore the Scotch costume, and required a continued succession of black and white, and black and red diamond patterned hose, as the little legs outgrew their former coverings. One way and another I have contrived to be so busy as to earn a living, the amount being augmented by the industry of Lizzie. This last year has been the heaviest that it has been our lot to bear. Six months ago I had not a single customer, and Lizzie could get no work at the shops. We received no money for weeks, and had to part with some of our things to eke out the means of subsistence.

I know, in a way that I never did before, the sad necessities of the poor. My father was a poor man, and though I had to put up with the scanty fare his humble cottage afforded, I was then young, and heedless of the iron hand that threatened to crush us in its grasp. Sixty years on to one's head very much alters the aspect of such matters. If I were to tell how Lizzie and I have lived these six months I could scarcely be believed. There are many poor people with far more income than we have had of late who have been utterly destitute, while, thank God, we have been cheerful and comfortable. We have no bad habits in the way of diet, and derive our pleasures from the spiritual—not from the physical—side of life; we have no indulgences to maintain, our eating and drinking being just what nature requires for the maintenance of life. We cannot afford to buy bread; it does not last, and when it does, the last portions get so fusty and lifeless that it fails to nourish old people. Wheatmeal has been our staple diet for many months—I may say, years. Lizzie gets a quarter of a stone for 6½d., and this she cooks in a great variety of ways. I must say that whatever my Lizzie cooks tastes good, and imparts additional strength by its easy digestion. I am always reminded when I eat her preparations of the kiss she gave me when our souls became one, fifty years ago. The ineradicable sweetness of that dear kiss has given a relish to everything in life ever since; and now that I have so little to depend on, and so few avenues of enjoyment, it is more to me than ever. I could tell Lizzie's cooking from amongst a thousand specimens; and I wish all poor families had a centre to them like Lizzie.

I will tell you some of our methods. Wheatmeal, boiled a long time in water into porridge, with a little sugar or syrup added, is one of the most delicious and nutritious dishes in the world. It far surpasses macaroni, corn-flour, tapioca, sago, or any of these things in flavour and feeding power. And it is so cheap—we can both of us take a good meal on less than a half-penny. My Lizzie makes her bread on a flat piece of cast-iron, which I picked up one day at an old hardware shop. This she puts over the cinders, and it serves as a griddle. She then makes a dough of some wheat-meal with water and a little baking powder, rolls it out into a round thin cake and places it on the hot iron plate; when done sufficiently

on both sides it is fourtimes as thick as when rolled out, and it is light as a feather and sweet as a nut. We always have new bread and it goes down with a relish. Sometimes we have boiled bread, that is, the dough, instead of being rolled out into a cake is tied up in a cloth and boiled as a light dumpling, a few chips of apple, a few currants or raisins added, make delicious puddings. For dinner we sometimes have vegetable soup. The old lady who keeps the stall on the side of the street can give a very good assortment of vegetables for 1½d., which cut into chips and boiled with a table-spoonful of barley, rice, or wheat-meal makes a delicious warm dinner. If I only earn a penny a-day I feel I am making a living, and can thank God and be independent.

Oh! I feel so for the poor, because I know what it is to be poor. The wastery and extravagance in a few of the families in each district would feed all the hungry ones. I wish I were young again to take counsel with the poor on this question of diet. I would go to the clergyman, the benevolent lady, the local philanthropist, and all the religious people, and I would ask them to dine with the poor in a large hall. The women, rich and poor together, would first prepare the meal, and thus circulate a knowledge of thrifty habits. Then all would sit down and eat alike. If I were a minister or gentleman, or a teacher of the people, I would invite large numbers of the poor to dinner daily, and show them what humble fare I partook of. I know it well that the cause of poverty is extravagance and bad habits. The rich, the religious, and the paterfamilias of the people are all of them wasteful sensualists, and those with limited means in imitating them speedily run to ruin.

These few weeks back have witnessed many a miracle in our little family. When there was no money to get any more meal it seemed as if the store would never give out. We have been reminded of the widow's measure of flour and cruise of oil. Our spirit friends surely help us in this matter.

CHAPTER III.—THE OLD COUPLE AND THEIR SPIRIT-FRIENDS.

The most difficult feature in our house-keeping is rent. We live in a little back room, away at the top of the house, and the rent is the lowest possible. We often make a small joke of it, and say we do not live on earth at all, but a little way above it. All I know of the world for days together is the unchangeable aspect of the vast field of chimney-pots which expands itself to our view. No one comes to visit us. The scripture reader and city missionary avoid us. Their first visit was their last. We had a nice friendly chat about Bible matters, in which I took the leading part. I dwelt with enthusiasm on the glories of the gospel according to my view of the matter. My visitors looked somewhat dumbfounded, and without making any objection took their leave in a stiff manner, and never came again. The parish philanthropists and visitors of the poor avoid us in a similar manner, and our companions in misery in the house below stare at us, and take the other side of the stairs in meeting us. We have relations, "distant" relations, but it would be no credit to them to cultivate our acquaintance, and no advantage to prove themselves next of kin. We have not held intercourse with them for many years. The Spiritualists do not frequent us, as there is no prospect of my wife giving them "sittings." If we had any kind of amusement to confer on them at a cheap rate, or gratuitously, we would no doubt be visited by many of the spiritual brethren. Our company does not come up stairs when visiting us, but down from above. We seem to live on the frontier between earth and the spirit-world, so that there is freer access to the spirits than to mortals.

Many a glorious hour we have had in this little upper room. Lizzie and I sit together and entertain our celestial visitors. Fire and lamp go out; we require no mundane light. My wife is clairvoyant and clairaudient, and the spirits can speak through her either while in the trance or when conscious. I am not a medium at all, but I seem to feel the thought of the spirits within my own consciousness, which is to me an unspeakable blessing. As we sit together our souls yearning spiritwards, the little room is filled with light supernal and hosts of spirits range themselves around us. Lizzie sees them, describes them, hears them speak, reads scrolls of writing which they hold up to her, and occasionally the spirits take hold of her and speak to me direct. These interviews have taught us more than all the books on earth contain. The great purpose of life has been made clear to us. Some are born to live the life of the body. They live a life of enjoyment or perversion. They become rich, powerful, and popular, but their spiritual work is not done; and when they part with the body at death they do not leave the earth, but, on the contrary, may retrograde to a lower state. They are earth-bound, and have, it may be, ages of ordeal and expiation to pass through before they become enfranchised spirits. Others, again, are born to live the life of the spirit. Their earth-life is full of trials, difficulties, and triumphs; but they are not worldly victories. They are stepping-stones to spiritual development; and having exhausted all the spiritual good contained in one sphere of activity, instead of settling down therein, the scene is changed, and life has to be begun anew on another plane. Such, I am informed, has been my career. The world has been of use to me for spiritual, not for temporal purposes. I have been led through devious ways for spiritual uses, and, in doing so, I have been of use to many spirits, as well as to myself.

This is why we have such a full attendance of spirits at our sittings. During each term of my life-work I have been in sympathy with certain spirits of a particular grade, and, being faithful to the duties of my position, I have, in elevating myself, at the same time assisted the spirits in rising. At the next stage new guides were added, aiding me by their influence, and them-

selves profiting by co-operation with me. Thus the life of those on earth, and those in the spirit-world, act and re-act on one another for mutual benefit, or for mutual deterioration. I thank God that my destiny has been of the upward kind, for though I have in my time tasted of all the sweets that earth can bestow, I am now happier, richer, and more powerful than I ever was.

All the spirit-friends that I have made in passing from one stage of development to another are now around me, united by an inseparable tie. We have been mutually advantageous to one another, and, in raising ourselves, have been the means of starting on an upward course thousands in earth-life and in spirit-life. Thank God! oh, my soul! for these spiritual blessings—His highest gifts. What is the body with all its pleasures—what is the life of the flesh with all its belongings—compared with those imperishable treasures which a faithful adherence to spiritual duties lays up for us.

CHAPTER IV.—THE OLD MAN'S LAST ILLNESS.

I was going to say how this illness of mine came about. We were two weeks behind with our rent, and how to make it up we did not know. After a long consultation I resolved on going out, and seeing if I could not succeed in securing a little work. Now, of all things, I do hate going down into the streets. It is like going down into an inferior state. Wherever one looks humanity appears inhuman; selfishness in its various forms is engraved on every face. I particularly object to go down into the city, those bustling men about the Bank have gold and lust stamped on every feature. What are they all running to and fro for? Out in the fashionable districts amidst outward opulence there are painful evidences of the most abject spiritual poverty. It is pitiful in the extreme to look into the sham existence, the hollow lives of these indolent, aimless creatures. God help them when the tinsel of their childish ambitions falls upon their tastes! What wonder is it that so many drawing-room ladies close their lives in drunkenness, drugging, or other form of vitalic dissipation! Then, when one goes into the poor industrial districts, a combination of the vices of the city-man, and the aristocrat concentrate themselves with ignorance and poverty. Perversion abounds on every hand, and natural purity and honest simplicity are unknown.

I went down into the street and I walked many miles. Are these the women I loved—are these the men I trusted fifty years ago? I thought to myself. It was that rainy, tempestuous weather in the end of October; my boots were leaky—I had not had a new pair for many years. I met with many rebuffs, and but little success in my business mission. I felt estranged from the world, to which I no more belonged. I was discouraged, exhausted and soaked with wet when I returned to our little room. I passed several sleepless nights. When I shut my eyes I saw the most charming architecture, sculpture, and floral designs; I lived in a world of beauty and spontaneous originality. As I looked at a block of stone or the end of a wall, it would assume the most life-like form, and again change from that to something else, and again to yet another form, quite unexpected and so real as to strike the mind with wonder and surprise. If I could reproduce the architectural ruins which I beheld the world would be enriched. In the matter of decoration I saw a pleasing example. I thought I was in a conservatory adjoining a mansion. The glass was of a crystalline quality and moulded in graceful curves and supported itself without the intervention of wooden or iron framework. These glass walls were ornamented by creepers, which grew close to the glass in graceful forms of leaf and flowers and wandered over it at will like delicate paintings. I saw the meeting of a secret society. The brothers headed by the master marched into the quaint room used for their gatherings. The master sat down to a desk or shrine having a number of small drawers in front of him with knobs to them, carved like human faces. In the centre was a peculiar flame like the spirit-light, and which was the manifestation of the presiding spirit-guide of the order. Responses were given by the faces carved on the knob-like handles of the drawers in a wonderful manner. I am lost in wonder at these remarkable properties of the human spirit, by which in sickness such inconceivable scenes should be projected or witnessed, for of the origin of these visions I am ignorant.

Days of delirium followed this delightful state, and in the midst of it the claim for rent became so imperative that we were threatened with ejection unless arrears were paid within twenty-four hours. For long years Lizzie and I have calmly resigned ourselves to the dispensations of Providence, which we have learned to know were always best for us in the end. But to turn an old man out into the street in the delirium of fever, and during the weather of last week, was a contingency which Lizzie would avoid if possible. Her distress of mind was great, but in the midst of her troubles her angel-friends came to her relief and suggested to her a means of escape from the doom that threatened us. She put out the fire, placed all dangerous articles out of my way, and locked me into the room to rave till her return. Following the suggestion of her little angel-guide she went to a place of which she had not thought before, and there disposed of some work, which met the stern requirements of our landlord.

I remember nothing that passed for several days; consciousness returned to me in an experience, which made a deeper impression upon my spirit than all that had occurred to me in my past life. My Lizzie had made a shake-down bed for herself on

the floor, on the opposite side of the room, which she rolled up in a heap in the corner when not in use. Upon this she was wont to sit and watch me in my delirious antics. Upon the evening in question the fire flickered fitfully in the little grate, making the shadows dance about upon the wall in a grotesque manner. Catching a glimpse of the scene, at a momentary return of consciousness, the moving shadows appeared to me as groups of angels approaching from all directions towards one central point. This I conceived to be the throne of the Judge of All, who was about to pass sentence upon me before the assembled universe. I thought, that after passing through untold tribulations, I lay enveloped in the last remnant of earthliness, full of dread, offering myself to the acceptance of the great Creator. My spirit within me was crushed with inexpressible gratitude, and a feeling of my own unworthiness, when the Father of my spirit rose from His seat of Majesty, and, coming towards me, lifted me up out of my last shadow of sin and suffering into the serene light of His Divine presence. I opened my eyes, in a flood of tears, feeling myself a man once more, and, what was my astonishment, to find that it was my Lizzie who was standing over me, and who had come forward, from her seat in the corner, to soothe my fevered brain and afford what ease she could to my delirious ravings.

