

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, MAY 17, 1891.

Accrington.—26, China St., Lyceum, at 10-30 ; 2-30, 6-30 : Mrs. Best.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30 : Mrs. Hoyle.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30 : Mr. W. Johnson.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2 ; 6-30 : Mrs. Keeves-Record.
Batley.—Wellington St., 2-20 and 6.
Beeston.—Temperance Hall, 2-30 and 6 : Mrs. Dickenson.
Belper.—Jubilee Hall, 10 and 2, Lyceum ; 10-30, 6-30 : Local.
Bingley.—Wellington St., 2-30, 6 : Mrs. Berry.
Birkenhead.—84, Argyle St, 6-30. Thursday, 8, Mesmeric.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30 : Mr. Moody.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum ; at 2-30 and 6-30 : Mr. J. S. Schutt.
Bolton.—Bridgeman St. Baths, 2-30 and 6-30.
Old Spinners' Hall, Town Hall Square, Lyceum, at 10 ; at 2-30 and 6-30.
Bradford.—Walton Street, Hall Lane, at 2-30 and 6 : Miss Myers.
Otley Road, at 2-30 and 6 : Mr. Peel.
Little Horton Lane, 1, Spicer St., 2-30 and 6 : Mr. Hopwood.
Milton Rooms, Westgate, at 10, Lyceum ; 2-30, 6 : Mr. Rowling.
St. James's Church, Lower Ernest St., 2-30, 6-30 : Mrs. Marshall.
448, Manchester Rd., 2-30 and 6.
Bankfoot.—Bentley's Yard, at 10-30, Circle ; at 2-30 and 6 : Mrs. Bentley. Wed., 7-30.
Birk Street, Leeds Rd., 2-30 and 6 : Mr. W. Howell.
Bowling.—Harker St., 10-30, 2-30, 6 : Mr. Wainwright. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15 ; 2-30, 6 : Mr. G. A. Wright.
Burnley.—Hammerton St., Lyceum, 9-30 ; 2-30, 6-30 : Mr. J. B. Tetlow.
Robinson St., Lyceum at 9-30 ; 2-30 and 6 : Mr. Hepworth.
Bread St., Lyceum, at 10 ; 2-30, 6 : Mrs. Greenall. Mon., 7-30.
102, Padiham Road, at 2-30 and 6-30. Tuesday and Thursday, Developing, at 7-30, Mrs. Heyes.
Burslem.—Newcastle St., Lyceum, 10-30 ; 2-30, 6-30 : Miss Cotterill.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45 ; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, 10-30, 1-30 ; 2-30, 6. Closed.
Cleckheaton.—Walker St., Lyceum, 9-45 ; 2-30, 6-30 : Mr. Bloomfield.
Colne.—Cloth Hall, Lyceum, at 10 ; at 2-30 and 6-30 : Circles.
Cowms.—Spiritual Rooms, at 2-30 and 6 : Local.
Darwen.—Church Bank St., Lyceum, at 9-30 ; at 11, Circle ; at 2-30 and 6-30 : Mrs. F. Taylor.
Denholme.—6, Blue Hill, at 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, 6-30 : Mr. J. Rutherford.
Fenton.—At 8 p.m. Tuesday, at 8.
Foleshill.—Edgewick, at 10-30, Circle ; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., at 11-30, 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6 : Mr. E. H. Britten. Monday, 7-30.
Hanley.—Spiritual Hall, 24, Broad St., Lyceum, at 10-30 ; 2-30, 6-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum ; at 2-30, 6 : Mrs. Ingham. Thursday, at 7-30.
Blanket Hall Street, Lyceum at 10 ; 2-30 and 6 : Mrs. Wrighton. Mon, 7-30. Tues., Wed., & Thurs, Members' Circles.
Hetton.—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7 : Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15.
Discussion Hall, Adelaide St., at 2-45 and 6.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30 : Mrs. Wallis.
Institute, 3, John St., off Buxton Rd., 2-30, 6 : Mr. J. Kitson.
Hull.—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6 : Mrs. E. Jarvis.
Keighley.—Lyceum, East Parade, 2-30 and 6.
Assembly Room, Brunswick St., 2-30 and 6 : Mr. E. W. Wallis.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum ; at 2-30 and 6-30 : Mr. Jones.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30 : Mrs. Connell.
Institute, Cookridge St., Lyceum, 10 ; 2-30 and 6-30 : Mrs. Craven.
Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum ; 10-45, 6-30.
152, High Cross St., at 2-30, Lyceum ; 6-30.
Leigh.—King Street, at 2-30 and 6 : A Local Gentleman.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30 ; at 11 and 6-30 : Mr. J. J. Morse, and on Monday.
London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing ; at 8, Developing.
Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15 "Madame Blavatsky ;" at 3, Lyceum ; at 7, Spirit Circle. Tuesday, at 8, Lantern Lecture. Wednesday, at 8-30, "Spiritual Gifts." Thursday, at 8-15, Free Public Healing. Tea, 26th, at 7.
Canning Town.—2, Bradley Street, Beckton Road, at 7 : Mrs. Spring. Tuesday, at 7-30, Séance.
Clapham Junction.—16, Queen's Parade, at 7-30.
Forest Hill.—23, Devonshire Rd, at 7 : Mrs. Treadwell. Thursday, at 8, Séance, Mrs. Bliss.
Islington.—Wellington Hall, Upper Street, at 6-45.
Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.
King's Cross.—Copenhagen Hall, at 10-45 and 6-45.

Lewisham.—193, Hithergreen Lane. Séances every Friday, at 8.
Lower Edmonton.—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.
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Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7 : Mr. Reynolds.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, at 10-30 ; at 2-30 and 6-30 : Mr. J. C. Macdonald.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10 ; at 2-45 and 6-30 : Miss Walker, for Mr. Ross's benefit.
Collyhurst Road, at 2-30 and 6-30 : Mr. J. Fletcher.
Edinboro' Hall, nr. Alexandra Park Gates, at 3 and 6-30.
10, Petworth Street, Cheetham, Friday, at 8-15.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum and Phrenology, 2-30 ; 10-45, 2, 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10 and 1-45 ; 2-30 and 6, Mr. W. Galley.
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Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum ; at 10-45 and 6-30.
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41, Borough Rd, 6-30 : Mrs. White.
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West Pelton.—Co-operative Hall, Lyceum, at 10-30 ; at 2 and 6-30.
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THE ROSTRUM.

EVIDENCES OF INTERCOMMUNION BETWEEN THE TWO WORLDS OF SPIRIT AND MATTER.

IN THREE PARTS.

PART No. I.

REVELATION ETERNAL AND PROGRESSIVE.

"Now, concerning Spiritual gifts, brethren, I would not have you ignorant."

FOR nearly two thousand years the above and many similar texts quoted from the Jewish scriptures have been preached to the most civilized nations of the earth, and by them claimed to be "the infallible words of God."

Not only have solemn charges to "covet after," "know," and exercise "Spiritual gifts" been enforced upon Jews and Christians through the Bible, but in other words and books they have been regarded as Divine commands, and practically observed by every nation of antiquity, especially by the Chinese, Hindus, and Egyptians, thousands of years before ever the Jews existed as a nation. The founder of Christianity, during his life on earth, and that of his followers for at least four hundred years after his advent, not only exhibited Spiritual gifts, but charged them upon all who should claim belief in him or his teaching, as an essential evidence of their faith.

Without attempting in this place to review the history and progress of Christianity it is enough to say that, whilst the influx and constant manifestation of Spiritual gifts in every land and amongst every people HAS NEVER CEASED, their exercise, as Jesus and his apostles taught by precept and example, has not only been forbidden and persistently denounced in Christian lands, but millions of those endowed with Spiritual gifts have been cruelly done to death for their practice. The very possibility of intercommunion between the two worlds, except amongst the Jews or early Christians, has been denied. Every incident tending to prove such a communion subsequent to the advent of Christianity has been relegated to the realm of satanic agency or supernaturalism, while the dreadful brand of "witchcraft" has sufficed to condemn the hapless subjects of Spiritual gifts to the horrors of the torture chamber, or the fires of the auto-da-fé.

Still the very history of the millions that have been thus savagely destroyed for giving the signs their Master commanded has served to perpetuate the fact of increasing revelation in the various forms of Spiritual influx. Not less significant as testimony to the universal intercommunion between the two worlds are the denunciations which have been heaped on those contemptuously denominated as "the heathen." Thus it has been, and even now continues to be, the custom of those who call themselves civilized—when speaking of the spiritualism of other nations, such as the ancient Hindoos, Egyptians, Chaldeans, Persians, and even the philosophic Greeks and Romans, to designate it as "magic, sorcery, diabolism," whilst the very same practices and Spiritual powers amongst the Jews were attributed to God and His ministering angels.

There can be no doubt that it was the bigotry and ignorance of the priesthood in the middle ages, which branded as guilty of witchcraft, and cruelly destroyed, the millions

upon whom Spiritual gifts had been poured out, and that it is one of the triumphs of our modern civilization that a more enlightened spirit prevails amongst those who dare to think for themselves. At length humanity begins to recognize that the same God and Father of men brought all nations into existence, and revealed Himself through the same Spiritual laws and angelic ministry to all peoples, after the manners, customs, and climatic influences prevailing in different parts of the earth.

In the middle ages, when the people were wholly dependent on the clergy for their religious beliefs, and the aim of these professed interpreters of Spiritual laws was to keep the people in ignorance rather than to enlighten them, Spiritualism in every form was claimed to be the work of the enemy of mankind, or some order of beings, *semi-, or sub-human*, whose visitations were the subjects of dread and superstitious ignorance. It is alleged also by teaching spirits of the new dispensation, *that the spirit world progresses only as the natural or material world advances*, and whilst there are countless realms of angelic life which ever minister to this, and all other earths in space, that the spirits of humanity, immediately upon passing into the spirit world, do not at once become exalted angels, knowing all things, and understanding all laws. Hence the spirits of the earth spheres, earnestly desiring to apprise their friends and kindred of their continued life and love, also to correct the erroneous teachings of theology concerning the hereafter, took advantage of any peculiar magnetic conditions of the atmosphere that were favourable to occult manifestations, to pour out an influx upon certain countries in the shape of strange and always misunderstood Spiritual demonstrations.

Had the clergy been faithful to their trust, studied Spiritual gifts themselves, and taught their followers to regard them as divine revelations, the long sought and long promised kingdom of heaven would have been inaugurated on earth centuries ago, and the fiery stake, the torture chamber and Inquisition would have been banished even from the shuddering memory of man.

In God's own good time, however, the day of deliverance has come. Man is beginning to recognize that spirit is the Alpha and Omega of being—that matter is the mould in and through which spirit grows and forms, that revelation is eternal and ever adapted to the needs and conditions of humanity; that ministering angels, loving spirits, and deathless souls are the revelators through whom all nations in all times have been taught, or through whom alone men can learn of spiritual things, and that religion consists in recognizing—

"The Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the
good or evil deeds done here,
And a path of eternal progress open to every human
soul that wills to tread it by the path of eternal
good."

The next step in the onward march of spiritual light and progress will be treated of in our second article on "advent voices."

PART No. II.

ADVENT VOICES.

