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MY MOTHER: A RECOGNISED SPIRIT-IDENTITY,
 AND
 THE MATERIALISED SPIRIT, "GEORDIE,"
 AT MRS. MELLON'S SEANCE, NEWCASTLE-ON-TYNE.

To the Editor,—Dear Sir,—Not having seen any printed reports of the materialisations under the mediumship of Mrs. Mellon (late Miss Fairlamb), in Newcastle-on-Tyne, I think a portion of my own experience there may interest your world-wide readers.

First, then—because of primary importance to myself, and the first time of my sitting in seance with Mrs. Mellon—a young matronly spirit opened the curtain of the cabinet and looked directly at me. She had on a peculiar head-dress—a kind of cap, such as worn by ladies thirty or forty years ago, with long, white, broad strings hanging down, but was otherwise enveloped in the usual white spirit-drapery.

As she looked steadfastly at me, with a merry, radiant smile of recognition, I instantly saw that it was, indeed, my own mother, who had passed away thirty-three years ago; so, without speaking a single word aloud, I proceeded to ask sundry mental questions; which were answered by the spirit, by such signal tokens as I mentally requested, and with a quickness characteristic of herself; for she was a little sprightly woman in earth-life; and, as I looked into her deeply-penetrating lustrous eyes, noted the forms of her features, and mode of arranging her hair—all so different from Mrs. Mellon—I felt how utterly impossible deception would be; for I was a total stranger to all present, and none knew of my mother being dead—nor did anyone know of my family, nor who the spirit was, excepting myself. When I pulled from my pocket a *carte de visite* portrait of my mother (copied from the original daguerreotype) and showed it to Mr. Miller, he at once recognised it as a portrait of the same person, lady-spirit, who had thus materialised.

"Geordie" is, however, the grand feature of Mrs. Mellon's seance; and it is to say something about him which prompts me to write this article.

He lived about twenty years ago as George Thompson, of various occupations, born in or near to Newcastle-on-Tyne, and always calls himself a "Tyne-side" man; but has no aim in proving an identity, as, when in Scotland, he speaks in that bad English dialect which is called "Scotch," and, so, our northern friends claim him as a *real* Scots-man, and are proud of him accordingly.

I have said that "Geordie" *speaks*, and so he does, too, and just as he must have spoken when on earth; for he clearly, freely, plainly speaks in such tones as you would expect from the owner of his broad, open, honest Northumbrian face. Only the world-renowned "John King" can surpass "Geordie" in fine, manly tone of materialised spirit-voice; and, as "Geordie" pleasantly chats with all the sitters in turn for half-an-hour together, peeping out of the cabinet from time to time, remaining out, or walking about, whenever the conditions are good, he is so like an ordinary mortal would be if dressed up in white garments, that a sceptic once observed to me, that he saw no proof but what "Geordie" might be only a mortal dressed up in Manchester cotton!

I have known "Geordie" take a gentleman's "Bowler" hat (from Mr. Armstrong) and, pretending to try it on his own head, he has given with its hard rim such earnest raps—rap, rap, rap—on the top of his head, sounding like blows on a wooden block (so unlike a *spirit's* head!), that the same blows, if given on my own head, would have resulted in violent headache afterwards.

He laughingly called himself "a hard-headed rascal!" and, in amusing contrast to this *hard-headed* fact, is the rather comical one that, unless he requires to use his hands for any purpose, he sometimes does not materialise them at all, so that I have seen his arms terminate in "stumps," ending in nothingness just where his hands ought to have been! I now wish to call attention to the *garter-marks* on the legs of this materialised spirit. Just look at those most beautiful photographs which were taken of "Geordie" when he materialised in the photographic studio of James Bowman, in Glasgow. You will see his fine, open, manly face, with whiskers which any man might be proud of, yet supported by a lady-like pair of legs plainly visible their whole length (for "Geordie" might well be proud of them as *materialised* facts!), and which plainly *show the marks of garters* below the knees. Now these said garter-marks on such a pair of legs, have caused much and warm discussion, for one of my oldest spiritualist friends (with others), says plainly those legs and garter-marks never could belong to "Geordie," therefore "Geordie" must be a masked imposture, or a whiskered lady. Now I came to the conclusion that I should be doing a good service to our Cause if I could establish the separate identity of Mrs. Mellon from "Geordie," and without asking for any such proof or test, I soon was gratified by seeing "Geordie" bring Mrs. Mellon out of the cabinet, so that I saw the two standing side by side together, about three feet from me. I spoke to "Geordie" and to Mrs. Mellon, and separately received answers from each one, as Mrs. Mellon was in normal condition, and in full view of all (about twenty) sitters. This occurred three times. "Geordie" tells me that the garter-marks were due to the organism from which he materialised himself; that he did not know of their existence. The same remarks especially apply to some photographs taken of "Geordie" out of doors in the month of June by Mr. Smith, of Edinburgh, when Mr. Armstrong was present—when "Geordie" was experimenting in materialisation for photographic purposes.

