



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

# SPIRITUALISM.

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## SCOTTISH NOTES.—MR. MORSE IN SCOTLAND.

Mr. Morse arrived among us on Feb. 6th to fulfil his usual quarterly engagement, and addressed his first meeting in the Albion Hall, College Street, on Sunday the 10th. Mr. Hay Nisbet presided on the occasion. The subject selected was: "Does Spiritualism supersede or supplement Christianity?" and in dealing with the question, in the course of his preliminary remarks, he drew what he termed a necessary line of distinction between the Christianity of theologians and the Christianity of Jesus. The two theories were as incompatible in nature and essence with each other as oil and water are. Rapidly, yet clearly and concisely, the speaker then surveyed the Christian system from its earliest stages,—how the deep humanity and earnest simplicity of Jesus were entirely lost sight of and forgotten in the building of a system, and the manufacture of creeds, trinities, rules of faith, and all the paraphernalia of an orthodox Christianity; the religion of living truth, love, rectitude, and freedom growing less and less in harmony with it, as errors multiplied within and around it year by year and century after century.

### LECTURE ON SPIRITUALISM AND CHRISTIANITY.

The question then to be asked was: "Does Spiritualism supersede or supplement this Christianity of the theologians: the religion of creeds, churches, confessions, and saints—or the religion of love, self-sacrifice, character, and manly life: the Christianity of Jesus?" With the latter, Spiritualism he proved was in direct affinity—was simply a *continuation* (in manifestation) of the evidences of the power of spirituality which characterised the life and works of Jesus and his immediate followers and successors, and its underlying philosophy, a road to that higher trust, nobler aspirations after goodness and truth, and that absolute faith in the existence and love of God the *Father*, and the immortality and *brotherhood* of man, and therefore could only be said to supplement this true and real Christianity. Not only was Spiritualism in closest sympathy with the paramount teachings of the divinely-inspired Jesus, and of those manly spirits who acted in fellowship with, and lived in continuous emulation of him, but its unbounded "liberalism" taught all whom it influenced, to recognise all representatives of the human race who had lifted their thoughts and pointed their aspirations to the one Infinite Source, and who, inspired alike with the divine element, had in all ages and in every clime given utterance to similar truths, similar tokens and assurances of the universal and unvarying love of God to *all* his creatures without exception. With sects, creeds, and theological doctrines it could not in any way become related. Spiritualism could not even be said to supersede a "religion" based upon such foundations; time alone, with its inseparable concomitants, age, decrepitude, and ultimately death, would render an act of supersession in this direction unnecessary.

Bearing in mind that the speaker ("Tien-Sien-Tie"), unlike, perhaps, his hearers, had not been reared in the midst of Christian orthodoxy, with its contending factions, but that, on the contrary, the development of his intellect and sympathies had nothing in common with them, it was astonishing to perceive the perfect acquaintance and complete mastery he displayed in connection with his subject; how knotty points in the argument were unravelled, elucidating all abstruse matters, aiming directly at the centre of this unshapely, ramified structure of ecclesiasticism—the religion of formulas and churches—with the keenest inquiry and most pungent discrimination. How, without mincing matters, but calling things by their proper appellatives, he pointed out from the view taken by man's own consciousness, without the experience of

spirit-life added as poof, the radical absurdity—nay, the sinfulness, because of the pernicious effects—of a belief in them; of total depravities, atonements, elections, justification through faith, hell, everlasting punishment, and all the various "religious" monstrosities, which disgrace the fair name of religion, and mar the perfect character of God. He was no less graphic as he dwelt with all the poetic fervour and enthusiasm of a deeply religious and highly developed mind, upon the centre of all religious thought and life—the Infinite Author of all that is beautiful, truthful, and good, and upon that higher and loftier nature of man, as it has been truly illustrated in all times, in the lives and characters of humanity's grandest representatives.

He went on to say that Spiritualism teaches that not by beliefs and opinions, but by unswerving devotion to duty, by a character the resultant of lofty principles and deep human sympathies, which a life full of activity has striven to sustain and embody in deeds of gentleness and self-sacrificing benevolence, can man or woman ultimately reach that heaven of the spirits, and participate in that happiness which an ever-growing recognition of God's eternal harmonies can alone afford.

### MR. MORSE'S GUIDES ON THE SPIRIT-WORLD.

On Monday evening, in the same hall, Mr. Morse spoke on "The Reality of the Spirit-World," Mr. James Robertson presiding on the occasion and introducing the lecturer. The discourse was perspicuous and satisfactory in the extreme. Its completeness (leaving no room for a question) was only equalled by the eloquence and poetic grandeur of diction which the speaker brought to bear upon it. It is matter for ever fresh surprise and admiration, this truly wonderful oratorical power displayed by Mr. Morse's control. From beginning to end of any subject he may be dealing with, he keeps his hearers on the highest pinnacle of attention. There is no difficulty in following him through every stage of argument and abstract statement, inasmuch as he seems to have an intuitive discrimination of the general capacity of his hearers, and can suit himself to all, at the same time, with masterly, expressive style and bearing, insuring concentrated interest throughout.

It were impossible, were I to attempt it, to give an epitome of the speaker's remarks, and convey to your readers an impression similar to that which must have been experienced by all those who heard them. I can at the most only present you with one or two of what I conceive to be the most salient points. He discussed the various ideas which are generally floating in the most of people's minds respecting the spirit-world; what vague, empty, meaningless speculation of thought if the matter happens to go any further than the prefiguring of two states—heaven, with its everlasting hosannahs, and pandemonium, with its never-ceasing howlings! He pointed with earnestness to the necessity existing that man should know—and the joy and blessing accruing to him when he did know—that he is essentially a spiritual being, and that there is a spirit-world in existence, in which he shall live an immortal life; that he has a spiritual germ deep within his nature, which will grow for ever, bearing him aloft to heights of undreamt-of glory. To convince him of this, to help him in realising his character and destiny, this revelation of Spiritualism is presented to him: its phenomena applying to his senses, and its underlying philosophy stimulative of deepest and most earnest thought. It might be said by some who might be esteemed rational, that the claims of Spiritualists were presumptuous. How bold, to say the least of it, to stand before the world demonstrating conscious individual immortality with such stupid facts (admitting their occurrence) as are the outcome of "Spiritualism." Nevertheless, such things

were said before in the world's history, and men have before now been scouted and scorned for advocating new truth. Yet what is there of absurdity or boldness in the claims of Spiritualists? Contrast for a moment the useless, senseless notions currently entertained of all matters appertaining to the world beyond with what Spiritualists say. The former are lifeless, unreal—properly speaking, no notions at all. If the spirits of "the departed" ever were seen, it was generally in the form of white-sheeted ghosts, ghastly and marrow-freezing, haunting places where some awful deed of blood and darkness had been perpetrated, with a view to revenge and punishment of the perpetrator; or, when these visitations were vested with a religious significance, it was sweet cherubim minus their bodies, with wings forged to their necks, &c., of which there have been numerous prints and paintings. For these the fancy pictures a world without law or light, in which they cannot be said to live, but in which they are blown about hither and thither, purposeless, aimless, like a storm-tossed ship without a rudder, by the wild, ungovernable elements.

Spiritualism presumes to tell something of human beings. Spiritualists affirm that "the spirits" they know something of are their fathers, brothers, mothers, and sisters—their own human-kind, who have achieved a triumph over the shock of death, and now, "clothed in the garments of immortality," are living in a world governed by laws which are fixed; that, by assurances from these, they know for a truth that the world beyond is even more fitted for humanity to live in, to work in, and to develop in than this. That world contains all the elements necessary to call forth the rapt enthusiasm of the poet, the delightful art of the painter; it is a world filled with all the glorified aspects of nature—majestic mountain, smiling valley, sombre wood, whispering streamlet, rivers winding their waters through lovely scenes of nature to their homes in the deep-sounding ocean—all natural objects which are fitted to bless man with their beauty and to lift his soul into purer regions of contemplation and livelier recognition of the bountiful goodness and love of the great Creator. But man, being also gregarious in his nature, preferring to live in company with his fellows, to join in mutual thought, conversation, and spiritual activity, than to be alone in the midst of a boundless world, he must have the associations necessary for such a life. There are, therefore, houses, towns, societies, companionships, and all the concomitant elements of social life. There are resorts where knowledge is given and taken, and there are grand conclaves assembling with one lofty purpose in view—the lifting and bettering of mankind—from whose circles ambassadors are sent to this world's counsels—prompters, inspirers, and helpers in all undertakings good and true, which this world little dreams of.

The inhabitants of the spirit-world, to be in continual harmony with the requirements of spirit-life, must be active—spiritual activity is spiritual life, the occupation or pursuit of the individual being the result of his dominant proclivity. Whatever tendency or bent of disposition is displayed in this stage of his existence, man will find wider scope there. The grandest truth of all is that, however hopeless, radically bad, a life may appear in the sight of mortals—however loud the cry may be raised of "a wasted life," when the light of life is extinguished and the body is consigned to the tomb, there is yet hope of reclamation; nay, there is a positive certainty that nothing can possibly be lost, but that every creature with the gift of immortality in its nature will some time recognise the infinite bosom it is resting upon.

Philanthropists, all high-souled men and women whose lives had been dedicated to the progress and amelioration of the race, and whose highest aspirations had been for a purer and happier humanity, find a joy unspeakable when, after they have passed the dread confines of the grave, they only emerge into a higher and wider range of activity, with fresh life and boundless hope in the ultimate realisation of their loftiest dreams. If the question should still be persisted in, "Yes, but what is the nature of the several occupations which may take up the attention and engage the interest of the ordinary individual?" the speaker gave a very happy illustration, somewhat in this form:—If, for instance, a young woman dies, or, rather, passes away from this material and sensuous existence without having fulfilled the functions or performed the duties of a mother, only to ripen in a purer atmosphere of spirituality; and if a little child of another is snatched from its mother's yearning bosom—both, by the absolute requirements of their state and position, come together—the one has help and love to give, the other stands in need of and receives them. Thus it is that very angels are ever ministering in their highest capacity in the midst of little children.

He spoke an earnest exhortation that all should endeavour so to live and act in this world of time in conformation to the best promptings of the human heart, to the loftiest principles of the human mind, and the highest aspirations of the human soul, that the life here, despite the detracting influence of a time existence, might be full of spirituality; and, when the moment came that should bring the wondrous change, the freed soul should be ripe, and fit to participate in the higher and grander life beyond.

Mr. Morse was to address an audience in the Corn Exchange, Kirkcaldy, on Thursday, the 14th inst., and deliver a temperance address in Albion Hall, Glasgow, on Sunday last, but the writer being obliged to leave home and indite these notes from the South of Ireland, is not in a position to give any particulars of these meetings. A *soirée* in Mr. Morse's honour had also been arranged for, particulars of which may furnish a paragraph for future "Notes."

J. R.

February 18, 1878.

#### MAJOR FORSTER AT DOUGHTY HALL.

Prior to the commencement of the usual service the second of the series of conferences was held in Doughty Hall, and was ultimately very well attended. The objects of these conferences are to provide means to enable Spiritualists generally to become acquainted with each other—and we observed many eagerly enjoying the opportunity for conversation—and to extend fraternal greetings to strangers and visitors. So far they have been eminently successful in these respects, and cannot fail to fulfil the most sanguine anticipations. The speakers are called from the chair, and, in a friendly way, make suggestions for the general welfare of the Cause. Mr. Burns presided. Mr. F. Wilson spoke on the importance of punctuality; Dr. Peebles appealed for more enthusiasm; Mr. Cain introduced suggestions for practical work in various directions; Mr. Herbst gave an account of a very satisfactory seance he had been present at, with Mr. Williams as medium. On Sunday next there will be prepared subjects submitted to the conference, and some exercises in singing will be engaged in.

After the conference had been closed, Mr. William White presided and opened the service by reading a portion of Scripture, after which he spoke as follows:—

#### MR. WHITE'S SPEECH.

I think a chairman on these occasions rather an incumbrance than otherwise, but being much struck with the speeches last Sunday evening, I will venture an opinion which will not occupy you long. I was much gratified with the remarks made by Mr. Shorter on the subject of everlasting punishment last Sunday evening. There is no doubt that the assertion of endless suffering in the future life has done more to estrange men from church and Bible than any other cause. Having had much discussion on the question, I usually argue that whilst I believe in eternal punishment for transgression, I do not believe in eternal transgression. I believe that sinners are bound to everlasting affliction, but I do not believe in everlasting sinners. It is a matter of experience that, to the extent of our violation of the laws of our being are we miserable; and that only as we conform to those laws do we enter into quiet, comfort, happiness. Matthew Arnold has defined God as the enduring power, not ourselves, which makes for righteousness—a low and inadequate definition, but sufficient for my present purpose. In so far, then, as we place ourselves athwart that power or force which makes for righteousness, we place ourselves in endless suffering. On the contrary, when we set ourselves in the lines of that force, we enter into perpetual success and satisfaction—into the peace, and joy, and blessedness of God himself. Holding this position, I find it easy to invade and occupy the territory of the orthodox, and to speak their tongue. Yes, I say, I believe in the everlasting punishment of sin, and because I do so, I cannot believe in everlasting sinners. I freely allow that if there were everlasting sinners, they would abide in everlasting punishment; for sin and suffering are indisputably co-relatives. But nowhere in the Scriptures is there a sentence to warrant the notion of the existence of everlasting sinners, who can defy, frustrate, and defeat their Creator. The force which makes for righteousness is an omnipotent force of unrelenting persistency, which gives neither rest nor quarter to its adversaries. Who can withstand that force? Who can conquer God? We may hold out long, seeking our own paths, and finding them thick with disappointments and sorrows, but we shall have to surrender at last; and he is the prudent and wise man who surrenders earliest and most unreservedly. The Scriptures abound in predictions of the consummate victory of God over transgressors, and St. Paul saw the initiation of the universal triumph when he proclaimed that in Christ the whole human race should be made alive, and that God should be all in all. I have now much pleasure in introducing Major Forster for his discourse.