Notwithstanding the fictitious nature of this vision, I feel that it has great significance to my spirit. The act of my wife, and the circumstances attending my dream, were the accessories of a symbol intended to teach my mind a grand truth. I have faced death many times, for my life has been a series of almost overwhelming trials, and, at each approach to it, the tomb has seemed to me a dark abyss into which I had to plunge, not knowing whither it would conduct my spirit. This shadow between me and the spirit-world has been most tantalising to me many a time. My intuitions have signified to me that there was a grand discovery yet in store for me, and I have been impatient to realise it. Now I feel I am on the threshold of an unknown and long-looked-for region. If it be the Will of God, I almost implore that I may not require to traverse that hateful street again. A new lease of life seems to be about to dawn on me, but not life amidst the influences of so-called civilisation. Or I am going to have a present of some sort—a Christmas box it may be, but, what availeth such things to me? The customary hampers would be a nuisance to me, and would have to be instantly removed from the little room. What is in store for me time will show, but it is something unusually good I am convinced.

I am astonished at the way in which I am sustained in this writing. My hands are kept warm, and my mind vivid. My wife looks at me in a very grave manner. I cannot understand it, she is kind and tender in her way, and humours me as if I were a child. There is something on her mind, I will try to discover.

I must not omit to record how the fever was taken out of my system. Shortly after the dream that ushered in the return of consciousness, Lizzie was entranced by the spirit-friends. She drew herself up in a dignified manner, and advanced towards the bed, in a grave and measured masculine voice asking me to extend my hands towards her, palms upwards. She was deeply entranced and quite unconscious of what she said or did, but I gladly obeyed the instructions of the spirit. My wife's palms were then placed on mine, and it seemed as if some magnetic power for the moment had fastened them together. Having been in contact for a few moments, Lizzie slowly withdrew her hands with a sliding motion, going backwards till she reached the fire-place, when she turned round, holding her open hands out towards the fire, and blew on them with her mouth, as if she had been blowing dust from them into the fire. She returned to me and repeated the process several times, and I was astonished to find that threads, as it were, began to pass from my head, my back and chest, down my arms, and out at the palms of my hands. In this way the fever poison was drawn from me, after which Lizzie was disentranced, and calmly undressed and rubbed her body vigorously with a wet towel, and thus prevented herself from taking on my symptoms. This bath she did by impression, as she had no idea as to what she had been doing.

I lay in a weak state for a couple of days, and then I was seized with this writing fit. It has taken me two days to scribble the foregoing part of this narrative. I feel exhausted, and in need of refreshment. Where is it to come from? We have no relishing food or drinks, but I do not require them. It is not the body but the spirit that requires refreshment. I will rest a while.

CHAPTER V.—THE SACRAMENT OF THE NEW DISPENSATION.

Now I am well again. We have had such a busy, such a glorious time of it. While I fell into a kind of sleep, Lizzie was busy disinfecting the room with the hot plate on which she bakes cakes, and a lemon. She made the atmosphere real fragrant and refreshing. When I woke up, my pillow was soaked with tears. I had been thinking of the great trouble I have been to Lizzie, and how these fifty years she has suffered, and laboured, and comforted, and yet herself sustained in a way that I cannot understand. I seem as if I would melt in sympathy for her—my whole soul is bathed in love, a most unselfish love, as my whole thought is sincere regard and concern

for my dear Lizzie. This weeping has refreshed me; it has taken such a load off my spirit. Lizzie deserves it all. She is indeed a jewel of a woman. I call her the Divine vortex. All the good and holy influences that come to us are centered in her. She is an aperture through which the radiant inner-world shines. She never seems to get old, but is as youthful in spirit as when she was eighteen. I have had this explained to me when she was entranced. All through her life she has attracted to her sphere many little spirit-children, who have stood in need of motherly affection and earth's experiences. Lizzie's large heart has been a home for them, and through her ever-flowing sympathies these little ones have been brought into healthy contact with the mortal world, and thereby secured experience and development. These little spirits as they grew up have, in turn, sustained Lizzie, and at all times surrounded her with a youthful, buoyant influence. They are all messengers to her, and through their mediation the thought and instructions of the higher spirits can be continually ministered to her mind. These little ones are now helping Lizzie to purify the atmosphere of the room. She is just now clairvoyant and clair-audient, and the little spirits and she are busy working and talking. They bring the products of the spiritual spheres and dissolve them, which operation cleanses the spiritual atmosphere of the room. They are now decorating the place, and making it spiritually grand. I feel something unusual is about to happen. I experience an expectant interest which I cannot understand.

Lizzie has become inspired, not entranced. Her face is radiant and beautiful, and she is no longer an old woman. She is not unconscious—far from it. Her consciousness is heightened, intensified, and augmented by the inspiration of spiritual truth into her elevated soul. She acts the part of priestess, and I am the subject of her ministrations, or rather we are conjointly the audience, for though she is the speaker, yet she is also one of those who is addressed equally with myself.

Proceeding with her inspired address, we are told that the true object of life is the development of the spirit, and the overcoming of all obstacles to its pure and normal manifestation. The trials, labours, and sufferings of life are means of expiation, and blessed are those who through the tribulations of earthly life are permitted to work off the effect of mortal contact from their spirits, before they leave the body. We had been favoured with this great boon, she said; and now that old age had taken us from the world, we still existed therein and yet had no claim thereon. No earthly affection enchaind us to the inhabitants of the world; no possessions riveted our souls to material things; no lust or passions enthralled us. We had fought and had conquered, and were fit to receive the holy sacrament of Eternal Life.

The ceremony which followed this discourse was performed by the glorified spirits, who had with fatherly care influenced our whole lives, but were never before able to come into close proximity to us. My wife came to the bedside and knelt on a chair, I knelt in bed, and supported myself against her, my head leaning on her shoulder. The officiating spirits then washed our spirits in the waters of the Redeeming Fountain, from which flows the River of Life. This operation we understood to be symbolised in the gross orthodox notion of being cleansed in the blood. Our spirits were clothed in shining raiment, and the oil of anointing was poured upon our heads; its touch opened up the faculties of the mind to all heavenly truths. Lizzie then poured some water into a glass, and passing her hand over it she appeared to invoke the blessing of God. She gave it to me to drink of, and partook of some herself. The taste was delicious, and as it was swallowed its searching influence permeated every fibre of the body, instilling therein a love of holiness and an ardent desire to do the will of God.

Through the mouth of Lizzie it was said: "This is the Sacrament of the New Dispensation. The world is to be overcome by the ascendancy of the Spirit. The Children of God, from the sphere of Divine Light, will wash away all traces of worldliness, and infuse into body and mind the love and knowledge of Divine things. Thenceforth mankind shall live on earth, yet in strict accordance with the laws of heaven, and there shall be no more Death. Ye are first fruits, early fruits, and, though you have realised the blessed change, yet your physical conditions, and the state of the moral atmosphere, will not permit of your seeing the full practical realisation of this work of regeneration. Henceforth ye are of us, and with us, and shall not taste of Death."

I am thankful for the realisation of my hopes. I have indeed received a boon—a Christmas present. For is not Christmas the celebration of the birth of the Son,—the triumph of Light over Darkness,—and have I not been born again, and light celestial has triumphed over the darkness of our poor mortal state. I am refreshed and restored, and able to go on with my work in the world as I was thirty years ago. I have work to do yet; and most grateful I am that the strength has been given me to do it.

After the celebration with our spirit-friends, which I have altogether spoiled in my effort to describe, I had a delightful sleep—the heavenly rest, what my spirit has longed and thirsted for these many, many years of toil and conflict. At the close of this season of repose I had a wonderful vision, which I will endeavour to describe and call it

CHAPTER VI.—THE PAST AND FUTURE OF SPIRITUALISM.

I looked abroad upon this country, and saw it covered in a pall of dense darkness which reached up as high as the heavens. Church and State, law and medicine, industry and commerce, domestic life and society—all were equally enshrouded by this impenetrable cloud. My eyes grew weary, and my heart sank within me as I endeavoured to fathom the darkness, and frame a hopeful thought for the millions that lay buried in spiritual death. Casting my eyes upwards, I was gratified to behold a streak of light extended in a thin layer over the top of the black cloud, but at an inconceivable height. Gradually this stratum of light became developed into an upper world of brightness and beauty, compared to which, the dark patch below, represented by Great Britain and Ireland, was merely a speck. Down through the gloom I perceived faint lines of light projected from this upper world, but they became lost in the darkness. The process was continued, and it began to have a perceptible effect upon the darkness. And looking anxiously down upon the country, I fancied I could perceive little specks of light, like the distant lamps of a village seen from a mountain on a dark night. These lights, dim and distant though they were, interested me greatly. After contemplating them a while I again looked upwards, and was gratified to see that the streaks of light descending from the upper world were of a more permanent nature, and some of them struggled on through the gloom till they actually came in contact with the glimmering specks that I had perceived on the surface of the earth. Union once established between the light above and the light below, the lines connecting them became much larger, till they assumed the form of crystalline pillars resting upon earth, and supporting, as it were, a canopy of dazzling light, before which the brilliancy of a million diamonds pales. These pillars of light became more developed, and some of them I perceived to be luminous tubes down and up which spiritual beings passed in their mission of communicating with the inhabitants of earth.

I seemed to stand in one of these luminous tubes, and by an effort of my will I could penetrate into the supernal world above, or into any of the little communities on earth with which this upper sphere of light was connected. I accordingly visited, in spirit, some of these little groups, and found them to be domestic Spiritual Institutions. The little family, with congenial friends, were engaged in the work of trying to ascertain the will of God, in respect to spiritual matters. The little specks of light which I had perceived, were latent spiritual desires, not understood, perhaps; but asserting their influence, they ultimately came in contact with the shafts of light from above, and gradually illuminated the external intellect and practical life of the seeker.

This work went on grandly. Immortality was demonstrated to thousands, and the development of the spirit was altering men's opinions and habits of life in a most astonishing manner. The glorified spirits in the Sphere of Light were gaining more and more influence, and their relations with earth were of a more direct and decided description.

My attention was now called to the Realm of Darkness, which at first sight appeared to me impenetrable. It was now pierced in many places by the light from above. But though the Light shone in the Darkness, the Darkness comprehended it not, but regarded it as an intrusion, just as a light introduced into a cavern stupifies and disturbs the bats and unclean things that there reside. The Darkness, I perceived, was thronged with spirits innumerable,—the debased, ignorant, and earth-bound ones, who remained as parasites upon earth's inhabitants, with whom they were in sympathy, and did all in their power to keep them from seeking spiritual light. In the condition of Darkness were many of the mighty and revered of earth's children, and they still retained great power over the popular mind. They were not slow to exercise that power, and began to tamper with the methods of spirit-communication, practised by those who were seeking spiritual light. They instilled into the minds of mediums and holders of circles a love of ambition and notoriety, a love of money and presents, a love of patronage and worldly aggrandisement. To this was frequently added a love of intoxicating drinks and sensual enjoyments. These innovations almost entirely frustrated the efforts of the benevolent spiritual beings in the sphere of Divine Light, and many of the crystalline pillars uniting them to earth had to be withdrawn.

The Powers of Darkness worked in another way. The spiritual demonstrators and teachers had, under the influence of their inspiring guides, established means of spreading a knowledge of spiritual things by spiritual works, oral teachings, and the printing press. The Powers of Darkness first sent emissaries into these domestic Spiritual Institutions, who passed themselves off as "Investigators," always seeking and never satisfied, because they were not under the influence of the sphere of Divine Light, but were influenced by the inhabitants of Nether Darkness. The spiritual workers foolishly gave place to these "Investigators" till they so thronged every department of the work, that the Powers of Darkness nearly controlled every thing, and the sphere of Divine Light had for a time to give way. Mediums being no longer under the guidance of the Divine Light, placed themselves under the complete control of the "Investigators," who were indeed the mortal emissaries of the Powers of Darkness; and these undeveloped spirits occasionally controlled mediums so as to make them appear dishonest. Mediumistic "Investigators" were

sometimes influenced by low spirits to betray mediums by fathering tricks on them; and some genuine Spiritualists, who were present at such sittings, would be so obsessed by the Powers of Darkness, that they would swear most unjustly, and continue ever afterwards to abuse mediums, and do their best to scandalise the Cause and frustrate the objects of the sphere of Divine Light.

