



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

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**DOES THE BELIEF IN SPIRITUALISM LEAD TO
 INSANITY?**

A Lecture delivered through the mediumship of Mr. J. WILLIAM FLETCHER, at Steinway Hall, London, on June 29, 1879.

Our discourse for this evening is in answer to another of the objections that are raised against the subject we are endeavouring to represent; viz., "Does the Belief in Spiritualism lead to Insanity?"

Every truth that has endeavoured to make its way in the world, every new thought, idea, or principle that has been brought before mankind, has ever received, at first, the world's condemnation. The question has never been raised as to the value of a new truth, as to its use, or the practical results it might bring; it was sufficient that the thought was new, that it was outside the usual course of events, to call forth the opposition and ultimately the condemnation of the world at large. How many times have we asked: Why does not the world grow wiser, progress more rapidly? Why do not the facts and truths of this and many other subjects reveal themselves more quickly? But it seems to us—if you would but consider a moment—you would find that every truth which has made its way in the world has only done so when it held within itself sufficient strength to overcome the opposition that was hurled against it. We advance, but the advance is gradual. There is scarcely one who is ready to receive any new lesson—he is so well satisfied with the old ones. It is so much easier to rest upon what the past has taught, than to seek what the present and the future may hold for our instruction. We are speaking now of the waves of opposition that have gone up from the hearts of men: what truths and what lessons have been submerged in these waves! lost—though only for a time; for they are yet waiting in the store-house of God, until they shall have gathered strength unto themselves, and until the minds of men shall be sufficiently developed to receive them.

There are two kinds of criticism in the world. There is, first, that which is put forward out of knowledge, the thought, and the study of the critic who aims to sift every subject with thoroughness, to enter into all the sides of a question, before presuming to pronounce his judgment. This critic endeavours to correct faults, to remedy mistakes, and to point out dangers where he conceives faults, mistakes, and dangers to exist; and his criticism, founded upon an honest and earnest conviction, is of great value to the world. Such a critic tells his friend his faults; points out the errors he is committing, and is a true guide and teacher.

The second kind of criticism emanates from people who criticise because they think it necessary they should have an opinion; and these talk far more knowingly concerning subjects of which they have learnt nothing, than of those they have studied somewhat. To the criticism of these people, the world owes many of its sad mistakes. Their opinion is like a blight resting over the land, which withers all of bud and blossom within its influence. And yet the world follows the guidance of these two classes of critics, is swayed like a reed, and rises and falls according to their respective dicta. On the right hand and on the left they sway men by their own power, their own words, their own expressed and far-scattered opinions.

And Spiritualism has stood at the bar of their judgment. It has come before these critics, daring to question their authority; it has presented them with its phenomena, its thought, and all its higher principles: and it has received from these two classes either condemnation or praise.

The greatest opponent Spiritualism has ever had, should have been its best friend,—we mean the so-called Christian Church. When Spiritualism first became manifest in the world, and its power began to be realised by men, the whole Christian Church turned round with horror upon a faith that dared to deal with matters it did not understand; and sent forth the opinion that all the manifestations were wrought by the personal aid of the devil himself.

Over the length and breadth of the land the Evil One had gone forth, and touched the lips of the people; and was working mischief and harm in their minds. And this was both in public and in private; for where is there a home that does not bear witness to the presence of some spiritual manifestations? where is there a life in the whole world that cannot tell some story relating to the personal presence of an arisen spirit?

And when the Church and the clergy saw that the world was ready for the new truth, they understood that they must either stop its growth, or that it would spread and grow beyond control. What weapon stronger than this to condemn the whole matter:—to say that it originated from the very Evil Angel himself?

But people in this 19th century do not fear the devil as they once did. The old story of everlasting punishment and hell-fire has burned itself out, and is no longer an image of terror to the minds of men. So this theory was worn out, and a new one must needs be found to take its place; and the Christian Church then said: All that you claim for the spirits is a delusion, and nothing else. You are deceived in your senses, and in all you believe, mistaken entirely. And the theory of delusion accordingly went forth into the world to work its way, the result of the criticism of the Christian Church.

Delusion!—when there are tens of thousands of people who stand ready to testify to facts, to all they have seen, known, and experienced.

Delusion!—when people possessing reasonable powers of mind and thought tell you things which they have realised and known to be truths. And so in time this great fiat of the Christian Church lost its force, and the delusion and the devil were laid on the shelf together.

And now, the last great condemnation to rest upon it is—that though the manifestations and the teachings of Spiritualism may be true, the study of them leads to insanity.

Considered both on physiological and social grounds, this is by far the worst condemnation of Spiritualism that has yet been uttered.

When the theory was put forward that the spirit-manifestations were the work of the Evil One, they were made so grand and beautiful, the evidences sent forth of the life of the other world were so numerous and powerful, that all Spiritualists thought that while the devil might have power to effect certain manifestations, yet the power of God was strong enough to counteract the power of His enemy. And in the presence of the theory of Delusion, people were content to trust their own senses as to whether they were deceived or not.

With this accusation of insanity before us, we presume, then, to calmly ask,—What does it mean, and why has it been placed as a danger-signal upon Spiritualism?

There is an old and homely proverb which says, "When you wish to kill a dog, give him a bad name." The Christian world wishes to "kill" Spiritualism, and has, in consequence, tried during the last five-and-thirty years to fasten upon it the worst possible epithets. By means of invective and every kind of con-

demnation it has tried to bring it under public suspicion and to excite public hatred, forgetting or ignoring every benefit it has brought, remembering only its mistakes, its faults, its weaknesses.

What is insanity?—this great cry that is raised; what is its true meaning? You are told when you ask what constitutes insanity, that the mind loses its balance, that its organism is in some way changed. Well, and who are insane people? There certainly are many persons whose minds are not balanced according to the world's measuring—who are what is called eccentric. Geniuses of all time, past and present, would certainly come under this denomination,—persons who have largely developed only one power of their nature. The musician, whose world is peopled with sweet sounds, and who knows only of music; the artist, whose thoughts are only of painting, of beautiful colours, and harmonies, and graceful forms, and who lives in an ideal sphere of his own which the world cannot enter:—shall we call these mad? The inventor, too, lost to the changes that are passing around him, conscious only of the thought he is labouring to perfect and give to his fellows,—he has developed his mind in one direction only, and shall we name him insane? Or shall we say that because one inventor may have gone mad over the child of his brain, therefore we will have no more inventions? Nay, let us bring this question even into the camp of religion, and ask whether, because men and women have gone mad over the subject of orthodoxy (and we unhesitatingly say that of religious maniacs there are two who at one time followed the orthodox Church for one who professed Spiritualism), Christianity therefore leads to insanity? Just as reasonable would it be as to say that because there are some whom over-study of Spiritualism has driven to madness, Spiritualism is by consequence a natural cause of insanity. How many are there who will say that there shall be no more Christianity when they read that story with which the New World over the water is ringing now,—how a man, inspired by the narrative of Abraham bidden to offer up his son Isaac, rose at night, and taking his wife with him, aroused his sleeping child and told him that unless the angels interfered he would slay him instantly; and how, when no prohibitory voice came down from heaven, he murdered his son upon the spot?

Only a few weeks ago this deed was done, in the name of Christianity; and are we therefore to set a bar upon the Christian faith, because one man, in his interpretation of the scriptures, was led into the committal of so terrible an error? No more than we should condemn Spiritualism, because here and there a life may have been perverted, even to madness, in its study. Such lamentable results may, and do proceed from too excessive application of the mind to any one subject.

But there is a certain phenomenon known as obsession, viz., the taking possession of body and mind by a lower spirit which has power to influence them in many ways.

To so much, Spiritualism pleads guilty that it is one cause of obsession. But Spiritualism comes to you to explain and furnish the cure for this darkest and most baneful of diseases, with which the human soul is afflicted.

There are those in the world who are influenced by lower and baser spirits, so that their lives are made one long passage of misery and suffering; the darker and more evil agents, having crept into, and filled their natures till they no longer possess natural lives of their own. Spiritualism is not the cause of this. Evil spirits have always existed, and Spiritualism comes to show what all your doctors have failed to recognise, that there is, in these cases, no disease either of mind or body, but the presence of a third power, which must be controlled or death will follow. Obsessed by evil spirits? Yes: and how can they enter? Is it not rather, how can they be kept out? How, when you look abroad and see the fearful amount of intoxicating drinks consumed against all the laws of nature, the entire conditions of true living beings violated every day, so that there is scarcely a man who lives a natural life—how, we say, when you see and know this, can you ask by what means evil spirits enter men? Your own lives have opened the door to hundreds of evil spirits who have “entered in and taken possession of the house.” How can these be controlled? How can insanity be checked, as it exists in the world to-day? Not by the means which you have hitherto employed for its remedy, for the continued use of these will lead, not to its decrease, but to its increase.

The doctors—and we are speaking now not of individuals, but rather of the institutions they represent—will cry out that Spiritualism is in the wrong, and is itself the cause of insanity: for there are but two horns to the dilemma, and they must either put their foot upon Spiritualism or it will set its foot upon them, and turn a broad light upon their methods and their want of knowledge. For these institutions for the insane are among the plague-spots on the face of civilisation. Much of the condemnatory matter that has been circulated concerning them has doubtless suffered from exaggeration, but one-half of it forms a tale too black for educated minds to hear without a shudder. We say that, where people are insane, instead of herding them together as you do in your asylums, you should keep them as far apart as possible, for the influence of one mind is conveyed to another with such effect that we say without hesitation, were any one person here present placed for a single year—aye a month—in a lunatic asylum as generally now conducted, he would leave it a veritable maniac, though he entered it a sane man.

Shall this thing be? Will you fold your arms and say that these people must be so controlled? Or will you as Spiritualists allow yourselves to be called and looked upon as those who are leading the whole world into misery and misfortune, and not show

where the great mistake lies,—not tear down the curtain which conceals those who hide under what you call laws? The whole atmosphere around these asylums is filled with degrading and degraded spirits, watching how they may lead the poor human soul into trouble and misery. Were there only two insane people on earth, the ends of the world would not be far enough apart for them. Place them at as great a distance from each other as possible, and use kind management in their keeping; surround them with healthy, spiritual influence, as well as physical care; and pray God to purge them of every unclean spirit.

We have said again and again that Spiritualism is a subject not to be trifled with, that it is the widest and greatest of all subjects in that it embraces all, and deals with every reform, every benefit that comes to the world.

Does Spiritualism lead to insanity? We answer, No, it does not. It comes to save the soul from the dangers, the mysteries, with which would-be leaders have enshrouded it; to say to the soul that looks toward the future, There is life beyond and welcome for thee there in the hearts of those that have gone before;—not hell and punishment, not danger and sadness, but warmth and light, in that pure and happy world. How is it that in the name of one God, we find among you not less than six thousand religions? It is because, instead of understanding and inculcating the spirit of Christ, you have been anxious about the length of robe, about the decoration of the altar, and have no thought for the teachings of the spirit.

Spiritualism has no church; it believes only in the altar that shall rise as high as your own aspirations, and that shall be built by your own good deeds. It looks not to the robes you may deck yourselves in, but to that purity and earnestness of inner life which makes the humblest being bright and noble in the sight of God. Spiritualism comes not as a sword to the world, but as a bright torch to point the way that leads to heaven, and that way is only to be found by diligently asking the counsel and guidance of God in all things.

