



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

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VISIBILITY INVISIBLE  
 AND  
 INVISIBILITY VISIBLE.

A New Year's Story Founded on Fact.  
 By MISS CHANDOS LEIGH HUNT.

CHAPTER V. (continued).

THE EVE.

Poor Lawrence sat still after Margaret had left him, feeling that immediate death would be preferable to such a blank and hopeless existence as lay before him.

Forgetful of where he sat till he heard a strange step upon the stair, he never essayed to leave the house; but then he sprang to his feet, and grasped his hat to depart. Opening the door, he was much surprised to find that the unfamiliar tread belonged to Margaret.

Taking both his hands in hers, which made him thrill from head to foot, she whispered softly,—

"Lawrence, I crave a boon."

"You shall have it. Name it," he replied, with mingled feelings of distress and melancholy pleasure.

"Have faith in me for two hours, and do my bidding."

"I will," and for the first time he saw that she was in a trance, or somnambulistic state.

"Reach my mantle, and equip me for a short but all-important journey, on which you must accompany me."

Lawrence obeyed, and in a very little time she was leaning on his arm, and leading him down many bye-ways and intricate turnings.

They passed the house of his guardians. The evening's post was at the door.

"Here's a letter for you, sir," said the postman, as he handed him a legal-looking epistle, while respectfully touching his hat, and staring at Margaret's wide-open eyes and fixed, yet viewless, gaze.

"Thank you," said Lawrence, as he pushed the letter into his breast coat-pocket.

On they traversed, and after one hour's sharp walking, she stopped opposite a tall red-brick house, situated in the neighbourhood of Highbury.

A servant was coming out with a jug in her hand, and she carefully left the door ajar. Margaret waited till she had crossed the road, when she pushed the yielding door and entered, beckoning Lawrence to follow, and then left the door as she found it. She walked straight upstairs, stopped before the second floor back room, and knocked gently.

"Come in," said a sweet voice—and they entered.

Before the fire sat a lady robed in black, the sombreness of which was chased away by the crimson cluster of mountain-ash berries, which helped to illumine the splendid dark shadows of that bright and beautiful, though sad countenance.

She rose as Margaret entered, looking somewhat startled. Strange visitors were evidently not often entertained by her.

She bowed, and waved her hand to chairs for them to be seated in.

"Thank you, no, I will not sit, I have not time," Margaret replied; "I come on important business. Your husband leaves England I believe shortly."

"Yes, he does," said Kathleen, as immense astonishment betrayed itself in every feature. She did not believe that any, save her own lawyer, knew of the fact of her even having a husband living.

"He is about to commit a great crime," continued Margaret; "I cannot now reveal more to you, but I know that to prevent that crime, and to save much intense misery, you will grant me a simple request, though I'm a stranger to you," and Margaret took both of Kathleen's hands in hers, and gazed out of her deep, dark eyes with such an earnest, pleading expression that Kathleen's heart was touched, and she merely asked,—

"What is it I have to do?"

"Merely come with me now, without further questioning."

Kathleen looked interrogatingly at Lawrence, but as he only averted his head, the whole affair being as mysterious to him as to her, she stepped across to him and whispered,—

"Is she sane?"

"Perfectly," he replied, and then, partly because she believed she could save someone from some unhappiness, and partly prompted by curiosity, she donned her outer garments and left the house with them.

Margaret called a cab, and gave directions to be driven to her home.

The church-clock was striking the hour of nine as they entered the little parlour, when the doctor's well-known rat-tat came at the door.

Lawrence, trembling with suppressed excitement and anxiety, admitted him.

"Show the doctor in," said Margaret.

The doctor was delighted at hearing these words so lightly spoken, as he greatly disliked her recent cold and repelling treatment.

"I come, Mrs. Burnlow," he replied, in a light, flippant, but confident tone, as he stepped into the room, bowing politely, and placing upon the ground a very heavy, but handsome, lady's travelling portmanteau.

Still he felt annoyed at the presence of Lawrence, as he long felt convinced of his engagement to Margaret, and attributed his excessive paleness to suppressed passion, hatred, and envy of his more successful courtship.

Prompted by pure feelings of vindictiveness, the doctor went through a grave and ceremonious introduction of Margaret to Lawrence as his wife. He did not perceive a dark figure concealed in the corner of the room, with a face as pale as death, leaning for support against the wall, who stared at him in blank astonishment and horror, as she watched his polite bow to Lawrence, as he said with a triumphant wave of his hand towards Margaret, who stood with drooping eyelids, motionless and silent as a statue,—

"Allow me, Mr. Lawrence Williams, to have the extreme pleasure of introducing you to my wife, Mrs. Burnlow. We have been but recently married, as you are doubtless aware, and I have, at her request, permitted her to remain with her parents till the safe convalescence of her mother, who, I am happy to say, is now so far recovered as to enable Margaret to leave with me for America the day after to-morrow, and—

"No!" gasped Kathleen, suddenly facing him, like a spectre risen from the depths of the earth, with her black eyes fixed upon him like living balls of fire; "No, I am your wife!"

No pen nor tongue can describe the effects of these words upon the doctor or Lawrence.



The defeated man grasped the corner of the mantelpiece to save himself from falling, so sudden was the shock. He tried to defiantly return her look, but utterly failed.

"Fiend!" at last issued from his ashen lips. "You shall regret this;" and tottering backwards, he found his way to the door, and in less than a minute had left the house.

"I must leave instantly," said Kathleen, in an hysterical and excited manner; "but will see you again shortly."

"But why go so quickly?" queried Margaret, "I have much to tell you."

"I fear for the safety of my boy;" and she turned sick and giddy as her loving, maternal heart beat wildly. "He has often threatened that the least interference on my part should be revenged on my boy. Oh! he will take him from me, and treat him cruelly," she sobbed. "Come with me, and put me in a Hansom, and tell him to drive as quickly as possible;" and she stopped, but to press one kind kiss upon the brow of Margaret, saying,—

"Bless you, my child; and I thank God you are saved."

Lawrence saw her safely started for her home, and then returned to Margaret, with his mind bewildered and dazed, and wondering if all was a dream, or whether in reality his sanity had departed from him. Great was his surprise to find Margaret sleeping calmly upon the sofa.

Aroused by his moving a chair, she opened her eyes, and gazed sweetly upon him. She then placed her hand to her forehead, saying,—

"Oh, Lawrence! have I been dreaming? But I thought I was released from my marriage to Dr. Burnlow, by discovering that he was married before, and his wife still living."

"'Tis true," he replied, in a voice nigh choked with joyful emotion; "'tis true, my own lost and found darling. His wife has only just left the house, and you are now all my own once again."

After one long, loving embrace, she felt the necessity of communicating her joy to her parents. She only told them of the discovery, without giving any particulars as to how it occurred; indeed, Margaret did not herself know, save that her steps, words, and actions, were guided by an outside influence.

Such a happy New Year's Day the Morelands never before spent, and at their New Year's dinner sat the sweet and beautiful Kathleen with her blue-eyed boy, and his wondrous head of golden curls, in rather greater disorder than usual, through playing with Johnny at "hairdressers." There is another lady there, whom we have seen but once before, and then only for a few minutes, and that is the lady magnetiser from whom Lawrence obtained the instructive manuscript, and Mr. Millard makes the fourth visitor.

Margaret rises to say grace, but she feels her tongue being guided, and, with faith gained through her recent happy experience, she surrenders herself to the ruling influence. Kathleen had learned sufficient from Mr. Millard to comprehend the meaning of the phenomenon, so was not surprised at its occurrence.

"'Twas I," began the spirit; "known on earth as Ellen Versey Burnlow, who guided the steps and actions of our dear Margaret to bring about the happy change you are now enjoying. I saw my earthly son (whom you call Dr. Burnlow) about to commit a great sin to his own soul, and an injury to this fair daughter of earth, so having the power and knowing his wife, I was enabled to direct her steps and her words."

"A mother's love for one, even so undeveloped as he, cannot fade till his death. Since my departure from earth I have never ceased trying to influence his heart to purer promptings, but his spirit-brain was bound up in a vain love for things that delighted the vitiated and depraved senses. You started when I said he was dead. He left his body this morning before he had time to make his will, which it was his intention to do in order to leave his wife and child penniless."

"For years he has been in the habit of taking large doses of opium; but latterly, for certain reasons, he gradually diminished the quantity, and eventually discontinued it altogether—taking brandy in its place. This morning, without thought of danger, he ventured on a dose of opium of the same quantity he had formerly been accustomed to, and the result was speedy death, before he had time to obtain an antidote. He does not yet know that he is dead, but we shall do all we can to bring him to a knowledge of the spiritual. I must now leave you, as there are two friends who wish to speak to you through the voice of our sweet Margaret. Good bye, God bless you."

In a minute or two Margaret was again controlled, but this spirit could scarcely use the organism, and all that could be gathered from her words were, that she was very happy, only recently dead, and that all Margaret's black clothes should be changed for white or coloured ones, as mourning was the result of ignorance. After she had gone an Indian spirit controlled Margaret.

"Well," she said, "d'you know what me tum for? me tum to you."

"To me," said Lawrence, "what for?"

"Why, you dot sumthin' dood in you pottet."

"Which pocket? this one?"

"Yeh."

Lawrence turned out the contents of his breast coat-pocket which contained an odd glove, a handkerchief, three lancets, and lastly a letter.

"Dat's it," cried the little Indian; "read it," and she clapped her hands in glee.

"Why, yes," said Lawrence, "the postman gave it to me the

night Margaret took her mysterious somnambulist journey, and nearly frightened the life out of me, and—a—a—and a—a—" but the letter evidently so interested him, that he got no farther than the "and a—a—a—"

Margaret's hands were clapping in childish gladness, and the spirit was causing laughs to ring from her throat that made her parents stare.

"Well, I declare," said Lawrence; "this is from my lawyer, and it appears I can draw the first quarter's instalment of my father's money to-day; then I'm a year older than my guardians think; that's delightful."

"Tink 'tis," said the little Indian; "but I'm toing. Dat was your sitter Annie tum afore me, toss she dosent like your ugly black tings, she wants oo take 'em off, toss she's happy, and always wid oo, so wat oo dot to ky 'bout, and deess black; she don't know. Dood bye. Me will tum to you weddin. Won't be long, mata haste. Me tum to tell oo 'bout letter. Dood bye, Dod bless oo all;" and she was gone, and Margaret was herself again, and retaining a partial recollection of what had occurred.

'Twas all true—true the doctor had died without a will, therefore all his property came to Kathleen and her son.

It was old New Year's Day, and the marriage-bells peeled out gaily. Three carriages drove up to Islington Church, waited a little, and then returned with the same five couples. Lawrence, as proud as could be of his beautiful bride, Mr. and Mrs. Moreland, Mr. Millard and Kathleen, and two happy little boys—Johnny and Kathleen's pretty son,—and lastly, the lady magnetiser, with a gentleman friend.

Years roll on, and years may roll on, but they do not touch the serenity and happiness of our friends, for Margaret works hard, well, and happily, with her husband, and is going on as rapidly as can be to enter his profession, to help and aid the poor and suffering among God's humanity.

Prosperity has rewarded Mr. Moreland for his altered life; and everyone, save our two little boys, looks younger, happier, purer, and brighter, than when they first appeared upon the scene.

But there is another little boy, and a very little and dear wee fellow he is too; yet Margaret finds him a serious interference to her studies, though now that she has him, she would not part with him for worlds, and she often says she should have to give up her work were it not for the loving care and tenderness of sweet Kathleen, that enables her to leave her child, without thought or fear for his safety, in the hands of her faithful friend.

THE END.

