



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 534.—VOL. XI.]

LONDON, JUNE 25, 1880.

[PRICE 1½d.

SEVEN-TIMES RECOGNISED IDENTITY

OF A

DECEASED WIFE, AS A "MATERIALIZED SPIRIT,"

AT MRS. ESPERANCE'S SEANCES, NEWCASTLE-ON-TYNE.

The words, "Yes, I know her, it is my wife!" were used by me in reply to a question (as reported by the "M. D." in the *MEDIUM AND DAYBREAK* of the 4th inst.), when, on the 11th May, my own (deceased) wife appeared as a "materialised spirit" form, as it is called, but so startlingly like a mortal, living being, and clothed in resemblance of respectable mortal's earthly clothing, and, thus, so unlike what a spirit is supposed to be like, that, had you been there, dear reader, you, too, like the "M. D.," would have felt inclined to question your own sanity, for even admitting the facts before your own eyes to be really facts at all!

My wife on that, her second materialisation, appeared just like as any mortal lady appears when, stepping quickly into a drawing-room to receive and tenderly greet a long-absent, but long-loved, and expected relation; and, as she has similarly, or variously, materialised seven times in my experience, and thus furnished one of the most perfect instances of the absolute identity in the spiritual return of one who is what the world calls *dead*, you must allow me to publish some of the details of our relationship and of these spiritual interviews, which cease to be private when helping to solve the problem as to whether the "materialised spirits" (who are destined to completely revolutionise the opinions and theories of the world) are really our own deceased relations and friends.

My wife died the death of mortality on Christmas, 1875, or more than four years ago. We had lived happily about twenty-two years as wedded man and wife—after an eventful courtship of about fourteen previous years; for, at the age of eight years, I had expressed my firm resolve that my neighbourly playmate and schoolmate should be my own future wife; and, also, be my angel-companion throughout eternity after death, as what I *now* call my "soul-affinity!" I claim, therefore, to be fully able to "recognise" my own wife; and, also, I claim to be a most competent judge as to whether a so-called materialised spirit-form can be one's own deceased wife or not; and, in this case, I am always prepared to swear to the identity.

I must describe to you the form of the "cabinet" at Mrs. Esperance's seance-room.

A fixed wooden canopy frame, supported at a height of about 6 feet 9 inches above the floor, projects about 30 inches from the wall into the room, and is about 9 feet long. Its top, sides, and back are covered by strong brown canvas to exclude the light; the front being composed of three separate hangings of dark red woollen curtains (or such-like materials as form ordinary window curtains), while the

interior is divided into sometimes one, two, or three compartments, as desired by means of one or two partitions made of gauze tightly extended over firm uprights, so that no mortal body could pass through from the medium's compartment without destroying the gauze partition.

Mrs. Esperance remains in normal condition during the whole seance, frequently making conversational and critical remarks on the various spirits, while the latter are in view of the sitters; thus, incidentally, establishing the separate individuality of herself from the spirits: as when, on the 11th May, my own wife had just materialised so grandly, Mrs. Esperance immediately looked out of her compartment and asked, "Whoever is that lady?" To which I replied: "It is my wife, who has been dead more than four years!"

Mrs. Esperance, however, cannot always so freely speak while spirits are materialised; as much depends on the amount of "power" being used, and *mode of using it*, by the respective various spirits, so that it sometimes requires a great effort on her part to speak a single word; while, at other times, the spirit forbids her to speak at all—as I have known by observation. I mention this, because I have known a distinguished Spiritualist press so many questions for the medium to answer, as to seriously impair her passivity and mar the whole manifestations, which, though very marvellous, would have been yet more so had he not acted so injudiciously.

FIRST APPEARANCE OF MY WIFE.

May 4th.—The central curtain of the cabinet was put aside by a lady spirit, who was robed in the most densely white, opaque, brilliantly pure spirit-drapery I had yet seen. As I could not see her features, from her position far inside the cabinet, I passively criticised the beautiful Grecian robe she wore, so exquisitely arranged in artistic forms, and could hardly repress my admiration of the spirit-bride-like appearance of the spirit-stranger, when, she took up a great length of another kind of spirit-drapery, not so densely white, but more like aerial-gossamer lace of Indian fable. She proceeded to enfold herself in that lace-like mantle, as if to emerge from the cabinet, but, seemingly altering her intention, she took it off, and folding it repeatedly, she folded it around her, and, by a few passes, caused it to be so immersed into the under garment as to be a part of it. She then turned round, and, opening the tresses of her beautiful, long, black hair, she spread it open over her shoulders and back, like a beautiful shawl or mantle reaching nearly half way to the ground; when, by *that* token, I began to suspect the stranger-spirit to be my own wife! She came to the gas-light so as to show her features, turning from profile to a full-face view as I instantly, then, recognised her beyond a doubt, and my daughter at the same time said, "Why, it's my ma!"

My spirit-wife, for it was her, at the same moment extended her hand for me to advance to the cabinet, where

I received from her such a firm and warmly-affectionate grasp of hand as only may be imagined, for it could not be described: while the hand itself was so precisely the hand of my wife in its every touch, style of grasp, and individuality, that I could have sworn to her identity by the hand alone, even had I not seen the beautiful countenance beaming with joy of recognition and welcome. It was a moment of such experience as few living mortals have ever enjoyed, and cannot occur twice in my own lifetime:—thus to meet the earth-star of my happiness, for the first time returning to me from the realms of immortality, and as my soul-companion of eternity,—thus to shake hands with me across the boundary of the unseen world! The wealth of the world could not have purchased the happiness of that moment from me. I could find words enough only to say "Thank God for this!"

My daughter then went up to the cabinet, and received from her angel spirit-mother a fondly loving caress, so characteristic of her earth-life. Kisses were given by the spirit, but not counted; while the penetrating gaze of affection, and the sweetly smiling face made such a deep and lasting impression on my daughter that she can never be induced to doubt the fact of its being her own mother who then kissed and caressed her *from beyond the grave!*

SECOND APPEARANCE.

May 11th.—After other spirits had manifested, as described by the "M.D." in the MEDIUM AND DAYBREAK, of June 4th, the central curtain of the cabinet suddenly opened as a lady-spirit quickly stepped out of the cabinet with a vivacity and energy so characteristic of my wife's character. The spirit was, however, clad in a *black dress*, with a mantle of white over her so completely as to prevent our seeing the individuality, and as "Mrs. Miller," the deceased wife of a gentleman present, had several times so appeared in black dress (I believe) before I came to Newcastle, this spirit was at first supposed to be the aforesaid "dead" Mrs. Miller; but, as the spirit had fairly emerged from the cabinet, she quickly uncovered the white spirit-drapery, throwing it far over her shoulders with its two points hanging down in front as a white lace shawl, while she also wore a *glitteringly beautiful semblance of a gold locket suspended from a gold necklet* round her neck.

All this was so real, so earth-like, that, as I looked at the features of the spirit, and saw instantly that it was *my own wife*, I could not help exclaiming, "What! Matilda, you! and in *this way?*" as she advanced quickly across the circle, and I as quickly rose to meet her. We instantly clasped hands, and repeatedly kissed each other; when, kissing me again, she as quickly disengaged her right hand, to point with it up heavenwards, as, smilingly in affirmative, she thus gave me a token I had *mentally* so wished, and silently prayed for at home! For I had at home mentally desired and silently prayed that, if so be she, my wife and sole affection of earth-life, was pre-destined to be my own soul's affinity through eternity, she might be enabled and permitted thus to assure me of the fact, by holding up her right hand, pointing heavenwards, after giving me a kiss!

Those who know the nature of the future life and its affinities, alone can realise the indescribable emotion which I felt then on receiving such an assurance *from her* direct, in corroboration of so many spirit-communications given at various times during many years of past life experience; while, as I kissed the left cheek of the spirit, so presented to me for the purpose, I could not help so half aloud exclaiming, "How real!" for with the translucent, transcendent beauty of spirit flesh-materialisation, the cheek had a softness of texture, yet firmness of substance and beautifully roseate hue of her life-time, *with the warmth of life*, that, had I been a sceptic investigator, I might have detained the "form" with more than affection to ascertain whether she was somebody else! All the details of her wavy bands of black hair across her forehead, or, rather, put back across her temples, and the peculiar way in which it was fastened up behind her head, as also the details of locket, necklet, shawl, pattern of black dress (as worn many years ago), were all noted by the sitters; but *to me* they were unnecessary items in the tests of absolute and grandly-realised identity.

My daughter then advanced for her share of affection, and received the hearty embrace and loving kisses of her angel-mother.

My spirit-wife, then, as quickly returned to the cabinet, and was soon de-materialised into—into what? Can our men of so-called "science" tell us the "elements" into which my own wife became *invisible-ised*? For a time, thus,

so grandly "*real-ised*" like one of ourselves; and, then, in a few minutes afterwards, so vanished into nothing visible!

As myself and family were entirely unknown to all in Newcastle, and my deceased wife equally unknown, it was justly reasonable that I should be asked if the "*spirit-form*" was "*recognised*"; and I could only truthfully reply: "Yes, I know her—it is my wife!"

The medium, not hearing me say this, looked out of her compartment, and asked with evident surprise and interest: "Whoever was that lady in the black dress?" and, in reply, I said, "It was my own wife, who died about four years ago!"

THIRD APPEARANCE.

May 23rd.—On this occasion, when the spirit came to the central curtain opening, I, from my altered position, could not see the features, and asked my daughter to look and see who the spirit was. The curtain closed, and as I was in expectancy of the spirit returning for recognition, I kept my eye on the front of the cabinet.

Suddenly I felt a gentle touch on my right arm, and turning to see the cause (for I well knew that no mortal was behind me, or could be in that part of the room) I was truly surprised to see my wife (my "*deceased*" wife!) standing at my elbow, and taking my extended hand shook it, as she laughingly smiled at my evident surprise, and instantly retreated into the cabinet, by the west end aperture, into the compartment where the medium was sitting, and then re-appeared so quickly at the centre curtain in front as to elicit the remark, "She must be very young to be so active."

Now to do all this as a materialised spirit, she had to partially dematerialise, *in order to go through the substance of the dividing partition of gauze*; she would then re-solidify her spirit-form, and gently, but firmly, pushing Mrs. Esperance aside so as to politely compel that mortal lady to make room to allow the spirit-materialised lady to pass by her, edging, or "*squeezing*," between the medium, medium's chair, and the wall of the cabinet, as there was full little room for a fully materialised spirit to get by. She had then opened the end curtain and emerged, much to the surprise of all. She then returned to the centre front of the cabinet in the same way, and all this in less time than I am in writing the fact. No mortal could have done this without breaking the gauze partition,—yet she seemed to me a solidly built substance, like a mortal body.

I first sent my daughter up to the cabinet, and then went up myself, to receive our usual tokens and greetings of affection—just as mortals would do: for, so thoroughly are we *en rapport* with my wife, as a materialised spirit, that there is no hesitation, and no fear of the finely sensitive "*conditions*" being broken; the spirit having as complete confidence in us as we have in the spirit. Whoever would enjoy this felicity of spirit-intercourse, must first learn the nature of the "*conditions*" under which we may thus approach spirit-people, without risk to the sensitive medium: for, so perfect is the "*materialisation*" of my wife, that an "*inquirer*" might have "*investigated*" too far, by embracing so tangible a "*form*," to ascertain *whose* body it covered—medium's or spirit's? The effect and consequences of which ignorant, but serious blunder, I will in a future letter explain, that less informed persons may not be guilty of a serious departure from the "*conditions*" of spirit-intercourse; as it is by my own knowledge of these facts, that the spirits always give me abundantly of the thousand and one *tests and proofs* which others seek in vain for.