Does Spiritualism, we ask again, lead to insanity? and in conclusion, we answer, that it leads rather to God and truth! Where you pray earnestly, live naturally and rightly, no unclean spirit can dwell in your midst. In the past time, among the untaught children of men, insanity was unknown. And why? Because they lived purely and in accordance with the laws of nature. Learn ye a lesson from them, and as they in their simple way heard the voice of God in all the myriad voices of nature, and saw His smile in the radiance of the sun-beam, so may you hear the voice, and see the smile of God in your own hearts, and grow so in harmony with nature—the outward expression of His presence—that you shall realise on earth the very will of God in heaven. Working hand in hand, you can then gain the influence and the power that are born of heaven, and realise in your midst only the blessed presence of such high and noble spirits as shall make you feel that though many have gone before, only the good and true return!

GLIMPSES OF SPIRIT-LIFE.—XVIII.

(Communicated to the Cardiff “Circle of Light.”)

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.

CONCLUSION.

Our guides asked us to visit with them a grand gathering of these bright angelic beings.* They assembled in a magnificent mansion, surrounded by plants of the most gorgeous description, and encompassed by trees, which seemed to display intelligence, filling the atmosphere with vibrations and melodious sounds that thrilled us with ecstasy. The appearance of these angels, as they passed along, was far brighter than the sun, and indicated great intelligence and power of will. We found that we were unable to stay long in their presence. One of them approached Herbert, and said to him,—“You are fulfilling a great mission. We know the purpose of your visit. We have watched over your progress through the different states, and noticed how you have carefully observed the condition of their inhabitants. You have had a difficult task to perform in communicating some of what you have seen, and some of the ideas that you have gathered; they must have become modified in being delivered to the Circle.”

By this time we observed that others had arrived, and we found ourselves unable to abide in the presence of these lofty and majestic intelligences. The whole place was resplendent with the light and glory that radiated from them.

Our guides informed us that we should be unable now to visit any more of the bright spheres, but they hoped at some future time to continue these experiences, and enter more closely into the interior of the surroundings, and deal more with their interior principles. They promised to give us their help and sympathy in this great work, believing it would be of inestimable benefit to the world at large. RA and AHI will gather the knowledge of how to transmit more perfectly to the Circle their ideas of the great and never-dying principles that are working and have

* Alluding to the spirits described in the article of this series published in last week's MEDIUM.

worked, which were understood and controlled in a great measure in India and Egypt. Other guides will work in their departments, to perfect themselves in the methods of transmitting their ideas to the Circle, and then to the world. Herbert also will have gained greater experience; he will be able to penetrate more into the eternal principles; his inner vision will become clearer and more impressionable; he will be able to grasp the greater truths. We should have gone to other spheres, and wished to take him with us, but at present we are unable to do so. We have given you a true and faithful account of what we have seen and heard in the spheres. Some, we know, will heartily agree with us; others will dissent; but the reason why they cannot see with us is that they do not live spiritually in affinity with those spheres. Earth's inhabitants not only live upon the earth, but in the spheres of the spirit-world also; some live on a low plane, others on a high; all depends upon their aspirations. But we urge all to follow after the principles of Nature, study her forces, and utilise them as much as possible. Gain the victory over them; exert your own inherent powers, and in place of these forces governing yourselves, you must govern them. Raise your position, for man has got the God-power within him. He is the centre of attraction to mighty and vast forces, which may be utilised both for his spiritual and his earthly welfare.

We send forth our greetings to the world, wishing that the refreshing dewdrops from the spirit-world may fall gratefully upon the thirsty souls of mankind, giving them greater light, invigorating them, and strengthening their determination to search and prove all things, and hold to the good and the true, leaving them for the benefit of future generations.

With these closing observations we bid our friends a hearty farewell. In a short time we hope to be acquainted with you all again, and to interest you still more deeply; to teach you yet greater lessons, to help you to understand yourselves better, and strive more earnestly after the pure and the good, so that the crown of truth may shine upon each forehead when you arrive in the spirit-world.

AH.	CHING FO.
GEORGE FOX.	MAZEPI.
ANN LEWIS.	CARRELEIGH.
WILLIAM LEWIS.	ANNIE GILBERT.
PURITY.	PEARL.
FANNY LEWIS.	HERBERT FERRIER.

The following further communication, received by Mr. Lewis relative to his little grandson, may be found interesting:—

We come this afternoon with our warmest love and greetings to you all. Herbert is still with us, observing the wonderful productions of the human mind. He has been enabled to learn much and gather many facts that will be of inestimable benefit to him in the future. He often goes to the home that we described to you, and there, reclining upon the mossy bank, he gazes upon the inscrutable atoms as they pass through Nature's reservoir. Looking upwards, he beholds the Supreme God, working through all things in the development of every atom; looking downwards, his thought wanders to those who have the veil thrown over their face, who cannot peer into the spiritual and grasp the operation of these mysterious forces. As he walks by the golden streams, his love goes forth to those on earth who are near and dear to him. He longs that they all may be able to comprehend these wonderful powers in the spirit-world. He seems at times to be in such close communion with his mother, that he commences to talk to her, thinking they are together. Since he has been in the spirit-world, his mind has become expanded; he grasps things better, and sees them more clearly than many who have been here a number of years. His mind is oftentimes occupied with the desire that all those who are dear to him may see these truths, and walk in the light of them. Expressions of gratitude often rise to his lips, and he exclaims—"What should I have done, if I had not known anything about the spirit-world?" He says, "Grandpa's labour has been of great service to me," and he hopes that his father and uncle will soon see things in the same light. His little cousin, too, ofttime wonders "what her papa will say when he arrives here and finds us in this condition?" Here they are kept free from the contamination of any bigoted ideas, and allowed only to draw in the inspiration from the Great Source of All. They both send their warmest love, and say that they are very happy, and are gaining knowledge which it would have been impossible for them to have gained on earth.

We send forth our greetings to you, and bid you farewell, with the desire that heavenly truths and holy inspirations may be the lot of all. From—

YOUR LOVING MOTHER
and THE BAND.

It remains only for the members of the Cardiff Circle to express their grateful thanks to all who have taken a sincere interest in the series of communications now brought to a close, and to hope that in some measure they may have been the means of awakening the minds of many to a truer conception of the lofty destiny of the human race, which cannot but be followed, when rightly apprehended, by the determination to live individually in a manner worthy and becoming of that destiny; for if we could but clearly glimpse the sublime powers that are latent within us, we should tremble at the thought of defiling or abusing a temple wherein such god-like possibilities are enshrined. If we have to any extent excited this feeling, our labours will have received their due and full reward.

We hope in the near future, to be made again the instruments for communicating, to those who desire to know more upon these important subjects, much practical information of an intensely interesting character respecting these powers and possibilities, the

subtle influences that operate unceasingly from the spirit-spheres upon mankind, the influences exerted by men one upon the other, the cultivation, control, and right direction of the will-power, and the nature of those first or interior principles which underlie both worlds.

For the present, the Cardiff Circle, in its turn, bids your readers a hearty farewell.

A. J. SMART.

A PSYCHOLOGICAL REMINISCENCE.

By CAROLINE CORNER, Author of "Twixt Will and Fate," "The Slinkensmirk Family," &c.

In the winter of 18—, the old-fashioned town of L—, in —shire was aroused from its lethargic slumbers. The memorable and auspicious occasion was that of a subscription fund and ball in aid of the distressed agriculturalists of the county. My uncle (to whose guardianship I was entrusted), belonging to one of the best families of the place, was elected treasurer of the charitable scheme, and in that capacity received and rendered an account of the munificent donations to the satisfaction of all, which is saying no little in his favour, for people who have least to think about are by no means the most easy to please.

Everything was arranged and carried out *pro forma*. The Town Hall was agreed upon as most befitting; an efficient band was engaged from the metropolis; the *crème de la crème* for once descended the social ladder to mix amongst those who could not boast of so lengthened a line of ancestry; the illustrious scion of a noble house permitted his name to appear as president, in extra large type, upon the numerous announcements of the forthcoming event; and the day preceding was dedicated to decorating with floral and tasteful ornaments, the principal rooms of the ancient Elizabethan building.

Finally all was in readiness. The gala day arrived, and the evening drew nigh. The young ladies had for the past fortnight talked of nothing else; indeed, they had worked themselves up into a frenzy at the glad anticipation, for their lives were no whirligig of fashion, and a ball—such a ball as this—was an episode deserving of the attention and patronage it received.

To say that I was an exception to the rule would be incorrect. To me the idea was fraught with inexpressible delight. It would be my first taste of gaiety. Doubtless the charm lay in the novelty, for never since has anything of the kind made such an impression upon me as did that ball.

At nine o'clock precisely the brougham awaited to convey my aunt—a maiden lady arrayed in rich black satin brocade and lace yellowed with age—and myself, a vision of tulle and flowers,—at that time a tall, slim girl of eighteen, with dark eyes and wealth of bronzen hair which had already gained for me many admirers,—to the scene of mirth and brilliancy.

Even at this remote period I can distinctly remember the sensation that took possession of my susceptible organism as I entered the ball-room with my *chaperone*. Familiar faces met my enraptured vision, turn which side I might. Certain effects which I had intended especially to remark, details which I had deemed momentous, impressions which would, under ordinary conditions, have been striking, were now neglected, forgotten, unobserved. Everything swam in an ocean of light, or whirled in a maze of colour. The band struck up—a first-rate military band, such as I had never heard before—and, strange to relate, involuntarily I shrank, and would fain have stolen into some out-of-the-way corner to sit alone.

Was this to be the termination of my dreams by night and day for weeks, and if so, would the realisation equal the idealistic conception? I believe a sigh escaped my breast at this moment, and in my countenance there must have been portrayed an expression of my inward state, that communion with self which brings sweet sadness along with it. My reverie was brought to an abrupt conclusion by a voice falling upon my ear to the following effect:—

"Have you no word of welcome, no smile of recognition even, for an old friend, Miss Courtney? I have waited in vain for a sign of recognition. Can you entirely forget old times, when I was a raw Etonian, and you—ahem!"

"Hugh! I—I was not aware of your arrival! When did you get home?"

I had recognised the voice immediately, if not the frank, good-looking face, and was rejoiced at the unexpected *rencontre*; so put forth my hand with undisguised pleasure, and, the memory of those "old times" full upon me, addressed him familiarly, as I had been accustomed to do. This seemed to reinstate the young gentleman in the position he had held prior to his leaving England on a tour in foreign lands. When he spoke again, I could perceive he was the same genial-natured Hugh Mannersley he had ever been, so I willingly gave permission to his ignoring the rules of etiquette by pencilling his initials upon my programme for four dances. "But then he is an old friend, Auntie," I afterwards half-apologetically explained.

The evening wore on. There was no scarcity of partners, neither were they wanting in those qualities that tend to charm the fair sex.

Nevertheless, from my own point of feeling, there was something lacking, which could not be supplied by those who courted my society, and vied with one another in lavishing attention.