However universal may have been the prevalence of angelic ministrations in past ages, and attempts on the part of the spirits of earth to communicate with the friends and kindred left behind, it is certain that a new and hitherto unprecedented outpouring of Spiritual influence, at once

more powerful and wide-spread than any other change in human opinion recorded on the page of history, has taken place during this century. Being privileged both by mediumship and the favour of the beloved spirit masters with whom the Editor has taken service to observe the action of life's "wire pullers" and the results in human history, we now propose to show how the present great and universal Spiritual dispensation has been heralded in by special workers, each occupying a step on that ladder of progress on which angels descend and mortals ascend to the realms of eternal causation. . . . The acorn we plant in the ground may take long to germinate and grow into the mighty oak, longer still ere all the multiple germs of the one giant of the forest shall repeat the parent story and become a forest in themselves. Nevertheless, such is the glorious order of the material universe, and such does history proclaim to be the order of growth and progression in the mental world. Thus the divine law of angelic inspiration and the intercommunion of the worlds of spirit and matter, though long veiled by the night of ignorance and superstition, is recognized at last as God's plan in nature when it flowers out—as in this nineteenth century—into the world-wide and universal outpouring of the spirit. "*The light shineth in the darkness, but the darkness comprehendeth it not.*" That this mystic utterance is at length being understood, and the true light of a soul world being revealed, we now proceed to show in recalling the advent voices which have heralded its unfoldment.

"Repent! The kingdom of Heaven is at hand!"

Amongst those John the Baptists who stand out foremost as heralds of the new and bright day of Modern Spiritualism, we might include all the great artists, poets, musicians, inventors, and reformers of the middle ages, whose biographies, when carefully studied, show them to have been inspired men—ever *building wiser than they knew*—but ever commingling with their evidence of genius, special, or often, as it was then termed, supernatural proofs of Spiritual inspiration. Not unfrequently, as in the case of Luther, George Fox, Murillo, Raphael, Angelo, Beethoven, Mozart, Haydn, Dante, Schiller, Roger Bacon, and the Rosicrucians and Mystics of the middle ages, they displayed the fact of actual and direct communion with the spirit world.

The most remarkable modern proofs of special "prophetic" powers, however, are to be found in the histories of Swedenborg and Mesmer. Swedenborg, finding himself endowed with the marvellous power of following his guardian spirit into the realms of the life hereafter, and beholding the spirits of earth's millions all gathered up into infinite gradations, ranging from the lowest conditions of vice and ignorance to those of angelic beauty and wisdom; perceiving also, how inevitably earth and its inhabitants were influenced for good or evil by kindred spirits in sphere life, trembled for the consequence of open communion between the two worlds, and discountenanced its practice as "dangerous and disorderly." Thus Swedenborgianism, instead of being a path which all mortals might tread with its founder, became, like Lutheranism, Calvinism, Mahometanism, &c., &c., a narrow sect, in which the experiences of Swedenborg instead of being a subject for imitation and encouragement in the path of research became a mere warning off that path, and a revival of the old Mahometan formula repeated in Swedenborg—"There is but one God, and Swedenborg is his prophet." The same ruinous devotion to individual authority would have followed upon the splendid discoveries of Mesmer, had his personal influence been accepted instead of the principles that grew out of his sublime discovery. He beheld the power he could produce in the magnetic sleep, and the possibility of transferring his own life forces to those of another; in a word, he discovered "the philosopher's stone"—FORCE, THE LIFE OF THINGS—the substance of a soul world or unseen universe. Like the German student, "Frankenstein," who made and animated a gigantic man, he trembled before the monster he had conjured up, and shrinking from the giant of his own creation, he forbade his pupils to advance beyond the mere threshold of the awful power of the mesmerizer.

Anton Mesmer might as well have tried to control the winds or drive back the advancing tides of the ocean as stay the winds and tides of the onward waves of progress. The Marquis de Puységur, MM. Deleuze, D'Eslon, De Billot, Dupotet, and, at last, legions of magnetizing experimenters *did* advance, and step by step tracked the way of the "flying souls" of the sleepers from the invisible soul world of earth to the realms of living souls above and beyond the

earth. Clairvoyance superadded to the transfer of life forces in mesmerism cut the Gordian knot of death's mighty secrets, and revealed the dead all still alive, and waiting at the gates of the Spiritual telegraph office to proclaim to earth the stupendous revelation that "THERE IS NO MORE DEATH." Within the brief space of a few short years, and dating from the beginning of the first half of this century, appeared in England Mrs. Crowe's voluminous collection of occult revelations entitled, "The Night Side of Nature." Tales of modern magic and wonder came pouring in from the long-sealed reservoirs of occult lore in Hindostan and Egypt. Throughout France and Germany the modern miracles related by Justinus Kerner in his famous "Seeress of Prevorst," Alphonse Cahagnet in his "Secrets of the Life to Come," or "Celestial Telegraph," revived the memories of the noble Maid of Orleans, the "Convulsionnaires of St. Medard," and "the Prophets of Avignon." Meantime, the hair of men's heads stood up, and their blood curdled in their veins, as they read the all too well attested reports of the Scotch and Irish revivals, the visions and possessions of "the Irvingites," and looked on in amazement at the frenzied enthusiasm of the early Methodists, and finally at the calm, deliberate, but not the less astonishing experiments of an Elliotson, an Ashburner, and the early mesmerizers of England. To France and Germany in especial, all historians of the great Modern Spiritual Dispensation attribute the actual rending of the veil of mystery, that for more than a thousand years had hidden the true light and true condition of immortality from the darkened eyes and mourning hearts of humanity. In the Editor's history of "Nineteenth Century Miracles," this marvellous opening of the gates of death only to display the spheres of a brighter, higher, and deathless realm of being, is traced out as occurring, simultaneously as it were, "in every country of the earth," but we close this necessarily brief and imperfect review, by a few quotations from a work translated and published by the Editor, entitled: "Art Magic." The learned author, himself a *true* adept in the highest branches of occultism, after tracing out in detail the histories of Paracelus, the Rosicrucians, and middle age Mystics, says:

To show why the mine of rich treasure opened up by Mesmer has been so slowly and reluctantly transferred to the mint of national currency in human practice, we have only to remember the bitter persecution, ingratitude, and misrepresentation, which followed the good and amiable Anton Mesmer through his life, and pursued his followers after his decease.

The narrow conservatism of the age too, and the pitiful jealousy of the Medical Faculty, rendered it difficult and even dangerous, to conduct magnetic experiments openly in Europe within several years of Mesmer's decease. Still such experiments were not wanting, and to show their results, we give a few excerpts from the correspondence between the famous French Magnetists, MM. Deleuze and Billot, from the years 1829 to 1840. By these letters, published in two volumes in 1836, it appears that M. Billot commenced his experiments as early as 1789, and during over forty years, had an opportunity of witnessing facts in clairvoyance, ecstasy, spiritual mediumship, and Somnambulism, which at the time of their publication transcended the belief of the general mass of readers. On many occasions, in the presence of entranced subjects, Spirits recognized as having once lived on earth in mortal form—would come *in bodily presence* before the eyes of an assembled company, and at request, bring flowers, fruits, and objects, removed by distance from the scene of the experiments.

In a letter dated July 1831, M. Billot writing to Deleuze, says:

I repeat, I have seen and known all that is permitted to man. I have seen the stigmata arise on magnetized subjects;—I have dispelled obsessions of evil spirits with a single word. I have seen spirits bring those material objects I told you of, and when requested, make them so light that they would float, and, again a small *boiteau de bonbons* was rendered so heavy, that I failed to move it an inch until the power was removed.

Alphonse Cahagnet, in his invaluable work, the "Celestial Telegraph," published a series of experiments with a vast number of lucid subjects who by virtue of his magnetism became Clairvoyant.

At first their lucidity only sufficed to discover earthly scenes and persons. As the magnetic sleep took deeper hold on their senses however, it became apparent that a new world opened up before them.

Without any mental direction from their magnetizers—they one and all persisted in describing the *spirits* of those whom the world deemed dead. They discoursed with them, personated them, gave truthful accounts of their lives on earth, and described their appearance so accurately, that scores of enquiring mourners, attracted by the fame of Cahagnet's Lucides, came thither to find their dead restored to them. It was as if a gate had suddenly been opened into the realms of paradise, and bereaved humanity might be seen crowding upon each other to gaze through those golden portals and discover there all they had loved and lost, and, as in a mirror, behold the delightful panoramas of being where their own tired feet were to find rest when they should sleep the last sleep of humanity. . . .

The author, after giving several quotations from the works of that great light of Magnetic Science, Dupotet, closes with the following extract:

"No one can conduct magnetic *séances* with patience and fidelity, without coming to the conclusion which bursts upon my own mind, namely: that in Magnetism I rediscover the Spiritology of the ancients. Let the *Savant* reject the doctrine of Spiritual apparitions as one of the great errors of the past, the results of the Magnetic *séance* re-affirm them all. They do more. They prove that the healing of the sick, the ecstasy of the Saints, all their miraculous works are ours. *Is the knowledge of ancient magic lost?—we have all the facts on which to reconstruct it.*"

The learned Magnetist then recites a vast number of the phenomena produced through his own subjects and those of Puysegur, Seguin, Bertrand, and many others, which fully equal in marvel any of the magical histories of past ages.

And these discoveries multiplying in number every day, and increasing in marvel as the Adepts became more and more accomplished in their art, clustered to their meridian point before the year 1840, nearly TEN YEARS BEFORE the outbreak of Modern Spiritualism in America, a movement from which many date the advent of Spiritual revelations in this generation.

In response to the express wish of many of our English readers who know Spiritualism rather by report than actual certified knowledge, we shall now give, in our next and third article, a brief summary of the first commencement of the systematic and telegraphic mode of communication between spirits and mortals, a method which undoubtedly originated in America, although, as the preceding statements will prove, the outpouring of the spirit was known and recorded in Germany, France, and England, from the very beginning of this century.

PART III.

THE FIRST SPIRITUAL TELEGRAPH AT WORK.

Whilst the world's history teems with records of Spiritual visitations, memorable dreams, prophetic and instructive visions, and all those peculiar manifestations of occult intelligence that bespeak the influence of other states of being than those of mortality, there are few authoritative records of any past methods by which mortals not endowed with special gifts, or what is now termed "Medium power," could converse intelligently by signal, sound, motions, writing, or trance-speaking, with beings invisible to human sight, and claiming to be the spirits of those the world called *dead*, until the year 1848.

In America, as in all countries of the earth, and in all times, demonstrations of a supermundane character have been frequently noted, especially since the commencement of the present century. Prior to the production of her two largest historical accounts of Spiritualism in various lands, the present writer took a journey of some five hundred miles in order to visit and obtain personal information from the inhabitants of the old-fashioned town of Sullivan, in the State of Maine, from which several published pamphlets were issued describing how the spirit of a Mrs. Nellie Butler, who had died in that town in the year 1860, had returned to earth, and in a visible form, in the presence of over a hundred witnesses, appeared plainly in streets, houses, and public roads; preached, sung, walked, and talked during a period of over six years. From some of the town records the writer obtained copies of several affidavits made of these marvels, and during her visit conversed with some of the old folks who, in their youth, had been eye and ear witnesses of the above scenes. It was in this way that the most extraordinary Spiritual manifestations ever recorded were obtained, and are described in "Nineteenth Century Miracles," at the 478th page *et seq* of that work.