And this leads me to observe here, that, as the state of health of the medium, and the "*conditions*" of the circle vary, so, also, do the features of my wife vary *from exactly her own individuality to the very likeness or resemblance of the medium*—more or less so, sometimes, than other times, this being the first time of my remarking the change in the features; yet, at all times, the individuality of my wife as quite distinct from the medium, was visible, and chiefly in the physical build of the bust and body generally, which were quite different from Mrs. Esperance at all times.

My wife tells me that, at present, she is not quite certain if we may be able to see herself and the medium *out of the cabinet* at the same time. She had on to-day the black dress, white shawl, and gold brooch again.

FOURTH APPEARANCE.

May 25th.—My wife was grandly materialised, yet did not come far out of the cabinet, as I and my daughter went up to her for our usual salutations. I asked my wife if she

would come on her birthday to meet us here, which she affirmatively promised by three taps on the side of my head, and also that she would give me a lock of her hair. She was again in her black dress, white shawl, and the semblance of a gold brooch, set with sparkling stones, and having a gold bracelet on each wrist, which she purposely rattled alternately for my daughter's admiration (always rattling the one while my daughter was looking at the other one). She had them partially under her dress sleeves. How did she *make* them?

FIFTH APPEARANCE.

May 30th.—My spirit-wife's fiftieth birthday. I and my daughter went to meet her according to promise, and exchanged salutations of our affections as usual, receiving a second lot of kisses for some forget-me-nots and roses which I handed from my daughter, to be divided by her between my son and us, in remembrance of the day. She admired them very much, and took them into the cabinet, but returned them by-and-by, unable to separate them.

She took a pair of small scissors, and having pulled down her tresses, cut off a lock of her hair, which she gave me in remembrance of the day—a "materialised" token I much prize in the memory of the remarkable day. Its colour is lighter than her own hair was in lifetime, owing to the difficulty spirits have in "materialising" any exact shade of colour. It is her own hair, nevertheless, and cut off by herself as before stated.

Taking me by the hand, she drew me within the cabinet, when, taking my head between her two hands, she pulled my head lower down so as to imprint a fervent kiss in the centre of my forehead,—a peculiarity of kissing we sometimes adopted in earth-life, under the name of "*Dutch kissing*,"—a test of identity I had not sought for. She smilingly took my hand as I left her, saying "God bless you, Matilda."

SIXTH APPEARANCE.

June 1st.—My wife again appeared, and we exchanged salutations as usual; she being in the black dress, white shawl, &c., again.

SEVENTH APPEARANCE.

June 13th.—Myself, son, and daughter, attended the seance in hopes of my son seeing his mother. She came materialised in customary black dress: white shawl, *magnificently resplendent gold locket*, from a gold necklet, hanging on her bosom, with hair waved as usual in earth-life over the temples, and done up behind in her own peculiar style.

I advanced with my son, but she could not receive the *two* together; so I retired with my son, went up alone, received my kisses, and asked if she desired my son to go up separately, which he did, and then my daughter; all equally observing the great resemblance to the medium's features, which blended with the visible individuality of the two individuals—medium and spirit—*half and half in features*, while the *bust and figure were incontestably those of my wife alone*, and the head of hair such as no lady present could equal. These are strange facts, which lead me to other investigations of these very wonderful phenomena of materialisations, under such favourable circumstances; for while, on the one hand I am absolutely certain of my wife's individual identity, under any of the variations referred to in the conditions, it enables me to testify to the absolutely genuine and unimpeachable integrity of one of the most unrivalled materialisation mediums in the world. With good surroundings, and really harmonious conditions, these spirit materialisations surpass all descriptions I have yet seen of them. But Mrs. Esperance ought never to sit, under any circumstances, with non-Spiritualists; with crude, ignorant investigation-hunters, or under conditions of any tests whatever; and I unreservedly and very strongly advise that she should reserve her mediumship for the highest forms of progressive materialisations with the most harmonious Spiritualists only, when she, and you, and we, will hear of greater facts than the world has ever yet known. I have impartial judgment, and experience enough to know that I am quite right in these opinions.

In leaving Newcastle, I leave with regret, but shall have more to write to you as soon as I can put my notes in shape; and that I may do so quite freely from all egotism, I must keep my name under my own "motto" (for the present), so remarkably appropriate to this communication, especially as the contents evidently prove that I SHALL RISE AGAIN, which is my heraldic motto.

112, Upper St. Mary Street,
Balsal Heath, Birmingham.

RESURGAM!

THE ATONEMENT.

A DISCOURSE BY C. P. B. ALSOP.

The subject of the Atonement is, I suppose, one of the deepest themes that can interest the mind of man, and has been the cause of much controversy for ages past, all, I think, arising from misconception of what the Atonement of Christ really does mean.

The common idea entertained on this subject is, that in consequence of our first parents eating of the forbidden fruit, or, in other words, committing sin, they incurred the displeasure of God, and thus brought down upon themselves and all their posterity, the curse of the Almighty, who, for that sin, doomed them to eternal death. But we are told that God in His mercy devised a plan whereby this curse could be averted; namely, that the seed of the woman should bruise the serpent's head, and that in the fulness of time the promised seed did come, which was the child born, and the son given, whose name should be called Jesus, who was to save his people from their sins; that he should offer himself up as a sacrifice on the cross for the sins of the world, and thus satisfy the demands of divine justice in dying in the sinner's stead; bearing all the thunderbolts of divine wrath against the sinner, and thus quench the flames of an eternal hell that was waiting to swallow up the human race. The sinner is thus set free, and all who believe in him are saved, on account of Jesus' blood being shed, which was offered as an atonement for our sins. All who do not believe in this saviour are doomed, it is said, to everlasting fire, prepared for the devil and his angels.

The Atonement, as we understand it, does not mean anything like what we have just named.

The word atonement signifies at-one-ment, or as Cruden has it, reconciliation. The words imply that man is not "at one" with God, but that God and man are two, are at variance, are not in agreement, are not on terms of peace and friendship, but are antagonistic one towards the other. This comes to pass in the same manner that something comes between two persons and separates them, and until that is removed there cannot be reconciliation or at-one-ment. Two children may be happy together, but something that brings discord steps between them; they separate for awhile; they are no longer one, but twain; and before they can be happy together again that which caused the offence must be removed. The offending one will say, "I am sorry; I did not intend to give offence; I will not do it any more; kiss and make it up." Here is the effect of the Atonement; they are no longer at variance, no longer two, but one, clasped in each other's arms.

All the grievances of life are removed by atonement, but it costs more in some cases than in others, according to the conditions upon which the injured party is willing to be reconciled or come to oneness. A simple kiss is not always sufficient. There must be penitence on the part of the offender, there must be tokens of sorrow and contrition for having transgressed the law before reconciliation can take place, and a promise of amendment must be given before atonement can be made.

Is your sin against you better self? Then before you can have peace within you must make atonement with your conscience, by putting away that sin which makes conscience cry out: "Away with this vile spot, it stains my garments; I can no longer live with you while you degrade me so." The angel within will not let you rest whilst indulging in any known sin. How can two walk together except they agree? The man of sorrow, acquainted with grief, is within, and when you see that all sins you commit are committed against the Christ within, and that the chastisement of your sins is laid upon him, it is thus, by his stripes, you are healed. When you see that it is your sin that causes the Son of God within you to bear your sorrow;—when you realize that it is the sin principle that aims its deadly dart at the Christ being born within your soul,—yes, sin, holding council to take away the child's life, the holy child within you that is to grow to manhood, and that can only be your Saviour, that without him you are lost, and that he stands at the door of your heart knocking for admission: there is no less a personage than God your Saviour seeking admission, making atonement with you, and not you with Him—making reconciliation with you, and not you with Him. It is God in the Christ within you, reconciling you unto Himself, not imputing your trespasses unto you, not charging you with sin, but as you lie a condemned sinner at His feet, He says: "Go, sin no more."

God never was at variance with any of His children; it is sin in them that is at variance with Him. He never alters, He never changes. He is love, perfect love, and cannot be anything else. The atonement on God's part is always made; He is always reconciled to have the poor sinner come home. No sooner does the prodigal say, "I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven, and in Thy sight am no more worthy to be called Thy son, make me as one of Thy hired servants," than, when he is yet a great way off, *his* Father sees him, has compassion, and runs and falls on his neck and kisses him. The atonement is made: they are no longer twain, but one. When Jesus on the cross said: "Father, forgive them, for they know not what they do" he only expressed the sentiments of the Father's heart. No sooner does the prodigal but penitent world come to itself—and its true self is relationship with the Father of our spirits—than it recognises that the Father is waiting and looking for each individual prodigal to come to Himself, and as they approach, He runs out to meet them by His spirit, saying: This, my son, was dead, but is alive again; was lost, but now is found. Here is the at-one-ment, here is reconciliation.

Without the shedding of blood there is no remission of sin. Blood represents the life, for the life is in the blood; so as each prodigal finds that his true life is in his Father's heart, in his Father's house, in his Father's presence, and under his Father's care, he is willing to give up, to sacrifice all his animal life—that which resides in the animal blood. He is willing to sacrifice this animal part for the spiritual, for he knows that flesh and blood cannot inherit the kingdom of God.

Here, then, is the true atonement, and not as some say that Jesus died to pacify the Father's wrath. Nothing of the kind; it was the Father's love from first to last that prompted the work, as is manifest in all the prophets calling upon mankind to come to Him, as God our Father is not willing that any should perish, but that all should come to repentance, accept at-one-ment, come to reconciliation with his better self and with his God, and come to a knowledge of the truth.

Men perish in so far as they do not live up to those higher principles that are latent within them. The treasure is hid in the field; deep down in the human heart is the pearl of great price. Yes, the lost piece of silver is there; search diligently and thou wilt find it, and when found thou shalt rejoice, for it will show to thee that that piece of silver is the true coin stamped with the impress divine, which will prove thy true relationship, having the true image and superscription on it. Written on that silver coin of thy soul is "Now are we the sons of God." Yes, now. Although clothed in mortality, yet the time will come that mortality shall be swallowed up of life. You may say it doth not yet appear. No, indeed, for we see through a glass darkly at present—darkened by sin, darkened by wrong education, darkened by all earthly surroundings. But when He shall appear we shall be like Him, for we shall see Him as He is, and not as we imagine or have been taught that He is—a God of vengeance or a God of retaliation, demanding an eye for an eye, and a tooth for a tooth; a God who is only waiting till death shall terminate our existence here, and then He will cast us into a lake of fire if we do not believe a certain creed.

How can any atonement be effected with such a God? How can there be reconciliation to such a God, who shocks all our better feelings? No wonder men keep away from such a God, who will not be satisfied with anything short of the blood of His own beloved son, which alone will pacify His divine wrath. The thunderbolt of his justice is made to fall upon the head of the innocent that the guilty might go free. But where is the justice in such a procedure? Justice is violated—outraged to the very extreme in condemning the innocent in place of the guilty. Even Charles Peace, the notorious burglar, was obliged to confess to the truth that he committed a crime for which another man was imprisoned. He could not go to the gallows until he confessed that he was the perpetrator of the crime, and therefore the man who was imprisoned in his stead ought to be released. God is not such a one as is represented by the churches of the present day; there is no passage in the Bible that will bear such interpretation when seen with an enlightened eye. Let us take a few illustrations of what the atonement of Christ does signify.