It was amusing to indulge in a little, light flirtation, gratifying to listen to the diversity of flowery compliments, pleasant to "talk over old times" with Hugh Mannersley, and last, but not least, satisfactory to find oneself the acknowledged belle. And yet—there was a vacuum, a void in my breast that neither admiration, compliments, nor vanity could fill.

"Halloa! I do declare it's Ned Westcott! Who in the world

would have expected to see him here to-night? Such a hum-drum place as L.—too! He always was an inexplicable problem; do you know him, Lucie?"

It was Hugh who spoke. I answered evasively, though I knew not why, contemning myself afterwards for the folly of allowing my voice to quiver when "there was neither occasion for, nor reason in it."

"Yes—no—that is I—oh yes, I know Mr. Westcott—a little."

"Humph! he is coming this way. I shall be *de trop*—I'll go." And with this, to my relief I admit, my "old friend" withdrew.

"Miss Courtney, I am late: not *too* late, I trust. Your programme? Ah, the fates are with me. You are at liberty for the next—the *valse* before supper—may I have the pleasure?"

Edric Westcott stood before me, pencil and card in hand. Begging permission, he fastened his eyes—handsome eyes they were—upon me. I felt my cheek burn, my heart bound and flicker, and to me it was as though that empty space were filled at once.

This was what I had imagined the ball should be; this certainly did equal my loftiest anticipation, I was thinking, as I felt the support of a strong, firm arm around my waist preparatory to floating away in the dance.

The picture now opening to my retrospective view is one confused medley of beings, infinitely inferior to the one who alone stood out in super-human prominence. The entrancing strains of *Dinorah* again resound in my ears, thrilling with that same rapture, as I span the gap of years, and once more revel in this, my first love-dream.

The music ceases; the final chord dies away lengthened and slow; spite of myself, the chill again unnerves me, and I hearken to that voice, subdued, yet laden with tenderest solicitude, while a hand—his hand—is engaged in drawing my cloak more closely around me.

"You shiver—you are not well—faint, perhaps; the *valse* has been too long for you. Fresh air will revive you best of anything. May I be your escort, Miss Courtney?"

The next scene now revives in vivid distinctness before me; a young girl, ethereal in her attire, standing in the moonbeams, and listening to the old, old story—so old, so oft repeated, useless were it to recapitulate the outpouring of love, passionate, supplicating, and earnest, I verily believe. Each word went direct to my newly-awakened self, and the wonder I then experienced that I could have lived—aye, and contentedly—thus undeveloped, unloved, recurs to me now though years have passed away.

Did I love him? The question was more than answered by the upturned glance, unflinching, all-encouraging.

Would I be his wife—his, for ever and aye? *Would I!*

At this juncture the wind rose high; a bleak blast came between us, and every likelihood of a sudden tempest was manifest. The moon was hid behind a purple cloud; in the distance, approaching rumblings of thunder recalled me ruthlessly from my Elysian flight; and the lightning's glare, vivid and forked, discovered to my sight the shadowy outline of a man wearing a long, loose cloak, with hood, which might serve as a disguise or protection from the storm. He brushed passed me so noiselessly I did not hear a footfall, yet the power that man, or spectral figure, possessed over me, was magical; it revolutionised my whole feelings, changed my entire nature; no longer did I entertain one sentiment of regard for him—Edric Westcott—who had nobly acknowledged his love, honourably besought to make me his bride. I could look up into his face now without even a faint reflection of the warm light that beamed from his hopeful and loving eyes.

With scarce a shade of pity I rejected his suit, declined his proffered love, and, most curious anomaly of all, dismissed him in the belief that his regard, his esteem, were unreciprocated, despised.

The remainder of the evening is a blank to me; all that I can recollect is Aunt Maria's persistent precautions against catching cold, and irritating dissertations on the degeneracy of the times compared with those of her day and generation, interspersed with frequent allusions to the ungallant conduct of Mr. Westcott in taking his abrupt departure without paying due *devoirs* to the good lady herself. Still more amazed was Aunt Maria upon ascertaining next day that Edric Westcott had left the town for an indefinite term of absence.

"Well, I did entertain a high opinion of that young man, but I must say such behaviour as this surprises me.—He comes of a good stock, too; it's unreasonable, unmeaning. I wonder at you, Lucie, being utterly indifferent to the loss of so agreeable a friend; he certainly was an acquisition to L.—"

Did I not wonder at myself also, though not after the same manner as Aunt Maria?

Up to this time I had been blessed with a remarkably good constitution and temperament lively and sanguine. Now both were fated to undergo a thorough and perceptible transformation. Week after week found my cheek more pale, my countenance wan and smileless, my very gait constrained and not as it used to be. My kindly considerate aunt did not need the counsel of friends to perceive all this; no mother could have concerned herself more than did Aunt Maria. The medical practitioners of the place failing to effect any immediate good results, further advice was procured; yet notwithstanding half-an-hour's personal interview with one of the most eminent of the faculty, no satisfactory conclusion was arrived at. A vocabulary of hard names was exhausted, the fee pocketed, and the treatment I was then receiving pronounced to be correct. Spring came, and my uncle—an old bachelor, consequently fussy

and impatient—determined upon our going up to London for a week or two.

"You see yourself, Maria, physic's no earthly use—throw it to the dogs and let us try something else. Sight-seeing, change of air and society, that's what she wants, and if that doesn't do, why, I'll move heaven and earth to find something that does."

Never had Uncle John been more determined; even Aunt Maria, who cherished an innate horror of the metropolis, dared not oppose; so, to London we all three went.

We had been in town about a week, when Uncle John declared his intention of taking us to the theatre to see a popular and favourite drama, for which he had already secured a private box. Again Aunt Maria held up both mittened hands, protesting against such an infringement of her puritanical rules of propriety; again the well-meaning old lady was over-ruled by her equally well-meaning brother, and to the play we went.

The piece was melodramatic in the extreme; and I being young and impressionable, it seized upon my sensibility and excited my emotions.

The fourth and last act had little more than commenced when I turned my regards for one moment from the stage. Mechanically my eyes were raised, and a power I cannot define compelled my attention in the direction opposite. It was as though some magnetic force drew me in spite of my will and inclination. In less time than it takes to tell, the problem was solved,—to me, at least—for there, in the box immediately *vis-à-vis* to our own, stood the figure of that same man,—long, loose coat, and hood shading the head and greater part of the face, just as I had seen him the night of the ball.

"That man! That man!" I remember to have cried hysterically. Then follows a blank. I suppose I must have fainted, for I can recollect no more until finding myself in bed; my aunt, good soul, piteously declaiming against pernicious actions which in the order of things must bring forth evil. Both she and her brother emphatically declared, in response to my constant inquiries, that no person whatever had occupied the aforesaid box on that particular evening,—“much less a person such as you describe, my dear. Why, little as I know, and less I desire to know, concerning such places, the idea seems preposterous, according to my way of thinking. What say you, brother John?"

"To be sure—to be sure, my dear. Say no more about it—it's a mistake," was the answer, knitting his brows, and placing one finger on his shaven lip to enjoin silence on that score; then *sotto voce*,—"It's a delusion; poor child, she is weak; it'll pass away—only wait—you'll see, Maria."

I was supposed to be slumbering, but, irrespective of my unenviable condition, I could not forbear a smile: I knew it was no delusion.

This shock to my nervous system (for, whatever it may have been, it was that) served to undo the trifling good which had resulted from my uncle's plan. For a fortnight I was confined to my room, and at the end of that term I arose more like one from the grave than the sprightly young girl of six months previous.

I was so exceptional a patient that I baffled all medical skill. At times I would behave in so extraordinary a manner (as I learned many years subsequent) that my nearest relations could scarcely credit it was myself. It really appeared as though something obsessed me; some strange element held away over my actions, rendering my individual will of no avail.

Sometimes I would present the appearance of one excited, and exclaim loudly in a foreign tongue; anger would flash from my eyes, and I would heap fury upon any individual who might come nigh. Then followed an expression of gloating greed, such as a miser might wear whilst reckoning his golden hoard, and I would lie back on my couch to hug my supposed possessions to my breast. Presently doubt would creep in, and the caution engendered was insufficient to banish anxiety, fear, alarm. Stealthily a hand was employed in search beneath the pillows, meanwhile a furtive, yet keen, glance was maintained on all sides, and at the slightest movement or sound my quickened perceptions were arrested. A gleam of satisfaction was ample to indicate that the search was profitable. My countenance presented a spectacle entirely at variance with what was natural or engaging; and to judge from appearances, it was as though I revelled in the perpetration of some foul deed—some atrocious crime. This would pass away, and dejection, despair, set in. A more pitiable sight 'twere difficult to conceive. A hopeless, abandoned wretch, I lay and groaned as in abject remorse: then upon my lips stern resolution fixed itself, and the next moment I lay cold and stiff as in death.

Many would have pronounced this insanity; not so my devoted uncle. There were lucid and rational intervals, and on these he grounded his hopes for my recovery.

The physicians themselves could not conscientiously pronounce me insane, for upon most subjects my intellect was far superior to that of the generality of my age and sex,—indeed, it had enlightened considerably during the period of my indisposition. Not caring, therefore, to acknowledge their dilemma, they exchanged significant nods and undertones, and unanimously advised "complete change of air and scene," strongly recommending the German spas.

Once more Aunt Maria was fated to combat with her violent prejudices. She had an inherent abhorrence of foreigners, holding an implacable theory in reference to their absolute incomprehension of the word "honesty." Once more the dear old lady was over-ruled, and the next week found us *en route* to the Fatherland.

(To be continued.)

TWO REMARKABLE SPIRIT-VOICE SEANCES.

I.

WITH MRS. LOUIE M. LOWE.

It was with pleasure that I received a message from Mr. Lowe, on Saturday week, to meet him at St. Pancras Station at 8.15 that evening, and conduct him to a suitable resting-place. His letter posted at Queenstown, came into my hand only a few minutes before the arrival of the train, and I was just in time to meet the appointment. Mrs. Lowe had been benefited in health by her ocean voyage, and almost the first thought that occurred to her was to plan some useful work in connection with the exercise of her mediumship. Accordingly a seance was arranged to take place at the Spiritual Institution, on Thursday evening, July 10, that friends in London, new and old, might have an opportunity of witnessing the phenomena which occurred through her mediumship.

I have been present at the first seance of not a few mediums who have visited London, but I must confess that the meeting which I am now about to describe, in some respects surpassed all others that I had previously attended.

The company was very select, and thoroughly harmonious. The back drawing-room was darkened, and the visitors placed in horse-shoe form, the medium, Mrs. Lowe, occupying a seat between the poles. A large trumpet was placed in the open space before the medium, and that was the only accessory used. The sitters did not hold hands, nor were they placed under any restriction; being all experienced sitters, they knew how to conduct themselves.

A gentleman at the commencement said: "This is Mrs. Lowe's first seance in London during her present visit. Let us open our hearts and give her our genuine sympathies, with best wishes for the success of her work;" and I think this sentiment was participated in by all.

No sooner was the door shut than the voice of a little child was heard speaking in a loud whisper. This was immediately recognised as a member of the band of spirits which control at these seances. A song was suggested, and Miss Waite complied, but that the spirits might be heard singing in the direct voice, "The Sweet By-and-bye" was given by the audience, and a spirit-voice, in a high tone, sang this beautiful hymn admirably in a voice the power of which eclipsed the efforts of all the other singers. This voice evidently sang through the tube, as the tone was of that quality which indicated the use of such an instrument.

