



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

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**SPIRITUALISM AS A DESTRUCTIVE AND  
 CONSTRUCTIVE SYSTEM.**

A Lecture delivered in Doughty Hall, London, on Sunday evening,  
 February 9, 1879, by JOHN TYERMAN, of Australia.

Mr. J. Burns conducted the meeting, and introduced Mr. Tyerman to the audience by stating the pleasure he experienced in taking part in an event to which he had looked forward for many years. His eye had been on Mr. Tyerman during his whole career as an Apostle of Spiritualism and Pioneer of reform; and though his admiration of him had been great, now that he had made their distinguished visitor's personal acquaintance, he was glad to find that the reality exceeded his highest anticipations. That meeting was not a reception or welcome to Mr. Tyerman, it was an ordinary spiritual service. On Thursday evening all the congregations in London—of which there were several meetings at the same hour, and so all could not be at Doughty Hall—could take part in welcoming Mr. Tyerman and rendering the occasion worthy of the object in view.

I am much obliged to Mr. Burns for the kindly way in which he has spoken of me, and only regret that I have not done more for the Cause of Spiritualism, which is the Cause of Humanity, to justify the commendatory terms in which he has introduced me to your notice. It is a source of pleasure to me that my first lecture on this subject in England is to be given in this hall, which has been so long associated with the public advocacy of the Movement, and whose platform has been graced by some of its noblest champions. I am a stranger among you; and yet, having read so much of Doughty Hall, I felt before I came here as though I was returning to a dear old home, and to greet familiar faces. I left my native country some fifteen years ago, to preach, in a foreign land, what is really the gospel of salvation to a few, and of damnation to the many; I return to it for a short period to teach a gospel of salvation for all men in very deed, and not in words only; for Spiritualism assures us of the ultimate reformation and happiness of the whole human family, in whatever part of the universe they may be found. And I trust that my humble labours during my short stay in England, whether in this hall or elsewhere, will do some little towards correcting the erroneous notions that prevail concerning Spiritualism, removing the unwarranted prejudices that are arrayed against it, promoting a spirit of honest inquiry into its claims, and advancing its manifold interests, with which I believe is bound up the highest well-being of universal man, both in this world and the next.

I became a Spiritualist from intellectual necessity, but would remain one from deliberate choice, if I had any option in the case. Having resolved to investigate its claims before openly attacking it in the pulpit, I found the evidence in its favour was such, that I had no choice in the matter, but was compelled by the laws of my mental constitution, to accept it as a truth, in spite of all my prejudices and prepossessions against it. My early education, religious convictions, professional reputation, and worldly interests combined to place me in an antagonistic attitude towards it, but the irresistible logic of facts conquered me; and now, having become pretty intimately acquainted with it, I remain on its side a willing and happy captive, if I may so express myself.

Probably no public movement ever had to encounter fiercer or more persistent opposition than Spiritualism. Ignorance and prejudice have arrayed forces against it that would have crushed it years ago, if it had not stood on the rock of positive fact, and

possessed the vitality of undying truth. Foul-mouthed calumny has tried to tarnish its fair name; unscrupulous malignity has assailed it with whatever weapon it could lay its cruel hands upon; self-sufficient science has stigmatised its phenomena as either frauds or delusions, or a mixture of both, because they clashed with its preconceived views of the laws and possibilities of nature; while sectarian Christianity has denounced its teachings as audaciously blasphemous, opposed to the holy Bible, subversive of the principles of true religion, and a prolific source of insanity, immorality, and other evils, because it challenged its boasted pretensions, and rebuked its arrogant spirit. But these objections and assaults have failed to dim its celestial glories, and arrest its onward march towards universal conquest. Notwithstanding all that has been done to paralyse its energies, and sweep it from the world, it still lives and flourishes, and can exult in brighter prospects to-day than at any previous period of its eventful history.

Among the objections most frequently urged against Spiritualism is, that it is essentially and almost exclusively a *destructive* system. It is to this single objection that I wish to direct and confine your attention to-day, leaving others undiscussed for want of time. Nor can I notice all the spheres in which it is said to operate destructively and threaten disastrous results; but shall limit my remarks to the domain of religion, as this will afford scope enough for one lecture.

Spiritualism, say some of our Christian opponents, is only another name for ruthless, wholesale destruction in the sphere of religion. It would pull down and trample under foot all that is true, and good, and sacred, and supply nothing but error and evil in their place. Like a whirlwind, it would tear up by the roots the stately trees of righteousness, and leave nothing behind for protection and shade. Like a tornado, it would sweep over the fair fields of piety, and lay them waste for ever. Like an earthquake, it would overthrow the earthly Zion, and inaugurate a reign of desolation, silence, and death, where the activities of life are now manifest, the songs of praise are heard, and the beauties of holiness are everywhere beheld. We have a spacious and magnificent *Temple of religion*. It was built by the hand of God, and is illuminated with celestial light. It has braved the storms of persecution, and defied the ravages of time for nearly two thousand years. In it our fathers worshipped, and round it the most hallowed associations cluster. Spiritualism would make this temple a shapeless mass of ruins. We have a grand *Spiritual banquet*. Its tables are richly spread with substantial meats and choice delicacies, adapted to the varied tastes and requirements of immortal souls. It is the bountiful gift of the King of kings, and is open to all men without money or price. Spiritualism would overturn these tables, destroy these provisions, and leave us in a state of destitution and famine. We have a fine old *Gospel ship*. She is well officered and manned. Christ, the Captain of our salvation, has command of her. She has carried millions of precious souls to the port of glory, and will land us safely on those blest shores ere long. Spiritualism would kill her captain, put her crew in irons, smash her compass, tear up her charts, and leave her the sport of pitiless storms, till she is dashed to pieces on sunken rocks, or is swallowed up by the yawning waves.

Such in substance is the objection often raised against Spiritualism. But it is not singular in having to meet this kind of objection. A similar one has been preferred against almost all new and progressive movements, by persons who were of a conservative turn of mind, and interested in the preservation of the existing state of things. It was urged against *Christianity* itself in its early days,

alike by Jewish and Pagan authorities. When Jesus dared to think for himself, and struck out a line of teaching and acting peculiar to his own rare genius, though he said he "came not to destroy," yet the more discerning among the Jewish Rabbis detected the elements of revolution in his teachings, and saw that his system foreboded the destruction of much they held dear; and therefore they hugged Moses and the prophets closer to their hearts than ever, swore by Jerusalem as the city of God, and cried out against the noble Nazarene, "Away with him, crucify him!" When the apostles, fired with an enthusiastic love for their Master, went forth to preach the new gospel, they broke in upon the dull monotony of religious routine, and wrought up the people to a high state of excitement. They were accused of turning the world upside down. The worshippers of idols scented destruction in the wake of those irrepressible advocates of revolutionary doctrines. Their craft was in danger, images were more precious than ever, and far and wide echoed the boast, "Great is Diana of the Ephesians!" The same objection was raised against Protestantism at the time of the Reformation. Priestcraft had long held undisputed sway in Europe, and rioted in untold evils. The dominant Church was full of idolatry and corruption. The people could purchase forgiveness for all past sins, and immunity from the consequences of those that might yet be committed, at certain rates, as they would buy any other marketable commodity. A band of heroic souls raised their voices against those evils, and determined to bring about a much-needed Reformation. But of course they had to pay the price usually exacted from reformers by the stern hand of Fate. Slander and persecution were heaped upon them; they were credited with the most diabolical designs. Luther was denounced as an arch-iconoclast. Their so-called Reformation threatened the destruction of holy mother Church, and must be resisted at all hazards, and by any means it could command. An insolent and corrupt priesthood perceived that its authority and emoluments were alike imperilled, and wreaked its vengeance upon them by every method in its power. The Reformation must be stamped out, or it would play terrible havoc with the doctrines and customs of the only true church of God. And now *Spiritualism* has burst upon the world, and disturbed its self-sufficient assurance. It is not orthodox either in a religious or scientific sense. It differs more from Christianity than the latter did from Judaism; it contemplates a more radical and sweeping reformation than that of Luther and Calvin, Knox and Cranmer; and of course the old objections are revived and hurled against it with a vigour worthy of a better cause. Our social, religious, and scientific authorities were not consulted and their permission asked for Spiritualism to come into existence. It was not born in Jerusalem; Mrs. Grundy was not in attendance to receive the little stranger; the Pope of Rome was not asked to stand godfather to it; the clergy were not requested to take part in the imposing ceremony of its public baptism; Professor Tyndall and Dr. Carpenter were not specially invited to witness the interesting performance; special reporters were not told off to chronicle the whole affair in the columns of leading daily papers—it was honoured with none of these things as a passport to popular recognition and applause. It was born in an obscure village, cradled in poverty, brought up under trials and hardships, began early in its career to manifest heterodox sentiments, and resolved to depend upon its own native powers, and the friendly aid of father Time to make its way in the world. And those acquainted with its history are aware of the hard struggle it has had from its first appearance in public, of the persecution that has attended it at every step, and of the opposition that still confronts it at almost every turn. It has won its way, however, most admirably, and achieved wonderful success in spite of every difficulty; and yet the old objection, which has done duty in so many cases—that it is a destructive thing—is flung at it as though it were sufficient to demolish its pretensions for ever. But in having to meet this objection, we have seen that it is in excellent company.

I frankly admit that there is some truth in this objection. Spiritualism is destructive; but in what sense and to what extent? It is not wholly, rashly, and wantonly so, as its opponents allege. It is destructive only in the sense in which Christianity and the Protestant Reformation are admitted by their respective advocates to have been. It destroys certain things naturally and inevitably, just as light does darkness when it is poured in upon it, as health does disease when it enters the afflicted body, as prosperity does adversity when it establishes its beneficent reign. It contemplates the complete overthrow and destruction of some things in the domain of religion, and the transformation of others. It has a *constructive* as well as a *destructive* mission; and in all cases it aims at supplying a more rational and beneficial system than the one it seeks to remove, and thus gives a satisfactory answer to the question so often tauntingly asked, "What would Spiritualism give us in place of the things it would rob us of?"

Having made these general remarks, let us now consider a few subjects in particular on which Spiritualism operates in its twofold character of a *destructive* and *constructive* system.

I. First, concerning *God: his character, his relation to man, and his government of the world*. The belief in God is the foundation of all religion. That belief, in some form or other, prevails so extensively that it may be regarded as universal. But how man came by it originally, whether it was an innate part of his mental constitution, or was apprehended by his intuitive faculties, or deduced by his reason from the phenomena of nature, or impressed upon his mind by inspiration, cannot be positively determined. What is God? What do we really know of the Infinite and

Eternal One? Very little—so little, indeed, that he may, with more reason and truth than many allow, be termed "the Unknowable." And yet from the way in which Christians in general, and the clergy in particular, talk of God, one might suppose they had seen him repeatedly, had been admitted to familiar intercourse with him, and had accurately measured him, sounded the depths of his understanding, and ascertained to a nicety his desires and purposes in reference to the human family and the universe at large. They might know the Divine mind as well as it knows itself, and a trifle better perhaps, so familiarly and flippantly do they prate about the Lord willing this, forbidding that, and loving or hating something else. But if they would analyse the matter critically and impartially, they would be amazed to find how little real knowledge they possess on this subject, and how much mere assumption they indulge in, and would, perhaps, moderate that dogmatic assurance with which they are accustomed to speak of God. In my orthodox days I thought I knew considerable of God, and spoke of him, I suppose, after the manner of those who believe they enjoy a special revelation from himself of his character and will concerning man; but the older I grow, and the more I study this profound question, the deeper my conviction becomes, that the views I then entertained were erroneous. The glimpses of knowledge I have obtained on this subject are just sufficient to enable me to realise a sense of my ignorance. The limited field I have explored serves but to impress me with the boundless region that stretches away beyond the range of my finite vision.

But though we are not warranted in speaking very positively as to what God is, I think we may safely point out several things that he is *not*. Christians are in the habit of looking down upon the so-called heathen as idolaters, and of branding their objects of worship as false Gods; yet I venture to say their *own* Gods—for in reality there are several acknowledged in Christendom, though it is pretended there is only one—are as much myths as those they contemptuously discard. All the Gods of Christians and Pagans alike are merely human inventions—being made by, and in the image of, man, and bearing all the characteristics—good, bad, and indifferent, of their respective manufacturers. The human mind may be compared to a mould; and the God-idea, so universally diffused, has been run into certain of those moulds, and gods have been turned out and set up as objects of adoration, bearing the distinct impress of the moulds in which they were cast. In other words, a few master minds, religiously disposed, have, at various periods and in different countries, thought out the idea of a God as fully as they were capable of doing; have given shape and complexion to their conceptions; invested them with their own intellectual, moral, and spiritual attributes, considerably magnified; enthroned them in the clouds as Gods, and called upon their fellow-men to fall down and worship them, if they wished for happiness in this world and the next.

Leaving Pagandom aside, we will confine our attention to Christendom for a moment. Christendom professes to believe in but one God, and claims that he is the creator of all things. I am utterly unable, however, to accept this view. We are told that the God of the Bible is the God of Christendom. But in point of fact there are at least two Gods set forth in the Bible, differing widely from each other in all their distinguishing characteristics; and in neither being can I recognise the God of nature. The God-idea has evidently been run into, and taken the form and features of two mental moulds, of different size and shape. In other words, there are two leading and dominant conceptions of God bodied forth in the Bible, one in the Old Testament and the other in the New; and these conceptions are so unlike each other in some respects, that they may be regarded as two Gods. The God of the Old Testament appears to have been manufactured by Moses, possibly assisted by an invisible spirit. Some of the prophets and other writers added a few touches here and there, and gave a more finished and attractive appearance to him, but in all his essential features he was the creation of one master-mind. And that God is by no means an infinite or all-perfect being. He is decidedly anthropomorphic, and does not even represent the highest type of humanity. His conduct was often such as would have disgraced an average man. I am aware that infinite perfections are attributed to him in the Bible, and claimed for him by Christians, in words, but what of that, if he is also credited with *deeds* which prove the reverse of this? Theoretically, he is said to be infinite and perfect; practically, he is exhibited as finite and imperfect. This position is susceptible of easy and conclusive demonstration to all impartial judges, by a simple reference to a few well-known facts.