#### MAJOR FORSTER'S DISCOURSE.

Before commencing my address, I have to correct a slight mistake. I am announced to speak upon "The Analogy between the Bible and Spiritualism;" whereas what I want you to understand is the analogy between the facts of the Bible and those of Spiritualism. Theology accepts the facts recorded in the Bible, yet she rejects the same power as it operates in our midst to-day, and it shall be my endeavour to prove the harmony and analogy between the records of Scripture and the occurrences going on hourly in this and other countries. In the outset of my remarks let me ask, Is God asleep that He should forget His children? No; then the facts of yesterday will be the same, relatively, as those of to-day and to-morrow. Major Forster then asked the crowded meeting to be patient while he laid before them the many facts which he had prepared, but which did not by any means exhaust the supply.

The speaker then commenced at the 16th chapter of Genesis and went on to near the end of Revelations, citing a great number of instances of spirit-communion which he skilfully identified with the phenomena of to-day, naming in a very cordial manner prominent mediums through whom they occur. The discourse was the most lengthy and weighty which we have listened to for many months, yet it was received with pleasure, the audience having in addition to the discourse patience as their reward. Nearly every form of manifestation was dealt with, showing to a demonstration that the spiritual phenomena or facts of the Bible are identical with those of Modern Spiritualism.

The discourse is just the kind of matter adapted to our columns, but as it will form part of a forthcoming work to be published by Mrs. Forster, we must ask our readers to exercise further patience till that work appears. Major Forster received the hearty thanks and congratulations of many friends at the close of the meeting.

## RECEPTION TO MR. J. H. HERBST AT THE SPIRITUAL INSTITUTION.

On Monday evening last a select and harmonious company met at the Spiritual Institution, to formally receive and welcome Mr. J. H. Herbst, from Cape Town, South Africa, who is on a tour to proclaim Spiritualism, and to observe the Movement in lands foreign to his own. Mr. C. Reimers was called to the chair, which he filled with great acceptance, and in an appropriate manner, and with a few well-chosen sentences, introduced Mr. Herbst to the meeting.

Mr. J. H. Herbst delivered a very interesting address on Spiritualism in South Africa, opening with the observation that Spiritualism was an ancient fact on that continent, a discovery having been recently made of remains supposed to be the site of Ophir, where gold was obtained in Solomon's time, and from that land also the Queen of Sheba visited the wisest man of that age. Mr. Herbst then alluded to his travels through the diamond fields, and partly through the Transvaal, and Orange free State, and the evidences of Spiritualism to be met with, and then passed on to speak of the Kaffir doctor, who is only a medium exercising spiritual gifts; but clairvoyance is the phase to which most attention is directed. Many of these doctors are very successful in recovering lost property. On one occasion he had lost a book, and said to one of these men in his employ, "If you tell me what I have lost and where I shall find it, I will give you half-a-crown." So the man agreed, and seating himself on the ground, Chinese fashion, with Mr. Herbst opposite, he commenced to place some sheep's bones before him, of a peculiar shape, and to one of which he desired Mr. Herbst to direct his whole attention. The doctor then shifted and changed the bones, and ultimately falling into a sort of trance, said it was a book that had been lost, and told where he should find it, which were quite correct. Doubtless some psychological effect is produced on the doctor's mind through gazing upon this bone, and by establishing rapport between the two minds, he is able to act and tell what is required. The same medium, said Mr. Herbst, for I can call him nothing else, has been the means of recovering other things. Mr. Herbst's grandfather had told him of a man who was a very powerful mesmeriser, sixty years ago, who could fasten a person so fast to a seat that it adhered to him. This same man tamed some fierce bloodhounds and made them perfectly docile, proving that he had great mesmeric power. His grandfather also had told him of spirit-manifestations that had occurred about the same time. Mr. Herbst related one case. A man had to go a distance of 35 miles to Cape Town, to pay a bill, when he was met by the same medium, and asked to stop; this he refused to do, saying he must be there to get his business done, or else his credit would be injured. "No, no," said the other, "there is no need to go." At last, with these persuasions, he rested with him, and during his stay, and while sitting in the house, there came from the corner of the room a little black boy, whom the medium addressed, telling him to go to a certain place, and return with the gentleman's bill. Instantly the boy disappeared into the corner from which he had issued, and presently returned with the bill which was required. This same man had solid objects passing through the solid door, and was considered by the natives and others a wizard. He mentioned these things to show that Spiritualism has existed and the most astounding phenomena have taken place in that country sixty years ago. The difficulty is not in getting people to believe in Spiritualism, because they think it is all the work of the devil, but in getting them to believe that it is the work of spirits who come to benefit them. The people are nearly all Calvinists, and are bitterly prejudiced against the whole phenomena. But he thought he might safely say that Spiritualism had taken such root in South Africa that neither church nor government would ever be able to obliterate it. Referring to his own mediumship, he said he had been made to speak many beautiful thoughts under spirit-influence, but declined to give at greater length particulars thereof. He was now on a spiritual mission, and his guides had promised to use him as occasion required, and he had no doubt they would do so. Mr. Herbst, in the course of his remarks, went fully into the higher teaching of Spiritualism, with which he seems to be thoroughly acquainted.

Mr. Burns then proposed the following resolution:—"That this meeting, having heard Mr. Herbst, do recognise in him a true and faithful worker, and pledge themselves to assist him in his mission, and further the ends he has in view to the best of their ability."

Mr. Burns said he was charmed with the speech of their visitor, and the excellent influence which he brought with him. His organisation was highly inspirational, and adapted for spiritual teaching. It was also important to gain further knowledge of aboriginal Spiritualism, and if modern civilisation could engraft itself thereon, it would soon cement all mankind in one peaceful bond of brotherhood. The speaker said he was also greatly pleased with the inner view of Spiritualism which their visitor possessed. He did not only relate facts, but he knew how to use them in the building of the spiritual temple. He was glad to welcome Mr. Herbst as a brother worker, and in proposing the resolution, he hoped the gentleman to whom it referred would be enabled to gain a full hearing, and allow large numbers to profit by his very interesting and instructive style of remark.

The Chairman then addressed the meeting, and said, before he called upon the seconder of the resolution, he would make a few remarks. He was perfectly charmed with the utterances of Mr.

Herbst, and his views of Spiritualism. The attempt to throw upon it false ideas, he thought would, perhaps, incur a sharp battle for the truth, and he could compare such efforts as these to nothing more than pouring poison into a pure liquid. He spoke at some length on the policy to be pursued by Spiritualists, which was not to thrust our facts before an unprepared public, for that would be like a tumbler of water thrown against an immense rock. The rock must be skilfully pierced, and blasted with powder, which he regarded to be the phenomena when properly introduced to prepared investigators. It was also our duty to encourage our mediums, and, not like the theosophists, after they have received from them their facts and evidences, ignore or decry them, and say to the people, "Here is our experience; ye must believe it." We have listened to familiar teachings to-night, but expressed in that spirit that they appear fresh and new. He then called upon—

Mr. Jennison, who, in a lengthy speech, seconded the resolution, and referred to his experiences among the Indians, and their wonderful spiritual gifts, narrating many pleasing and interesting incidents in corroboration of what Mr. Herbst had said. His spirit-guide, an Egyptian, had saved his life several times. During the meeting this spirit controlled his medium so far as to speak in an unknown tongue.

The resolution was then put to the meeting, and unanimously adopted, after which Mr. Herbst returned thanks, and the meeting separated, having spent a very pleasant and instructive evening.

## RECEPTION TO MR. MORSE AT DERBY.

On Wednesday evening last week a social meeting was held at the Lecture Hall, Curzon Street, in order to extend a welcome to Mr. J. J. Morse, the well-known trance-speaker of London, who has recently taken up his residence in Derby. The meeting was convened by the Derby Psychological Society. A substantial tea was prepared at the outset, and upwards of one hundred ladies and gentlemen partook of the variety of eatables provided. Among those present were friends from long distances.

Mr. W. P. Adshead, of Belper, presided over the meeting, which was a crowded and enthusiastic one. In the course of his opening remarks the chairman expressed himself agreeably surprised to find Spiritualism assuming such important operations in Derby. The fact that Mr. Morse intended to make Derby his home was a pleasant reflection to one and all. He could not but think that it would be an advantage to Mr. Morse to become connected with such a circle of friends there located, who, he hoped, would fill him to repletion with that right sort of power which would send him forth again to his work, thoroughly prepared to face any opposition that might confront him on his way. In encouraging Mr. Morse in the noble mission in which he was engaged, the speaker wished him every success. He hoped that the result of the lecturer's removal to Derby would prove beneficial to his family and himself, and that, with his marvellous mediumship, he might long be sustained to help to strengthen and promote one of the greatest revelations which has taken place in the history of modern times.

Mr. Smedley, of Belper, said that he felt great pleasure in being called upon to greet Mr. Morse at such an agreeable social gathering. He considered that Mr. Morse, by the aid of his spirit-friends, supplied a want greatly felt, and at all times searchers after spiritual truth would do well to listen attentively to their elevating utterances.

Mr. J. J. Morse, with some emotion, then returned his deepest thanks to those present for the kind and generous reception of himself and family in their midst. For the past nine years he had visited a great many towns, and had consequently made the acquaintance of a great number of people in that time, but he had rarely met with a gathering of friends under such peculiarly pleasant circumstances as on the present occasion. When, by a species of inspiration, he had decided to move his goods and chattels to Derby, he and his wife had found it hard to part from their home in London; but he had not the least idea that by doing so he should evoke anything like the benevolent expression of feeling manifested that evening. He did not believe in wasting words over himself at such a time, but would let his conduct hereafter, rather than his voice at present, express the gratitude he so sensibly felt. He desired to thank the Derby Psychological Society for its uninterrupted kindnesses, and also deemed it right that he should do the best he could for the Cause that had done so much for him. In concluding his remarks Mr. Morse trusted that those present would always feel as kindly disposed towards himself and family in the future. He would endeavour to deserve their esteem by faithfully standing to his post as a man.

An address was then delivered through the lips of Mr. Morse by his spirit-guide, "Tien-Sien-Tie." His remarks, though short, were eminently appropriate to the occasion, the language employed being both eloquent and affecting.

The "Strolling Player," Mr. Morse's humorous spirit-attendant, next amused the audience by his dexterity in wittiness and droll expressions of mirth. Long sentences rapidly delivered in choice language, though really meaning nothing whatever, is certainly a clever accomplishment; but, in justice to the "Strolling Player," this is not his only object when he takes control of his medium, for underlying some of his most facetious utterances are to be found a large proportion of sound instruction and good principles.

The speeches were interspersed with songs, duets, and solos. Dancing followed, after which the friends separated. J. J. S.

Miss Wood is now in Newcastle, having returned two or three weeks ago.

## THE RESPONSIBILITY OF MAN.

Mr. Lightfoot raised the question of the "Responsibility of Man" in the MEDIUM, No. 369; to his letter was printed a footnote, to which he alludes below. In response to that letter our old and valued friend Mr. Reedman wrote the following comment. Unfortunately these letters got put away with other MS.; but the ventilation of the subject can never be out of season:—

To the Editor.—Dear Sir,—If the meaning of human responsibility is—to bear the natural consequences of our actions, good or evil—I can subscribe with alacrity to the doctrine of the responsibility of man; for the fact that human beings *must* bear the natural consequences of their actions is sufficiently evident. But it appears equally plain to me that the lower animals must likewise bear the natural consequences of *their* actions: for it would require the interposition of a continuous miracle to shield them from the operation of those natural consequences (and then, of course, if the consequences didn't follow they wouldn't be consequences); and yet we never hear of the responsibility of cows or sheep; I suppose they are not considered responsible: therefore I understand human responsibility to mean something different to the above definition of it.

It seems that I did not make my meaning sufficiently plain in my first letter. It is difficult to find words which will accurately express abstruse ideas. Allow me to try again.

I believe human responsibility is generally held to imply the liability of man to praise or blame from God; and I think that as man's actions are the necessary consequences of laws ordained by God himself, it would be as unreasonable for God to praise or blame man for his actions as it would be for us to praise or blame the wheels of a watch for revolving after we ourselves have set the mechanism a-going.

For man to be responsible, or liable to praise or blame, it appears to me he should be a creature of caprice, or a creature whose actions are not the inevitable consequences of law; and such a creature appears to me to be thoroughly inconceivable or unimaginable and, therefore, out of the range of the human understanding—which man is not.—Yours faithfully,

W. T. LIGHTFOOT.

*Ivetsey Bank, Penkridge, April 30, 1877.*

To the Editor.—Dear Sir,—W. T. Lightfoot broached a subject in a recent issue of the MEDIUM which is perplexing to many thinkers and not much discussed in your columns, although it is of vast importance to the human family, and if thoroughly understood would elevate the moral and spiritual dignity of man, and lead him to see that his progressive development depends not upon creeds and ceremonies, but upon the internal desires and external attractions that are ever developing themselves within and around him.