A vast number of other phenomenal proofs of Spiritual visitation in America are recorded in the same volume, all occurring *before* the Hydesville disturbances, now so generally claimed to be the first manner of direct communion between the two worlds. This claim is in reality only justifiable on the ground that intelligent answers were obtained and lengthy intelligent messages spelled out through signal knocks and signal motions of tables and other ponderable bodies. Full histories of these memorable days of the Modern Spiritual movement have been published in too many historical works to need further repetition. It is only necessary to remark that their authors are such men as Robert Dale Owen, Epes Sargent, Eugene Crowell, Wm. Howitt, and numbers of other equally well known authorities. The specialty of this renowned movement might be summed up thus:—

(1) Spirits responded by signal knocks and movements intelligently and truly to questions, and spelled out messages through the same modes.

(2) The responding spirits claimed that their action was a part of a grand and universal spirit-sphere movement in which Mesmer, Hahnemann, Swedenborg, Franklin,

numerous electricians, chemists, and scientists, who had once lived on earth, were banded together in council for the purpose of evolving a scientific system by which communication between the two worlds should be for all time permanently established. They promised that such a communion should improve and ultimately develop into a scientific system of telegraphy under the perfect control of both mortals and spirits.

(3) The communicating spirits attempted as best they could to explain the fact that certain individuals only were gifted with those peculiar organic qualities of magnetism, or the excess of the life principle, that rendered them available as mediums or channels of communication between the two worlds.

(4) Medium power, it was said, was neither connected with the *morals* or the intellect of its subject, but was simply an organic disposition of the life forces that rendered mediums wires to the Spiritual telegraph, or clerks to the Spiritual post office.

(5) The communicating spirits recommended the formation of "circles," wherein latent mediumistic powers might become unfolded through the combined magnetisms of those present. They added that spirits could more readily communicate through these combined magnetisms than in isolated cases.

(6) Spirits always claimed that as magnetism was the life principle of each living organism, and was more or less characteristic of the spirit within, so—when the minds of one or more of those assembled at circles were antagonistic and in direct opposition to the minds of the others—these opponents would give off such a quality of magnetism as would be liable to counteract, if not to destroy, the power of the spirits to control the medium. The spirits claimed that magnetism, whether in the living organism or in the realm of matter, always acted in dual modes, namely, by positive and negative "polarities;" that in order to produce successful results the controlling spirits must be positive and the magnetisms of the combined circle negative; hence when any person in the circle came there with strong positive antagonism against the controlling power, it counteracted the working of that power, just as the two similar poles of a magnet would repel each other. In far more detail than we can now give, these and similar communications were spelled out, sometimes written or spoken, by entranced media in the early days of the movement, giving clear and rational directions for promoting the communion, and plausible reasons for its occasional failures. These same communications were often furnished by spirits at circles held thousands of miles apart, and by corresponding in generalities have come to be accepted as well attested views of spirit teachings. Meantime, the power grew and spread without human intervention or contrivance. Not one, but thousands of committees of investigation were formed here and there, some to *put down*, some to "expose," and some to ascertain what these things might mean. To recall, as the present writer can do from personal experience, the fantastic, baseless, and absurd theories that were vented in the vain attempt to account for the mighty outpouring on any other grounds than that which it claimed for itself, would be now to charge grave professors and reverend ministers with being fools and idiots. The rappings, movements of ponderable bodies, feats of supermundane strength, trance speaking, often with new tongues, and revealing secrets known only to the buried dead; the clairvoyance, healings, psychometry, spirit drawings, writings, photographs, prophecies, &c., &c., were now said to be all "the snappings of ankle joints," now "odic force, electricity, mind reading, unconscious action of the front brain, automatic action of the back brain," &c., &c. Imposition it could not be in the face of a world-wide system of crucial investigation and spontaneous development in various lands, and amongst people that heretofore had no knowledge of such a movement. There is nothing like this system of world-wide supermundane propagandism of the same idea, same teachings, and same phenomena on the page of human history, and all other theories than that of a human Spiritual agency have utterly collapsed and fallen powerless on the minds of thorough investigators. Thus the occasional reproduction of the above, and other equally senile and inapplicable attempts to explain away the origin, growth, and powers of Modern Spiritualism, awaken no other sentiment in the well-informed investigator than indifference or contempt.

In summing up our conclusions on this wonderful history, the opinions of the writer are as fixed and unalterable as her faith that she lives, moves, and has her being.

To her—a life-long student of Spiritual phenomena and a life-long subject of its action—the entire movement is the flowering out of Spiritual revelations in all past ages and every land of earth. It is the work of human spirits emancipated into the higher life, and desiring to inform humanity of its true destiny hereafter. It is the reunion of loving spirits with the mourners they have left behind—the proof of a Spiritual universe and of its Author and Finisher, GOD THE SPIRIT. It emancipates mankind from the wild theories and unworthy conceptions so long enunciated by Theology concerning the Creator and his relations with his creature, Man. It never touches one true or beautiful sentiment enunciated in any religious faith, but by giving man the key to the Spiritual universe—proving by the example of those that have gone before that the Kingdoms of Heaven and Hell are the good and evil within the soul itself, it becomes the strongest motor power in the universe to stimulate man to the conquest over evil and darkness and the achievement of eternal good and truth.

FREEDOM'S WARFARE.

We want no flag, no flaunting rag,
For Liberty to fight;
We want no blaze of murderous guns
To struggle for the right.
Our spears and swords are printed words,
The mind our battle plain;
We've won such victories before,
And so we shall again.

We love no triumphs sprung of force—
They stain the brightest cause;
'Tis not in blood that Liberty
Inscribes her civil laws.
She writes them on the peoples' hearts
In language clear and plain;
True thoughts have moved the world before,
And so they shall again.

We yield to none in earnest love
Of Freedom's cause sublime;
We join the cry "Fraternity!"
We keep the march of Time.
And yet we grasp not pike nor spear,
Our victories to obtain;
We've won without their aid before,
And so we shall again.

We want no aid of barricades,
To show a front to wrong;
We have a citadel in truth,
More durable and strong.
Calm words, great thoughts, unflinching faith
Have never striven in vain;
They've won our battles many a time,
And so they will again.

Peace, Progress, Knowledge, Brotherhood;
The ignorant may sneer,
The bad deny; but we rely
To see their triumphs near.
No widow's groans shall load our cause,
Nor blood of brethren slain;
We've won without such aid before,
And so we shall again.

—Charles Mackay.

A HOMELY HEAVEN.

BY REV. JOHN PAGE HOPPS.

THE phrase "A Homely Heaven," is the very last which could be used to describe the conventional heaven of "the orthodox." That is anything but a "homely" heaven—grandiose, showy, theatrical, rather than homely. For this the Book of Revelation is something to blame. It has turned the sun into our eyes, and we cannot see the home for the splendour, so an air of unreality has gathered about it; and one of our pressing needs is to simplify the whole teaching.

The first thing to do is to resolutely face the fact that the change called "death" does not transform us. They who go are the men, women, and children we know; the point of departure here is the place of beginning there; and the world must match its inhabitants. They once tried to console good Father Taylor by telling him that if his sickness ended in death he would be "with the angels." "But I don't care for angels," said he; "I want to be with folks" Ah, yes! but what if the angels *are* "folks"?—father, mother, sister, wife, husband, child!

The next thing to do is to keep a strong grip of the fact that the *employments* of heaven must harmonise with those who go to it. The leading characteristic of a child of the heavenly kingdom is a desire to serve. Surely there will be plenty to do, and much of it on the old lines; for only

think how much folly and mere animalism we daily pour into the other world; and all this will have to be regulated and improved. It was Sir Walter Scott who said that in heaven we should not engage in "an eternal concert," and who suggested instead, "a life of active benevolence." Why not? There must be many hells on the other side, for we send enough brutality there to make millions of them. Why not hold that the employment of the good is to seek and save the bad? Why be shocked to be told that the angels go to hell? Of course they do—on missions of mercy. In truth, they who are not willing to go to hell on God's errands are not fit to go to heaven for His delights.

All this strongly suggests a third fact—that the conditions of *entrance* into heaven are natural. What a medley of unnatural and artificial conditions we have in the Christian Church!—here a saving creed, there a magic rite, here a conjuring priest, there an arbitrary decree of God. There is only one condition—*preparedness*. And as on earth we make our own heaven, without and within, so will it be there. That is something the priests and dogmatists can neither give nor take away.

A final suggestion: Heaven is intensely *real*. That is a vital point. We must be utterly rid of the nonsense about spectres and "shades." Spirit-substance and spirit-being are more real than physical substance is to us now. Here we are confused with symbols and appearances that only spell realities, they not being the real things themselves. There we shall be on the direct route, behind all veils and beyond all mediators.

A homely heaven, then, not too awful and majestic for common folk; but, as Jesus said, a heaven with many homes—for the tired, for the sin-sick, for the ignorant, for the lost; for little children as well for the seers, the redeemers and the saints.

ON THE IDENTITY AND HUMAN PERSONALITY OF COMMUNICATING SPIRITS.

WE receive many letters complaining of what the writers allege to be "the difficulty of recognition of the identity of controlling spirits at circles." Whilst we may readily conceive that the door of entrance to earthly communion, which is open to all spirits alike, may be taken advantage of, not only by the good and true, but also by the frauds, swindlers, and mischievous spirits, who have not yet progressed beyond their mortal tendencies to evil, we claim that the Spiritual perception of well-experienced mediums is quite a sufficient safeguard against their liability to be imposed upon by deceiving spirits. Besides these *occult* means of detecting the character of invisible beings—means that without experience may not be open to ordinary investigators—there are methods of testing spirits which should never be neglected in a communion so unprecedented as the modern Spiritual dispensation. Pending the time when we can give a more extended article on this important subject we select an account that has already appeared in several publications of one special circle, to illustrate how, by careful observance of the tests of identity rendered, it would no longer be a matter of doubt or uncertainty to ascertain the personality of the controlling spirits.

We the more readily cite the testimony which follows, because the narrative was originally put forth by an authoress who must either stand by her published assertions or fall before the brand of public opinion as a cheat and remorseless deceiver.

The article in question is republished from the *California Carrier Dove*, pages 73 *et seq.*, by Wm. Emmette Coleman, a well-known writer and a gentleman holding a responsible position in his state. The extracts selected speak for themselves as to authenticity. They are as follows:—

SPIRITUALISM AND THE WISDOM-RELIGION.

AN HISTORICAL SKETCH. BY W. EMMETTE COLEMAN.

During the year 1874 there were published in a number of the secular journals of America accounts of wonderful manifestations of disembodied human spirits, occurring nightly at the residence of the Eddy family in Chittenden, Vermont. The phenomena were described as taking place during both light and dark sésances, and were of the following character: (1) Full-form materializations of spirits in a dim light, through the mediumship of Wm. H. Eddy, the forms making their appearance from a cabinet, into which the medium had entered, and in which it was supposed that he was sitting

entranced during the progress of the manifestations ; (2) phenomena, in a light circle, through Horatio G. Eddy, consisting of the appearance of materialized hands, writing of the names of spirits on cards by these hands, playing of musical instruments, the so-called ring test, etc., the medium being seated behind a shawl, his whole body, *except the head*, being concealed thereby ; and (3) a dark séance of the two mediums, in the course of which were heard voices, the sound of heavy dancing, the noise of struggles and sword combats, concert of musical instruments, improvisations of rhyme by a voice upon subjects selected by the audience, the imitation of a storm at sea, etc. In addition, there occurred at the dark séances the moving of ponderous bodies, the floating of musical instruments through the air, phosphorescent lights, and the touching and patting of those present by alleged spirit hands. (See "People from the Other World," by Henry S. Olcott, pp. 108-111.)