So many things occurred during the evening that I cannot pretend to remember them all nor state them exactly in the order in which they occurred, but amongst the first voices to address us was a spirit purporting to be "James Nolan," who will be remembered as the chief spirit speaking through the mediumship of Mrs. Hollis-Billing when she was in London some years ago. This voice, addressing Mrs. Billing, who was also present, spoke a few respectful words of welcome and recognition, saying how much pleasure it afforded him to speak to her through the mediumship of another lady. The spirit spoke but little and gave place to an Indian who purported to be "Skiwakee," another of Mrs. Hollis-Billing's spirit-band. Another song was desired, and this time "Annie Laurie" was given by Miss Waite, assisted by other sitters.

A spirit purporting to be a sister of Mr. Lowe sang in a most extraordinary manner; the tube was brought close to my face, and the pronunciation of the words and style of singing of "Annie Laurie" I recognised as exceedingly characteristic, and only to be attempted so successfully by a native of the North country.—The spirit in earth-life was Scotch. One fact which ought to be mentioned in connection with this singing is, that Mrs. Lowe cannot sing at all, and has no aptitude for music, so that the musical manifestation cannot be said to originate in her. I observed that the singing of the spirits was quite an independent effort though accompanying the singing of the circle.

The influence now was in a very propitious state, and the spirit-friends of various sitters manifested themselves. Mr. King was addressed by his nephew "William King," and a conversation involving tests of identity passed between Mr. King and the spirit. A son of Mr. King's, who died in infancy, of the name of Freddy, came and spoke, asking for "Mamma," but at first it was supposed that the name given was "Eddy."

Coming to my turn I heard a voice address me in a loud whisper, "I am Ann Hodge; tell John I have spoken." I at once recognised the voice as that of the late Mrs. Hodge of Darlington, who, in times gone by, co-operated with her husband for the furtherance of the Cause of Spiritualism. I said to her, "You remember our convention 14 years ago; we are going to have another; will you help us now, as then?" She replied, "Yes, I can do for you far more now than when I was on earth." She said more, but conversation at the other side of the circle prevented my hearing it.

I was particularly grateful for this communication, and I recognise such messages as a far more valuable phase of mediumship than the entertainment afforded by spirits who are strangers to us.

Then came a voice which saluted me as "Silverlight," a spirit who used to chat so cheerily through Mr. Kimball; the manner, voice, and accent were all so identical with what I had so often heard, that I could have been more easily satisfied that the spirit used Mrs. Kimball's organism than that it was the direct voice, if that medium had been present, but as she was not in the seance it was impossible to attribute the results to her. "Silverlight" gave some excellent tests, and was most agreeable and entertaining. A

spirit spoke with a foreign accent and was recognised as "Leopold de Meyer." He gave tests to quite a number of the sitters, and conducted his conversation in a very intelligent manner. He told me that my brother desired me to write to my cousin Aggie, in Scotland. Similar allusions were made to the family relations of other sitters, and were instantly recognised.

A number of spirits spoke, but in the rapid whirl of events I cannot allude to them with accuracy. There was "Bill Smith" with a powerful voice and somewhat comical propensities. A little girl sang verses of a hymn. Major Forster held a card in his hand for direct writing, but this experiment, which is repeatedly tried with success in Mrs. Lowe's circles, did not succeed on that occasion, because of a break in the sitting.

It was suggested that the doors should be opened, to allow the atmosphere to be renewed in the room; and during that interval Mrs. Lowe asked Mrs. Billing if she recognised the individuality of the voices which had spoken as those of "James Nolan" and "Skiwakee." Mrs. Billing said she did not. The conversation was further continued, during which Mrs. Billing said that her controls bearing these names had denied in her circles that they were the same spirits as used these names in Mrs. Lowe's circles. Mrs. Lowe stated that she had received many tests which proved the identity of the spirits, to her mind; and some of Mrs. Billing's friends in Washington had recognised these spirits as identical with those of the same name communicating through Mrs. Billing. Since the evening of the seance, Mrs. Lowe has handed to us a letter which Judge Coombs published in the *Religio-Philosophical Journal*, stating his belief that the "James Nolan" and "Skiwakee" of Mrs. Lowe are the same as the spirits which manifest through Mrs. Billing, he having received tests which were to him satisfactory.

This conversation proved highly interesting to me. Having no prejudice in the matter, I was able to concentrate my whole attention on the question of spirit-identity. The ladies most intimately concerned conducted their remarks in a most amicable spirit. Mrs. Billing had said to me before the sitting—"If I get satisfaction that my spirit-friends manifest in Mrs. Lowe's circles, I am prepared to acknowledge it in the spiritual newspapers." Accordingly it was suggested that the seance should be resumed, and that Mrs. Billing should endeavour to test the spirits. She therefore desired them to answer her a mental question; but while this was being waited for, Mrs. Lowe went off in a dead faint, and the proceedings had to be broken up. When Mrs. Lowe recovered, she said the spirit had given her two answers to the question of Mrs. Billing, which she related to me. On asking Mrs. Billing, I am informed that these answers were not correct.

There were present at the seance a number of very old friends of Mrs. Billing, who had conversed with "James Nolan," and "Skiwakee" many times, but none of them recognised the spirits on that occasion. For myself, I could detect no manner of similarity between the "Ski" of Mrs. Lowe and that of Mrs. Billing. The tone of voice of "James Nolan" at Mrs. Lowe's circle was somewhat like that heard at Mrs. Billing's, but I could perceive no trace of individuality. These spirits did not recognise me in any way, nor did I gather from them that they knew anything of my former intercourse with the spirits of that name.

Here, then, is quite a new question for investigation, and happily it is one which does not in any way reflect on the conduct or merits of these ladies as mediums. It remains entirely with the spirits to establish their identity, which to my mind has not yet been successfully accomplished, and hence I withhold my decision on the matter. Both ladies are holding sittings in London, and it is for the public to visit these mediums, hold interviews with the spirits, and judge for themselves. One thing is important; all passion and party-feeling must be eliminated from the inquiry, and the mediums must refrain from feeling that they are in any way identified with the spirits. The spirits must be allowed to appear entirely on their own merits. There are many psychological problems connected with mediumship which are as yet unsolved, and cases of this kind should be welcomed as favourable opportunities for enlarging our knowledge. J. BURNS, O.S.T.

II.

WITH MRS. HOLLIS-BILLING.

After a year's rest, Mrs. Hollis-Billing, at the call of duty, again buckled on the armour and placed herself in readiness to commence the work in London which her spirit-friends had brought her to this country to accomplish. She has furnished, in an elegant and comfortable manner, suitable apartments near to Russell Square, and commenced to receive her friends a few weeks ago. On Tuesday evening, July 15th, she gave her first general seance. Her health was in anything but a favourable condition, but having received the command to go forward, she placed herself in the hands of her spirit-band. Upwards of a dozen friends attended and there was the utmost harmony. The back drawing-room was effectually darkened, and the sitters formed a horseshoe, the medium sitting between the ends, with her back to the folding-doors. Two sitters, for whom there was not room in the semicircle, sat in a front row opposite to the medium.

Assisted by a friend, I took a few imperfect notes, but no report can give any idea of the interesting and satisfactory nature of the proceedings. When Mrs. Hollis was in London before, I heard her spirit-voices several times—on one occasion taking down a speech by "James Nolan," which was printed in the *MEDIUM*—but I never had heard them in the perfection with which they manifested on Tuesday evening. Mrs. Billing uses no tube or other

accessory. The voices are heard in the atmosphere near to where she sits; but that it was not the medium was evident from the fact that Mrs. Billing conversed freely with a lady that sat near to her while the spirits were communicating with the sitters.

A voice, in a whisper, desired that "The Harp that once through Tara's Halls" might be sung. This song was given by Miss Waite, and a spirit accompanied her in a somewhat feminine voice. A voice desired that "Huntingtower" be sung. A lady gave it, and the spirit-voice accompanied it in a more powerful manner. Two other verses were accompanied by the spirits in a similar manner.

The manifestations were at no time during the evening of a boisterous or demonstrative kind. The seance was not of the character of an exhibition. It was a test seance for imparting personal information to those who desired to hear from their spirit-friends. It was divided into four parts, one of which (the introductory) has already been described. The second part was that undertaken by "Skiwakee" the Indian, or more briefly, "Ski." No sooner had he uttered his familiar and expressive "So" than all recognised him as the veritable "Ski." He recognised in a kindly and pleasing manner all his old friends, at the same time manifesting an intimate knowledge of their business, spirit-friends, and personal peculiarities which was most surprising. He was then introduced to strangers with whose conditions he seemed to be at once as well acquainted as he was with his old friends. One lady, an entire stranger, was told her spirit-name, "Ruby"; another stranger, who expected no test, was told that her father had been a "preachum" (a clergyman) and that the private sittings held by his daughter and another lady had done much to enlighten him in spirit-life. Names were given of spirit-friends, and the acts of sitters done that day were referred to, and in cases advice and encouragement were given. In short, every person in the circle had, as it were, a personal sitting to himself or herself, though there were many things that the spirit withheld because of the presence of others. It was just as if a good clairvoyant test-medium had been present, but instead of the communications being given through the organism of the medium, they were in this case spoken by the spirit in the direct voice.

The third part of the sitting was the speaking of the spirit "James Nolan." At once he was recognised by his friends, to whom he addressed himself, in an unmistakable manner. He spoke in a grave, subdued manner, and as there was no question before him, he did not enter into any particular subject. The following is a faulty report of his remarks:—

"JAMES NOLAN'S" SPEECH.

"I have come to give my greeting—a greeting from the spirit-band, from the strong, staunch spirits who stand around you ready to work by your side for the good, grand truths, only waiting for your hands and the doors to be opened to step forth.

"As I look down the path of time I see more troubles and cares, far more than you are aware of. Be prepared to stand firm to the work for the coming years, for the next three years will bring about many, many trials. Each of you who stands in the front may expect the worst of the battle. The struggle will not be as you expected; it will be through Liberalism and Catholicism."

"In America too?" a sitter asked.

"Through your entire world; a struggle such as you at present see only in murmurings of discontent. It is like a blighted flower in your midst. Where is the mind that is at rest? Where is the soul that is not constantly urging and working for something beyond? And spirits are ready to give it to you, and only ask you to work hand in hand with them that they may do it.

"You are passing from spiritual darkness to a conception of celestial things a grade higher than you have ever been, and that is why you feel the change of conditions.

"Your land is waiting for the new buildings to be erected; all the old structures are being torn down; workmen are hammering and trying to tear all away that have been stumbling-blocks to you. Superstition must go, for the spirit-world says it will. Stand firm to your posts, and for your work you will receive reward; and for each work you do, that is your guarantee of protection. And those who clasp hands with the angel-spheres, and those who stand clear of the circles that enthrall you, they will be protected, physically and mentally.