I have given some attention to this otherwise trifling matter, first, to set the truth before some of my friends; and next, because it shows us, in just connection with other peculiarities, how much the physical organism of the medium may and does influence the "form" and, of course, the features of our departed friends when they return to materialise for our recognition; for, if the very garter-marks on a lady medium are thus reproduced on the legs of a materialised man-spirit like "Geordie," how much more, then, may the form of the nose, lips, chin, eyes, or other features of the medium influence the forms of our own dear departed when returning to us?

I have seen "Geordie" dance a hornpipe, but especially his favourite Tyne-side "Keel-row," with great rapidity, gracefulness, and vigour, shaking the room by doing so. I have seen him play a concertina with professional "swing," and then clap his hands to show us that he could materialise firm hands when he requires to use them.

On the same evening on which he brought the medium out of the cabinet, he also played the host with French politeness, by handing to all the sitters a glass of water and biscuits—ladies first—and then one to the medium, speaking appropriately a few words to each in turn. On another occasion he called my daughter into the centre of the circle, and placed her on a chair, took off her hat, phrenologically delineated her "bumps" in amusingly instructive style; cut off a lock of his whiskers and gave to her as a souvenir, cutting off also a lock from her own hair to keep himself in return, giving her a smacking kiss in return also.

Of course it is with only such as ourselves, sitting in harmony with our spirit-friends, that even "Geordie" can come out so freely; for, when a few sceptics have been present, I have known "Geordie" quite unable to leave the cabinet.

He is never twice alike in his entertaining seances; but always materialises his face well, so as to bear a light sufficiently strong to see details by; and when he in a few moments dematerialises, I who have seen some scores of these spirits, yet cannot help exclaiming, "It is truly marvellous!"

"Cisserana," always called "Cissy," the little negro girl, can also materialise so as to speak through this mediumship. Although only a child, I have seen her take up a wooden Windsor chair at such an angle of leverage as would require great muscular strength (more than I possess) to raise it aloft and let it down again.

"Minnie," a charmingly pretty lady-spirit, is also one of Mrs. Mellon's "familiar spirits," taller than the medium, I believe, and very graceful. I have her portrait and a lock of her materialised hair, so I am proud to call her a "friend of mine," although I do not know whom she was when on earth.

"Captain French," of Newcastle, has materialised here so as to be recognised by his friends present.

As I have another communication I wish to send you this week, I must conclude this.—Yours, in cause of Truth, "RESURGAM."

"AT HOME" WITH "JOHN KING."

Mr. Joshua Fitton, of Littleborough, being with us for a few days, afforded me a great treat, quite as unexpectedly as gratifying, in the double materialisation of our celebrated friend "John King."

While Mr. Fitton was playing the pianoforte he suddenly felt impressed to have a seance with ourselves only present. Laying his hands on a table, he immediately became entranced by his spirit-mother, who instructed me in the details of the proposed seance, informing me that as the power probably would not be very great I must not expect too much, but that they would try to do all that would be practical, as a personal recognition of myself, and that I should sit in about half-an-hour's time from then. Thus encouraged, I procured a piece of strong cord, and fastened it across one of the angular corners of the drawing-room between two of the windows, high up, near the ceiling. Then getting two long, dark, heavy window-curtains, I suspended them by their rings across the cord, and thus the cabinet was extemporised, where cabinet had never previously been contemplated. Having placed a wooden chair for the medium, Mr. Fitton, to sit on, the cabinet was completed. I closed the window-shutters, fastened the door, turned out the gaslights, and sat in total darkness.

Myself in the centre, my son on my left, and my daughter on my right; thus, if three little people can be said to form a circle, then we formed one. We were about three yards from the cabinet, and I had no sooner turned out the gaslight than we saw a lambent phosphorescent spirit-light about two inches long (or more) by one inch broad, near the floor by the cabinet; it was very beautiful.