He blundered, for example, in *his creation and treatment of the first human pair*, in a manner that no one worthy of the name of God would have done. He is said to have created them perfect; yet so imperfect were those perfect creatures that they fell a prey to the first temptation that crossed their path. He is credited with infinite wisdom; yet that all-wise God acted so unwisely as to subject Adam and Eve to a strain which he is supposed to have known they could not stand, but would break down under. And when they did fall, as he clearly foresaw they would do when he made them, his treatment of them was such as gravely reflects on his justice and benevolence. Instead of showing them that consideration and mercy which a worthy human father would manifest towards his children, especially for their *first* offence, he inflicted terrible curses upon them, banished them from their Eden home, and even involved their unborn posterity in fearful consequences, for which they were not in the remotest degree responsible. And then, this God's first attempt at *peopling the world*

with intelligent beings turned out as unfortunate and disastrous as his first effort at man-making. The experiment extended over some fifteen hundred years—a period long enough, surely, for a fair trial—and it proved so complete a failure, he was so disappointed with the results—though, if omniscient, he must have foreseen them—that “it repented the Lord that he had made man on the earth, and it grieved him at his heart.” And just as a bungling mechanic will destroy a piece of his workmanship that does not answer his expectation, and the sight of which annoys him, so this grieved and repentant God, who is said to be unchangeable, determined to obliterate the living proofs of his failure, by sweeping the human family from the face of the earth with a flood. He preserved eight persons, however, to try a second experiment with, intending, no doubt, to profit by the mistakes of the first. But if we may believe the statements of his own word, and the declarations of his representatives in the churches, as to the condition of the world since the flood, the second experiment has proved as complete a failure as the first; and in another fit of repentance and grief he will probably once more try to get rid of the constant reminders of his non-success, by involving the world in universal destruction. Indeed, certain prophecies ascribed to him clearly foreshadow such a calamity, which implies a consciousness when he entered upon it, that the second experiment would fail as signally as the first. But the world is to be destroyed by a deluge of fire next time, instead of water, and thus the fact of the second failure will be, if possible, still more distinctly emphasised. If that threatened catastrophe should come to pass, probably a remnant of the race would again be saved, with which to try a third experiment; but, judging from the sad failure of the first and second trials, I, for one, should not be very sanguine about the success of the third attempt. Again, the God of Moses is declared in words to be omnipotent, yet he was often frustrated by his feeble creatures in the attempted execution of his purposes; omniscient, yet he was ignorant of some things, and had to employ such means to obtain information as we have to resort to; omnipresent, yet he had to visit certain places to satisfy himself as to the accuracy of strange reports which had reached his ears; immutable, yet he frequently repented and altered his intentions and methods of dealing with given people; infinitely merciful, yet he commanded the perpetration of some cruelties, and connived at others of the most atrocious kind; and perfectly impartial, yet he singled out a people as special favourites who had no extraordinary merits to justify that preference, lavished his choicest blessings upon them, and treated the rest of the race with indifference and neglect, though they were equally his children, and as much entitled to his fatherly attentions as the Jews. He also frankly confessed to being a jealous God; and on my theory of his being but the God of a particular people, we can understand his jealousy of the gods of other nations who were competing for the suffrages of the whole human family; but had he been the God of the universe, as Christians suppose he was, he would have had no rival to fear. He avowed himself a God of war, and assisted, without apparent compunction of conscience or distress of feeling, in the wholesale butchery of his own creatures; some of whom were innocent, helpless children, and others whose greatest crime was a conscientious adherence to the religion in which they had been trained from infancy. He manifested a remarkable weakness for sacrificial offerings, and the smell of pungent incense tickled his olfactory nerves with an exceedingly grateful sensation. He uttered threatenings which he never executed, and made promises which he did not fulfil, either because he forgot them, or changed his mind, or lacked the requisite power, and hence was not the true God. He hardened people's hearts, in consequence of which they pursued a certain course; and then punished them for doing the very thing which his influence upon them caused them to do. He ordered the numbering of his people; and rewarded obedience to his command by slaying seventy thousand persons, who were in no way responsible for what had been done. He sometimes lost his temper, flew into a towering passion, and threatened terrible things in his wrath; but Moses understood how to manage his God; he brought certain human considerations to bear upon him, soothed his ruffled feelings by skilful appeals to the weak side of his nature, and dissuaded him from his cruel designs, just as a self-possessed man often does with his excited and angry neighbour.

But enough on this point. I have said sufficient—and chapter and verse can be given for each statement made—to prove my position, that the God of the Old Testament is only a huge and imperfect man, notwithstanding that infinite attributes and divine perfections are ascribed to him in words. He is merely a monarch on a large scale; his throne is in the skies encircled with resplendent glows; a brilliant array of celestial intelligences form his court; while angelic beings await his pleasure in trembling awe, and execute his commands with unswerving fidelity. His record is law; he rules with a rod of iron. He stamps his foot, and the earth trembles; he shakes his head, and terror seizes the heart of his subjects. The elements are under his control; the warming sunshine and fertilising shower are the manifestations of his goodwill; the thunder's peal and lightning's flash are the expressions of his indignation. Famine and pestilence are his direct agents, with which he punishes his people generally; sickness, adversity, bereavement, and death are the rods with which he chastises them individually. Moses having lived so long in the court of Pharaoh, he no doubt became imbued with those regal notions while there, and afterwards transferred them to the ideal deity he made and set up for the Israelites to worship.

(To be continued next week.)

## HISTORICAL CONTROLS.

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

MARY QUEEN OF SCOTS.

June 18, 1878.

“Almighty Parent, Father God, our hearts are filled with joy, that we can speak to Thee. Our spiritual surroundings bear evidence of Thy wondrous creation. In thankfulness, O Father, Thy servant addresses Thee: First for Thy mercy shown to her during earth-life. Whilst on earth Thy mercy was shown to me in every important phase of life; bestowing on me a bold spirit, accompanied by meekness and grace, so that my adversaries—and they were many, O Father—were foiled, and my deepest trials were met with fortitude. It pleased Thee, O Father, that years of earth-life's closing scenes should be passed in prison, but Thy mercy accompanied me even there, and by Thy love was Thy servant enabled to meet that just expiation demanded at Thy hands for former shortcomings; and when the last crowning act of gross injustice was perpetrated, and my spirit gained its freedom, the adversities I had met with were the balances deemed necessary for the offences committed, so that the spirit, restored to its primal beauty, found a home of rest in Thy great sheltering love and care. The blessed residence there was Thy elected servant's home, even in the immense sphere that Thou hast drawn near to Thyself. Upon earth that sphere is designated the ‘Star Circle.’ O Father let Thy mercy continue, not only to Thy servant pleading, but to all Thy children, an expectant family waiting humbly on Thy love and care. Oh, the errors of Bigotry are passing away, and the souls of men are being restored to their pristine beauty! O Father, hasten this glorious knowledge, that the souls of men liberated from Bigotry's claim may approach Thee very nearly in earth-life. Bless those that are standing nobly in the front. Oh bless them, O Father, and may they find that Thou art an ever-present source of strength and will to them. Oh, that with the knowledge of these truths they may bear the burthen of the duties these truths entail! O, Father, that many in the days that are past, had fallen back affrighted rather than practise an unalterable truth! Give to those that have arrived at this knowledge an actuality of Thy presence that with such a knowledge they may be found faithful workers in Thy Cause. Let the counsels of the Mighty now being held be accompanied by sweet peace. Oh, let the dark shade of ominous wars pass over, not staying to sweep destructively down upon this nation. Bless all nations with peace and knowledge. No knowledge is so important, O God, as knowledge of Thee; before it pale with insignificance all other arts and sciences, all other knowledge which man covets so eagerly—a knowledge of Thee, O Father—a knowledge of the mysteries of an imperishable soul, of an individual consciousness, which never tires, and whose continual action forms its supreme idea of happiness. Bless the country of my birth; bless its Nobles; bless its spirit of independence, which still works in the bosom of its lowest as well as in that of its highest. May its liberty be respected by this its sister country, and that the dissensions which existed in my earth-life may indeed be dissensions of the past, never to be renewed in the present! Bless the Sovereign Lady that so well and so wisely governs; may she walk in Thy paths as Thou would have her walk, and may the former crimes and follies which so many of her predecessors committed, act as warnings to her, by which she may form her conduct to rule her people in peace and tranquillity, and that she may indeed be always in remembrance that from Thy hand, her Father, she received her high station, and at the end of earth's closing scenes will, like unto the meanest of her subjects, have to render up to Thee, O God, an account of her high Stewardship! Bless him to whom we are making these communications; bless him in his surroundings. May his heart be kept free and apart from worldliness! May he think of Thee as one who is the very Lord of justice, and yet the very power of mercy; and these our supplications, O Father, we ask in Thy great name. O grant it for Thy servant's sake. Amen.

“I am Mary Queen of Scots.”

Here the control broke with a promise to control again. Whilst the medium was in a state of semi-control, he said, “There are crowds of spirits around me. I hear the names of the Earl of Warwick, Lords De la Warr, Walsingham, Hatton, Lord Treasurer, Nahee and Curle talking to him. I also see Sir Amyas Paulett. She comes to me. Do you see her placing her hands on my forehead?” He again went into trance, and Mary Queen of Scots, again controlled, and said:—

“You mentioned my name some few sittings ago in reference to my having controlled. I am sent to you by one whom I love, and whose love is returned to me, and who also guides and gently tries to govern, by love's sweet and gentle rule, yourself: dear Tom Paine. I have not received a commission to attend here to speak of the trials of my earth career, but to speak particularly of the trial held whilst I was in Sir Amyas Paulett's custody in his castle of Fotheringhay, in which I received her Majesty's high commission, chosen from the lords of her nation. This is the reason I was sent, and why, once having previously controlled other mediums, I cannot but refer to incidents which led me step by step to the last fatal issue. As for the historical incidents, one must necessarily approach them and continue side by side with them, else the communication would make history false; but there are feelings of the heart, there are incidents which history does not mention, although in dry matter-of-fact historic record is well.

It is well known my French education and the early age at which I was married to France's Dauphin, the son of Henry II. of

France, who a twelvemonth after our marriage ascended the throne of his father under the title of Francis II. Though history speaks of that event, does it tell you how dearly I loved my young husband? Oh, no. Does it tell you that, when the cold hand of death claimed him, how I mourned for him? Does it tell you of the scornful arrogance I suffered at the hands of his mother, Catherine de Medici? Does it tell you the heart-sorrowing I endured on my returning to Rheims? Does it tell you of the letters from the nobility to accept the throne of a country willing to offer allegiance to me in exchange for a country already under the government of the King's mother, to the detriment of her son's legal wife, France's Queen? Does it tell you by what arts and allurements, by what studied attentions so dear to the heart of a woman, that Henry Stewart, Lord Darnley, tried to gain my widowed heart? History records the suspicion that I was *cum scientia* in Darnley's murder. O God! that readeth the hearts of all men, knows my innocence of that dire deed of dreadful cruelty. Does history record his studied neglect of me when my heart beat only for him? Insult following insult, adultery even under my very eyes with those in attendance on myself, until at last, wearied with such usage, I sought the sweet consolation that fortune placed at my disposal, listening to the sweet melodies of the Italian musician and scribe, David Rizzio? His was a soul for music. In his beautiful anthems and hymns his face would be all a-glow with enthusiasm. He loved me for the love I had for his art; not with passion's love, but for my great love, my great soul for that which he possessed in such perfection, the beauties of melody and harmony. History records his cruel and fearful murder: his very blood bespattered my dress. My craven husband stood behind the dark, the bloody-minded Ruthven, attended with others similarly inclined. The blood that bespattered my dress was from a dirk-thrust, and their crime was finished in an adjoining room. History records the fact. Oh, does it record my anguish, my deep detestation of this needless murder? History misjudges; but God searches the hearts of all.

"They say that Hepburn, Lord Bothwell, was my next chosen, and that the passage of arms that took place between his followers and my attendants, and my forcible abduction to his castle at Dunbar, was solely by my connivance. History misjudges me there. I neither knew nor had any suspicion that any subject would dare stop his lawful Queen, and forcibly hold her prisoner; History records the fact. Does it record the proud and haughty Hepburn on his knees pleading his love to me? and does it speak of his argument, urged so wilily, that he, Scotland's most powerful Lord, would give the greatest help in my time of greatest need? Discontented nobles, discontented people! I, yet young, a foreigner, or nearly so: the religion in which I had been educated the greatest matter of detestation to my subjects, and the strongest objection urged by them against me. He bid me look from Dunbar's walls and view his hardy followers: he bid me compare him with the false and fickle Darnley. He bid me remember former services, telling me as a climax to his reasons that the very safety of my life depended on his help, and the strongest plea he made was when he said, 'Pass from the gates of Dunbar, my liege Queen and let your first act be the dishonour and disgrace of Bothwell, for his traitorous imprisonment of his Queen. There is liberty for you, and a guard of honour to pass you outside the castle gates; but think well of my argument—the absolute need of our union.' My husband, Darnley, had previously been murdered, and Bothwell's hand had been the chiefest hand amongst the conspirators who raised their hand against their King, and the chief incentive to the dangerous conspiracy was the hope of possessing me. The house in which Darnley resided stood in its own grounds, and for two whole days previous to his murder we had been on the terms of friendship nearly approaching the love with which we entered the marriage state together. Scotland was one vast upheaval of religious differences. The teachings and preachings of the pioneers of Protestantism, which had become in Scotland a vast power, and who eagerly and zealously regarded the education of my boy, bringing him up in a faith different from that of his Papistical mother, and he, under whose care the child remained: I am speaking of Murray the Regent, who raised an army against me; he from whom, by ties of blood, I expected forbearance, who after the meeting of our forces, and the defeat of my party, caused my after imprisonment.

"History truly mentions my stay at the castle of Loch Leven, and its grim and austere Mistress, with her silent, yet daring son, the head of the clan Douglas; yes, George Douglas. Never in his strongest protestation of love did my heart beat quicker, or my hand tremble. Oh, strange and mysterious working of nature! I held him in aversion, yet how dearly he loved me. History records also my escape from Loch Leven, accompanied by the hope of the House of Douglas, young George. History does not record the gloomy jealousy exhibited from the time of the end of my imprisonment at Loch Leven, until, overcome and wearied out by successive defeats, the resolution was formed by me of throwing myself on the protection of the English Queen Elizabeth. Oh, let us not judge hastily one of each other!"

I may here state that I had said nothing, but the thoughts passing in my mind were anything but favourable towards Queen Elizabeth in connection with her treatment of Mary.

"It was said by you at the last meeting in which you passed judgment on me, nothing to hurt me or give offence in any way, and yet a judgment, in which the common ground was speaking of my having been seen in the form, you were speaking of the class of spirits who manifested in the form."