## SPIRITUAL REVELATIONS

### MISUNDERSTOOD BY THEIR RECIPIENTS.

It would be making an affirmation readily capable of proof to say that spiritual revelations have seldom produced the full result for which they have been calculated, owing to the difficulties which their recipients have experienced in putting aside preconceived ideas. To take one instance of this, which is familiar to all alike, "the revelation by Jesus" was understood by his followers to rely mainly on the prop of a coming messianic kingdom on earth, wherein the Jews should regain their temporal sovereignty, and Jerusalem should become once more "the joy of the whole earth." We know how this expectation not only did not meet its fulfilment, but was completely negatived, when Jerusalem herself was laid in ashes, and her sons and daughters were slain relentlessly by thousands, whilst Messiah's advent was delayed. "Now is your salvation nearer than when ye believed;" "the night is far spent, the day is at hand;" "we shall not all sleep, but we shall be changed;" all these and many similar passages show the eager longing, the intense expectation, "the looking for and hasting unto," the return of Messiah as king and judge, which characterised the devoted, if mistaken, Christians. Even orthodox theologians now admit that in these instances the early Christians were under a false impression. If in this point, why not in the other Judæo-Christian doctrines, namely, in that of atonement by blood, and others?

Now it may be in some cases the same with converts to Spiritualism to-day. This is not written to upbraid any such, but only to bid them beware lest, while they profess to value the gospel of Christ, any of them should seem to come short of it. For there are those who look upon Spiritualism as only another link in the evidences of the "gospel" chain. And so it is, of the true gospel of Christ, that message universal in its application to humankind, which speaks of God's love to man, and of man's debt of love to his Maker and his neighbour. But it affords no proof of the truth of galling creeds or irksome formularies. Nor can it lend itself to a compromise, for as we read, "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Matt. ix. 16), a most expressive simile hard to improve upon.

If I may venture on a simile of my own, for the subject may be best illustrated by some such treatment, I would compare the light of Modern Spiritualism breaking in upon one who is bound in creedal fetters to the free rays of the sun coming through the narrow grating in the prison-wall, which, when first they meet the view of the unhappy prisoner, make the miserable cell yet more loathsome, since they disclose the cobwebs of long years. Even so is it when spiritual truth, with its



living realities, first dawns upon the hitherto benighted sons of earth: their first impulse is to sweep away the cobwebs woven by ancient error. But they delay, they hesitate: worldly interest intervenes; and at last the reflection of the rays in the sordid webs fascinates them; and, rather than break the illusion, they let the webs remain; they are fain not to destroy those tokens of neglect which make the place what it is. Life would not be life, say they, without the usual religious routine; but herein lies the mischief, that religion for them is routine and nothing more. Such, alas! are practically "without God in the world;" "having eyes they see not, and having ears they hear not," they have wilfully disregarded the voice of conscience within, and a sure retribution of sorrow will be their portion. Not that we should disregard all forms of worship which we see around us; we should try to profit by whatever may be good in them, whilst we should not fail to form our judgment of them by the light of spiritual knowledge which we possess. The wheat will ever be mingled with the chaff on this side the grave, let us take care lest in our winnowing we throw some of the precious grains of heart-felt piety to the winds.

And if we would see this revelation of Modern Spiritualism in its true light we must be prepared to face it, and must not shirk for fear of any disclosures it may make to us, for surely it will hereafter bear witness for or against us, "whether we will hear" it now, "or whether we will forbear." Every man's work must be tested some day, and then woe to him who has not had the courage to own his convictions at least to his own heart, and who has not acted accordingly. There are good spirits always watching for an opportunity to guide us aright: let us remember the injunction, "Obey them that have the rule over you" (or "your guides," as the margin), "and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Let us be led away by no hopes of temporal gain or pleasure, nor "mind earthly things," so as to sacrifice our eternal interests thereto, but desiring "that better portion which shall not be taken away from us," let us strive to understand and pray to be taught the true meaning of Spiritualism in all its wide bearings. For it comes fraught with a wonderful, a divine mission to this sceptical but priest-ridden world.

Seekers after truth, inquire into Spiritualism; for be assured by this means, "Ye shall know the truth, and the truth shall set you free."

"CAMBOR."

#### HISTORICAL CONTROLS.

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

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

WILLIAM SHAKESPEARE.

December 11th, 1878.

The spirit thus commenced:

"How bitter and piercingly cold it is—one of your old-fashioned winters peculiar to my time on earth; and who am I? That is a question that may be passing through your mind. It has been a troublesome and vexatious question with many, all about a man who reached a pinnacle of fame, and the world says I reached the highest pinnacle of fame; but even let it be but one of the minor pinnacles, and all the world of busybodies will be making themselves extremely curious to know all about him, who you are, and all about you; and the majority of these busybodies are ready to swear by their British Encyclopædia, and take it as an infallible guide,—and if not by this celebrated volume, some other well-got-up biography,—and they consider it a crime against their curiosity to have left no trace behind for their following up, thus nursing their idle gossiping propensities; and then they fly to a mean and poor revenge by comparing statements—that he must have been a low-bred fellow, a plebeian, else we should be able to discover something either of him or of his family. If, on the other hand, their source of information is a limited one, they consider it still a proof of his being of low birth and no family.

"During earth-life I was tolerably acquainted with this world of busybodies—these wonder-mongers, these biographers, who, seizing on idle gossip, endeavoured to convert it into reasonable facts. I made a name in earth-life; I left a name behind me, and though over three centuries have elapsed since my birth on earth, my name is better known to-day than when I lived my earth-life.

"By name William Shakespeare, of Stratford-on-Avon, son of John Shakespeare, gentleman yeoman, and Annie Arden, of the ancient family of the Ardens, whose pedigree is traceable from the advent into this island of the Norman Conqueror. For such a world of busybodies, one should keep an every-day record for their perusal, and then I am afraid that would not satisfy them; they would be wanting to know what we were doing when we were asleep. Would that one of these life-incident-seeking men were here; I would set his mind at rest upon the Shakespearian doubts

that exist to-day. Seeking (they never rest from seeking), first they make great inquiries into the respectability of my predecessor, my father: who he was they are anxious to discover, and what he was; to whom he was married, why he married, and where and when he married. Then they find out that he has land as well as a maiden with his marriage; then comes the wish to obtain the knowledge whether John Shakespeare, my father, could use the clerical quality of writing his name, or, like an honest, plain-dealing man, could make his mark only. He made his mark in very nearly a dozen of us, bringing us all up respectably. Let me see, I lost a dear little sister; little Edmond too passed away, both were younger than myself. I was the eldest of ten; that is a moot question. I say I was the oldest of ten; biographers say of seven only. John Shakespeare, my father, told me, and he knew best about it.

"Then they arrive at the conclusion (these positive wonder-seekers) that they must place my father in the list of well-to-do tradesmen at all events; but how to arrive at any knowledge of myself during my youthful days, puzzles them. It seems a wonderful provision of God, the 'Power of Mind;' whatever station in life a soul may be born in, however contracted may be its surroundings, if the Almighty God hath in his wisdom designed that soul to become a teacher to mankind, and if not a teacher a soul to ease men of their burthen of care by giving them the pleasure of relaxation of mind, by an exhibition of correct delineations of human passions, and also by an exhibition of lively and pointed wit—a soul that sets himself this task, is as much a teacher and benefactor of his brother-man as any other soul engaged in benefiting mankind in any other way; therefore if God hath designed a soul for advancement, despite its surroundings and its narrow circle, it will inevitably rise upwards above its surrounding fellow-men; still upward will soar that soul designed for progress from the beginning of its earthly career until it reaches this proud position that all men gaze at it; they think of that soul's advancement, and wonder how and why it reached such fame; as well might they make inquiries why the comet chooses its course, or what impels it. To me it seems as much a wonder that my name should have been rendered immortal as it does to others.

"If I had received any special advantages in extraordinary education, I should perhaps have been brought to think that these advantages were the cause of my immortal fame, but in starting in life I did not possess the advantages of a classical education; my knowledge of the Ancients was absolutely *nil*, and of the Latin tongue the extent of my knowledge abides with me just as plainly now as it did when I left the Free Grammar School of Stratford-on-Avon, to which I went for education, not where I was educated. I remember wading through the substantives in the Latin Grammar; I remember *musa*, a song; *gladius*, a sword; *magister*, a master. Then there is the pronoun *hic, hæc, hoc*, genitive *hujus*. I remember that well. I think I got on as far as *amo, amas*; *mones*; *audio*; the auxiliary verb being preliminary '*sum, es, est*; *sumus*.' There commenced, and there ended, my knowledge of the Ancients. I got on just as well without it."

I here said he must have been controlled or impressed, otherwise he could not have written his classical plays. He replied:—

"I was spiritually controlled, undoubtedly; *I was never myself, either in acting or writing.*

"Well and so the Biographers had reached up to my school-days, and they went on diving and delving from thence to my manhood. How earnestly they seek for every incident; and what they learn, thousands believe and swear by. They find out inconvenient facts in a man's early days. So it is not always well to become famous. It is strange what publicity they give to inconvenient incidents, and how often a virtue suffers for want of notice. They accused me of various crimes, peculiar to young men that have idle time on their hands. I have had to plead guilty to a higher Judge than they are; one higher than any amongst them, and therefore I can plead, if such pleading be necessary, to that biographical charge laid against me. There are several, the most worthy, who fail to mention the fact, I am going to cite, but on the other hand there are one or two of these individuals forming part of the world of these busybodies, that have striven to tarnish my immortal fame by citing acts of youthful indiscretion. To him with the feeling of a man, and an Englishman, it seems a wicked and profane act to bring up from the records of the past a baptismal entry of a first child, with comments of the short lapse of time from the marriage to the birth, and yet the accused wife is the mother of several other children, and that same wife has passed all those years in happiness and felicity with her husband. I say it is a profane thing to bring to light such a record unnecessarily, and where there is no purpose to serve, it proves that at the very outset of life I was making a very bad start, and that honest John Shakespeare, who had reached the honourable title of master, having been a freeholder and a magistrate, thought I was degrading him in his position, and bringing his grey hairs with sorrow to the grave, for I might have carried my wrong-doings further away from home, and not have brought shame and dishonour into the home of a neighbour. I am quoting my father's words, and my reply was: 'Father, fear not; there is a difference in our ages, Anne Hathaway being my senior by nine years; but, father, no disgrace nor dishonour shall rest on that home. She shall become my wife by license, and your permission;' and she became my wife, the mother of my children, and a God-given partner. Once more, again I say, biographers might have been silent on this forgotten incident. Do I feel no kindness for them? I do not. I do not like this world of prying busybodies."



I here asked whether he had ever controlled before. In reply he said:—

"I have never controlled so much in the flesh as I have to-day in this body. I have controlled, but I have never before controlled so as to feel individualised; I mean to feel so much myself as I do in this body."

I asked: Did you know what spirit it was that controlled you?

"I have not seen him, but I have heard his name is Busiris. Every word of *King Lear* I wrote, hearing the words clair-audiently. *Coriolanus* was another play I wrote after my retirement from London; I wrote this, hearing it clair-audiently. *The Merry Wives of Windsor* was written through my hand in nearly illegible characters. I had been with Drayton and Ben Jonson having a social glass together, and after our carousal, for it finished with one, I stayed at the inn where it took place, and filled over twenty-four sheets of manuscript from 2 a.m. to 4.35. This was *The Merry Wives of Windsor*. You have read my maiden efforts; my *Venus and Adonis* was my first invention; I dedicated it to Southampton's Earl, with an apology for its dedication. I had just come up to the great metropolis, leaving the wife and children at Stratford. I was friendless and prosecuted. There had been a night frolic between a few of Stratford's youthful sparks, and I joined them, and we trespassed into Sir John Lucy's ground, his park" (I think he said) "at Charlote, and shot a deer; and that I, with others was accused, and ultimately a warrant was issued for my apprehension. So chagrined was I with his conduct, that I wrote a ballad giving him a coat of arms, 'three lice.' I called them 'Luses,' in imitation of his name 'Lucy,' and this, so well was he known about Stratford-on-Avon, became popular and its author most unpopular, and so I came up to London."