The Powers of Darkness acted in another way, which was very productive of evil. They raised up men under their influence to become "leaders" and public men in the movement. These self-elected leaders had no spiritual gifts themselves, and knew nothing of the holy messengers from the sphere of Divine Light, or the pure enthusiasm with which they inspire the soul. They were people who were generally obnoxious in spirit-circles; and many of them were the "exposers" and detractors of mediums. They therefore had nothing to do with circles, but formed "Associations," "Societies," and "Committees," after the manner of the political and ecclesiastical tyrannies of those who abide in the Realm of Darkness. Their leading principle was hatred towards all those who were the servants of the Divine Light. To libel and destroy the influence of those spiritual workers who had preceded them, and whose career they did their best to imitate, was their first step. They then denounced all mediums as shams, and all Spiritualists as schismatics who would not submit to their dictation. They established weekly and monthly sheets containing the gossip of their doings, and all their efforts were to alienate the people from spirit-communion, and concentrate the attention of all on themselves. Their creed was: to be a Spiritualist, subscribe to us; to know about the manifestation of the spirit, accept what we have done; if you want spiritual teaching, affiliate with us and we will send you cheap speakers when it suits ourselves.

Thus the methods of Darkness became rampant in a work which assumed to be spiritual. It was no longer Spiritualism that was sought after, but it was "our" association, "our" committee, "our" society, "our" pet speaker, "our" favourite, and most obedient medium. This would have been well, but it was unfortunately coupled with a deadly hate of all who were not of the particular clique or sect. The independent spiritual workers who remained faithful to the messengers of the Divine Light, had but scant decency from these powers who rose up. They scorned to call themselves Spiritualists, a name which they secretly scouted in common with the great mass of the people who dwelt in the Darkness. Fancy names of all kinds they invented for themselves, the terms Spiritualism or Spiritualists being generally left out. Thus "the Baconshire Amalgamation of Investigators into the so-called claims and supposed merits of Spiritual (?) Phenomena," which became a great power in certain counties, employing nearly all the hireable talkers, and breaking up the local circles completely in their district, dropped the somewhat questionable reference to Spiritualism entirely, and were known as the "Baconshire Amalgam," for shortness.

Thus Spiritualism as a spiritual movement was all but stamped out. The true workers had gone on faithfully upholding periodicals and means of instruction, suffering indescribable privations in their efforts to do so. The opposition parties freely made use of these agencies to serve their own purposes, and then would turn round and do all in their power to prevent the conductors thereof from obtaining the necessary means to maintain their work. It was a hand-to-hand fight between the Powers of Light and the Powers of Darkness, and to the external observer the victory was on the side of the latter.

CHAPTER VII.—THE DAWN OF THE NEW DISPENSATION.

I appear to have had a rest, for now that the vision is again resumed, the condition of things is much changed. My attention is arrested by a canopy or dome of sparkling brilliancy, which covers the country, but at a great altitude. It stands upon innumerable graceful crystalline pillars which reach down to the earth. The darkness is not so thick as it has been, and I perceive that this crystalline canopy is a fuller development of the sphere of Divine Light than I saw in the early part of the vision. It is called the Temple of God, which is being established amongst men; but there is a great work to do before its influence become paramount. At the top of the structure is the sphere or abode of the redeemed ones, whose delight it is to minister to the salvation of those of earth's children who are capable of profiting by their aid. From this region of Divine Light numerous paths are opened up, through the cylindrical pillars that support the temple; communion with the lower world, is becoming constant and certain. I have visited many of these enlightened groups. They are chiefly composed of single families. They have discovered the laws of spirit-communion and spirit-manifestation. Their minds have become enlarged so as to comprehend spiritual principles in their lives, and their intuitions have been rendered so active and serviceable that with many spirit-intercourse is a personal experience, carried on within the mind, and without any external manifestation.

It was some time before these families could unite together in groups for spirit-communion, but after sufficient development they could do so. They became so well versed in spiritual laws that they knew how to relate themselves, so that harmony pervaded the gathering of canopies.

I see one of these little gatherings now. Seven developed families have come together, guided by their own spiritual knowledge and the influence of spirit-friends. They first held a short service of vocal music and exhortation, in which the spirits of all present join with one accord. Ten of their number quietly pass into an inner room. The other sitters, about fifty in number, maintain their positions in a state of mental repose or spiritual worship. I see the whole room pervaded by ministering spirits, who are aiding in the development of the sitters. One of their number under impression, and being also a seer, turns down the light. Soon from the door of the inner room a radiant form issues. The place is but dimly lighted, but this figure is self-luminous, and lightens up all the space around her. It is a departed friend of many of the company—a member of one of the families. She is recognised by all; she goes forward to a few and embraces them affectionately; then retires to the end of the room, near to the door from which she issued. The ten mediums who retired to the inner room have now come out and ranged themselves in a curve behind the radiant figure. The spirit now recites a few verses of appropriate poetry, and an unseen choir from the inner chamber raises a melody in which the congregation of mortals join in beautiful harmony. The spirit-music has a peculiar magnetic effect on the spiritual faculties of the mortals. They seem to be lifted out of themselves, and become, for the time, spirits disenthralled. All of them become conscious of spirits in some way: some are clairvoyant, others sensible to the touch of spirits, others impressible in mind or affections. Behold! there is a change. Down that crystalline pillar that is over the little meeting a band of angels come from the sphere of Divine Light. An influence of an ecstatic kind pervades the place. Many spirit-friends are visible, and, elevated above all, is seen, in a brilliancy that the eye cannot bear, the visitants from the higher world.

The whole service lasts scarcely an hour. The spirits gradually withdraw and the light is increased, singing and an address of an explanatory kind closes the meeting. All are endowed with a spiritual strength to ward off disease, perform life's duties, and withstand temptation.

I perceive that it took a long time of labour in private before these results were possible. The circles met weekly for intellectual development one evening, and another for spiritual development. In private and unknown the work progressed, till it became possible for several families to unite and worship together. After a while, I perceive the public being introduced to these meetings. Recognised spirits manifest in their accustomed personal form, and immortality is demonstrated to all. A power attends these meetings which strikes conviction into the hearts of visitors. The family circles multiply, the crystalline pillars increase in size and number, and the darkness which covered the whole country diminishes in proportion.

The long-promised Comforter has come, and teaches the people all things. The inhabitants of our country are now much under the influence of those who dwell in the spheres of Divine Light. The desire to lead the spiritual life is becoming popular. Men find that the old habits of society are irksome, and stand between them and their highest happiness.

The dietetic habits of the people are being altered imperceptibly. Their homes and occupations change; there is improvement everywhere. I see no medical men, no officers of punishment. Healing is superseded by prevention in the family, and when anyone ails he has only to be brought under the spirit-power. The criminal classes are treated in a similar manner, and are supplied with employment. Everybody works. Education has become industrial, practical, developing. The tenure of land, the spoils of office, the privileges of position have altered. It was found that the old state of things so interfered with men's spiritual progress that they were impatient to have a change. Dukes and nobles devote themselves to the welfare of their districts, and no longer tax the industry of the toiler and food producer. Everybody appears to take a pleasure in the welfare of those around him. There are no paid preachers. The call of the spirit is responded to as a pleasure, and men and women of very different occupations during the week may be seen teaching those who require it on the Sundays. All social and governmental positions are honorary, and accepted by those who can best confer the benefits upon the public, which the duties of the office demand.

The Darkness is nearly all gone. God has at last tabernacled with men, and His kingdom has come upon the earth. The crystalline canopy is much nearer earth's surface now, and the bright ones are mankind's frequent visitors. Spiritual manifestation, as a special act, is no longer needed, for man has become so spiritual that he is as conscious of his spirituality as of his physicality.

My soul is glad beyond measure. The chiefest desire of my life has been more than fulfilled. Now that mine aged eyes have seen the salvation of God, they weary with the bliss of beholding. They close, but still I see; I ascend from the body, but still I live; I have passed upwards with friends who are one with me, and no taste of death has been offered to my lips. My joy and gratitude must remain untold.

The following note is appended by the old man's faithful wife:— I had been in a kind of stupor for some time, for when Hugh had his visions I was drawn out of myself, and we were both in the spirit together. As he reclined in bed, writing, he would rest with his hands before him during these moments of spiritual elevation. I was startled from my drowsiness by a strain of sweet, plaintive

music, reminding me of what Hugh used to sing many long years ago; a delightful fragrance also pervaded the air. I looked across to the bed, and Hugh was lying with his hands crossed before him in peaceful sleep, his head enveloped in a halo of light. But I looked above the bed, and there I saw him standing in spirit, accompanied by those dear spirit-friends who have been so good to us these weary years. He spoke to my spirit, and we felt more closely united than ever. He is not dead, but he will use that dear body no more. I do not regret the separation, for we are more closely united than we were yesterday, but my woman's heart clings lovingly to that earthly symbol of my Hugh that lies so peacefully on the bed. His face is so calm and peaceful and Heavenly. It is so pure and refined I might keep it here for weeks, and it would not decay.

But I must not worship this earthly thing, for I have still Hugh himself. I will care for it, no one but myself will dress it, and prepare it to be taken away. I want it no longer than I can perform the last duties of the survivor. After what we have passed through these last two days, we can have no more grief for the things of earth. My little garret is not a place on earth, but a mansion of the spiritual world. I wish all families were as happy this Christmas time as my Hugh and I.

FINIS.

RELENTLESS PERSECUTION UNDER THE VACCINATION ACTS.

Mr. William Tebb, of 7, Albert Road, Regent's Park, was summoned before the magistrate, Mr. Cooke, at the Marylebone Police Court, which was crowded with friends and persons interested in the case, on Thursday last by William Thomas Jones, the vaccination officer for the parish of St. Pancras, to produce before the magistrate his child, Beatrice Hewitson Tebb, and to show cause why an order should not be made directing the said child to be vaccinated, in pursuance of the Vaccination Acts of 1867 and 1871.—Mr. Sampson prosecuted for the guardians of the parish.—Mr. Tebb appeared, but did not produce the child.

The evidence showed that the child was born on August 8, 1874, and the defendant had been eleven times previously summoned and many times fined for not having had her vaccinated, and the operation had not yet been performed.

The defendant, though evidently unwell, in a speech of great length, said he opposed vaccination from conscientious motives, and he protested against the cruelty and tyranny of these continued persecutions. After reading extracts from many of the daily papers, showing the disastrous effects of vaccination, he remarked that he was made a victim and scapegoat in St. Pancras, for while he was being continually prosecuted, a neighbour of his, a doctor, who had once been a vestryman, and who had five children unvaccinated, was not proceeded against. Another vestryman, who had two unvaccinated children, and was not prosecuted, had told him he "had arranged it." The defendant then quoted a letter received from Mr. Bright, in answer to one from him, wherein the right hon. gentleman said that "the repeated penalties were, in his view, unjust, and the law should be changed."

Mr. Cooke remarked that Mr. Bright's opinion would have great value if the question were being debated in the House of Commons; but he (Mr. Cooke) had only to carry out the Act, and he could not go beyond its four corners.

The defendant said he had also written to Mr. Gladstone, who had replied that he had already expressed his opinion on the subject of prosecutions for non-vaccination. Mr. Gladstone further said: "I feel I cannot undertake to advise you in the difficulties under which you are placed. I have neither the professional skill, nor the knowledge of the particular subject which I should require as the two principal elements of competency to act as a guide." Mr. Tebb quoted from the recent Parliamentary Return, entitled "Vaccination Mortality," No. 433, showing that the increase in the death rate from 15 inoculable diseases excited or communicated by vaccination since vaccination had been enforced amounted to 92,928 per annum or about 90 per cent., while the population had only increased from 18 to 23 millions within the same period. This official return had been treated by the press and medical world as though non-existent, and had entirely escaped the attention of the Local Government Board. Defendant also read a notice sent from the Local Government Board to Boards of Guardians as to the necessity of not continually proceeding against persons who from conscientious motives refused to have their children vaccinated.

Mr. Cooke observed that that order did not affect him. If the guardians decided to take proceedings against persons, and came before him, though their cause was to be regretted, he must be governed entirely by the Act.