Bear in mind that it is not God who is at variance with the sinner, but the sinner is at variance with God. Hence all the prophets give witness to this fact, which is patent to all but to the most wilfully blind. Turn ye, turn ye, for why will ye die, is God language. Let the wicked man forsake his ways and the unrighteous man his thought, and let him turn unto the Lord and to our God, for he will abundantly pardon. What has thou to do, O man, and what doth God require of thee but to do justly, and love mercy, and walk humbly before thy God, for in this is the whole duty of man!

The Atonement consists in removing out of the way that which separates you from God; and there is nothing can separate you from Him but sin. Jesus showed this in his own person, who did no sin, neither was guile found in his mouth, and this constituted the at-one-ment; hence he could say, my Father and I are one, or at-one-ment, for I always do those things that please Him. True fellowship can only exist where there is agreement. Husband and wife to live in harmony must be one—one in purpose and aim; what is the interest of one is also the interest of the other. If the husband should be given to drink and the wife abhors the drink, there cannot be oneness until that husband sees his error, gives up the drink, and becomes a sober man. Then the at-one-ment is made. If a man gives way to any vice, and thus becomes the pest of the neighbourhood in which he lives, before he can be looked upon with respect, and received into the bosom of society with confidence, he must give up those vices that were the cause of his being separated from respectable society; soon as the sin is removed confidence is regained, the atonement is made, reconciliation accomplished. When a person has been insulted, and it is found that the offended and the offender have come together again, and you enquire "How is this?" you are informed that the offender made atonement—he apologised, which was sufficient in this case, and thus the at-one-ment was made. When a traveller has received an injury on the railway, damages have to be paid to him according to the amount of injury received before atonement or reconciliation can take place in the public mind; when this is done all parties are satisfied. When a nation infringes upon the rights of another nation, war and blood-shed are likely to take place, unless the rights of the aggrieved nation be respected, and atonement be made, either by arbitration or otherwise. Does England infringe upon the rights of America? The Alabama claims must be met, before at-one-ment can be accomplished, or reconciliation

be made. And so we might go on with illustrations of atonement on an external plan.

But now you want to know in what sense did Jesus make atonement for us. Well, I wish to make the matter as clear as possible, that he who runs may read and understand what he reads. The reconciliation cannot take place between God and the human soul until all sin be put away. Jesus put that sin away in his own person. Every temptation to sin he withstood. As sin presented itself in that body, which he had from Mary, he repulsed every such temptation, drove back every sin, conquered all temptation, and thus atonement came all. He was tempted in all points, as we are, yet without sin. He did no sin, neither was guile found in his mouth. That was at-one-ing or reconciling that nature he had from Mary unto God; yea more, God was, in Christ, reconciling that very nature to Himself. Hence, said Jesus: the Father and I are one, for I do His will. Herein consisted the at-one-ment between Jesus and the Father; and if we would be like him, and be his disciples, we also must follow in his footsteps, for no man, said He, can be my disciple except he take up his cross daily and follow me. It is all couched in those two words "follow me;" so if we would be at one with him, we must put away sin from us, it must be hated, forsaken, conquered, overcome. Immediately there is the slightest desire to flee from sin help is sent by His holy spirit; His angels are sent to minister unto us, to help us in the work of at-one-ment, this work of reconciliation.

All power is given unto the Son both in heaven and on earth, and as a son he learned obedience by the things which he suffered, in the ascent or upward march through the animal plane, gaining all power over the earthly nature taken from his mother, gaining power in the heaven of his spiritual mind, so that his thoughts were always spiritual and heavenly. So as we begin to realize our relationship as sons of the Lord God Almighty, so shall we begin to have all power over earth, our material nature in which we were putting sin away from us as we would any deadly thing, and thus making at-one-ment.

Paul tells us Jesus took not upon him the nature of angels, but the seed of Abraham, wherefore it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of the people, for in that he himself hath suffered, being tempted he is able to succor them that are tempted (Heb. ii. 14).

Mark, Jesus did not come to reconcile God unto us, but to come in our nature to reconcile that nature unto God—to take that nature in union with the Divine, and thus show the possibility of our arriving at the same communion and oneness with God; and only on this ground can atonement be made, thereby reconciling the nature that sinned, subduing and bringing that nature into obedience to the divine within.

God has various methods of bringing the soul into this at-one-ment with Himself. Some are atoning for their sin, and in the prison cell promising both God and their soul that when they get their liberty they will live at one with law, and thus prevent their being subjected to further suffering and disgrace in the future. Some there are on beds of affliction, and in solitude, making atonement with God and their souls, resolving that if God only spare them to recover their health they will henceforth be more careful than ever to walk at one with nature's laws, and thus prevent sorrow to their friends and pain to themselves. In all the varied scenes of sorrow and suffering humanity is passing through may be seen by the discerning eye that at-one-ment—reconciliation—is aimed at by an all-wise providence. The crosses here and the lessons there are all to bring us nearer to our Father God. Behind the dark cloud is the silver lining of the at-one-ment, or reconciling power that makes every prodigal say, I will arise and go—where? To the great and unknowable Spirit or God? No. But I will arise and go to my Father. There cannot be at-one-ment where there is not this recognition.

It is opposed to the truth to represent God at a great distance—as unknowable and unapproachable: as the Great Spirit that sits at some mighty throne, regulating all the affairs of life by absolute law, without any regard to our relationship to Him—only as a king would rule his subjects, demanding implicit obedience in all things, without impressing upon the soul the reasonableness of that obedience, and inspiring within its inmost nature that delight spoken of by the Psalmist when he said, "I delight to do Thy will, O my God. Yea Thy law is within my heart." The deep-rooted feeling within the heart of the Psalmist was that God was not only the God of Nature—of whom he says, "The heavens declare the glory of God, and the firmament showeth forth His handiwork"—but also that this God is our Father, and that like a father pitieth his children, so the Lord pitieth them that fear Him, and for why? Because He knoweth our frame, and remembereth that we are dust. And, let me ask, who is more likely to have more sympathy for our nature than He who became incarnate in that very nature in which we live—God manifest in the flesh.

I know of no book that gives so clear a definition of God as the Father of mankind as is contained in the Bible. God, according to some teachers, is incomprehensible, unknowable, and unknown—never was seen, never will be seen. Of course I shall be so minded that Jesus said, "No man hath seen God at any time. The only begotten which is in the bosom of the Father He hath declared him;" and yet Jesus also says, "He that hath seen me hath seen the Father," implying that God can only be seen by manifestation or by revelation, as he says, "No man knoweth the

Father save the son, and He to whomsoever the son will reveal Him."

The Jews could only see the son of the carpenter, or what people term in these enlightened days, "the gentle Nazarene." If we look at the external relationship we shall never realise the true Christ, the true Messiah, the true Man, the true God. It was the true manhood he came to evolve; the true God and Father he came to express or reveal. Every tender word, every tender look, every gracious act,—in all the varied lineaments of that beautiful and incomparable life was embodied the personal and impersonal character of God. When you behold any outward act of kindness of a friend, you see in that act the welling up of the impersonal nature of that friend which you cannot see, nor for what I know ever will see; yet you can behold from the act brought forth that kindly nature that dwells within the *sanctum sanctorum*, or Holy of Holies, the Divine light that no man can approach unto, only as it is veiled by the undulating waves of spiritual ether that soften it down, as it were, to our poor capacities, as their receptive faculties are fit to receive it.

Yes, it is a truth, the natural man discerneth not the things of God, neither can he know them for they are spiritually discerned. Man, according to his animal, or, as I would say, perverted nature, is separated from God, but that separation is by wicked works. It is not in the law of the unrenewed man to be subject unto the higher law of God, until quickened by the spirit; for that which is flesh is flesh, of which we must all have bitter experience more or less. Do men gather grapes of thorns, or figs of thistles? All animal wants and all animal desires are one, on the animal plane, and may be all right as far as they go, so long as they are kept within due bounds or subordination. The animal instincts in man must be controlled, governed, subdued, and conquered, and finally must die, for mortality must be swallowed up of life; the animal man must give place to the true man, which is the Lord from heaven; the first Adam in us, which life consists of, the animal soul, must give place to the last Adam, which is a quickening spirit: so that what was done by us from the animal plane may give place to the spiritual man who works from a spiritual plane, having spiritual principles and spiritual laws to guide him in all the future career of his existence.

The Saviour came to supply a want that man by nature had not; or, in other words, he came to show man his true relationship, and what latent principles lay hid within his breast. At the time Jesus appeared on the earth darkness covered the earth, and gross darkness the minds of the people. Prejudice, superstition, and priestcraft were everywhere, and true godliness nowhere. The Book of Prophecy had been closed for four or five hundred years. There was no prophet, no medium of communication between the mind of God and the people, until the fulness of time had come when God sent forth his son, made of a woman, made under the law of rites and ceremonies, to redeem them that were under that law; to bring them out of this bondage of sacrifices, this Babylon of blood and slaughter; to shew them by a holy life that the sacrifices of God were a pure and spotless life, to feed the hungry, clothe the naked, and to love God with all thy heart and thy neighbour as thyself.

We say Jesus came to impart spiritual life to the dead carcase of the Jewish religion; nay, more than that, he came to abolish the old system of the sacrificial blood of bulls and goats, which could never take away sin; he came to offer himself up a living sacrifice, to give his very life, his very blood, to redeem mankind from the darkness, and ignorance, and sin, in which they were steeped. He knew from the first what it would cost him, hence he said: "I have a baptism to be baptised with, and how am I straitened till it be accomplished." How can I, without it, embrace all humanity? My body is too small for my soul. I am "straitened" until this baptism of blood be accomplished, until the shedding of my blood shall tell to nations yet unborn that I died for all, that I died for humanity as a whole; and thus dying my arms of love shall be infinitely stretched out, shall be seen and felt in the realm of mind in the realm of spirit, clasping all, embracing all, and they shall have redemption through my act. My blood shall be shed: I am willing to give it for the life of the world. Yes, that sacred body was broken that it might become the bread of life to a famished world.

(To be continued.)

TRANCE LECTURING.

To the Editor.—Dear Sir,—I believe the remarks made by you upon one portion of Mr. Wright's "Experiences" deserve thoughtful consideration at the hands of Spiritualists generally, especially at this juncture in the onward course of the Movement, which in many respects seems a turning point, or point of new departure, and when our methods of procedure in the promotion of Spiritualism seem to be undergoing a searching revision, from which process the method immediately under notice cannot of course escape. In commenting upon the first trance-lecture to which he had the opportunity of listening, Mr. Wright says, "the lecturer cut up Christianity right and left, and when he had done, I felt that now Bradlaugh would have nothing to do. It was a tirade against popular Christianity rather than an exposition of Spiritualism." Upon this you remark, "What a vast amount of lecturing and hectoring takes place on our platforms, with far too little information on Spiritualism!"

Much of the trance-oratory of the past falls under this condemnation. I have myself no inclination to be particularly merciful to such of the dogmas of Christianity as I deem irrational, and incon-

sistent with an elevated conception of Deity, or with the well-being of humanity, but I nevertheless feel it right and proper to respect the feelings of those who hold such dogmas sincerely, and even affectionately, as the natural consequence of their being bound up with their earliest recollections of religion, and interwoven with all the sacred emotions which are stirred in the breast at the memory of a mother's teaching.