I may here remark that at a seance some time previously I was talking to the medium in the normal state about these material manifestations, and I said I did not believe any high spirit had as yet materialised. He asked, had not "Mary, Queen of Scots" materialised. I said, in my ignorance, that I did not believe she had; she was too high a spirit. The controlling spirit then resumed the discourse.

"There are times in which, for a particular purpose, high Spirits abide once more in the form, but never for the sake of satisfying idle wonder-seekers. If it is commanded for the highest of God's Spirits to take form for the purpose of conversion, then a permission is given, and the manifestation takes place. Reminiscences of my life stand out as vividly now through this organisation as if I was still in my proper form. It is only through you in respect of the mental part of the communication, and it is only through his physical organisation that we are able to give expression to our will (meaning that it would be impossible for him to be controlled in a society of sitters, in which there was not someone present of a higher mentality than himself). It would be impossible for me or for any other higher mind to give the proper expression to our communications; the higher state of mentality with which this medium is present, always with the proviso of no different and opposing conditions, the higher form of expression the higher minds can arrive at; so that I mean, that if there is not sufficient groundwork of mentality amongst the sitters, the controlling spirit loses force of expression and distinctness. I will control again more fully.

"I have come with a commission, and I am afraid I have lingered too long. But to continue. Well, indeed, may it be said for Queen Elizabeth, that upon her reception of Mary, Queen of Scots, England forgot its usual hospitality. For fifteen years long I endured captivity; afterwards to be removed to the custody of one of meaner and lower degree. Oh, may God in heaven forgive him, even as I have forgiven him. I am referring to the Knight of Fotheringhay Castle, Amyas Paulett, who was present at my execution.

"On the 16th October, 1586, Sir Amyas Paulett came into my apartments with this remark, 'You have been set apart from newsmongers, Lady, but I have a bit of news that perhaps might be pleasing to you, that England and England's Queen are awaking up to the danger of keeping so high a Lady as yourself in imprisonment, and after the attempted assassination of her Majesty, Queen Elizabeth, by Antony Babington and others—nay, start not, Lady;—for I sprang to my feet at this needless insult,—start not, Lady, he holds in his possession letters from you to him in cipher, the alphabet of which was obtained from your secretaries, Nahee and Curle, in which you promised him, should his enterprise succeed, great rewards. I say, that in consequence of this attempted assassination, thousands of Englishmen, good and true, have banded themselves together by solemn oaths to extirpate and thoroughly root out all that dared to raise their hands against my royal Mistress, Queen Elizabeth; and this solemn league has been strengthened by an Act of Parliament passed, by which the greatest help is given them by law in bringing about and carrying out their loyal design of preventing conspiracy against their Mistress's life; that further, one of your dependents, Lady, hath been found guilty of sending one Morgan, a Scotchman, a Buccaneer, to murder my mistress, Queen Elizabeth; but happily, through God's will, this dire attempt fell to the ground.' I made answer to him, Sir Amyas Paulett, 'does She who rules and governs this kingdom permit you to insult her prisoner, or to come into her presence unbidden? Does she forget that I have been and am a Queen of two Kingdoms?' 'My service to you, Lady; the reason why I entered was to tell you a commission waits you in the presence chamber of this castle, to try you, Lady, for crimes committed against the Sovereignty of this land.'

"'Admit them, Sir Amyas Paulett,' I said; and then came the commission, accompanied by their solicitors and scribes. I refused to recognise them as a Power; I pleaded I could not be tried but by Peers. I urged that I was a foreigner, unacquainted with English laws; I pleaded for an interview with my royal sister, Queen Elizabeth, and was answered with this remark, 'Keep to the charge; we are here commissioned by the law to try.' I said, 'Oh, Walsingham, I am foredoomed!' I said, 'Oh, Earl of Warwick, is no mercy to be shown to me! An Act of Parliament specially passed that I may be brought to trial for the plots and conspiracies of the Catholic subjects of her Majesty Queen Elizabeth, are these all to be laid to my charge, at my door? A few letters and love-tokens that took place between me and young Norfolk, whilst with my former more gentle custodian Shrewsbury, and my letters and ciphers delivered to you by two men engaged formerly as secretaries to me; are these men's letters and evidence to be used against me? Can I, by the laws of this boasted England, be made answerable for their unauthorised acts? Ye have racked them or so deranged their evidence faculties that they have spoken and attested what they knew not. In your commission, read by the Chancellor Homersby, and also continued by the Treasurer Hatton, I am charged with dealings with Spain, with the ambitious Philip, who himself cannot forget his lien on the throne, and I am to appear and plead on such evidence as these two men bring against me. My Lords, consider their oaths of secrecy and service were given to me when I first engaged them; if by any matters divulged they have broken that oath of secrecy, then are they forsworn, and then is the evidence of a falseswearer to be considered available in your courts?'"

As the power was getting weak and I was getting exhausted, I asked the control to tell the nature of her commission to me.

"My commission was to tell you my death and the mode of my passing away; that I am one of those whose death scenes will be portrayed through the hands of Freeholder. I have but little more to say, further than that with indecent haste the inquiry proceeded. It was not a trial, and the commissioners hastened back to their Royal Mistress who had sent them, unanimously agreeing that for the peace of the realm and the Queen's safety my death was necessary; and it was decided in the assembly of the Estates, that the Queen should humbly be petitioned to sign the warrant for my execution. This was the mode by which she wanted to be solicited so as to get rid of the odium of the dead. Who can tell you or describe the agonies I suffered from the 18th of October, 1586, to the day on which the good Queen Elizabeth thought fit to sign the warrant of my execution. On the 1st of February, 1587, it was quickly put into execution. I received the knowledge of its being signed with equanimity; I forgave the bigotry which actuated her gracious majesty to deny me the consolation which religion could afford, and laying my head on the block, and praying forgiveness for my enemies, I passed on to a higher life after receiving the fatal stroke from the axe."

I here asked whether she was in any way concerned, directly or indirectly, in any of these attempts on the life of Queen Elizabeth.

In reply she said: "As I am standing in the presence of my God, before whom I dare not speak a falsehood, I never did. I did all I could to recover my liberty; but before God I say, had my restoration to a Throne been even at the price of one of my lowest subject's life, I would not have accepted it."

I then asked her whether she had ever seen Queen Elizabeth in spirit-life. She answered: "No; she was not in her sphere nor yet in a higher. She had forgiven her, or God would not have permitted her to come here."

I then made a few remarks about the cruel state of things that existed about that time, and said that Elizabeth did not seem to be one jot better than her predecessor Mary; that she caused as many cruel executions; and I particularised her execution of Essex. "Do not forget her treatment of young Norfolk."

Before parting she invoked a blessing on my head; but as I was unable to write it down, I should only mar its effect by attempting to string together the sublime expressions conveyed. Could my medium in his normal state give expression to utterances similar to what I heard, the sooner he entered a pulpit, orthodox or heterodox, the better would it be for his worldly prospects, which are at present the earnings of daily labour—long hours and small pay. Let the readers of this journal consider the vast ground covered by the comparatively few seances of mine published, and bear in mind the fact that I have not published one-twentieth part of them, and the conclusion would be, that if the medium were a knave, he was a greater fool by far in hiding his talent under the garb of a labouring man, with hands as hard as the hide of a rhinoceros.

## VISIBILITY INVISIBLE

AND

## INVISIBILITY VISIBLE.

### A New Year's Story Founded on Fact.

By MISS CHANDOS LEIGH HUNT.

#### CHAPTER III. (continued.)

Their quick steps soon brought them to Mr. Moreland's house. Margaret unlocked the parlour door, and Mr. Millard and Lawrence entered.

"My father still sleeps his unnatural and heavy slumber. It would take much to awaken him now."

Mr. Millard inquired if they all could remain in that room for about half-an-hour without interruption.

"I will arrange that we shall," Margaret replied, as she left the room.

"You must not be alarmed or surprised at anything that may happen," began Mr. Millard when Margaret returned. "I would advise, sir," he continued, addressing Lawrence, "that you should magnetise this lady, as you tell me you did some hours ago."

Lawrence obeyed, and in a few minutes Margaret had entered the trance-like state, that had before caused him so much alarm.

After Lawrence had, at Mr. Millard's instigation, made a number of curious passes over her, Mr. Millard inquired of her if she saw her father. An answer was eventually elicited, and a free conversation started.

"Do you see your father?"

"Yes, but indistinctly. He is thickly enveloped in a dark cloud."

"Try and look through that cloud."

"Oh!" she exclaimed excitedly, "there is that dreadful man, George Denman; he is grinning hideously."

At this moment Mr. Millard's frame became strangely convulsed and then very still. After remaining silent for a minute or so, he rose to his feet, and spoke in a quiet, kind, and firm voice, which sounded strangely unlike that which Lawrence and Margaret had previously heard from his lips.

"I," he began, "am one of the guides of this medium. Since his birth I have always watched over him, and have used his hands and lips in the prosecution of much good work, which of himself he would never have been able to accomplish, though he is most ambitious to relieve the sufferings of humanity, or my efforts would be powerless."

"Our work at this time is to relieve our friend from the curse of drunkenness, but as you are unacquainted with that branch of the science of psychology called psychomachy, we, *i.e.* myself and my companion guides, see the advisability of giving you some outline of the mysteries of the conditions therein implicated."

"Of the reality of life after death, of existence in and out of the body, being but one continuous and unbroken line of progressive development, varied only by apparently retrogressive loops, which are necessary (when they happen) to the obtaining of every grand object, and which form the last and first moment of every new birth, of this and more ye have much to learn, therefore let us to our immediate object."

"George Denman, as you know, was forced from his body by his own hand. For, not one second had the consciousness of his existence left him, before he found that he had lost his power over matter. The condition of his spirit was sad and deplorable. When in his body, all his sensual appetites, all his ungodly pleasures, could, to a certain extent, be satisfied, but *now*, though his sensuous loves of these pleasures burned as strongly as ever, no power had he to gratify them. Material and atheistical, he was too undeveloped to perceive aught but the grossest of matter, and, by the law of affinity, he was attracted to the lowest dens, where gamblers, murderers, drunkards, gluttons, blasphemers, and revelers in cruelty congregated, and every act that he saw aided to consume him with the unquenchable desire to take part in them. He stretched forth his spirit-arms for mangled flesh to eat, for fire-water to drink; he tried to grasp the billiard cue, and the cards; his voice essayed to hiss, shout, and applaud in the excitement of prize-fighting, cock-fighting, and dog-fighting; but all in vain, his pleasures had become mockeries and separate hells to him. His limbs passed through matter like thin air, his voice was powerless, and his life was as one continuous dread nightmare, a thousand times more fearful than ever experienced in the flesh. O pity him! for, indeed, his hell was a hot and bitter one, undreamed of by the clergy who jabber about brimstone and sulphur—the hell was one that he had spent a lifetime in creating, and seemed endless and worse than all the pictures so blasphemously portrayed to him by the parish parson."

"Hundreds of thousands reel yearly from the material to the spiritual world, and our work is to assist them to gradually draw themselves from their tortuous existence to a more happy sphere or state. Our task at times is so arduous and slow, that we almost faint on the way, and fall into the 'Slough of Despond.'"

"Oh, did ye who inhabit your fleshly garments, know the control ye possess by holding out constant temptations to those inhabiting the hell we have but faintly described; and did ye know that every thought and deed bearing the smallest stain of impurity increases this *practical, tangible*, and already overflowing hell—that ye strengthen the seemingly imperishable fetters that bind the senses, spirits, and souls of millions of immortals whose deathless time is passed in writhing agonies, consuming insatiable desires, blood-thirsty cravings, and blasphemies, alternated but by the merciless pangs of conscience;—did ye know the truth I try to make ye realise, ye would not, out of pity for yourselves, and pity for them, so ruthlessly raise the liquid to your lips that quenches not thirst, nor because of a fleeting fashion, cultivate unhealthy, useless, or imaginary enjoyments, to deprave and pervert the natural uses of God's holy senses, either when blessed with or freed from the wondrous temple of the living God."

"When we say that this George Denman is the cause of our earthly brother's sin, ye will think of nothing but removing so vicious an influence, and that he is *all* the sinner, and your father the one sinned against; but here, through ignorance ye are wanting in charity. George Denman has been sinned against, and 'tis he that we must cure of his love of intoxicated senses before our brother can be released from his influence."

"By the untiring efforts of a band of advanced spirits George Denman was sufficiently extricated from the depths of hell to enable him to keep away from the haunts of the most degraded. Our earth-clad brother was then what the black magic of the world calls a moderate drinker. George Denman who held moderate drinkers as the paragons of virtue, thought by attaching himself to his old friend, he would be enabled, never leaving his side, to evade all mocking temptations. For a time George Denman remained in his comparatively high state of morality, till on one dark night his friend had a large commercial transaction to settle, and he and his business friends, for the sake of conviviality, must "stand a bottle." George Denman then first discovered that he had the power to enter the body of another, to take possession of his frame, and live in it at intervals, as he once lived in his own body. Then for the first time since he was a spirit, he gloried in the cultivated and artificial fascination of drink,—in the black magical power of creating a semblance, a shadow, a delusionary imitation of the ecstatic exaltation of the spirit, by the degradation of the senses. Then all pure influentiality was repelled and wasted, and he could only progress or retrograde with the swaying of his earthly control; yes, the spirit did not control the man but the man the spirit. Our power was therefore directed to your father, but with little success, as the links of communication were so difficult to establish, and so easily snapped; but now that we are in direct *rapport* we opine that that object may be more easily attained. We shall cause George Denman to enter the organism which we at this moment employ as our instrument of communication, and then we shall be enabled to elevate his actions and intentions, as our line of contact is established."

"You will recognise the moment he enters, and the moment he

departs, and we warn you that you fear not his words or attitudes, as all will end well and peacefully, though violence may seem to reign for a time. Speak to him, but kindly and truthfully, upon all points; and when you cannot answer wisely, hold your peace. We will be with you again in a little."

Margaret had remained in her trance-like condition during the utterance of these words, yet she seemed to be listening with rapt attention.

Lawrence was gazing at Mr. Millard, and watching his lips in amazed astonishment, as though each word that fell from them was a visible object of wondrous and marvellous workmanship; and years after he could repeat every sentence with an accuracy that betrayed how deeply he had been engrossed in their import.

"O what a beautiful form!" exclaimed Margaret, as she gazed towards her father. "His robes are as white as purity itself. He is throwing a thick misty film around George Denman. Surely 'tis a spell he is casting upon him, for his attitude of defiance has disappeared, and he seems yielding and obedient to every wave of film, directed by that powerful and masterly hand; now he is drawing him towards our new friend. How strange and slowly he is glided over the floor, resistless, truly, but requiring much force to move him thus, for his very docility and absence of will seem to add a dead gravity, and opposing force to the attractiveness of that transparent cloud,—now—oh, how strange, he has gradually dissolved into the body of our friend!"