Next we saw a similar light, but very much fainter, and seemingly 4 inches long by 2½ inches broad, oblong square, and remarked its being similar to the lamp of "John King," on which three loud knocks replied in the affirmative, also that "John King" was present, and that it *was* his lamp we then saw. Presently the lamp came out from the cabinet, and became brilliantly bright, illuminating a majestic, manly figure, who came directly towards me, and whom I instantly recognised as the veritable "John King," who was much like his portrait in the MEDIUM. He came close up to us, touching my knees as he stood by us each one separately, holding his lamp for our inspection. It shines just like a huge, monster glow-worm, and gives a similar light around it very beautifully. Thus illuminating his face, we saw clearly his features, and his eyelashes even quite plainly within a few inches of us, as he spoke, saying, "You can see me now?" He then stood up near a mirror, so that we saw him and his lamp plainly reflected therein, and as another mirror was exactly opposite, he was doubly re-reflected, so as to be very beautifully seen, while all around him was black darkness. I cannot help wondering what our grandmothers would have thought of such an *illuminated ghost*, but I do know we were intensely pleased at the beautiful manifestation.

As he walked freely about, he caused the floor to creak. Standing in full view of us, and about 3 feet in front of the cabinet, he dematerialised rapidly by sinking downwards, as if going through the floor. When his head was within about 2½ feet above the floor I lost sight of it, but his lamp continued to sink until on the floor, and then faded away, and all was darkness again.

By raps and the alphabet we were told to light the gas, a small light only. When I had done so, "John King" again came out of the cabinet, but without his lamp this time, as we could see him plainly by the gaslight, and we could see his every feature, and never have I realised the *grandeur* of a full spirit materialisation, so vividly as by this manifestation of the tall and broadly-built, majestic form of our noble friend, "John King." He spoke to us in the finest toned, rich, deep voice I have ever heard, and so vastly contrasting with the feminine tones of the medium's singing voice as to be quite remarkable. "John King" again came close up to us, so that we all could see the every detail of his features, eyelashes, whiskers, and remarkable headdress, and especially his pleated and frilled chest drapery (I cannot call it his shirt-front), such as worn by the gentry of the Elizabethan period.

As I sat under the centre of the three-light gaselier, he came so close as nearly to touch the gaslight over his head. He is five feet

eleven inches tall, or five inches taller than the medium, and of broad, deep chest—a fine specimen of what the "coming race" of men ought to be. He spoke freely for some time in general conversation with us, and I was much impressed with his genial, manly manner altogether.

He magnetised me by a few passes on my head and over my temples, thereby removing a dull heaviness of headache, saying that he should not then remain longer with us because the power was not very great, and was becoming exhausted, although the conditions were good, and surroundings also. Another spirit desiring to come, he repeatedly wished us good-bye and God bless us; then, standing about three feet in front of the cabinet, he dematerialised in sight of us by sinking down as if through the floor, and melting into invisibility so rapidly, as to be astonishingly marvellous, even to one who has seen many de-materialisations.

"Mrs. Hemans" (one of Mr. Fitton's guides) then partially materialised, but was unable to leave the cabinet, as the power was too much used up.

The medium now, entranced by his spirit-mother, told us that "John King" was Sir Henry Morgan, who lived a free rover life as captain in the time of Queen Elizabeth. She also told us that I may write of this seance, or I would not otherwise do so, because the medium refuses to sanction any reports of his seances to be published. He is in development only at present, but from what I have seen of his materialisation, psychometric, clairvoyance, clairaudience, trance, and general mediumship, I am quite certain he will become one of the greatest of mediums in Europe. He is singularly free from all interested mercenary motives, so that money will not purchase his mediumship; he will not sit with investigators, and only with such Spiritualists as his guides first approve of, and not among strangers.

Like Mrs. Esperance, Mr. Fitton must have only good, harmonious surroundings, as they are singularly sensitive alike to the mere presence of one sceptical person among a number of better-minded sitters; and you cannot too strongly endorse the remarks of F. Orthwaite and others on the careful selection of sitters, when we find the bad results which follow from any such sensitive medium sitting with undesirable psychological surroundings.

"RESURGAM."

CHILDREN'S SEANCE.