Dr. Charles Pearce, called by the defendant, gave some evidence as to the ill effects of vaccination, when Mr. Cooke stopped him, remarking that he could not go into the general subject of vaccination. The question was, was the child in such a state that it should not be vaccinated? The witness said it was not. Mr. Tebb begged to be allowed to argue his case, as he submitted that he could show "reasonable excuse" within the meaning of the Act for his refusal to comply with the order, but this was not permitted, and three of his witnesses were refused a hearing.

Mr. Cooke, in giving his decision, said the Legislature had determined that the parents of every child should have it vaccinated within a certain time of its birth, unless its state of health rendered it unfit for the operation. The Legislature had passed the Act, and it was therefore absurd for a magistrate to say what was or what was not to be. Mr. Tebb appeared to have been summoned before, and had taken a case to the Queen's Bench; but there the decision against him was confirmed, it being decided that fresh convictions could be obtained on fresh notices being served on offenders. If the Guardians prosecuted he must act under the law, and in this case, which had been proved, he would make an order for the child to be vaccinated, and would allow 25s. costs to the parish.

PERMANENT RESUMPTION OF EARTHLY-LIFE

BY BEINGS ASCENDED FROM THE EARTH-PLANE.

Dear MEDIUM,—Dr. Monck's brother and sister-mediums doubtless thank him, with me, for the brave words and heroic sentiments expressed in his last letter to you. They are enough to re-awaken expiring hopes and strengthen long-tried faith in the breast of many a medium suffering under injustice, and waiting for the bafflingly delayed fulfilment of promises. May God, and His higher ministers, whose behests all inferior workers (spirit or mortal) are surely carrying out, whether they know it or not,—may these restore to activity the now veiled and suppressed medial power of one of the best and bravest workers in the field of mediumship.

As regards the clothing of a spirit in a body tangible to our grosser senses—possibly a condensation or solidification of ethereal particles already existent—and the permanent residence of such a being in our midst, I was long ago assured by spirit-friends around me that such a thing was within the realm of possibility. For instance, that if the body of an infant was so formed, such child (with the observance of the proper conditions) might be sustained in life on the earth-plane, gradually become able to maintain a separate and independent existence from the medium's body, and at length reach maturity, the same as children born in the usual way. Doubtless a spirit-man or woman might be enabled in the same manner to resume life on our grosser material plane.

We read of individuals making themselves, or being rendered invisible by the power of another. I, myself, have seen two physical mediums on the same evening rendered invisible. Whilst sitting in chairs, before the eyes of a friend and myself, they suddenly disappeared without having risen or made the slightest movement; the chairs were empty. We were told by the operating spirit that "they were dematerialised for a time;" and, after the lapse of a few moments, they re-appeared instantaneously in the chairs again, seated as they were previous to their disappearance, and still in a deep trance.

One of the operating spirits, who had assumed a body tangible to our senses, caused the disappearance of a tambourine, held aloft in the air before our eyes, in the same way, and its sudden re-appearance, some three or four times.

Is it not possible that the spirits understand the instantaneous solidification of ethereal substances, and, *vice versa*, the etherealisation of grosser substances, called by us *matter*? If so, this would account for the process we call materialisation, or dematerialisation—visibility, or invisibility.

It is, therefore, possible for a spirit to resume life on the earth, by enveloping the finer substances of his spiritual organism in grosser materials to enable him to exist upon this lower plane; or, possibly, by solidifying his ethereal body. Having done so, if the proper conditions are provided him, it is not impossible for him to prolong existence in that body until it can become self-supporting. And, after all, there may not be so great a difference between the two lives,—only a difference of "degrees." It is possible that life in a gross body—by that I mean one tangible to us in the flesh—might not be unpleasant to a spirit not risen far above the earth plane; but I should imagine might be unbearable, and possibly could not be resumed by one who had been long ascended into angelic glory.

It is not possible to forget our outside brethren, to whom all such speculations, and experiments must seem the grossest sacrilege, which will sooner or later call the divine wrath down upon our devoted heads; such persons, for instance, who think the use of chloroform a sin against the most High, who is supposed to be the author, or bestower of all our pain and suffering. But all science is the glory of God; and the more its *arcana* become revealed to us through exploration, the more of that glory shall we see. We are but humbly following in the footsteps of Jesus, who was in advance of us upon this same plane of knowledge: who *knew* his divine spiritual nature *within* its grosser fleshly covering, and the powers of that spirit when the flesh is subdued. Spiritually gross as we are, we have not yet learned to subdue the flesh to the extent of knowing the power of the spirit, as it was known and practised by our divine-human prototype.

CATHERINE WOODFORD.

SPIRITUALISM AT NEWCASTLE-ON-TYNE.

On Sunday evening, Dec. 15, Mr. W. Westgarth delivered an inspirational address in the hall of the Newcastle Psychological Society, on "Spiritualism as a Reformer." There was a pretty good attendance.

The address was of a very interesting character, and was frequently applauded. He commenced his address by referring to the reformers that have been before the world, and said that Spiritualism came to carry on the work that they were unable to finish. Christianity had been trying to reform the world: it had been in existence above a thousand years, and yet it had not accomplished its object. Spiritualism as a reformer would tend to make man better, and sweep away the vices of society. It will be a reformer of society and of the country where other reformers have failed. Thus Spiritualism comes as the greatest reformer that ever was known in this world. It does not come as a stranger, but on account of this being the most fitting opportunity, and because man now enjoys greater liberty than he ever had before. The liberty which our fathers died for we are now enjoying. The great millennium which Spiritualism is bringing about, will be the redemption and salvation of the whole of the human family.

The Chairman made a few remarks upon the lecture, which he said

he had enjoyed very much, and in concluding his remarks advised Spiritualists (young men especially) to make themselves acquainted with the facts of Spiritualism, so that when a fitting opportunity presented itself, they would be able to make them known, and in this way a great deal to benefit Spiritualism would be accomplished, besides which they would greatly benefit themselves.

Mr. Pickering said he could not help saying a word. The orthodox party called Spiritualists a lot of bad names. He was glad the devil did such a lot of good. Before he was acquainted with Spiritualism he very often used to go into public-houses, but he had not been inside one for over twelve months. He was glad the devil kept them out of devils' houses. The Secretary (Mr. H. A. Kersey) in reading the notices announced that the next Happy Evening would be held on New Year's Eve.

LECTURE AGAINST SPIRITUALISM.

The Rev. W. W. Howard, a minister of the New Connexion, has lately been delivering a course of three addresses, on "Phrenology, Mesmerism," and trying to show the cause of spiritual mediumship, in the Central Hall, Hood Street, Newcastle-on-Tyne. On each occasion there was a very small attendance. He said that mesmerism explained the whole of the spiritual phenomena. Discussion followed each lecture, which were championed by several well-known Spiritualists of Newcastle. After being asked a number of questions, Mr. Howard admitted that Spiritualism was true, but not the materialisations. He said that he was unable to investigate Spiritualism as all doors were closed to him, whereupon the President of the Newcastle Psychological Society got up and told him that there was a society in that town for investigating the phenomena of Spiritualism, and he would be glad to propose him as a member. Mr. Howard, of course, did not accept. Several undeniable facts of spiritual phenomena, such as lifting a table without any tangible aid, were narrated to the audience, who seemed greatly surprised.

Mr. Howard, in his last night's lecture, avoided all reference to Spiritualism; and in concluding his address, delivered a few remarks on "Sympathy." He narrated a story about a well-known minister of the New Connexion, who was staying with him for a short while at Barrow. One evening after everyone had retired, he heard mysterious noises, as if robbers were entering the house. He accordingly got up and went to awaken his friend whom he found already up, and who said that he had seen his daughter, and that a letter was on the way to him, and he then proceeded to recite to him the contents of the letter. In the morning the letter duly arrived, and the contents were exactly as had been anticipated.

A few remarkable illustrations of clairvoyance were given. The lecturer candidly confessed to the meeting that he could not understand them.

R. H. M.

WHAT AN OUTSIDER SAYS.

E. B., who seems to know nothing of Spiritualism but what he has read from the MEDIUM, thus writes, enclosing a subscription:—

Dear Mr. Burns,—Though I am a stranger to you, yet I cannot say that you are a stranger to me. For over two years I have taken the MEDIUM, and no one can look forward more earnestly for any publication than I do for the arrival of my MEDIUM on Saturdays. It is through that journal, therefore, that I am acquainted with you, and if I saw you, I should be anxious to give you a hearty grip as an honest and good man.

My business, however, in writing this letter to you, is to say that I quite agree with the weekly subscription plan, and I enclose twelve stamps, and shall willingly spare 6d. per week, as long as I can. It seems strange that the Cause is not gloriously supported, when one considers that so many persons have had (I envy them) the fullest evidence, judging from statements which from time to time appear, of a new and better dispensation in comparison with which earth and its treasures weigh light in the balance.

We have many readers of this kind. They seem to be more hearty and generous than those who have enjoyed greater privileges. They have not been contaminated by cliques, and the internal antagonisms of the Spiritualistic sect.

Another correspondent writes:—

Having read in the MEDIUM that even small amounts sent quarterly to the Spiritual Institution would do a little good, I have much pleasure in sending you three shillings' worth of stamps—one shilling from myself, and the rest—one shilling, and two sixpences I have collected from three friends. I sincerely hope by next quarter I may be able to send a little more.

In sending his Institution Week subscription Mr. W. Exell says:—

In reference to the plan of a 6d. quarterly subscription, I think it well to subscribe periodically, but I say let the amount be in accordance with the promptings of our higher nature. Why should those of us who can afford more tie ourselves down to the very small sum of 6d.? In my own case, for instance, I have subscribed about double the amount of 6d. per quarter during the past year, and hope by cutting off some little superfluities to be able to do more in future.

OSSETT.—On Sunday week Mr. Philip Heydon spent the Sunday with us, in the evening giving a lecture on his favourite science—Astrology. He traced this branch of knowledge in ancient and Biblical times, and showed that the Pyramid builders of Egypt understood the science well. The record in the Great Pyramid, and the prophecy of Old Mother Shipton, the celebrated Yorkshire prophetess, heralding the coming era, were commented upon, and the lecturer gave an astrological judgment on the positions of the planets in the month of April, 1881, and his ideas of the import and effect of these astronomical phenomena, assuring his hearers that the idea of the destruction of the world as commonly held would not take place, but that some wonderful and important change was looming in the future, of a spiritual more than a temporal nature. The lecture was illustrated with diagrams, and a person quite unknown to the lecturer was described from his nativity. This proved to all the practical claims of the science. A hearty vote of thanks to Mr. Heydon concluded the proceedings. He will be glad to deliver his interesting lecture at other places on his expenses being paid. Address, 16, Camp Road, Leeds.—CHARLES HALGARTH.

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New Mills, near Stockport.
I. THOMSON.

THE members and friends of the East Cheshire, and North Derbyshire District intend having a tea party at New Mills on Christmas Day.

music, reminding me of what Hugh used to sing many long years ago; a delightful fragrance also pervaded the air. I looked across to the bed, and Hugh was lying with his hands crossed before him in peaceful sleep, his head enveloped in a halo of light. But I looked above the bed, and there I saw him standing in spirit, accompanied by those dear spirit-friends who have been so good to us these weary years. He spoke to my spirit, and we felt more closely united than ever. He is not dead, but he will use that dear body no more. I do not regret the separation, for we are more closely united than we were yesterday, but my woman's heart clings lovingly to that earthly symbol of my Hugh that lies so peacefully on the bed. His face is so calm and peaceful and Heavenly. It is so pure and refined I might keep it here for weeks, and it would not decay.

But I must not worship this earthly thing, for I have still Hugh himself. I will care for it, no one but myself will dress it, and prepare it to be taken away. I want it no longer than I can perform the last duties of the survivor. After what we have passed through these last two days, we can have no more grief for the things of earth. My little garret is not a place on earth, but a mansion of the spiritual world. I wish all families were as happy this Christmas time as my Hugh and I.

FINIS.

RELENTLESS PERSECUTION UNDER THE VACCINATION ACTS.