Free will and responsibility is a doctrine preached and taught more or less amongst all denominations of religionists, and it takes its rise from an idea that man was created a perfect model of the Infinite and placed in a garden under a command not to eat of a certain tree, and with a threat that if he disobeyed he should surely die—this theory leaving him with the power either to eat the fruit or let it alone. Here man is supposed to have been turned out of the hands of his Maker with his will poised between two extremes and to have been left in that predicament to choose in which direction he would steer. I certainly say that, had I been placed in a similar position and possessed common sense, I should have adopted the same course that Adam and Eve did; and it is quite clear from the first chapter of Genesis that they took the right course; for at the end of the supposed creation (taking it to be correct) there is no mention of a tree of knowledge of good and evil, nor are Adam and Eve forbidden to eat of any tree that was growing and bearing fruit. No, nothing of the kind. But God is represented as having said to the man and also to the woman, "Behold, I have given you every herb yielding seed which is upon the face of all the earth, and every tree in which is the fruit of a tree bearing seed; to you it shall be for meat." . . . . And God saw everything that he had made, and, behold, it was very good (and so it is still!). There was no dogmatical command, "Thou shalt not eat" of a certain tree. No! But there was a pleasurable direction, "Be fruitful, and multiply, and replenish the earth, and subdue it"—a proof of man's superiority over the rest of creation. But the author of the second chapter of Genesis introduces a wild and mythological notion, which cannot be either comprehended or explained by the most acute theological student; and yet this notion is the peg on which they hang their creedal ideas; and this is the foundation on which is based the dogma of the free agency and responsibility of man! But let me pass from this mythological absurdity, and look upon man as a product of Nature, bearing, like everything in existence, the impress of Divinity.

Man is ushered into life by the multifarious operations of laws over which he has no control; his organisation is composed of particles which are still acted upon by these laws, which produce de-formation and re-formation; and by these laws he was ushered upon the world's theatre, there to act the part destined for him to fulfil. There is no absolute choice—he must fulfil his mission, moving on in the wake of circumstances, as they keep playing upon him from without and within. "But," says the man of the free agency and responsibility doctrine, "cannot I do as I like, and go where I please, and act as I think I will?" I say, "No. If you are a Christian, would you not be a better Christian if you could?" You are frequently praying to God to help you and make you better, and still there is little or no advance; you are mourning your sinfulness and your shortcomings. But why? If you have this free will, why do you not exercise it and live better? Why, because you cannot. Nature must do her own work. For every effect there is a cause, and that cause is deep in the bosom of nature. You pray, and so do I, and there is a cause for it; and that cause was the effect of a still deeper cause: and so you may trace back cause and effect until you arrive at the first cause, which is incomprehensible. Where then is your free will, your free agency, and your responsibility, when the cause of the acts and deeds of your life lie deeper than the comprehension of the human mind?"

After a discussion with a friend on the free agency of man, I endeavoured by contemplation to find an analogy to the will of man. At last I thought a water-wheel would suit my idea. I saw that the huge

wheel hung upon two pivots or centres and derived its motion from the force of the waters dashing upon its paddles, and thus the whole of the machinery attached to the wheel was set a-going and accomplished the purpose for which it was designed. So, the will of man hangs upon two pivots or centres—between the internal and external influences—and like the water-wheel, it is acted upon by the involuntary thoughts, motives, and desires which are ever arising from the well-spring of the soul.

Is man responsible, then, for his thoughts, motives, and desires, the cause of them lying deeper than the comprehension of man? But I know it will be asked, "Have we no power to check these involuntary desires?" Man's desires are of a mixed character (termed by the orthodox—good and evil), and whichever of these desires are uppermost in the soul which produces them, those will give the impetus to the will and drive in that direction.

This is the strife and anguish of human life. All nature is at work—in strife—for the purpose of bringing forth beautiful results. The seed you deposit in the earth is acted upon by the forces of nature, which cause the germ to expand and grow. The germ has no power to resist these forces or laws which act upon it; nor has man the power to stop or resist the influences which are incessantly springing up from the centre of his soul.—Yours fraternally,

JOHN REEDMAN.

45, Broad Street, Stamford, May 8, 1877.

## MATERIALISATIONS AT CARDIFF.

The following clear and satisfactory account of materialisations in the circle at Cardiff so frequently alluded to in these columns has appeared in a local contemporary:—

(To the Editor of the *South Wales Daily News*.)

Sir,—Having had occasion to visit Cardiff on Wednesday, the 26th of December, after having read the correspondence on Spiritualism in your paper, I called the same evening on Mr. Lewis, Roath, and asked him if he would kindly allow me to attend one of his seances. He consented to my doing so on the following Thursday, at six o'clock p.m. On entering the seance room I was introduced to several persons, all strangers, with the exception of the worthy host. I was asked to search the medium, who is a delicate and unassuming young man. I felt a delicacy in doing so; however, on their insisting I acceded to their request, and found nothing on him but his ordinary wearing apparel. I also carefully searched the cabinet, which is a kind of closet at the back of the room in which we sat. At the same time, I was far from mistrusting anything that was sanctioned under the roof of such a gentleman, whose honesty, uprightness, and love of truth is unquestionable. We sat with the gas burning sufficiently to enable anyone to read. After the usual service (singing and reading a prayer), the medium was entranced by a spirit, whom the company said was called "Twilight." He then entered the cabinet under control, at the same time the harmonium was played upon by a gentleman. In about 10 minutes or a quarter of an hour, a materialised spirit came out into our midst and touched the harmonium and also the player. In the course of the evening I witnessed as many as nine materialisations, each of them different in form and appearance, and, as regards height, from 6 ft. 1½ in. to a baby child. A lady spirit stood outside the cabinet purporting to be the first wife of the late Robert Dale Owen, of America. I spoke to her, telling her at the same time that I admired the writings of her husband, and asked her if she would write me something as a souvenir of this remarkable seance. She said, "Yes," and advancing towards the table, a distance of two or three feet from the cabinet, she took some note paper which was lying on it, and wrote me three pages full in the gaslight, and folded the paper and gave it me, which I have now in my possession. Near the conclusion of the seance, a spirit, who was called "Hopeful," said there was a spirit-child with him who wished to materialise. This being the first attempt, a gentleman asked the name. The spirit said, "Florey Scott," who was my little girl who died about eight years ago. I saw her come out of the cabinet, and heard her say, "I am here, papa; I can materialise." Now, sir, I wish to draw your attention to this fact, that not one person in that room knew that I ever had a daughter of that name.

Many other things took place which are worthy of record, but I fear I have trespassed too much already on your kindness.—I am, &c.,

103, Brecon Road, Merthyr Tydfil.

WILLIAM SCOTT.

## VACCINATION.

To the Editor.—Dear Sir,—Very pleased to see Mr. Tebb's letter in your issue of Feb. 1.

The majority of Spiritualists, in common with yourself, are free from the vaccination superstition, and are generally right upon all important social reform questions.

Unhappily anti-vaccinators are themselves divided upon mere questions of procedure—"Fines v. Imprisonment," repeal in the practical gradation shape of "the whole hog or none" style. This is carried to such an extent that we have not an organ representative of anti-vaccination, as such, without distinction of association.

The following is a sample of the correspondence rejected by the so-called *National Anti-Compulsory Vaccination Reporter*:—

"50, Elgin Road, St. Peter's Park,  
London, W., Dec. 3, 1877.

"FINES v. IMPRISONMENT.

(To the Editor of the *National Anti-Compulsory Vaccination Reporter*.)

"Sir,—At the risk of being charged with crying 'Peace! Peace!!' when there is no peace, let me say a word or two in the interest of peace and union. Permit me to point out the obvious fact that anti-vaccinators are too intolerant of many differences of opinion, and have too little regard for each other's feelings; and, perhaps, most of us come across the pet opinions of our opponents somewhat too roughly, though the latter is of little moment compared with internal division, which is simply ruinous to the great and good cause each has at heart. Your reporter goes in for deifying, so to speak, the 'principle' of imprisonment, and in season and out of season discourages the support of societies which pay fines. 'Principle in imprisonment, folly in paying fines'—to wrap it up in a small parcel—is the Paganini string which anti-vaccinators in and out of the league are satiated with the sound of.

"I think that it would be difficult to prove that those who can pay the fines, or have them paid for them, are more consistent than those who can pay or have them paid, yet go to prison; for the one who goes unnecessarily lays himself fairly open to the charge of 'making himself a martyr,' for the law only imprisons those who have neither goods nor money—cannot satisfy its provisions in any other way than by submitting to the law. Then principle comes to the front, indeed, in a terrible testing manner to poor struggling humanity, imprisonment or submission, the prison taint to the poor or the poisonous process. I can truly sympathise with those who shrink from the prison portals.

"This is my viewing, but I can respect those who think the converse. And I am discouraged and pained to know that anti-vaccinators cannot meet each other upon a common platform against a common enemy, each esteeming other better than oneself, in honour preferring one another. I used to think musical people 'thin-skinned,' but we anti-vaccinators carry off the pitiable palm. But for the sacredness of the cause, I could throw it up after years of self-denying labour and toil in conjunction with my co-worker, Mr. Young. As few know the extent of the work to which I allude, I might not be much missed.

"Still, one would urge brethren to a better mood, for really in this matter there is no principle involved, for all can uncompromisingly resist these intolerably tyrannous laws, by going to prison, by paying fines, or suffering restraint; and all honour to all.

"We shall indeed need union and unity. Testing times are at hand, or I mistake the effect of the result in the case of Tebb v. Jones. Moreover, no league or society can be truly national or representative of the great body of anti-vaccinators that fails to recognise either those who pay fines or want them paid on the one hand, or those who suffer restraint, or go to prison, or want their families supported, while they suffer duress. There should be one great organisation, with one common treasury for these and agitating purposes, with one great ultimate object—the repeal of the compulsory law.

"This ultimatum can only be effected by anti-vaccinators sinking minor differences, working as one man, standing, fighting in one noble army, each soldier forgetting that his comrade is anything but an anti-vaccinator—a brother in arms. Do not ask any questions as to the religious or political opinions of the soldier who is at your side; he is fighting with you—a staunch anti-compulsory vaccinator; any other matter is his business, not yours.

"Among the enemy are churchmen, low and high, wet and dry; among the enemy there are secularists, infidels, dissenters, allopathists, homœopaths, medical botanists, hydropathists, whig, tory, radical, liberal, illiberal, and many others having that one virtue—unity of purpose. United, they stand; divided, we fall. I would take up the rallying cry of union and unity for the new year. Plain speaking without personality should be consistent with peace, concord, and union.

"In the interest of each of these, and of all true anti-compulsory vaccinators, I pen these lines.—Faithfully yours, "J. W. PROUDMAN."

This letter was written in my unofficial character as an anti-compulsory vaccinator, yet it was sent back to a second person, rejected.

Our Mutual Protection Society has paid nearly seven hundred pounds in fines and costs of members since its formation in December, 1873, and is now in debt. Would that some of your well-to-do readers could see their way to come to our rescue with a helping hand to forward the good work by helping to free us from debt, and supplying us with the sinews of war for renewed conflict.—I am, Sir, faithfully yours,

J. W. PROUDMAN,

Hon. Cor. Sec. of the Anti-Compulsory Vaccination and Mutual Protection Society for Gt. Britain & Ireland.

50, Elgin Road, St. Peter's Park, W.,  
Feb. 5, 1878.

#### THE VACCINE SUPERSTITION.

To the Editor.—Sir,—I have been for years a reader of the MEDIUM, and my first glimmer of real light as to what I deem the monstrosity, vaccination, was gained from its pages. I am glad to see this question coming to the front again in the MEDIUM, for I cannot conceive any lover of freedom from bodily corruption but must hate vaccination; but very many who are ardent lovers of freedom swear by vaccination, as I once did, because "it is a medical question." It is no medical question at all; it is a question of statistics; and as I have before stated in the press, I defy any man living carefully to study the vaccination question, and honestly remain a compulsory vaccinator. When men take their stand on this ground: "They (the doctors) are an honourable body of men," it is difficult to argue with such. Why should the body of doctors be more honourable than the body of chimney-sweeps? or than the body of drapers, grocers, butchers, or bakers? But seriously, this question seems to touch the very foundation of humanity. To poison the young tender body with the vaccine virus (poison) is monstrous cruelty.

There are three clergymen in Suffolk avowed anti-vaccinators. One of these has had a son frightfully injured by vaccination, and God knows where the injury ends when vaccination can inflict a dire, foul disease, which may descend to the third or fourth generation! This gentleman is well known to me, and has published a series of letters on vaccination, signed "Pater Morens."

The doctors appear to occupy much the same position in the State now as did the priests some hundreds of years ago. The bloody Mary burnt "heretics," because the priests said it was "right" to do so. The present Queen of England believes in the tyrant vaccination, because the doctors tell her it is "right." I learn this from the excellent letter of Mrs. Hume-Rothery's, in which is shown the Queen of England's "belief."

One thing, Sir, I can tell you. I have challenged a good many doctors to discuss this question publicly, but there is no doctor in England who will do so. Mr. Bass, M.P., was lately appealed to by one of his enlightened constituents as to vaccination. Mr. Bass, like ninety-nine out of every hundred of British M.P.'s, knew nothing of the subject, and referred the letter of his constituent to his family doctors; one in London, and the other near Derby. The reply of these doctors was just what might have been expected. If the Gladstone government had asked the bishops of the Irish Church, "Did they believe in disestablishment?" what should we have thought of the wisdom of

the government? Well, these doctors' letters were published, strongly avowing their belief in vaccination. I wrote to both these medical advisers of the great brewer, and offered to discuss the question in any hall in England. I would pay every expense as to hire of hall, and give these M.D.'s £10 a day for their attendance, whatever the result of the discussion might be. The country doctor wrote me a courteous letter, declining my offer with thanks. Mr. Bass's London doctor did not condescend to reply, but if this should meet his eye, I will double my offer, viz., £20 a day, if he will fairly, fully, and honestly discuss vaccination at any hall in London—with the usual proviso: discussion to be published to the world *verbatim*, and the chairman to be one whom both sides will approve.

Vermin, as a rule, shun the light of day; but not so those who have impregnable truth for their armour.—I am, Sir, yours truly,  
Lpswich, February 5, 1878.

JAMES LEWIS.