Lawrence looked at Mr. Millard and was struck with the instantaneous change that had come over his face, and the more so when he perceived a strong resemblance to that of Margaret's father when under the influence of drink, and he felt himself pale as the truth of those wondrous words he had just listened to forced itself upon him.

A grin came from the now cruel visage of Mr. Millard, and a coarse voice issued from his lips, almost identical to that uttered by Mr. Moreland when angry and intoxicated.

"Well," he said, "here I am, inside someone, and there's my old friend Moreland opposite me," and he fingered his hair, and examined his hands and clothes, and eventually stood up to view himself in the mirror. "Now I should just like to know who has played this trick upon me, and put me in these clothes, and this ugly mask of a face."

"It is not," replied Margaret, "the clothes and the face that have been put upon you, but 'tis you who have entered a human being bearing such a face and such clothes."

"What are you talking about? I don't know what you mean. Give me some drink, will you!" and he sprang suddenly to his feet like a maniac, violently stamping his foot and speaking fiercely. "Give me some drink or I shall go mad, if I'm not mad already. You don't know what I've gone through. I was once one of you, and I blew my brains out because I was always craving drink, and never could get enough. But the bullet didn't kill me, it drove me mad. No, I'm not mad, it's not imagination, it's a fiendish reality. The devil himself has got me, he charmed the bullet to make me his daily and nightly sport. From that moment I've been cursed with invisibility and deathlessness: no one helps me; I'm alone and desolate in the world; I've never been spoken to or noticed by one human being, or even an animal, since that fatal act of attempted suicide. I am without substance, and people pass through me as they do through thin air. I can touch nothing, and nothing touches me. I'm air to the world, and the world is air to me. I'm voiceless, or all the world are deaf to my prayers for drink or food, yet I hunger, thirst, starve, and crave for what I cannot touch. I was buried in the ground, yet I'm living. I'm in this body, this shape, and how I got here only the devil knows. Oh, I should like to dash my brains out! but I only pass through the wall. It would be better to burn in eternal hell than be cursed as I am cursed. . . . While I've a throat give me drink, or I'll murder you, and you couldn't hang me; ha, ha! Jack Ketch couldn't catch me, they'd hang this body—give me drink."

"I can explain to you the mystery of your trouble," said Margaret, "if you will listen to me."

"I'll listen if you'll give me some drink."

"Drink has been your curse, and, as a friend, I cannot consent to deepen that curse; but I will explain your true position, and so enlighten your mind. Know, then, that when you put violent hands upon yourself, you only made useless the fleshy substance you lived in, and your body being then lifeless and useless, your relatives put it in the ground, as they would any other. Having destroyed the machinery and working power of your body, you (that is, the spirit of that body) left it. We on earth cannot often see or feel spirit, and thus it is that you are neither seen nor felt. You love only those things which belong so strictly to the senses, that you can only see such things as come under their range. You do not even see earthly mortals that are on a purer and higher plane than yourself. Though a spirit, you are most unspiritual and earthly in all your desires, and I appeal to your reason to consider whether or not you are among what is commonly known as the living or the dead."

"Well, girl, it is strange, I must own, and there seems a ring of truth in your words," he replied, in a calmer and steadier voice.

But it was not merely the influence of Margaret's words that had wrought this change upon him. She saw all this time, that the one bright being who had drawn with his beautiful and magical spell, the unwilling mind of George Denman into contact with a purer one, was gaining from around and above an atmosphere of purity, in which he enveloped this spirit, protecting

it from all outward evil influences, and thus raising in him the pure desire to lead a wiser and better life.

"You say I am a spirit," he continued, in a half-dazed manner; "but there are no spirits here, and surely I am not the only spirit in existence. Ah! I suppose all others have gone to heaven; my mother and father have, I am sure."

"Nay," replied Margaret, "there is one here who looks brightly holy, and her sorrowing gaze betrays to me that she is your mother."

"Where! where!" he excitedly exclaimed, starting to his feet in fear and trembling, looking in the direction of Margaret's pointed hand: "Oh, God! that is she; but I cannot look at her," and he fell on his knees, burying his face in his hands. "No, I cannot look at her; she is so bright and beautiful, and I—oh, I am so very black!"

"Nay, nay," said Margaret, soothingly, "be not so frightened. See, she is holding out her hand to you, and beckoning you to approach her heavenly sphere."

"Oh, I cannot go. Tell her to leave me; tell her that heaven would be worse than hell to such as me."

"She smiles so sweetly upon you, and calls you her darling child; and she says that she has prayed hard for this moment, for it draws the time nigh when you will dwell with her in a purer and happier sphere, and she weeps tears of joy."

George Denman did not reply, but the teardrops ran down quickly between the quivering fingers of the medium. Rising to his feet, and with his eyes closed, he stretched forth both of the medium's hands, saying: "Mother dear, I am coming," and he then fell listlessly into his chair. And next, a horrible scene followed; for George Denman, controlling the medium, went through every phase of his physical death, so far as outward form of suffering went. He first rose to his feet, staggered about the room, put his hand to his temple, and fell. In a few minutes consciousness seemed to partly return, and he raised his hands upwards and smiled sweetly, saying: "Yes, mother dear, I have come, and I thank God for his mercies to such a wretch as I have been," and then his hand sank peacefully down. In about a minute Mr. Millard was again upon his feet, and Margaret saw that he was still under control, but this time by his original guide.

"Well, dear friends," he began, "what think ye of these strange things?"

"'Tis too wonderful for my mentality to grasp."

"Yes, you have much to learn."

"Will Margaret," queried Lawrence, "remember all that has occurred?—it would be well for her to do so, or I shall think I have had a strange and inexplicable dream."

"I can make her remember; but unless I do, she will not;" and he rested his finger upon an organ of her forehead, saying, "now she will remember perfectly all that has happened."

"If I understand correctly," said Lawrence, "Mr. Moreland will no longer continue an inveterate inebriate?"

"We do not see that he will; but 'tis better that you should persuade him to abstain altogether."

"I will try my best."

"We cannot stay longer, so will bid you good night, but shall seek another interview;" and almost before Lawrence had time to return the "good-night," Mr. Millard and Margaret simultaneously regained consciousness. Margaret recollecting all, burst into tears of gratitude; but Lawrence was silent, for joy and sorrow had seemed so strangely mixed these last few days.

Mr. Moreland was still sleeping, Mr. Millard discovering the lateness of the hour, hurriedly departed, with a promise to call again.

Margaret and Lawrence were alone. They looked into each other's eyes, and each read the other's thought. "Oh! that our relationship was still the same as but a few days ago, and then, then our happiness would be complete indeed." With these thoughts in their hearts they parted. Lawrence hurrying home, expecting to have to raise the house to gain admittance; but one old servant, who loved her young master, secretly and silently opened the door, to save him from annoyance in the morning.

Margaret left her father sleeping, saw that her mother and the infant were markedly better, and then retired to her bed, but not to sleep till morning's dawn had fairly arisen.

(To be continued.)

THE social sitting on Friday last was very agreeable. The chief feature was an exordium for each sitter, most applicable to their personal needs. Beautiful thoughts and spiritual truths, clothed in elegant language, were given. In a strong masculine voice, which startled all, a spirit addressed Mr. Burns, saying, "I am Mars," and promising him power to work on in the Cause. The spirit recognised by this name has, we understand, been heard of in times past at Mr. Cogman's.

J. K.—The views set forth in Mr. Wallis's lecture, and those given by Mrs. Shipton agree. It is not contemplated that there will be an immediate millennium. From many quarters there are intimations of coming disasters to remove the causes of the evils that afflict us. Selfishness and vicious indulgences abound; and those who now hold on to their money and leave their fellow-men to struggle and starve, also the accumulators of ill-gotten wealth, will find something come along by and by which will scatter their hoardings to the winds. When we all suffer alike, then we will begin to realise some idea of brotherhood. That state of universal suffering must come to teach us the principles of humanity.

## UNUSUAL WEDDING AND FUNERAL CUSTOMS.

It will interest Spiritualists to know that they do not stand alone in their rejection of some of the social customs connected with the great events of life. In forming new habits, however, it is important not to fall into the silly practice of imitating the effete ceremonies that are supposed to be denounced. This blunder has been committed repeatedly in that meaningless rite performed on babes, and called, even by Spiritualists, "christening." To ape the reigning superstitions in an awkward manner is surely no improvement. In all things let there be a spontaneous spiritual significance. The following cases are instructive illustrations:—

A wedding among members of the Society of Friends was celebrated recently at the Friends' Meeting House, Kingston-on-Thames, when Mr. George William Palmer, eldest son of Mr. George Palmer, M.P., and a member of the firm of Huntley and Palmers, the well-known biscuit manufacturers of Reading, was united to Eleanor Barrett, daughter of Mr. H. Barrett, of Oak Hill, Surbiton. The meeting-house was crowded long before the ceremony commenced, about 200 persons being present. After the bridal party were seated, Mr. J. Boorne, of the firm of Huntley and Boorne, Reading, opened the proceedings with prayer; that over, the bridegroom rose and took the bride by the right hand, and said, "Friends, in the presence of God and this assembly, I take this my friend, Eleanor Barrett, to be my wife, promising to be to her a loving and faithful husband until the Lord shall separate us." The bride made a similar declaration, and after an exhortation by Mr. Boorne, and a prayer from Mr. Alexander, of Peckham, the contract was signed, and the ceremony was at an end.

Here is an informal, and highly impressive act devoid of the priestly element, and conducted alone by the "friends" of the parties interested. It may please our lady readers to know that the bride was dressed in a long, trailing robe of white satin of the plainest cut, and her bridesmaids, Miss Barrett, Miss A. Barrett (sisters), Miss Benyon, Miss Emily, Miss Alice, and Miss Lucy Palmer, Miss Minnie Barrett (cousin), and Miss S. Palmer, in cream-coloured satin trimmed with scarlet bows, but of the plainest make. It is also worthy of notice that the certificate was beautifully illuminated on vellum, and allowed of fifty signatures, there being also a space for the vignette portrait of those so signing.

The next instance to be alluded to is the interment of Mr. G. V. Wigram, at Paddington Cemetery. The deceased gentleman was the twentieth child of the late Sir Robert Wigram, and died on January 1, 1879, aged 73. During the greater part of his life the deceased was a leading member of the body of Christians known as "Plymouth Brethren."

It had been raining for some time before the hour fixed upon for the burial, namely, 3 o'clock; but in spite of the bad weather several hundred people, including a large proportion of ladies, many of whom appeared to be young, were present; and the occasion seemed to be one of remarkable and general interest to that thinly-scattered and unobtrusive, yet earnest community to which the deceased belonged. The little chapel of the cemetery, which is used in common by all religious sects, was thronged early, many persons having to remain outside. The coffin was borne into the centre by several friends of the deceased, amid signs of deep, affectionate emotion, following upon silent prayers, which had been offered up to the moment of its arrival; and immediately after, the ceremony, if such a word can be applied to what took place, commenced. Not only was there nothing like a set formula, but there was absolutely no pre-arrangement, anything of that kind being directly opposed to one of the leading principles of a body which has no forms, no ministers, and no public or social worship, except what is carried on in private rooms, in the houses of brethren or sisters. A silence almost painful was first broken by Dr. Cronin, who, in a short prayer, marked by great fervour and elevation, spoke with touching simplicity of "George Wigram" as having followed Christ for nigh fifty years, and as "no mean man" amongst the brethren. Two or three minutes having then been passed in more silent prayer, some one read the 139th hymn in a little book, compiled many years ago by the late Mr. Wigram, premising that that hymn must be felt by all of them to be in reality a photograph of the deceased's soul. The hymn thus introduced began with the words, "This world is a wilderness wide;" the third line being, "I've no thought in the waste to abide;" and the next one, "I've nought to regret nor to lose." After another pause came another spontaneous prayer from the lips of Mr. McAdam, one of the oldest friends of the deceased, and this was followed by the singing of two verses of a hymn composed by the deceased himself, No. 201 in the book already mentioned, beginning, "Nothing but mercy 'll do for me." Another prayer was then offered by Mr. Stoney. Twenty minutes having thus passed, the coffin was carried from the chapel to the grave. Here, in close proximity to a large fir-tree, were gathered probably not less than seven or eight hundred persons to witness the actual interment. They evidently belonged almost entirely to the middle and well-to-do classes, here and there only being seen anyone in humble life; while, as in the chapel, the female mingled largely with the male element. A tone at once sympathetic and devout pervaded the mass, among whom was observed a private of the Guards, evidently an interested spectator. The coffin having been lowered without any utterance, there followed brief prayers—indeed all the prayers were very short—from Mr. Kelly, Mr. Baines, and Mr. Kingscote. Mr. Beaumont then read a few verses from the New Testament, concluding with the closing verses of the Book of Revelation; Mr. Coleman afterwards offering the last prayer, which was succeeded by the singing of a verse of the hymn beginning, "For ever with the Lord."

The spiritual effects of such a spontaneous and heartfelt service must have been a permanent good to all who were present. How different is the mumbling and affected solemnity of the hired functionary who runs through the threadbare formula! Spiritualists must learn to do all spiritual requirements for themselves, and not depend on the assistance of paid jobbers. Let us hold meetings in private, like the Plymouth Brethren, cultivate our spiritual faculties, and be enabled to conduct ourselves with propriety in all the great issues of life.

Mr. PERKS has commenced a Book-Club at his rooms in Birmingham. The subscribers are taking steps to be supplied with "The Spiritual Harp and Lyre" in one handsome volume.

## HOW TO MANUFACTURE LUNATICS.

Underneath is a proof of the ease with which private asylum doctors can manufacture lunatics.

It is time that we Spiritualists rouse ourselves to save our mediums, friends, relatives, and others, from the fate of arrest and a lunatic "character" for life; who, as mediums, are under the influence of "ministering spirits."

Let us, at the Anniversary Meeting of Spiritualists, at Langham Hall, next April, produce proofs of wrong done; and by combined action at that meeting, rouse London.

Many medical men, not connected with asylums, are ready to co-operate for a vital change in the Lunacy Laws.

Enmore Park, S.E.

J. ENMORE JONES.

## CROYDON BOARD OF GUARDIANS.—OUR PAUPER LUNATICS?

Letters were read from the authorities of the Wandsworth County Lunatic Asylum, informing the Board of the discharge of Hannah Evans and Catherine Mercer, chargeable to the Union.