Mr. William Tebb, of 7, Albert Road, Regent's Park, was summoned before the magistrate, Mr. Cooke, at the Marylebone Police Court, which was crowded with friends and persons interested in the case, on Thursday last by William Thomas Jones, the vaccination officer for the parish of St. Pancras, to produce before the magistrate his child, Beatrice Hewitson Tebb, and to show cause why an order should not be made directing the said child to be vaccinated, in pursuance of the Vaccination Acts of 1867 and 1871.—Mr. Sampson prosecuted for the guardians of the parish.—Mr. Tebb appeared, but did not produce the child.

The evidence showed that the child was born on August 8, 1874, and the defendant had been eleven times previously summoned and many times fined for not having had her vaccinated, and the operation had not yet been performed.

The defendant, though evidently unwell, in a speech of great length, said he opposed vaccination from conscientious motives, and he protested against the cruelty and tyranny of these continued persecutions. After reading extracts from many of the daily papers, showing the disastrous effects of vaccination, he remarked that he was made a victim and scapegoat in St. Pancras, for while he was being continually persecuted, a neighbour of his, a doctor, who had once been a vestryman, and who had five children unvaccinated, was not proceeded against. Another vestryman, who had two unvaccinated children, and was not prosecuted, had told him he "had arranged it." The defendant then quoted a letter received from Mr. Bright, in answer to one from him, wherein the right hon. gentleman said that "the repeated penalties were, in his view, unjust, and the law should be changed."

Mr. Cooke remarked that Mr. Bright's opinion would have great value if the question were being debated in the House of Commons; but he (Mr. Cooke) had only to carry out the Act, and he could not go beyond its four corners.

The defendant said he had also written to Mr. Gladstone, who had replied that he had already expressed his opinion on the subject of prosecutions for non-vaccination. Mr. Gladstone further said: "I feel I cannot undertake to advise you in the difficulties under which you are placed. I have neither the professional skill, nor the knowledge of the particular subject which I should require as the two principal elements of competency to act as a guide." Mr. Tebb quoted from the recent Parliamentary Return, entitled "Vaccination Mortality," No. 433, showing that the increase in the death rate from 15 inoculable diseases excited or communicated by vaccination since vaccination had been enforced amounted to 92,928 per annum or about 90 per cent., while the population had only increased from 18 to 23 millions within the same period. This official return had been treated by the press and medical world as though non-existent, and had entirely escaped the attention of the Local Government Board. Defendant also read a notice sent from the Local Government Board to Boards of Guardians as to the necessity of not continually proceeding against persons who from conscientious motives refused to have their children vaccinated.

Mr. Cooke observed that that order did not affect him. If the guardians decided to take proceedings against persons, and came before him, though their cause was to be regretted, he must be governed entirely by the Act.

Dr. Charles Pearce, called by the defendant, gave some evidence as to the ill effects of vaccination, when Mr. Cooke stopped him, remarking that he could not go into the general subject of vaccination. The question was, was the child in such a state that it should not be vaccinated? The witness said it was not. Mr. Tebb begged to be allowed to argue his case, as he submitted that he could show "reasonable excuse" within the meaning of the Act for his refusal to comply with the order, but this was not permitted, and three of his witnesses were refused a hearing.

Mr. Cooke, in giving his decision, said the Legislature had determined that the parents of every child should have it vaccinated within a certain time of its birth, unless its state of health rendered it unfit for the operation. The Legislature had passed the Act, and it was therefore absurd for a magistrate to say what was or what was not to be. Mr. Tebb appeared to have been summoned before, and had taken a case to the Queen's Bench; but there the decision against him was confirmed, it being decided that fresh convictions could be obtained on fresh notices being served on offenders. If the Guardians prosecuted he must act under the law, and in this case, which had been proved, he would make an order for the child to be vaccinated, and would allow 25s. costs to the parish.

PERMANENT RESUMPTION OF EARTHLY-LIFE

BY BEINGS ASCENDED FROM THE EARTH-PLANE.

Dear MEDIUM,—Dr. Monck's brother and sister-mediums doubtless thank him, with me, for the brave words and heroic sentiments expressed in his last letter to you. They are enough to re-awaken expiring hopes and strengthen long-tried faith in the breast of many a medium suffering under injustice, and waiting for the bafflingly delayed fulfilment of promises. May God and His higher ministers, whose behests all inferior workers (spirit or mortal) are surely carrying out, whether they know it or not,—may these restore to activity the now veiled and suppressed medial power of one of the best and bravest workers in the field of mediumship.

As regards the clothing of a spirit in a body tangible to our grosser senses—possibly a condensation or solidification of ethereal particles already existent—and the permanent residence of such a being in our midst, I was long ago assured by spirit-friends around me that such a thing was within the realm of possibility. For instance, that if the body of an infant was so formed, such child (with the observance of the proper conditions) might be sustained in life on the earth-plane, gradually become able to maintain a separate and independent existence from the medium's body, and at length reach maturity, the same as children born in the usual way. Doubtless a spirit-man or woman might be enabled in the same manner to resume life on our grosser material plane.

We read of individuals making themselves, or being rendered invisible by the power of another. I, myself, have seen two physical mediums on the same evening rendered invisible. Whilst sitting in chairs, before the eyes of a friend and myself, they suddenly disappeared without having risen or made the slightest movement; the chairs were empty. We were told by the operating spirit that "they were dematerialised for a time;" and, after the lapse of a few moments, they re-appeared instantaneously in the chairs again, seated as they were previous to their disappearance, and still in a deep trance.

One of the operating spirits, who had assumed a body tangible to our senses, caused the disappearance of a tambourine, held aloft in the air before our eyes, in the same way, and its sudden re-appearance, some three or four times.

Is it not possible that the spirits understand the instantaneous solidification of ethereal substances, and, *vice versa*, the etheralisation of grosser substances, called by us *matter*? If so, this would account for the process we call materialisation, or dematerialisation—visibility, or invisibility.

It is, therefore, possible for a spirit to resume life on the earth, by enveloping the finer substances of his spiritual organism in grosser materials to enable him to exist upon this lower plane; or, possibly, by solidifying his ethereal body. Having done so, if the proper conditions are provided him, it is not impossible for him to prolong existence in that body until it can become self-supporting. And, after all, there may not be so great a difference between the two lives,—only a difference of "degrees." It is possible that life in a gross body—by that I mean one tangible to us in the flesh—might not be unpleasant to a spirit not risen far above the earth plane; but I should imagine might be unbearable, and possibly could not be resumed by one who had been long ascended into angelic glory.

It is not possible to forget our outside brethren, to whom all such speculations, and experiments must seem the grossest sacrilege, which will sooner or later call the divine wrath down upon our devoted heads; such persons, for instance, who think the use of chloroform a sin against the most High, who is supposed to be the author, or bestower of all our pain and suffering. But all science is the glory of God; and the more of that glory shall we see. We are but humbly following in the footsteps of Jesus, who was in advance of us upon this same plane of knowledge: who knew his divine spiritual nature within its grosser fleshly covering, and the powers of that spirit when the flesh is subdued. Spiritually gross as we are, we have not yet learned to subdue the flesh to the extent of knowing the power of the spirit, as it was known and practised by our divine-human prototype.

CATHERINE WOODFORD.

SPIRITUALISM AT NEWCASTLE-ON-TYNE.

On Sunday evening, Dec. 15, Mr. W. Westgarth delivered an inspirational address in the hall of the Newcastle Psychological Society, on "Spiritualism as a Reformer." There was a pretty good attendance.

The address was of a very interesting character, and was frequently applauded. He commenced his address by referring to the reformers that have been before the world, and said that Spiritualism came to carry on the work that they were unable to finish. Christianity had been trying to reform the world: it had been in existence above a thousand years, and yet it had not accomplished its object. Spiritualism as a reformer would tend to make man better, and sweep away the vices of society. It will be a reformer of society and of the country where other reformers have failed. Thus Spiritualism comes as the greatest reformer that ever was known in this world. It does not come as a stranger, but on account of this being the most fitting opportunity, and because man now enjoys greater liberty than he ever had before. The liberty which our fathers died for we are now enjoying. The great millennium which Spiritualism is bringing about, will be the redemption and salvation of the whole of the human family.

The Chairman made a few remarks upon the lecture, which he said

he had enjoyed very much, and in concluding his remarks advised Spiritualists (young men especially) to make themselves acquainted with the facts of Spiritualism, so that when a fitting opportunity presented itself, they would be able to make them known, and in this way a great deal to benefit Spiritualism would be accomplished, besides which they would greatly benefit themselves.

Mr. Pickering said he could not help saying a word. The orthodox party called Spiritualists a lot of bad names. He was glad the devil did such a lot of good. Before he was acquainted with Spiritualism he very often used to go into public-houses, but he had not been inside one for over twelve months. He was glad the devil kept them out of devils' houses. The Secretary (Mr. H. A. Kersey) in reading the notices announced that the next Happy Evening would be held on New Year's Eve.

LECTURE AGAINST SPIRITUALISM.

The Rev. W. W. Howard, a minister of the New Connexion, has lately been delivering a course of three addresses, on "Phrenology, Mesmerism," and trying to show the cause of spiritual mediumship, in the Central Hall, Hood Street, Newcastle-on-Tyne. On each occasion there was a very small attendance. He said that mesmerism explained the whole of the spiritual phenomena. Discussion followed each lecture, which were championed by several well-known Spiritualists of Newcastle. After being asked a number of questions, Mr. Howard admitted that Spiritualism was true, but not the materialisations. He said that he was unable to investigate Spiritualism as all doors were closed to him, whereupon the President of the Newcastle Psychological Society got up and told him that there was a society in that town for investigating the phenomena of Spiritualism, and he would be glad to propose him as a member. Mr. Howard, of course, did not accept. Several undeniable facts of spiritual phenomena, such as lifting a table without any tangible aid, were narrated to the audience, who seemed greatly surprised.

Mr. Howard, in his last night's lecture, avoided all reference to Spiritualism; and in concluding his address, delivered a few remarks on "Sympathy." He narrated a story about a well-known minister of the New Connexion, who was staying with him for a short while at Barrow. One evening after everyone had retired, he heard mysterious noises, as if robbers were entering the house. He accordingly got up and went to awaken his friend whom he found already up, and who said that he had seen his daughter, and that a letter was on the way to him, and he then proceeded to recite to him the contents of the letter. In the morning the letter duly arrived, and the contents were exactly as had been anticipated.

A few remarkable illustrations of clairvoyance were given. The lecturer candidly confessed to the meeting that he could not understand them.

R. H. M.

WHAT AN OUTSIDER SAYS.

E. B., who seems to know nothing of Spiritualism but what he has read from the MEDIUM, thus writes, enclosing a subscription:—

Dear Mr. Burns,—Though I am a stranger to you, yet I cannot say that you are a stranger to me. For over two years I have taken the MEDIUM, and no one can look forward more earnestly for any publication than I do for the arrival of my MEDIUM on Saturdays. It is through that journal, therefore, that I am acquainted with you, and if I saw you, I should be anxious to give you a hearty grip as an honest and good man.

My business, however, in writing this letter to you, is to say that I quite agree with the weekly subscription plan, and I enclose twelve stamps, and shall willingly spare 6d. per week, as long as I can. It seems strange that the Cause is not gloriously supported, when one considers that so many persons have had (I envy them) the fullest evidence, judging from statements which from time to time appear, of a new and better dispensation in comparison with which earth and its treasures weigh light in the balance.

We have many readers of this kind. They seem to be more hearty and generous than those who have enjoyed greater privileges. They have not been contaminated by cliques, and the internal antagonisms of the Spiritualistic sect.

Another correspondent writes:—

Having read in the MEDIUM that even small amounts sent quarterly to the Spiritual Institution would do a little good, I have much pleasure in sending you three shilling's-worth of stamps—one shilling from myself, and the rest—one shilling, and two sixpences I have collected from three friends. I sincerely hope by next quarter I may be able to send a little more.

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Two copies	0	4	"	0	17	4
Three "	0	5½	"	1	3	10
Four "	0	7½	"	1	12	6
Five "	0	9	"	1	19	0
Six "	0	10½	"	2	5	6
Thirteen "	1	6	"	3	18	0

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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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."

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 20, 1878.

SUBSCRIPTIONS FOR 1879 ARE NOW DUE.

We acknowledge with thanks the kind attentions of those subscribers who have already renewed their subscriptions to the MEDIUM for 1879. We earnestly solicit the cordial support of all friends for the in-coming year. The work stands in need of all the encouragement its friends can afford it, and nothing would be more acceptable than a full list of paid-up subscriptions for the in-coming year.