Whatever defects these dogmas may exhibit in the bright and penetrating light of reason and spiritual truth, they have served for the time as the external form manifesting the unquenchable religious instincts of humanity, and there can be no occasion, in building up an external form of superior beauty in which these same instincts shall be enshrined, and which shall more clearly express the divinity of the soul within, that the feelings should be wantonly and harshly crushed and wounded. If the rational faculty is not sufficiently expanded to enable the mind to perceive the irrationality of current theological creeds and dogmas, then the stimulation, cultivation, and growth of that faculty—a work of time—is what is needed, and not crushing denunciation and stinging ridicule, which can only rouse up in arms against the assailant, anger, prejudice, wounded pride, and mortification, and a multitude of other antagonistic influences, which utterly preclude the entrance into the mind of the truth sought to be implanted. Truth is likely to be often unpleasant, however charitably stated; there is, therefore, the less need to add wantonly to this unpleasantness. Not iconoclastic harshness, but the lucid, firm, and weighty setting forth of positive principles is required, the presentation of a form of religious belief which, from its superior attractiveness and adaptability to meet the deepest wants of the human heart, shall win the affections, and lead them willing captives to truth in place of error.

The warmth of the spiritual sun is a better persuasive than the cold and boisterous wind of hostile criticism and censure. These have their place, but it should be altogether a subordinate one. According to my ideal, sweetness and calm placidity are the characteristics of the true spiritual teacher, rather than violent declamation and clamorous philippic. These qualities are in themselves spiritual, and when exhibited in the daily walk of life, shed around a fragrant and elevating influence, more powerful than an eloquent sermon, though the tongue be silent. The steady light of spiritual truth, held aloft, will surely illumine the dark places in men's religious creeds, and bring to view their defects; and may not the innate love of humanity for consistency and progress then be trusted to bring about a nearer approach to perfection? At all events people cannot be bullied into the kingdom of heaven. Whatever work of destruction, whatever clearing away of weeds may be necessary, it seems to me that this service will be quite amply and effectually performed throughout the country by the continual efforts of the "Secularists" by pen and speech, only they, unfortunately, go to the other extreme. I would like to see Spiritualists aim at *building up*, upon the ruins of old forms of religious thought, a more beautiful structure, which shall satisfy alike the demands of the cold and critical reason and the requirements of the glowing and imperishable religious instincts of the heart; a haven of refuge for those who, in these distracted times, hardly know whither to flee, yet feel that these same instincts are an integral part of their nature, and must by no means be ignored.

Sarcasm is a useful weapon when occasionally and judiciously used, but it should be sparingly applied; its continual application, like the lash, is exasperating, not convincing. Brilliant eloquence, too, may surprise and delight, but something more is needed to induce those upon whose ears it may fall to reform and beautify their lives, or elevate them to a broader platform spiritually. There was point in some of the remarks which fell from the audience at the recent lectures here of Mr. Morse. "You claim to be inspired; what new inspiration have you given us?" "You have told us the same thing to-night as you did twelve months ago;" "I am not likely to be converted to Spiritualism by sarcasm," and the like. It is, in truth, not by a continual railing at the cherished beliefs of others that we shall induce them to reconsider those beliefs, and adopt more rational and consistent ones. Success is more likely to be attained by appealing to those qualities which are fundamental and finally irrepressible in every human soul—the love of that which is true, the love of beauty, harmony, and symmetry, whether found in the objects of nature or in a sublime philosophical and religious system, and the love of whatsoever things are good and useful to mankind.

From the pulpit the Catholic denounces the Protestant, the Protestant denounces the "Dissenter," and the various bodies of Dissenters are more or less hostile to each other. All this setting of people by the ears cannot be in accordance with the highest wisdom. Is Spiritualism to make but one more amongst these wranglers, or is it to assume the loftier position of the peacemaker, the harmonising influence, which, by bringing to the surface the kernels of spiritual truth within the articles of time-worn faiths, by showing that creeds are not finalities but stepping-stones, shall bring about more unity between men? In "Glimpses of Spirit-life" a region is described where those of the most diverse nationalities and religious faiths had become united in the closest harmony of brotherhood. This grand reality of spirit-life is a prophecy of the future of humanity on earth, and Spiritualism, as a universal solvent of creeds, must be one of the great agencies in bringing about this state. The Spiritualist may reject what he believes to be error as firmly as he chooses; he should be ready to explain his reasons for so doing as clearly as he can; but the Spiritualist who suffers himself to assume an attitude of fierce in-

tolerance towards the religious opinions of others is really alien to the true genius of the Spiritualism he professes, which should go to promote between men the harmony which has been so sadly marred by sectarian differences.

The office of the Spiritualist lecturer then, whether trance or normal, is to instruct the masses in things spiritual, to give higher and broader ideas to the people, and not to bring railing accusations from month to month, and from year to year. Such chronic exhibitions of combativeness not only repel instead of attracting outsiders, but sooner or later become wearisome to the Spiritualist. Neither is it the office of the spiritual teacher to instruct his audiences in matters pertaining to purely physical sciences. This conviction causes me to feel some self-condemnation at having helped to fill your columns with matter like that contained in the Lecture by Mr. Thomas Walker, "The Origin of Man," which has formed such a bone of contention. I have always been most willing to afford encouragement to any worker who might visit the town of Cardiff, by now and then giving their utterances a wider area of publicity, and to this custom I made no exception in the case of the visit in question; but your columns are, after all, not the place for setting forth matters which are so plentifully to be found in other places, their proper and far higher work being the spread of spiritual truth.

The upshot of all this is, that I think Spiritualists should demand from their platforms something more substantial, more helpful to the higher life, than mere "hectoring" and abuse of other systems. Let the demand be created, and the supply will follow. I do not, however, write dogmatically, but suggestively, and with my usual desire to draw forth the thoughts and opinions of others in reference to the points touched on.—Yours truly,

A. J. SMART.

MRS. RICHMOND'S ARRIVAL.

FROM A LIVERPOOL CORRESPONDENT.

Mrs. Richmond and her husband landed at Liverpool on Thursday night, the 17th inst., at about 10.45, accompanied by Mrs. Nosworthy, who had gone down the Mersey in the tender sent out to meet the noble ship "Lord Gough." Mr. and Mrs. Richmond were conducted, to spend the short time of their Liverpool visit, to Mrs. Mosworthy's house at Blandell Sands.

A happy and suitable marriage has had its due effect in strengthening and soothing the whole organisation of the valuable medium, and enabling her to meet contact with the external world better.

After a quiet time of three days at Mrs. Nosworthy's retreat by the sea, Mrs. Richmond and her husband were entertained by a representative few of the Spiritualists of Liverpool, at a *soirée* given in the Camden Hotel drawing-room. Mrs. Dickinson-Cheever, the eminent healer from America, Mr. John Lamont, Mr. Shepherd, Mr. and Mrs. Wharmby, Mr. R. Glendinning of Birkdale, Southport, Mr. Bean (late editor of the *Liverpool Albion*), Mr. Duke, Mr. Casson, and many other ladies and gentlemen, Spiritualists and outsiders, were collected at hardly a few days' warning, to give the eminent medium a warm welcome; and a hearty one it was. Mrs. Wharmby presented a bouquet of beautiful flowers, Miss Edith Thompson and Mrs. Nock did their part in discoursing sweet strains from Beethoven and Mendelssohn at the piano, tea and coffee were gracefully presided over by the lady of the hotel (which is a temperance one) herself, and at 8 p.m. the chair was taken by Mrs. Nosworthy,—this by order of Mrs. Richmond's guides, otherwise Mrs. Nosworthy would greatly have preferred giving the post to Mr. Lamont. Mrs. Nosworthy said,—

Ladies and Gentlemen,—You are all, if not most of you, Spiritualists, therefore I need scarcely introduce to you the lady we are assembled to welcome to our shores on this happy occasion. For who is there amongst Spiritualists who has not heard of Cora L. V. Tappan? Most of us have heard her speak under the influence of her lofty and noble guides, and if any there be who have not had that pleasure, they have doubtless read some of the sublime discourses which have fallen from her inspired lips. Well, here she is once more amongst us, and I feel that she is sent on a special and great mission; she comes not of her own volition, but by direction *purely* of the mighty powers who are gathering in stronger force around the instrument most peculiarly adapted to reproduce on the earth-plane the lessons which the spirit-world alone can give us. She comes with teachings which I sincerely trust we may each in our individual capacity as human beings, be able to appropriate, each to our special needs, and which each society may also find good to make it more broad, free, catholic, harmonious, charitable, Christlike! She comes to bring the spirit of love and peace which should brood over every household of Spiritualists, and over every society, nearer. She comes to invite us all to throw aside the *self* (which is also in many of us, too much considered and too much loved) and live more in the spirit of Him who knew no thought of self. Why do we ever have a jar in our houses, in our societies? It is because the self in some is thought more of than the promotion of the general welfare of the whole community. Alas! that we should have received so many grand teachings, so frequent admonition, and yet that we remain pretty much on the same low level, and so far beneath the great model of the spiritual man. Alas! that each one is ever, even in this great work, more intent on self-glorification than on its advancement.

I will not overwhelm the gifted medium with fulsome flattery, as is customary on these occasions; not to her let the glory be given,

but to the great Father who gave her an organisation so admirably attuned to beauty of thought, word, deed, that the spirits of His angels the *just made perfect*, might be brought near to us, by her. But for myself I may say, that I welcome her with open arms, she is my dear sister in the spirit, and that draws her, if possible, nearer than the bond of consanguinity in the flesh. I am thankful for her, and in such a small way as is at my command I shall try to show it. I thank you most sincerely for your help and support in a humble little effort to welcome her to this city, and I feel that when she leaves England, Liverpool will give her a far different, and a much larger leave-taking. It is a small gathering, but I feel the hearts are true and warm, and they will grow yet warmer when her guides shall greet you in another minute. In this time of spiritual depression, and a trifle of inharmony, some centre was needed around which all might gather; our distinguished guest belongs to no clique, to no society—yet all of them love her, all admire and revere her noble guides. There is an occult reason for her coming, which, ere long, in God's time, will be developed. A little while and mediums will gain power and clearness through contact with her developed power, the rough edges will be smoothed which detractors in daily cavilling journals have sneered at, the calm power and majestic dignity of this medium may be given to others, hearers will be elevated, and a revival the issue.

Mr. John Lamont then rose and made a short and most admirable speech.

Mrs. Richmond on rising betrayed deep emotion, and after a few words by the controlling spirit, tears welled from the medium's eyes, and for a moment she was overcome. Her hand was extended to grasp that of her friend in the chair (who was scarcely less affected), and the spirit controlling thus saluted his daughter—for the control was that of "George Thompson," as was announced at conclusion of his short address.

On the conclusion of these two controls—"George Thompson" and "Oquina"—the harmony became perfect. Each one in the room who had not before had that honour, was presented to the distinguished guest. More tea-drinking and pleasant conversation, Mrs. Dickinson-Cheever, the clairvoyant and healing medium, being quite a centre of interest, and a pleasant little greeting from one of her controls to the distinguished lecturer ending the perfectly happy re-union.

[The reporter's notes of speeches by Mr. Lamont, "George Thompson," and "Oquina," also a poem on "Gladstone," have not been received at the time of going to press.—ED. M.]

A WORD OF CAUTION TO SPIRITUALISTS' ASSOCIATIONS.