"Do not waver in any direction. The storm that is coming you dream not of; and when you are in the midst of it, like the Nazarene that said 1800 years ago, 'Father, forgive them, for they know not what they do,' let your voice be raised in that direction, and while your hearts are clothed by that charity, stand firm and nail your colours to the mast.

"It has been a long time since I was among some of the dear friends present, and I see that the finger of persecution has written its name upon their foreheads. I see that they have grown weary of the load that has been upon them, but I ask them to go on well, for without work there is no crown; and you can afford to suffer, for this life is a very short one in comparison to eternity."

The spirit then asked if there were any questions that the sitters would like to submit, adding that the medium was not in a strong condition, and he could not speak as well as he could wish. After a little pleasant conversation with Major Forster and others, the spirit spoke of his anxiety for a positive conviction of the reality of immortal life while still on earth. He had begged of a friend whom he had loved as his own life, and who passed away before him, the promise of a message from the angel-spheres—if only one word—to assure him of the truth of spirit-life, but the proof never came. Afterwards, when he entered the spirit-world himself, the first thing he saw was his physical body; then, hearing a voice,

he turned and saw his friend beside him. "Hallo, is that you, Jim?" said the friend. "Oh Jesse, my God! am I dead?" was the reply. "No," was the answer, "not dead." "I was only a boy in years," continued the spirit, "when I died. I had given my life to a cause that I believed to be right. I died on the battle-field. I vowed that I would stand in the front, and if it were possible for a spirit to tell mortals that there was a life beyond, I would be that messenger." In answer to a question from Major Forster, "My mother is still living, an old woman with prejudices all around her; and I have never taken them away, because I did not wish to disturb her peace of mind in her old age. In my infancy she had taught my feet first to walk, and my tongue to lip my simple prayer, and now I will be her teacher in the spirit-world.

"May the sun shine upon your earth, and upon your lives—the sun of Spiritualism. May it permeate your inner souls, and may it glorify and warm you throughout, is the earnest prayer of a soldier."

"JAMES NOLAN."

The fourth and by far the most interesting part was the communications of spirit-friends to their relations, in the direct voice. It would be impossible to exceed the intense satisfaction which this form of communion afforded. The spirit-form materialised is often disappointing because of its being perceived in a low light, or unable to speak; but here we had the familiar tones and the expressions of love and intelligence which shadowed forth the feelings of the living soul of those gone before.

To give a catalogue of the spirits that manifested, and record what they said, would take up much space and misrepresent that which must be experienced to be appreciated. Suffice it to say that everyone present was addressed by a spirit-friend and had information imparted which left no doubt as to the individuality of the spirits thus communicating. "Ski" came and "set up" the various spirits, as he called it, that came to speak; and after having performed this duty and enabled all to speak who desired to do so,—the last being my spirit-guide, "Robert Bruce,"—"Ski" gave his own natural and touching prayer as a close to the proceedings.

Such two seances I must say I never attended in my whole experience, and yet both of the mediums had many excuses for shortcomings. The health of neither was in a first-rate condition. That they are most reliable and powerful mediums was quite evident, and their mission amongst us cannot fail to have a decided effect in developing mediumship of that kind.

In addition, they are ladies that are above reproach, and in their native land, and wherever they are known, they are highly respected for their personal merits, as well as their most useful and enjoyable mediumship. The question of spirit-identity discussed in the foregoing report, was not brought forward at Mrs. Billing's circle, which was held altogether apart from the consideration of that question, but no doubt special opportunities will be afforded for searching into that very interesting feature of the subject.

J. BURNS, O.S.T.

THE SPIRIT OF A MURDERER.

This morning I saw plainly a spirit-form dressed in Quaker suit, sitting in an elbow-chair, his hands folded, and looking very dejected; I asked who it was. The answer came by inspiration, "John Tawell."

I then asked my sister to sit with me at the table, when the following conversation was rapped out:—

Who are you? Ans. "John Tawell."

What do you want? Ans. To get you to pray for me, that I may be removed from this wretched place. I was hanged at Aylesbury for murder.

How long since? Ans. I don't know; but it seems a century to me. I then said,—It is thirty-five years ago. Do you never pray yourself? Ans. I cannot; I am too wicked.

Do no good spirits visit you? Ans. No; will you ask them?

I said,—I will, if you will pray yourself. Did you make no confession? Ans. Yes; to the Rev. Mr. Cox.

Do you know he has passed away? Ans. No. I should like my confession to be made public for the benefit of others. I was wrong to wish it kept secret.

My sister then gave him good advice, and, with many thanks, he left us. Since then he has been to me, and said he felt much happier.

Battersea, June 26.

F. P.

STILL THEY COME.

Mr. Editor.—Dear Sir,—Kindly allow me to introduce to the esteemed readers of the MEDIUM, a young medium, namely, Mr. Joseph Beck, of Ouston, near Chester-le-Street. This young gentleman received his first spiritual education in a Methodist church here, and from coming in contact with Spiritualists now and again, he was induced to examine the evidences; he was not long in experiencing the influences, and is now in a high stage of development. His mental organism is of the inspirational type, and his whole future work will relate him to that sphere. In brain structure, appearance, and tendency, he approximates much to Mr. J. J. Morse, whose powers we are all acquainted with.

He wishes to have an invitation from the friends in the district of Newcastle, for whom he is willing to lecture gratis for the present. His controls comprise philosophers and religious teachers.—I am, yours faithfully,

Chester-le-Street.

W. H. ROBINSON.

RIVIERE'S PROMENADE CONCERTS.—Season October. Mrs. Weldon's amateur choir. Three classes weekly—tuition gratis. General rehearsals, Fridays half-past 7, at Tavistock House, Tavistock Square. Apply by letter (enclosing envelope addressed and prepaid) to Mrs. Weldon for prospectus.

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The Scope of the "SPIRITUAL HARP" may be judged of from the following classified Index of Subjects:—

ANGELS. Accents of At evening Balm bearers "Birdie's" song Cheering thoughts Drawing near Dreaming of Greeting us Homeward bound Hovering near Mission of Minstrelsy of Presence of Rejoicing Snadown wing Soothing balm Thorns to flowers Water of Life Welcome of Wife's hand	DEATH. Emancipation Meeting after No death Triumph over DEDICATION. In nature Temple of God ENTRANCEMENT. Fairy glimpses. DEVOTION. Infantile. DISCIPLINE. Blessings of Blossoms Crown of Thorns Trials DREAMS. [of Angels, dreaming Isle of the blest Mother's Verified EQUALITY. Equal rights ENDURANCE. Live them down Strike away EVENING. Meditative musing FAITH. Filial Divine FELLOWSHIP. Song of Spiritual FIDELITY. Punctual Unfailing FIRMNESS. In trial. FLOWERS. Celestial Lily Worship FORGIVENESS. Deal gently. Magdalene. FRATERNITY. Doing good FREEDOM. Morn of Spiritual FRIENDS. Memento of Transient Angel FUNERAL. Aged sire Born anew Brother Budding life Come unto me Dust to dust Gate opened Little child Martyrs No mourning Not lost Not away Released Ring softly	Silently weep Sister Spiritual affection Spirit sister Thou art gone FUTURE. Ratios of life Waiting the day God. Better view Divine guide Eternity of Goodness of Gratitude to Life in nature Life of all Omniscience Omnipresence Praise of Providence Soul of things Temple of Watchfulness Wisdom and love GOODNESS. Divine Holy peace GREETING. Joyous HAPPINESS. Be happy How found HARVEST. Song of HEART. Blessed Dead Garden Keep young Purity Solace for HEAVEN. Affection for Beautiful Better land Departure for Dream of Eden of Entering into Evergreen shore Family there Glory of Hereafter Hills of Home in Land of Loved there Meeting there Portal Rest in Sighing for Singing of Travelling to True life of HOME. Affection of Heart and hearth Made pleasant Make beautiful Welcome World of love	HOME, HEAVENLY. Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward HOPE. Foregleams of Star of IMMORTALITY. Natural Purer joys Undying things INDIANS. Departure of Fortitude of Lament of Trespass against INSPIRATION. Speaking by Perpetual Words of love INVOCATION. Child's Father God Divine aid Heart seeking Of spirits Nearness to God To angels JOY. Come at last Reward of duty Triumphant KINDNESS. Words and acts LABOUR. Reward of Punctual LIBERTY. Anthem of Flag of Rock of Spiritual LIFE. Brevity of Close of Golden side Sacredness of Sowing seed Stream of Wisdom divine LIGHT. Primeval "Silver lining" LOVE. Angelic Constant Heavenly God is Maternal Undying LYCEUM. Amid mountains Balm Be happy Better Land Beyond the river	Beautiful home Conference Charity Child's song Days going by Devotion Do good Dreaming to-night Evergreen shore Forsake not right Gentle words Glory Good-by Guide thy bark Hereafter Home for all Ho, hilly, ho! How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Rag-picker Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods MARRIAGE. Heavenly union Heart life Sweetness of heart Love MARINERS. Ocean life Trust in God MARTYRS. Living still MILLENNIUM. Glory of MEMORY. Days gone by Of childhood Pensive MORNING (Heavenly) Light of MOTHER. Bird-child Cradle song Love of Welcome child MUSIC. Falling waters Loving song Spiritual Spirit bugle Spiritual harp NATURE. Bible of	Inner life Order of Praise of Soul of NIGHT. Retiring Vigil PATRIOTISM. Universal PEACE. Angel of Brothers all Good will Only defence Prince of Waiting for War conquered PERSEVERANCE. Never say fail. Overcoming PRINCIPLE. Nature's nobility PROMISE. Rainbow of PROPHET. Joy revealed Of to-day PROGRESS. Faith, Hope, Charity Future Onward Press on Steps Voice of RECOGNITION. By law of love Shall we know REFORM. Agitation RELIGION. Do good In soul New RESIGNATION. Child-like Filial Divine In adversity REVELATION. Nature's RIGHT. Action of Forsake not Stand for SEASONS. Lessons of SERENADE. Angel watchers Nature's music Spiritual SCIENCE. Benefits of Social SLEEP. Good night SOUL. God in Its prophecy SPIRITS. In prison	SPIRITUALISM. Artistic Healing Inspired speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration SPIRIT LAND. Longing for Song-bird of SPRING. Eternal STARS. Influence of SUMMER. Merry days SUMMER LAND. Relation with Silence of TEMPERANCE. Ball is rolling Cold water Springs Pledge Water TRUTH. Light of Sun of Victorious UNION. Call for UNFORTUNATE. Blind Insane Rag-picker Speak softly Welcome back VOYAGE. Crystal sea Floating out Guide with care Life-boat Of life Passage home Sail on Sunny scenes WISDOM. In nature WORLD. Room for all The other World WORSHIP. Heart incense In nature WOMAN. Architect of love Equality of Golden Age Social life YEAR. New Old and New YOUTH. Early virtues Memory of
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CONTENTS OF THE "SPIRITUAL LYRE." (Sold separately: Paper, 6d.; Cloth, 1s.) INDEX OF FIRST LINES.

All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Bath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our blest Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beautiful angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours or day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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Legacies on behalf of the Cause should be left in the name of "James Burns."

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

SUNDAY, JULY 20.—Address, at 7.

TUESDAY, JULY 22.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, JULY 24.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JULY 25.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 18, 1879.

NOTES AND COMMENTS.