MR. E. W. WALLIS AT DOUGHTY HALL.

The speaker on Sunday evening will be Mr. E. W. Wallis, of whose platform abilities our columns have of late borne repeated testimony. It may be said that Mr. Wallis has not been heard at Doughty Hall since he commenced his public career, and he may, therefore, be regarded as quite a new speaker. We can confidently invite our London friends to attend on Sunday evening, and give Mr. Wallis a hearty welcome. They will not be disappointed in what they receive in return. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

FEATURES OF THE WEEK.

It would be superfluous for us to repeat the stereotyped phrase of wishing our readers a "Merry Christmas and Happy New Year." Truly that is our wish for all mankind every week in the year, and it is the mainspring of our work in this movement. But alas! flattering wishes will not mend matters with the thousands who are at the present moment suffering hunger and starvation; and yet folly and extravagance, vice and prodigality, are as handsomely supported as ever. This last season has been, on the whole, propitious. The fruits of the earth have been abundant, and the necessities of life no more than ordinary. Why, then, should there be want and suffering? Do not make a party-cri of it, and lay it to the door of politics or war. There is something radically wrong in the life of almost every individual, and in the aggregate life of society; when selfishness and passion rules so many, social disorder and suffering must necessarily abound. Reform and the inauguration of better times must commence with the individual, who will immediately reap the reward of well-doing in turn for his intelligent self-denial.

The papers communicated by A. T. T. P. are of such thrilling interest, that they are of special use for filling a "Christmas Number." There is a wonderful diversity in them. Those of this week imply the existence of spiritual facts of which few have any experience. We wish there was more ability on the part of Spiritualists to criticise these occult departments of our subject. We have all much to learn yet, and that which we may not be able to accept or trust may contain important suggestions for investigation. It is now about twelve months since A. T. T. P. began to communicate his "Controls" to our columns, and only recently have they seriously arrested the attention of the great bulk of our readers. We have found it so in the case of other interesting contributions which have appeared as serials.

The Social Sittings on Friday evenings, at the Spiritual Institution, are well attended, and "Daisy" gives abundant satisfaction to her visitors. On Tuesday evening last, an excellent diagnosis of the mediumship of an absent and unknown person was given from a letter. Another who was ill and absent, was also well described and suitable advice given. The sitters who were present passed their time in conversation with "Daisy" till the evening was spent.

It is the custom for periodicals to issue a "Christmas Number" filled with entertaining narratives. The literature is almost devoid of the element of "Fiction,"—our facts being indeed stranger than

the fiction of the literary periodicals. Within these few days a personal narrative of a somewhat extraordinary kind has unexpectedly fallen into our hands, which we present to our readers. It has been a relief to us during a period of editorial incapacity to find so much available "copy," which we sincerely hope will prove acceptable to our readers.

Many friends are thanked for their kind inquiries, and are informed that Mr. Burns continues to improve. Though he was thrown back at the end of last week by seeing too many people, he is just recovering again, but must still keep to his room. The nervous system is so susceptible after an attack of this disease, that any excitement or disturbance speedily brings back a recurrence of the symptoms. It is a lack of nerve force that induces the disease, and it takes a long time to replenish it again. By right, he should have perfect rest till spring.

Institution Week friends increase in assiduity as the days pass by. We have during the week received many kind contributions which have come most opportunely. The fog has been so thick in London, and the weather in general so severe that almost no business has been done, and yet imperative demands come round, which must be met. Next week we will give a list of Institution Week subscriptions, and as we shall go to press on Tuesday, we shall be glad to receive all contributions early on Monday, that they may be included.

A hazy signification is attached to the term "divine" as applied to Jesus and spiritual influences of a certain order. It means being possessed of spirituality of that primal order which is analogous to the creative power, and in its attributes is "Godlike." Is not divinity latent within all mankind? The communication of "Abgarus," printed last week, illustrates one view of the subject.

No. 1 Institution Seances have been going on quite successfully these few weeks. Notwithstanding the severe weather the attendance has been good and the proceedings have been of the usual interesting description. Mr. Towns faithfully adheres to his post, and, for performing his duty so well, he has the gratitude of many sitters.

If the Princess Alice had been attended by Dr. Mack, she would most certainly have been saved. The newspapers spoke of the fever that she suffered from. That is the dangerous part of the malady, and the source and feeder of the impediment in the throat. This fever medicine cannot control, but the constitution has to fight it out. No power but that of the magnetic healer can cope with it. Princesses and high people are unfortunate when ill in that they are not nursed by their own loving relations, but are confined to the care of professional people. What a shocking thing to be thus circumstanced, when magnetic sympathy from a loving heart is the one thing needful. It has often occurred to us that the Prince of Wales is a powerful healer, and if he were to exercise the gift, could work miracles by laying on of hands, as kings are traditionally reported to have done. The genial, vital sphere of the Prince of Wales is the secret of his popularity. What a host of good qualities there is in mankind, high and low, if they were only better understood and properly used. The vital resources of ordinary humanity, as well as that of Princes, might be conserved with great advantage.

A REMARKABLE DREAM.

The verification of a remarkable dream has just occurred here. A lady, who had lately been confined, was very ill (as was also her child). She dreamt on Saturday evening (Dec. 14th) that she was laid out dead on her bed, and that her child was laid out also in the perambulator. The child died on Sunday morning and had to be laid out in the perambulator as there was no other place. If required, names can be supplied privately, of all the parties.

12, St. Thomas' Crescent, Newcastle-upon-Tyne.
December 16th 1878.

LADBROKE HALL.

The series of meetings recently inaugurated at the above hall are vigorously carried on, but owing to the distance that many desirous of attending would have to travel, and the unfavourable state of the weather, the attendances have not exceeded eighty. This being a comparatively new centre, much hard work has to be done in consequence of the prejudice occasioned by the imprudent advocacy of over zealous friends, and the major part of the audiences being strangers to the subject of Spiritualism it has been thought most wise to postpone the discourses on the "Origin of Religious Ceremonies," and discuss subjects more calculated to interest as well as to instruct inquirers into the philosophy of Spiritualism. Last Sunday evening's discourse was founded on "An Inquiry into the Essential Qualities of Spirit," and gave much satisfaction, which was evinced by unmistakable signs of approval. The subject for address next Sunday evening is "Man Naturally and Necessarily a Spiritual Being." There are also services in the morning commencing at 11.30, consisting of short addresses and questions at the close. A cordial invitation is extended to all friends of truth and progress, who, it is hoped, will generously support these efforts in the West End. Ladbrooke Hall is situate opposite to the Notting Hill Station, and is therefore easy of access.

Mr. T. M. Brown (Howden-le-Wear) has been detained in Manchester by severe illness. He expects to be able to proceed to Liverpool early next week. Address, care of Mr. W. Clarkson, 5, Sandown Terrace, Wavertree, Liverpool.

MEETINGS AT DOUGHTY HALL.

On Sunday evening, Dec. 1, Mr. Iver MacDonnell delivered one of his interesting lectures.

On Sunday, Dec. 8, there was an Institution Week seance. Mr. Swindin read a portion of Scripture; Mrs. Wallace, under influence, gave an invocation. Mr. Towns, under the influence of "Thomas Paine," gave an address on "Religious and Governmental Matters." Mr. J. King then addressed the meeting, and the spirits controlling Mrs. Wallace gave an illustration of the beauties of clairvoyance.

On Sunday, Dec. 15, an impromptu meeting was held. No speaker had been announced as Mr. Burns had hoped to attend himself. He had been thrown back to bed again and could only write an apology, which Mr. King read to the meeting; also some remarks of his own, and a chapter from the forthcoming work, "The Next World." It was the first time that Mr. King conducted a public service of the kind, and he deserves thanks for the readiness with which he undertook the task at a moment's notice.

A NEW MEDIUM AT NEWCASTLE-ON-TYNE.

To the Editor.—Sir,—There is now in our midst a medium of very high intellectual power, named Mr. Watson. He has been under our guidance for some four months, and has developed into an inspirational medium of more than ordinary capabilities; his guides at present are: 1, Emanuel Swedenborg; 2, George Peabody; 3, John Bunyan; 4, John Wesley; 5, Galileo; 6, Robert Hall; 7, Martin Luther; who have all played a prominent part in the history of the world, and made a bold strike for the truth.

They inform us that they have succeeded in obtaining a medium, through whom they can each and severally preach the gospel of Truth. Mr. Watson is doing a good work here, and will strike at the foundations of all false orthodoxy, which is rampant in this town. He is even now convincing the most sceptical among the intelligent classes of people. May our good and noble work prosper, I am, Sir, yours very faithfully,
Newcastle-on-Tyne, December, 18, 1878. W. T. SMITH.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

Sunday, December 8.—Miss E. Young being unavoidably prevented from visiting our hall, as announced, Mr. Lambelle kindly offered to fill the vacancy; the subject treated upon was, the parable of "The Rich Man and Lazarus," as recorded in the gospel. He gave many spiritual significations therefrom, applying the teachings to the spiritual and temporal welfare of humanity.

All through the meeting an excellent spirit of harmony prevailed, consequently the persons assembled were highly delighted.

On Sunday, December 15, Miss E. Young, gave a trance address, taking for her subject, "Spirit-communion and its influences upon society." After describing the position of Spiritualists, according to the views of those unconnected with the movement, she stated their true principles and teachings, which if carried into effect, would ultimately eradicate in a very successful manner all existing evils. The subject was brought to a close by the speaker predicting the future millennium to be introduced by the teachings of Spiritualism.

On Tuesday, December 17, Mr. E. W. Wallis delivered a trance address, subject chosen by the audience, "Practical Life in the Spirit-spheres, and its Occupations, Enjoyments, &c., with special reference to its every-day work." The lecturer commenced by describing the character of those in spirit-life, which was said to be similar to what they had on earth if earth-bound spirits. He then went on describing the occupations and enjoyments of those whose aim and object was in a higher direction; also stating the great necessity of man giving attention to the laws of life, as a benefit and boon when passed to spirit-life. The speaker closed by pressing on all minds the necessity of carrying the teachings of Spiritualism into every-day life.

On December 22, Miss E. Young will deliver a trance address, at 3.30.

The same lady will attend the seance in the evening at 7.30.

On December 24, Mr. E. W. Wallis will deliver a trance address, at 8 for 8.30. W. O. DRAKE, Hon. Sec.

DERBY.—The Psychological Society will hold a tea-party and entertainment, to conclude with dancing, in the Temperance Hall, Curzon Street, on Thursday, January 2, 1879. Tickets may be had of any of the members, 1s. each. Tea on the tables at 5.30; admission after tea at 7 o'clock, 6d. each. We will be pleased to see friends from neighbouring towns.—J. MAYLE, Sec.

SOUTHAMPTON.—Mr. Reimers communicates an account of an opening lecture on Spiritualism, given by Mr. Fahrig, electrician, on the evening of Thursday week. The *Southampton Times* gives report, from which the following extract was made:—"Philosophical and Musical Society. The ninth lecture in connection with this society was delivered in the Kell Memorial Schools, on Thursday evening, by Mr. Fahrig, of Southampton; the subject being 'Spiritualism.' There was a large audience. The chair was taken by the Rev. D. Amos. Mr. Fahrig said, he held it to be a fact that this life of ours on earth, which was *prima facie* so material, was yet essentially spiritual, that it was purely probationary, an earthly curriculum, and that ethereal beings, who watched our carrier, sympathised with our condition, and, in a thousand ways, ministered to and for our benefit. And yet—though this opinion was shared by a vast majority of mankind—it was regarded as 'a thing incredible' that spiritual beings had power to manifest their presence in a manner that must for ever remove all doubts of their existence. That was just the point in dispute, and the affirmative he was there to prove." The lecturer gave many evidences derived from Spiritualism, to prove the existence of God and the immortality of the soul. Some discussion followed the lecture; Mr. Fahrig cautioning disputants to limit their objections to that which had occurred within their own experience. This cut the flow of eloquence somewhat short.

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HISTORICAL CONTROLS.

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

To the Editor of the MEDIUM.