The necessity for all those who desire to gain good food from Spiritualism being "out-and-out good men and women" (as aptly pointed out by a writer in last week's *MEDIUM*), cannot be too urgently insisted upon. This in fact—and here the writer can speak from experience—is the cause of so many associations of Spiritualists falling asunder. Time, the great winnower, is not slow in separating the wheat from the chaff. And if the "association" chances to have a larger proportion of chaff than of true grain, the "organisation" is soon disbanded.

It behoves us, as Spiritualists, I think, in face of this fact, to be far more circumspect than we usually are, not only in forming circles, but also in admitting persons as members of an association. I much doubt if even that amount of foresight and previous inquiry is used, which is customary among the stricter temperance bodies in admitting candidates to their orders. We are too ready to "hope all things"; but even charity may go too far, when it lands us in unsuspected dangers, and has introduced to us those who are not worthy. "Not worthy," because they refuse to don the wedding-garment offered free to all, of a conscience unscathed by crime, and "void of offence toward God and toward men." Those who repent not of deeds which they are aware are wrongful; those who persist in bad habits, and shun not evil companions,—let such never mingle with the honest-hearted and the pure at the spirit-circle, or even in the association-room. Their exclusion is not Phariseism: they are shut out simply because they refuse to obey the command—"Sin no more." Fault-free we are none of us, but habitual and cherished sin can never be shown to be obligatory upon any man. "CAUTION."

Mrs. COWPER, Edgware Road, in writing to Mr. Towns, thus reports respecting a son that has gone abroad:—"Everything Mr. Towns told us respecting our son's voyage was correct, as we have had a very long letter from him." The ship had been delayed and Mr. Towns pointed out the cause; which prognostication has been confirmed.

J. G. SMITH (Hackney) complains of his having to take an outside place at the sitting of some medium because of his poor condition, and suggests that tickets be issued which may be paid for by the able-bodied and presented to those who cannot afford to pay. We will give Mr. Smith our experience. Our coat we cannot boast of, but we contrive to make it a roofing for the "Kingdom of Heaven," in so far that we do not impose on anyone outside of it for mediumistic services. At the same time we admit that the first qualification of a truly spiritual work would be to cast a beam of helpful comfort or direction on the rugged path of the poor, the friendless, and desponding. As one such we have had to acknowledge the kindness of spirits and their mediums in spontaneously ministering to our needs.

THE CONTEMPLATION OF DEATH.

When our life draweth nigh to its close,
The thought that our conscience is clear,
Will give to our minds a repose
Far beyond all we ever knew here.
No longer stern death shall be feared,
His terrible power shall cease;
With hope shall our spirits be cheered,
And our end will be heaven sent peace.

The peace which will then be our own,
No tongue can its blissfulness tell;
All the pleasure that e'er we have known,
All the joys that we once loved so well,
Will be trifles too mean to recount
To our loved ones who'll meet us above.
Oh, then we shall drink at the fount
Of a new and a never dying love!

No longer shall care fill our mind,
Its pain shall not darken our brow,
Ah, no! it is cast far behind,
It cannot abide with us now.
With a still, holy calm 'tis replaced,
And a wonderful feeling—how blest,
Brings a joy that can only be traced
To a sense of ineffable rest.

T. H. W.

THEODORE PARKER ON PRAYER.

To the Editor.—Dear Sir,—The account given in Theodore Parker's "last letter" of his feeling with regard to prayer, is not one to which all Spiritualists will be able to subscribe; and if you will grant me space in your columns, I will state briefly wherein, I for one, cannot subscribe to it.

The word prayer is simple enough taken with regard to mundane affairs. Until the mind becomes fogged with transcendental ideas as to the nature of the will and primary causes, it finds no difficulty whatever in defining prayer. A child's definition would be that "prayer is the act of asking for anything," and this seems to me the simplest and best possible. Taking earthly things as the type of heavenly, and using (as we only can) earthly word-tokens to express our meaning, we surely cannot consent to accept the feeling of "conscious presence of the Infinite Power, mind and love," as synonymous with prayer. It seems only necessary to state such a proposition for its fallacy and utter insufficiency to be perceived. The feelings of "gratitude, penitence, aspiration, and joy," which Theodore Parker expressed, were doubtless real and sincere, but if these were the whole content of his "prayer," he never prayed in the common sense of the word. In fact he affirms that "prayer is not an act of petition." Surely this is a misuse of language. All things may be foredoomed and foreordained; prayer may be a futile use of human breath, but so long as human language has any distinct meaning prayer will be taken to be what Theodore Parker says it is not—an act of petition.

Out of all this proceeds one vital issue—Can Spiritualists, representing as they do the most advanced phase of religious thought and the survived truths of theology and science, any longer "pray," or has prayer (except in Theodore Parker's sense of the term, which I should prefer to call "worship") become a childish superstition? In my view nothing of the sort has happened, and I will state how I think it may be rationally suffered to remain a part of the Spiritualists' faith.

It is plain enough that prayer may be addressed to a person or not. When a blind beggar hangs his petition on his breast he prays to each good Samaritan who passes by. In like manner, if a Spiritualist believes in the presence and passage of God's ministering angels, and utters his petition in his heart, he rationally may believe it is heard, however trivial, and can be granted by Divine permission. The objection raised by Theodore Parker when he says, "I am amazed that men should think their feeble words can alter the mind of Almighty God" may be answered in this way: "The fear of altering God's decrees does not deter you from 'praying' to your fellow-men; how can it consistently deter you from praying to God?" Experience says, "Ask and ye shall receive," and only human theology reasons that God's acts are fore-determined.

E. S. N.

[Prayer may be exercised on many different spiritual planes. It does not seem to us to be the province of Spiritualism to recommend any of these planes in particular, but to lay the matter as clearly before mankind as possible, and allow each person to use the privilege in accordance with his own needs. We continually hear of the beneficial result of the psychological or spiritual action of prayer in regard to health, personal, and other mundane matters; but these appear to us to be a very different and much lower estimate of prayer than that adopted by Theodore Parker. It would please us much to receive the testimonies of Spiritualists and others, and thus learn more on the subject. It is a matter so profound as not to be readily exhausted.—Ed. M.]

SIGNOR DAMIANI writes:—"I may be in London about the middle of July next, urgent affairs demanding my presence in Naples a few weeks longer."

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Spiritual Institution, 15, Southampton Row,
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MR. CARSON, in writing to Mr. Towns from Melbourne, says:—"The anticipations of your guides that we should have a fine passage home was realised to the full, as it was quite a pleasant trip all the way from Southampton to Melbourne, and not at all hot in the Red Sea."

GOSWELL HALL.—Last Sunday night Mr. Alsop gave a good address from the first chapter of St. John, which was read by the chairman to the 34th verse: "And I saw and bare record that this is the son of God." After speaking over an hour to a good audience, which seemed to listen with great attention, Mr. Alsop was followed by Mr. Ashman, who spoke for a short time; and when the service was over both speakers received the thanks of a good many of the friends.—J. S., 34, Pancras Road, June 22nd, 1880.

"THE Urgent Appeal of a British Subject to the Members of his Legislature" is being sent to the press. Its subject matter is "The Contagious Diseases (Women's) Acts." Very few of the people know what insidious tyranny and disgusting indecency these so-called "laws" involve, or surely there would be such an outcry as would make St. Stephens tremble to its foundation. After all it is simply one of the tactics of state doctor-craft, for which there is nothing too filthy and degrading to stoop down to. These sanitary practices are the inevitable outcome of materialists and infidels, "educated" by vivisection to be the health-preservers of the people.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

FRIDAY.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 25, 1880.

NOTES AND COMMENTS.

NEXT week's MEDIUM will contain another article from "Resurgam," the subject of which will be Mrs. Mellon's seances. In some respects it will be, we surmise, of equal importance with the one published this week, as it will give a greater variety of results. The same number will contain a variety of instructive matter, so that it will be very eligible for circulation. For that purpose we offer it at 6s. per hundred, or 1s. 2d. per dozen, post free. If we had little associations scattered over the country to circulate these special numbers, it would do more good than any other form of external work.

THE value of F. Orthwaite's communication on "Circle Holding" will be apparent to every intelligent reader. We are glad to see the number of writers on this important subject on the increase. In this department of the question rests the kernel of Spiritualism. It matters not about notions and dogmas; let us learn to follow nature—to understand the true law of spiritual association and communion, and it will lead us to truth, for it is the law of God. This is where Spiritualism supersedes all other systems; it places everyone in a position to help himself to that which his soul most requires. We wish all circles would ponder F. Orthwaite's practical recommendations, and try to add their part to the Temple of Knowledge which he is endeavouring to build up.

Mr. ALSOP, as an experienced preacher of the gospel in a Dissenting community, and also as a student of Spiritualism of much observation, gives us his views on certain theological points, which are possibly much misunderstood by Spiritualists as well as the church. We welcome inquiry, and the free expression of truth in all departments, each speaker or writer being responsible alone for the statement he or she makes. Spiritualism knows no creed, no dogma; and all who seek to know and to teach the profound mysteries of God as enshrined in the nature and destiny of the human spirit—indeed, in all spirit—are Spiritualists.

A LADY thus writes: "I value greatly the blessings conferred upon us through my acquaintance with Spiritualism; not only to me, but also to my husband, children, my relations, and friends. I feel as though a great light had been brought, for what I see myself I try to bring others to see." These are the sentiments of genuine Spiritualism, and thus our Cause is spreading quietly and efficiently throughout the whole ramification of society without any indication of the fact appearing on the surface. Individual faithfulness, personal work—these are the best means of promoting a knowledge of true Spiritualism.

Mr. J. J. MORSE will speak at Goswell Hall, 290, Goswell Road, on Sunday evening at 7 o'clock.

Mr. FLETCHER desires us to announce that he will sail for America on July 25th, to return in two months, and that Steinway Hall will re-open for the year on the first Sunday in October.

A SPIRIT-WIFE SEVEN TIMES RECOGNISED.

The article of "Resurgam," printed on our opening pages this week, is strikingly illustrative of articles which have recently appeared in this paper on "Circle-holding."

The feature that at once arrests the reader's notice is the strong affection of "Resurgam" for his deceased wife, and this feature is attended by the peculiar purity and constancy of that attachment, and the worthy and spiritual nature of the lady who was the object of it. A feeling of elevated spirituality and purity of affection runs all through the article, which is more characteristic of the higher life than of this vale of conflicting passions.

Need we ask, then, why "Resurgam" was so successful in his experiments? No; we may rather point out how so many who investigate Spiritualism fail. It is because of their moral obliquity, selfish grossness, and spiritual apathy. As the sinner is, so is the manifestation; and to those who have found no good or truth in Spiritualism, we say, Look within, and then you will find the cause of your failure and disappointment.

Love is the material of which man is built up. It is the creative principle which subdues the elements and fashions them to the requirements of the spirit. It is the link that relates spirit to matter; this lower world to the upper spiritual world. It gives forth, like a beacon-light, that ray which guides the wandering spirit back again to our bosom. It is that bridge which spans the gulf of death and brings us again face to face with those whom we have loved and love still.

What is the quality of our love? That determines the quality of the spirits that visit us. Where does the bridge reach to?—one end of which is in our own bosom, the other—Where? in heaven or in hell? Whatever we truly love, that we are—there we are: it is our life, it is us, and we are part of it.