#### A NEW FORM OF PERSECUTION.

To the Editor.—Sir,—I have just heard of an instance of bigotry and persecution which I should not have believed possible in the nineteenth century, in enlightened England, and in the neighbourhood of London, had it not been told me from the parties concerned. Two young ladies have been expelled from a school in Hendon, called "The Hendon College," on account of the religious belief of their parents, who are guilty, it seems, of believing in the ministry of angels—a doctrine which the Church has always believed and always taught, being founded upon the declarations of Scripture. St. Paul says: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." (Heb. xiii. 2.) "The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Psalm xxxiv. 7.) "For he shall give his angels charge over thee to keep thee in all thy ways." (Psalm xci. 11.)

The principal of the school told the mother of the young ladies that she had heard they were Spiritualists, and this was deemed a sufficient reason for her refusing to continue their education. Henceforth are the children of those who believe in the doctrine of spirit-communion to go without education? I wonder what will be the next startling announcement.

Will you be good enough to put the above in your widely-circulated paper, and oblige one who is

A LOVER OF FREE INQUIRY.

[We believe the young ladies alluded to are the daughters of Mr. and Mrs. Everitt. A more cruel insult could scarcely be offered to a family in a respectable position in society.—Ed. M.]

#### HAUNTED HOUSES—THE MEANS OF INQUIRY.

I have read Professor Barrett's account of a "Haunted House" with deep interest. The occurrence following so soon after the death of the wife, one cannot but suppose that the phenomena were in some way connected with the death; and the children in bed reposing, and when asleep, we must suppose—since the sounds would continue all the night long. Professor Barrett getting replies to his unexpressed thoughts, sets aside all idea of trick. Now, if it were the wife's ghost, why did it not come before, instead of waiting three weeks, and is it at all likely that she would tease and vex the family with such queer and senseless doings? Professor Barrett refers to the phenomena relating to the Fox family as very similar, but the action of different spirits would surely not have so close a resemblance; it would rather point to some law in respect to the living, under unusual and rare conditions, not admitting of observation in the ordinary way; and the means or instrument of research must be mesmerism; for, depend upon it, the medium on whom the noise, &c., depend, if put into a mesmeric state and made clairvoyant, would be able to explain the matter, and probably be in a condition to cause many more novel, and remarkable, and enlightening effects to take place; and we know that there are sleepers who can turn their vision within, so to speak, and most correctly give you a diagnosis of disease, prescribe the remedy, and predict the time of recovery. Every science requires a special means of experiment and investigation, and in the power of the clairvoyant we shall find the special instrument or means essential to the investigation of the phenomena of Spiritualism, and which investigation, rightly pursued, must throw back a flood of light on psychology and the normal conditions and laws of man's nature and of his mind, and, in fact, of intuition, instinct, and life in general. Exceptional instances, when rightly understood, exhibit the rule; the same in all the sciences. The exception, or irregular action, is in effect as an open door. We see it so with astronomy downwards, and with a science of man, the law of the normal will be embodied through the abnormal.

HENRY G. ATKINSON.

#### MISS CHANDOS LEIGH HUNT ON ALCOHOL.

At Mr. William Noble's Gospel Temperance Meeting at the Standard Theatre last Sunday, after the usual singing and a thrilling speech by Mr. Philip De Carteret, Miss Leigh Hunt was requested by Mr. Noble to address the assembly, and her appearance on the stage was the signal for hearty applause; then, amid perfect silence, and with the calmness and quiet dignity of a cultivated speaker, she spoke of the nature of alcohol and of its disastrous effects upon the human organism. Though dealing with a somewhat scientific aspect of the question, the address was delivered with an eloquence so powerful and a fervour so persuasive that the vast audience listened with intense interest throughout and heartily applauded at its close, and again when, later on, Mr. Noble announced from the chair that Miss Chandos Leigh Hunt would address them again on a future occasion. After one or two other speeches, a sacred solo by Miss Louisa Fellows, and a duet by the Misses Stephenson, a short but telling speech was delivered by Mr. Noble, and the proceedings were brought to a close by singing the Doxology.

The theatre, which holds about 5,000, was crowded. The most perfect order was observed during the speeches, and as we passed out we noticed that the number of pledge-books provided was quite inadequate to accommodate the numbers of persons who waited to take the pledge.

We have had several very successful experiments with Birrell's oxy-hydrogen light. It is quite easily managed, inexpensive, and gives a splendid light. The old system of bags and pressure-boards is quite a thing of the past.

## Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

"Harold Trepelpen" sends us three very important questions, to which we append suitable answers, and have so arranged them that the answer follows immediately after the question, which we hope will save confusion.

Q. 12. Is the human spirit an entity *before* it is associated with the human body?

Ans. 7. From the highest teachings, and from the most reliable sources, we are assured that the human soul is as much an entity before birth as after it; and that it is unreasonable to suppose that a fresh soul is created at the birth of every child. These spirits live in a state pre-existent to their incarnation, definite and self-existing, but not individualised, because they are not personified. The illustrating of these principles would occupy more space than can be spared. But it is my opinion that both the idea of a continual creation and the theory that the spirit grows from refined matter after the years of infancy are passed, and that it finally develops into a pure soul, are equally false and baseless, and an insult to the God of Creation; an absurdity too glaring to receive notice, only as it tends to show the ignorance of society on this great question of our being.

Q. 13. If it be, should we assume that all human spirits at birth are equal in quality (essence) and dependent on their organisms for expression, or, rather, that they are possessed of different capacities, and mould their organisms so as to give free exercise to such?

Ans. 8. All human spirits are equal before birth, but are subjected to various influences of pre-natal origin. It does not require any lengthened arguments to prove that children are affected through hereditary laws, for this is patent to all observers. It is surely known that that mother who most properly and rigorously observes the principles laid down for her conduct during pregnancy, always brings forth the most perfect form. Instances and illustrations of this are to be found in the Grecian records, which show that the mother was not allowed to employ herself in drudgery, but was surrounded by pleasant and agreeable company, and by beautiful pictures, and in the reading and studying of the ancient poets; and the offspring of such were always of the highest type, and endowed with the most rare gifts. On the other hand, if we notice the children of those who have outraged the principles of nature, we see the effect of their disobedience, fully illustrating the meaning of that sentence in the Decalogue, "visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." The organism of the child is formed by the parents, but the soul principle is separate and distinct from any control of theirs, and may express itself only through those organs possessed by the child, and which are fitted for that purpose. If the expressive faculties are wanting, there is no outlet for the emotions of the soul, no medium for their transmission, nothing by which the internal nature may give forth its deepest and loftiest powers. Intelligence is from the soul, through the brain. There are many people possessing a large amount of ideality, but who have neither language nor constructiveness to form sentences so as to become recognisable by others, and so their thoughts are lost to the world. We all share alike the privileges of our nature, because our polarity is from God the common source. And experience proves that if certain conditions be introduced, the character previously deficient in any respect, may thus be improved; and if these principles were rightly understood and properly applied, they would reduce many of the evils that society now groans under.

Q. 14. Can two spirits on the same plane of existence be of unequal strength—say by wrestling, lifting, or pulling, and what pursuits in an earthly career will favour the building up of a strong spirit-body?

Ans. 9. Much depends on the definition of "plane of existence." Spirits of an unequal strength cannot exist on the same plane of existence, though they may temporarily abide in the same place. Each one stands related to his own self and to no other. Minds of unequal tendencies never associate in the same degree. There is no strength in muscle or sinew. The power that we possess is regulated by the amount of will with which we are endowed; hence, the stronger the will, the greater the ability to endure. Physical force is the amount of will that we possess acting upon the muscles of the arms, &c., which serve as levers by which we connect our energies with matter. The more positive and firm is the will the stronger will be the spirit-body; therefore, to strengthen the will and the understanding is to strengthen the spirit-body. What produces one will also produce the other.

W. H. L.

JUNUS is thanked for his kind expressions, and the interest he manifests in the important question of truer marriages. We shall lose no opportunity of throwing light on the subject.

An aged correspondent, exhausted with a life of toil, and scarcely able to keep the wolf from the door, yet, as a Spiritualist, is able to write: "Spiritual truths are the be-all and end-all of life." Such a picture equals in grandeur anything on record. To such a man the troubles of this state of existence cannot be regarded as a real privation as long as they tend to bring spiritual truth clearer before the vision.

A. H.—With you we quite agree as to the impropriety of controls asking sitters to give valuable presents to their mediums. A noble-minded medium will not permit such conduct. Some spirits are children, or, like children, have a desire for those things which attract their attention, but, like children, they can be influenced by maturer judgment and a higher sense of propriety. When the medium is selfish and covetous, as well as the spirit, then the evil is intensified. It is best to avoid all spirits and mediums who indulge in this kind of conduct. They are on a low plane, and though they may be acute in determining the outcome of selfish undertakings, yet there is nothing safe in their counsel, and disaster and disgrace are sure to follow their tactics sooner or later. Sitters and mediums should desire spiritual truth, and give up covetous and selfish perversions.

## THE MEDIUM GRATIS ON ACCOUNT OF HARD TIMES.

As we announced in these columns last week, a gentleman sent us in stamps the sum of 4s. 7d., to enable us to send a few copies of the MEDIUM weekly to persons who, from the extreme hardness of the times, were unable to purchase for themselves our weekly journal. In order to become acquainted with the deserving ones, we sent out a few letters to friends in the suffering districts, asking them to forward to us names of persons to whom we might extend the charity of our donor, and in response to them we have received the following communications, which we publish, in order to show the distress in those parts, and how the suffering ones appreciate the MEDIUM as a weekly visitor and intelligencer:—

Dear Sir,—I received yours of the 22nd, and am sorry to say the utmost distress prevails here in consequence of strikes and bad trade. I have not received the MEDIUM myself for some time past, in consequence of my extreme poverty, and have travelled to another village weekly to see one belonging to a friend there.

Here, then, is one in love with our Cause, unable, through poverty, to procure the MEDIUM, but whose thirst for perusal is so great that he undertakes weekly a journey of some miles to read one. Here is another:—

Sir,—I received your kind letter this morning, and thank you warmly for the generous proposal it contains. The last two years have been sad ones for us all, and lately the strike of nine weeks' duration has increased the suffering immensely. I was, indeed, grieved that our friends here were obliged to give up the MEDIUM, and I have felt quite lost during the last few weeks without it, for there is no paper I see that I read with so much interest and pleasure.

Take another illustration:—

I am sorry to say that there are many here who could not spare the small sum that the MEDIUM is sold at out of the very little that they have been earning for some time. Many is the time they have expressed a wish to me, that if they could only secure the MEDIUM they would be happy, for they say they have been lost without it.

The satisfaction of things done for another's welfare is always a happy feeling, and we are sure that those who sent us the stamps must feel repaid in being the means of increasing the happiness of others.

In addition to 4s. 7d., we have received anonymously 1s. and 6d. from kind friends, who evidently are not over rich themselves. This, 6s. in all, will enable us to post the MEDIUM for ten weeks to fourteen different names, who will in turn, no doubt, hand the paper round for wide perusal. We supply the papers ourselves free from our surplus copies, deriving the postage alone from subscriptions. It is pleasant to see that Spiritualism is appreciated by the poor in their greatest trial. Such a circumstance shows its divine grandeur and suitability to the requirements of the human soul. If our Cause were sustained by the princely contributions of the rich alone, it would not occupy the distinguished position which it now does.

"Cartoon," Clifton, Bristol, says:—

If you will give me the name of a Spiritualist too poor to buy a MEDIUM, I will forward mine to him or her, as soon as my husband has finished with it, which is frequently a week or ten days. It shall go free stamped. I should prefer the recipient to be a woman.

## CIRCULATING INFORMATION AT LECTURES AGAINST SPIRITUALISM.

Doubtless most Spiritualists have noticed of late the many lectures that have been announced to be delivered against Spiritualism at the numerous small halls in London.

On Sunday week one entitled "Mental Epidemics" was delivered at Sadler's Wells Theatre under the auspices of the "Sunday League Association." It had occurred to me as somewhat strange that most of these lectures have had no comment made upon them by the Spiritualists of London; however, I determined not to talk but work, so after attending the Islington Institute and hearing a very excellent lecture read, made "tracks," as the Americans say, for home, which is close by, and filled a large travelling bag with MEDIUMS, and "Rules for Circles" neatly folded and tied up with them. Having secured the services of Mr. Swindin's two sons, with the ammunition in hand we set off, and soon found ourselves on the scene of action, where, with the help of a lad I employed on the spot, we gave nearly every one who left the meeting a copy till we had given away all the MEDIUMS, then finished with "Seed Corn" and "Rules for Circles," much to the disgust of many who, being materialists, flung them away.

We also got ordered off the premises, being on the inside of the gates, but took the trouble to tell the officious gent that the street being the common property we should remove our operations to that spot; so we effectually assailed the four exits from the place. Our triumph was complete, having had the satisfaction of giving the whole of the audience a publication of some sort. This is the kind of thing that many of us may do, if we can cast away any false pride that may exist, and help the Cause by spreading our literature. Our operations will not be confined to this Sunday alone, now an opportunity has presented itself.

ALFRED MONK.

[This is the right kind of work to promote Spiritualism. The most suitable place for the antidote is where the epidemic rages most. We are ready to supply publications to all who will do this kind of work in any part of the country.—ED. M.]

THE *Globe* published a letter from a correspondent giving rather a florid description of Dr. Monck's Sunday morning meetings at Ladbroke Hall. The London correspondent of a provincial paper or papers, alludes to the meeting, also, closing with the stupid remark that no doubt the authorities will give attention to the matter! Verily we live in an age of sound, solid statement and religious liberty, according to the gospel of the penny-a-liners!

WEST END HALL, LADBROKE GROVE ROAD.

Dear Mr. Burns,—We have now been holding services in the above hall six weeks, and have at the evening services been crowded. This speaks well for Spiritualism, and shows the need of opening other places after the same method. Let Spiritualists do in other neighbourhoods as we have been doing; that is, for a sufficient number to guarantee the rent, have circulars printed and well distributed by the workers in the Cause, bring it as prominently before the public as possible, and they must feel some interest in it.