"Biographers kindly say I came up in poverty. They say I acted as waiter to the Blackfriars Theatre; horsekeeper outside, and that the cry resounded night after night, 'Where is Will Shakespeare to hold my horse till after the performance?' What is stranger to me than the biographical notice is its general acceptance. I had written my *Venus and Adonis*, and also written several other minor pieces that were known only among a select circle of friends. One amongst my friends, by name Burbage, of the same county, but not of the same town, was one of the shareholders in the Blackfriars Theatre. He, knowing that I was an original writer and a tolerably good hand at mimicry in revels, invited me to town, hearing of the prosecution, and I accepted the invitation. I wrote *Venus and Adonis* under control. The name of 'Busiris' was given to me after my retirement from the stage; after the purchase of my house at Stratford-upon-Avon, and when I had settled down to a comfortable country life; it was then that the name of 'Busiris' was given to me. There I also wrote *Coriolanus*, *Antony and Cleopatra*. Five plays I think I wrote after I retired;—yes, it was five. The quality of verse-making was mine normally, but far inferior to those under the influence of 'Busiris.' I believe 'Busiris' work is similar to what yours will be. I was thoroughly controlled when I wrote, and when anyone came in, sometime before I was restored to consciousness, they would be struck, and pass remarks upon my want of attentiveness—absence, in fact, of consciousness, they would charge me with. I put it down to meditateness. I knew it was something beyond myself, but I dared not mention it. I was always deemed eccentric. Right royal in my friendships and contentiously indifferent to those for whom I felt no partiality; in fact I was a man of extremes—a sensitive, a term which embraces all the eccentricities of a soul tabernacled in clay."

I asked him here to name some of the spirits in his sphere. He said:—

"I have seen Spenser spiritually; I am in the same sphere with Ben Jonson, Drayton, and Pope, the eccentric, gloomy soul, is with us; Cardinal Wolsey also is one of our sphere."

I asked whether Byron, Coleridge, or Shelley were in his sphere. He said:—

"Byron is not with us, Shelley is not with us, Coleridge is not with us, but I have heard of them. There is one, I do not think you have heard of him—Robert Southey; I love him."

I was rather surprised at being asked whether I knew Southey; I suppose there must be something in the fact that I do not like Southey's poetry. I then asked him about Sir Isaac Newton.

"Isaac Newton is in a sphere above ours. He is in the same sphere as your great-grandfather. Those that men consider the least of, are the highest in God's kingdom, and many of those of whom men consider the least, stand on the proudest pinnacle. They are held superior, for different possession than man would expect them to be held superior for. It is only kind in the spiritual man, that will be spiritually received or acknowledged. We have listened to melodies of some of the greatest musical composers in our spheres; we have also got artists, sculptors, and the great architect Christopher Wren is also with us. Ray, the naturalist, is in our spheres; he who systematised the botanical species; I mean John Ray. Sir Walter Raleigh is with us; I knew him in the flesh. I was only eleven years old when I saw Sir Walter Raleigh on the way to Kenilworth Castle; I saw Queen Elizabeth on her way to visit the Earl of Leicester. Lord Bacon is in our spheres, so is Adam Pynaker, Benvenuto Cellini. It is spirits from our sphere that are coming to you; the first of them was the worthy Cardinal Wolsey. The sphere in which Sir Isaac Newton is, is the same as your great-grandfather; the sphere one above us is the sphere of spiritual investigation. What I have further to say than this is that, after a successful life upon earth, I had a happy, joyous transition, and a welcome reception in the spirit-

spheres. May God in heaven keep you and bless you. I shall come again." Finis.

I had a conversation after this regular control was over, and among other things I mentioned that at a seance held at the house of the well-known, and much respected, Dr. Motherwell, in Melbourne, Victoria, at which Mr. Terry, the editor of the Melbourne *Harbinger* was also present—a gentleman, say, between twenty-five and thirty years of age was controlled by the spirit of Francis Bacon, and, with a Shakespeare in his hand, entirely disposed of all Shakespeare's claim to almost every one of the plays attributed to him,—making himself to have been the principal author, mentioning the names of Ben Jonson, and one or two others as having assisted in the work.

I asked the control how he could account for this.

"Francis Bacon may have known the source from whence these plays were derived as well as myself; but on the other hand if he claims them, and that they were given in the same way as to myself, I say I do not believe they were ever given to any human being but myself."

This is a curious fact which may probably elicit remarks, and possibly throw some light on the subject.

There are one or two remarks I would make respecting this control, which has a strong bearing on that *raison d'être* of mind-reading. Once for all, I do not deny the fact of mind-reading; I only deny its claim as a solution of all these control mysteries. *Ex nihilo nihil fit*—you can't read in or get out of a mind what was never in it. The present control affords a very good illustration of mind-reading, not that I personally require any confirmation of the fact, because I have every sitting the fact brought prominently to my notice; but simply to account for the feeling displayed against biographers as a rule. I have latterly been much put out with the way in which biographers and historians treat the different persons about whom they write; whenever there is any doubtful point in the career of a man, each one revels in his own imagination, and makes the character best suited to his own ideas, and possibly *pocket*; as they are generally employed by the family of the deceased, regard for the feelings of the living is studied at the expense of truth; in the present day biographers find the material from which historians collect, and thus too often is error perpetuated.

I had of late been much perplexed with not only matters enunciated under control, but also with the slipshod mode in which the particulars were treated in biographies. On the present occasion the Control not only read my mind, but expatiated on a theme, viz., the mode in which his life career had been treated by biographers. Never had anyone such a host of chroniclers of small beer as Wm. Shakespeare has had, and in controlling the sensitive, he has not failed to express his opinion of them. The more I sit at these seances, the more I think—the more am I satisfied that all these great minds through whom the human race has been elevated and benefited, have been instruments in the hands of a higher Power, ever striving to push on and advance that progress among men, when man is fit to receive it: that progress will, in time, raise them nearer and nearer the Great First Cause, their Creator. Luther, Shakespeare, Arkwright, Herschel, and numerous others, were simply instruments in the hands of the "Great I Am," to carry out his ends and purposes for man's welfare.

#### PAUL OF SAMOSATA.

To the Editor.—Sir,—Under the title of "Historical Controls," I read in your last week's number, a most interesting one, purporting to come from "Paul of Samosata." As I am well acquainted with the gentleman who reports the Controls, under the initials "A.T.T.P.," and have been present during several of them, I can guarantee that the account which you give is quite accurate, namely, that the medium is a scantily educated working man, whilst "A.T.T.P." is a gentleman of education and independence, and I may also add, of prodigious memory, extensive reading, and of such an acute disposition, that I can imagine no one less likely to be deceived, or the victim of trickery. I have myself taken down in writing the statements made by several of the controls, and I am perfectly satisfied that they come through the medium, and are in nowise an emanation from the brain of "A.T.T.P."

Now, Sir, to the point of my letter. I consider that the statements made by "Paul of Samosata" so wonderful, the replies to the various questions of "A.T.T.P." so logical, so comprehensive, yet so opposed to the general ideas on the subjects discussed, that I should very much like to see this Control published as a tract, which might with great advantage be widely circulated. I should be glad, if my hint be taken, to take 5s. worth of the tracts, and would forward them to my friends in various parts of the world; for, as you are well aware, Sir, these phenomena (if I may employ the word) are looked upon with increasing interest in every quarter of the world.—I remain your obedient servant.

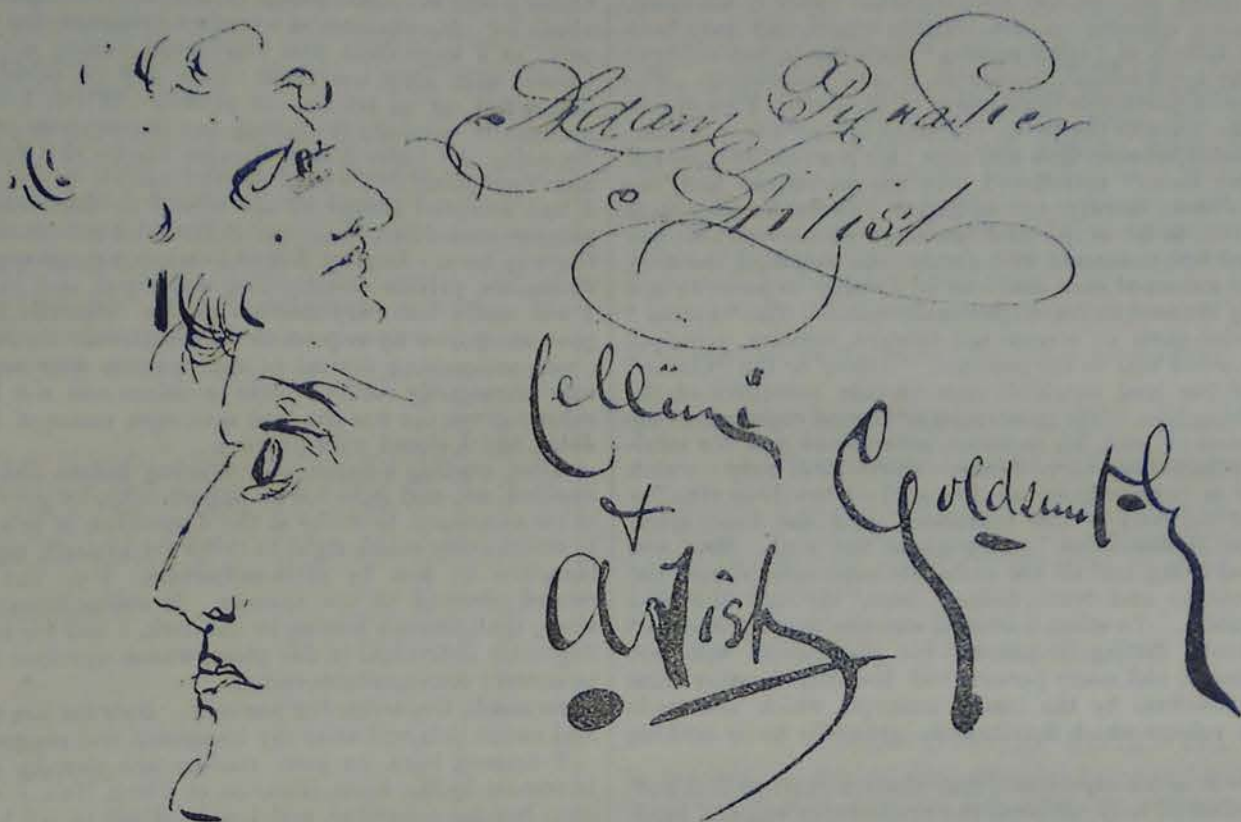
H.

COVENTRY.—We are glad to hear of the progress of our friends at this place, and also that they have started a circle, which is held at Mr. John Flint's, every Tuesday evening, at 8 o'clock.

"DAISY'S" seance on Friday evening was very interesting. Mr. King has written a good account of the phenomena perceived around the sitters, as seen from his clairvoyant point of view. There is much truth in his remarks.

A NEW correspondent (and there are many such) writes: "I am endeavouring to form a circle at my house, to meet regularly and to have everything done in order, according to 'Heaven's first law.' I am a Swedenborgian, and am happy to find so much in Spiritualism that agrees with the teachings to that small body of men. Should I be able at any time to do anything for your Cause, I shall feel proud in doing what I can."





Almon Lane  
Gould

May he whom we all  
believe in bless and preserve  
you for ever and ever.

Maxwell

Harry Vernon  
Costenonger

### FACSIMILE (Somewhat Reduced).

In the MEDIUM for February 28 there appeared an article by "A.T.T.P.," entitled, "A Disturbed Seance," giving an account of various controls, which operated on the medium while he was in a condition unfit for the use of the spirits who usually communicate. Snatching up a pen, the medium, while in the trance, dashed off some sketches and signatures on the fly-leaf of a book, which were sent to be engraved; but the artist could not be induced to send in his work till it was too late for publication in the number in question. Now we give it; and it comes in not inappropriately, seeing that "Shakespeare" this week refers to some of the spirits whose names are given. The article on p. 132 of the MEDIUM for February 28 should be read in connection with this illustration.



## THE NEW ERA IN SPIRITUALISM FORESHADOWED.

[The speaker particularly desires that John xv. be read before this article is commenced, and that the references to that chapter be traced as the reader proceeds.]