WE publish this week another list of contributions to the work of the Spiritual Institution, showing the total amount received for 1879, which is more than £100 short of what it requires to be. That times are bad we are free to acknowledge, and ready to bear our full share of the disadvantages thereby incurred, but we do our work, and have heavy expenses to maintain in the doing of it, and therefore desire the aid and consideration of the friends of the Cause. Our labours were never more valuable to the Cause, and the ground is only being occupied for the sowing of seed in the future. Seeing that everyone's hands are full, we have made but little effort to collect money of late, taking much more than our share of the burden. We ask for the kind help of all, well knowing that the task would thereby be rendered bearable.

THE pressure of other matters has been so all-engrossing of late, that we have been obliged to allow much interesting matter to pass unnoticed for the present. In another week we hope to have more opportunity to give due attention to the communications of numerous respected correspondents.

THE "Glimpses of Spirit-Life" are this week concluded. These papers have been, in some respects, the most important and instructive of their kind which have appeared in our literature. The medium requires rest and change; such a valuable instrument requires careful use and needful relaxation.

THE portrait of Mr. J. J. Morse has recently appeared in the *Religio-Philosophical Journal*. It is a fine engraving, as many others have been which that paper has printed, but, without exception, they have presented anything but an artistic appearance. The pressman, or machine-minder, who prints the *Religio* knows nothing of his business, at least as regards the bringing-up of cuts. In the hurry of "making ready" a newspaper, there will be occasionally a misadventure; but with our American spiritualistic contemporaries it is every time alike, and thus a number of respectable, and indeed good-looking people, who have the misfortune to have their portraits given are made to appear like villains and outcasts. What is wanted is, an "overlay," cut from various thicknesses of paper, to place over the engraving which is being printed, that the light and shade of the picture may maintain their proper relations. Surely such a bit of service could be obtained in Chicago on occasions when the *Religio* gives a portrait. It is an injury to the Cause to make its public servants wear such repulsive aspects in the eyes of thousands of readers.

A GREATER variety of Hymns may be obtained by using the "Harp and Lyre" combined, price 2s. 6d. The way to get this good book is to form a club and pay in, say 3d. a week, and when you have sufficient money to pay for 3 copies, we will send you 4 copies for the price of 3. The most commendable course is to save up enough to have the morocco gilt edition, 5s. It is first-class binding and will last a lifetime, and always looks well, in addition to wearing well. We give the contents of the combined book in another page. The "Lyre" alone is at present reprinting.

Mrs. WELDON'S Wednesday Evenings, Tavistock House, Tavistock Square, from 7.30 till 10 o'clock.—Mrs. Weldon continues these entertainments weekly. They consist of a short lecture; sacred and romantic, serious and nursery songs, music to suit all tastes, by Gounod, Uriah, Mrs. Weldon, &c. Tickets on application, free. A collection is made by Mrs. Weldon for her orphanage. Tavistock House is about three minutes' walk from Euston Road; corner, St. Pancras Church.

ALL CAN BE OF REAL SERVICE.—ONE MORE SURETY WANTED.

On account of the failure of three houses with whom I had dealings, I have been called on suddenly to make good the balances due by me to them. To enable me to do this I have been negotiating a loan on my life policy from the assurance company. I have already got two good sureties, but find that a third is necessary. I hereby advertise that some kind friend be that additional surety. It is not necessary to pay out any money, and as I will repay the loan by easy instalments there is no risk of the sureties having to pay it for me. Amongst all the readers of the MEDIUM I hope there is some brother who will come forward with this needful aid. I never knew how hard it was to find friends till I so much needed them.

The case is urgent, as the trustees will not wait, and what is to be done must be done at once. I do not want my library and other goods scattered for naught. The good work of Spiritualism is only beginning, and it must go on till its glorious mission is fulfilled.

All can help a little: some can send a small subscription to the Spiritual Institution, others a little order for books. Now is a time when all can be of great service.

J. BURNS.

GREAT SALE OF "MISS WOOD IN DERBYSHIRE."

Much good is being effected by the extensive circulation of this excellent little "handbook of materialisation." We can send 12 copies to any address, post-free, for 4s. 6d., or the dozen can be made up, part of "Invisibility," and part Miss Wood's book. Set to work and find 12 persons who will take a copy of one of these books and then send for a supply. By a little careful management the people will possess themselves of knowledge on this question, and thus the power of Spiritualism will noiselessly and surely permeate society. This little book also gives information for investigators who desire to form circles and secure these phenomena at their own firesides.

MR. J. ASHMAN delivered a very instructive address on healing at the Spiritual Institution on Sunday evening. On Sunday next Mr. Burns will speak.

MR. BURNS had a good audience at Kingston-on-Thames on Sunday evening. A number of questions were answered, and the whole proceedings passed off satisfactorily.

THE Committee to arrange the forthcoming Jubilee Convention met at the Spiritual Institution on Wednesday of last week, and again on Wednesday last. They may have some announcement to make in our next issue.

"MATERIALISATION, with Questions and Answers," is Mr. J. William Fletcher's subject for next Sunday evening at Steinway Hall. Questions will be sent up by the audience and answered by the guides of the medium.

MISS HUET, of Paris, will attend at 15, Southampton Row, on Monday, Wednesday, and Friday, from 12 till 5 o'clock, that the friends of the Cause in London may have the opportunity of becoming acquainted with her mediumship.

MR. T. M. BROWN will start on his tour South some time next week, calling at Malton, Selby, and Leeds. He intends making short visits to places on the way to London. Address at present, Howden-le-Wear, R.S.O., Durham.

IN consequence of a slight accident, Mrs. Esperance will not be able to hold any seance for a couple of weeks. She intends visiting York in a short time, and could give any sitters who might desire it, the benefit of her clairvoyant diagnosis. Her address is, Mrs. Esperance, 11, Denmark Street, Gateshead-on-Tyne.

MR. AND MISS BROWN have decided to leave England by September. Miss Brown is at present in Wales recovering her health. She will revisit as many places as possible during the next two months, commencing at Macclesfield on July 27. She is anxious to conclude arrangements for this final trip, and desires her friends to write to her, —Care of Mr. John R. Roberts, Golenfryn, Cwm-y-glo, Carnarvon.

FLOWERS.—J. M. Dale, 50, Crawford Street, Bryanston Square, W., begs to announce that he will sell on Saturday next, July 19, and during the week following, at his house of business, as above, the flowers, in baskets, dishes, vases, &c., of various devices) not disposed of at the Floral Display, Quebec Hall. Fresh flowers of a very choice kind, and very cheap, will be introduced. J. M. D. will be very glad of the visit of any friend.

SOUTHAMPTON.—A correspondent writes:—"I have read the MEDIUM for three years, and the longer I read it the better I like it. We are sadly in want of a public meeting-place in Southampton, I think it is the wish of the few Spiritualists in the neighbourhood that the subject be made more generally known. We want a public lecture or two here to arouse the interest. Any advice you could give us would be thankfully received." We have offered to give two lectures: one on the facts, and the second on what they teach. We have seen an influential local Spiritualist and think the forthcoming lectures will be very successful.

AN earnest appeal is made to Spiritualists and friends of the Cause on behalf of two sisters, one a "trance medium," who are quite dependent upon their own exertions, and from severe prolonged illness and other circumstances are in danger of losing their home. Will some benevolent persons come forward and render them some assistance in this emergency? Miss Mancell (clairvoyant medium), 78, Elgin Road, St. Peter's Park, W., and Mrs. Abbott, 81, Loughborough Road, Brixton, will kindly receive donations and answer inquiries. July 15. [Advt.]

WHAT MAY BE IN STORE FOR THE EARTH?

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—*Matt. xxiv. 21.*

Doubtless this prophecy has a primary reference to the awful judgments which overtook the city of Jerusalem, and the Jews generally, after their wilful rejection of Jesus, with his good news of love and his spiritual gifts. This judgment was not the consequence of any "anger of God," which is a blasphemous libel on the character of the Most High, but was the natural consequence of a nation's transgression. For, as sin committed by an individual brings sure and unerring punishment upon the guilty one, so does sin committed by a nation bring a sure retribution upon the nation generally. And to the writer, though he would fain not be a "prophet of evil still foreboding ill," yet the parallel between the present state of Christendom and the then state of Palestine seems at least a very striking one.

There was a people exalted by privileges, but who had perverted their religion, even beyond hope of reform. A teacher is sent to proclaim the glad news of deliverance from the galling ordinances of a ceremonial law, and to free them from "burdens grievous to be borne;" and when he came they put him to death. He came as a messenger fraught with the most gladsome tidings, and accredited by the highest spiritual gifts and the most miraculous powers. "He came to his own, and his own received him not."

Here is Spiritualism, with credentials in the form of phenomena, giving absolute proof of the life of the soul after the death of the body, and yet it is "despised and rejected of men." Its teachings are of the purest and most exalted order, and if accepted, would free mankind from the bondage of irksome creeds, and from the theological fetters in which they have so long been fast bound and tied, and would deliver him from that most cruel of taskmasters, "the fear of death." But the "men of the present day" will have none of it. Not only is it made the subject of abuse and derisive jests, but its votaries are characterised as fools or impostors. More refined, indeed, are the weapons directed against the modern cult than those employed against the followers of Jesus, but they are none the less effective in keeping back Nicodemuses. And more refined may be the mode of punishment which shall follow this awful crime of the rejection and spurning from them of God's spiritual blessings. The judgment this time may not overtake the multitudes thronging a beleaguered town, but sword, pestilence, or famine may be the instruments of punishment.

Again, volcanoes and earthquakes—aye, and inundations, too—can soon overwhelm continents and make silent the once busy haunts of men. These things have happened in ages gone by: who shall say that they shall not happen again? "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Nevertheless, Spiritualists may take courage, even when they see the things that are coming upon the earth. "Men's (carnal men's) hearts," indeed, may "fail them for fear" when "the powers of heaven" are "shaken"; but Spiritualism is a rock immovable amidst all the billows of life. As the early Christians, being in possession of great and valuable spiritual gifts, were forewarned of the approaching disaster to the sacred city, and were able to extricate themselves from the doom impending over the devoted mob: so will Spiritualists now, if they are true to their principles and rely upon the protection of their Heavenly Father, be warned by their spirit-friends of any approaching danger, and thus be able to flee from the fate which shall overtake the unconcerned worldlings. Pity them we must. Let us strive to convince them of the truth of Spiritualism, so that they, too, may share our consolation in that hour when this earth may again heave with the throes of a mighty convulsion, and when fear shall fall even upon the materialist and atheist. This world, like all that is in it, can only progress by means of "catastrophes" and convulsions: just as a healthy child is always subject to small ailments without their detracting from his general well-being. Let us rejoice that we have "a hope that maketh not ashamed" and "full of glory," and be glad in the conviction that "though heaven and earth pass away," yet "this God is our God for ever and ever: He shall be our guide, even unto death."

—CAMBOR.—

JOHN BLAND.—We made no reflections upon your conduct in any way, but suitably commented on the letter we were asked to publish, and therefore it is not needed that your gratuitous services be recounted. One man works, and gets modest recognition for his services in the shape of coin to find food with. Another works and finds recognition in applause which is construed into censure of those who follow the more unassuming course. It is this effort to aggrandise one set of workers at the expense of the other that we rebuke. We certainly rejoice when good work is done, but when the heralding of it abroad is intended to bring reproach upon others, the whole affair had better be let alone.