I send for insertion in this week's MEDIUM a control by "John Bockolt," the celebrated John of Leyden, the leader of the Anabaptists in Munster, Westphalia. This report, with one of a control by "Christian Heinrich Heinecke," was sent early in the spring to the editor of the *Spiritualist*, but for some reason of his own he has never published, nor has he returned the manuscript of this report, although repeatedly asked. This has compelled me to search up for the short-hand notes, and re-write it, and for which task I have to thank him. I mention this simply, as for reasons that I shall explain, I wished it to be published together with that of "Christian Heinrich Heinecke," which was published in June 7 in the *Spiritualist*, and which I wish you would now publish in the MEDIUM. I wish them, if possible, to go together. Before these controls took place I had been under an impression that the moment a spirit was released from the human body, progression followed as a matter of course. In a conversation I had with the medium controlled by one of my guides, I was told progression was by no means a matter of course, that there were not only spirits who had remained stationary, but some that had actually gone back from what they were in the form. The spirit of "Christian Heinrich Heinecke" controlled the first, and as I had at that time no work in my possession that said a word about him, as I was walking by a second-hand book stall, I asked whether he had any biography that mentioned the name of Heinecke. He went to "Knight's Biography," and there was a full account of this wonderful boy. The historian's account, however, is not half so wonderful as the way in which the controlling spirit accounted for the child's wonderful precocity, but also for its early death. One of the most curious facts of the control by "John of Leyden," is the fact that the seance took place within an hour of my reading the account of Heinecke, and the very first words that came out of the medium's lips were a reference to Heinecke. A. T. T. P.

CHRISTIAN HEINRICH HEINECKE.

January, 24, 1878.

Immediately before going into trance, the medium said, "Lubeck, I feel trembling like a leaf." He then went into trance, and spoke as follows:—"I am an uninvited guest—unbidden—yet I am here. I am speculating to myself. The subject-matter of my speculation is what? Christian Heinrich Heinecke; that was the name of him who was in my mind, and formed my speculations. They consisted, first, whether what I had to say would be believed by you; secondly, its utility. I was speculating on the strangeness of the communication, and upon its utility if believed. You asked me whether my name was Christian Heinrich Heinecke. I will answer you. No and yes. I ask for your faith, and at the same time I am in doubt whether your scepticism would in the smallest degree irritate me. At present I think not. On earth I was a philosopher, meeting the different changes and vicissitudes of life with calmness—I was nearly saying indifference. I paid no obedience to any moral law. As to the existence of a God, I never grasped at its feasibility, and in earth-life thoroughly denied its possibility. In the truest sense of the word I was cynical instead of trustful to all I came in contact with. I am speaking of one hundred and fifty years ago.

"It has been urged by men in the flesh, and advanced spirits too, that the after state of the spirit was a position of undeviating progression. Now, I deny this; therefore my speculation, which I should wish to be believed by you. I retrograded in spirit life; on the top of my many sins I put a crowning one. I returned to earth again. I inhabited a tenement of clay, and lived upon earth in that tenement some five and a-half years. I ask for your faith, and I will tell you whether scepticism will irritate me. I stood by the side of the weeping father and mother, over a babe whose spirit was leaving its body. The age or time of its earthly experience was four days; I mean the body had been formed for the reception of a spirit four days. I saw the child's heavenly guide and guardian spirit, and as the spirit of the babe left its house, I saw its guide remove it in his arms, and convey it to spheres in the heavens nearest to God. I had seen in my experience on earth more wonderful phenomena in my philosophic reasoning mind than in my existence out of the body, therefore the wondrous fact to me was a mere fact of conscious individuality out of the body, which led me no nearer to the conception of a Supreme ruling Mind than did the stars which in

earth life I had seen and noticed, and whose motions had been one of my favourite studies—whose immense distances I, with others, had calculated. To sum up, I felt that the fact of the mighty moving masses of matter whirling in space was an infinite, onwards, and ever present fact to me on earth, beside which the mere fact that I was in spirit life faded into insignificance. The one had led me no nearer to God, nor had the other. I cared not for companionship in the spirit-world. I longed for earth's experiences again.

"Unaided by prayer or petition to God, I determined to choose for myself a tabernacle which I could inhabit and again venture upon earth's scenes, feeling again the passions which had faded but were still held. I determined to find a habitation for my spirit in the body of this new-born babe. In the transition state I concentrated that state in which the spirit of the child was leaving the body, before the mechanism of the physical organisation had ceased to act. I succeeded, and in this fragile habitation I, a spirit of a previous sixty-seven years of earth's experiences, took up my abode. My active, restless spirit was perfectly imprisoned in this body. I mean that it was ten months ere I could manifest the power of speech through it. I was afraid of crushing the tender fibres of the brain by using them too roughly. At ten months I was able to talk fluently. At two years I could argue with doctors of divinity from the proofs afforded by the Hebrew writings of the prophecies respecting the coming of the Messiah. At four years I was able to talk fluently English through this body, the tongue of one of the parents of this body, and some four thousand Latin words. At that age I had entered into studies with the greatest anatomists living. I was then enabled to meet in argument with the most noted divines, ignoring then the authenticity of Bible records at four years of age. I was too anxious to bring my talent forward through habitation; my architectural studies, my mathematical exercises, performed at the age of five years and four months, were the wonder of all the leading minds. Fluently I could answer all questions in history. Passionately fond of astronomical studies until the brain formation collapsed—broke—understand me perfectly, because I am incapable of conveying my ideas to the outside world, as though this glass (taking a tumbler off the table) would be incapable of holding water were I to control the arm holding it to dash it on the floor. The envelope was no longer worthy to contain the spirit; I abandoned it, having had five years and nine months a second earth life.

"One thing I was perfectly incapable of performing, and that was the power of mastication. I lived on the nurse's milk to the day I flung aside the body; in other words, the body was suckled under the impression it conveyed the spirit that was born within it."

"I will not give my name. I have given the name of the family through which I went through my second life. The chances are you may find it in some biography, as I have sat and argued when the body was two years old with some of the greatest minds living. I have a reason why I will not state my name, but I have this reason to give to you. The Almighty permitted me the power of re-incarnation; but, understand this perfectly, my individuality was never destroyed. I was always what I remembered myself on earth, and no other. It was permitted me, through God's mercy, this second life. But for this re-incarnation state I should in the vistas of eternity never have got out of a sphereless condition, as I never knew, cared for, nor feared a higher power. God proved my ineffectuality of living by that particle of mortality. By that atom from the complete whole which formed my immortal soul, the ineffectuality, thorough and complete, of governing a body, unaided by His unseen care and love. I found a difficulty in every passing day; I prayed for total destruction as the end of all my cares. Occupying this self-chosen habitation but five years and nine months with immense difficulty and thorough incompetency, then for the first time dawned the fact—there must be a God, because my spirit found itself at a loss in directing the movements of a body already formed for it.

"I am, perhaps, giving a seemingly inconclusive argument for my conviction of a Supreme Being, but none can judge the difficulties I experienced whilst in that body—a self-conviction gaining every hour more force that part of myself was indestructible; that I was unwittingly going directly contrary to some Power, to some Being's fixed laws. This conviction of a God drew to my side for the first time during spirit-life a spirit companion. He is leading me into paths that lead me towards this Infinite God. I have had, and philosophy may gainsay it—I again say it, I have had a century and a quarter of the greatest hopelessness. This has been part of my expiation. I am rising. Pray for me. May He in whom I now believe bless you! Pray for me."

It certainly must be allowed that this was a very extraordinary control. I have had one or two controls who have asserted the fact of having had more than one earth's experience, and other controls have contradicted, and told me it was all imagination on the part of the controlling spirit. Having no biographical dictionary containing any reference to Christian Heinrich Heinecke, a few days ago I called in at a bookseller's shop where I deal, and asked for a biographical dictionary. He handed me a volume of "Knight's Encyclopædia," where, under the title of "Heinecke," I found a description of a precocious youth answering fully to the description given by the control. The most singular part of my story is this—that within a couple of hours after I read the account in "Knight's Encyclopædia" I had a seance, and the very first words used were O. H. Heinecke.

JOHN OF LEYDEN.

March 22, 1878.

"How few, think you, would have been able to have had communication with Christian Heinrich Heinecke."

I asked, "Are you he coming again?"

"No; but one with the same experiences; like him, held responsible by God for an expiation due to him from me. My sin was actuated by love, his by ambition; that was the difference between us, and yet God's justice metes out to me a heavier expiation. One of twins, living upon earth side by side with my brother; during infancy's days suckling at the same breast; reared together until we both had reached the respective age of five years. We had then just learned to love each other. No other world to us but that of home existed for me; my father, my mother, and my brother, they were my only world's inhabitants. Munster, in Westphalia, was my native city. I knew Leyden. You have not visited either Munster, my native city, or Leyden, the city in which my brother served his time. I, in the opinion of my father and mother, died at the age of five; but I could not depart from the old world, the only one I knew. The intense love I had for my twin brother, the love I had for my mother, shut completely from my sight the spirit-world and its belongings. I knew of no other world; I had no wish to know any other. Young as my spirit was, in its experience, the change I had undergone was known to me. I realised that I was not like my brother. I felt that my presence was unseen and unrecognised in my home. I missed the tender caress of my mother, and would wonder, child like, at the absence of caresses when I placed my spirit-form in her lap; and yet my hands were stained with the blood of my fellow human beings. Though laid seemingly at rest at so tender an age, yet earth's experiences for me had scarcely commenced. I ask you to admit my statement as an undeniable truth. I loved earth-life only in presence of my twin-brother. Whilst he was absent from home, I, in my spirit-form, had but a dull feeling of earthly desires; but when he came in the room, then I found the intensity of longing for everything he felt. If my mother was feeding him, then I felt his appetite; if my mother and father were caressing him, then I longed for their caressing me too. I found I could participate in every joy he had, as I continued to be his double, if I may use such a term. I found that though I could share his joys, I could sever my feelings from his griefs. Acting on this newly-acquired knowledge which, as a spirit, I possessed, and which every spirit possesses, I found that I could act upon parts, though the principal warning, and the first I ever received from the spirit-world, was that though I could govern the particles of atoms which formed the parts of his earthly body, I should remarkably fail in governing the whole body—meaning, that I could easily, as a few years rolled on, in my constant attendance, guide every action of my brother's life. I found myself fully adequate to place *in-quietude* in any part of his brain, and give renewed activity to any other part. The warning meant that to control the whole, I should be subject to his weakness of self-government.

I lived this earth-life for weeks, days, and months. In the spirit-form I have sat at the same board as he was on at his trade, that of a tailor. I have shared in the joys of his companion's society, and one more marked than all the rest began to have an undue influence over my brother. He was a journeyman baker, a fanatical enthusiast, and belonged to the society of the Anabaptists; I, as a spirit-form, was free from all sectarian claims that bind and fetter the soul of man. I would have warned him against this man, but I could not. Years had lapsed since I was in the form; I mean in my earthly garments. He had grown from a lad to a young man. I had been his unfailing companion every minute that had passed; I have before stated to you that I shared his joys; but spiritual knowledge kept me clear of his griefs. He loved the wife of his companion, Matthias, the baker. I loved her too in sympathy with him; what was an unholy feeling of his, was equally sinful of mine. In sects and creeds where earnestness prevails, there is safety, but where hypocrisy reigns, then comes the opportunity for the spirit to be obsessed. In the eyes of the Great Parent of all mankind, the mere professor is most abhorred. My brother feigned a false enthusiasm for this sect. Giving this opportunity for obsession, I, to prevent this, wished myself *disembodied*—free from the trammels of earth, so that I could take his place in the form. Incredible as this may seem to you, it became the all-absorbing wish of my soul, and as he relinquished his earth-body, I, with stern and more decisive will, took the place of his spirit and restored his vitality,—gave through my atomic knowledge a renewed heart action, and before the natural warmth which life instils into matter had passed away, I had accomplished the grand and undeniable fact of capability of action. I could move either limb, and after a due interval had elapsed, I met Matthias under the same personality of my brother John.