In the latter part of 1874 there was published in *The Daily Graphic*, of New York, a series of illustrated articles by Col. Olcott, as reporter for that paper, descriptive of his experience at Chittenden, including detailed descriptions of the remarkable phenomena witnessed by him. These articles, with some additional matter, were subsequently collected into a volume, issued in 1875 by Col. Olcott, under the title of "People from the Other World." From it we learn that Col. Olcott attended about fifty of Wm. Eddy's materialization séances ; and must have been at Chittenden about two months—a sufficient time to have made a thorough test of the true character of the phenomena seen and heard.

On October 14, 1874, he first met Madame Helena Petrovna Blavatsky, with whom he has been ever since continuously associated. On the date stated this lady arrived at Chittenden, and that evening she and Col. Olcott attended their first séance together, and on that and succeeding evenings of her stay at the Eddy's home, a number of astounding manifestations were made by "spirits" associated with the Madame, if we can believe the statements of herself and the Colonel. An account of a number of these asserted extraordinary phenomena will be found in a letter of Mme. B. printed below.

[Here follows the letter printed in the *New York Graphic*, of October 30, 1874. It was written in answer to certain attacks on Spiritualism publicly made by a Dr. G. M. Beard, a violent opponent of Spiritualism. We omit for the sake of brevity most of Madame Blavatsky's sneering and defiant remarks on her opponent, giving only her published statements of the manifestations she witnessed.—ED. T. W.]

THE LETTER.

"I do not know Dr. Beard personally, nor do I care to know how far he is entitled to wear the laurels of his profession as an M.D.; but what I do know is, that he may never hope to equal, much less to surpass, such men and savans as Crookes, Wallace, or Flammarion, the French astronomer, all of whom have devoted years to the investigation of Spiritualism. All of them came to the conclusion that, supposing even the well-known phenomenon of materialization of spirits did not prove the identity of the persons whom they purported to represent, it was not, at all events, the work of mortal hands ; still less was it a *fraud*."

"Now to the Eddys. Dozens of visitors have remained there for weeks and even for months ; not a single séance has taken place but some of them realized the personal presence of a friend, a relative, a mother, father, or dear departed child."

"Let Dr. Beard rise and explain the following fact if he can: I remained fourteen days at the Eddys'. In that short time I saw and recognized fully out of 119 apparitions *seven spirits*. I admit that I was the only one to recognize them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all."

"The first was a Georgian boy, dressed in the historical Caucasian attire, the picture of whom will shortly appear in the *Daily Graphic*. I recognized and questioned him *in Georgian upon circumstances known only to myself*. I was understood and answered. Requested by me in his mother tongue (upon the whispered suggestion of Colonel Olcott) to play the 'Lesguinka,' a Circassian dance, he did so immediately upon the guitar.*

"*Second*. A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Everything is in its right place, down to the 'babouches' that are off his feet, he stepping out

in his stockings. He speaks his name in a loud whisper. *It is 'Hassan Aga,' an old man whom I and my family have known for twenty years at Tiflis*. He says, half in Georgian and half in Persian, that he has got a 'big secret to tell me,' and comes at three different times, vainly seeking to finish his sentence.

"*Third*. A man of gigantic stature emerges forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak, but bows in the Oriental fashion, and lifts up his spear ornamented with bright-coloured feathers, shaking it in a token of welcome. *I recognized him immediately as Saffar Ali Bek, a young chief of a tribe of Kurds, who used to accompany me in my trips around Ararat, in Armenia, on horseback, and who on one occasion saved my life*. More, he bends to the ground as though picking up a handful of mould and scattering it around, presses his hand to his bosom—a *gesture familiar only to the tribes of Kurdistan*."

"*Fourth*. A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of 'nouker' (a man who either runs before or behind one on horseback). This one speaks. *More, he corrects his name, which I pronounced wrong on recognizing him*, and when I repeat it he bows, smiling, and says, in the purest guttural Tartar, which sounds so familiar to my ear, 'Tchoch yachtchi' (all right), and goes away."

"*Fifth*. An old woman appears with a Russian head-gear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. *I recognise an old servant of my family, a nurse of my sister*."

"*Sixth*. A large, powerful negro next appears on the platform. His head is ornamented with a wonderful coiffure, something like horns, wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vivacious gestures, and his mimicry helps me to recognize him at a glance. It is a conjurer from Central Africa. He grins and disappears."

"*Seventh and last*. A large gray-haired gentleman comes out attired in the conventional suit of black. The Russian decoration of St. Anne hangs suspended by a large red wave ribbon, with two black stripes, as every Russian will know belonging to the said decoration. I feel faint, for I think of recognizing my father. But the figure was a great deal taller. In my excitement I addressed him in English and asked, 'Are you my father?' He shakes his head in the negative, and answers me as plainly as any mortal man can speak, and in *Russian*, 'No, I am your uncle.' The word '*Diadia*' has been heard and remembered by all that audience. It means uncle. . . . Though a *Spiritualist of many years standing* I am more sceptical of receiving evidence from paid mediums than many unbelievers. But when I receive such evidences as I received at the Eddys, I feel bound on my honour, and under the penalty of confessing myself a moral coward, to defend the mediums as well as the thousands of my brother and sister Spiritualists against the conceit and slander of one man who has nothing and no one to back him in his assertions. I now hereby, finally, and publicly, challenge Dr. Beard to the amount of 500 dollars to produce before a public audience and under the same conditions the manifestations herein attested, or, failing this, to fear the ignominious consequences of his proposed exposé."

"H. P. BLAVATSKY."

"124, East 16 Street, New York." "Oct. 27th, 1874."

DEATH OF MADAME BLAVATSKY.

SINCE this paper was prepared, the proofs corrected, and sent to press, the Editor has learned that Madame Blavatsky, mentioned specially in this issue, passed to the higher life on Friday, the 8th inst., at her residence in London. This hasty notice is all that can appear at present.

RESURRECTION.

Each night we seek a temporary death,
And are unhappy if it fails to come,
And morning dawns with life in every breath,
And the tongue speaks, that for a time was dumb ;
And when the longer death that none escape,
Conquers our seventy years, or less or more,
Is it not sleep that takes another shape ?
And shall we not awaken as before ?

—Charles Mackay.

* The italics are the Editor's.

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E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, MAY 15, 1891.

POPULAR OBJECTIONS TO SPIRITUALISM
ANSWERED.

BY E. W. WALLIS.

It has been my lot to meet many opponents to Spiritualism, but I have never found one who had any practical acquaintance with the subject by personal investigation. Their opposition has sprung from misconception and prejudice, the result of early training, or from motives of gain.

My first question to objectors is, "What do you *know* about it?" My answer to their contentions—"Test it for yourself; investigate, patiently, thoroughly, honestly, and then you will obtain satisfaction." The opposition may be divided into two camps—the Christian and the rationalistic or materialistic.

It is easy to understand the position of the man who says, "It is impossible," or, "I don't believe there are any spirits to come back." To him, Nature is non-intelligent; mind, an accident; and hope, a mockery; death ends all, and all talk about a future life, or of ghosts, spirits, or apparitions is evidence of credulity, gullibility, and superstitious folly. It is so easy to pose as a superior being, above the weaknesses of the common herd, and so flattering to one's self-conceit!

Spiritualism, however, cannot be so easily disposed of. Carpenter, Huxley, Tyndall, and others have tried that course, but they had no power to stem its tide, for it has spread with ever-increasing force, especially during the last ten years.

It is much more difficult to comprehend the state of mind which prompts a Christian believer to declare that Spiritualism is unworthy the attention of thoughtful people, because "It is a survival of ancient superstitions, and no intelligent person, now-a-days, believes in ghosts, dreams, and apparitions."

Christian objectors should be very wary of using double-edged tools. Bible writers evidently believed in "dreams," "visions," "trances," "ghostly visitations," and "apparitional appearances." Joseph's *dream* of the angels, and their warning of Herod's design against Jesus; Peter's vision on the house top; Paul's trance; Peter's release from prison; and the apparitions which appeared to Cornelius, John, and Jesus; also the spirit-voice of Jesus which caused Paul's conversion, and the appearances of Jesus himself on which Paul based his doctrine of immortality, "for if he be not risen our preaching is vain." These New Testament instances are sufficient to show that Christians brand them-

selves as superstitious people, if they truly believe the statements of their Bible, when they object to Spiritualism on this ground.

Then we are assured that "Spiritualism is unscientific," its "so-called phenomena are produced by natural law," and "can all be explained upon natural ground."

No reasonable Spiritualist affirms that Spiritualism is unnatural, non-natural, or supernatural. The very essence of the revelation Spiritualism has given to the world is its natural solution of the problem of miracles by demonstrating that Spiritual influences, inspiration, and phenomenal manifestations, occur under natural conditions, and are susceptible of scientific observation and explanation.

The Christian who objects that our "so-called phenomena," whatever that phrase may mean, "are produced by natural law" makes a very large order upon our credulity, and states a proposition for a truly most supernatural phenomenon! A more unscientific, blundering, and absurd assertion could scarcely be made. *Natural law* never PRODUCED anything. Natural law is not an intelligent entity, a creative power, or a volitional force, and therefore cannot produce phenomena so-called, or otherwise.

But, will the objector abide by Science and accept the decision of her votaries? It is a poor rule which will not work both ways. Can he explain why most of the Spiritual manifestations recorded in the Bible occurred in the dark, when few witnesses were present, and under conditions which rendered close investigation impossible?

Can he supply us with the Scientific evidences in support of his claims upon our belief—such signs and wonders as were promised to the true believer?

Will he give a Scientific explanation of the "hand-writing on the wall"; the *fourth* man in the fiery furnace, and the experience of the three who were unharmed; the appearance of the men or angels to Abraham, and their veal supper; of the "herald angels" who were heard singing; the physical manifestations, whereby Peter was released from prison and the stone rolled from the mouth of the sepulchre? If he cannot, we would remind him of the advice about "the beam" and "the mote."

Professors Huxley and Tyndall are gladly quoted against Spiritualism by Christians; but are those gentlemen any more favourably inclined towards *Bible* Spiritualism? Did Christians accept Tyndall's proposal to test the efficacy of prayer in curing diseased patients in a London Hospital?

Materialistic scientists oppose Spiritualism, in the Bible or out of it, on the *a priori* ground of impossibility, because they refuse to admit the *existence* of the human soul, and repudiate the idea of supernatural interference with the order of the universe. But to find Christians joined in unholy alliance with them, using the weapons of Materialism against Spiritualism, is a sign of the times indeed, and proves that their professions of faith are *professions* only; at heart, in speech, and practice, they evidence the fact that they are Materialists.

Some few objectors raise the cry, "'Ware the Devil," but it has lost its power to scare the majority of people, since every good worker and work, from Jesus downwards, has been met with the same cry.

"God forbids it," "It is unlawful," are objections more frequently urged; but the attempt to substantiate them by the aid of a few isolated texts of Scripture is manifestly absurd, for the simple reason that the passages quoted can have no possible bearing upon our facts. When I challenged an opponent to fulfil the injunction to heal his sick friend by calling together the elders of the church, anointing him with oil, and praying over him, he replied that "the promise was only made to those who heard and received it, and did not apply at the present time."

It is now generally conceded that the denunciations and warnings of Scripture were local, directed against people and practices of the times, and therefore they do not apply to Modern Spiritualism.

As to its being unlawful to hold intercourse with our departed friends, it would be as reasonable to declare telegraphy illegal. We are sometimes defied to produce any Scripture texts which command or sanction spirit communion; one might as well refuse to ride in a train, or use the electric light, for there are no passages commanding the use of either.