Yesterday we had upwards of 100 at our morning service; this is for Spiritualists and friends only, and we must all confess it really was a very happy and elevating seance. I would recommend Spiritualists to attend this morning service, and I feel they would be benefited thereby. Some seven persons were attended to by the healers, this for the future will be at ten o'clock, and will be under the direction of a celebrated doctor through Mr. Pays. I would suggest all parties who intend coming to be punctual, as the doors are closed at 11.15, and no more are admitted after that time as it disturbs the meeting.

Our evening meeting was a crowded one, and I should think two-thirds of the audience were non-Spiritualists. This is very gratifying to us to find there are so many inquirers who come and find for themselves the truth or falsity of our Cause.

A hymn was sung from the "Spiritual Lyre," then Mrs. Whittaker gave a short address. Miss Lonsdale sang two solos and gave a reading. This is very appropriate, and the admirable way in which she sings and recites, enchants her hearers.

Dr. Monck read the 12th chapter of Corinthians, on spiritual gifts, and the way in which he hurls his spiritual bricks at his audience is terrific. There is no dodging of them, they go straight to the mark, and of course as they hit they leave a very deep impression not easily effaced.

I have given you a slight idea of our meetings, and hope that others will take up the cross and do better than we are doing. In politics the rival factions say "Register! Register!! Register!!!" but let our motto be "Work! Work!! Work!!!" Deeds not words.—Yours fraternally, Feb. 25. H. JONES, Hon. Sec.

THE OLEVELAND, OHIO, LYCEUM.

This institution issues the following circular, which we reproduce to give our readers an idea of the method of working adopted.

"As the Twig is bent, so is the Tree inclined."

CHILDREN'S PROGRESSIVE LYCEUM.—A Sunday-school for the children of Spiritualists and Liberalists. Cleveland, O. ....187

Mr. ....

You are respectfully invited to attend our Sunday-school services, and if in accord with your views, your children will be heartily welcomed therein, should you deem it proper to send them.

While the cardinal feature of Modern Spiritualism is the paramount idea taught, the object of the Lyceum is not to teach any special creed or dogma, but to naturally unfold the moral and spiritual nature of the child.

Hoping you will give this subject your most earnest consideration, I remain, yours fraternally, THOS. LEES, Conductor, C. P. L.

Children's Progressive Lyceum meets in Hardy's Hall, 326, Euclid Avenue, every Sunday, 12.30 p.m.

ORDER OF EXERCISES.

- Part I.—1. Assembling of Groups. 2. Append Badges. 3. Roll Call. 4. Take names of New Scholars.
- Part II.—1. Invocation, or Poem. 2. Singing. 3. Silver Chain Recitations. 4. Calisthenics.
- Part III.—1. Singing. 2. Mottoes, or Questions and Answers. 3. Object Lesson. 4. Recitations, Singing, &c.
- Part IV.—1. Remove Badges. 2. Prepare for Marching. 3. March. 4. Singing and Dismissal.

The exercises are varied occasionally, and, being entertaining and instructive, readily captivate the youthful mind.

It will be remembered that Mr. Lees visited London a few years ago. He is an intelligent and earnest worker.

SPIRITUALISM v. THE WAR.

Dear Mr. Editor,—As I was reflecting about the present war, it appeared to me, when afterwards my thoughts turned upon Spiritualism and its followers, as if I could see some striking resemblance, between the two, when compared together. As the soldier fights for the defence and the glory of his country, and is guided and encouraged throughout the battle by his general, to receive afterwards from his king the honour and reward for faith and duty; so we Spiritualists are fighting for our Cause in the great battle of life: our enemy appears in the form of materialism—a consequence of ignorance, bigotry, and superstition; our generals are our spiritual teachers, by whom we are guided and encouraged; our king we have in God. Then let us, as Spiritualists, or soldiers in the battle of life, stand firm and faithful in the defence of the most sublime and glorious Cause on earth. Our reward will be certain, when, answering to the last summons, the great King himself shall welcome us on entering his blessed abode, where there is no parting and no tears, in the fields of eternal life above.—Believe me, dear Sir, faithfully an advocate for humanity and progress.

1, Pakeman Street, Seven Sisters Road, Holloway, N., Feb. 17.

J. H. POLLEN.

ASTROLOGY.—"Fritz" published the place and date of a lady's birth, asking astrologers to show their skill thereon. Mr. Henly accepted the challenge, and was successful in a marked degree. "Fritz," in acknowledging the delineation, says: "I quite admit it is some test of the truth of astrology that you can correctly describe the native to be graceful, beautiful, to possess above the average ability, to have golden hair, and to make friends wherever she goes."

The Spiritual Review.

THE "MOON" BY C. BAKER, CARDIFF.\*

This is a series of papers on "Thought, what is it?" "Intelligence," "Eternal Progression," "The Nature of God," "A Model Seance," "A Secret Unveiled." The connection of the publication with the moon (if any) is to be inferred, as it is not stated. The author thus describes his "Model Seance":—

"About seven in the evening (the most convenient part of the day for business men) ten or twelve intelligent persons, of both sexes meet in the seance room, take their seats, and chat lovingly together (religious bigots being absent) until harmony exists. The organist now plays some harmonising music; this done, the medium is entranced, and in this state enters the cabinet (a darkened room, furnished with curtains over the door-way), then the gas is turned down a little to commence with; a spiritual hymn is played and sung.

"By this time all feel happy and by no means excited. In another moment is seen by all present a materialised spirit-form standing just between the curtains; it is a female, sister to someone present; it makes a polite bow, then advances into the centre of the room; takes the hand of her sister, stoops and kisses her, and after uttering a few pleasurable sentences, returns to the darkened room, where she can dematerialise herself and so re-enter the spirit-world. Again the curtains divide, a spirit belonging to the masculine gender makes his appearance, walks about, takes up some paper on which to write a message to one or more of his earthly friends. This accomplished, he may then talk to the sitters on various subjects, partakes of some grapes (provided for the purpose), and hands some of them round the circle; in another moment he returns, and becomes invisible. The next spirit-visitor may be a little girl of seven summers, or a mother and her babe together, and so on till the seance terminates.

"Let me remind my reader, that this model seance is not in the least exaggerated, in fact I have witnessed phenomena more marvellous than that just cited. One of the most wonderful mediums of the present day is a Mr. S—s, now under the care of a well-tried Spiritualist—Mr. Rees Lewis. But be it understood, I was instrumental in bringing this medium into the field of spiritual truth. After much talk on the subject of Spiritualism with my friend Mr. S—s, I ventured to invite him to my humble home, where he first sat as a spirit-medium. This was in September, 1875; he stayed with me about six months, during which time I held some sixty seances, many of which were most enjoyable. The first attempt at materialisation occurred at my house, by a spirit who gave his name as 'George Jenkins,' who died of heart-disease, some time ago in London; but 'Charles Cummings,' who passed away in India, was his first control, and many beautiful, but short addresses were given by him."

This is the circle at which the remarkable materialisations occurred, which have been twice reported in the MEDIUM and attested by the signatures of the sitters. The pamphlet concludes with "Rules for the Spirit-circle."

WORK DONE AT MARYLEBONE.

To the Editor.—Dear Sir,—At the annual meeting of the Marylebone Association on Sunday last, some remarks fell from one of the speakers as to the utility and desirability of continuing the use of the hall. I feel rather strongly on this matter, and as librarian, I contend that it is of the utmost importance that agencies of the like kind should be maintained, and as far as possible extended. There is a growing interest manifested by outsiders in the phenomena and philosophy of Spiritualism, and the most ready way (I find) is to say but little on the matter, but place in the hands of inquirers and sceptics some of its literature, and urge a careful and thoughtful perusal of its teachings. That the M. A. I. S. is doing good work, steadily, and well, is evident from the number of lendings from the library. During the year, 210 distinct loans of books have been made to the members, many of whom have told me that they had borrowed them to lend someone who was opposed to the theory, but had consented to read up the matter, and give a conscientious decision after careful perusal. If there were no other reason, that should be enough to urge the still greater support and sympathy of all progressive minds.

During the year there have been donated to us 70 vols., by Messrs. Vacher, Swinburn-King, Bull, Davids, Rouse, Feaver, Morse, and W. H. Harrison, for which my hearty thanks are tendered. We have now 131 vols. of our own, and with the aid of the Spiritual Institution Library, all may be well posted in progressive knowledge. I should be glad to acknowledge any works that may be sent from friends for the use of the members, who may, perhaps, be able to spare some of their superfluous volumes for so desirable a purpose.

There is another matter that may interest you; it is the Wednesday evening seance for members, of which I take charge. Many strange and wonderful manifestations have occurred during those meetings, and much good has been accomplished. A number of friends have formed circles at their own homes; they have thus left the circle; nevertheless there have been 51 seances held on Wednesday evenings, at which there have been 504 attendances, averaging nearly 10 each meeting; the largest number being 26, and the smallest, which took place last Wednesday, when there were but 3. The attendance at the Sunday, Monday, and Saturday meetings would average as many, if not more, but I speak of the one with which I am best acquainted.—I am, Sir, fraternally yours, J. MAYNARD, Librarian.

Miss BROWN, Howden-le-Wear, collected, at her seance on the 17th, the sum of 8s. for the Spiritual Institution, which she has forwarded. It was a considerable sum for a small circle, and for the kind act we are grateful. Times are bad, and the Cause is not in a brisk state. Mrs. Brown distributed a number of MEDIUMS with an account therein of Mr. Brown's anniversary, and it excited much interest. This good lady is willing to do more work of the kind. Mr. Brown and his family work hard in the Cause, and not without good effect.

\* J. Hogg, 65, Crockerstown, Cardiff. Price 3d.

**SUBSCRIPTION PRICE OF THE MEDIUM  
FOR 1878.**

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**TO SPIRITUALISTS IN THE COLONIES.**

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 1, 1878.

**FEATURES OF THE WEEK.**

Most fervently do we believe in the "liberty of the press;" but liberty does not imply licence to falsely accuse and abuse others. And so do we scrupulously believe in the freedom of the press; and frequently find it necessary to exercise that freedom by rejecting letters and articles that are unjust and "unnecessarily offensive."

"Why do you not report in full, and publish the addresses of Major Forster and Dr. Peebles, now being delivered in Doughty Hall?" and "Why do you not publish" this and that? For the most satisfactory of reasons—we have not room. If each reader of the MEDIUM will secure one or more new subscribers, we could enlarge our journal, and weekly give to our readers more reading matter. Those who are working to increase the circulation will accept our sincere thanks.

Dr. Peebles has been almost incapacitated by pain in the lungs. His strength will scarcely permit of his lecturing in the provinces, constant writing, seeing visitors, attending meetings, &c., Dr. Peebles does the work of several men unselfishly and ungrudgingly.

Dr. Mack is in excellent power and busy. He hopes to be able to remove his office to his residence in due time, and see his patients under better conditions than at present.

Mr. Herbst has visited Mr. Williams, and Messrs. Maskelyne and Cooke. His letter detailing the results will appear next week.

Dr. Monck's health is in a very impaired condition. The sufferings and labours of the last two years have made fearful ravages upon his sensitive constitution. Though the symptoms of disease in the lungs and heart are distressing, yet there is every hope of recovery, but the utmost care is needed. How he can exert himself so eloquently on Sunday evenings, in his present condition, is a miracle. It is sad that he should be thus impaired at a time when his meetings are in such a successful state.

Major Forster suffered severely after his discourse on Sunday evening. On Tuesday he had recovered considerably, and feels encouraged in the hope that he will be able to do some work on the platform. After his return to London from the continent, to which he intends paying a visit soon, he will do his best to deliver a course of lectures in London. Major and Mrs. Forster are at present residing at 37, Powis Square, Bayswater, W.

Mr. Allwood has informed us of the extraordinary mediumship of a lady in private life at Wisbech. She only knows English, but under influence speaks various languages and gives communications from well-known friends. The physical phenomena are equally astounding. We hope to give details next week.

The article on the late Pope, printed last week has interested many readers, and it is desired that we present the phrenological delineations of eminent persons more frequently. This we would gladly do, did circumstances permit. If our friends would be a little more brotherly, and help with part of the burden which almost crushes us, we could do more than double the useful work. We do more than is fit and proper to be performed, but the demands of an unpopular cause are even more unmerciful than the man who is prosecuted for ill-using his horse. Think what each one can do to remove a pang from our task.

**DR. PEEBLES & "M. A. (OXON.," AT DOUGHTY HALL.**

On Sunday evening Dr. Peebles will deliver the discourse, and the President for the evening will be Mr. Stainton Moses, M.A., so well known in Spiritual literature as "M. A. (Oxon)." Many who have perused with delight the writings of this gentleman, will be glad to hear the sound of his voice. Dr. Peebles will discourse upon—

**"THE DAMNATION OF UNBELIEF,**

What is the Holy Ghost—The True Baptism—Redemption of Evil Spirits?"

This discourse is founded on a passage which has excited much interest amongst Spiritualists, viz., Mark xvi. 16: "He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned." What saith the Spiritual Teacher on this much controverted passage?

**THE CONFERENCE**

will commence at 6 o'clock. Those who come early and attend the Conference, have the best seats for the evening. It is possible that the views of "Scrutator Junior," on "Elementaries," will come on for discussion.

Would not this be an interesting subject for the Sunday-evening conference, at Doughty Hall: "Undeveloped and obsessing spirits, and how to deal with them."

Service after Conference at 7 o'clock. Doughty Hall, 14, Bedford Row, Holborn.