MR. T. M. BROWN writes, commenting on the statements made by Mr. Slater, Malton, last week, respecting the fees received by mediums. Mr. Brown tried the voluntary principle for a long time, and says, "I have many a time worked hard for a week, lecturing and holding seances, and gone home with my heart sick, and my head and nervous system terribly affected with too much work, and I have only had offered to me 15s., wherewith to support seven children. This may be thought an exception, but I can assure you that when I depended on voluntary offerings, my family suffered fearfully. Even if we depended on voluntary offerings it would be taking fees still, and leave us open to Mr. Slater's stigma of professional."

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DR. TALMAGE AT EXETER HALL.

A friend kindly sent us a ticket to attend Dr. Talmage's lecture at Exeter Hall on Saturday last, thinking that we might be willing to meet an old antagonist. It was our visitor's first lecture in London. We took our seat and witnessed his opening effort with the best of feelings. The hall was nearly full, with the exception of the platform, which contained but few sitters. A noble lord (as we understood) occupied the chair, and rather went out of his way to toadify the Chislehurst family, formerly of Paris and elsewhere.

Dr. Talmage is a tall, thin man, with a flexible countenance, large but well-formed mouth, and sharp angular nose. His eyebrows are sharp and overhanging, but the brow recedes rapidly. The imaginative and dramatic faculties are well developed, and Self-Esteem, Approbativeness, Firmness, and Conscientiousness appear full. There is also a large development of the social attachments, and the circulation is rapid, the whole indicating much mental susceptibility and activity. The voice is sonorous and somewhat harsh, but not disagreeable. Everything he does is acted out from elaborate and previous study of the part; even the walking upon the platform and the recognition of applause were done in staid style. The manuscript placed upon the reading-desk was referred to only in the serious parts which connected the string of jokes and stories. For the first quarter-of-an-hour the interest was but feebly sustained; the lecturer was a little nervous, not quite at home with his audience, who had not yet been "got at." A professional smile in the form of a smirk corrugated the speaker's countenance occasionally, but did not express any feeling of jollity, nor did it excite any in his hearers. The exhibition flavoured somewhat of shallowness and vulgarity, and the thought occurred,—Is this the kind of thing that so many Christians exult over? Possibly a feeling of sympathy with the speaker at the ordeal he was going through in standing for the first time before an Exeter Hall audience was the prevailing sentiment, and might be the bridge which enabled the good feelings of his hearers to pass over to the lecturer, for he was presently more at his ease, and as his anecdotes oscillated between the humorous and pathetic he called forth peals of laughter and qualms of sensation alternately. Then the smile upon his face was a genuine smile, and the dramatic action was marked with heartiness which went home to those who saw and listened to him.

The lecture was entitled, "Our New Home." It was a series of tableaux, the scenes of which were the various departments of a household, with their appropriate incidents. These the lecturer commented upon in a very wholesome and common-sense fashion, dwelling upon each scene for a few minutes, and introducing anecdotes, chiefly of a humorous description, some strikingly novel, but others rather hackneyed; yet the composition as a literary effort was judiciously selected and well concocted.

Dr. Talmage is in favour of domestic and social recreation, as opposed to the drinking and smoking usages of society, which lead men to public resorts for their entertainment. He is not at all argumentative in his manner, but advances truisms which abundantly bloom on the tree of human experience, and which all appreciate without dispute. He is a thorough comedian, and the management of his face at many points was as telling as his subject-matter. After saying something funny at the conclusion of one of his sections he would scan his manuscript with the left eye, which side of the face was seriously puckered up, at the same time the right eye was open and that side of the face relaxed as in abandonment, and a nervous twitching, which intensified and moderated this facial expression, was altogether quite a laughter-provoking feat—as it proved to be to those that witnessed it. Dr. Talmage reminded us very much of the utilitarian father-in-law, who is one of the leading characters in the popular play of "Crutch and Toothpick." Altogether, Dr. Talmage's lecture is a recreative entertainment of a useful order. He thoroughly secured the sympathies and appreciation of his audience, and magnetically lifted them into accord with many noble and purifying thoughts connected with the home and social life. His lectures are evidently far better than his sermons, which are not so carefully prepared. He is not a thinker—not a man to investigate truth logically, or to reason out that which is opposed to his prejudices.

He is a superficial yet truthful observer, of social phenomena, and much more to be relied upon in the tendency of his intuitions or feelings, than in the grasp of his intellect, with which he is not abundantly supplied.

It is easy, on seeing the man, to understand his treatment of Spiritualism. Just as a flippant atheist finds much to ridicule in Scripture narrative and gospel principles, so can a performer like Dr. Talmage find various points on which to hang his jokes, in a question like Spiritualism, especially when, instead of probing to its

truths and principles, he recognises only the external garb of personal conduct which may attach to those who are connected with the subject.

Notwithstanding the well-deserved castigation which we afforded our visitor, in reply to his lecture entitled, "The Religion of Ghosts," we accord him a hearty welcome to this country, and wish him all the good which his ministrations are capable of accomplishing, and that is not a little. More particularly would the fruits of his mission be abundant, if he entirely avoided theological subjects, which he has not the abilities to deal with, and confined himself to those representations of life and conduct which he so cleverly illustrated at Exeter Hall on Saturday last.

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, society relations, or position may be.

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Mr. Broadhead	0	1	0
Col. F. G. Steuart	0	10	0
Mr. Wm. H. Deane	0	4	0
Mrs. Ayres	0	5	0
Major Bradish	1	0	0
"Working Man"	0	1	6
Mr. W. J. Champernowne	0	5	0
Mr. H. J. Jones (Quarterly)	0	1	0
J. J.	0	5	0
Mr. J. J. Brier	0	1	6
F. F.	0	2	6
Mr. Webb	0	1	0
Mr. Innes	0	5	3
Mr. Wright	0	1	0
J. C.	0	4	0
From circle, per Dr. W. Brown, Burnley	1	0	0
Scotch Gardener	0	10	6
S. E. G.	0	3	3
Mr. Norman	0	5	0
Mrs. Stripe	0	2	0
P. G.	5	0	0
Mr. John Carson	5	0	0
J. M. B.	0	2	8
Mr. Freestone	0	5	3
E. G. (1s. per month)	0	2	0
M.	5	0	0
Mr. and Mrs. Brunskill (6d. each, quarterly)	0	1	0
"Sensitive"	2	0	0
"A Friend"	0	10	0
Mrs. T.	1	1	0
Sir Chas. Isham, Bart.	10	0	0
Miss H.	0	0	9
Mr. J. J. Bodmer	0	5	0
"A Friend"	0	2	0
"Widow's mite"	1	0	0
Mr. J. W. Clarke	0	5	3
Mr. Thomas Farrell	1	1	0
Mrs. Crawshaw	1	0	0
Mr. Thompson	0	10	0
A. W.	2	0	0
Mr. W. P. Adshead	2	2	0
Miss E. P.	0	5	0
Mrs. Stone	1	11	0
Mrs. G. T.	0	2	0
W. A.	1	1	0
Mrs. C. H.	0	1	0
Mrs. S. P.	0	5	3
Mr. G. E. Triggs (Quarterly)	0	1	0
Mr. Wm. Lloyd	0	5	0
Miss W.	0	10	6
Mr. J. Slater	0	5	0
Mr. Hopton	0	5	0
Mr. A. E. Hunter	0	6	6
Per Mr. T. O. Button, Jun., Tasmania:			
T. O. Button	5	0	
W. B.	2	6	
Katie	2	6	
Wm. Brickhill	5	0	
James McDonald	2	6	
Marion	2	6	
Master Victor Button	1	0	
Commission on 27s. at 10 per cent.			
allowed by Mr. W. H. Terry...	2	7	
	1	3	7

A Friend of the Cause, Cork	0	1	0
Miss A. E. Brown	0	5	0
From a small circle at Failsforth, per Mr. J. Robinson	0	8	0
M. B.	0	10	0
Mr. C. Cooke	0	1	0
Mrs. H.	1	1	0
Miss Dickson	0	19	0
"Chip"	0	5	0
Mr. W. Wilks	0	10	0
Mr. R. Duckworth	0	3	0
Amount previously acknowledged	85	3	4

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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, stationery, 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.

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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.

SPIRITUALISM AT FELLING-ON-TYNE.

A meeting was held at the Good Templar Lodge, Felling-on-Tyne, on the 6th inst., when a very able discourse was delivered by Mr. Westgarth, trance-speaker. The room was filled by an earnest and appreciative audience, by whom the subject of the lecture was chosen, "We are taught to believe that God made all things, and if He made space, where was God before space was in existence?"

Mr. Westgarth calmly and deliberately commenced to handle this most abstruse and apparently difficult subject in a masterly and eloquent manner, and so thoroughly did he succeed, that his hearers frequently applauded him, and at the close of the address, which was continued a little over an hour, the satisfaction expressed was so general, that there could be no doubt whatever that the majority was highly satisfied with the discourse.

On the 13th inst., Mr. Westgarth again lectured at the above room, and the audience, as before, chose the subject, "Heaven and Hell: where are they, and what are their conditions." The Chairman made a few remarks on the nature of the subject for the previous lecture, and requested that the audience would kindly bear in mind that the object of the meeting was, as far as possible, to gain sound and useful information—something that would be of service in guiding our steps through this life, so that we might be prepared and enriched for entering upon a higher stage of existence, when death should separate the real and living man from his material body. He alluded to the subject of the previous discourse, and strongly urged them to aim at something higher than simply choosing a subject which would test the ability of the medium or his guides. This hint was acted upon, much to the satisfaction of the Chairman.

Mr. Westgarth commenced by discussing the various popular ideas of heaven and hell, and quoted the words of Jesus, "The kingdom of heaven is within you." He proceeded to show that what was meant was a condition or state of each individual, and that two men might sit side by side, the one in heaven and the other in hell: the one might have spent his life in wretchedness and misery, to the injury of himself and others; whilst the other might look back upon a life spent in doing good, and thus be in heaven. He pointed out very forcibly the need of each one building his heaven while here on earth, and the folly of expecting to go to a heaven prepared for them, if they had done nothing towards its construction.

At the close of the lecture, which was warmly applauded, Mr. Carson, of Melbourne, Australia, addressed the meeting, and congratulated them upon their good fortune in possessing such a lecturer as Mr. Westgarth, and said that he had never heard a better discourse, notwithstanding his travels in almost all parts of the world, and his constant investigation of the subject of Spiritualism. He related some of his experience, which was certainly very remarkable. Amongst other interesting seances which he described that he had attended, was one held in America, where a very long table was covered from end to end with fruits and flowers, apparently from almost every part of the globe. Before himself were placed fruits and flowers typical of Australian vegetation. Amongst them was a huge fern, covered with dew, and without a break or a damaged spot on the whole length and breadth of the frond. Before

the other sitters were placed flowers, fruits, and plants typical of the vegetation of the country to which they each belonged. At another seance which he attended, four large plasters were gummed over the mouth of the medium, so that it might be utterly impossible for her to speak. She lay apparently asleep upon a sofa, and the figure of a man became visible, and, in the full blaze of two gaslights, delivered a lecture of nearly an hour's duration. Mr. Carson urged them to go on in their investigation, and not allow a few failures to daunt them, but to proceed earnestly, inquiringly, and with a determination to find out the truth.