On Sunday evening Mr. Burns was the speaker at Doughty Hall. His audience was small, but evinced a deep interest in his remarks. Mr. Swindin was chairman, and, of his own selection, read John xv.

Mr. Burns, on rising, said he had no particular theme in his mind, but would make some remarks on the chapter which had just been read. All divines talked of "spiritualising" their texts, but all true Scripture should be spiritualised, otherwise it was misleading. The chapter just read was a particular illustration of the fact. Viewed historically, or from the plane of the letter, it seemed to allude to a personage who was a mediator between God and man; for it would be observed that there were three factors introduced into the narrative: first, the Father; secondly, Jesus; thirdly, his audience. These persons were purely allegorical, and, as far as spiritual teachings were concerned, had no basis of historical fact connected with them. All spiritual teaching is to show forth the nature of man, and how to develop its powers; and this was particularly the case in the chapter under notice. The "Father" represented the divine germ or eternal self-existent, creative, principle in man, that which allied him to the godhead. "Jesus," or the "Christ" of Paul, represented the soul, in which man became conscious of the divine principle within him. The personages addressed represented the worldly appurtenances of man, his sensuous perceptions and his intellectual faculties. When these three factors—spirit, soul, body—which make up man, were in proper harmony, the soul—"the true vine"—radiated throughout the body—"the branches;" and the inner spirit—"My Father, the Husbandman"—throughout the soul. Man was then a truly spiritual being, and all his chambers were radiant with the light of divine goodness and truth, being "clean," through the soul speaking in the members. To effect this need was the great purpose of spiritual development. Sitting in seances for phenomena was not necessarily development, and many persons had been driven away from the subject of Spiritualism by the insane attempts which are made at development—a subject which Spiritualists generally know nothing about.

The speaker gave it as his experience, that Modern Spiritualism had, in its general presentment, only achieved the preliminary stage of intellectualism and an appeal to the senses. The soul, and the influences of the spirit from within and beyond the soul, had not yet irradiated the spiritual movement; as a consequence it was at a standstill. Like material science, it had exhausted, in some quarters, phenomenal ingenuity, and knew not where to turn for fresh fields of novelty and interest. The new era in the Movement was about to dawn, for the scanty audience before him proclaimed the fact that he was preaching a truth too far in advance of Spiritualists to secure their notice and attendance.

Development really meant the expression of the soul-force through the bodily organs, and the due action of the divine spirit within man through both of these personal spheres. "He," saith the Soul, "that abideth in me and I in him, bringeth forth much fruit." When spiritual development is attained, man knows the truth, and thinks and acts in the light of infallible spiritual wisdom. He is then able to hold converse with spirits of a similar degree, and thus the power of the exalted and purified spheres can be made manifest through him; and such a spiritual worker can make felt the divine nature of his mission.

The speaker looked for the time when a larger measure of spirituality, as well as spiritual phenomena, would be added to our Movement; but first there would require to be conditions to attain the end. Spiritualists would have to secure spiritual development; and to do so they could follow no better method than to do their duty in the world whenever it presented itself to them,—perform every act in the highest spiritual light which their inner nature could set forth. Work properly done was the grandest method of development, and much superior to sitting in "developing circles."

When the inner spirit of man had thus expressed itself through the outer "branches" of his nature, and when all errant functions had been "purged" of their unworthiness, then would the higher spirits come amongst us boldly, and they would not only be seen, but the glorified influence of their exalted belongings would be felt, by every spectator; and convictions of the grandest spiritual truths would be impressed upon every mind without argument. "The spirit of truth" would proceed from the innermost heavens, and testify of the soul's destiny. In the hall that evening, the speaker said, there were those spirits to whom he alluded. They were invisible; they could not come near; their presence could not be felt; and only a stray thought of their existence might find faulty expression. But he hoped to see the time when behind the speaker in our meetings, there would be manifested visibly, radiant and glorified spiritual beings taking part in the work; and that the true Spiritualists would attend with their circles, occupying respective pews in the hall, and at the head of each pew would be seen the spirit-guide of each circle, palpable to the gaze of the public in the other part of the hall. Then there would be psychical harmony; then there would be the grandeur of spiritual manifestation; and the power to convince, to exalt, and to enlighten would go forth in such a way, that no scepticism could deny it, and no wickedness could gainsay it. Then Spiritualism would be a saving power in the State—bring forth much fruit—and not as it is at present, a mere intellectual conception in the mind of the individual, and without soul illumination—able to do "nothing."

The speaker said he could see no benefit arising from listening to merely intellectual displays upon spiritual themes; the public mind had thus been well ploughed and harrowed. The seed of spiritual truth was required to enrich the cultivated soil, and his chiefest desire in Spiritualism was to see opened up that treasury of divine things, from which the land could be sown with the fertilising influences of true spiritual light.

MILTON.—The friends held a meeting in recognition of Mrs. Batie's services in the Cause, as suggested by Mr. H. J. Taylor a few weeks ago. The handsome sum of £1 3s. 4d. was collected though the meeting was small. The kindly soul-feeling that leads to such acts is of more account than the pecuniary results.

## SUGGESTIONS FOR SPIRITUAL WORK.

Dear Mr. Editor,—In your last number (p. 152) you solicit "suggestions," so if you can find a corner for me in your next issue, pray let me have it, in order to comply with your request, and at the same time show my Liverpool co-workers that I have not fallen asleep.

As I said in my last communication, I found Spiritualism a *terra incognita* when I arrived here, therefore felt myself, in duty to the Cause I love so much, bound to stir up investigation. But how to set about it? My position as a teacher rendered the work one of extreme peril, as I knew from past experience, having already suffered for the Cause; still, here was work to do, and no other worker, therefore I felt called on to set out as pioneer. First, I must gain a position, meanwhile carefully scattering the literature as judiciously as possible. By doing the latter I soon became known as a Spiritualist, one gentleman even going so far as to assert from his own convictions that though I had accepted charge of the school at Blackbank, I was in reality a pioneer sent down from the Spiritual Institution in London to open the way here. Inquiry flowed in upon me, conversation culminated in discussion, private investigation was urged, and literature disseminated. I was made honorary member of the Scientific Society in Longtown, gave an address by request in a Presbyterian chapel on a Sunday afternoon, astonishing several of my hearers, who supposed a Spiritualist must necessarily ridicule Bible teachings and not believe in prayer (the subject given me was the first seventeen verses of the second chapter of John, and I closed with prayer).

After reading a paper one evening before the society, a clergyman assailed me, and gave me an opportunity, by proving the daring falsity of his assertions, to strike at the dogmatism of priestcraft generally, and to claim every man's right to think for himself, regardless of the terrors launched on him by ultra-sectarians. I do not boast when I say he retired abashed at the scourge. It seems, from what I have learned since, that, though hitting in the dark, I had for my opponent the most dogmatic individual in the place, whose opinions have hitherto passed as current coin uncontroverted.

So much, therefore, for position. Now for the means at my disposal, and out of this will arise my complaint and suggestions:—

I arrived here, as your readers are already aware, furnished with literature by Mr. Scott, librarian at Perth Hall, Liverpool. This supply soon became expended, and I was obliged to fall back on my file of past numbers of the MEDIUM, which I had been keeping to bind. My dear friend (for I am proud to call him such) Mr. Burns, kindly filled the gap by sending me 500 copies, for which I take this opportunity of publicly thanking him. Earnest applications for them soon came in, and they are eagerly read. Still, I have to meet the objection that they are at the best but hearsay evidence, and my spirit-friends have told me that I am too positive to serve as either test, physical, clairvoyant, or trance medium. 'Tis no use, so far, urging them to sit for themselves; they want me to *go and perform*. Results I dare not pledge myself to bring, as I fear my presence at an undeveloped circle might rather hinder than advance manifestations, so this leads me to my suggestions.

1. Since among your readers are many highly-favoured circles, would they kindly concentrate their energies on this district for a few weeks—say for three months—and thus, by the influx of unseen agencies, clear the spiritual atmosphere in the place, arouse investigation, and open the blind eyes to see the light which they (the members of these circles) now bask in? Away with conservatism! Here is a portion of the field still in ignorance,—who will help? I have tried to establish rapport with some friends in Liverpool, but have hitherto failed—why I know not, since I can receive no spirit-messages. This was done with a view of obtaining the combined aid of their spirit-guides with my own in the work here. Can no circle assist me to do so by arranging conjoint sittings of inquirers and self in Longtown, and another circle at the same moment elsewhere?

2. The suggestion of Mr. William Brown (p. 151) I bailed with pleasure, since it shows there is earnest work going on elsewhere. It is already known to some what opportunities I have had for work in the manner he suggests, and how I have tried to fulfil them—it is not for me to boast—but I would go a step farther than Mr. Brown, and here are my reasons: Many who used to take the MEDIUM regularly cannot now afford it, and one copy serves two or three subscribers. In many districts where oil has lately been struck—to adopt an Americanism—or remains to be struck, the people are not yet sufficiently alive to their needs to cause them to contribute. Ministers and clergy, who are our worst foes, often know nothing of the subject, and will not buy copies. To meet these exigences and do a work of charity, could not our richer brethren order a supply of, say, a dozen or two copies each week, and through the post organise a crusade against poverty, ignorance, and bigotry. Thus at a, to them, trifling cost of, say, 2s. 6d. per week, they would not only aid the Institution, and relieve the anxieties of its chief, but they would advance the Cause, and in time be the means of adding to the list of subscribers new names.

Pray excuse this long letter; 'tis some time since I had a word with your readers, so if you have room to spare, &c. Subscription is enclosed.—Yours faithfully,

Blackbank, Longtown, via Carlisle, March 3.

J. F. GEDDES.

PIC-NIC.—The Rochdale Society of Spiritualists intend holding a picnic on Good Friday, on the grounds of Mr. T. Salisbury, farmer, Dunish Booth, Broadley, near Rochdale. The place is conveniently situated, being accessible by rail. It lays at the foot of Rooley Moor, and is almost surrounded by hills, being about two and a half miles from Rochdale, and about four miles from Blackstone Edge, on the borders of Lancashire and Yorkshire. The elevated position of the grounds aids the eye in perceiving the beauties of nature in the surrounding localities; the air is pure and salubrious, and the indulgence in some athletic game will soon awaken the appetite to its normal condition. Spiritualists from the surrounding districts are cordially invited, and will be made welcome. Mr. Salisbury has kindly consented to grant the use of his house and barn for the comforts of the visitors; he will also provide tea, coffee, and milk.atables may be procured, if it be inconvenient for the visitors to bring them with them.—SAMUEL BREARLEY, 246, Manchester Road, Sudden, Rochdale, March 17, 1879.



# SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW. HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

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In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationary, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

### VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome, and be supplied with information useful to a stranger, maps, guide books, &c.

### LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the cause.

Address all communications to J. BURNS, O.S.T.  
Spiritual Institution, 15, Southampton Row,  
London, W.C.

### A MESSAGE FROM "CROMWELL."

To the Editor.—Sir,—I am requested by a spirit who controls at my home circle to send you the following for insertion in next week's MEDIUM. He will feel obliged by your doing so.

"Whoever says that I caused the execution of that wretched puppet, Charles, misnamed the Martyr, for my own aggrandisement, lies. What I did was necessary, owing to the misuse of the kingly prerogative; it has been the fashion for historian romancists and others to decry and hold up my motives as being ambitious, selfish, and dishonest. To those I say, find one single action within the compass of the life of the bankrupt brewer of Huntingdon, that proves the truth of the many lying assertions made against him."

To authenticate our *bonâ fides*, our names are attached.—I am, Sir, yours obediently,

JOHN REA,

LOUISA REA,

66, Aldred Road, Kennington Park, March 14.

ALICE JACKSON.

### MR. T. M. BROWN AT CHOPPINGTON.

Mr. Burns.—Dear Sir,—We have had Mr. Brown in this district for upwards of a week, holding private meetings, and I can assure you he has been kept very busy, and with good results to the Cause. Mr. Brown is held in great respect in the North, and his coming is always looked forward to with eagerness. It is a pity we are likely to lose his services as a medium, as he means to remove out of the country in a short time. But I do sincerely trust that before that time arrives the Spiritualists will rally round him, and present him with some suitable testimonial as a token of respect for his past services. I would like some of the friends in the Movement to take this matter up, and suggest some suitable way in which it can be brought about. Hoping to hear some suggestions in your next issue on this subject,—I remain, yours truly,  
Choppington, March 18th, 1879. JAMES ARCHIBALD.