Man is not yet sufficiently advanced to set forth the beauties and advantages of spirit-communion. Hopeful indications of the possible are shadowed forth by "Resurgam." To him our grateful thanks are given for the mere privilege of reading his plainly-told narrative. Its perusal is a purifying, an elevating joy, and so we hope it will be to the thousands to whom we have the pleasure of presenting it on the present occasion.

We have printed "Resurgam's" article on one side of a sheet of paper for exhibition on the wall. It may either be framed and covered with glass, or it may be stuck up with paste. There are thousands of vacant spaces on walls and doors in houses and workshops, to which this interesting broadside could be attached, and in the coming months tell its story to thousands of readers. We hope our readers will make an organised effort to "plaster it up every where," as an enthusiast has just phrased it. The price is ½d. each, or 3s. per 100; but if 1,000 or upwards were ordered, we could make a still further reduction. With every copy we will give "Information for Investigators," which, if brought before the notice of inquirers by those who exhibit the broadside, its teaching powers may be increased unlimitedly.

Now is a time when all can do something practical for the Cause. If those who have not got money, but are willing to work, will organise with chairman, treasurer, and secretary in every district, and ask their brethren for small subscriptions, the country may soon be literally covered with these placards, and millions will learn of Spiritualism in one of its most irresistible forms.

SUNDAY MORNING AT GOSWELL HALL.

On Sunday morning upwards of twenty inquiring minds met at Goswell Hall to discuss "The Life and Work of Jesus." A gentleman of the Jewish persuasion opened the question, and all round the circle it went till everyone had his say. The general result was highly instructive, presenting a body of thought of much value.

We thought of the progress which has been affected these ten years. When Mr. Peables started conferences in Cavendish Rooms in 1870, there was little intellectual life. The difficulty was not only to get attendance, but to get those who were present to speak, and when they did so the thought was poor and meagrely expressed. These meetings of a similar kind at Goswell Hall show how the mind of the age is developing and how ideas and methods that were not recognised a few years ago are now bearing rich fruit.

The school of spiritual teachers at 15, Southampton Row, was the pioneer in this work, and now there is also a Sunday morning meeting at Quebec Hall; and similar meetings have been held for a long time in various parts of the country. The teachings on Sunday morning were of an advanced kind. We remember giving a lecture at Rochdale, which was reported in the MEDIUM, making the definition clear between the terms "Jesus" and "Christ." The same line of thought has been followed up since then occasionally, and on Sunday morning it and other cognate ideas found free and intelligent expression.

This school method should be introduced universally. It should form the church in every home, alternating or preceding sittings for spirit-communion. Then we would have no lack of teachers and spiritual workers, and the Cause would flow on without money and without price.

On Sunday morning next the topic will be—"Non-resistance; by what means may standing armies be abolished, and what will take their place for the protection of nations?" to be introduced by J. Burns, O.S.T.

RE SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—Kindly allow me space in your columns to acknowledge the receipt of £5 from "Nicodemus" towards expenses connected with above.—Yours truly,
L. G. FREEMAN,
Lawn Villa, 74, Acre Lane, Brixton, S.W. June 22.

[A full report of the soiree will appear in next week's MEDIUM.—Ed. M.]

MR. RICHMOND'S ARRIVAL IN LONDON.

A large party of ladies and gentlemen were in waiting at St. Pancras station when the train from Liverpool arrived on Tuesday afternoon, bearing with it Mr. and Mrs. Richmond. There were present Mrs. Strawbridge, Mrs. Gilham, Mrs. McKellar, Mr. and Mrs. Cowper, Mr. Slater, Mr. Burns, Mr. and Mrs. Towns, Mrs. Swindin, Mr. and Mrs. Yeates, Mr. and Mrs. Ward, Mr. Lowenthal, &c., &c. When the train stopped at the platform, Mrs. Strawbridge, Mr. Slater, and Mr. Burns were the first to greet the visitors, and it may be noted that these gentlemen were instrumental in bringing Mrs. Richmond first before the London public; and had it not been for their action, we might never have heard the voice of Mrs. Richmond in this country, and the whole course of her work would have been different. What a change in Mrs. Richmond between then and now. When she attended her reception at the Spiritual Institution in 1873, which led to the meetings at St. George's Hall, she was so weak and emaciated that she could with difficulty walk upstairs. Now she is plump and vigorous, and apparently in excellent health.

The party remained on the platform a considerable time expressing to Mr. and Mrs. Richmond words of welcome and congratulation, which were kindly reciprocated. Mr. Herbst, as the secretary of the Goswell Hall meeting of Spiritualists, presented an address of welcome. Accompanied by Mrs. Strawbridge, the visitors then drove away, and the London friends returned to their several avocations.

On Wednesday, Mr. and Mrs. Richmond called at the Spiritual Institution, the lady reminding us of the fact that from the same starting-point she made her progress on her first visit to London. We had much pleasant conversation about the progress of the Cause in Chicago. Mrs. Richmond is under engagement with the Society there for five years, and during her absence a building is being erected in which to carry on the meetings in future. The Unitarian chapel in which Mrs. Richmond has hitherto spoken, is being required by that body, so that during her absence, and the building of the new meeting-place, the Society will hold no meetings. As we have stated before, her orations are reported weekly in the *Spiritual Record*, an organ which was established for the express purpose of giving Mrs. Richmond's addresses to the public, and from which we have frequently quoted of late.

Communications for Mrs. Richmond may be addressed—Care of Spiritual Institution, 15, Southampton Row, London, W.C.

A RECEPTION will be given to Mrs. C. L. V. Richmond early next week, but, at the time of our going to press, the hall had not been decided on.

THE SOIREE ON WEDNESDAY NIGHT.

The soiree at Cavendish Rooms in aid of the Spiritual Institution on Wednesday evening was, without doubt, one of the grandest efforts yet made in connection with our Movement. In every way it was a success; at which we are glad for Mr. Freeman's sake, for it is all he can receive for his untiring exertions and great kindness. Though he did all the work he appeared to be the happiest in the crowded room, as assuredly he had the best right. Next week we will give a full report of the proceedings, which will much gratify all our thousands of friends and well-wishers in every part of the world. Our gratitude to all concerned we must endeavour to express when we next allude to this subject. It is the indication of a new era of work and harmony.

Mr. W. STAINTON MOSES M.A., will lecture at Steinway Hall, Lower Seymour Street, on Sunday evening, at 7 o'clock. Subject: "The Mediums and the Law."

LEEDS.—Mrs. Edgley, 11, Grafton Street, Camp Road, writes: "I often meet with friends that are anxious to hear about Spiritualism, but we have no convenient meeting-place. I hear nothing of the work, only through the MEDIUM. I do hope we shall have a visit from you this summer." This is the cry from all parts, and our work should be to direct all Spiritualists how to hold pleasant and instructive spiritual meetings weekly in their own homes, without any foreign assistance or recognised mediums. We have held such a meeting at the Spiritual Institution for over two years and have derived much more benefit from it than from all the lectures we have attended in that time. Begin to try to think for yourselves, and endeavour to teach others, and soon there will come to you a help that you have no present knowledge of. At our last meeting we had only five present, and yet in a few minutes after the musical exercises we had a flow of ideas that will be in the future the seeds of much good. Many of the ideas and projects which appear in the MEDIUM are first caught hold of in this little weekly meeting. We hope to see the same plan adopted by all Spiritualists in the coming time.

Contents of the "Medium" for this week.

	Page		Page
Seven-times Recognised Identity at	401	Sunday Morning at Goswell Hall	408
Mrs. Esperance's Seances	401	Mr. Richmond's Arrival in London	409
The Atonement—A Discourse by	403	Circle-holding.—Conditions: their	409
O. B. Alsop	403	Importance	409
Trance-Lecturing	405	Spirits from the lost <i>Atlantia</i>	410
Mrs. Richmond's Arrival	406	Matter and Spirit	411
A Word of Caution to Spiritualists' Associations	404	Hackney Spiritual Evidence Society	411
Poetry—Contemplation of Death	407	New & Old Workers at Birmingham	411
Theodore Parker on Prayer	407	Marylebone Progressive Institute	411
Notes and Comments	408	Appointments	412
Spirit-Wife Seven Times Recognised	408	To W. & S.W. (London) Spiritualists	412
		Advertisements	413-418

CIRCLE HOLDING.

CONDITIONS: THEIR IMPORTANCE.

BY F. ORTHWAITE.

Since the reports of the "Flower Seances" appeared in the MEDIUM (No. 528, May 14) there has been a very great interest manifested in materialisation phenomena both at home and abroad. It is therefore an opportune moment to say a word on the conditions necessary for attaining satisfactory results.

I would not advocate that the same sitters monopolise a medium's powers from year-end to year-end, but I consider it very important that the same persons should meet at least ten to twelve times. A few strangers meeting together for the first time naturally criticise each other, and sensitive people feel more or less uncomfortable. This feeling of discomfort is sometimes quickly dispelled, but until something approaching harmony of mind and feeling is attained, not only are the manifestations unsatisfactory, but the medium is often affected unpleasantly in consequence.

Spirits tell us that each person is surrounded by an emanation which they sometimes term the mental sphere and sometimes the magnetic sphere. On this sphere the waves of thought travel in all directions, and in accordance with the mind's activity so is the activity of the ripple or waves of the mind-sphere. Supposing all the members of the circle except one to be quite passive, and the mind-waves at rest, this one exception, who, it may be, is excited by an intense interest in the phenomena about to take place, or it may be that cares of business, trouble, or annoyance disturb the mind; in any case there will be a break in the circle, where this sitter is—just as on the shores of a lake, whose otherwise still waters are disturbed by a rapid-flowing river emptying in its contents. From whatever cause passivity is unobtainable, the effect will be perceptible, but the results are not necessarily the same. An unpleasant remark will sometimes mar the harmony existing so that a circle has to be broken up. A sudden and unexpected alteration of the light interferes with that smoothness and passivity which is so essential to success. If the light be suddenly turned up, it affects the material gathered together by the spirits; if it be suddenly turned down, it causes inharmony in the minds of the sitters; in fact, any disturbing element, whatever it may be, affects those intensely fine and delicate conditions which sitters are to provide.

I shall now say a word or two on the various kinds of conditions and their effects. At a seance I attended at Seghill the conditions were evidently all that could be desired, except the arrangements as to light, and from this cause alone the results were far from being satisfactory to each one present. The cabinet was filled with a white, cloudy material, resembling cotton wool, or a miniature snow shower that had been arrested in its fall. Whilst looking at this phenomenon it suddenly took the form of a human being, dissolved, and re-formed several times. The medium could scarcely breathe for this substance entering her mouth and nose, and she described the feeling as being like that produced by cobwebs or fine hairs. This would have been an excellent seance had not the light arrangements upset the harmony of the circle.

On another occasion the circle was composed of sitters all more or less unwell. Everyone was indisposed, and the result was quite in accordance with the conditions thus provided. We waited long for the usual manifestations. At length "the French Lady" appeared, and, apparently with difficulty, moved from one compartment to another in the cabinet. She held out her hand to shake hands, and when I took hold of it I felt it extremely cold and stiff. She tried to walk towards me, but as she did so at each step she seemed as though she were almost unable to stand. I gave her my pocket-book and a pencil, and these she appeared to have the utmost difficulty in grasping, and when she tried to write it was very slowly and with an apparent effort that three words were written for me. Scarcely any other manifestations occurred than what I have here recorded, and these were of such a nature as to lead one to infer that either lifeless or diseased material is unsuitable for the building up of an active, solid materialised form.