On Sunday last was inaugurated a step on behalf of children. It was one of the hardest day's work that Mrs. Esperance has gone through for some time. In the morning she held her usual seance, which was eminently successful. In the afternoon she gave her first seance to a circle composed of children, with the exception of two or three strangers—gentlemen from Lancashire and Glasgow—who were admitted. In the evening she attended Mr. Wolstenholme's lecture at Gateshead, and also was present at the Gateshead Society's seance, at the close of the evening's service. Notwithstanding all this, the conditions having been excellent, she was not fatigued, as on many occasions when not one-fourth of the work has been gone through.

The children's circle numbered in all thirty-one, and was quite a success. So encouraged were the promoters, that it was decided to hold another; and at the Gateshead meeting in the evening it was announced that it would be open free of charge to all children from five to fourteen years of age, whether the children of Spiritualists or not, and would be held at 3.45 p.m. on Sunday the 11th July.

The seance was opened with the hymn "When mothers of Salem their children brought to Jesus;" after which Mr. Hare offered up a prayer, and then addressed the little ones, dwelling chiefly on the character of Jesus, and exhorting them to follow him as their example. Whilst speaking, a child-like form appeared at the opening of the cabinet, and stepped out into the circle, and, as she stood in the presence of so many little friends, another child appeared, and tried to emerge from the cabinet. The first one was recognised as that of a spirit-friend who has frequently materialised, and, according to her own story, was burned to death by an accident in a Catholic church where many others lost their lives.

After the two forms had been seen for a short time, they gave place to "Yolande," who evidently enjoyed the opportunity of being amongst so many little children. A little boy handed her a spring top, and they together amused themselves for a few minutes spinning it. Then "Yolande" took the cape and hat off Sarah A. Biltcliffe, a little girl of about seven years of age, who had previously at the seances made "Yolande's" acquaintance. Sarah and the spirit "Yolande" appeared to be quite familiar, and certainly no symptom of fear was apparent on the part of either. After "Yolande" had taken off the cape and hat, she appeared to rapidly make a large piece of drapery, with which she dressed up and entirely covered her little friend Sarah, much to the merriment of the other little ones, who laughed heartily on thus seeing Sarah turned into a ghost. "Yolande" evidently had great satisfaction in what she had done, as she walked backwards and forwards, critically examining, making a slight alteration in the folds of the drapery, then stepping back to note the effect; finally she made some more drapery, and caused it to stand alongside the curtains of the cabinet, placed Sarah's cape and hat on it, and on the top of the hat a little white drapery, so that they appeared like three materialised forms. The three all moved into the cabinet together, much to the surprise of the medium, who called out "Where have they all come from?" as she had seen only one form go out. "Yolande" took off the drapery she had dressed little Sarah with, and sent her to her seat.

The next form that appeared was that of "Mr. Biltcliffe," and his little daughter Sarah, recognising him so soon as he appeared, immediately went up to him and received his kisses. So soon as Sarah had taken her seat, her sister Agnes was also kissed by him.

On "Mr. Biltcliffe" retiring to the cabinet the spirit-friends requested that the children should be dismissed properly, whereupon a prayer was offered up, a few words addressed to them in explanation, a hymn sung, and they left highly gratified, and without a single exception requesting to be admitted to the next seance.

A clergyman present said that he was quite "charmed" with the meeting, and Mr. Wolstenholme, with his friend Mr. Gregson, who had come from Blackburn to be present at some of Mrs. Espérance's seances, expressed themselves as quite satisfied and prepared to return home at any time; having witnessed so much, they felt they could not see anything more wonderful, no matter how long they might remain.

There is an important work in connection with our children,—we ought to devote double the attention to them that we have hitherto done. Conviction is easily brought to the minds of children, and they naturally and without prejudice receive the facts of spirit-communion. Here is a field of labour which will readily receive the seed of good teaching and bear an abundant harvest.

Gateshead, June 29.

F. ORTHWAITE.

THE ATONEMENT.

A DISCOURSE BY C. P. B. ALSOP.

(Continued from page 405.)

As "Adam" was the federal head of all the physical or human race, so "Christ" is the head of all the spiritual race. "The first man, Adam, was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth earthy; the second man is the Lord from Heaven."

Now, in order that our Lord might become a quickening spirit to our humanity, it was necessary that he should assume our nature, and in that nature be tempted in every possible way that we are, yet in that nature conquer sin, meeting sin upon the open battle-field of human passion, and thus, by constant denial of the animal and entire obedience to the Divine within him, evolve a spiritual body. That is to say, that body taken from Mary became transformed day by day, until at last it was swallowed up, or re-constructed, the old particles being taken away, and new ones put in their place.