ERRATUM.—In printing the anniversary report of the Marylebone Association, it was stated that Mr. Whitby made the society a present of £5. It should have been printed, Mr. Whitley.

LITTLEBOROUGH.—On Sunday last, Mr. E. Wood, of Oldham, gave an address in the evening, the subject being, "Is Spiritualism from the Devil or God?" It was handled in a most masterly manner, and warmly appreciated by the audience. We understand Mr. Wood is doing a great amount of good in this district by his trance addresses.

I FEEL it my duty to publish an ointment, a cure for erysipelas, also for taking fire out of burns and scalds immediately. Hundreds of lives have been saved by applying this ointment. It is a never-failing remedy. Sold in pots at 2s. 6d. per pot, by Thomas Halstead, Dearnley, near Rochdale. Anyone sending his name and address, along with thirty postage stamps, can have it sent any distance.—T. HALSTEAD.

NORTHAMPTON.—Mr. Wallis says, in a private letter: "We have been having a grand time here. Both meetings on Sunday were well attended: about 100 in the afternoon, and more in the evening; and again last night, from 130 to 150 present. The guides acquitted themselves grandly to the satisfaction of everybody, and each meeting broke up with good harmony prevailing, and a feeling of 'it was good to be there' in everybody's mind."

NO. 1 INSTITUTION SEANCES, at 15, Southampton Row.—Fifteen persons present, very harmonious. Mental questions answered satisfactorily, particularly to one visitor, whose uncle had been deformed and used a crutch which the control described, and was recognised. Afterwards the medium was controlled by "Tom Paine," who gave some views of his own, when in earth-life, and said we had not advanced, although we had more education; we were greater slaves to our political arrangements, and less Christian, and more selfish than in his days, and that our much-talked-of Christian country was as bad as Sodom and Gomorrah. He appreciated our meeting, but said there was a great lack of energy, and we seemed to wish to keep in slavery, and we did not try to extricate ourselves.—J. KING, O.S.T.



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

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

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

SUNDAY, MAR. 23.—Mr. J. Tyerman at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, MAR. 25.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, MAR. 26.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, MAR. 27.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, MAR. 28.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH, 21, 1879.

## THE BISHOP AUCKLAND DEBATE.

We have received a number of letters speaking in high terms of last issue of the MEDIUM, containing, as it does, excellent communications from A. T. T. P. and the Cardiff circle, which, in their several ways, bear out much that was advanced in the debate. Of Mr. Burns's course of argument there are distinct marks of approval. The personalities and abuse resorted to by the other side are having their effect in a contrary direction to that intended, and it is being more and more felt that the Spiritualists have earnestness, reason, science, Scripture, religious feeling, and good behaviour on their side. Our good friends in the Auckland district are doing all they can to circulate the debate. Every man takes a dozen MEDIUMS, and tries to sell them to his friends. This is the hearty way to work a great movement. Mr. J. P. Soutter, Turkish Baths, Clyde Terrace, Bishop Auckland, has a stock of last week's MEDIUM, which he can supply wholesale to those who desire to take part in circulating it. That number of the MEDIUM will be sought for months hence, and should be treasured and carefully used in the proper quarters. Do not scatter them to waste with impatient haste.

Respecting the effect which the debate has had in the district, it is significant to state that last week the Rev. J. Martin, of Spennymoor, advertised to give two lectures against Spiritualism in the Temperance Hall, Bishop Auckland. He thought, no doubt, he would reap a harvest of fools' pence for his holy zeal. He had only fifteen persons present on the first evening, which led to an adjournment. On the second evening there was again an abortive result, when the discussion class took pity on the unappreciated apostle (of what?), and allowed him to blow off in its presence. He had no argument to sustain his audacity—for scarcely any other position can, in truth, be assumed of such men. So it would appear that the effect of the late debate has not been to make the public eager to hear Spiritualism blackened by the men arrayed in black cloth. A noble crop of spiritual sentiment will spring up by-and-by. Such a grand field-day does more to extend the Cause than years of ordinary work.

## MR. TYERMAN'S LAST DISCOURSE AT DOUGHTY HALL.

On Sunday evening Mr. Tyerman will speak at Doughty Hall; also "A. T. T. P." and other friends. It will be a kind of anniversary meeting, having allusion to the present position of Spiritualism. The proceedings will be of special interest, and we trust the hall will be well filled by metropolitan Spiritualists and inquirers.

Doughty Hall, 14, Bedford Row, Holborn and Theobald's Road, at 7 o'clock.

A young gentleman, engaged in the City, desires to join a circle within a mile of the Bank. Apply at the office of the MEDIUM by letter.

VACCINATION PERSECUTIONS.—We notice by the *St. Pancras Gazette*, that the vindictive guardians of this parish passed a resolution at their meeting last week to continue the prosecutions against Mr. Tebb and Mr. Mansfield, who have already been summoned twelve and eleven times respectively. The most implacable of the relentless officials are, W. G. Guerrier, 177, Camden Road, N.W. (Ward 3); Thomas Ross, 70, Hampstead Road, N.W. (Ward 5); and William Bower, 96, Tottenham Court Road W.C. (of Ward 7), "it being argued," to use the words of the report, "that imprisonment should be the penalty instead of fine." It is a pity that these worthies could not have been born during the reign of "bloody Mary" when abundant scope might have been found for their ingenious minds.

## NOTES AND COMMENTS.

SCHOOLS of Spiritual Teachers will find a good theme in Mr. Burns's lecture on "Spiritual Development," reported in brief in another column. We shall be glad if they will try the study therein sketched out.

MISS CHANDOS LEIGH HUNT's tale closes this week. It will be issued soon in a separate form, cloth cases, 1s.; paper wrappers, 6d.

MRS. MELLON goes to Scotland on Monday to give seances in Edinburgh and Glasgow, and meantime the seances at her rooms 28, New Bridge Street, Newcastle, will be suspended.

MR. W. CLARANCE has announced in our advertising columns a series of seances for physical phenomena, for admission to which he makes no charge whatever. This is a good opportunity for our friends who have acquaintances desirous of investigating. All that is necessary, is for the applicants to supply themselves with tickets of admission, to be obtained at the Spiritual Institution by such as can produce satisfactory references. Only Spiritualists, and such inquirers as well-known Spiritualists will be responsible for, can be furnished with tickets.

THE mad doctors are piqued at the statement made in a medical paper, from which we recently quoted, that there are only four Spiritualists of unsound mind in the United States. The *Medical Press and Circular*, which appears to have Spiritualistic madness on the brain, is daft enough to quote from an authority as far back as 1856 as to the number of Spiritualists, 2,000,000, and mediums 20,000, in the United States, as a foundation for the malignant suggestion, that the matter should be considered "a delusion, not altogether an imposture." Of course it must be "a delusion," or mad doctors could not drive a trade of signing papers with the view of making well-to-do Spiritualists profitable inmates to those who trade on this kind of tyranny. The doctors only want a little more power, a few additional Acts of Parliament on behalf of their infamous quackery, to enable them to fill their "insane" establishments with all those who choose to profess the possession of spiritual gifts. When that prospect is so near surely the climax of "Christian" Government is nigh at hand, and there must be a mighty change looming in the near future.

THERE is immense activity in the ranks of Spiritualism. We have to open thirty letters before breakfast sometimes, all about spiritual work and progress, but few bearing the needs of a business establishment. We are delighted at this increase of spiritual interest, and beg the forbearance of correspondents if we cannot attend to them all as promptly as they could desire. We are in need of a good amanuensis, but where's the pay to come from?

## MR. HAXBY'S MEDIUMSHIP.

Dear Mr. Burns.—I think the attention of the London readers of your paper ought to be directed to a very interesting phase of mediumship lately developed in Mr. Haxby, a young and very promising medium. During the last fortnight I have several times given Mr. Haxby a wooden box, containing a sheet of paper and pencil; the box was locked—the key remaining in my possession—carefully corded, and the ends of the string sealed to the box with my private seal. Thrice, upon opening the box, after it had been left with the medium for one day, the seals being previously examined and found intact, the paper in the box was covered with writing. In one case a pencil sketch of my seal, a very peculiar one, with my name written in full in Roman letters, was found, also a rude sketch of myself. In another case some writing appeared with the signature of a departed friend of mine, of whose very existence Mr. Haxby could have no idea.

Mr. Haxby is now the guest of Mrs. Olive, 15, Ainger Terrace, Primrose Hill, where he holds physical seances every Thursday evening at 8, to which admission can be obtained by introduction from some known Spiritualist; and persons interested in mediumship, could certainly fare worse, and spend their time and money less usefully, than by attending these seances, and thus encouraging a young and most unassuming medium.

56, Hereford Road, Bayswater, W., March, 18.

P. GRECK.

BIRTH.—March 15th, at 35, Blurton Road, Clapton Park, London, E., Mrs. Wallis, wife of Mr. E. W. Wallis, trance medium, of a son. Both mother and child progressing favourably.

OBITUARY.—Mrs. Elizabeth Blauvelt, only daughter and child of Mrs. Leah Underhill, passed from this earth on the 6th of February, at the residence of her mother in New York City. She was a sweet, gentle creature, and her loss is felt by those who intimately knew her.

DR. MOSCK (Naples).—Thanks for yours. Sorry to observe the shaky state of your hand. Spring is coming, cheer up. Greater works have yet to be done than we have hitherto observed or participated in. Shall be glad to receive the communication alluded to.

MR. T. M. BROWN will lecture at Blackhill on Sunday, March 23, and at Leadgate on Monday and Tuesday following. He will hold private seances at Consett during the week. On the following week he will be in the Chester-le-Street district. Address, care of Mr. J. Hardy, Engine Sheds, Consett, Co. Durham.

"AN OLD SOLDIER," who "once led armies against Rome," sends through the hand of Mr. S. H. Quarby, an admonition for Spiritualists to stand shoulder to shoulder like the men at Fontenoy, and not "smile and smile" while they stab, as the Jew did Abner. We have multitudes of similar letters reach us bearing ripples of spiritual influx from those who have been known for their work amongst human kind. We advise all such mediums to be patient, not fanatical; to control the influence rather than allow the enthusiasm of novelty to control them, and thus shut out spirit-influence altogether.



## A GRAND ANNIVERSARY CELEBRATION

AND

## Farewell Entertainment to Mr. JOHN TYERMAN

WILL TAKE PLACE AT

WELLINGTON HALL, UPPER STREET, ISLINGTON,

Nearly opposite to the Church, and a little way from the "Angel"  
and Agricultural Hall,

ON MONDAY EVENING, MARCH 24, 1879.

The proceedings will commence at 7 o'clock, with a Concert of Instrumental Music, under the direction of Miss Close.

At 7.30 the regular programme will commence, when the following friends and others will take part:—

Miss Sparey will sing "The Nightingale's Trill," by Wilhelm Ganz.

Mr. B. Cartwright will sing, "True Blue" and "Tar's Farewell" (Stephen Adams).

Mr. Ernest H. Furse will sing a comic song and give a recitation.

Miss Frances Kelly will sing.

Mr. John Wootton, jun., will recite.

Miss Swindin will sing.

Mrs. Weldon will sing.

Miss Annie Waite will recite.

Mrs. Whelan Davies will sing.

Miss Dashman will sing, and other friends.

During the evening a Purse of Gold will be presented to Mr Tyerman, and a few friendly speeches, short, will be given.

Mr. J. Carson, J.P., of Melbourne, will preside.

At 10 o'clock Dancing will commence, and be kept up till midnight.

Tickets, 1s. each, are now ready, and may be had at the Spiritual Institution, 15, Southampton Row, or at the Hall.

This will be, without doubt, a most enjoyable evening, and we hope to see it largely attended.