Mr. Edridge asked for information respecting the cases in question. He referred to the case of a young girl he had seen, about eighteen years of age, who was well spoken, and apparently quite sane, but it was alleged against her that she had insulted her father and exhibited an excitable temperament. In his opinion she was not a subject for an asylum. He did not complain of the Union. Upon the magistrates as great responsibility rested, and they had a great difficulty in dealing with these cases. He (Mr. Edridge) asked for information upon the cases before them.

Mr. Clapp said magistrates could refuse to sign the certificates.

Mr. Edridge said the magistrates in such cases acted upon the advice of the physicians. In his opinion there was need for further consultation as to the use made of lunatic asylums.

Dr. Carpenter said, as a magistrate, he had declined being a party to the signing of the requisite certificates. The certificate declared that the person to which it referred was a fit person to be sent off to a lunatic asylum. In his opinion the majority of cases brought before the magistrates were not cases to be sent to an asylum, simply because it was thought that lunacy might develop, although it did not actually exist. Non-medical magistrates accepted the evidence tendered as sufficient and certified. In his (Dr. Carpenter's) opinion the greater portion sent to the lunatic asylum ought not to be sent there. It was the fault of the law. When told certain things, the non-medical magistrate placed himself in a responsible position if he did not act upon the evidence and grant a certificate. Many people, finding their friends troublesome, did not hesitate to make prejudicial statements. The result was that people were consigned to lunatic asylums who never ought to have been sent there. In his private capacity he would not accept such evidence, and he had refused in his official capacity. He suggested a kind of quarantine or prohibitory ward in connection with the workhouse, in which doubtful cases might be dealt with. As every one was well aware, it would not do to send every one of a passionate or eccentric nature to a lunatic asylum, or they would soon be depopulated.

Mr. Clapp said the greatest and fullest investigation ought to be made before taking away the liberty of any person. The Infirmary would not admit of the reception of semi-lunatic cases.

The Chairman said it would be best to have a ward devoted to cases of mental aberration.

Rev. R. M. Browne said the magistrates had great difficulty in ascertaining whether they ought to sign the certificates presented or not.

Mr. Edridge said such matters ought to be under proper medical supervision. He hoped the relieving officers' attention would be called to the subject, and proper arrangements made.

The Chairman stated that the matter should be strictly attended to, and the subject dropped.

## THE FLOWER.

(Written on the fly-leaf of a volume of "The Language and Poetry of Flowers," presented to M. A. B.)

What gift is fairer than the flower  
That in the greenhouse grows,  
Or plucked from some secluded bower  
Where dews from heaven repose?

No golden crown or coronet  
Hath colours half so fair,  
Though costly gems are in them set  
Of lustre rich and rare.

The fragrance from its fairy bells  
Rung by the breezes' sigh,  
Floats faintly o'er the dreamy dells  
Like music from the sky.

Its silent eloquence imparts  
The lover's deepest thought,  
And by its pleading, anxious hearts  
To union sweet are wrought.

To tender infant life it lends  
The sweetness of its breath,  
The merry marriage feast attends,  
And beautifies in death.

The tiniest flower that lowly bends—  
Arrayed in splendour still,  
Proclaims a power that far transcends  
The utmost human skill.

Peckham, S.E.

J. KINNERSLEY LEWIS.

CORRECTION.—In Mr. Lewis's paraphrase of "The Prayer of Jesus," in last issue, please read:—

For thine the kingdom, power divine,  
And glory are for ever!

instead of the last two lines there appearing.

## SUBSCRIPTION PRICE OF THE MEDIUM.

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

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

SUNDAY, FEB. 9.—Mr. J. Tyerman at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, FEB. 11.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, FEB. 12.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, FEB. 13.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, FEB. 14.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 21, 1879.

## MR. JOHN TYERMAN ON THE PLATFORM.

The audience which greeted Mr. Tyerman on Sunday evening at Doughty Hall was largely composed of experienced sitters in the spirit-circle, mediums in various degrees of development, some of them valuable and respected workers, and altogether of that self-sacrificing section of the spiritual army which is found in the front when duty calls or love impels. Some had come great distances, notwithstanding the rainy and cold state of the weather. It was a meeting representing spiritual gifts, earnestness, and purity of spiritual motive. Worldly show, personal pride and ambition, could not be observed; and yet wealth and position were not absent. The heavy downfall of rain just as it was time to start out for the meeting deterred many from attending, and as well-known friends entered the hall, dripping with wet, the effect was not exhilarating, except to those who could see beneath the surface. The meeting was, nevertheless, a good one, both as regards numbers and quality.

As the platform party entered and took their places there was no vulgar curiosity manifested, no irreverent applause, nor irritating hand-clapping. A spectator, knowing no better, would have voted it a dull meeting—no enthusiasm; a cold reception. But these people did not attend to be amused or take part in a pageant: they had met for spiritual exercises and instruction, and with decorous behaviour they awaited the proceedings of the evening.

Mr. Tyerman's portrait will be given in this journal next week, so we need not remark upon his personal appearance. His manner on the platform is earnest, natural, and unaffected, conveying to the audience the idea of strength—irresistible fortitude: *My position is grounded on truth and reason, and I am prepared to defend it.* The discourse was full of matter, but so well arranged and clearly stated that there was no confusion or weariness in the mind of the hearer. Mr. Tyerman's voice is a remarkable feature in his personal merits. The first experience of it is sympathetic and adaptive. Each mind realises that he speaks to it personally. As he warms with his theme it becomes exceedingly powerful, but never harsh or distressing. Mr. Tyerman could have been well heard in a hall ten times as large, and yet those within three yards of him experienced no inconvenience from the loudness of his tones, which are ringing and musical, as if a chord were sounded, and not a single note.

The subject was strictly intellectual and argumentative, one of those lectures which are said to "read well," but tedious to listen to. In the hands of most speakers it would have been wearisome and less interesting, for it is not the subject that enthralls an audience so much as the manner in which it is presented. Mr. Tyerman has a powerful mesmeric influence, and would carry along with him an audience with any subject, however abstruse. He succeeded effectually on Sunday evening. He had scarcely uttered a few sentences till a subdued murmur of satisfaction, and rumble as of muffled thunder, arose from the audience, and this appreciative accompaniment followed the lecture throughout, at times with great force, but reverently expressed, like devout responses to the voice of truth. Sometimes audible words of approval came from an enthusiastic listener here and there, but nothing was done calculated to detract from the sacred function of spiritual teacher, but on the contrary, the well-bred and mannerly conduct of the listeners deepened the effect of the speaker's work.

Nine o'clock had arrived before it was felt that the service had well begun: watches were pulled out, and astonishment was expressed by many that they had listened to a discourse of nearly a hundred minutes in length. But the friends were in no hurry to leave the hall: they gathered around their visitor eagerly, and it was evident that these were not cold, indifferent people. Their

ardour—modestly, shall we call it spiritually?—expressed, had been demonstrated all the evening; but now that the spiritual work was over, they began the social duties with avidity. There we observed friends that Mr. Tyerman had known in Australia, and they had travelled many miles to be present. Friends, old and new, occupied the time for a great part of another hour, and showed that Mr. Tyerman's first discourse in London was a genuine victory.

As Mr. Burns stated at the close, it is to be regretted that Mr. Tyerman cannot remain with us for a season. He is just the kind of teacher wanted. He knows how to teach. He has command of himself, command of his subject, command of the audience. He is the kind of man to go forth into the wilderness of ignorance and superstition, and "Prepare the way of the Lord," as they had it in the olden time. He is fearless, halting at no obstacle, yet not rudely assaulting fellow-travellers to the Temple of Truth. His manner and influence give a feeling of security and confidence in what he teaches. That this is truth, and that is error, is made clear and comprehensible, and the mind is aided in deciding as to what is true and what is false in the subject being discussed.

Mr. Tyerman places Spiritualism on an independent footing, sustained by facts and enforced by reason. He does not bolster up his position by the citation of pious sentences which have no connection with the merits of the case. He throws his hearers upon themselves, and if they are destitute of mental resources to sustain them, he gives them a supply, sets them on their feet, and shows them how to go forth in the discovery of Truth. His work is remarkably educational and developing; for he sends forth his intellectual disquisitions clothed in a mediumistic aura which unfolds the spiritual sphere of the hearer, while at the same time it enlightens his mind.

We see in Mr. Tyerman spiritual soil, the depths of which have not yet been probed. Beneath the rationalistic stratum there is a valuable intuitional layer, only traces of which have as yet been seen on the surface. He will yet become much more inspirational and didactic; if by this we express the statement that, regarding the work of to-day as more particularly exoteric, his path in the future will lead him to esoteric truths, and the hidden chamber of spiritual mysteries. His present tour is one of development, and it will not be his last. For some time, however, it appears to us that he will continue to fight with the crude obstacles that exist in the public mind to the acceptance of spiritual truth, and when he has the way cleared and becomes more fully developed, then will come to him in full measure that truth itself which will be sown by him in soil prepared by his own hand, under the superintendence of the husbandmen in the spiritual realm.

## MR. TYERMAN AGAIN AT DOUGHTY HALL.

MR. W. STANTON MOSES, M.A., WILL PRESIDE.

The Spiritualists of London will have one other opportunity of hearing Mr. Tyerman, during his present visit, on Sunday evening. The deep impression made by his discourse last Sunday evening will no doubt be the means of drawing a crowded audience. The subject—a most interesting one—will be: "Is this World Man's only State of Probation; or, is there Hope for the Wicked Beyond the Grave?" Doughty Hall, 14, Bedford Row, Theobald's Road, and Holborn, at 7 o'clock.

## DEBATE BETWEEN REV. W. BAITEY AND J. BURNS, O.S.T.

This debate will take place in the Temperance Hall, Bishop Auckland, on Tuesday, Feb. 25. Doors opened at 7 o'clock; chair to be taken at 7.30. Admission—Front seats, 1s.; back seats, 6d.; a few reserved seats, 1s. 6d.

Mr. Burns particularly desires the friends of Spiritualism to maintain strict order, and refrain from manifesting hatred of their opponents. It is our conduct, not our words, that move the hearts of mankind.

Mr. Burns will address other meetings in Bishop Auckland and New Shildon.

## MRS. MELLON'S SEANCES.

VISIT TO BISHOP AUCKLAND.

In consequence of Mrs. Mellon having accepted an invitation to give seances at Bishop Auckland on Saturday, Sunday, and Monday, February 22, 23, and 24, there will not be any seance at 12, Byker street, Newcastle, on Sunday next. Mr. H. Lobley, Tindale Crescent, near Bishop Auckland, is the secretary of the invitation committee.

## SEANCES IN NEWCASTLE.

Mrs. Mellon hopes to be able to announce soon the location of rooms, in a central position, in which to give her seances, and where she will be glad to receive her old friends from the country as well as those who reside in Newcastle. A new series of seances is being arranged in Newcastle, at which a medium of extraordinary powers, but whose name is withheld, will sit as medium. The phenomena are expected to be of the intellectual and artistic kind.

TO HEALING MEDIUMS.—We beg to call the attention of spiritual healers to an advertisement in another part of our issue.

MR. HARCUS'S paper, the *Gawler Standard*, is an improving and interesting sheet. The literary Supplement of the Christmas number does not overlook the spiritual element. We hope Adelaide will be visited by Mr. Tyerman soon, and then the *Standard* will have something to report that is rather unusual in the colony.

## THE POSITION OF THE PROFESSIONAL MEDIUM.

It is no dishonour to be a professional medium—that is, to expend life's energies in spiritual work, and in return acquire the indispensable means of subsistence. We have worked hand in hand with all such as we felt were worthy, and indeed, made the most of them "professional," that now occupy the field, by heralding their merits, and thus causing a demand for their services. This we now do from week to week, and hope we have in return the kind and loving endeavours on our behalf of those who have so long accepted our favours. We are, however, strongly opposed to professionalism—that delegating of all thought and action in this Movement to a paid class, and allowing Spiritualists to ignore their own spiritual faculties, and be mere passive listeners and subscribers. This plan would soon reduce Spiritualism to a trade in talk, like what exists in the churches. The Spiritual Teacher at all times endeavours to render his auditory as independent of him as possible, that others may be as able to teach him as he is to teach them, that they may be able to do without him and allow him to look after his own affairs. On this plane alone can there be brotherhood. The professional Spiritual Teacher is, therefore, only a temporary expedient, to be done away with when the perfect day of spiritual light shines forth; but while we have such useful agents in our midst it is our duty to honour, protect, and support them, even as we would expect to be treated if we occupied their arduous position. Our spiritual vision looks forward to the time when no man shall say unto his brother, "Know the Lord;" but when all shall know him, from the least even unto the greatest.

"Man was made for me," said the pampered goose; and the professional idea becoming dominant, would, in time, make it appear that Spiritualists were made to support professionals, who liked that job better than getting up at the six o'clock bell and doing a day's drudgery. To see the professional idea in its vigour observe the self-complaisant importance of ministers of all types, and yet there is not an humble creature in the country who, by a steady course of self-culture, could not solve more of the great problems of life for himself than the combined talent of these sleek professionals could do for him. In short, man knows nothing till he has discovered it for himself.

FROM the *Birmingham Daily Mail* we perceived that the "Thirty-eighters" have at last made some impression on the public, for the storm in a teapot that has visited them of late is regarded by the newspaper alluded to as an indication that "the error is played out, the folly is exploded, the craze is dead." Of course, Spiritualism is not dead—only an abscess has burst; but the event is instructive, as demonstrating the danger of having "representative" features in our Movement. Nothing but disgrace, and that which is construed into defeat, can come from having cliques put forward as the result and exponent of Spiritualism. Let all Spiritualists represent themselves alone individually, and when they go to the wall their personal credit only will suffer, not the Movement which they may be connected with.

MR. LAWSON, at West Hartlepool, would have puzzled Mr. Burns if he had asked him to find a case of spirit-photography in the Bible. If God has, in this day, bestowed on man proofs of spiritual existence that could not be obtained in Bible-times, should we fling it back in his face with obloquy on those to whom the divine message has come! Eh! Mr. Lawson? That gentleman's interlocutions have already borne fruit in starting the School of Spiritual Teachers with the work of systematically searching the Scriptures to see what they do testify concerning the spirit. We fancy it would be difficult to find a little group of Christian divines who could present such an analysis of Biblical Spiritualism at one short sitting. The Christians really do not know what is in the Bible. They have eyes, but they see not, as was said by an ancient Spiritual Teacher of the orthodox of his time.