But Jesus is reported to have given his sanction by going upon a mountain for the express purpose of holding a séance with Moses and Elias, and to have communicated as a spirit to Paul, "I am Jesus, whom thou persecutest." What more

do they want? "These signs and wonders shall follow them that believe."

Spiritualism is, however, a matter of fact to be investigated, following the scientific method of letting those facts speak for themselves.

To discredit Spiritualism, it is now the fashion to admit mesmerism, clairvoyance, and thought-reading.

"Trance mediumship is only mesmerism, and does not need any spirits to account for it," is the assertion made by one who opposes us.

It is only necessary to ask, in reply, "Who mesmerises the medium?" In mesmerism an operator and a subject are necessary. Why may not a deceased mesmerist affect his subject by his magnetic power as he used to do before he passed on, and transfer his thoughts to his medium? As no visible mesmerist affects the medium, the inference is that he is mesmerised by an unseen operator; and when, as is abundantly proven by the testimonies of earnest investigators, the intelligence displayed surpasses the normal abilities of the medium, and gives corroborative proofs of identity with some person once living on earth, a clear case is made out that "the intelligent operator at the other end of the line" is who and what he claims to be, viz., a decarnated human being.

Thought-reading does not "cover the whole ground," for experience proves that when the visitor goes to a medium, anxious to obtain special information or "tests," he is invariably disappointed. Other spirits, of whom he was not thinking, are spoken of and described to him, and facts, frequently entirely unknown to him, are stated, which he can only verify by subsequent inquiries. It is not true therefore, as is frequently asserted, "that mediums only 'pick the brains of sitters,' read their thoughts, or describe people they are thinking of," etc., etc.

Many persons refuse to dispute our evidences; they say—"Oh, I admit the facts, but what is the good of it all?" "Why should we go peering after the dead? If they could tell us something worth knowing, discover gold, disclose the whereabouts of the latest murderer, or foretell the winner of the next Derby, then there would be some use in it." Such objections as these from Christians disclose their materialistic, mammon-worshipping spirit. Nothing is any good now, unless "there is money in it."

According to these objectors, it counts for nothing that man's continued conscious existence is proven beyond doubt! it counts for nothing that the loving heart, torn with conflicting doubts and hopes, is comforted, the fears dispelled like mists before the rising sun! it counts for nothing that the dread victor, death, is transformed into a gentle janitor who unlocks the prisoner's door and sets him free from the cell of clay to walk the fields of the sunny spirit-land! it counts for nothing that the morbid-money-bag-matter-and-force-monomaniacs (who see only the red-tooth, sharp-claw and piercing-fang of nature), who have proclaimed that death is the end (an eyeless socket, the centre of the universe, the grave, the reward for all man's efforts); it counts for nothing to such as these, I say, that Spiritualism makes the grave a flower-decked pathway for the earnest-hearted sons of earth, and reveals the eye of INTELLIGENCE lighting the universe and informing it with life and beauty. What is the good of it? Some people would harness the angels to their looms and carts if they could obtain sixpence by it. Surely it is *some good* to lead people to think of the ideals of life, to turn them away from *dust* to *duty*, from *gold* to *God*, from *death* to *life*, from *greed* to *love*, from *sin* to *Spirituality*! This is what Spiritualism has done, can, and will do again, if people will heed its voice and obey its call.

This answers those who declare "Spiritualism is immoral." That can never be. Spiritual teachings are consonant with the highest Virtue, Justice, Truth, and Love. *Individuals* may be immoral—principles never. If Spiritualists act impurely, dishonestly and selfishly, that only proves that they have failed to attain Spiritual unfoldment; they have not reached the Higher Life of the Spirit. But Spiritualists will compare favourably with any class of people in the land for moral character and positive goodness.

One objection reveals, we think, the grandest characteristic of Spiritualism, it is this—"It unsettles men's minds. Spiritualists differ so, it is impossible to determine *what* their belief really is."

Yes. Spiritualism is the modern angel that stirs the waters of thought for the healing of the nations. It unmoors the ship from the harbour and sends her out to sea. Ships are useless unless seaworthy. They rot away if always

anchored. Spiritualism "sets men thinking." It admonishes each one, "Be thyself." It accords "the largest liberty of thought and freedom of speech consistent with reason and the rights of others." Hence the divergent "views" expressed, and the various "opinions" entertained. But on bottom-facts we are united and stand four-square, with ready weapons, which we know how to use, to defend ourselves from attack, and, by-and-by, we shall grow wise enough to stand shoulder to shoulder and lead the van of progress of humanity, not only in attacks upon Doubting Castle and the strongholds of error, but in the constructive work to upbuild the better social, political and religious temple of Use and Beauty, wherein Humanity may worship in spirit and in truth, none daring to make them afraid.

SPIRITUALISM IN MANY LANDS.

IN FRANCE.

WHILST all believers in the Spiritual ranks acknowledge that the true man, woman, or child is a spirit, temporarily inhabiting a material form, in which it grows and endures probationary states on earth, most, though not all, of these believers are devout followers of Allan Kardec, the "Spiritist" whose leading doctrine was that of numerous "re-embodiments" for the soul on earth. It is needless to say that this belief—derived only from the metaphysical doctrines of the ancient Hindoos—finds little or no favour amongst the majority of British and American Spiritualists. This belief in repeated re-incarnations of the human soul on earth is not sustained by one single fact or corroborative teaching in Modern Spiritualism. It is opposed to the universal laws of progress, as demonstrated in Nature, the history of man, or of those legions of spirits who have given the most crucial evidences of their identity with the former inhabitants of earth, and who profess to know and teach the real conditions of life in the spirit world. It has been generally agreed, therefore, to designate those who accept the great bulk of spiritual revelations as "SPIRITUALISTS," and the followers of Allan Kardec and his re-incarnation doctrines as "*Spiritists*."

Some twenty journals devoted to the exposition of Spiritism are now issued in different parts of France. Records of phenomena are constantly being published, but as they differ in no respect from those so familiar in our own Spiritual journals, it would be needless to repeat them. It may be observed that *La Revue Spirite*, the weekly journal so long and so ably conducted by M. Lemarie; *Le Messager*, of Liège; and *L'Aurore*, the chief organ of Theosophy, conducted by Madame La Duchesse de Pomar (Countess of Caithness), are among the leading organs of French Spiritism. We give the following brief specimens of the nature of the phenomena related in the French Spiritual journals:—

La Revue Spirite says in a recent issue—

Mons. Carrier writes from Poitiers of an unexpected vision witnessed by himself and daughter: They were auditive mediums. Mons. C. had lost a devoted wife, and he could not but mourn her as a departed guardian angel of his life. Her spirit had returned and upbraided him for want of faith. Still, as the excessive grief of the family was on her account, she could not wholly leave them. She named the 7th of September, when she would return. "At the appointed time," says Mons. C., "my daughter and myself went to my chamber. It was ten o'clock at night when we heard a loud noise in my dressing room, and our lights were extinguished without our knowing the cause. At the same moment the spirit of my dear companion, with a tall young woman, advanced toward us. Our astonishment was profound. We had not thought ourselves materializing mediums. My beloved wife presented her companion, and then the young woman unfolded to us the story of her life, and how she had died in the hospital; but she added, 'My death in that miserable place was not without some good, for the two women attending me, impressed with the truth of the responses I gave to persons interrogating me about Spiritualism, began to inform themselves concerning it. One is already convinced, and the other is on the road to it. My earth life was full of toil and privation. We lived without amusements or diversions; work, communications with the spirits, friendship, study sufficed. Take courage. . . . Her voice then changed to one of sadness, for she said "she had not done for our cause as much as she ought; it was not sufficient to believe, but we must let our light shine for others, and that it would afford her much happiness when her family would break away from the reserve they had imposed upon themselves." She also hoped her mother would place outside of the window such flowers as she used to cultivate to sell." . . . (It would seem that many of these little details of life, dear to the gentle spirit when on earth, should be more attentively considered by us who remain behind.)

In *Le Spiritisme* (Paris) Mm. Delanne describes a séance in which two ladies, Mme. Gagnan, the authoress, who had come up to Paris from Saint Dizier specially for the purpose, took part. To all three a beautiful female form materialized herself out of what appeared to be a cloud of vapour. She was a brunette, with black eyes and hair, a pale complexion, and melancholy cast of countenance. She was recognized by Mme. Gagnan as a beloved daughter. She entered into con-

versation with her mother through the mediumship of Mme. Delanne' and repeated the exact words spoken to her mother on the death bed. The head of a second figure materialized, while her body resembled the nebulous tail of a comet. She was a blonde, under twelve years of age, with beautiful features, and long fair hair. Mme. Gagnan recognized her as a niece, named Angela, who had departed at the age of twelve years. Both figures were visible at the same time.

The December and January numbers of *La Revue Spirite* (Paris) are excellent ones. Among other communications is one from Odessa, in Southern Russia, describing certain physical phenomena which have occurred, and the effect which they have produced upon thoughtful people in that city. A new experimental and philosophical school of Spiritism has been opened in Paris for the development of mediums, under the direction of *mediums chefs* who have acquired great practical experience in observing and utilising the magnetic forces essential to the successful exercise of mediumship.

The above are but samples of hundreds of similar articles, the accounts of which we receive each week from our French exchanges. There are several good journals devoted to the exposition of Magnetism and Hypnotism published in France; from one of the most prominent, the *Journal du Magnétisme* (Paris), we extract the following:—

We have the first of a series by Dr. E. Raoux on the treatment of sick persons by the magnetism of animals. It was a system of therapeutics well known to the ancients, and he cites nine cases, chiefly of rheumatism, which have been successfully treated in this way within the last three or four years. It seems that Hippocrates, the father of medicine, was aware of this 2,000 years ago, and that Professor Terapi, of Florence, has recently succeeded in obtaining results by this means which have altogether exceeded his expectations.

Another Paris Spiritist organ says:—

The Government astronomer in France, M. Camille Flammarion, who is also a distinguished Spiritualist, states that our globe is sensibly cooling, and that observations made in France and in other countries, show a marked fall in the temperature during the last four years. At the same time it may be well to bear in mind that the solar universe may be passing through a cooler region in space.

We notice also, though we cannot quote, an excellent essay from the pen of the celebrated dramatic author, Victorien Sardou, published in one of the French Spiritist periodicals, and illustrative of the "immeasurable consolation" which this belief in continued life beyond the grave brings to the bereaved. We can only add an extract from one of the latest addresses given in Paris by the renowned author and brave Spiritualist, Victor Hugo. It was announced in a Paris paper as—

SOME OF THE LAST BURNING WORDS OF VICTOR HUGO.

For four hundred years the human race has not made a step but what has left its vestige behind. We enter now upon great centuries. The sixteenth has been the age of painters, the seventeenth the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter, the writer, the philosopher, and to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold, animosity, royalty, and dogmas will be dead, but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven. All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!—*The International*.