## THE TESTIMONIAL TO MR. TYERMAN.

A committee has been formed to carry out the proposal of presenting a purse of money to Mr. Tyerman, to assist him in his heavy expenses in prosecuting his voyage home to Australia. Mr. W. Towns is chairman of that committee; Mr. Swindin, treasurer; and Mr. J. King, secretary. The following subscriptions have been received:—

	£	s.	d.
"A. T. T. P." .. .. .	2	0	0
Mr. J. Carson .. .. .	1	1	0
Mr. W. Whitley .. .. .	0	10	0
Mr. J. Swinburne .. .. .	0	10	0
Mr. W. Yeates .. .. .	0	10	0

Further subscriptions are earnestly solicited from Spiritualists in the provinces as well as in London.

Mr. Tyerman will arrive in London to-morrow, and leave per steamer for Australia on Tuesday morning, so that whatever is done must be done immediately.

## MR. TYERMAN IN THE PROVINCES.

We hear that Mr. Tyerman had an excellent meeting at Whitby, and has been invited to give another lecture there on his way to London at the end of the week.

Respecting his visit to Newcastle, Mr. H. A. Kersey writes:—

Mr. Tyerman had splendid meetings here—much better than was anticipated, and in spite of bad weather and the counter-attraction of Mr. C. Bradlaugh lecturing in the town on the Sunday, on that afternoon the audience numbered about 400; Mr. John Mould in the chair. On Sunday evening and Monday evening Mr. T. P. Barkas presided, and the audience on each occasion overflowed the hall, and could not be less than 600. If anything, the Monday meeting was the most crowded, as scores had to stand. The lecturer has made a great sensation here, and will have given the Movement a great impetus. His addresses were powerfully delivered, and handled in a masterly manner; indeed, so much so, that he frequently elicited rounds of applause. The friends here are truly sorry that he cannot stay longer in this country, as they feel certain he could do a great work, both in the domain of Spiritualism and of Freethought; and they hope he may yet return to the mother country (if only on a visit), and assist in freeing the people from the bondage of priestcraft. What a rattling of the old, dry bones of theology there would be.

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## GLIMPSES OF SPIRIT-LIFE.—IV.

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

## CHURCHES AND CHAPELS IN THE SPIRIT-WORLD.

(Communicated to the Cardiff "Circle of Light.")

Jan. 30th.—After Herbert had rested, he was anxious again to visit the people on the hill. His aunt ("Pearl") and cousin accompanied him to the spot, where the spirit who had conversed with him saluted them again. Herbert said he had had very little rest since his last visit, in consequence of the wonders he had then seen. The spirit took him by the hand and said, "You are just in time. Listen! do you hear music?" The place seemed enchanted; the music and the atmosphere appeared to carry us away to some higher sphere. "Pearl" was astonished when she looked around. There appeared something similar to light travelling to other spheres. "Where are we going to now?" she inquired. The guide replied, "We are journeying to a distant sphere where you will see more of Nature's beautiful and wondrous productions." He requested her to look, and she saw scenery which is indescribable. There were atoms which appeared to be possessed of intelligence. A number of spirits were there who seemed to be very wise and powerful and whose mission it was to govern worlds. We observed how actively each one was employed working in his allotted sphere of labour. In the distance there appeared to be descending atoms of fire. We inquired the meaning of this. "We are surrounded by fire," the guide replied; "here lies the great secret. This which appears as sparks of fire is intelligence, which, radiating from higher spheres, passes on until it arrives at its destined sphere, and then works its way through gross matter, endowing it with life and vitality, passing on through vegetable and animal, and culminating in humanity. You some day will assist in this great work, and will be as gods. When you have overcome all obstacles, and triumphed over matter, you will then become superior to matter. Just look for a moment." The sight was so overwhelming they were prostrated. "Ah, child," said the guide, "thou art not superior to matter yet. Thou canst not look on the face of these in thy present condition. See now the wisdom of Nature. She hides the grandeur and beauty of the unseen worlds from thy gaze by only a thin veil. How many of Nature's children lament because these worlds are unseen by them. Nay, some go so far as to deny that there are worlds beyond. Where is there one who can lift this veil aside, and stand and witness the sight? One glimpse in their unprepared condition would crush them to the earth."

"Pearl" said to the guide, "What marvellous secrets there are in Nature!" He replied, "That which is mysterious to you is not so to those whom you saw in that condition; they have progressed through the different stages, and all the impressions are firmly stamped on their intelligence, and they have now the power to look back along the vista through which they have passed. Beyond them they perceive there are still greater mysteries to be explored, and they are endowed with a mighty will-power which will assist them onward and onward for ever." "Pearl" inquired if they would never arrive at an end. He replied, "If so, finality would be inertia, and inertia means annihilation. We know of no beginning, and consequently there can be no end." "Pearl" asked, "Have we always had an existence?" He replied, "Where do these particles of life which you have just seen originate? In our earnest and diligent research we fail to find a first cause; it lies beyond our ken."

Herbert asked his aunt what she had seen. She replied, "You have heard our conversation, and you may gather from that what I have seen. Our guide and I kept on our conversation, so that it might make an impression on your brain." He said, "It has made an impression, but it appears to be of the far-off distance, which I cannot comprehend." "Pearl" replied, "Wait, Herbert; you will in time be able to understand it. We will visit them again." We saw on the hill a number of spirits, clad in beautiful attire, the females with long, flowing hair. There appeared to be an equal number of male and female spirits, and Herbert asked how this was. She replied, "It was owing to the blending of the positive and negative elements." He said, "They must have arrived at a very superior condition." "Yes," she replied, "the food, if you may so call it, is attracted from the elements." He replied again, "It is a most heavenly state to arrive at. Let us now go home and take rest."

Herbert and his aunt prepared themselves to visit a distant city. They arrived amongst magnificent cathedrals and churches, which were splendid specimens of architecture. They entered a grand cathedral, within which had assembled a large congregation. Herbert inquired why they had assembled together. His aunt replied, "They are a number of people who left the earth many years ago, but had not yet made much progress; a new light or truth, however, had broken upon them, and they were anxious to hear more of it." In their service there were no forms of ritual. He who was officiating was one who appeared to have been in spirit-life a long time. He exhorted them, with much earnestness and eloquence, to endeavour to expand their minds. As yet, he said, they had not by a long way arrived at the climax of truth.



He urged them not to bind themselves together, but to separate and mix more with general society, and to lay hold of the truth wherever it might be found. He then told them that many who were anxious inquirers, and wished to know more, had attracted him to them. "I exhort you," he said, "earnestly to cultivate these desires, and nothing will give me greater pleasure than being your instructor. I well know your position, having already passed through it." He then gave them his name,—Martin Luther. At the termination of his discourse many waited to speak to him. Some listened very eagerly. Others asked him what position he was in. He told them, but they shook their heads incredulously, and walked away. Others said they did not want to hear any more from him, but the majority concluded to hear him further, and it was arranged that he should speak again in their grand cathedral. Some who had not been long in this sphere objected to him, but he went to them and said he would be pleased to listen to them, and to the discourses of their teachers. The objectors soon gave way, and decided to hear him again. He then addressed them on "The Comforter," and pointed out the mistakes they had made in earth-life, the results of which they had consequently brought with them into spirit-life. He advised them to take up a new line of thought, and commence the purification of their own souls. These ideas were received very cautiously by some, observing which, he said, "Let us dwell upon a few facts. What has brought you to your present position? Nothing but the development of your own inherent powers. Take a lesson by this fact, and develop these powers to the fullest possible extent; then you will be the recipients of infinitely more happiness and power than can ever be developed in cathedrals and chapels." Herbert inquired, "Why need they go to churches and chapels now?" His aunt replied, "This is but the half-way house. There are a number of spirits who have made but little progress, in consequence of wrong teaching received by them in earth-life, and the continuance of its hold upon their minds in spirit-life." Herbert said he was very pleased he had not imbibed these erroneous teachings. "You have much to be thankful for," she replied. He asked, "Do you think if it had not been for spirit-friends I should have been enabled to see all the beautiful things I have seen in spirit-life?" "Ah! Herbert," she replied, "contrast brings gratitude already?"

The people who were addressed by Martin Luther are now like the morning sun, commencing to rise, owing to their awakening and agitated state. They thereby naturally attract a number of advanced minds to teach them the way of life, and many of them will soon attain to a superior state.

Herbert and his aunt now passed on to another place, and as they were approaching it Herbert said, "This is very much like earth-life; here are cities, towns, streets, chapels, and churches. Why, I thought church and chapel people would be separate." "So they are," she replied; "we have to visit them separately. This is certainly the community of the Established Church, but the Dissenters, in their blind zeal, have sent missionaries to convert the members of the church." As they proceeded, he said, "This is very strange. We passed a number of spirits, but they appeared to take no notice of us. Why do they not notice us?" His aunt replied, "Because we are invisible to them. They are in a poor condition, and are blind to the truth. A number of spirits come, and try to teach them, and some there are who learn gradually; but there are others who were bigots on earth, and who remain so still." "Pearl" said, "Herbert, you shall be made visible to them." She desired him not to be afraid, as she would remain with him. She then collected the proper elements for the purpose, and rendered him visible to those around him. As he walked along he observed three spirits who appeared as if just come from earth-life. In front of them was a minister. "Oh! Sir," said one of them, "where am I, and what am I to do? I thought on my death-bed I saw Jesus, but behold, it was my niece." The minister replied, "We are located here for a time, until Jesus shall appear in all his glory. You must wait, my dear friend, you must wait." Herbert could contain himself no longer. "What has she to wait for," he said, "till Jesus comes in his glory? Then she will have to wait a very long time." "What do you know about it?" the minister replied. "I know this," said Herbert, "I have travelled to a number of places in the spirit-world, and have seen a multitude of high and bright spirits, but none of them told me that Jesus was to come in great glory, but they told me if I wished to see him, I must cast aside all wrong deeds, and cultivate the love principle, so that there might be an affinity between myself and him." He asked the minister if ever he had done wrong, or even spoken unkindly of anyone. He replied, he had often done wrong, and spoken unkindly. Herbert said, "You cannot believe Jesus does so?" "No! no!" replied the minister. "Then," said Herbert, "you are not conditioned to see Jesus, if he should come." The minister replied, "But he will change my nature in the twinkling of an eye." Herbert said, "You taught that on earth, therefore, that is one mistake you made." He then addressed the lady, and said, "If Jesus had the power of changing your nature, as the minister said, he would have done so. You strive to be good now, and I am sure my aunt Fanny will assist you." The lady burst into tears. The minister persuaded her to pay no heed to the boy. "How could he understand? He was only a babe compared to him." The lady replied, "A passage of Scripture occurs vividly to my mind, 'Out of the mouth of babes and sucklings hast thou ordained strength.'" Herbert said to her, "Don't cry. The spiritual world is a beautiful world. The homes are grand. I wish you had seen all that I have; I am certain you would not cry then, but would be thankful that you had left the troublesome earth."

By this time others had gathered around, and stood listening to the conversation. One said, "What does the little boy know about it?" Herbert replied, "I know this lady ought not to be in so much sorrow, and if she will come with me she would find herself in a better position." She, however, went along with others, it being their time for holding one of the services of the Established Church of England. A great number were fulfilling their part in the devotional exercises very earnestly. Amongst them were many who had just left the earth; they appeared to be surrounded by a dark mist or cloud. Some were weeping; others were pleading to see Jesus. An address was delivered by one who had been a minister on earth. He earnestly besought them to practice patience and wait, for, he said, Christ would certainly come. The teaching was very little in advance of that delivered on earth. Some

seemed to receive a little comfort, but sad were the hearts of many who had expected to see Jesus. Herbert spoke to some of them on coming out, and said that "waiting for Jesus" was a great mistake. He told them to leave that place as soon as possible.