A hearty vote of thanks was cordially awarded to Mr. Carson for his kindness in attending the meeting, and for his short address which was highly appreciated.

The men at Felling who are working so earnestly in the Cause have arranged for a continuance of the Sunday evening meetings, and if the two above recorded are indicative of the future, one may expect a rapid spread of the subject in the district.

PHYSIOLOGY.

To the Editor.—Sir,—I have read in the *Globe* of the 9th inst., a laudable notice of Mr. Jolly's work upon education, recently published, based upon the teachings of worthy old George Combe, the author of "The Constitution of Man," &c., whose wisdom is now becoming more appreciated. There is a rumour that Mr. Secretary Cross, besides issuing an official order that reporters shall be precluded from attending the hanging of murderers, has also precluded persons from the useful practice of taking casts of criminal crania. I hope that this statement is incorrect, as the phrenological certificates sent to the Home Office in 1836, from which I made some extracts in my "Plea for Urania," 1854, clearly prove the utility of these examinations. In the *Lancet*, recently, a doubt has been expressed as to the fact of their being criminal crania; but the late Mr. Thomas Wakley admitted articles in his publication, from Mr. G. Combe, &c., with an engraving of Greenacre, &c., which proved Gall and Spurzheim to be correct in their phrenology.—I am, Sir, yours obediently.

London, July 10.

AT LAST! GOOD SENSE.

"And now I say unto you, Refrain from these men, and let them alone."—GAMALIEL.

There having been new elections in St. Pancras, the Guardians have reconsidered their policy, and accepted the prudent advice of the Local Government Board. At a meeting on Thursday, 22nd May, Mr. Skoines moved, and Mr. Ives seconded the resolution, that no further prosecutions be instituted against Mr. Tebb. Of course there was resistance; there are irreconcilables in every assembly; and Mr. J. L. Seaton, Mr. Spencely, and Mr. Bower were for going on to the bitter end—that is to say, wasting time, wasting money, and gaining nothing. Such is fanaticism. To the support of Mr. Skoines came Mrs. Howell, Messrs. Bradley, Byrne, Deverell, Furniss, Guerrier, and Thornton—9 for the resolution, and 3 against. Then Mr. Skoines moved, and Mr. Guerrier seconded, that Mr. James Mansfield suffer no further molestation, which motion was passed unanimously.

Thus ends a couple of irritating prosecutions, which from the outset were doomed to failure, which only served to exhibit the malignity of certain Guardians, the impotence of the law, and, fortunately (as good out of evil), to excite wide interest in vaccination, and to diffuse a vast amount of information as to its vile origin and pernicious effects. For the deliverance St. Pancras is chiefly indebted to Mr. Skoines, and his example shows how much a little energetic common-sense may achieve, where common-sense has hitherto been conspicuously absent.—*Vaccination Inquirer and Health Review*.

Dr. T. L. NICHOLS, in the *Herald of Health*, says:—"Some children are dying of vaccination, and a much greater number are deformed and diseased. We have before us one number of the *National Anti-Compulsory-Vaccination Reporter*, which contains particulars of 88 cases of 'vaccination murders.' For less than this, Parliament passed an Act against inoculation, which had previously been accepted and enthusiastically advocated."

Mr. BRUDENELL CARTER (*Medical Examiner*, May 24, 1877).—"I think that syphilitic contamination by vaccine lymph is by no means an unusual occurrence, and that it is very generally overlooked because people do not know either when or where to look for it. I think that a large proportion of the cases of apparently inherited syphilis are in reality vaccinal; and that the syphilis in these cases does not show itself until the age of from eight to ten years, by which time the relation between cause and effect is apt to be lost sight of."

SWINE AND SPIRITS.—Following on Mr. Burns's visit to Accrington, a discussion on Spiritualism has sprung up in the *Accrington Times*. An opponent, in closing his letter, alluded satirically to the case mentioned in the Gospel, of the evil spirits going into the swine. "A Spiritualist" in reply, offers the following sharp retort:—"But that evil spirits seek embodiment in swine is certainly no argument in favour of the position assumed by your correspondent, unless we allow that his letter is a plea on behalf of self-preservation. If so, then the wise conclusion which he gives to his letter compensates for the folly exhibited in the other portions of it." Truly the Spiritualists down in Lancashire are getting to be somewhat spiky.

THE WICKEDNESS OF COMPULSORY VACCINATION.—"To poison the blood of healthy children is a wickedness which no honourable man ought to justify by saying that the State commands it; nor therefore ought he to compel a parent to do such a deed. No man is obliged to continue in the post of magistrate or guardian. If he is commanded to act oppressively, he can resign his post, and ought to resign it. Nothing is clearer to anyone who will open his eyes, than that what is now called vaccination has no effect in lessening small-pox, and has frequent and terrible effect in doing mischief. The doctors who urge vaccination do not believe in it, for they advise re-vaccination. It aims to infuse disease, which no legislator has a right to do, whatever bold theories or falsehoods medical fanatics may advance."—From F. W. Newman's letter to Mr. Tebb.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, July 20. Lyceum Anniversary Services. Afternoon at 2.30; evening at 6.

BELPER.—Monday, July 21.

GLASGOW.—August 10 and 11.

LEICESTER.—Sunday, July 27.

LIVERPOOL.—August 17.

NEWCASTLE-ON-TYNE.—Aug. 3 & 4.

DERBY.—August 31.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

LANCASHIRE DISTRICT.—Monthly Visit, July 20 to 28, and August 3 to 11 inclusive.

NEWCASTLE.—August 17 and 18.

GLASGOW.—August 24 and 25.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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On Sunday last, Mr. C. White lectured, taking for his subject, "Is Spiritualism True?"

On Tuesday last, Mr. I. Macdonnell gave his sixth lecture in this hall, upon, "The Teaching of the Churches and the Teaching of Jesus." Mr. Ashman in the chair.

On Sunday next, July 20, Mr. Ashman will occupy the platform.

On Monday evening, July 21, an entertainment will take place, consisting of songs, readings, &c., to finish with dancing. Tickets 6d.

A lady has kindly offered to give an address in this hall on Tuesday evening next, July 22, subject, "What are we to do?" which promises to be very interesting. Address to commence at 8.30 punctual, at which time doors will be closed.

Seances are held every Wednesday evening, at 8.30 prompt, for members only.

On Saturday, at 8.30, seance, Mr. Webster, medium, who gives very remarkable tests.

W. G. PAUL.

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

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Sund., July 20, at 2.30 } Trance Tests and Clairvoyance. Mr. F. O. Matthews.

Monday, " 21, at 7.30. do. do. "

Sunday, " 27, at 6.30. Inspirational Address ... Mr. Westgarth.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.

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

Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)

Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.

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

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

MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

The third quarter's conference of the above Committee will be held in the Lecture Hall, Silver Street, Leicester, on Sunday July 27; the meetings commencing at 10.30 a.m. and 2.30 p.m. All friends are cordially invited. A public lecture at 6.30 p.m.; Mr. J. J. Morse, medium, speaker. Admission free to each meeting.

R. HARPER, President.

J. J. MORSE, Hon. Sec.

A YOUNG MAN, aged 24 (Spiritualist), is desirous of obtaining employment as clerk, collector, situation in a warehouse, or any respectable employment.—Address, F. A. Boswell, 33, Maismore Square, Peckham.

MR. D. D. HOME writes to the *Religio-Philosophical Journal*, to explain that certain statements made by him of a "Jesuitical" complexion, were all a joke, and he straightway proceeds with a string of "transparent jokes," for the truth is not quite so expansive as to extend to the wide limits thus set by our lively joker. Funny people must take care how they crack their mirthful remarks in future, as the slender barrier has been demolished which hitherto was understood to separate them from the liars. Mr. Home's "jokes" are very grim indeed, when they are levelled wholesale at the good name of Spiritualism and Spiritualists. Let him have a pitying tear; in impugning the reputation of others he only damages his own character.

BINCHESSTER COLLIERY, near Bishop Auckland.—On Sunday, July 6, a friendly gathering took place at the house of Mr. Joseph Barker, to celebrate the sixth anniversary of his initiation into Spiritualism. At the afternoon meeting some very appropriate remarks were made by several gentlemen from the various circles in the district. Tea was provided by Mrs. Barker, when ample justice was done to the good things provided for the assembly. The evening meeting was presided over by Mr. Newton. Trance addresses were given by Mr. W. Eales, Mr. W. Tewart, and Mr. Barker. During the meeting two lady friends (Mrs. Eales and Mrs. Cleasby) were controlled, and gave two interesting addresses, which gifts are a great boon to the Cause, as female mediums are very scarce in the district. After a few remarks from Mr. Barker on behalf of himself and wife, the day's proceedings were brought to a close. Mr. Barker is an earnest advocate for Spiritualism, and a splendid test and healing medium, willing at any time to give his assistance to any circle or friend that is desirous of investigating the phenomena.—T. N., Bishop Auckland, July 8.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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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."
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- CHAPTER XIV.—Lizzie's parting with Mrs. Blake and Cutty—"What'll you bet this won't turn out *figurative*?"—Lizzie at boarding school—Her letter to Cutty—Letter from Mr. Dalton to his sister, Mrs. Blake—Belle Orcut's story—Do you think we shall eat in the next world?—Answer.
- CHAPTER XV.—Sabbath morning—Mrs. Blake watches the parish and indulges in a monologue—Belle Orcut's first appearance at a grand church—Goes to Sabbath-school with Cutty—The lesson and its effect.
- CHAPTER XVI.—Mr. Mackenzie returns from Europe—The Deacon ostracises him from his house, because he has uttered offence against the Deacon's belief—Mr. Mackenzie ready to elope with the Deacon's daughter, Miss Hope—Cutty's progress in art—The Deacon, in prospect of death, sends for Mr. Mackenzie, who goes—Is importuned for the ridiculed belief, &c.—"All's well that ends well."
- CHAPTER XVII.—Snow-storm, during which Mrs. Blake falls into the true normal state, and receives a visit from her precious Cecil and her brother Charles, whose death she has not heard of—They hold converse with her—Lizzie's return from boarding-school—She has talked too much of *her* heaven, and Intuition defies all terror of everlasting punishment—Tells of her interview with the minister, &c.—Meaning of the word *demon*, &c.
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- CHAPTER XX.—A lovely Sunset—Summoned to the dying bed—Only an angel going to the Summer-land—Lizzie has all her messages safe in mind—The *figurative* all going away—His kiss quick, Miss Blake—He's come—His white hands are stretched out for me—O Cecil! he points upwards, to the beautiful hill-top.
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SUNDAY, JULY 20.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.
 MONDAY, JULY 21.—6, Field View Terrace, E. Seance at 8. Members only.
 TUESDAY, JULY 22.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, JULY 23.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, JULY 24.—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.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 20, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Devotional Meeting at 7; Seance at 8; Collection at close.
 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 Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 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.
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