WE have received from Mr. Logan a very interesting file of the *Dunedin Age*. The work of Mr. Charles Bright is most interesting. We hope to give extracts in an early issue. From Sydney, N.S.W. we have interesting correspondence which must stand over this week.

OBITUARY.—Passed on to the immortal realms on Feb. 15th, aged 38 years, Harry Glendinning, of Liverpool and Southport. The family name is held in high esteem in these and other localities, and those who bear it are known for their devotion to the Cause of Progress. The deceased held advanced views on many subjects of importance to man's social welfare. We hope he may find instruments on earth through which to accomplish the fulfilment of his immatured plans for the benefit of mankind.

THE resignation of Mr. Hilton, chief constable of Huddersfield, says the *Leeds Express*, has given rise to many stories concerning him. Mr. Hilton was one of the selected candidates for Leeds, and stood second in the voting when Captain Nott Bower was appointed. Referring to Mr. Hilton's resignation, the *Huddersfield Chronicle* says:—"As to the causes and circumstances of the resignation we do not propose to inquire. It is sufficient to say that a committee was appointed to examine certain allegations, and at the Watch Committee meeting on Friday the chief constable tendered his resignation, which was accepted forthwith. We should have liked Mr. Hilton to have left the service of the Corporation under more favourable auspices." It will be remembered that this constable was the kind and attentive custodian of Dr. Monck during that medium's enforced residence at Huddersfield, and it was with the same constable that Mr. Burns had a little polite conversation on the occasion of his visit to Dr. Monck. Even the obsequious *Chronicle* regrets the manner of exit, and possibly some of its acts in the past. . . God is just!

## Contents of the "Medium" for this week.

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## The Order of Spiritual Teachers.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday last the Chief Monitor read an extract from the West Hartlepool report, which that evening had come out in the *MEDIUM*. The Seer suggested a re-arrangement of the sitters to secure psychical harmony, which very much improved the conditions. The School then gave itself to the consideration of Biblical Spiritualism, in accordance with a suggestion which had been made in the *MEDIUM*. A Teacher took notes of the following:—

## SYNOPSIS OF BIBLICAL SPIRITUALISM.

## I. Phenomenal Methods of Manifestation—Miracles.

- The power of spirits over objects:—
  - To move them contrary to the law of gravitation.
  - To manifest intelligence through such motion.
  - To carry objects distances.
  - To pass matter through matter.
- Manifestation by sounds:—
  - In the atmosphere.
  - Near to objects.
  - By the direct voice.
  - By sounds resembling musical instruments.
- The power of spirits over the human body:—
  - Levitating the human body.
  - Carrying the human body a distance.
  - Rendering it proof against pain.
  - Protecting it from the effects of fire.
  - Rapidly repairing the effects of accidents.
  - Strength imparted or reduced.
  - Causing sudden death.
  - Bringing to life.
  - Inducing trance or sleep.
- The power of spirits over unparticled matter:—
  - Effect of spirit-action on moisture.
  - Effect on transforming liquids or solids.
  - On vegetable life.
  - In producing food.
  - In producing portions or the whole of the human form.
- Appearance of spirits—The physicalised form:—
  - The manner of their coming or going.
  - They converse.
  - They eat food.
  - The length of time they remain.
  - Costume,—dress, wings, &c.
- Luminous phenomena—Atmospheric:—
 

a. Spirit-lights.	c. Radiance.
b. Clouds.	d. Sacrificial phenomena.
- Power of spirits over natural phenomena:—
 

a. Water.	d. Plants.
b. Light.	e. Animals.
c. Earth.	f. Man.
- Healing by spirit-influence:—
  - By following directions given.
  - By external applications.
  - By internal remedies.
  - By the healer touching or laying on hands.
  - By touching the healer or his garments.
  - By magnetised fabrics.
  - By direct spirit-action.
  - Moral healing.
  - Casting out evil spirits.
  - Healing and elevating spirits.
- The trance:—
  - Coma or dead trance.
  - Speaking under spirit-influence while in trance.
  - Hearing spirits speak while in trance.
  - Seeing spirits while in trance.
  - Entering or seeing into the spirit-world.
  - Prophetic trance.
- Writing by spirit-power:—
  - By the unseen spirit.
  - By the materialised spirit-hand.
  - Inspirational writing.
- Spirit-voices:—
 

a. Heard by all.	c. Heard in sleep.
b. Heard by the clairaudient.	d. Heard in trance.

## II. Biblical Mediumship.

- |  |   |
|--|---|
| 1. Congregational.                               | 10. Inspirational.                                    |
| 2. Individual.                                   | 11. Spirit-teaching.                                  |
| 3. The Trance-medium.                            | 12. Physical—Miraculous.                              |
| 4. The clairvoyant to recover lost property, &c. | 13. Drawing.  |
| 5. To produce apparitions of personal identity.  | 14. Artificing and designing.                         |
| 6. Clairvoyant and psychometric.                 | 15. Paid mediums.                                     |
| 7. Clairvoyant on the spiritual plane.           | 16. Seership.   |
| 8. Prophetic.                                    | 17. Healing.  |
| 9. Speaking in unknown tongues.                  | 18. Intuition.  |
|  | 19. Impressional.                                     |
|  | 20. Personal characteristics of mediums and prophets. |

## III. Directions for Spirit-Communion.

1. Tests of the qualities of spirits.
2. Warnings against deception.
3. Promises of future spiritual developments.
4. Development :—
  - a. By spirit influence.
  - b. By personal fitness.
  - c. By laying on of hands.
  - d. By conditions and exercises.
5. Personal conditions :—
  - a. Relation of the sexes.
  - b. Diet.
  - c. Cleanliness.
  - d. Dress.
  - e. Conduct.
  - f. Mental state.
  - g. Bodily imperfections objectionable.
6. Surroundings and accessories of spirit communion :—
 

a. Patriarchal usages, idols.	i. Darkness, night.
b. Temples.	j. Domestic Spiritualism, democratic.
c. Tabernacles.	k. Priestly Spiritualism.
d. Sanctuary, oracle.	l. Persons permitted to approach.
e. Table, mercy-seat.	m. Influence of spectators.
f. Altar.	n. Music.
g. Food.	o. Perfumes.
h. Light, lamp, day.	p. Offerings.

## IV. Nature of the Spirits and their Works.

- |                         |                                   |
|-------------------------|-----------------------------------|
| 1. God.                 | 6. Archangels.                    |
| 2. Lord.                | 7. Angels.                        |
| 3. Jehovah.             | 8. Departed human beings.         |
| 4. Ministering spirits. | 9. Evil spirits.                  |
| 5. Sons of God.         | 10. Objectionable Spiritualism :— |
| 10. a. Magic.           | f. Human sacrifices.              |
| b. Sorcery.             | g. Idolatry.                      |
| c. Witchcraft.          | h. Lying spirits.                 |
| d. Soothsaying.         | i. Demons.                        |
| e. Necromancy.          | j. Devils.                        |

## 11. Spirit-Parentage :—

- a. Children predicted and dedicated.
- b. Spirit-guardianship for spiritual purposes.

12. Temptations of evil spirits.
13. Cases of failure in spiritual work.
14. Cases of mistakes, being misled.
15. Evil spirits sent to mediums.
16. Immoral spirit-instructions given.
17. Disgusting and filthy communications.
18. Cruel instructions given.
19. Ridiculous manifestations.
20. Trifling manifestations.
21. Important objects attained by spiritual tests.
22. Sacrifices and offerings.
23. Deeds of darkness.
24. Music and poetry.
25. Wisdom and philosophy.
26. Spiritual redemption.
27. Jesus Christ.
28. Holy Ghost.
29. Blood. Wine.
30. Satan.
31. Cleansing.
32. Nourishing.
33. Simulation of phenomena.
34. Dishonest mediumship.
35. Consequences to the scoffer.

## V. Spiritual Teachings of the Bible.

1. Respecting the Deity.
2. Spiritual ministrations relating man to God.
3. Definitions of Religion.
4. Ethical rules.
5. Directions for spirit-culture.
6. Modes of worship :—
  - a. Positive commands.
  - b. Negative commands—warnings.
  - c. Illustrations and examples.
  - d. Results of spiritual worship.
7. Spiritual teachers—priests.
8. Standards of religious authority.
9. The use of spiritual records—Scriptures.
10. Theory of inspiration.
11. Revelation of God's will for human guidance.
12. Prophets.
13. Teachings on the spiritual nature of man :—
 

a. Man's origin.	e. The spirit-world.
b. His spiritual nature.	f. Man's relation thereto.
c. The death transition.	g. Materialism taught in Bible.
d. Man after death.	h. Spiritual retribution.
14. Spiritual gifts.
15. Symbolical Spiritualism :—
  - a. Objective phenomena.
  - b. Visions.

## 16. Cryptic Spiritualism :—

- a. Myths of creation.
- b. Myths of spiritual evolution.

## 17. Messianic Spiritualism :—

- a. What is a messiah?
- b. Illustrations of messianic work.
- c. Spiritual dispensations and cycles.
- d. The Neros and Bible doctrines.
- e. The grand aim of spiritual work.

This is a hurried and imperfect synopsis, but it is offered to Spiritual Teachers that they may improve upon it. We also desire the kind assistance of all to look up texts to justify all these points, with such elucidatory comments as may be deemed useful. These we will publish from week to week till a complete concordance of Bible Spiritualism is compiled.

## MR. J. TYERMAN AT GLASGOW.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—You have already informed your readers of my arrival in Great Britain; but you will, perhaps, allow me to relate briefly an experience I have had since I landed, and to indicate my desires and purposes during my short stay in this country.

I landed at Glasgow on Wednesday the 5th inst., and on inquiring for some Spiritualists—for I had not the address of any one in particular—I was directed to Mr. J. Bowman's, the well-known photographer, who gave me a hearty welcome, and made me his guest during my short stay. Having read a good deal about Mr. Duguid's mediumship, I was anxious to witness something of it, and was invited to attend the weekly seance, held in the evening of the day I arrived. Mr. Bowman, Mr. Nisbet, publisher of "Hafed," and other friends were present. The programme indicated the week before was postponed, and our spirit-friends, with the consent of the circle, kindly devoted the evening mainly to my benefit. Mr. Duguid is a very unassuming man, and would strike a stranger as being sincere and straightforward in his dealings, and not likely to deceive some of his best friends by systematic trickery, as he must have been doing for years, if the manifestations which take place in his presence are not what they purport to be.

The following were the principle facts that occurred on the evening I was present :—On the medium being entranced, we had a short address from the spirit known as "Hafed, Prince of Persia." Mr. Duguid then drew (in oils) a beautiful landscape, of considerable size, in about twenty minutes. As far as I could judge, he was deeply entranced all the time; his eyes were closed. I watched him very closely, and am satisfied that he could not see what he was doing with his physical organs of vision. We then sat in the dark, for what is known as direct drawing. Previous to putting the lights out, the medium was securely tied, hands and feet, to his chair, and the ends of the cords were fastened with adhesive paper. I tore the corners off two cards which were to be used, and marked them privately as well. During the experiment the medium was between me and a glass-door, the dim light through which enabled me to distinguish him all the time. He sat, fastened in his chair, about three feet from the table, on which were the brushes, cards, &c., to be used. In about eight minutes light was called for, and on each card I had marked was a small landscape, beautifully executed. The medium was still secured to his chair, and in an unconscious trance condition. The two pictures are artistic gems. They were drawn in the dark, and without the agency of mortal hands. What has sneering scepticism and contemptuous science to say to such facts as these? Facts they are, and must be accounted for, and not ignored. I am certain there was no collusion between anyone in the house and the medium; nor were prepared pictures substituted for the cards placed on the table before the lights were extinguished, as some may suggest, for the pieces I tore off the corners fit the cards painted on, and my private marks were also found on them. Steen, an old Dutch artist, purported to do them. If he, or some other spirit, did not draw them, who, or what did? Have our opponents a more satisfactory explanation to offer than we give? In darkening the room for the last experiment, the fire had to be put out. The medium took a red-hot coal in his hand, and played with it as he would have done with a toy, but was not burnt. I tried to hold it, after it had cooled considerably, but had to let it drop. That was the first phenomenon of the kind I had seen. I am glad that I came round by Glasgow and witnessed these manifestations; and feel it to be alike due to the medium, and to the cause of truth, to publicly bear testimony to them.

From Glasgow I came over to England by way of Edinburgh, and saw several interesting spots in that ancient city. I met two earnest Spiritualists there, Mr. J. Smith, and Mr. F. G. Stoddard, and enjoyed the latter's hospitality during the two days I spent in the place. Can nothing be done publicly to awaken more interest in Spiritualism in Edinburgh and other parts of Scotland? I am glad to hear that Mr. Morse is doing a good work in Glasgow.

In closing this letter, I would just inform your readers that I intend sailing for Australia in the "Cuzco," advertised to leave on the 24th of March, and hence my stay in this country will be very short. During my brief sojourn here, I am anxious to do what little I can to promote the interests of Spiritualism, and shall be glad if any societies or individuals wishing to engage me to lecture, will address me at once, at the office of the MEDIUM. I lectured last Sunday in Doughty Hall, London, and shall be there again next Sunday.—Yours fraternally,

JOHN TYERMAN.

## TO THE SPIRITUALIST FRIENDS IN DURHAM AND NORTHUMBERLAND.

Dear Friends,—Being engaged to visit Newcastle again the third Sunday in April, I shall be happy to visit as many towns on my way as I possibly can.

There is a large sphere of useful labour in your counties, and, if rightly applied, great good could be done. I feel impressed to propose a mission work in the district, and should be glad to do what I can to make it successful and stimulate the flagging zeal of some of those towns which used to be centres of spiritual light and activity.

I could visit Darlington, Middlesbro', Stockton, Hartlepool, Sunderland, Shields, Bishop Auckland, Shildon, Ferry Hill, Willington, Chester-le-Street, Ouston, West Pelton, Bewick Main, Wreckington, Windy Nook, Gateshead, Consett, Blackhill, Seghill, Ashington, and Choppington, and, no doubt, many other places.

We could hold either public meetings, chamber meetings, or seances, for instruction and development, delineations of mediumship, and advice. If this were properly arranged and attended to, every night in the week could be utilised, much time saved, as also rail expense, and great good accomplished. Instead of speakers travelling long distances to get to Newcastle, and staying only two or three days in the town, they might be engaged for a month in the district with great advantage to the Cause, and everyone feel the benefit of such a course of action. We want unity and co-operation upon a pure basis, with spiritual purposes in view. Let all who are willing to work speak out, and put their shoulders to the wheel; and the public will soon find how much we have been misrepresented, and learn our inspiring philosophy, realising its truth and beauty.