The spiritual particles which make up the "resurrection body" were being constructed, or built up, during the earth-life of Jesus, until the final work was accomplished. When this was done, he took Peter, James, and John upon the Mount, and was transfigured before them, fulfilling his promise when he said, "There be some standing here who shall not taste of death till they see the kingdom of God," which I take to mean that in the kingdom of God we shall have a body like unto the Lord. As it is said: "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." And in this consists the at-one-ment. In that kingdom we shall be able to materialise and dematerialise at will; as he on the Mount, as it were, dematerialised his earthly form for the time being, that his disciples might see the true Son of God, the true Messiah, the true Christ. When that was accomplished, he took back again the material elements, which remained in abeyance for the time being, and there stood before them once more the Man of Sorrows in his seamless coat, for we are told "They saw no man save Jesus only."

So we long for the time to arrive when our powers shall be such that, like Jesus, we shall be able, at will, to retire to the mount of communion, and draw the veil on one side, which shall not only introduce us to Moses and Elias, but unto all those who were near and dear to us on earth—our loved ones who are gone before. Not only so, but we shall be able to say, like Peter, "There came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from Heaven, we heard when we were with him in the Holy Mount."

Yes, that body he had from Mary was put off day by day. The earthly house dissolved, and was clothed upon with a house from above. He could not be put to death by man; it was a voluntary act on his own part to submit or allow his enemies to crucify him. As he said, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." In all this he was atoning or reconciling us to God in his own humanity. As one grand link in the chain of humanity, he was welding that humanity to his divinity, and thus he took with him from the cross a glorified humanity by the law of evolution. He had changed every particle, every molecule of that humanity until it was transformed into the new and incorruptible man—death swallowed up in victory. Here was the prayer fulfilled: "Thou wilt not leave my soul in Hades, neither wilt Thou suffer Thine holy one to see corruption;" and that body did not see corruption, for it was a glorified body, a resurrection body.

When he cried, "It is finished" on the cross, the last pang given, the last indignity suffered from the hands, not of his Father, but from the hands of undeveloped man, from the ignorant animal

man, with the patience of a lamb praying for his enemies, He established the law of non-resistance in his humanity, and thus was at-one-ment with his Father, who causeth His sun to shine upon the evil and the good, and His rain to descend upon the just and upon the unjust. God Himself was in that very humanity of Christ, pulling, as it were, drawing mankind unto himself, atoning, reconciling man, displaying how much love was in his heart for mankind. Jesus brought that nature he had from Mary into oneness with God, and thus as our representative is a prophesy of what all the human race shall be. For we are told He "hath made of one blood all nations of men;" and Paul says: "Feed the Church of God which he hath purchased with his own blood;"—all the blood of tortured humanity on gibbets, on crosses, on stakes, and in the flames of Smithfield—all this innocent blood shed for truth, for principle—this was *God's precious blood*, shed for future ages. This precious blood in humanity has purchased for us the liberty we enjoy to-day. It was God, in the men and women of the past, that has atoned for us to-day, and made us *thus far one with God*, that we are determined, God helping us, the fires in Smithfield shall be lit no more to burn humanity. We are at one to fight for truth, for liberty, for love—but not with the sword, but with the two-edged sword of truth. The tears and sufferings of our forefathers make us pray for the time to come when the sword shall be beat into the ploughshare, and the spear into the pruning-hook; when man shall not lift up the sword against his fellow-man, neither shall they learn war any more.

All things are being subdued unto him; now the process is going on in the mineral, vegetable, animal, and human kingdoms. All are slowly working upwards from the lowest scale of being up to the present altitude at which man has arrived; the process of reconciling all things to himself may be slow, but it is, nevertheless, certain in its fulfilment: the only perfect divine man has gone to his Father, to his God and to our God. He is the first fruits from the dead, and he stands as a representative of perfected humanity.

The spirit of Christ is in every breast, by the very same law that the properties which are in one grain of corn are in all grains of corn; and as God has given that corn to have life in itself, so has he given the son to have life in himself. So whatever there is of the Divine in you, must come from the Divine mind, and he who has most of the Divine within him, exerts the grandest and divinest ends; hence it is that the life of Jesus has been and still is the most potent lever to raise mankind from the lowest depths of misery and sin, to the highest position of virtue and of love.