In Mr. Stainton Moses' admirable pamphlet entitled "Spiritualism at Home and Abroad," he gives an account of Continental Spiritualism some six years ago, and speaks of Algeria, Belgium, Holland, Italy, Switzerland, Germany and Hungary as all maintaining flourishing Spiritualist societies, and in each country well sustained papers. Since the issue of this pamphlet, the accounts that have reached us from Spain and Spanish America are still more encouraging. Our Continental friends in Europe are favoured with a large amount of medium power, but the tendency to philosophize on the wonderful science of the Spiritual country renders extracts from the literature of the subject too long for quotation at present. We may advantageously give the following extract from *Luz Espirita*, a Spiritual paper published at Madrid, and copied into the *Revista Spiritata*, of Brazil. It is as follows:—

The extension of Spiritualism among the Spanish and Portuguese-speaking peoples is proceeding with remarkable steadiness. At Guadalajara, the capital of the State of Jalisco, in Mexico, a new spiritual association has just been formed under the presidency of Doctor Carlos Sanchez Aldena; and we learn from our Buenos Ayres contemporary, *Constancia*, that the society of which it is the organ, numbers no less than 249 members, that its library is continually being added to, and that during the past year it has gratuitously distributed as many as 1,700 publications relating to Spiritualism.

La Perseverancia, of Mendoza, the capital of the province of that name, in the Argentine Republic, contains many excellent articles.

According to a late number of the *Luz del Alma*, the Catholic Congress which recently assembled at Saragossa has declared the practice of mesmerism and magnetism for therapeutic purposes to be both lawful and beneficial.

La Fraternidad, of Buenos Ayres, has now become the organ of the Argentine Spiritual Federation. Under the head of "Phenomenism," Senor Juan Canter, the secretary of the paper, contributes an account of a remarkable medium who has been developed in Buenos Ayres, in the person of a young girl, thirteen years old, who was supposed for three years to be suffering from St. Vitus's Dance, and was placed under medical treatment. It was subsequently discovered, that the convulsive movements were due to spiritual possession: and so powerful is the influence, that at the touch of her hand a large dinner table laid for twenty persons will rise from the ground. At séances, at which the writer has been present, he has seen, under severe test conditions, lights fluttering about the room, and flowers brought in by invisible hands, medals and other objects distributed; has heard a bell ring, has felt the touch of spirit hands, and has seen the latter, perfectly materialised, writing messages on paper to the persons present.

Luz (Rome) publishes what appears to be a series of contributions to the "History of Spiritualism in Italy," by Signor Gentili. It takes the form of replies to seven questions, addressed to a believer, and these describe the circumstances which convinced him of the certainty of the after life, and of the power of communicating with those who have gone before.

A highly important work entitled "Spiritual Science," written in Spanish by Dr. Sanz Benito, a distinguished University Professor, has just made its appearance.

La Constancia, also of Buenos Ayres, mentions the complete success of various experiments which have been made in obtaining materialisations in a room artificially illuminated by an orange-coloured light.

We learn from *El Espirituano* (Havana), that General Chinchilla, the Governor General of the Spanish West Indies, has issued a proclamation prohibiting the use of hypnotism for therapeutic purposes in the hospitals, which he had previously sanctioned. Our contemporary attributes this act to the influence of the Jesuits.

The *Diario Nuevo*, of Cienfuegos (Cuba), publishes an account of the inaugural entertainment given by the *Reincarnation Centre*, in the new premises erected by its members as a place of reunion, and containing a library, reading-room, and lecture hall. The addresses delivered upon the occasion by Senores Jimenez and Chomat, expository of the principles of Spiritualism, appear to have excited great enthusiasm.

From the East, and especially amongst the Hindu wonder-workers, we receive and publish so many accounts of marvellous phenomena, that it would be only a reiteration to give samples of them in this issue.

In Capetown, South Africa, where, only a few years ago, a new Spiritual paper called *The Reflector* was established, the earnest work of propagandism, chiefly due to the zeal of Mr. Berks Hutchinson, still continues to make strong headway; whilst in New Mexico Spiritualism is now recognized as part of the religion of the people.

The Harbinger of Light, in Australia, sends forth constantly most encouraging accounts of the public meetings held, and the numbers of new and excellent mediums that attend circles in the large centres of the country. A fine volume recording startling phenomena has been sent for review to the Editor by Mr. Bechervaise, of Ballarat, a gentleman of high social position and scientific attainments; and several letters from esteemed friends both in Australia and New Zealand speak of the advance of the cause of Spiritualism and free thought as simply marvellous, and highly encouraging to the Editor as a part of the results of her indefatigable labours in those distant lands.

Of the North American States it would be needless to write now, seeing that so many of its Spiritual journals circulate in this country.

Notwithstanding the persistent intrusion of frauds and swindlers—such a vast and widespread movement as Spiritualism naturally attracts those pests of every popular cause—the increase of new mediums and new phases of phenomenal power is simply astonishing, and gives conclusive assurance not only that the cause is progressing rapidly in the United States, but also that the ingenuity of the spirit world is devising fresh means to arrest the attention of the investigator, and perfect the glorious telegraph now working in every part of the world of matter, and connecting it by the fundamental principles of demonstrable science with the home of the soul, the world of immortal Spiritual existences.

PROGRESS OF THE MARVELLOUS.

(Extracts from "The Arena.")

MR EGLINGTON, the celebrated medium, who, since his marriage a year or two ago, seems to have retired into private life, published in some of the European spiritual journals the following narrative of his séances with the Emperor and Empress of Russia, the royal family and nobility. In the first royal séance, the Grand Duchess Vladimir proved to be a medium, and was lifted in the air, screaming the while. "As she continued to ascend," says Mr. Eglington, "I was compelled to leave her hand, and on

returning to her seat, she declared she had been floated over the table without anything having been in contact with her."

The Grand Duke Vladimir brought a new bank-note in an envelope to have its number told, which he did not know. The number was correctly written by the spirits, between slates, 716,990.

At the séance with the Emperor there were present a party of ten, the Empress, Grand Duke and Duchess of Oldenburg, Grand Duke and Duchess Sergius, Grand Duke Vladimir, Prince Alexander, and General Richter. All hands being joined, a spirit voice conversed with the Empress in Russian. A female form materialised near the Princess Oldenburg. A music-box weighing about forty pounds was carried around and placed on the Emperor's hand. Other phenomena occurred, but the chief incident was the levitation. Mr. Eglington was lifted in the air, the Empress and Prince Oldenburg holding his hands and standing on their chairs, until his feet rested on the shoulders of the Emperor and the Grand Duke Oldenburg.

The *Louisville Courier-Journal* of last January reports that in Bracken County, Ky. (on the Ohio river, between Louisville and Cincinnati):—

"Excitement is at fever heat in the Milford neighbourhood, in the southern portion of this county, over the mysterious appearance of the most wonderful faces and figures upon the window glass of the houses in that section. The first appearance of these singular and most extraordinary pictures on the glass was at the residence of William Showalter, where the window panes all at once showed the colours of the rainbow, on which two days later the heads of people and animals were clearly visible. On the glass of another house a head and face resembling President Lincoln's were to be seen. On another the form of a young girl bending over an infant, the body of a lion, the figures 22, and a landscape were all visible, as distinctly outlined as any artist could have drawn them. Some of the most striking pictures are on the windows of the Milford Baptist Church, which are protected with shutters that are kept tightly closed. The people of Bracken County have not in years been more worked up over anything than they now are over these pictures."

The following extracts are taken from a fine article written for *The Forum*, by the Rev. G. M. Savage, one of the most admired and popular ministers, writers, and preachers in the United States:—

THE TRUE ATTITUDE OF AN INVESTIGATOR.

"I have a horror of being fooled. I have studied sleight of hand, and tried to find out the limits and possibilities of trickery. I have, in all directions, wanted the truth and only the truth. I hold that the 'scientific method' is the only method of knowledge, and that it can be applied successfully to anything that is real, and with which we really come in contact. I may hope a thousand things; I may believe that many things are probable; but I have never claimed to know anything that could not be demonstrated as true."

Without adding any of Mr. Savage's elaborate arguments and recapitulations of the truth of all the narratives he writes of, we give the following samples of his phenomenal evidences:

"A merchant ship, bound for New York, was on her homeward voyage. She was in the Indian Ocean. The captain was engaged to be married to a lady living in New England. One day, early in the afternoon, he came, pale and excited, to one of his mates and exclaimed: 'Tom, Kate has just died! I have seen her die!' The mate looked at him in amazement, not knowing what to make of such talk. But the captain went on and described the whole scene—the room, her appearance, how she died, and all the circumstances. So real was it to him, and such was the effect on him of his grief, that for two or three weeks he was carefully watched lest he should do violence to himself. It was more than one hundred and fifty days before the ship reached her harbour. During all this time no news was received from home. But when at last the ship arrived at New York, it was found that Kate did die at the time and under the circumstances seen and described by the captain off the coast of India.

"I went to the house of a woman in New York. She was not a professional. We had never seen each other before. We took seats in the parlour for a talk, I not looking for any manifestation. Raps began. I do not say whether they were really where they seemed to be or not; I know right well that the judgment is subject to illusion through the senses. But I was told a 'spirit friend' was present, and soon the name, time, and place of death, &c.,

were given me. It was the name of a friend I had once known intimately. But twenty years had passed since the old intimacy. She had lived in another state. I am certain that she and the psychic had never known or even heard of each other. She had died within a few months. . . .

"I was sitting one evening at the house of a friend, a lady whom I had known for eight or ten years. Neither she nor her husband was a Spiritualist; but that which, for want of a better name, we call psychic force, was sometimes manifested in her presence. Both she and her husband were simple inquirers, as I was. At the end of the evening I rose to go. Many inexplicable things had already occurred. Then I thought I would try a simple experiment. She and I stood at the opposite sides of the table at which we had been sitting. Both of us having placed the tips of our fingers lightly on the top of the table, I spoke, as if addressing some unseen force connected with the table, and said: 'Now I must go; will you not accompany me to the door?' The door was ten or fifteen feet distant and was closed. The table started. It had no castors, and in order to make it move as it did we should have had to go behind and to push it. As a matter of fact, we led it, while it accompanied us all the way, and struck against the door with considerable force. I then lifted it and carried it back into the middle of the room. My friend then stood at the end of it opposite to me, while I stood at some distance away, between it and the door. I addressed it again, as though talking to an intelligent being, and said: 'Will you not lift for me the other end of the table?' My friend stood with only the tips of her fingers touching the upper side of the table near the end. Immediately the end of the table next to her was lifted into the air, and the table went through a motion as if bowing to me, bending over as far as her arms could reach. In this case, I might have been suspicious of some possible trick, but for two considerations. First, I knew and trusted my friend; secondly, I could plainly see the hands, and knew that the thumbs were not under the edge of the table. Besides, I had learned before, under other conditions, that this power of moving physical objects did exist.

"I add one more experiment of my own. I sat one day in a heavy stuffed arm-chair. The psychic sat beside me, and laying his hand on the back of the chair, gradually raised it. Immediately I felt and saw myself, chair and all, lifted into the air at least one foot from the floor. There was no uneven motion implying any sense of effort on the part of the lifting force; and I was gently lowered again to the carpet. This was in broad light, in a hotel parlour, and in presence of a keen-eyed lawyer friend. I could plainly watch the whole thing. No man living could have lifted me in such a position, and besides, I saw that the psychic made not the slightest apparent effort. Nor was there any machinery or preparation of any kind. My companion, the lawyer, on going away, speaking in reference to the whole sitting, said: 'I've seen enough evidence to hang every man in the State—enough to prove anything excepting this!'"

These are but a few out of scores of equally marked proofs of some intelligent, though invisible, power, acting in the presence of one of the most reliable and earnest scientists of the day, as related in the *Forum* article.

In the *London Spiritualist*, a paper now extinct, is the following striking cases of

MENTAL TELEGRAPHY

(Recorded by the Baroness Adelmä von Vay.)