"Our family name is Bockolt. I, after my re-incarnation, was known as John of Leyden. I noticed the start Matthias gave as I spoke to him; I was defective in articulation. He ascribed it to my long illness, and my lingering convalescence afterwards. I entered into his scheme of sects; I strengthened his prophetic aspirations. I found to my terror that the mad fanaticism, the unruly enthusiasm, which had governed my brother began to govern me. The spirit warning that I had received impressing me against the action of re-incarnation, warning me: first, of the fatal consequences of offending God; secondly, of the expiation due to his justice; thirdly, of the punishment which necessarily and inevitably must fall on my spirit through my incapacity of holding my own against the united bodies which upon re-incarnation I

should assume, and the change of position which that body would present to any spirit. That in lieu of being but a servant in my hands, whilst I controlled outwardly and in parts only, it would upon re-incarnation become the master of my spirit when its influences as a whole were brought to bear. The fanaticism became a power that overruled me. Matthias the Prophet's utterances became sacred laws to my spirit. The superior knowledge of a former life faded from me; I became the servant of a body that I had chosen, and yet in spirit chafed at this bondage. I had a faint recollection of a greater power that was ceasing to exist, and the thought often came to me, could I but get rid of this influence of Matthias, I should be free again. Free again to what? To give myself up to lawless passions; to forfeit the advancement that is given to the soul of man through a moral life on earth. Through this desire, this incestuous feeling of love for Matthias' wife, I remember with what remarkable eloquence I addressed the inhabitants of Munster on the claims of our belief. I remember the feeling of satisfaction when I urged them to assume the entire government and control of the Imperial city of Munster, backed by the strength of our energetic proselytes, for we numbered over a thousand. Clouded as my spirit was, yet I could look forward into the future; even then I could imagine the stern rage of the orthodox bishop, disenthroned by a mere gathering, a rabble made up of the great unwashed. Yes, I could look forward further still, and see my earnest enthusiasm taking a form of action, and my spirit rejoiced at the likely death of Matthias. It would be a step further in my love, a love which had been my brother's when in the form, but which he governed, a love which I had inherited as being his with his form, and which governed me.

"Expiation in isolated cases begins on earth. I commenced mine whilst in the re-incarnation form. He died, even as my spirit had foretold, leading in vain a forlorn hope, yet composed of brave and hardy, but ill-advised men. Unceremoniously I was elected as chief ruler of the usurped city of Munster. Though but a slave to the body, yet with knowledge enough to remain cautious, I carried on but a defensive war against Munster's former bishop. The interval of months running in fact into years; two years elapsed before Munster's bishop regained his own. During this interval—an interval deeply regretted, an interval to me of wild and lawless debauchery, heaping wrongs on wrongs upon the heads of those that were earnest in their creed or belief—I tried to debase those who were higher in character than myself. Be not afraid to record all I say: I am here by permission. I married the wife of Matthias, and proclaimed to all the assembled preachers through the length and breadth of Westphalia that it was God's great pleasure to rename Munster, and call it Sion, and to make Sion a gathering-place for all true worshippers of God; that the teachings of Jesus of old held but a second place in the revealing of the present; that it pleased Him that the high places should be made low, and that the low should be elevated; that men of high degree should serve in most menial services, and that the lowly should be exalted to high stations; that his chiefest pleasure consisted in the Law that he had made known to man; that to *increase and multiply* was serving him well, therefore I advised them all to do what I for the first should do,—Teach and preach plurality of wives! I myself on that memorable day—memorable because I was crowned as an angel of God, as inspired by Him who gave laws to all mankind—installing on that day, twelve guardians or apostles of the city, in analogy to the twelve apostles of old. Ere the sun had set on that day, I married the widow of Matthias and three others, which number I increased to fourteen afterwards. With only one I shared the throne and the pageantry of loyalty.

"I am not telling you an idle fable, but incidents that actually took place. All, too eager to follow the example set by one seemingly inspired by God, embraced eagerly the opportunity of following it, and the Imperial City of Munster, misnamed Sion, revelled in debased immorality. Then had reached the summit of my offences; then I commenced my expiation as a counterbalance to God's justice; then came his hand in mercy to stay the unchecked will and to put a limit to its enormities. Famine first, pallid cheeks, haggard faces, wan and miserable forms greeted me on every side; all seemed dark to me. News came hourly, how closely we were besieged, and of the impossibility of obtaining the least fragment of food for our suffering inhabitants. Fear overtook my soul. Fear that I should be deserted by all. But I possessed extraordinary power over these people; to stir up resistance to its highest point became my object; I felt that the end was near, and as it more closely approached, the nearer became my spiritual gaze; and so fearful did I become of going into the great unknown world beyond, with such deep sins and crimes on my soul, that I determined, if possible, to find out if annihilation were possible, and if so, to claim it rather than face the inevitable justice of God. I had hurried through the streets of Sion—oh what a bitter mockery was that!—naked and unclad, urging in madness the people to resist. The besiegers broke through a weak part of our walls, and had you seen the resistance which was offered to the forces of the bishop in our market-place, you would with me fully acknowledge the extraordinary power I held over them even under these trying circumstances.

"I sought for death, and yet dreaded to leave the form. The stabs that I received were all in front. My numerous wounds would have let out a spirit less tenacious than mine, and why I could not relinquish the body I knew not. I became a prisoner in their hands. Why speak of the tortures they made me suffer, or that they made my spirit suffer? Mine was a spirit praying for a

deeper doom than they could grant me. Carrying me as a show—a warning as they called it—from town to town, and ultimately reaching the place destined for my death, the invention of numerous tortures became their primary idea, and they were, one and all, astonished at the extraordinary fortitude with which I bore them. I got freedom from the body at last,—the body I had seized against the advice of God's ministers and servants, specially sent to warn me against disobeying my Father's will. I belong to the lowest sphere—a sphere below earth's sphere. I am a soul in prison. Upon earth I was known as John Bockolt, or John of Leyden, and I came here by permission. May God hold you in His keeping. Hops for yourself. You are subject to a will as much your master as mine was. Be not self-governed then; I was sent to you to prove that in the world of souls, out of the form, there is retrogression as well as progression. *Finis.*"

MR. MORSE'S APPOINTMENTS.

(Address—Elm-Tree Terrace, Ulluxeter Road, Derby.)

BLACKBURN.—Sunday, December 22. Exchange Hall. Evening, at 6.30. Subject:—"Manhood False and True: a Temperance Lecture."

CARDIFF.—Sunday, December 20, and Monday, December 30. Town Hall.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause.

MR. E. W. WALLIS'S APPOINTMENTS.

(Address, 1, Eglefield Road, Kingsland, N.)

LONDON.—Marylebone Association, Quebec Hall, Tuesday evenings, Dec. 17, 24, and 31, at 8 for 8.30 prompt. Subjects to be chosen by the audience. Doughty Hall, December 22 and 29.

DALSTON ASSOCIATION, 53, SEDON ROAD. Monday, December 23, at 8 p.m.

KINGSTON-ON-THAMES.—December 27.

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" 29, at 6.30 p.m. " Mr. Alex. Duguid, of Kirk
Monday, 30, at 8 p.m. " [caldy.]

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Tuesday, " at 8 p.m.—Physical Manifestations. Members only.
Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.
Thursday, Seance at 8 p.m.—Private Circle.
Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

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

A TEA and Happy Evening will be held on Tuesday evening, Dec. 31. New Year Eve Tea at 6 p.m.

DEARNLEY, near Rochdale.—Mr. Wood will give two lectures at the house of Mr. Thomas Halstead, at 2.30 afternoon, and 6 o'clock evening.
45, JUBILEE STREET, COMMERCIAL ROAD, E.—On Monday Dec. 23, at 8 p.m. Seance for the benefit of the Spiritual Institution. Madame Silve, powerful physical and trance medium. Admission 1s.

On Sunday next, 22nd, a seance for materialisation will be held at Mrs. Ayres, 45, Jubilee street, Commercial road, E. in aid of the Spiritual Institutions. A well known medium will be present, and good results are expected. Admission 2s. each at 6.30 p.m.

OLDHAM.—As it is our usual custom, we intend to hold our annual tea-party and entertainment, on Christmas Day, in the Temperance Hall, Oldham, when the meeting will be enlivened by hymns from the "Spiritual Harp," with songs and glees by the choir and friends; readings, recitations, and addresses, by friends of the cause of Truth and Progress. Tea on the table at half-past four. Tickets 9d. each. Admission after tea 3d. each. We trust that friends from the surrounding neighbourhood will avail themselves of the opportunity of spending a few hours agreeably amongst the Oldham friends, and thus assist the work.—JOSUA WOOD, 6, Filding Street, Oldham, Dec. 10.

THINGS IN THEMSELVES.—Philosophers say we only know phenomena and cannot know the "thing in itself." Surely it is the various conditions and abilities observed that are the knowledge of the nature of the matter in question. The nature of a thing is exhibited in what it does and is found capable of doing or of being influenced. Do we not know the different natures of animals by what they do? and the nature of a man by all that he does, though he hardly seems the same being at different times, as when tranquil and when in a rage? The so-called phenomena are really the elements of knowledge; the expression "not knowing things in themselves" is really nonsense.—H. G. A.

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THE CHRISTIAN EVANGELIST.—Hafed's Labours in Spain and at Lyons. "Gift of Tongues." Persecution. Bound in Chains. Jesus, "My Prince," appears. The Captive Delivered. Evangelises in Italy, Greece, Northern Africa, &c. Homeward Journey to Persia. Hafed expelled from the Magian Order. Labours in Dushire. A Church formed—Hafed's Address. Mode of Worship—Baptism, the Lord's Supper, &c. Gifts of the Spirit. A Noble Convert. Persecution—First Persian Martyr. Midnight Meetings—Capture of the little Congregation. Mock Trial—a Barbarous and Cruel Test—Old Hafed's First Night in a Persian Prison. The

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TUESDAY, DEC. 24.—Select Meeting for the Exercise of Spiritual Gifts.
WEDNESDAY, DEC. 25.—Lecture on Phrenology by Mr. Burns, at 8. 1s.
THURSDAY, DEC. 26.—School of Spiritual Teachers at 8 o'clock.
FRIDAY, DEC. 27.—Social Sitings, Clairvoyance, &c., at 8. 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, DEC. 23.—6, Field View Terrace, London Fields, E. Seance at 8.
TUESDAY, DEC. 24.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, DEC. 25.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, DEC. 26.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, DEC. 27.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street Bloomsbury, at 8.

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SUNDAY, Afternoon, Trance and Normal Addresses: 3.15. Evening, Inquirers' Seance, various mediums: admission 6d.; 7.30 for 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 22, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 8.30.
DARLINGTON, Mr. J. Hedge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 5.30 p.m.
LIVERPOOL, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 10.30 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDEAM, 188, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, DEC. 24, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, DEC. 25, ASHTON-UNDER-LYNE, 25, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street for Development at 7.30., for Spiritualists only.
DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
NEWCASTLE-ON-TYNE, Psychological Society. Improvement class, at 7.45.
THURSDAY, DEC. 26, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.
LIVERPOOL, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 43, High Duncombe Street, at 7 p.m.
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CHAPTER XII.—Lizzie Holt's Dove gone to the Summer-land—Lizzie goes to poor Suky Black's to carry her some snuff—Can we really feel the presence of our lost ones, and seem to converse with them?—Answer—Lizzie's comfort to Mr. Dalton—Her idea of a catechism; would not have any miracles or *figurative* language in it.

CHAPTER XIII.—Lizzie promised to take Belle Orcut to Sabbath-school with her—Mrs. Holt refuses to allow it—Lizzie's grief—She has led into her class, however, Norton's two poor children—Mrs. Holt declares her intention of separating Lizzie and Cutty because they talk too much of the false religion.

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CHAPTER XVIII.—Geological lecture—Preparing Cutty for boarding school—Lizzie Holt threatened with typhoid—Mrs. Holt's story—Intuitive argument for heaven.

CHAPTER XIX.—Mrs. Blake lonely, for Cutty has gone—Lizzie Holt in a decline—Mrs. Holt will not believe it—Black Jennie's visit to the sick-room—Messages for heaven—Afraid of getting two names confounded there—Sent for Cutty—Her arrival—Her marvel at the ways of the "Period."

CHAPTER XX.—A lovely Sunset—Summoned to the dying bed—Only an angel going to the Summer-land—Lizzie has all her messages safe in mind—The *figurative* all going away—His kiss quick, Miss Blake—He's come—His white hands are stretched out for me—O Cecil! he points upwards, to the beautiful hill-top.

CHAPTER XXI.—The funeral—Belle Orcut and the old white-haired man have come—Mr. Blaisdell converses with Mrs. Blake—At the grave—A mother led by Intuition's hand, finds peace at last—Longfellow.

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