**THE APPROACHING ANNIVERSARY OF  
SPIRITUALISM.**

March 31 is the anniversary day of Modern Spiritualism. On the four last occasions excellent meetings have been held in London. This year presents special indications of a very successful anniversary time. There will be Spiritualists from various parts of the world, including Dr. Peebles, Major Forster, Mr. Herbst, and others, besides good and true friends at home. We think—all honour to the name—the "Fox girls" should be particularly invited. Mrs. Kate Fox-Jencken is one of our own people now, and, with her husband, has done good work for the Cause. Mrs. Margaret Fox-Kane is also in London, and we are certain the Spiritualists of London would be glad to meet these ladies, in addition to the other attractions which the present condition of things affords.

There might be a grand gathering held early in April, and many country friends would no doubt take pleasure in attending.

Should such an important matter as this not be discussed at the Conferences?

We have received No. 3 of the *Texas Spiritualist*. We are glad to see these indications of the spread of the Cause. Our new contemporary contains a large proportion of original matter. The Dialectical Number of the MEDIUM is brought under contribution, quoted from the *Voice of Truth*. Thus the truths of Spiritualism pass round from continent to continent.

"VACCINATION TRACTS."—Edited by Dr. J. J. Garth Wilkinson and W. Young, 8, Neeld Terrace, Harrow Road, London, W. We have received several copies of these well got up publications, and they are just the kind of literature to scatter broadcast for the purpose of informing parents as to their duty in respect to the blood-poisoning of their children.

The *Spiritual Offering* improves with each issue. It is the most handsome of progressive periodicals. Some of the articles are a little too wordy—the expression of notions rather than the presentment of truth. There is a great deal of this kind of vapid writing in connection with Spiritualism and religious subjects. The *Spiritual Offering* is published by Nettie Pease Fox at Springfield, Mo., U.S.A.

In the course of operations at Dundee Harbour on Tuesday, workmen came upon a stone coffin, 6ft. 6in. long, by 1ft. deep and 18in. in width at the broadest part. Inside was the skeleton of a man. The bones were in a good state of preservation. Some of them presented wonderful freshness. The teeth were entire. In the same place two other coffins of similar construction were found, and all had been laid east and west. The coffins had lain undisturbed for generations.

The *Newcastle Weekly Chronicle* for February 23rd, 1878, says:—"Human Nature, which is described on its title page as 'A monthly journal of Zoistic Science, Intelligence, and Popular Anthropology,' but which is chiefly devoted to Spiritualism, contains in its February number a lecture delivered in Newcastle some time ago, by Mr. T. P. Barkas, and entitled 'A review of recent researches in physics, biology, and psychology.' It is a very clear statement of Mr. Barkas' position in relation to Spiritualism."

KIRKCALDY.—Mr. Morse delivered the first public lecture in Kirkcaldy on the subject of Spiritualism, in the Corn Exchange, on Thursday, Feb. 14. A most respectable and intelligent audience of about 300 were present, having paid for admission, the tickets being on sale at a number of the leading shops in the town. Everything was done by the Kirkcaldy Circle to make the meeting a success, and the feeling is that a large amount of good will follow. The lecture was entitled "The Spirit-world," and was well received throughout, many of the points being loudly applauded. An opportunity for asking questions of a social, moral, or religious element was offered at the close, but was not taken advantage of by anyone. The representatives of several of the newspapers were present, and have promised reports of the lecture. The seed has been sown; we can only wait for the increase, not forgetting at the same time to water and carefully nurture it in every possible way.

LONDON RE-INSURANCE COMPANY.

Mr. Pearce's offer has been very well received, and quite a number of shares have been taken up. We receive the brokerage on all such shares, so that those who invest therein, aid us in our work. We have been asked by many to give an opinion on the investment. This our readers are as able to do for themselves as we are to do it for them. It is shown that other offices on the same basis pay most handsomely. This office can get any amount of business, consistent with its paid-up capital, and it is in the hands of good, sound men. If other offices pay—and they do—why not this one? We leave everyone free to act on their judgment in financial matters, as we do in things spiritual. But we sincerely trust that all efforts with which we are associated may result in good, and it is with a conviction to that effect that we work.

TRANSFERENCE OF CAPITAL.

A certain sum of money, which I have used for some time in my business department, is about to be called in, and to replace which I require immediately the same amount in one or more sums. Particulars may be obtained on application.

15, Southampton Row, London, W. C.

J. BURNS.

To save correspondence, we may state that special security is offered for this amount in one sum. Small sums may also be devoted to this purpose, but it would be much less trouble to confine it to one. We are willing to treat with all who have the desire and ability to take part in this work. Looking back on the past sixteen years, great progress has been made, and there is everything to encourage our friends to take up a winning and growing Cause which has God's truth and the angel-world on its side.

THE WORK OF THE SPIRITUAL INSTITUTION.

The statement of accounts which we printed two weeks ago has been passed without criticism, so that we may simply state that the result has been satisfactory. Subscriptions for 1878 are now being received, and are urgently needed. Old friends are being removed to the higher life, others lose their first love for the Cause, but a new army of supporters is springing up in those who regard Spiritualism as an educational influence rather than a passing wonder, and who sustain its work for the good it does to others, and not for the personal gratification alone which it confers upon themselves.

All subscribers are supplied with library books for reading and lending to others. Intending subscribers are kindly invited to keep this object in view. The subscriptions help us in our work, and the books help the Cause in another way. The country may be flooded with information through the library department alone.

Our organs the MEDIUM and *Human Nature* are making headway. Mr. Barkas's paper in last *Human Nature* is a gem, and is being much appreciated. A lady asks to have 500 copies printed in a separate form, but the type has been distributed.

The work of gratuitous distribution is being warmly taken up. Mr. Freund has been supplied with 1,000 specimen MEDIUMS for Stockton-on-Tees, and the "Ogmore Pioneer" another 1,000 to be given out in Glamorganshire with a tract written by the "Pioneer"—"An Appeal to Gwlad y Brynlan." We desire to hear of lectures against Spiritualism or other occasions at which surplus literature can be distributed.

THE APPEAL TO WELSHMEN.

The "Ogmore Pioneer" has his 4-page Appeal and "Rules for Spirit-Circles" in print. It also contains a list of 37 forms of mediumship. Before the type is distributed we can furnish supplies at the rate of 1s. 6d. per dozen, postage extra. The page is a large one, the size of that of *Human Nature*.

Dr. Peebles' "Christ the Corner-stone of Spiritualism," 6d.; and "Buddhism and Christianity Face to Face," 1s., are expected to be ready for publication in a very few days. The demand for these works is great. "The Corner-stone" has been enlarged and improved.

The Dalston Association has issued a neat edition of its rules and library catalogue.

The *Religio-Philosophical Journal* reproduces from our columns the "Eastern Tale" told by "Hafed," through Mr. Duguid, on the occasion of Mr. Burns's visit to Glasgow.

BIRRELL'S oxy-hydrogen apparatus has been described in *Design and Work*. The engraving appears, also Mr. Birrell's article, as given in these columns. The *Rutherglen Reformer* has copied the account of Mr. Burns's visit to Mr. Birrell, and some information about the spiritual inventions. Altogether the "Invalid's Tour" is leading to much publicity, and no doubt there is greater good to come.

An evangelistic contemporary says: "Confessed doubt about the Gospel—what it is, and what is the salvation it declares—abounds in the Church; and it is reasonable to suppose that doubts which are unconfessed are yet more prevalent. An indefinite and hesitative Gospel is not a power." This is honest, though painfully true. Theologians have always been in a fog about the Gospel which really is the knowledge of the human soul, its needs, and its destiny. All Gospel times have been enriched by the manifestations of the spirit and abundance of spiritual gifts. Spiritualism has done more these twenty-five years to show what the Gospel really is than have the exhortations of theologians since the day of Pentecost. We may conclude with this invitation to all dry churchmen, "Ho, ye that thirst, approach the spring" of spiritual truth.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At last meeting, as no Monitor was appointed, an harmonious conference ensued on the best mode of placing a medium for intellectual spirit-controls. Two seers gave a description of visions which were presented to them of circle conditions, and a very instructive and enjoyable hour was spent.

The Chief Monitor read and commented on the thirteenth chapter of 1 Cor., and while doing so Mr. Robson was influenced to take up four half-sheets of note paper, on which he wrote the following communication, and handed it rather emphatically down the whole length of the table to the Chief Monitor, opposite to whom he sat:—

Life is a "Strange Story," whose Volumes will fill the shelves of the vast Library of the Universe. The first Volume is written on Earth—the Last will be written—NEVER!—and therefore never published.

I merely come now with these prefatory remarks in fulfilment of a promise given on Sunday last, though I was laughed at at the time.

I am particular, as you observe, in my mode of communication—I was so when on earth—therefore this medium will suit me very well. You who may be acquainted with my writings know I was fond of the use of Capital Letters.

Pardon my using so much paper—It is my habit.

Go on with the formation of your Literary Circle; I will bring this Medium to it bye-and-bye.

Farewell till you again hear from me.—Yours faithfully, in Spirit-life,  
"E. BULWER LYTTON."

To Mr. Burns.

Mr. Robson said he was so much influenced by the control that he did not take notice of the reading. He also stated that at a seance held a few days ago Miss Young said he would be controlled by "Lord Lytton," which seemed so unlikely to him that he burst out laughing. It is to this incident that the communication refers.

During the evening the formation of a literary circle had been discussed, and to this the communication also alludes. It is, therefore, proposed that on some convenient evening in the week a select circle sit for intellectual development, that mediums may be prepared for spirits who desire to teach the people the higher truths so much required at this time.

Miss Dietz has kindly invited the School to attend her entertainment at Langham Hall on Thursday next. All Teachers who can attend should apply at once to the Chief Monitor for tickets. It is hoped that the whole School will respond to the kind invitation of Miss Dietz.

MR. LAMBELLE'S CIRCLE.

On Friday evening a very successful sitting was held. Profiting by the experience derived from the previous week, and the Conference of Spiritual Teachers on the evening before, the sitters were arranged round a table in due form, with the medium at the one end, and chairman (Mr. Burns) at the other. The most mediumistic sitters were nearest to the medium, the aged and infirm followed, and the positive minds were at the chairman's end.

Mr. Lambelle was readily controlled, but the spirit spoke with difficulty, and referred to the condition of isolation in which his medium found himself, nearly all the sitters being utter strangers to him. The spirit was at some loss to know what topic to discuss, but one in harmony with the programme given on the previous week was introduced by a sitter. The spirit then spoke of man's appetites in relation to spirit-manifestation. Too much indulgence interfered with intellectual culture, and bedimmed the spirit; yet there might be too much abstinence, as in the case of Plotinus. All extremes should be guarded against as dangerous. One-half of the food taken was unnecessary for the wants of the body, as many people made a god of their appetites, and thus raised the price of food to others, causing many indeed to starve. Did not think a strict vegetarian diet necessary, yet too much flesh is eaten. Animal food encourages the selfish, driving faculties; hence those who do intellectual and spiritual work should abstain, but the man who has to compete with the elbowing, selfish world, will be benefited by some flesh meat. He recommended all to eat less flesh and thus reduce the selfish tendencies of the people by degrees, as it could not be done all at once. When on earth he had used a mixed diet, and his opinions derived therefrom still operated on his intellect, and hence the recommendation then offered.

The control then spoke of the influence of mind on mind, and social impediments to spirituality. The crafty, cunning man, he

said, is worse company than the drunkard who staggers in the streets. He then spoke of the functions of the skin, and the advantage of personal cleanliness; and showed that the writers of the past who had conduced to elevation of thought and spirituality of feeling, such as Milton and Cowper, had subdued the passions, whereas Byron, who was more passionate, had quite a different influence. Spirits, however near, cannot communicate till men's character will permit them to do so. Thoughts take shape and relate each mind to the particular sphere to which the thoughts belong; an aspiring love to all that the universe contains is the prime condition, and has the power to control and modify all others.

The conditions improved while this control went on, and much of the above matter was given in answer to questions. Then came a second control, quite distinct from the first. The genial and elevating spirituality thrown off soon made conditions almost all that could be desired, thus, in an apt manner, illustrating the final remark of the preceding spirit. The third control was at once recognised to be "Cromwell." The question as to the identity of the other spirits then came up, and the chairman said, "You will forgive us, if we desire to make the personal acquaintance of spirit-friends who come to teach us. We would much rather recognise you as brothers, with the warmth and gratitude of personal attachment, than regard you merely as intellectual shadows." "Ay, that is what we want: spirit-identity. We come to prove to you that spirits can return, and that they are the same men and women as when on earth," replied "Cromwell," with earnestness, adding with fervour, "Would that I could say it to the masses of this country, I am indeed Oliver Cromwell, who once drew the breath of life on earth—deny it if you can." He rebuked those theorists who were endeavouring at the present time to mislead the investigators of Spiritualism, but gave it as his opinion, that ultimately their efforts would advance the truth by calling out clearer testimony.

It was then stated that the first control was "Noy," attorney-general to Charles I., who imposed the ship-tax, and "persecuted John Hampden, my cousin." He recommended the king to dissolve Parliament and rule the country by royal prerogative. The second control was "Clericus." "Cromwell" concluded by saying that by earnestness and sincerity of purpose, that would be brought about which the world is dying for. The last control was the uncle of the medium, who chatted in a friendly and humorous manner, and cemented the social feeling which had been increasing the whole evening. The circle separated, highly pleased with what had been given.

#### THE CONFERENCE.—BLAVATSKY—OLCOTT—MAGIC.

To the Editor.—Sir,—The conference initiated at Doughty Hall is a step in the right direction. It gives us, the people, a chance of being heard. While the masses are pleased to hear the lectures of Dr. Peebles and Major Forster, and while they listen with deep interest to the timely words of yourself, Tebb, Everitt, Shorter, White, and "M.A. (Oxon.)," still there are many worthy men and women, full of practical ideas and thoughts of richest value: these may be freely spoken in a conference. And, further, there are spirits anxious to be heard through their mediums; and the social conference affords them an inviting opportunity.