Will those friends who want me kindly write at once, that I may plan out my course and go straight a-head. I shall labour for the lowest possible remuneration, and none need fear to ask my services. I labour for the "truth and humanity."

These meetings may be made seasons of spiritual blessing to all: everyone may receive strength and comfort. "Ho, everyone that thirsteth" for the "wine and milk" of spiritual life and light, for the living bread of knowledge, come and ask! seek and ye shall find; knock and the door will be opened. God's ministering spirits await to supply your needs: only truly seek, with pure desires.—Your brother in love and progress,

E. W. WALLIS.

## SPIRITUALISM AT NEWCASTLE.

## VISIT OF MR. J. TYERMAN.

On Sunday evening, February 9th, Mr. W. Westgarth, of Gateshead, delivered an address in the hall of the Newcastle Spiritual Evidence Society. There was a good attendance; Mr. John Mould officiating as chairman. He was supported on the platform by Mr. John Tyerman (Australia), Mr. W. Hunter, Mr. W. C. Robson, and Mr. H. A. Kersey. After the meeting had been briefly opened, the chairman called upon Mr. Westgarth to address the meeting, when he delivered an oration on "Religion," which was of a very interesting character. At the conclusion of the address the chairman called upon Mr. John Tyerman to address the meeting.

Mr. John Tyerman, who, on rising, was cordially received, gave an account of his life: before he was acquainted with the subject of Spiritualism, how he had been drawn into it, his career since, and concluded his address by referring to the disharmony that existed amongst the religions of the present day. He thought we had proof of the universality of our religion. He had great pleasure in standing before them that evening, addressing so many who entertained views similar to his own. He presumed that most present at the meeting were believers in this subject, and he had no doubt but that the Cause would go on increasing, for the spirit-world would be sure to conquer in the end. He had unbounded faith in the spirit-world. All would in time become Spiritualists, if not in this life, then in the next. After a few more remarks, he concluded his address, and shortly after the meeting dispersed.

It is intended to have another visit in March from this distinguished visitor, who is a native of this part of the country. This is the first platform that has had the honour of being used by Mr. Tyerman in this country for lecturing in favour of Spiritualism.

## A REMARKABLE DREAM.

The London correspondent of the *Northern Daily Express* often draws its readers' attention, in a satirical manner usually, to the subject of Spiritualism and supermundane facts. In the issue of the 11th inst. the following paragraph appears in his letter, which may prove of interest:

"A very extraordinary fact is just now the talk of one of our West-end hotels. A lady, who has lately arrived from Australia, had a dream about six weeks ago that her half-sister, who was still in the colonies, had been accidentally killed. The dream impressed itself upon her so strongly that she made a note of it in her diary, telling her husband about it at the time. A day or two since she received the sad intelligence that the lady in question had been accidentally killed by being thrown from a carriage; and on consulting her diary, found that, allowing for the difference of time between London and the colony, her sister had been killed at about the time of the dream. This story is not fiction; I have ascertained the facts and can vouch for its truth. It reveals a very strange coincidence, if nothing more."

On the following day the same paper contained another allusion to the dream as follows:

"Referring to the story I told you yesterday about the singular dream of the Australian lady, I ought to add, that in her sleep she not only thought her sister was hurt, but saw her lying on the ground in the open air, tended by several people. That also she noted in her diary, and that also was true. The whole incident is one of really extraordinary coincidence."

The seances at the hall (Miss Wood, medium) continue to hold their way. On Tuesday evening, February 11th, the usual dark seance was held. Very little phenomena were obtained at first, but towards the conclusion the power seemed to have gained strength, and the usual phenomena obtained at these seances were experienced. It would be a great deal more satisfactory if, instead of continually sitting in the dark,

they were to try for the same phenomena in the light. Miss Wood is an excellent medium, and there is no doubt but if they sit with that object they will be sure to be successful.

On Sunday morning, February 16th, a large company assembled in the seance room; Miss Wood as medium. The seance commenced at about 10.45, Miss Wood sitting outside the cabinet with a white jacket on. By the side of the cabinet was a chair, upon which was a saw, a piece of wood, a tambourine, a bell, &c. After a little singing, the chair, which was at a distance of several feet from the medium, was drawn in to the cabinet. The spirit inside the cabinet then commenced to saw, what was found, at the conclusion of the seance, to be the chair; a feat which the medium could not possibly do, for she was plainly visible to all, and was sitting quite still. Very soon the form of a spirit was seen, appearing from the cabinet, which came and stood close beside the medium; the working of the saw was continued, the bell rang, and the medium, controlled by "Pocka" was speaking; all these things occurred simultaneously.

The formation of a choir is progressing favourably, and when it gets fully into working order it will prove a great advantage to the society.

On Wednesday evening, February 12th, Mr. John Mould made a few remarks on the "Physical Phenomena and its Uses," at the meeting of the Spiritualists' Improvement Class. There was a large attendance of ladies and gentlemen, and great interest was manifested.

The meeting at North Shields (Mr. Lambelle, speaker) is to be held to-morrow evening, instead of last Saturday, in the Temperance Hall, Stephenson Street. As this will be the first address in that town on this subject, it is hoped that a number of Spiritualists from the surrounding districts will be present and help to make the meeting successful.

Newcastle-on-Tyne, February 17.

R. H. M.

## TESTIMONIAL IN FAVOUR OF MR. W. WALLACE.

To the Editor.—Dear Sir,—We have had, as you are aware, the so-called "Pioneer Medium," Mr. Wm. Wallace, with us, and feel a pleasure in sending to you an expression of our opinion, that as a body we have universally enjoyed his visit, both in his professional capacity and in the close companionship we have daily had with him. We thought a few words would help to cheer and encourage him in his up-hill work. Yours respectfully, some of the Spiritualists of Torquay,

BENJAMIN PEARCE.	WM. C. HAGGAR.
ANNA PEARCE.	B. HAGGAR.
ROBT. LORIMER.	S. A. PEARSE.
EMILY STONE.	M. A. SQUIER.

Torquay, Feb. 11, 1879.

Bro. Burns.—I have had the pleasure of listening to Mr. W. Wallace, when under control, and of meeting him in private, and it gives me pleasure to state, that I believe him to be an honourable man, and an earnest and honest medium.

THOS. GALES FORSTER.

## SUNDAY AT CAVENDISH ROOMS.

The third session of the Spiritual Lyceum was largely attended on Sunday morning, and much interest was manifested in the subjects presented for consideration and discussion.

In the evening Mr. J. William Fletcher delivered a lecture on the "Change called Death," to an audience that filled every available seat, and who listened with rapt attention to the words of the controlling spirit.

After the lecture Mr. Fletcher was controlled to give many tests, all of which were recognised as soon as they were spoken; but many are too private for publication.

These lectures will be continued each Sunday evening at 7.30.

JOHN SHARP, you have not given your address, so we cannot make your announcement this week.

A LADY makes an inquiry respecting Doughty Hall, and neither gives name nor address.

MR. JOHN BARKER, Binchester, gives an encouraging report of work and success therein. Miss Wood's seance at Portobello next week.

MR. WALLIS's discourse on "The Present Condition of England and its Future," which we published recently, has given great satisfaction. A gentleman, in ordering two dozen copies, writes: "I consider it one of the most excellent discourses that you have published, and I do most sincerely hope that every Spiritualist will do his very best in placing it in the hands of the outside world. I should like to see every effort being made by all to do the great good that the placing of this valuable number of the MEDIUM in the hands of all would effect." We have only a few copies left.

THE REDEMPTIVE POWER OF SPIRITUALISM.—Mr. W. Pickering, Gateshead, gives an interesting account of how a family that had manifested great opposition to Spiritualism, were found, on his next visit to the district, to have a circle in operation, and likely to develop good mediums. The "prodigal of the family," says Mr. Pickering, was the first to be controlled, and demanded that they all should become abstainers from strong drink if they wished to sit with him. A spiritual circle in each home under genuine religious influences would be the saviour of the country and the only reliable reform bill.

Our report of Mr. Burns's visit to West Hartlepool has elicited many tokens of interest, which we regret want of space prevents us doing justice to. Mr. John Ainsworth, late of Bury, writes to say, that he replied through the press to Mr. Ashcroft's "Bombastic Pretensions Lecture," and continues: "Having some knowledge of Mr. Ashcroft's ability, or rather inability, as a debater, and the very illogical method he has of dealing with this subject, I am quite confident that you have acted very wisely in sparing your feelings the unnecessary annoyance, and your cultivated intellect the deep humiliation of a public debate with so unworthy and incompetent an opponent. I am quite prepared to admit that Mr. Ashcroft can make a noisy and bombastic demonstration of ridicule, especially when he is supported by the lambs of his flock." The West Hartlepool preachers have done themselves considerable injury in the estimation of many by their recent conduct.

## THE CAUSE IN SYDNEY, NEW SOUTH WALES.

To the Editor.—Dear Sir,—Perhaps a few words as to how the cause of Spiritualism fares in the antipodes will not be unacceptable to your readers. I am happy to state that the spiritualistic philosophy is exciting much interest, and taking deep root in the convictions of the intelligent and liberal-minded portion of the populace of this city. Spiritualism, which but a very few years past was little known and grossly misunderstood, has made such rapid strides in the march of progress, that it is now the theme of every-day conversation and discussion, exciting both interest and investigation in all quarters. To this result the recent visits of Mr. Thomas Walker, trance lecturer, have largely contributed, as also the brilliant addresses of that highly-gifted inspirational speaker, Mrs. Emma Hardinge-Britten, who at present is labouring in our midst, to large assemblies, who not only admire her inimitable oratory, but who feel an absorbing and increasing interest in the revelations of spiritual teaching from the spirit-source.

The orthodox world, of course, is excessively wrathful: but parsons and laymen in dismay pour out their fulminations against Spiritualism and Spiritualists, denouncing the one as the work of the devil, and the others as his active agents in the propagation of hellish teaching. But despite their virulence and opposition, the knowledge of the "Harmonial Philosophy" is being rapidly disseminated in our midst by our unseen spirit-friends, through the organisms and instrumentalities of mediums, and whose teachings, new to the stereotyped ideas of many who have been trained in the dogmas of credul Christianity, carry the conviction of truth to many anxious hearts, and disperse by their effulgence the darkness of traditional superstition and mythological error, which have long enslaved, encumbered, and warped the intellectual man.

But now that the light has arisen in the darkness, the future of Spiritualism is buoyant with hope and ominous of grand achievements, portending a reign of spiritual truth and blessing which will bring light and comfort to many earnest and inquiring souls. There are many circles formed and in advanced stages of development, at which the sitters from time to time get undoubted proofs of the identity of their spirit-friends, as well as the assurance that the loved ones passed on before can, and do, commune with the loved ones left behind, but who are travelling to that blessed consummation when friend will greet friend in the spirit-home. Other circles are formed, and are being formed, for investigation and development, and are producing satisfactory and grand results in convincing the unbelieving of the facts of spirit-intercourse; and thus, by the united instrumentality of circle communications and platform utterances, the spirit-world is brought nigh to the dwellers on earth, the immortality of the soul is tangibly inculcated, demonstrated, and realised. Those who have hitherto lived amid the gloominess of fearful uncertainty with reference to the hereafter, are having their doubts dissipated by the sure and certain knowledge that their dear friends who have passed from this mundane sphere to Summer-land still live, which is the earnest and assurance that they shall live also.—I am, yours, very truly, "A HAPPY SPIRITUALIST."

THE Ashton Under-Lyne Society of Inquirers into Spiritualism wish me to state that they have some grand and glorious meetings by being spoken to through a medium, who has been brought out at their developing circle by the spirits, "John Bunyan" and "Dr. Raffles," formerly minister of the Independents of Liverpool. Our number increases steadily and surely. Our circles are opened by prayer, and closed by the same means. We have no committee, neither are we joined with any committee; we work together harmoniously: therefore we have no discord, and all unpleasantness is kept at a proper distance. On Sunday, Feb. 16, we had a beautiful discourse through Mr. McDonald, subject—"Spiritualism and Spiritualists," which subject provoked many questions, to which satisfactory answers were given, several of the audience taking part in the debate, and when finished, declared themselves both delighted and benefited. Much more might be said; but I will draw to a close, remaining, until my change comes, a servant of the spirit-world.—W. M. AVERY.

COXHOE, CO. DURHAM.—On the evenings of Saturday and Sunday, Feb. 15th and 16th, Mr. Wm. Westgarth, of Sheriff Hill, delivered two addresses in the Grange House Schoolroom, kindly granted for the occasions by Mr. R. Tindale. In the absence of the expected chairman, Mr. Cowburn was called to preside, who gave out a hymn and read a chapter (1 Cor. xii.) after which the medium, under control, gave a most touching and sublime invocation. This being done, the audience were invited to choose the subject of the lecture, when, out of several proposed, "Spiritualism and the Bible" was chosen. The control immediately took it up in a most pleasing and instructive manner. At the close questions were permitted, but some were irrelevant, and the chairman had some trouble in keeping the speakers from making statements instead of questions, but it was soon apparent the control was equal to the emergency, and gave answers most satisfactory—to at least the intelligent portion of the audience, but of course not to the satisfaction of those rigid sticklers of orthodoxy, several of them wanting explanations of certain portions of the Bible, and who were not satisfied when a fair and proper explanation was given (as we think). On Sunday evening, in the same place, a second address was given to a small but respectable audience; and as Mr. Dobson did not turn up, Mr. Kingston was asked to preside. After a hymn and Scripture reading, the medium offered up a beautiful invocation. The audience selected as a subject, "The Atonement;" and the control, in a most eloquent manner, spoke for over fifty minutes. At the close questions were asked, some very pungent and proper, which were answered in a most elaborate manner. But the foes of progress, "Doxy and Bigotry," were not absent; some noisy, demonstrative individuals, not perceiving or not being satisfied with the answers given. After considerable altercation the control succeeded in maintaining its ground. Light has been shed in some minds that will not be overcast, we hope, for some time to come. Mr. Westgarth has really given us great satisfaction, and we do hope it will not be long before he re-visits us. The thanks of the circle of Coxhoe are really due to Mr. Tindale, for, although a Conservative, he seems to be one of the most liberal and benevolent men in Coxhoe, for had it not been for him all the schoolrooms and chapels in Coxhoe would have been closed against the subject being discussed.—W. COWBURN, Coxhoe, Feb. 17, 1879.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, Feb. 16, Mr. C. W. Pearce, addressed the meeting, taking for his subject, "John's Question to Jesus? Art Thou He that should come, or do we look for Another?" He commenced by noticing the state of the people, reviewing the circumstances and showing their symbolical and spiritual interpretation.