Jesus was and is the survival of the fittest. We have in him a spiritual generation. "He was in the world, and the world knew him not; he came unto his own, and his own received him not. But to as many as received him, to them gave he power to become sons of God, even to as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt amongst us (and we beheld his glory as of the only begotten of the Father) full of grace and truth." Yes, this was the grand departure from nature's generally-received rule—Christ the spiritual taking a body that was prepared.

The saving principle that is now atoning, reconciling all things unto himself, is in the world to-day, and may be seen extending itself not only to the redemption of man's soul, but to the redemption of his body also. Nor is this the full scope of the work, but it extends itself into every department of art and science, as is plainly seen from the advances these are making on all hands.

If you will not receive the Christ as seen in Jesus, then how will you receive him? Will you receive him in the revelations of nature? For "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." And this inspiring spirit is bringing into oneness all the knowledge of the planetary worlds to a grand focus, and within the grasp of the mind of man, reconciling all knowledge in this department unto Himself, that man, with his godlike powers, shall count the stars, tell their names, sound their laws, and go out into the vast fields of space on exploring expeditions for ages yet unborn. The inspiration of God is manifest everywhere in humanity, gathering all unto Himself in humanity. All power in heaven and on earth is given unto the Son. As it is required that fresh knowledge be imparted to the sons of men, so is that knowledge given through the Son of God, as the grand representative of the human race, to the persons most receptive of the particular branch required. Whatever science and art have done for us has been achieved by the one grand spirit of inquiry, the spirit of research, the spirit of inspiration, which is the Spirit of God in the Son, and that Son in the aggregate is humanity as a whole. As Christ was the perfect and rounded-out Son of God, so shall all humanity as a whole be perfected and rounded-out in the ages to come.

We may not see perfection in any one individual man, but go through all the varied virtues and qualities presented in man, collect them together, and place them in one individual, and we shall have a perfect man. But that which is at present spread, as it were, throughout humanity shall, by the Holy Spirit,—the spirit of redemption that is now working in the hearts of men,—ultimately perfect each individual, and thus shall the atonement be made, the reconciliation be completed. When all things are subdued unto the Son, then shall the Son also be subject unto Him who put all things under him, that God may be all in all.

Yes, in all the grand improvements of man we can see redemptive work going on. It is the saving spirit in all,—in the learning

of the scholar, in the researches of science, in the discovery of worlds, in suns and systems far out in space, in the book of nature, in the geological strata of the earth, in its chemical proportions, in the wonders of the deep, in the power of steam, in the printing of books, in the electric telegraph—annihilating, as it were, time and space, in the telephone, in the microphone, in photography, taking likenesses by the sun's rays, and in all the inventions expressed in mechanics and the branches of science too numerous to mention. Everywhere the love of God, the wisdom of God, is revealed—in the flower of the field, in the tender blade of grass, in the daisy and the buttercup, in the lily and the bluebell, in forest and glen, in the lark that warbles in the sky, in the robin that perches on the window-sill—in all, in all the Spirit of God inheres, exclaiming with a silent voice to the spirit of man, "I am the Lord, and beside me there is no Saviour." In all these things the Spirit of God is expressing itself unto the spirit of man. God's Book is everywhere. Our picture galleries are like so many books of God, in which may be seen the Spirit of God, as portrayed from the realm of mind, in words that live and thoughts that burn. Our museums, with all their various collection of curiosities of antiquity, are also books compiled for our wonder and education, and are all the product of the Spirit of God in the individuals inspired to bring those various collections together for our redemption from the ignorance and superstition not only of the past, but also of the present, age. And when we look at these things with an intelligent eye, can we not see that, as God was in *Christ in the objective form reconciling all humanity to Himself* by the power of love, as exhibited in his life, and now extended in the life of others who live the Christ-life, so also, in proportion as they live that true, devoted life to truth and principle, is *God manifest in the flesh* now in an objective form; for there is not a grander sight on earth than to look upon a truly great, good, and virtuous man.

Our libraries are all of them various books of God, where the product of mind is seen struggling after Truth in many forms. So also in the Bible we have a grand collection of spiritual heroes. *Here we come to the higher form of God in humanity.* Only let us realise the fact that God is, as it were, extending Himself unto us in the voice of *Christ—God veiled in humanity*, just as God is veiled in the flower in its innocence and beauty; and throughout the whole realm of Nature is God veiled; in all and behind all. From this consideration many derive great comfort, and from Nature many worship Nature's God. *But in humanity God comes near unto us*, extends Himself as it were, veiled in human flesh; God finited, that we may gaze, and wonder, and adore. Here we may take hold of Him by the hand, and in that pierced hand of love see the hand of our Father and our God.