It gave me great pleasure a few Sunday evenings since, to hear Maj. Forster and Mr. J. C. Luxmoore bear such strong testimony, in the conference and after, against this recently-venerated theory of annihilation—this elemental, occult, and oriental importation! What next will some of the would-be "leaders" thrust upon, or seek to twist into Spiritualism? One of the strongest proofs of the truth and the abiding solidity of the spiritual phenomena, is that Spiritualism lives and moves steadily, triumphantly on, bearing up under so much parasitic trash, so much occult rubbish and recondite nonsense!

Just at present, "theosophists" are in a magnificent muddle among themselves about the "astral man," the "soul-less man," the "trinity man," the "duality babe," the "elementaries," the "elementals," and the wicked "familiars" of all physical mediums who profess to have spirit-manifestations.

Who will show us the way? Listen—Madame Blavatsky—queen of the occult hive, rises to explain. Her oracles are authority! "But in any case," says this Russian occultist, "human spirits can never materialise themselves *in propria persona*. These can never appear to the investigator clothed with warm, solid flesh. . . .

It is useless to plead that the materialised spirits that have exhibited themselves with beating hearts and loud voices (with or without a trumpet) are human spirits. . . . The voice of a suffering, hence impure if not utterly bad, spirit, may be assimilated to a human voice issuing from an empty barrel. . . . The spirits seen at the Vermont farmer's (the Eddys) were simply their portrait statues, constructed, animated and operated by the elementaries."

What has Dr. Peebles to say to this? During one of his lectures in Doughty Hall, he testified emphatically to seeing the spirits at the Eddy seances, and named Madame Blavatsky as one of the witnesses. What has the Rev. Mr. Colley to say? Is that Egyptian "The Mahedi" so real, so life-like, that materialises through the mediumship of Dr. Monck, nothing more than an "animated statue," or a "depraved elementary"? And further, what has Mr. Everitt to offer? Is "John Watt" (Mr. Everitt's controlling intelligence) an "impure spirit," a wicked elementary demon? Certainly he is, according to these theosophic notions. But think of it! The Everitts are very excellent people; they have held frequent seances for something like twenty years with-

out money and without price; they commence their seance with scriptural readings, singing, and prayer; the teachings through the trumpet have ever been imbued with religious sentiment and the highest morality! and yet this teacher, "John Watt," is, according to this handful of occult theosophists, a "depraved elementary," a very deceiving devil! Could there be a greater insult offered to the scores of mediums and the thousands of upright and worthy Spiritualists of Great Britain?

But what and who are these "elementals" and these "elementary spirits"? Let the Muscovite priestess further explain.

"Elemental spirits are creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the Kabbalists, gnomes, sylphs, salamanders, and undines. They may be employed by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men." . . . "Mrs. Emma Hardinge-Britten," says Madame Blavatsky, "has published accounts of her frequent experiences with these elemental spirits."

Elementary spirits "are the disembodied souls of the depraved; these souls having at some time prior to death, separated from themselves their divine spirits, and so lost their chances for immortality. . . . They begin, after a time, to disintegrate, and finally, like a column of mist, become dissolved, atom by atom, in the surrounding elements."

No one can read these references and quotations from Madame Blavatsky's "Isis Unveiled," without coming to the conclusion that all this occult business is little or nothing more than an attempt to revive and re-vamp the magic of the mediæval ages, and the Hindu mysteries of the post-Vedic period. It is intimately related to Sakti-worship, and to the magic, arts, diagrams, and absurd ceremonies recorded in the old *Tantras*. There is not a fact connected with this pretentious theosophy, so far as it has revealed itself, but that may be accounted for by, and reconciled with, the different phases of Modern Spiritualism. The constant reference of "theosophists" to Henry Cornelius Agrippa, Peter D'Albano, Paracelsus, and others is sadly against them. Agrippa was ill-tempered, was a financial bankrupt, and was imprisoned in France for vilifying the mother of Francis I., and Prof. F. Oporinus says that Paracelsus never took off a "garment, having once put it on"; he "railed continually against women, cursed Galen and his admirers, was seldom sober during the last years of his life, and died at a tavern in Salzburg, in the 47th year of his life."

From what we have read, and from what we have heard of Madame Blavatsky, we conclude that she is just an ordinary physical medium. "SCRUTATOR JUNIOR."

#### THE PYRAMIDS AND JESUS.

To the Editor.—Sir,—As some addition to the cause of truth, please lay the following before your readers:—

Judging from the statements given in your last issue of our earnest and respected fellow-worker, Mr. Enmore Jones, in reference to Dr. Peebles' late lecture, it strikes me that Mr. Jones is not able to see so far into the theological fog as he might do if his mental vision was better trained to the darkness.

He makes a grand mistake in saying that the birth of Jesus (taking the name in its popular sense) is registered on the Great Pyramid. Nothing can be a greater error. What is registered there is not the birth of a man, but a subject of a totally different character. It is the fabulous birth of the astronomical cycle called the Neros, which it was the ancient system to personify and treat in the sacred mysteries as a man who was born, lived, and died.

Mr. Jones (or the interpreter) evidently mistakes the ancient and universal monogram of the Sun-God, "I H S" (pronounced Yes), for the word Jesus. The letters of this monogram do not compose a name, but a number. They are three numerals, and stand for 608—the "mystic number"—the years of the Neros.\* They read Yes, or Jes when translated. The Romans added "us" to the "Jes" for a grammatical termination, and made the word Jesus. Even should "I H S" or "Jes" be found on the Pyramid, which is not likely, it would be as a number, but not as Jesus.

The birth-date given—650 years before Moses, is as it should be. It was probably the first Neros, corresponding to Abraham and the commencement of that system.

The next was called Moses by the Jews, and the era to which he gives his name—the stated 650 and 1,512 years—is the period during which the sun at the vernal equinox was in the zodiacal sign, Taurus, and when, from the precession of the equinoxes, the equinoctial sun left Taurus and entered Aries, the era of "Christna" or "Christ" commenced, which lasted the 2,162 years stated, while the equinoctial sun was passing through Aries. When the sun entered Pisces, at the vernal equinox, in which sign he is now at that season, though our almanacks, in making the signs an abstraction and fixing them, continue the old form, the era of Jesus Christ began, and, judging from the present moral condition of the Christian world, has now, I should think, nearly run out.

Allowance must be made for the astronomical errors of the ancients in regard to time.

I wish it to be fully understood by your readers that the sun, in all ages, has been personified and invested with a personal name, and all the attributes, propensities, and life-incidents of a real man; especially going to the East for knowledge, and teaching the people; and in each era he bore the name given to the first Neros in that era. Hence, Moses, Christna, and Jesus Christ, when used in a physical sense and considered as men, are all three the sun: the spiritual significance of these names is entirely another matter.

\* The Church telling us that this "I H S" means "Jesus Hominum Salvator" is a bit of fe-fo-fum, and should go in at one ear and out at the other.

I may add that the Pyramids were built by a primitive race who were conquered and driven from their possessions by a people whom I will call the second Egyptians,—a similar case to the builders of Stonehenge, having been overcome and dispersed by the Romans.  
Waybridge, Feb. 26. W. STRUDWICK.

Mr. ENMORE JONES points out that in the extract from his letter, printed last week, "1572" was inserted for 1512. The message of the ancient Hindoo, through Dr. Dunn, as described by Dr. Peebles, seems to agree admirably with Mr. Jones's deductions. Both point out that the sacred events and epochs were determined on ages before they occurred.

#### MR. COLVILLE'S TOUR.

Mr. Colville is spending a very happy time in Lancashire, meeting with friends, old and new. After he has closed his engagement with the Lancashire Committee, he may be delayed for a few weeks in Manchester and neighbourhood. In respect to recent reports of his utterances, which we have had to abbreviate, he begs us to state that his guides said:—

"There are remains of pyramids in Central America far more ancient than any to be found in Egypt, and remains of other great monuments [not pyramids] of antique civilisation in China and Hindostan which are immensely older than the pyramids of Egypt.

"With reference to elementary spirits, these words should follow after there are no orders of spirits lower than man, 'who can control his organism,' but the will of the adept has the power to control submundane intelligences, even as in the earthly life man can make the animals obey him; at the same time, my guides stated that their experience did not warrant them in believing in the existence of fragmentary spirits not yet human—they never having come across any such beings."

#### SPIRITUALISM AT NEWCASTLE-ON-TYNE.

On Sunday, Feb. 17, Mr. W. J. Colville delivered two inspirational addresses in the hall of the Newcastle Psychological Society. Mr. J. Hare in the chair. There was a large attendance. The subject chosen for the morning address was: "Who is Christ, and what is he?" Subject for poem: "The death-bed of a good man, and his entrance into the spirit-world." Both address and poem were well delivered.

In the evening the hall was crowded to excess. The subject chosen out of a large number for the address being: "By what means can man become convinced beyond the shadow of a doubt, that those who have lived and died, continue to exist?" The discourse was said to be the best Mr. Colville had delivered. "What are the relative positions between the man and the slave in spirit-life?" was the subject chosen for poem, which was given in good style and received great applause.

On Monday evening, Mr. Colville concluded his engagement at Newcastle. There was again a large attendance. Mr. John Mould, president, in the chair. The subject of the address, chosen by the audience, was: "The Fall of Man," which was delivered in a masterly style, and elicited much applause. At the conclusion many questions were propounded and answered in a very satisfactory manner; this prolonged the meeting until a late hour, and as it was suggested that many would have to leave, Mr. Colville said that if any person had any important questions, they would reply to them at the close of the meeting; this privilege was largely partaken of. Mr. Colville then delivered two short poems on subjects selected by the company.

Mr. J. Hare proposed a hearty vote of thanks to Mr. Colville and his guides, which was seconded by Mr. Jos. Urwin in a very stirring and enthusiastic speech. The motion was supported by two strangers and carried with great acclamation.

Mr. Colville's guides briefly replied, and said that they hoped they might have as intelligent audiences elsewhere as they had had at Newcastle.

It was noticed that there were many strangers present who had not been seen before, and it is quite evident from the large audiences that Mr. Colville has always drawn, that he has made a profound impression.  
R. M.

#### THE PURE SOLIDIFIED CACAO.

Like every other good thing, this article is making genuine headway in public estimation; but it may at the same time be said that, like every good thing, there are some, though groundless, prejudices against it. People have been so long used to the thick, starchy rubbish ordinarily sold as cocoa that they cannot understand paying three times as much for an article which is six or ten times stronger in cacao bean, and therefore a half at least cheaper. By using a due proportion, the pure solidified cacao at 3s. per pound will go as far and give much greater satisfaction than the adulterated articles sold at from 1s. to 1s. 6d. per pound.

Besides, on moral, commercial, and dietetic grounds, it is always best to use a genuine article. There are thousands of delicate persons who are suffering from the use of adulterated cocoa which they persist in using, vainly thinking that they are thereby building up their constitution. To such the genuine, pure article, as the creative force of nature produced it, would be a boon unpeakable. Here is a sample of the testimony we continually receive:—"I have had some of your solidified cacao of late, and prefer it to any other I have tried." Speaking of the high strength and fine flavour of the article, the same correspondent says: "A quarter of an ounce I find makes a very good breakfast cup of cocoa."

The solidified cacao was introduced at the recent vegetarian banquet at Manchester, and was mentioned in the report. It is suitable for universal consumption, and, to facilitate this end, we have instituted agencies in certain districts, and are prepared to appoint others if approved of.

The pure solidified cacao is supplied wholesale and retail by J. Burns, 15, Southampton Row, London, W.C.

"More Glimpses of the Unseen World," by the Rev. Fred. Geo. Lee, D.C.L., vicar of All Saints Lambeth, is about to be published by Messrs. Chatto and Windus.

#### THE GHOST REVIEW.

The second (February 14) number of this new periodical is a most valuable aid to the cause of Spiritualism. The greater portion is occupied with a criticism of and reply to a sermon against Spiritualism by the Rev. J. Cynddylan Jones. We have pleasure in quoting one extract:—

"The lecturer then referred to the declaration of Mrs. Norman Culver, who was a distant connection of the Fox family (and not an aunt, as Mr. Jones erroneously stated). With reference to this, we quote as follows from Mr. Alfred Russel Wallace's reply to Dr. Carpenter, who also urged the same point:—'This person (Mrs. Culver) was a connection of the Fox family, and she declared that the Misses Fox told her how it was all done, and asked her to assist her in deceiving the visitors. Two gentlemen certify to the character of Mrs. Culver. The answer to this slander is to be found in Capron's "Modern Spiritualism," p. 423. Mr. Capron was an intimate friend of the Fox family, and Catherine Fox was staying with him at Auburn, while her sisters were at Rochester, being examined and tested by the committee; yet Mrs. Culver says it was Catherine who told her "that when her feet were held by the Rochester committee the Dutch servant-girl rapped with her knuckles under the floor from the cellar." Here is falsehood with circumstance; for, first, Catherine was not there at all; secondly, the committee never met at the Fox's house, but in various public rooms at Rochester; thirdly, the Fox family had no "Dutch servant-girl" at any time, and at that time no servant-girl at all. The gentlemen who so kindly signed Mrs. Culver's certificate of character did not live in the same town, and had no personal knowledge of her; and lastly, I am informed that Mrs. Culver has since retracted the whole statement, and avowed it to have been pure invention.' (See Mrs. Jencken's letter to the *Athenæum*, June 9, 1877.) Mr. Jones alleged that this document was attested in legal fashion, by which, of course, his hearers would understand that it was on oath. This is another erroneous assertion of his, for it was a mere statement before two witnesses, who, without adequate knowledge, certified to her respectability. From the letter of Mrs. Jencken (Miss Catherine Fox, now the wife of an eminent London barrister), above referred to, we quote the following:—"My family took up the matter, and Mrs. Culver subsequently, not only verbally, but in writing, retracted all the charges brought against me and my sister. . . . I may, perhaps, be permitted to state that she left her husband some year or two prior to 1851, and wandered about with a person named Burr, who gained a livelihood by giving public lectures, principally denunciatory of Spiritualism. After her return to her husband her mind gave way, and she had temporary attacks of kleptomania; her husband, in despair, committed suicide. It is painful for me to state these facts, known only to our family, to whom Mrs. Culver was distantly related; but I deem this necessary to show the character of the witness brought up to testify against me after the lapse of upwards of a quarter of a century."