A gentleman came to the medium for medical advice, which he received with evident scepticism as to its source. The medium was affected somewhat unpleasantly, and considerable satisfaction was expressed when he left. Shortly afterwards this gentleman suffering in health, attended a seance, and immediately the medium entered the room she felt the same unpleasant sensations that had been produced in his presence previously. This continued to affect her throughout the whole of the seance, which was anything but one of harmony, though for my part I could not conceive what was wrong. At the close of the seance the medium felt very ill, hurried home, and for the next two days was confined to bed, being most part of the time unconscious. Whether this was caused by the scepticism of the gentleman who was convinced

that all the manifestations were produced by the medium, or whether it was his diseased magnetism, or both combined, I do not know; at any rate the evidence was conclusive enough that from him emanated the detrimental influence.

On several occasions I have been present when people have been kindly warned as to taking whisky, and, although the medium had no knowledge of their failings in this respect, in each case the warning was found to be needed. This recalls to mind an incident where four persons on a very cold winter's evening, unthinkingly, and without any intention of doing any harm whatever, before going to the seance room took a small quantity of stimulants. The medium, a young gentleman of temperance principles, was entranced, after which he evinced all the symptoms of intoxication; limp and helpless he fell on the floor. All present knew that he was perfectly sober when he sat down, so that his condition was inexplicable. The seance was broken up, and in the presence of two of his friends he became himself again, and was re-entranced. Someone asked if "evil spirits" had influenced him, when his control replied "Yes, it was the *evil spirits* So-and-so brought with them in their stomachs." The medium knew nothing, of his friends having taken anything, as explained by the control so that cause and effect are hereby clearly and distinctly traced.

Last Tuesday I attended a seance which was most satisfactory as to conditions and the results. The medium came outside of the cabinet, and walked along in front of the sitters, with the spirit-form beside her, the form leading her by the hand whilst she conversed with the sitters. The form went into one compartment, and she returned to her own. A piece of drapery next appeared at one end of the cabinet, and gradually growing larger and larger, covered a surface of about sixteen square feet. This sheet then suddenly rolled itself up into the form of a human being, and walked into the cabinet. A little child of about three feet in height came to a friend of mine and caressed him. "Mr. Biltcliffe" materialised, and, stepping out of the cabinet, his wife approached him, when he put his arm round her neck and kissed her. He retired, and almost immediately he did so, there emerged from the cabinet a young man, whom three of us recognised instantly as "F. Y. H.," an old friend, who died on board the "Yorkshire," on the 2nd of November last year, on his way to Australia. On a previous occasion I had seen him, but the conditions not being very good, there was some slight resemblance to the medium, which marred the identity. The very broad forehead and brown beard were certainly those of my friend "F. Y. H.," but the eyes appeared less than his, and were so expressionless that I failed to recognise him. On Tuesday evening every feature was that of my friend, and I had no difficulty in recognising him.

The laws which apply to the circle for materialisation or physical phenomena, apply to all other phases. Harmony is the first condition, and when this is secured, manifestations may take place, but they will be toned by the physical, moral, and spiritual condition of the sitters.

When the conditions are good at a seance for materialisation, the forms are then built up of material chiefly from the sitters—a part always being from the medium, which has to be returned. This material cannot be returned without being more or less blended with that received from the sitters; but under good conditions this blending does the medium no harm; on the contrary, it tends to invigorate and strengthen, as in the case of last Tuesday, when the medium was much better in health at the close of the seance than at the commencement. The forms, too, being built up of material chiefly from the sitters, were able to appear as they were in earth life.

When the conditions are bad or indifferent, the material is then chiefly obtained from the medium, and this has a detrimental effect in a two-fold direction. Each form, whether it be a stalwart man of six feet, a decrepid old woman, or a little child of two or three feet in height, has the features of and a general resemblance to the medium. This result confirms the suspicions of the onlookers, who, by their preconceived notions, brought about this objectionable state of affairs. The conditions, through their influence, become worse; and on the material being restored to the medium, infected as it is by such inharmony, produces indisposition in one way or other, and sometimes the medium is made seriously ill.

Mortals with their implements, tools, and materials, may be compared to spirits, medium, and conditions. The bricklayer requires trowel, bricks, and mortar, and the painter his brushes and colours; and anyone who handed brushes and colours to a bricklayer with which to build a wall, or bricks and mortar to a painter to paint a landscape, would be regarded as insane; and yet this is what is frequently done in connection with Spiritualism, and it is termed "Scientific Investigation!" The would-be scientific investigator gets his trowel and commences his painting by plastering the medium's shoulders and heels with phosphorus; or ties, nails, and seals the medium to his chair and surrounds him with a dense atmosphere of contempt, deceit, and suspicion. What spirits can approach the medium and utilise such materials? None but the lowest, who are as full of deception as the scientists themselves. The faithful spirit-friends of the medium are excluded, and the consequence is that all are deceived. The scientist, after tying the medium and exhausting his ingenuity in hampering the work of the spirits, sits down with complacent satisfaction and concludes that he was right in his views—"the phenomena can only be produced by trickery;" to which I would add the words: "in his presence."

I cannot too strongly urge upon all circle-holders to exclude all that has a semblance of test, all that has the slightest element

of suspicion. In the home circle with a few friends the conditions are naturally provided, which, if carefully maintained, will bring about the most satisfactory results.

A course of private or select seances appears to me to do more for the spread of Spiritualism than ten times the number if open to the general body of investigators. People in reply say: "If you want to make converts you must open your seances to investigators." This appears to me to be a mistaken view, and can only be urged by those who knowingly or otherwise disregard the necessary conditions. They forget that five at least out of every ten simply gape and stare at what occurs without divining that there is any value in it. I have always carefully noted what I considered the effect of seances held under various conditions, and the conclusions I arrive at are that a select circle of twelve or twenty persons having the advance of the Cause at heart will do more real work than if one hundred persons are passed through promiscuous seances. Again I am confronted with the argument: "If you have these good things you have no right to keep them to yourselves." It is only by obeying certain laws and conditions that these things can be had; and who has more right to them than those who obey the laws and observe the conditions?

There is no hardship or injustice done to anyone in firmly refusing to admit crude investigators into a circle where the finest conditions are required, and where the highest phenomena are obtainable in their absence and not in their presence. Each family or circle of friends have amongst themselves the materials necessary for investigating Spiritualism, and if they will not be at the trouble to utilise those materials they will not be of any use to the Cause if drawn into our seances simply out of curiosity.

Unlike many other movements Spiritualism has been entirely independent of men of position, men of literary and scientific attainments; in fact these have been its bitterest opponents, and it has worked its way in spite of all the array of worldly ability that has been brought to bear against it. A small minority of men of mark have been admitted to its fold, and are identified with it, whilst their compeers have sincerely pitied them and their harmless delusion. It is not from this direction that our best work has come. It is a mistake to look for men coming from the pinnacle of fame to what the world regards as the lowest rung of the ladder of progress. It is hard for them to realise and accept the fact that an obscure uneducated fellow-mortal has as great, and in some cases greater power than they for good amongst their fellow-men.

The real source of our power is in well organised and thoroughly well conducted seances. A few men and women, entirely unknown to the world meet and form themselves into a circle, and from their midst emerges one of the most eloquent speakers that has graced our platforms. In another part of the country it may be that to-day seances are held, and the work of development going forward, and to-morrow we have a medium who, in varied powers, may exceed any we have hitherto seen since the era of modern Spiritualism. Too much importance cannot be attached to our seances, and the manner of conducting them. Every Spiritualist may be regarded as a missionary amongst his friends, but from our circles come our mediums, who carry conviction to the mind of enquirers. Our mediums are the real and true workers who crown the edifice, whilst others but prepare the way.

I do not desire to assume that my views on circle-holding and conditions are correct, but they are convictions enforced upon me by practical experience.

Gateshead, June 21st, 1880.

LETTER FROM A RECENT ADHERENT.

The way in which the Cause is making progress amongst intelligent people is well indicated in the numerous letters that come to this Institution. The following letter shows that advanced minds may be convinced and prepared for spirit-communion without the usual phenomena:—

Only recently I was brought into contact with some Spiritualists, and they have sufficiently impressed me with the truthfulness of their belief to induce me to give the matter some study. Though yet in my novitiate (I have not been at a seance), I am bound to say that I believe in Spiritualism.

You may be interested to hear that the first time I thought seriously upon the subject was in consequence of a conversation I had with the clergyman of the church I had been in the habit of attending. I may observe in parenthesis that this gentleman is well known all over England as one of the chief men in the Church of England. We had been conversing upon various subjects—art, literature, religion, and the like—and at last the subject of the supernatural was broached. He expressed his conviction that disembodied spirits had been seen on earth, and finished his remarks by saying, "Depend upon it there is more, far more, in Spiritualism than people think."

SPIRITS FROM THE LOST ATALANTA.

To the Editor.—Dear Sir,—It is well, perhaps, having in view the probable fate of H.M.S. *Atalanta*, that any spirit-communication having reference to it should be placed on record. With this view I send the following, which has taken place this evening at an informal seance held here, the medium being my father, Mr. C. Hands. There were four persons present besides the medium.

We had had several controls, and one had only just ceased when suddenly a hoarse, gruff voice said: "Old Jack Swinbunn's here" (name written as pronounced). "Who is he, friend?" I asked. "Oh, you'll soon see his name," was the reply. "Where?" "In the list of the missing." "Missing from where?" "Oh, he was one who went out in the b—dy old hulk." "Do you refer to a ship?" "Aye." "What was the name of the ship?" The control here carried on a conversation

with some one invisible to us, endeavouring to obtain the name. At last he said, with an oath, "He's forgotten the name of the ship he sailed in."

The control suddenly ceased, and then the medium, in a masculine voice, but weak and faint as from exhaustion, spoke in a hurried, gasping manner as follows:—"I am Thomas White; I was able seaman on board Her Majesty's ship *Atalanta*." I asked whether the ship was wrecked. The reply was, "I do not know whether we were wrecked or had fever on board; I believe we had fever, but I cannot recollect, we may have gone down. I feel dazed, and seem to have just awakened out of a long sleep. Oh, such a many are here; nearly all the ship's hands!" I asked whether any of his shipmates knew how they came to pass away and where. The reply was, "They do not know any more than I do; they, too, have only just awakened, and are in a strange land, among strange people; but I believe we were ——" Here the medium muttered something about "Western Isles," but I could not catch what. He then said, "I think the captain was bearing for home. England, you know, that is my home; I am on the ship's books as Thomas White, but that is not my real name. As far as I can recollect, if my memory serve me, it is Thomas Wilks." The control then ceased as abruptly as it began. As to the accuracy of the above, I offer no opinion, but await the evidence which time alone can bring.—Yours respectfully,

251, Bridge Street West, Birmingham,
THOS. HANDS.
June 20, 1880.

We received from Sig. Fenzi two communications on the same subject on different days, but as they were contradictory he thought it best not to publish them.

The following, cut from the *Evening Standard* of June 22, seems to corroborate in part the above spirit-message. Perhaps some correspondent can ascertain whether the alias Wilks is correct.

[REUTER'S TELEGRAM.]

HALIFAX, JUNE 21.

A barrel-stave has been found on the coast, twelve miles east of this city, bearing the following words, written in lead pencil:—

"*Atalanta* going down, April 12th, 1880.* No hope. Send this to Mrs. Mary White, Piers, Sussex. "JAMES WHITE."

The stave had apparently been in the water for about two months.

MATTER AND SPIRIT.