It appears that later on there was a large assemblage of the leading men amongst them, who met in a spacious hall to freely discuss their present state, and to make inquiries why so many of their members were continually leaving them. Some thought it was time to make inquiry into the cause. It was decided that if anyone could explain the reason, they were invited to do so. One rose and said, if he might be allowed to give his experience, he would willingly do so. They gave him permission. He first of all gave them his experience while on earth, and gave them to understand that he had not then endorsed their views, being a Dissenter. He then spoke of his experiences in spirit-life, and told them how he had visited a circle on earth. At this, some of them looked at him very suspiciously. He said he was about to make another bold statement, which he believed would meet the question. He then dwelt on the character of the teaching they were receiving, and did not think there was anything in it which could satisfy the wants of the intellect. He pointed out to them, in an eloquent and earnest manner, how deficient in this element the discourse which they had listened to had been. He exhorted them to expand their minds, to search for truth, and seek for that grandeur and beauty which God had destined for their inheritance, but which was not to be obtained by following that worn-out subject which was continually doled out to them.

His statements drew forth a volume of dissent, and they demanded his authority for what he had advanced. He proceeded, and told them, instead of trusting in others, they must work diligently themselves, and he said, "If you want my authority, come with me and I will prove it." At this some shook their heads; others said he was a dreamer and a visionary. Amongst them were some of a thoughtful turn of mind, who asked him many questions, which he answered to their satisfaction. Some said they would try to obtain a greater light.

Some who had just come over to the spirit-world had a very poor knowledge of the life they had entered. Herbert went to see one of these. He was a devout believer in the Christian teaching. As soon as he gained consciousness he looked around and shouted, "My crown! my crown!" No crown being forthcoming, he called out aloud for Jesus. Herbert asked him if he knew what he was asking for. He replied, "My crown." "Did you not make it on earth?" said Herbert. "No; Jesus made it, and it is now waiting for me." Herbert said he must be very much mistaken, and advised him, if he wanted a crown, to make it himself. The poor man appeared to be thunderstruck, and asked him if there were indeed no crown for him. Herbert said, "No; no crown." "No Jesus for me?" "No Jesus." "No harp for me?" "No harp." Then he fell prostrate, and cried out he must be lost, he must be damned. Herbert stooped down to him and said, "No one is ever lost, no one is ever damned. Look around you, and see the beautiful place you are in. Here you have everything to make you happy." He replied, "I can only see things dark." Herbert desired him not to excite himself; he would soon see the light and his true state, and promised to visit him again.

They went on a little further, and met one who seemed also not to have found what he expected. On their approaching him they heard him inquiring of a Jew if he could instruct him where he could find Jesus. The Jew replied, "What do you want with that rascal?" The Christian replied, "I was led to believe that I was to meet him, and that I should sit on God's right hand." The Jew said, "You will have to get yourself into a very different condition to what you are now. You are a nice article to sit on God's right hand." The Christian opened his eyes, and perceived that there were some houses before him. "What!" he cried, "Have they houses here?" "What do you think they have?" said the Jew. "Oh!" said the Christian, "I thought it was to be a beautiful city, the entrance studded with precious stones, and a great throne in the centre of the city, Jesus on the right hand of God, and the twelve apostles around them. I expected Jesus to meet me and take me to that city, so that I could cast my crown at his feet." The Jew replied, "Your thoughts are all wrong, and you will have to commence afresh." The Christian then met another spirit, and also inquired of him if he could explain to him where he could find Jesus. "I knew nothing of the Jew," said the other; "neither have I any affection for him; and as to believing in your record, I think a great part of it is rubbish." The Christian looked shocked at these expressions, and seemed almost afraid of him. The other said to him, "Don't trouble your head about such childish nonsense. A man of your energy ought to be thinking of something far broader." He was a freethinker. The Christian now began to think, and said, "Here are a Jew and an infidel; they live here, and seem to be happy, and to be enjoying their belief and opinions as when on earth." These reflections caused him to make the determination that he would strive to get in a better position himself.

Further on they arrived at a large cathedral. The great organ was played with much force, and there was a grand ceremony, and a procession going around the cathedral. Many who were witnessing this ceremony expressed their disgust and dissatisfaction with it. Those who took part were not very advanced, and consisted principally of female spirits.

Herbert said he did not care for such scenes, but wished to witness brighter ones. "Pearl" replied that she would take him.

(To be continued.)

#### "A. T. T. P." ON MR. TYERMAN'S LECTURES.

To the Editor.—Sir,—I see in your issue of the 14th inst., you say that on the coming Sunday "Mr. Tyerman will speak for the last time in England at Doughty Hall, on which occasion 'A. T. T. P.' and other gentlemen will take part." I am not aware that I in any way pledged myself to attend, but as I know your desire is the good of the Movement, and as Sunday, the 23rd, is not my Sunday out, but my Sunday in London, I will do my best to attend, provided I can get away from the seance, which almost always has immediately preceded the Sunday evening meetings at Doughty Hall; and if do come, I shall consider it an honour to have a ten minutes' "blow off," for no other reason than to express my opinion in respect of the right-down good services that



Mr. Tyerman is performing in the Cause. It is seldom that any of the spiritual speakers who ascend to the platform have the courage to speak so boldly, or denounce so strongly, what he considers errors. With Mr. Tyerman a spade is a spade, with him there is no compromise with error, no shilly-shallying with beliefs that reason pronounces absurd, and which half-bred enthusiasm treats lightly, for fear of hurting the feelings of others. Mr. Tyerman boldly attacks that superstition which blindly claims as miracles of Divine origin matters imperfectly recorded, handed down, no one knows how or by whom, and implicitly believed by the masses, because they are told to believe, whilst at the same time it refuses not only to accept, but absolutely ignores matters within its reach, testified to by trustworthy evidence, and open to full investigation. Mr. Tyerman incisively demolishes the slight grounds on which this superstition rests, and boldly claims the evidences existing of the truth of Spiritualism.

As I have no wish to fill your columns with matters laudatory of Mr. Tyerman—"as good wine needs no bush"—I shall simply come to the object of my letter.

At one of his addresses I was much struck with the forcible and logical manner in which he treated the claim of Divine Inspiration, and I can't do better than quote a portion of his address, as reported in the MEDIUM of March the 7th:—

"Thousands of persons have spoken and written under inspiration since the apostolic band passed on to another sphere. Poets, orators, artists, musicians, statesmen, philosophers, divines, and others, in different ages, have caught the hallowed flame, and left the fruits of spiritual illumination behind them. No prophet or apostle of ancient days ever revelled more completely in inspiration, if I may be permitted to so express myself, than William Shakespeare, and many others I could mention. The pages of that illumined writer glow with wisdom and instruction; and, without wishing to disparage the Bible, I cannot but express the belief that if a tithe of the talent, learning, time, and money, had been expended in bringing out the truths and extolling the beauties of his works which have been bestowed upon that venerable book, it would have stood much below Shakespeare's works in popular estimation to-day."

My reason of writing this letter is to explain the reason why I send you a Control, coming, as I verily believe, from William Shakespeare himself, in which he gives a rational account of himself, and how and under what circumstances he produced his immortal works.

I do not hesitate to say that all the records we have in support of the dogmas and doctrines of our faith pale to insignificance compared to the high tone of duty, conduct, and philosophy to be found in the works of Shakespeare. He gives a rational account how he, a comparatively uneducated man, wrote and described scenes, actions, feelings, of times and places then almost buried in oblivion. I believe every word that passed through the lips of the sensitive to have come from Shakespeare, and I also believe that the same Great Power which permitted a super-human agency to operate on Shakespeare's mind has also permitted the same to operate on the minds of all that have proved benefactors to the human race. That Great Power has no predilection for any particular race or creed, but operates through the disembodied spirit of man upon the embodied spirit whenever and wherever man can be found fit for receiving the truth.

Several of my friends, who have become from antagonists more than half-believers in Spiritualism, wished me not to publish it, as being more than the blindly devoted to Shakespeare could swallow. Mr. Tyerman's remarks have made me publish it.

Before I conclude, I must thank the many kind friends who know me, as also those who only know my *nom de plume*, for their kind expressions towards myself. They must excuse me answering them. The work I am at, and the correspondence I have with some of the leading minds in the Movement, and the time spent on seances, correcting, or rather deciphering, shorthand notes, and copying, take up fully thirty hours a week, curtailing time from other duties and amusements. A seance takes from two to two and a half hours, the deciphering the notes about another two hours, and the copying about six. On a seance evening it is generally between eleven and twelve before I get to bed, to rise before six to light my fire, make a cup of tea, and copy out for about four hours before I get my breakfast. I do not wish to boast, but simply to show that, mistaken or not, I am *in earnest*. Your readers little know what I have suffered from cold hands and feet caused by imperfect circulation during the early hours of morn in this passing winter, and, fancy or no fancy, I do not believe I could have got through it but for the aid my spirit-doctors have given; but as my vitality is declining, they are necessitated to draw power from others of younger nature and stronger vitality that recovers itself rapidly.

To conclude. If I can attend on Sunday I will; but whether I do or not, put my name down for a couple of sovereigns towards the Tyerman purse.—Yours truly,

"A. T. T. P."

## Questions and Answers.

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

### 7. DOES GOD ANSWER PRAYER?

Answer to Question 3.

God certainly answers prayer through his intermediate agents, the ministering spirits who are ever willing, even if they have not at all times the power, to assist those who earnestly pray to God for help. So many prayers, alas! do not come from the heart, and those who use forms of prayer without thinking of the meaning of the words repeated, and then impatiently inquire why their requests are not granted, may be well answered: "Ye ask and receive not, because ye ask amiss" (James iv. 3).

The reason why God allows sin and suffering in the world has been asked again and again, but who shall give an adequate answer, or pry

into the secret counsels of the Most High, or "being his instructor, shall teach him?" We can only reply, that as far as we can at present understand, suffering, the sure concomitant of sin, is ordained of God to deter men from sinning, and the wilderness of this world is to be passed through with its incentives to err, "to humble thee and to prove thee, to know what is in thy heart" (Deut. viii. 2). And those who suffer unjustly here may well take courage, seeing that this "light affliction which endureth but for a moment, worketh for us a far more exceeding and eternal weight of glory." Much that is inscrutable now will be cleared up when we reach the other side of death's river, and those who are "perfected through sufferings" will then see the needs-be, and know that God doeth all things well.

It is true that "God hath chosen the weak things of this world to confound the wise;" and many a poor man may have the true riches whereof his more wealthy brother is ignorant. But in a higher grade of life the poor man might forget his Maker, and Agur's prayer, "Give me neither poverty nor riches" (Prov. xxx. 8, 9), is a very striking one. "Feed me with food convenient for me;" and who will doubt that God, in his all-wise providence, will and does order all things for the best? Although we may not see it thus now, still the scant fare may be more "convenient" for us than the plenty of the banqueting-house. And in the seeming "lack of equality" (sometimes to be accounted for, see Luke xvi. 8), we cannot but recognise that "the first shall be last, and the last first," and may console ourselves with the sweet assurance, "Blessed are ye that hunger now, for ye shall be filled" (see Luke vi. 20-26). Such have not indeed "their portion in this life," but they shall be fed with "angels' food" in the next, with the spiritual manna of Divine truth, and their joy then will be the greater in proportion to their sufferings here.

A. E. H.

### SPIRITUALISM IN LOUGHBOROUGH.

The inhabitants of Loughborough were surprised on Wednesday, the 12th inst., by an announcement that Mr. E. W. Wallis, trance medium, would deliver a lecture at the Odd Fellows' Hall. It was quite a novelty, and was well received.

Mr. Camm, of Quorndon, a Spiritualist of many years standing, occupied the chair. The subject, "Paschal: his Nationality and Times, with reference to his Works," was handed to the chairman, but was objected to, apparently to the discomfiture of the learned gentleman, who presented it. The Control said that he was not acquainted with the history of Paschal. He did not claim to know everything that had passed, and is passing. He was not infallible. Of course that was no proof that it was not a spirit controlling the organs of a medium. For instance, he was not supposed to be able to give a lecture upon every noted person living on any part of the globe: and a spirit is only a spirit, whether living in the body or out. Spirits who work through inspirational mediums generally devote their time to proving the immortality of the soul, and that inspiration has not ceased, and to the removing of theological errors by connecting science and religion together.