No. 1.—During the Austro-German war in 1866, a cousin of the Baroness, called W., who was in the campaign, professed continually to give accounts of himself through the hand of the medium while his body was asleep, which accounts always agreed with subsequent letters received from him by the Baroness. On July 4th W.'s spirit wrote: "We have had a great battle. I am well, but so tired." On the 6th a letter came by post from W., dated July 2nd, "We expect a decisive battle to-morrow. I have a feeling that I shall not escape, but do not fret about me; my trouble will soon be over." A day or two afterwards W.'s name appeared on the official list of those slain in the battle of Königgrätz, which took place on July 3rd. On the 9th, however, W.'s spirit wrote again: "I assure you I am not dead. I came safely through the fearful battle of Königgrätz; do not doubt my words; I will write you a letter in the flesh shortly." Three days later the Baroness received a letter from her cousin, dated July 11th: "God and the good spirits protected me in that frightful carnage; thousands fell; 450 privates in our battalion, and two officers."

No. 2.—The following instance of the spirit travelling during the sleep of the body was also published by the Baroness von Vay:—

A lady, who is a friend and neighbour of the Baroness, and who was near her first confinement, had begged the Baroness to come and mesmerise her when the event should occur. One evening, at a late hour, the husband sent his carriage to the Baron von Vay, with a request that he would send his doctor to the lady, who was very ill. The Baroness was just retiring to rest. Not being able to go to her friend, she said to her husband, "Let us pray fervently for poor Mrs. N., and I will send my *spirit* to mesmerise her." This was about 11 o'clock p.m. The Baroness fell asleep quickly, and about the same hour Mr. N. saw the Baroness standing in the bay window of his room. She said to him, "Fear nothing; your wife will have a fine boy this night." Mr. N. was rather astonished, but believed the Baroness had come with the doctor in his carriage. On turning round he saw the Baron, who only waved his hand and disappeared. Mr. N. then went into the yard, and inquired of the servants, "When the Lady von Vay had arrived?" They thought he must be out of his mind, as the hour was late, and no one but the doctor had come, and that in Mr. N.'s own carriage.

The event turned out as predicted. This is the third time the spirit "double" of the Baroness is reported to have been seen, each time by a different person.

The Baroness concludes by saying, "I often heal my patients by evoking their spirits, and mesmerising them."

SPIRITUALISM AMONGST THE LITERATI.

[As quite a number of English and American Journals have of late published an article from the pen of Julian Hawthorne, son of the celebrated writer, Nathaniel Hawthorne, giving some account of his own and his renowned father's experience "amongst the spirits," we herewith present a brief abstract of Mr. Hawthorne's letter, merely adding that the medium of the scenes described, was a young American lady, a college graduate, and the place where the circles were held was Mr. Hawthorne's beautiful Italian Villa, in the Apennines.]

Mr. Julian Hawthorne writes thus:

"It was the era when Spiritualism had not yet lost its novelty. There was an English lady living near us whose poetry was read by all England and America, who was a believer, and often discoursed with earnestness on the subject. One day she said, 'If we only had a medium!' Whereupon, the American girl-graduate, out of the kindness of her heart, but with some reluctance, intimated that she believed she had some little faculty in that way, but could not herself place credence in the supernatural origin of the phenomena.

"To make a long story short, our medium consented to an experiment; and for a couple of weeks thereafter, while seven or eight of us sat round the table in the great Italian hall, the pencil in her hand would be driven along the paper, now under one unseen impulse, now under another, she regarding it with a look half apprehensive, half incredulous; but all of us hugely interested. Our deceased friends and relatives announced themselves one after another, and expressed sentiments of unimpeachable morality and virtuous exhortation—just what any one would have expected of such good and respectable persons; and the thing was becoming monotonous, when all of a sudden the medium's hand, which had been moving methodically along, and had just written the words 'We study causes,' was suddenly and violently seized upon as it were by a new and turbulent influence, almost knocking the pencil out of her fingers and hurrying it onward in a handwriting uncouth, and incorrect in orthography. The medium started and looked troubled; a wave of interest ran round the circle; she bent forward and spoke the words, 'I must speak with Mr. Hawthorne; I want his sympathy.'

"My father laughed. He had made fun of the whole business from the beginning. But with the courtesy of a man of the world, and an ex-Consul of the United States, he consented to listen to a communication which seemed to convey such urgency. But who was the petitioner?

"Her name was Mary Rondel. She was born in Boston a hundred years before. She had died there, in misery, while still young. Her troubles had their source in a certain member of our own family, with whom she had been intimate. She was not happy, and Mr. Hawthorne's sympathy she must and would have.

"But how shall I indicate the weird, curious, and yet pathetic impression that was produced, not more by the matter than by the manner of her communications? Mary Rondel would be heard; she upset the propriety of all our

other spiritual friends; it was in vain that they attempted to assure us that she was a bad, untruthful, ill-conditioned creature. In the midst of their pious homilies she would snatch the pencil and send it staggering in violent evolutions along the page; her language was anything but conventional. Occasionally our refined little medium would protest and remove her hand from the table. But no sooner did she resume than Mary was at it again. She would not be denied. Of all our communicants, she alone showed an unmistakeable and vivid individuality. We would have known her had we met her on the street. She had been waiting in the dark void of the unseen world for the better part of a century for an opportunity to declare herself, and she was not going to let it go unimproved. And yet the poor creature knew not what to say—only that she wanted Mr. Hawthorne's sympathy. But what good it was to do her, or by what right she demanded it, we were not informed.

"He assured her that he would not and did not sympathize with her, hoping thereby to get rid of her. But no, she clung to us all the tighter. It soon became impossible to get communications from anybody except Mary Rondel, and since the atmosphere she brought with her was clearly unheavenly, the séances were finally abandoned, and that was the end of Mary so far as we were concerned. We returned to America two or three years later, and four years after that my father died. Some venerable maiden cousin of ours sent us, some months subsequently, a box of old books and papers that had belonged to our family in the last century. Among the books was a dilapidated copy of Sir Philip Sidney's 'Arcadia,' bearing date 1586. On the fly-leaves were the autographs of a number of our ancestors, and on the margin at the bottom of the tenth page was inscribed in faded brown ink, 'Mary Rondel.' It is before me as I write, an ill-formed name, but showing character.

"Searching further into the book, I came upon the love sonnets in the latter part of the volume, but several of these had been marked round with a pen, and such glosses written in the margin as 'Pray, mistress, read this,' or 'Read this as if I myself spake it.' Some of these writings were in the chirography of Daniel Hawthorne, others in another hand. I surmised that the book had once been read jointly by two lovers, who had taken this means of intimating their sentiments.

"The longer I meditated upon the matter the more interested I became. At last I wrote a letter to the old maiden cousin, and without saying anything about the spiritual experience, I inquired whether she was cognizant of any family traditions connected with a person called Mary Rondel. Here is the reply:

"Dear Cousin,—A Miss Mary Rondel, of Boston, knew one of your great uncles, Daniel Hawthorne, about 1775. The story will not interest you, it was not creditable to either party. It ended unfortunately; there had been some talk of a marriage, but it was broken off, and I am unable to say what became of the young woman. Your uncle afterwards fitted out a privateer,' etc., etc.

"No, I don't pretend to explain it. I simply give you the facts."

"JULIAN HAWTHORNE."

Instead of furnishing criminals with employment and a good living the State should make provisions to furnish honest men out of employment with something to do by which they can support their families. Crime under these conditions becomes a temptation by which to obtain steady work.

THE FUTURE OF SPIRITUALISM.

BY J. J. MORSE.

To attempt to forecast the probable future of a movement so peculiar as that of Modern Spiritualism is, in itself, no easy task. A due consideration of the problem involves a recognition of the fact that heed must always be given to the point that, to a large extent (and a far larger extent than is always recognized), this cause is directed from the spirit world and carried forward by agents and agencies, selected by the spirit workers themselves. Important though the human workers be, they are, after all, but tributary to the spirit workers and their plans. If it actually be that our cause was spirit initiated, has been spiritually directed, and will be further developed from the spirit side of life, then the utmost care and circumspection is called for in our work of furthering the welfare of our movement.

Admitting the foregoing however, must not blind us to duties and work that we, as co-workers with the spirits, must see to,

The past of our cause has had its difficulties as well as its triumphs. It might be aptly said that its spread was epidemic, but it has lacked coherence; our chief, if not only, consensus of opinion has been—the facts are true! Demonstrations of spirit return in plenty, *and such are as much needed now as ever.* But of application of the results to the laws of human life here, or hereafter, but little has been done. While, also, until late years, small advance has been made along the lines of either local, or national associative effort, what has been done in such direction having been accomplished in the teeth of a small but noisy opposition, whose cry has been a rank perversion of the opening sentiments of this article. We are not justified in throwing the burden of the material work of our cause upon the spirit world. That part is ours to do. Because we have either failed in doing it, or been frightened from it by noisy self-seekers, is why, in many places, our cause has languished in the past.

Lack of unity in work, purpose, and method, has been our weakness in the past.

Our future, therefore, involves a fuller recognition of the part the spirit world holds in our work; a more continuous effort upon our parts to consolidate our forces; a definite expression of what are our aims; and, if we claim a place in the realms of morals or religion, a determination to make our cause truly educational, for old and young, among our adherents. To indicate how these several points may be achieved is beyond the limits of this article. To have Spiritualists accept them as necessary considerations is the first step to be taken, then their effectual carrying out would soon commence.

So much, then, for the purely practical aspect of the present topic, as it concerns all working Spiritualists. Now to treat upon the matter from a different and, possibly, a more attractive standpoint.

Our facts being true, their importance to mankind cannot be estimated. As the widely spreading materialism of to-day is surely destroying the dread of death, so the still more widely spreading Spiritualism of to-day is, with equal certainty, explaining death—explaining it as it has never been explained before. As an explanation is, when correct, a potent factor in shaping and directing opinion, our explanations of death *and what follows it* are bound to engross the attention of all mankind in time; and, in the future, Spiritualism will have the honour of being the first and only system that has given to humanity a rational and purely human explanation of death and immortality, untinged by any theological or priestly bias.

The investigation of psychological facts and laws that Spiritualism has stimulated and is ever proceeding with, will constitute our cause a pioneer in the hidden fields of human life, where doctors of divinity and medicine have guessed and groped, where mesmerists and their hybrid fellows, "hypnotists," have experimented, and in time, no doubt, new and better interpretations of consciousness, morals, sanity and insanity will establish themselves as the direct and immediate results of work our cause has been doing along the lines of psychical investigation, through our study of mediumship and its kindred phenomena. Gradually, but surely, the future of Spiritualism will be that it will be accepted as the philosophy of human life.

In the light of what has gone before the future of Spiritualism will become largely educational. It will aim to so improve the conditions environing the life of man, that he may commence, as he should, to round out his full being while here. In the light of an enlightened Spiritualism, a new moral and physiological education is inevitable. Therefore our future stands to be profoundly significant to us, and important to our posterity.

To effectuate all this however, much is needed. Teachers, temples, colleges, unity, and material means. It is our duty to devise the ways and means for practically utilizing the knowledge that Spiritualism, and our intercourse with the spirit world, places in our hands.