On Tuesday, Feb. 18, Mr. Iver MacDonnell, lectured; subject, "The teachings of the Churches, and the Teachings of Jesus, versus St. Paul." Paul's abilities were recognised, but his teachings were thoroughly antagonistic to those of Christ, and consequently anti-Christian, the very first act of St. Paul, after his conversion was to strike a man blind, which his supposed master never did, as Jesus delighted in acts of love and mercy.

On Sunday morning next, Feb. 23rd, at 11.15, a meeting for spiritual development. Mr. Tomlin will introduce the subject for consideration, namely, "A Spiritualist Indeed."

On Tuesday next, Feb. 25th, at 8.30, Mr. Dale, jun., will lecture upon the "Topics of the Week." Discussion invited.

The third anniversary of the above Association will take place on Sunday, Feb. 23. Tea on the table at 5.30 prompt; tickets 9d. each. Public meeting at 7. Admission free. No business will be transacted on this occasion, as the evening will be devoted to short addresses from public speakers and others.

Monday, Feb. 24, at 8 p.m., an entertainment, to consist of songs, recitations, &c., and a dramatic sketch will be played by the members of the Marylebone Amateur Dramatic Club, entitled, "The Spitalfields Weaver." Dancing to commence at 10.30. Admission 6d.

W. O. DRAKE, Hon. Sec.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, Feb. 23, Perth Street Hall, West Derby Road. Afternoon at 3. Will preside at Dr. T. L. Nichols's Lecture. Evening at 7. Public Trance Lecture. Dr. T. L. Nichols in the chair.

NEWCASTLE-ON-TYNE.—Mar. 2 & 3. CARDIFF.—March 30 and 31.

STOCKTON.—March 4.

COWLING.—Arrangements pending.

KEIGHLEY.—March 9.

GLASGOW.—April 13 and 14.

Special terms offered to societies and circles for week-night private meetings for Spiritualists and others; an excellent opportunity for becoming better acquainted with the teachings of the spirit-world. Mr. Morse has held hundreds of such meetings, that have been attended with the best results. All letters to be directed to Mr. Morse, at Elm-Tree Terrace, Uttoxeter Road, Derby.

## MR. E. W. WALLIS'S APPOINTMENTS.

(Address—35, Blurton Road, Clapton Park, London, E.)

ROCHDALE.—Feb. 23, at 2.30 and 6.

LONDON.—Holloway, Feb. 25, at 8. Marylebone Association, Quebec Hall, Sundays, Mar. 23 and 30; Tuesdays, Mar. 25 and April 1.—See society's notice.

MIDLAND DISTRICT.—Feb. 26 to Mar. 4.

BRADFORD.—Mar. 9.—Arrangements pending.

NEWCASTLE.—April 20 and 21. EDINBURGH.—To follow.

GLASGOW.—April 27 and 28.

MR. T. M. BROWN is at present at home. Letters should be addressed T. M. Brown, Howden-le-Wear, R.S.O., Durham.

BIRMINGHAM.—On Sunday, Feb. 13, at 6.30, Mr. J. W. Mahony will lecture on, "Where are the Dead?" at 312, Bridge Street West; suitable music. A collection at the close.

DERBY.—Mr. E. W. Wallis will deliver a lecture in the trance state, on Thursday evening, Feb. 27, at half past 7, in the Temperance Hall. Admission Free, a collection to defray expenses.

MR. T. M. BROWN's third anniversary will be celebrated at Howden-le-Wear on Sunday, March 2. Tea on table at 4 o'clock. Tickets 9d. each. After tea trance and normal speakers. Spiritualists are cordially invited.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View Terrace, London Fields, E.—Monday, Feb. 24, members' seance at 8 p.m. On Tuesday, Feb. 25, at 8 p.m., Mr. C. R. Williams will hold a meeting for mermeric experiments. Friends invited to attend.—A. J. LONDON, Cor. Sec.

MISS E. A. BROWN, of Howden-le-Wear, intends making a tour South in two or three weeks' time. She intends visiting Malton, York, Leeds, Macclesfield, Manchester, and Rochdale. She is desirous of completing arrangements with friends as soon as possible. Letters to be addressed E. A. Brown, Howden-le-Wear, R.S.O., Durham.

SUNNY BROW.—On Feb. 9, Mr. J. Dunn delivered a trance address at the house of Mr. Thomas Seary on 1 Tim. vi. In an elaborate discourse the spirit showed that the same passage had been directed against all religious reforms, that it did not apply to Spiritualism at all, but to the innovations of Priestcraft.

SOWERBY BRIDGE.—On Feb. 9 Mr. E. W. Wallis addressed the Lyceum twice, in a lucid, exhaustive, and masterly manner. On the following Monday and Tuesday evenings he gave seances with great satisfaction to all at Mr. Gaukroger's, Queen's Road, Halifax. On Sunday last Mr. J. Fitton again spoke in a manner that was much appreciated. In the afternoon Mr. Walker, jun., of Halifax, late of the Methodist persuasion, gave an impromptu address containing some good thoughts. On Sunday, Feb. 23, Mr. A. D. Wilson will speak on "What about the Judgment Day?"

## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR FEBRUARY.

Sunday, 23, at 6.30 p.m. Trance Address. Miss E. A. Brown.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—Form Manifestations.

Tuesday, " at 8 p.m.—Physical Manifestations.

Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.

Thursday, Seance at 8 p.m.—Private Circle.

Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

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

## MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

Mr. E. W. Wallis, of London, will address the under-noted meetings for the above committee:—

DERBY.—Feb. 27, 7.30. BIRMINGHAM.—Mar. 4, 7.30.

BELPER. " 28, 7.30. WALSHALL. " 5, 7.30.

NOTTINGHAM.—Mar. 2, 2.30 &amp; 7.30. SHEFFIELD. " 6, 7.30.

LEICESTER. " 3, 7.30

All communications respecting the above committee to be direct to the honorary secretary, Mr. J. J. Morse, Elm Tree Terrace, Utttoxeter Road, Derby.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, FEB. 24.—8, Field View Terrace, London Fields, E. Seance at 8, Members only.

TUESDAY, FEB. 25.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, FEB. 26.—Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, FEB. 27.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E. Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

FRIDAY, FEB. 28.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

Mr. Savage's, 407, Bethnal Green Road, at 8.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30, admission free. WEDNESDAY, Members' Developing Seance; 8 for 8.30. THURSDAY, Social Conversation and enjoyment; 8 for 8.30. SATURDAY, Inquirers' Seance; admission 6d. to pay expenses; local and other mediums invited; 8 for 8.30. SUNDAY, Morning, a Meeting for Spiritual Development; Evening, Spiritualistic Services, at 6.45; Seance at 8.15; admission 6d. to pay expenses; admission to Seance by previous application or introduction.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 23, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m. ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30. BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends. BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m. DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m. GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8. GLASGOW, 164, Trongate, at 6.30 p.m. HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30. KEIGHLEY, 2 p.m. and 5.30 p.m. LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30. LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m. MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30. MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m. NOTTINGHAM, Churchgate Low Pavement. Public Meeting, at 6.30 p.m. OLDHAM, 185, Union Street, at 6. OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 8 p.m. SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening. SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

TUESDAY, FEB. 25, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening. STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15. STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited. SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8. WEDNESDAY, FEB. 26, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only. BOWLING, Spiritualists' Meeting Room, 8 p.m. BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street. for Development at 7.30, for Spiritualists only. DERBY. Psychological Society, Temperance Hall, Curzon St., at 8 p.m. MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, FEB. 27, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street. South, at 8 p.m. ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8. LEICESTER, Lecture Room, Silver Street, at 8, for Development. MIDDLESBRO', 23, High Duncombe Street, at 7 p.m. NEW SHILDON, at Mr. John Menseforth's, St. John's Road, at 7.

No. 1 INSTITUTION SEANCE.—On Tuesday evening the inner circle sat alone, and most harmonious were the conditions. Several spirits from different states controlled, and spoke appropriately to the sitters. Mr. J. Lewis was controlled by "Keats," who was attracted by the poetical tenor of Mr. Towns's controls.—J. KING, O.S.T.

## HAPPY EVENING AND HEARTY WELCOME

TO

MR. JOHN TYERMAN

(The Pioneer Spiritualist of Australia).

At Claremont Hall, Penton Street, Islington,

ON

THURSDAY EVENING, FEBRUARY 20, 1879.

Tickets One Shilling Each.

## PROMENADE CONCERT AT 6.30.

Instrumental Selections: by Miss Pickering—"Faust," sur l'opera de Gounod; Miss Evelyn Ward—"Gavotte," Louis XV., M. Lee; Miss Delotz—"La Gazelle;" Miss Blenman, Miss Nichols, and other ladies.

## CONCERT AT 7.40.

Accompanyist, Mr. J. C. Ward.

## Programme.

SONG	...	"I'm a Roamer"	...	Mendelssohn
		Mr. J. C. WARD.		
RECITATION	...	"The Bell of Atri"	...	Longfellow
		Miss ANNIE WAITE.		
SONG	...	"It was a Dream"	...	Coena
		Miss EVELYN WARD.		
SONG	...	"Still I Love Thee"	...	
		Miss BLENMAN.		
COMIC SONG	...	"New Laid Eggs"	...	Rowley
		Mr. ERNEST B. FURSE.		
SONG	...	"The Lover and the Bird"	...	
		Miss SPAREY.		
RECITATION	...	Mr. IVER MACDONNELL.		
SONG	...	"The Clang of the Wooden Shoon"	...	Molloy
		Miss HAINES.		
RECITATION	...	"Archie Dean"	...	Gail Hamilton
		Miss ANNIE WAITE.		
NEW SONG	...	"The Angel and the Sunshine"	...	John Urick
		Mrs. GEORGINA WELDON.		

## INTERLUDE.

HEARTY WELCOME TO MR. JOHN TYERMAN, The Pioneer Spiritualist of Australia.

JOHN CARSON, Esq., J.P., of Melbourne, will take the chair, and a short time will be devoted to Congratulatory Speeches by well-known friends of the Cause.

SONG	...	"Will o' the Wisp"	...	Cherry
		MR. J. C. WARD.		
SONG	...	"O Happy Home"	...	Gounod
		Mrs. GEORGINA WELDON.		
RECITATION	...	"The Little Vulgar Boy"	...	Ingoldsby
		Mr. ERNEST H. FURSE.		
Mrs. WELDON will sing a selection of her celebrated Nursery Rhymes.				
COMIC SCENA	...	Mr. CARTWRIGHT.		

## DANCING AT 10.

Music by Messrs. Sparey and friends. To conclude at 12 o'clock.

WE regret to have to announce that an old and earnest member of our Cause is, from family sickness and the failure of business, caused by foreign supplies displacing his own manufactured goods, reduced to great extremities. He is possessed of good mechanical abilities, and would prove a valuable acquisition where trust and confidence are also required. He is, moreover, personally known to us. The wife has had considerable experience in altering gent's coats, &c., into fashionable garments for youths, and would be glad of an opportunity to do the same for the families of Spiritualists and others at a moderate charge. All letters addressed to us, X. Y. Z., with stamped envelope, we shall be very pleased to forward to their destination.

MONEY, ITS USES AND ABUSES; or How Fortunes are Won and Lost: a Lecture on the City of Glasgow Bank Failure, with the Directors' Mental Portraits. By Max Greger, 12, Dunlop Street, Glasgow. Price 2d.—This publication contains on the cover ten medallion portraits, being apparently very good likenesses of the erring Bank directors and their associates. The lecture on money is supplemented by phrenological sketches of the characters whose portraits are given. Those delineations appear to be remarkably faithful, and indicate phrenological observation on the part of the author of no mean order. The organic testimony in such cases is of importance. When the science of man is better understood such calamities as we are now suffering from will be impossible, for the people will become too intelligent to trust men who have "rogue" written on their organisms in unmistakable characters. At present the ignorance in this important matter is so great that the pretentious scoundrel is lauded and trusted, and the straightforward self-sacrificing man is trodden under foot.

## BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, having many other Engagements, requests that those who desire his services as Business Clairvoyant, or for Medical Diagnosis, make previous appointment by letter, addressed, 1, Albert Terrace, Barnsbury Road, Islington, or 15, Southampton Row, W.C.

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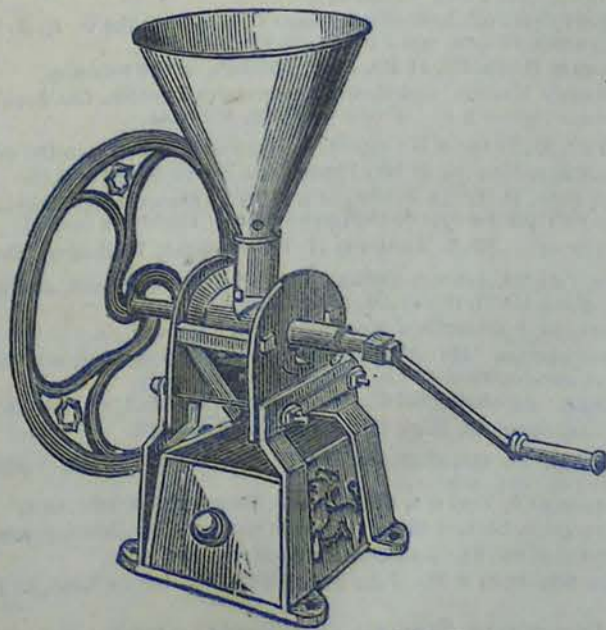
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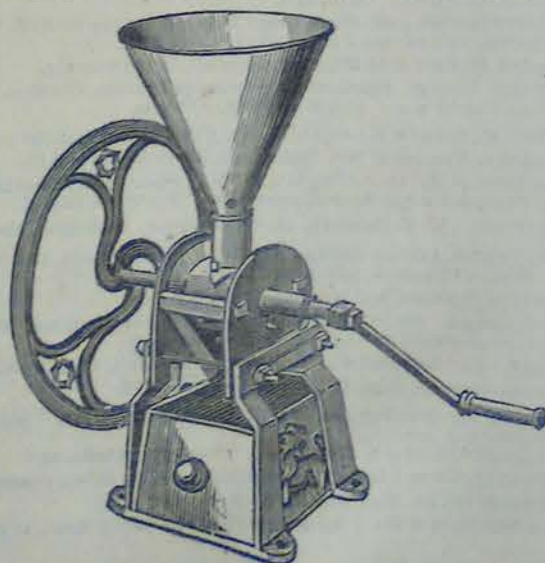
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