E. T., who describes himself as an "uneducated nail-maker," makes a few suggestions on the thought thrown out by "Cambor" last week as to the refining of matter by the lower animals, and its preparation thereby for the higher forms of life. He says: "It reminds me of an idea that passed through my mind a few weeks since, that the lowest form of mind may be the point at which the finest form of matter passes or is absorbed up into the higher kingdom: from the objective, that is seen, heard, felt, and thought of, into the subjective, that sees and hears, feels and thinks. And so, Pantheistically, God is the Alpha and Omega; we are also His finite sons and daughters, and the link of continuity between the earthly and the spiritual realms is seen to be preserved." The point raised by "Cambor" was rather the development of spirit than the refinement of matter; but possibly in some respects the two processes are the same. Though matter may become ever so rarefied and dynamical, and therefore the ready and effective vehicle of spirit, yet we cannot accept the hypothesis that the very highest form of matter even and spirit are identical. Because brain, nerve or nerve-fiber may express thought or receive thought, that is no argument in favour of the supposition that these agencies are identical with the thinking or spiritual principle. Again, it is an error to suppose that matter can be sublimated into spirit. Matter may become so refined as to serve as the mould through which spirit expresses itself. In "The Alpha" it is shown conclusively that the intelligent principle or spirit is the first principle of all things. We shall be glad to hear from E. T. or other correspondents on these points, which are the basis of spiritual science.

HACKNEY SPIRITUAL EVIDENCE SOCIETY,
6, FIELD VIEW, LONDON FIELDS.

To the Editor.—Will you allow me to say that next Sunday, 27th inst., Miss Barnes and Mrs. Cannon will again sit, and also a charge of sixpence will be made for each person, to meet expenses. Last Sunday our room was far too small for the number that attended. Phenomena were obtained that gave general satisfaction, and our spirit-friends brought and distributed flowers; viz: roses, pansies, &c., to the sitters, though again the majority were strangers to us. At the after sitting, a dark one, we had powerful phenomena. It is only fair to add that Mr. Davis and his son, who are well-known, were present. Our heavy table floated in the air as high as the heads of the sitters, darting up rapidly and then coming down as light as a feather; then two of the mediums were placed upon it by the spirits and the table floated in the air with the mediums upon it. Numerous other phenomena took place, such as spirit-hands, lights, direct voices, &c., the hands of the sitters being joined. We want a few more to join us for our visit to Hampton Court on Monday, July 19th; passing through the city, *via* Hammersmith. Tickets 2s. 6d. each, which must be secured next week. Our conveyance will be a three-horse break, with cover, should there be showers. I have fifteen tickets taken out of the twenty-eight required; I hope that within a week the other tickets will be sold, especially as we shall make it as convenient as possible to take up and set down those who reside in the districts through which we pass; and another attraction is that nearly, if not every, phase of mediumship will be represented by our small fraternity—not forgetting the ladies.

June 22, 1880. C. R. WILLIAMS, Sec.

NEW AND OLD WORKERS AT BIRMINGHAM.

To the Editor.—Dear Sir,—In accordance with express desire I take the liberty to inform your readers that we have (a small party in Bir-

* The paper, also purporting to have been written on board the *Atalanta*, contained in the bottle found on the coast of Massachusetts on the 16th inst., gave the 17th April as the date of the vessel's sinking.

mingham) formed ourselves into an association for the express purpose of searching into the great truths Spiritualism teaches, and to propagate its doctrines among our fellow men. Allow me to say that, although babes in the Cause, we have discovered (or rather there has been sufficient revealed to us by way of evidence), to convince us of spiritual life, and to make us truly converts to its doctrines. We have those amongst us who are gifted with mediumistic power, but as yet undeveloped. [Be careful how you constitute your circles and place your mediums. Avoid what are called "developing-circles."—Ed. M.]

We have held seances frequently, many of them have been attended with great spiritual power, and to our child-like minds with marked success. We are also glad to record the fact that Spiritualists of much experience have rendered us valuable service, for which we are indeed grateful.

On Sunday evening last, a meeting was held at the residence of Mr. Joseph Aston, Birmingham, when a trance oration on "Death" was delivered through that estimable lady Mrs. C. Groom, of Birmingham, trance medium. The oration was delivered in most eloquent terms and convincing power, and was listened to with great attention and marked effect. At the close of the oration Mrs. Groom gave some marvellous instances of clairvoyant power. The number present was about twenty-five.

By inserting this brief account of our proceedings in your valuable paper, you will be conferring a favour upon friends of the Cause. I remain, dear Sir, yours sincerely in the cause of truth,

STEPHEN ARMFIELD.
French's Buildings, Great Lister Street, Birmingham.

MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

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

On Sunday evening last, Mr. I. MacDonnell delivered an address on the "Delusion of Popular Worship;" and my expression of his addresses being of an emancipating nature, was fully qualified; for no sooner had Mr. MacDonnell seated himself, after inviting any question or remarks, than one aged man rose and testified to the relief of mind he had received. Another Christian gentleman also spoke of his appreciation of the address. Thank God we have a Mental Wilberforce and Lloyd Garrison. The hall was nearly full.

On Monday, as Mr. Wilson was prevented from giving his lecture, an impromptu seance was held, Mrs. Pritchard medium, and a rich time was testified to by all present. I have pleasure in stating that frequent applications are being made for membership, and mostly by young men.

On Friday (to-night), Miss Bessie Williams has kindly offered to attend and exercise her remarkable powers for the benefit of the society. Doors open at 6. Refreshments at trifling charges if required until 7.30. 7.30 to 8.30, general seance by various mediums a short time each. 8.30 to 10, conversation, singing, music, &c. The two past visits of this lady have been times of refreshing.

On Saturday, usual seance at 8. Mr. Hancock half an hour earlier for strangers. Mrs. Treadwell, medium. Visitors speak very highly of these seances.

On Sunday morning at 11.15, meeting for conversation and mutual instruction. On Sunday evening next, Mr. MacDonnell at 7 prompt. Friends intending to be present must get their places early, or they will not find any room, it being limited.

Mr. Wilson on Monday at 8.30. Incidental explanation of pictures on the wall of the hall.

Tuesday, as we have no lecturer, I shall, if any come, read to them from my scrap-book. J. M. DALE, Hon. Sec.

Dear Mr. Editor,—May I ask you kindly to again renew the notice of the society's celebration of its first New Year of Freedom from debt, which was accomplished on July 1st, 1879, and, by economy, remains clear of all material responsibilities? On Thursday and Friday, July 1 and 2, there will be a sale of baskets, &c., of fresh cut flowers, and some curiosities, my own property, which were unsold at floral display last year; and the only remuneration I ask or accept for labour in the Cause and for society is the sale of them at Quebec Hall. J. M. DALE.

OPEN-AIR MEETINGS IN CO. DURHAM.

To the Editor.—Dear Sir,—On Sunday, July 4th, two open-air meetings will be held at Auckland Park, near Bishop Auckland, to be addressed by Mr. Dunn, New Shildon. Mr. W. Hopwood, Byer's Green, and other friends. We trust that all who are interested in the spiritual Movement in the district will rally round its standard, and give their assistance in unfurling the truths which it brings to the gaze of the people. The meetings will begin: afternoon at 2, evening at 6 o'clock. A tea will be provided for friends at 6d. each. Strangers may inquire for Mr. Joseph Heel's, William Street, Auckland Park Colliery. JOHN MANSFIELD, Secretary.

4, Auckland Road, New Shildon, June 22.

In ordering a parcel of "Seed Corn" for these meetings, Mr. Mansfield adds: "The meetings at West Auckland were a great success, and we hope to accomplish good work before winter's pall again hangs over us." Why not form spirit bands and hold open-air meetings everywhere?"

MR. WRIGHT is speaker at Perth Hall, Perth Street, West Derby Rd., Liverpool, on Sunday next. The public are respectfully invited to attend.

GATESHEAD.—Mr. R. Wolstenholme, of Blackburn, will deliver a lecture at the Temperance Hall, High Street, Gateshead, on Sunday, June 27, at 6.30 p.m. Subject—"Spiritualism: its Scientific and Religious Aspects."

OBITUARY.—Passed to the higher life on June 16th, aged 70, Mrs. Elizabeth Garbett (mother to Mrs. Clara Rowe), preceded only nine months by her eldest daughter, Mrs. Christiana Corbett, both members of the circle to whom "Angelic Revelations" were given.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON.—Sunday, June 27. Goswell Hall. Evening at 7. Subject: "Human Happiness—how to attain it?"
 NEWCASTLE.—July 4 and 5. GLASGOW.—August 8 and 9.
 LIVERPOOL.—July 11. CARDIFF.—August 15, 16, and 17.
 KEIGHLEY.—July 25.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS'S APPOINTMENTS.

WALSALL.—June 27. Exchange Rooms, No. 1, High St. At 10.30 a.m., "Philosophy of Spirit-Life"; at 3, Conference; Tea provided at 4.30; at 6.30, "Great is the Mystery of Godliness:—God Manifest in the Flesh."
 COVENTRY.—June 29. LEICESTER, Silver Street.—July 1.
 NOTTINGHAM.—July 4 and 5, and Aug. 1 and 2.
 NEWCASTLE-ON-TYNE.—July 18 and 19. STAMFORD.—July 25.
 BARROW.—Aug. 8. Arrangements pending. GLASGOW.—August 15 and 16.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

MRS. ESPERANCE'S SEANCES.

At 28, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 27.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Mr. Morse, at 7 p.m.
 Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.
 Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance at 7.30; every other evening, except Thursday, at 8. Miss Barnes and other mediums.
 TUESDAY, JUNE 29.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 THURSDAY, JULY 1.—Dalston Association of Inquirers into Spiritualism, Rooms 58, Sigdon Road, Dalston Lane, E.
 Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 27, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.
 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, 184, Trongate, at 6.30 p.m.
 HALIFAX Spiritual Institution, Peacock Yard, Union St., 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.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, JUNE 28, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
 TUESDAY, JUNE 29, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 WEDNESDAY, JUNE 30, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
 DERBY. Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, JULY 1, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.
 SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.
 FRIDAY, JULY 2, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

TO THE W. AND S. W (LONDON) SPIRITUALISTS.

It has often occurred to me that Spiritualists "the other side of the water" suffer from the misfortune of being so locally conditioned as to absolutely cut them off from the great centres of spiritual work, and likewise to prevent them giving that impetus to the Cause which their presence and support in gatherings for spiritual enlightenment and diffusion would necessarily involve.

It certainly seems a very great pity that such a large and popular district as "the other side of the water" represents, should be permitted to remain so long without our spiritual banner being implanted and unfurled thereon; the more so when we consider the splendid facilities afforded for the carrying out of our work, both with regard to the reasonable terms for places of meeting, and the large and earnest spirit of inquiry abroad. Indeed one need but contemplate for a moment the many favourite locales so closely knotted together in this district to be convinced of the immensely grand field open to the spiritual worker, also of the large number of Spiritualists they must necessarily embrace.

There are, I believe, several energetic workers amongst us; and it is to be hoped that the matter will be taken up by them, and our other earnest, and, I am glad to say, really creditable speakers and friends, thereby doing resident Spiritualists a genuine kindness, our friends and inquirers an immeasurable good, and our spirit-friends their due,

Clapham.

H. PARKER.

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. Three persons composing the circle should meet in the room about an hour before the experiments commence; the same 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.

PSYCHOLOGICAL 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.O., 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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