Another subject, "The Origin and Progress of Spiritualism," which had been chosen by a committee of five persons, was accepted, and the lecture was listened to by a very respectable and intelligent audience. The lecture elicited several questions from the audience, which were answered in a very creditable manner. One sanguine-looking gentleman got up with a flourish, and demanded a reason why the lecturer did not produce some physical manifestations. It is obvious that this gentleman is ignorant of the fact that there are many different phases of mediumship, and that Mr. Wallis is not a physical medium. We regret, however, that the meeting was brought to a close very abruptly, leaving several questions unanswered.

M. GILBERT.

50, Freehold Street, Cherry Orchard, Loughborough,  
March 15th, 1879.

### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Sunday evening, March 9, Mr. Towns kindly occupied the platform, taking for his subject, "The Expected Crisis of 1881." His guides stated that a very large portion of society was anticipating a great universal change, believing that the present state of affairs was a sufficient guarantee for such a belief. After reviewing and criticising the many theories that are advanced and indulged in, they stated that they considered the change would consist of a universal revolution in thought and action in society, eradicating all existing evils and introducing better laws, that would tend to elevate man and establish a universal brotherhood, whereby all would enjoy their present state of existence.

On Tuesday, March 11, Mr. Patterson kindly accepted the invitation to lecture for the members of the Society, taking for his subject, "Fallacies of Political Economy," which was dealt with in a very profound and intellectual manner.

On Sunday, March 16, Mr. G. King addressed the meeting, taking for his subject, "Christ's idea of what constitutes man's life." He considered man of the present day could be equally successful in overcoming his bad surroundings, by doing what Christ did,—namely, by giving every attention to, and practising, the laws of nature that had to do with his present existence.

On Thursday, March 18, Mr. C. W. Pearce lectured; subject, "What evidence, if any, does the Bible afford of its being the Word of God?" The lecturer admitted the Bible to have a literal and spiritual meaning. A very lively discussion followed the lecture.

On Sunday morning next, March 23, at 11.15, a meeting for spiritual development. Subject for consideration, "The Divinity of Christ," to be introduced by Mr. McKenzie.

Evening of same day, at 6.45, Mr. E. W. Wallis will address the meeting; subject "The Kingdom of Heaven and its Tenants." A seance will be held after the lecture. Admission 6d.

On Tuesday next, March 25, at 8.30, Mr. E. W. Wallis. Subject "The Bible, its Value and Use." Discussion invited.

W. O. DRAKE, Hon. Sec.



## MR. MORSE'S APPOINTMENTS.

DERRY.—Sunday, March 23. Temperance Hall. Subject: "Death: its Facts and Philosophy in the Light of Spiritualism." Service at 6.30 p.m.

CARDIFF.—Sunday and Monday, March 30 and 31.

NEWCASTLE-ON-TYNE.—April 6 and 7.

LOW FELL.—April 8.

EDINBURGH.—April 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.)

LONDON.—Marylebone Association, Quebec Hall, Sunday, March 23 at 6.45; subject—"The Kingdom of Heaven and its Tenants." Tuesday, March 25, at 8.30; subject—"The Bible: its Value and Use." Sunday, March 30, at 6.45; subject—"The Rise, Progress, and Future of Spiritualism." Tuesday, April 1, at 8.30; subject—"Righteousness: An Examination and Application."

Dalston Association, 53, Sigdon Road, E., March 27, at 8.

Week's work for Lancashire Committee, April 6 to 11.

ASHINGTON COLLIERY.—April 12 and 13. NEWCASTLE.—April 20 and 21.

WEST FELTON.—April 16 and 17. GLASGOW.—April 27 and 28.

Miss E. A. Brown will be in the Midland district by the first Sunday in April. Address, Howden-le-Wear, R.S.O., Durham.

On Thursday evening, March 27th, at 45, Jubilee Street, Commercial Road, Mr. Webster will sit as test medium, at 8 o'clock.

DERRY.—Mr. J. J. Morse will deliver a lecture on Sunday evening next, 23rd inst., 6.30, in No. 2 Room of the Temperance Hall, Curzon Street. Admission free. A collection to defray expenses.

BIRMINGHAM.—213, Bridge Street West, Hockley.—On Sunday evening, March 23rd, being the fourth anniversary of the above place, Mrs. Groom, trance speaker, will discourse on, "There is No Death." Doors open at half-past six. A collection at the close.

PROFESSOR L. N. FOWLER, of 107, Fleet Street, commenced a course of four lectures on Monday last, in Albion Hall, Albion Square, Dalston, the subject was, "What is Phrenology." A large, respectable, and intellectual audience assembled to hear this introductory lecture, and the Professor was frequently applauded during its delivery. The lecture on next Monday evening will be on, "The Use of Phrenology."

TYRANTS IN DISGUISE.—The Home Rulers forging new fetters for the Irish.—At a meeting of the Irish Home Rule M.P.'s, held on the 7th, it was agreed that the party should support the Bill to assimilate the Irish Vaccination Laws to those of England, and that the policy of the English anti-vaccinators should be opposed. Equality with England in this matter means reduction to slavery.—WILLIAM YOUNG.

THE 31st Anniversary of Modern Spiritualism will be celebrated at Cavendish Rooms on Sunday, March 30th, by a morning and evening service, at which many noted speakers will be present. On Wednesday evening, April 2nd, there will be a grand *soirée* at the same hall, to conclude with dancing. Tickets to be had of William Fletcher, 4, Bloomsbury Place; Miss C. Leslie Younge, 32, Fairfax Road; Frank Everitt, 26, Penton Street; Mrs. Maltby, 61, Gower Street; Caleb Bull, 32, Crawford Street. Single tickets, 2s. 6d.; double tickets, 4s.

On Tuesday, the 15th of April (the anniversary of Modern Spirit-power Phenomena), at 8 o'clock, a public meeting of Spiritualists and friends will take place at Langham Hall, 43, Great Portland Street, near Regent Circus and Great Portland Street Railway Station, London. The action of the Lunacy Laws on private and public mediums and others, through "private asylum doctors," will be discussed, and resolutions proposed for adoption. Each speaker limited to fifteen minutes. J. Emory Jones in the chair. The Service of Song, selected from the Church, Wesleyan, Independent, Baptist, Presbyterian, Roman Catholic, and Unitarian hymn books, will be sung by the assembly.

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## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

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

## LECTURES FOR MARCH.

Sunday, 23, at 6.30 p.m. Trance Address.

Mr. S. De Mole.

" 30, at 6.30 p.m.

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.—"Form Manifestations."

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.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

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

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

WEDNESDAY, MAR. 26.—Mr. W. Wallace, 229, Kentish Town Road, at 8.

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

Mr. Savage's, 497, 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, MAR. 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 8 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, 184, 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, 186, Union Street, at 6. OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m. SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening. SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. TUESDAY, MAR. 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, MAR. 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. DERRY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m. MIDDLESBRO', 38, High Duncombe Street, at 7.30. THURSDAY, MAR. 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 BILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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TO  
**MR. JOHN TYERMAN,**  
*The Pioneer Spiritualist of Australia.*

A Committee has been formed, to collect a Purse of money to be presented to Mr. Tyerman, on the occasion of his Farewell Entertainment, on Monday evening, March 24, and you are respectfully solicited to act in the matter by forwarding your own subscription, and using your influence to induce other friends to do the same. The time is short, so that what is done must be done at once.

The following sums have already been subscribed:—

	£	s.	d.
"A. T. T. P.," Recorder of "Historical Controls" ... ..	2	0	0
Mr. John Carson, J.P., of Melbourne ... ..	1	1	0
Mr. W. Whitley ... ..	0	10	0
Mr. J. Swinburne ... ..	0	10	0
Mr. W. Yeates ... ..	0	10	0

The objects of the Committee can also be promoted by your attending at DOUGHTY HALL, 14, Bedford Row, Holborn, on SUNDAY EVENING, March 23, at 7 o'clock, on which occasion, Mr. Tyerman will give his last discourse during his present visit to England. "A.T.T.P." and other gentlemen will also address the meeting.

On MONDAY EVENING, March 24, a HAPPY EVENING will take place at WELLINGTON HALL, ISLINGTON, at which the Testimonial will be presented. J. CARSON, Esq., J.P., of Melbourne, will preside. An excellent entertainment will be given for which these Happy Evenings have become so famous—to conclude with dancing.

The Entertainment will commence at 7 o'clock, and conclude at midnight. Tickets 1s. each are now ready, at 15, Southampton Row, W.C., and of the Committee.

Wellington Hall is one of the most handsome halls that has yet been occupied by Spiritualists in London. It is at the end of Wellington Street, nearly opposite to the church, Upper Street, Islington, and is only a short distance from the Agricultural Hall and the "Angel." Busses and tram-cars pass continually. Passengers per Underground Railway should travel to Moorgate Street, and then take the tram-cars. "Favourite" omnibuses from the West End pass the hall.

The Committee earnestly desire you—

- I. To contribute to the Purse to aid Mr. Tyerman on his long voyage home.
- II. To secure an overflowing attendance at Doughty Hall, 14, Bedford Row, Holborn, on Sunday Evening.
- III. To attend, with a large party of friends, the Happy Evening at Wellington Hall, on Monday Evening.

Mr. Tyerman sails for Australia on Tuesday. Contributions to the Purse may be sent to the Spiritual Institution, or to the Committee,

W. TOWNS, Chairman.

J. SWINDIN, Treasurer.

J. KING, O.S.T., Secretary.

15, SOUTHAMPTON ROW, W.C.

*London, 20th March, 1879.*

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- CHAPTER II.—Miss Phebe and Miss Hope Wilberforce, also Mr. Mackenzie, spend the evening with Mrs. Blake—Geological conversation upon the first chapter of Genesis—Mr. Mackenzie accused of being an infidel, and Mrs. Blake's defence of the Bible.
- CHAPTER III.—Cutty comes from the almshouse, a desolate little thing, crucified through fear of everlasting punishment—Lizzie Holt, and her idea of Church members—Conversation between Cutty and Lizzie concerning election and future punishment—A wonder for the "girls of the period."
- CHAPTER IV.—Twilight monologue—Lizzie's elucidation of the Grecian bend—Cutty's tears—The catechism—Interrogations—Mr. Mackenzie calls—Conversation upon the flood—Lizzie Holt's ideas of the ark, of Mr. Noah, of death—Her mother shocked.
- CHAPTER V.—Cutty goes to Mrs. Blake's chamber—Black Jennie's sagacity—Cutty deeply affected by Mrs. Blake's love for her—Perepa's "five o'clock in the morning"—What is hell?—Answer—The way to hold communion with those we call dead.
- CHAPTER VI.—Cutty changes rapidly—Lizzie Holt's plain talk to the minister, and of Church members—"Out of the mouths of babes and sucklings"—Mrs. Holt's chagrin—At Cecil's grave, strewing flowers—What is the spiritual body?—Answer—Does Cecil come back?—Answer.
- CHAPTER VII.—Lizzie institutes herself Gabriel, and tests the superintendent and her Sabbath-school teacher—Lizzie's question: "Miss Blake, tell me if you think kitties or little dogs don't know anything after they are dead?"—Answer—Do idiots change their condition after death?—Answer—The dead body and its resurrection—Do the angels wear clothes?—Answer—The mourner at the grave called hopeless.
- CHAPTER VIII.—Mortification of cutty—Mrs. Holt in trouble at Lizzie's anomalous but loving act—Cake-tins upon the paupers' mounds—Lizzie dislikes the word *figurative*—Do they grow old in heaven?—Answer—Do they love us as well as they did here? and can they help us?—Answer—Do they come very near us?—Answer.
- CHAPTER IX.—A visit to Miss Grace Miles—A story of aer disappointment, from her manuscript—Shall the yearning soul, denied here, be satisfied there?—Answer—Marriage in heaven.
- CHAPTER X.—Mr. Mackenzie and Miss Hope call upon Mrs. Blake—Arrival of Mr. Charles Dalton from California—He questions the Bible, defies and denounces death, pleads for help, with his sister—The Infinite Bosom is so large.
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