WANDSWORTH.—The *Mid-Surrey Gazette* has a heading devoted to "Local Spiritualism," the duties of which department are sustained by a special contributor, who thus commences work:—"I am not an aged investigator into the science of Spiritualism, my experience being of about twelve months' growth, from which time to the present I have sat at a weekly circle held at the residence of Mr. Alex. Thorn, Wandsworth. This gentleman, it must be borne in mind, is not yet a confirmed Spiritualist, but, like myself and others, an inquirer into the truth or absurdity of what is known as Modern Spiritualism." Farther on he says:—"I can state that manifestations have occurred at some of these sittings that were not—that could not—be due to any trick, mechanical contrivance, or legerdemain. To what, then, were they due? Unconscious cerebration? Certainly not. My own hands—and subsequently those of other sitters—were at times violently agitated (moved), and at the time, as a test, I allowed my thoughts to wander to other subjects. Upon again concentrating my ideas, or having my attention attracted by some lady or gentleman present, I frequently found my hands making rapid gyrations in so extraordinary a way that—even had I intended to deceive—could not, by any possibility, have been produced by artificial means. As each weekly sitting passed by, so did the producing power—whatever it might be—manifest itself; first, by agitating the hands and arms of the other sitters, in no less an extraordinary manner than when my own were influenced; and next by moving the table at which we were sitting to different parts of the room. At repeated requests of those present, the table would next rear itself up, sink into the lap of some sitter, and return to its original position, much to the astonishment of all. The development continued by degrees, and the table afterwards, as if possessed with vitality, would answer questions at desire by giving three raps for 'yes,' and one for 'no,' as the case might be. Whether these answers emanated from spirits, I cannot possibly determine." Some of the communicating powers are untruthful, he says, and others ignorant from what follows—certainly a flat refutation of cerebration theories, seeing that the sitters were undoubtedly honourable and intelligent ladies and gentlemen: "At the circle held on Monday last, perhaps the most interesting—and at the same time mysterious—phenomena that we (the sitters) have witnessed, were evident to all the sitters. The table was treated as if made of cork, and was moved about the room and poised in the air in a perfectly incomprehensible manner. These manifestations may afford an opportunity for a future paper on the subject. Before closing this, I may just add one little item. The 'spirit' was rapping out answers to questions, when a gentleman said, 'And have you the same forms as when on this earthly sphere?' No definite response was made. A facetious sitter suggested that the spirit did not understand the meaning of the word 'sphere,' as there was no School Board in the spirit-world! 'Earth' was substituted for 'sphere,' and an answer was at once given, implying that earth and spirit-forms are not alike."

**QUEBEC HALL, 25, GREAT QUEBEC STREET, W.**

On Sunday next, at 3.15, Mr. Lambelle will deliver a trance address. On Sunday evening, at 7.30, Miss Keeves will sit as medium. Admission 6d.

On Tuesday next, Mrs. L. Lowe will deliver a lecture on "Our Lunacy Laws." Doors open at 7.30.

**BIRMINGHAM.**—On Sunday evening next, March 3rd, a circle service will be held at Mr. Perks's rooms, 312 Bridge Street West, Hockley, when the following mediums will attend and assist:—Mr. J. Summerfield, the flower, physical, and trance medium; Mrs. Elliott, clairvoyant; Mr. J. H. Perks, trance; and Mr. B. Suckling, inspirational medium. Subject: "Heaven our Home." Service to commence at 6.30. All Spiritualists and friends are respectfully invited to attend. Suitable music for the occasion. Collection at close to defray expenses.

**CLEOPATRA'S NEEDLE** is having quite an educational influence in London. On Sunday the approaches to Westminster Bridge were crowded with pedestrians going to and returning from the southern embankment. The "cylinder" in which the Needle reposes is something like an overgrown engine-boiler, with wedge-shaped ends, and a little deck-house on the top. The thousands of little books sold to the spectators must sow the seeds of much popular information respecting Egypt. The position of the obelisk on the embankment opposite the Adelphi is being prepared.

**SUNNY BROW.**—The Spiritualists of Sunny Brow and their friends had a treat on Sunday, Feb. 17, in the shape of two trance addresses through the mediumship of Mr. Chas. Campbell of Ouston. His guides, said to be thirteen in number, are of a high order. One is said to have been sent out of this world by the orders of the Inquisition, and an Italian by birth. In the morning a few friends met together, and the controls imparted advice and words of counsel to them. The afternoon's address was on the "Soul of Man." There were two subjects for the evening's discourse nominated, "Spiritualism and its Utility," and "Can Ministering Angels communicate with Man?" The latter subject received the largest number of votes, but to satisfy both proponents, the control combined them and treated them in a masterly manner and to the satisfaction of all parties. The Italian control also prescribes through the medium for all kinds of complaints, and anyone suffering from disease, might receive benefit from a visit to Mr. Campbell, who is ever ready and anxious to help his fellow men, and to advance the cause of Spiritualism.—E. PICKFORD.

**OTHER WORLDS.**—In a recently published work, Mr. R. A. Proctor, referring to the theory that the size of the presumed inhabitants of the other worlds depends upon the greater or lesser amounts of light they receive from the central sun, remarks: "Wolfius asserted that the inhabitants of Jupiter are nearly 14ft. high, which he proved by comparing the quantity of sunlight which reaches the Jovians with that which we Terrenes receive. Recently, however, it has been noted that the larger the planet, the smaller in all probability must be the inhabitants, if any; for if there are two planets of the same density, but unequal size, gravity must be greater at the surfaces of the larger planet; and when gravity is great, large animals are encumbered by their weight. When we get beyond certain limits of height we get absolute weakness as the result of the increase of weight. Swift's Brobdingnag, for instance, would be unable to stand upright. Their weight would have been greater in a six-fold greater degree than their strength; and, so far as their mere weight was concerned, their condition would resemble that of an ordinary man under a load five times exceeding his own weight. As no man could walk or stand under such a load, so the Brobdingnags would have been powerless to move, despite, or rather because, of their enormous stature. Applying the general considerations here enunciated to the question of the probable size of creatures like ourselves in other planets, we see that in Jupiter men should be much smaller, men in Mercury much larger, than men on the earth. So also with other animals."—R. M.

**MISS DIETZ.**—The London correspondent of the *Northern Daily Express* thus reports: Are we going to have a new Juliet? I think so. Miss Ella Dietz, of whose recitations I have more than once had to speak favourably, introduced a Shaksperian element into her programme at the Langham Hall last night. She took that scene from "Romeo and Juliet" where the nurse announces Tybalt's death, and her rendering was very powerful indeed. The contrast between the exultation of the "three hours' bride," in the speech beginning, "Gallop space, ye fiery-footed steeds," and her subsequent despair at the catastrophe, was in the highest style of dramatic art, and makes us look forward to seeing this lady in a higher range of character than any she has yet assumed. There is ample room for the Shakspeare heroine of the future. By the way, an amusing incident occurred last night. An old gentleman, an evident admirer of the fair elocutionist, posted himself at a coign of vantage in the stalls with a portentous bouquet, done up in white paper, and redolent of Covent Garden. At the proper time he hurled it on to the stage, where it fell with a thud. It seemed to me to be composed of full-blown peonies, dahlias, and Guelder roses, and it was heavy enough to have been cut out of turnips, like those which decorate the Smithfield prize cattle. Miss Dietz looked at it, and seemed to calculate her powers as light porter for a moment; the result being that she declined the struggle and went off minus the floral tribute, to the discomfiture, no doubt, of her aged admirer. I recommend him to go in for quality instead of quantity next time. [What crammers the canny men of the Tyne have to swallow to be sure! The "portentous bouquet" was presented, not by an old, but by a young gentleman—Mr. Herbst. It was not "redolent of Covent Garden," for it was composed of artificial flowers made of feathers obtained in the tropics, and much more valuable than an ordinary bouquet. It was not "heavy," but literally light as feathers. It could not fall "with a thud," for it was placed down gently and respectfully, and Miss Dietz may be excused the vulgarity of snatching at a valued gift before she had laid aside the character she was impersonating. Besides, who ever heard of "peonies, dahlias, and Guelder roses" at this season of the year? If this correspondent is paid for missing the mark—truth, he must be a very successful man. Need we wonder that Spiritualism suffers at the hands of such fellows?]

**MR. MORSE'S APPOINTMENTS.**

**NEWCASTLE-ON-TYNE.**—Sunday, March 3. Spiritualists' Hall, Newgate Street. Evening at 6.30. Subject: "Elements of Cosmic Philosophy—Society." Monday, March 4, same hall. Evening at 8. Subject: "Is the Devil Dead?" Close of second annual contract.  
**CARDIFF.**—Sundays, March 10 and 17. Town Hall, 6.30. March 11, 12, 13, 14 and 15, Stuart Hall. Evening at 8.  
**KEIGHLEY.**—Sunday, March 24.  
**LONDON.**—Sunday, March 31. Doughty Hall. Evening at 7.  
**LIVERPOOL.**—Sunday and Monday, April 14 and 15.  
**BIRMINGHAM.**—Sunday and Monday, April 21 and 22.  
Societies, circles, and local Spiritualists, desirous of securing Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby. Mr. Morse's guides deliver addresses on the Temperance Question.

**W. J. COLVILLE'S APPOINTMENTS.**

**LIVERPOOL.**—Sunday, March 3. Camden Hall, at 11 a.m. and 6.30 p.m.  
**LANCASHIRE DISTRICT.**—For Week Evening Engagements (see list).  
**ROCHDALE.**—Sunday, March 10. Regent Hall, Regent Street, at 2.30 and 6.30 p.m.  
**OLDHAM.**—Sunday, March 17. Temperance Hall, Horsedog Street, at 2.30 and 6.30 p.m.  
**MANCHESTER.**—Sundays, March 24 and 31.  
**MACCLESFIELD.**—Sundays, April 7 and 14. Spiritualists' Meeting Rooms, Derby Street, at 2.30 and 6.30 p.m. Intervening days at 8 p.m.  
**LONDON.**—Langham Hall, 43, Great Portland Street, April 19, 23 and 30; and May 14 and 21, at 8 p.m.  
W. J. Colville is open to engagements in any part of the United Kingdom. For all particulars address to him, care of Mr. Brown, 59, Grosvenor Street, Manchester; or, care of Mr. Lamont, 199, London Road, Liverpool.

**NEWCASTLE PSYCHOLOGICAL SOCIETY,**

**WEIR'S COURT, NEWGATE STREET.**

**LECTURES FOR MARCH.**

Sunday, March 3. "Elements of Cosmic Philosophy—Society." Mr. J. J. Morse.  
Monday, " 4. "Is the Devil Dead?" ... Mr. J. J. Morse.  
Sunday, " 10. "A Brief Review of Materialism, Darwinism, Mesmerism, and Spiritualism." Mr. J. A. Rowe.  
" " 17. "Social Ethics." ... Mr. John Hope, Jun.  
" " 24. Trance Address ... Mrs. H. L. Batie (née Longbottom).  
" " 31. " " " " Miss E. A. Brown.  
Lectures commence, Sundays at 6.30 p.m., week-days at 8 p.m.  
Admission free. A collection to defray expenses.  
4, Nixon Street, Newcastle-on-Tyne. H. A. KERSEY, Hon. Sec.

**THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.**

**MEETINGS TO BE HELD UNDER THE AUSPICES OF THE ABOVE COMMITTEE.**

Mr. Colville will speak at the following places:—

Liverpool ...	Sunday, March 3,	at 11 and 6.30.
Bolton ...	Monday, " 4,	at 7.30.
Leigh ...	Tuesday, " 5,	at 7.30.
Holloway ...	Wednesday, " 6,	at 7.30.
Rhodes ...	Thursday, " 7,	at 7.30.
Dukinfield ...	Friday, " 8,	at 7.30.
Rochdale ...	Sunday, " 10,	at 2.30 and 6.30.
Bury ...	Monday, " 11,	at 7.30.
Cockey Moor ...	Tuesday, " 12,	at 7.30.
Manchester ...	Wednesday, " 13,	at 7.30.
Wigan ...	Thursday, " 14,	at 7.30.
Ulverston ...	Friday, " 15,	at 7.30.
Oldham ...	Sunday, " 17,	at 2.30 and 6.30.
Manchester ...	Monday, " 18,	at 7.30.
Hyde ...	Tuesday, " 19,	at 7.30.
Hayfield ...	Wednesday, " 20,	at 7.30.
Mr. Johnson at		
Bury ...	Sunday, March 3,	at 6.30.
Manchester ...	" " 10,	at 2.30.
Hayfield ...	" " 17,	at 2.30.
Manchester ...	" " 24,	at 2.30.
Bolton ...	" " 31,	at 2.30 and 6.30.
Mr. Jackson at		
Manchester ...	" " 3,	at 2.30.
" " " " 17,		at 2.30.
Liverpool ...	" " 24,	at 11 and 6.30.
Mr. Lithgow at		
Bolton ...	" " 10,	at 2.30 and 6.30.
Macclesfield ...	" " 31,	at 2.30 and 6.30.
Mr. Brown and Mr. Johnson at		
Oldham ...	Sunday, March 10,	at 6.30.
Mr. Lamont at		
Macclesfield ...	" " 10,	at 2.30 and 6.30.
Mr. Sutcliffe at		
Oldham ...	" " 31,	at 6.30.

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February 21, 1878.

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 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
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 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
 GILBERT, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.  
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
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