Spiritualism is no enemy to aught that is either useful, good, or true, let such be taught by whom it may. It merely opposes the false and bad. But, as the conservator of truth; as an interpreter of the psychical problems of life, death, and immortality; as an educator, inspired by knowledge, disregarded by the multitude, its future must be, if the present is wisely guided, that it will become the true light of the world, a veritable means of upbuilding the divine humanity, that in power shall exceed all other systems, and in results shall prove itself a blessing unequalled by any other method of teaching and training the world has ever known.

PROSPECTIVE ARRANGEMENTS.

THE LIST OF SECRETARIES OF SOCIETIES in our next issue. Only those names and addresses will be published which are sent us before Saturday, May 16.

BATLEY CARR.—Anniversary services at Whitsuntide. Saturday, May 16. Tea at the room at 4-30. Tickets—adults, 9d., children, 6d. and 4d. After tea an entertainment will be held, supplied by the friends of the lyceum. It is hoped Mrs. Keeves-Record will be present. Whit-Sunday services will be conducted by Mrs. Keeves-Record, of London, at 2-30 and 6-30. Collections on behalf of the lyceum. Whit-Monday, the scholars and friends will take waggonettes for Paradise Farm, where friends may join by providing for themselves in picnic fashion, and paying 2d. for tea. Any gifts towards the lyceum treat will be thankfully received by Mr. Wm. Stansfield, 30, Trinity Street.

BRIGHOUSE.—Our Lyceum will go to Roundhay Park on Whit-Tuesday, first calling at Kirkstall Abbey. We shall be happy to see Lyceum friends from Leeds and other places.—W. H.

BURSLEM. Newcastle Street.—May 17: Miss Cotterill, "Why I became a Spiritualist," and "Life in London Slums." May 24, Miss Jones.

HALIFAX. Spiritual Church, Winding Road.—The Anniversary Services will be held in the Mechanics' Hall, on Whit-Sunday, May 17, 1891, when we shall have the pleasure and honour of hearing our esteemed speaker, Mrs. Emma Hardinge Britten. We trust all old friends and new will rally round and give her a hearty greeting, as this is their only chance of hearing her voice in Halifax in the present year.

KEIGHLEY. Assembly Rooms.—May 17: Mr. E. W. Wallis will pay us his first visit for some years, and as it is the *only* date he has with us this year, friends should give him a hearty welcome.

LEEDS. Spiritual Institute.—Sunday, May 24: Mr. J. B. Tetlow at 2-30 and 6-30 p.m. Psychometry after each address.

LONDON. 311, Camberwell New Road, S.E.—The opening tea festival and entertainment Tuesday, May 26, at 7. Tickets 6d., at the hall. We promise a happy evening and hope for a large and representative assembly.

LONDON. Canning Town.—Mr. Weedemeyer desires that speakers who will co-operate with him in open-air work in Canning Town will write to him at 2, Bradley Street, Beckton Road.

LONDON. Hyde Park.—Open-air. May 17: At 8-30, Messrs. Drake and Bullock. Helpers wanted for disposal of literature.

LONDON. Islington, Wellington Hall.—Social gathering on Whit-Monday, at 7 p.m. Music and dancing, with songs and recitations. Tickets, 1s. Light refreshments will be provided and included in the charge for tickets. Proceeds to the free literature fund for the parks.

LONDON.—King's Cross. 17th: Opening services at Copenhagen Hall at 10-45 a.m. and 6-45 p.m.

LONDON. Occult Society. 24, Harcourt Street, Marylebone. Friday, May 29: Experimental Séance.

MANCHESTER. Edinboro' Hall, near Alexandra Park Gates.—Special Notice.—Lectures will be given in aid of Mr. Hiram Ross (the secretary) by Mr. J. J. Morse, Mr. I. W. Thompson, and Mr. J. B. Tetlow, whose services are gratuitous, that Mr. Ross may receive the full benefit. May 28, at 7-30, Mr. J. J. Morse. Admission free. As the object of these meetings is to render immediate and substantial assistance to Mr. Ross, who has lost his machinery, tools, and stock-in-trade by the recent disastrous fire in Salford, being absolutely uninsured, and therefore left without the means of subsistence, it is hoped that the *most liberal* collections will be given him.

MANCHESTER. Temperance Hall, Bridge Street, off Fairfield Street and Pin Mill Brow.—Public circle Sundays, at 10-45 a.m. Admission, 2d. Doors closed at 11 prompt.

MANCHESTER. Tipping Street.—May 17, Miss Walker, speaker and clairvoyant. The committee have decided to give the proceeds to assist Brother Hiram Ross, who lost his tools and plant at the recent fire in Salford. We hope many friends will give their sympathy and support. The Lyceum Committee will take the children to Barton Moss on Whit-Friday by lorry, leaving Tipping Street Hall at nine a.m. All members or friends wishing to go must be at the room not later than 8-30 a.m. The charge for adults is 1s., and children, not members of the lyceum, 6d., including tea at four p.m.—J. Simkin, sec.

NOTTINGHAM. Morley Hall.—Tea on Whit-Tuesday. In our own room at 5 p.m. Tickets, 6d. We shall endeavour to make the evening as happy as the one at Easter was. All friends welcome.—J. W. B.

NOTTINGHAM. Spiritual Evidence Society.—May 24: Mr. J. J. Morse. May 25: Soirée at the South Lodge room in the Albert Hall, which is expected to surpass all past efforts. Tickets 6d.

PENDLETON. Lyceum.—Trip to Flixton on Whit-Thursday. Luries leave Cobden Street at 8-30 prompt. Friends' tickets, 1s. We shall walk in procession round the district on Whit-Sunday, and hope many members and friends will come and join us.—W. H. E.

RAWTENSTALL.—Sunday, June 7: Anniversary Services, in Co-operative Hall. Medium, Mr. W. Victor Wyldes.

SLAITHWAITE.—Lyceum anniversary in the Co-operative Hall, Sunday, June 7, open session at 10 a.m., at 2-30 and 6 p.m. Mrs. E. H. Britten will be the speaker. Tea provided in the meeting room, all friends invited.—J. M.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between spiritualists at home and abroad.—Address J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

HOW TO HELP US.

- (1) Get your newsagent to exhibit the *Two Worlds* in the window.
- (2) Get your newsagent to take a few copies of the *Two Worlds* and try to sell them, guaranteeing to take the copies that remain unsold.
- (3) Take an extra copy (or more), and circulate it among your acquaintances.
- (4) Display, or get displayed, one of our contents-sheets, which are of a very convenient size for the purpose. Mr. Wallis will send them on application.
- (5) Leave a copy of the *Two Worlds* now and then in the train, the car, or the omnibus.
- (6) Distribute some of our cheap tracts in your walks abroad, at public meetings, or among the audiences around street-corner preachers.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SPECIAL AND IMPORTANT NOTICE.

NO REPORTS OF MEETINGS NEXT WEEK.

All notices for Platform Guide and Prospective Arrangements should reach us by *first* post Saturday, May 16, at latest. Nothing received later can appear, as we have to go to press earlier owing to the Whitsuntide holidays.

A SPECIAL OFFER TO TRIAL SUBSCRIBERS.

As this issue will fall into the hands of many new readers, we propose to send *The Two Worlds*, POST FREE, for 3 months, at the reduced rate of 1s. 3d., to trial subscribers, believing that after reading it for three months they will be desirous of taking the paper regularly at the usual rates.

SPECIAL NOTICE.

We will supply bundles of this issue of *The Two Worlds* at the following rates, post free in all cases: 12 copies for 1s.; 25 for 1s. 9d.; 50 for 2s. 9d.; and 100 for 5s. 6d. Cash with order to Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

We have a few copies left of the Missionary Numbers 1 and 2, and the Grand Christmas Double Number (2d.), and shall be happy to supply a package containing one of each of them, post free for 4½d.

A HINT TO SPIRITUALISTS.—The following letter from Mr. Peter Lee contains food for thought. He says: "The Spiritualists live in the same world as other people; in their exterior they are in no way distinguishable; they pay rates like them, and, generally speaking, are as good citizens. It is only when they are individually known as Spiritualists that they are looked upon as being different, and are often made subjects of contempt and ridicule, and consequently deprived of many privileges enjoyed by others. There is a vulgar notion abroad that we are a species of impracticable beings, visionaries, credulous, only a few, not particularly dangerous, quite dispensable, and to be easily accommodated on a back seat. Such we are thought to be, and in this way we shall be treated *until we unite our forces and make ourselves known, felt, and feared*. It may seem strange to some to suggest that we should make ourselves feared. Fear, however, is the prelude to respect, and the moment we are feared we are sure to be respected, and as a consequence we should become a power for greater usefulness in the various spheres of society. I would suggest in view of the General Election of members of parliament which is sure to take place ere long, that the Spiritualists in their respective constituencies should join together for united political action. In those towns where majorities in favour of either Conservative or Liberal members are usually small, it might be an easy matter by abstaining from voting or voting in favour of one party unitedly, to *prove to both sides* that the Spiritualists' votes could not safely be despised, and that the Spiritualists must be recognized and reckoned with. As soon as this position has been attained, a Spiritualist will be considered as eligible for a public appointment as any other individual. He would be able to practise the principles of Spiritualism in municipal and imperial affairs, and prove that he was not quite the 'booby' he had been taken for. We have fought in the rear long enough; we have now an opportunity of dictating terms to the enemy if we muster our forces as I have suggested. We should for the future have a peaceful recognition, and our children could pass along the streets free from the taunts and jeers to which they are at present exposed."

BUSINESS CARDS.

Terms, 2/6 per line quarter in advance.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

J. B. Tetlow, Psychometrist, 46, Harrison St., Chapel St., Pendleton.

G. F. Manning, Speaker and Clairvoyant, 202, Bury Rd., Rochdale.

W. J. Leeder, Speaker and Clairvoyant. Open dates. Advice given on all matters. 17, Horton Street, Halifax.

Mrs. Sagar, Trance Speaker and Clairvoyant, 20, Carlisle Street, Manningham, Bradford, is open for Sunday appointments.

W. G. Coote, Psychometrist, and J. G. Hovey, Magnetic Healer, 242, Beresford Street, Walworth, S.E. Engagements by appointment.

Mr. Towns, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.

W. Wallace, Herbalist, 24, Archway Road, Highgate. The Pioneer Medium open for engagements in town or country. Mr. Wallace prescribes for the sick gratuitously.

R. Peel, Magnetic Healer,

40, Town Street, Armley, near Leeds, may be consulted daily from 1-30 to 7-30. The Alofas Safe Herbal Remedies on sale.

Consult **Mrs. BURCHELL, Medical Psychometrist,** Specialist in all Female Complaints, with diagnosis invariably successful. Agent for the Alofas Safe Herbal Remedies. Address No. 5, Fearnley Street, Otley Road, Bradford.

BLACKPOOL.

Visitors will find every comfort at

MRS. BUTTERFIELD'S (medium), 23, BANK STREET.

Spring and Feather Beds. Good Cooking. Cleanliness Guaranteed. Sea View. Use of Piano free.

Mrs. E. Gavan, 18, Clowes Street, West Gorton, Manchester (late of Denton), **PRACTICAL MEDICAL PSYCHOMETRIST,** gives State of Health, description of Ailments, &c., the time it would take to cure, advice, &c. All that is required is a small lock of the person's hair, with age, sex, whether married or single. Fee 1s. Stamped envelope for reply. Incurable cases preferred.

HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. *Avoid strong light*, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or *impressions*, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by *mental* as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, *never drive them away*, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to *fear it*.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a *medium*; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond *their own normal capacity* in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening force, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTON.

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No. 1, Jubilee Terrace, Trooper Lane, Halifax.

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