(To be continued.)

SPIRITUALISM AND STANDING ARMIES.

An Address by J. BURNS, O.S.T., delivered at Goswell Hall, Sunday Morning, June 27th, 1880.

On my way to this hall on Sunday morning last, my mind was occupied with thoughts on Mr. Henry Richard's motion in the House of Commons on standing armies, and the remarks of other parliamentary speakers thereon. They all seemed to deprecate standing armies, but no one grappled with the question in its essential features. This caused my mind to look at the subject from an independent point of view. When I reached this hall, the friends were discussing Gospel principles, and amongst others the doctrine of non-resistance. At the close of the conversation I proposed that, as a practical application of the principle of non-resistance, it should be discussed in connection with its opposite, viz., standing armies. As the proposer of the subject, I was asked to open it this morning; and I do so as far as the short time at disposal will permit.

NON-RESISTANCE.

It might be well to bear in mind that all that takes place in the Divine economy of human life is the best under the circumstances. Man is not a perfect being, and he is compelled to act on the plane of his development, thereby gaining experience, enduring suffering, and gradually ascending to a higher plane of spiritual action. War, in its way, has done good; it has carried the influence of superior culture into various parts of the world; it has destroyed man-made political agencies that stood in the way of progress, and by its entailed sufferings it has shown to all its hideousness, and that it is simply because of the barbaric state in which man now is that it is necessary or tolerable. There is a better way; but till we are good enough to follow it we must endure that which is in conformity with our spiritual state.

I am a non-resistant; not because it is written that Jesus recommended the principle, but because I feel the greatest repugnance at shedding human blood, or blood of any kind. I would rather die than go into the spirit-world with the blood of my brother upon my head. The non-resistant is not the man of peace, however. The Gospel messenger said: "I send not peace, but a sword." The man of spiritual principle offends all, excites the animosity of all; and while he would hurt no one, he is himself, because of his principles, made the object of the greatest of crimes. Non-resistance, then, if it do not bring blood on its own head, is the means of bringing down vengeance on others who operate against it; and yet it is through this suffering that evil is, as it were, propitiated, and a pathway built to higher service.

Non-resistance is not cowardice. It does not teach that a man must from motives of personal safety hide from danger; he is rather to court danger—death, if by the sacrifice others are to be

benefited; except when a special object has to be sought, it does not work a miracle and disarm the uplifted hand ready to strike the death-blow. The lion's mouth was closed against Daniel, but all are not Daniels; it would be prudent for those frequenting the haunts of the king of the forest to carry a rifle. Again, if we could subdue our enemies by a miraculous exercise of spirit-power or will-power, they might learn to do the same with us, and thus the war spirit would assume a new and more dangerous form.

While on the spiritual plane, non-resistance is the grandest power,—for it asserts its superiority to all inferior modes of action; yet it is impossible for men who have not arrived at such a high spiritual condition to exercise its privileges. All of us, whatever our sentiments on the matter may be, are practically—at least in many respects—resistants. We feel that it would be fanatical and absurd to use moral force where it would pass without recognition, and we therefore take the usual means which experience has taught us to protect ourselves from physical dangers. Thus the saint and the statesman seem at variance, because the two men are differently posited spiritually. The saint is in harmony with the spiritual laws, and may be able, in accordance with them, to achieve even higher ends than the statesman. All men are unfortunately not saints. The statesman has to deal with mankind as he finds them, and certainly the principle of non-resistance is not one of their conspicuous virtues; he must look at the subject in a matter-of-fact light, and see what obstacles stand in the way of the principle of non-resistance being realised. To that end we will now address ourselves.

THE ORIGIN OF STANDING ARMIES.

Standing armies are considered necessary by modern nations because their rulers have obtained their sway by brute force and rapine, and maintain their supremacy for purposes of selfish aggrandisement. Man is not sufficiently human to live and let live, so that colonisation is generally accomplished by conquest, and the immigrants either annihilate the previous inhabitants, and retain them in perpetual subjection, which means slavery, or there is a war of races of a chronic character ending in the survival of the fittest. Sometimes the better race is the subjugated one, being industrial or intellectual, while the conqueror is more of an uncontrollable savage, and if he have not brains of his own he makes use of the intelligence and skill of those he overpowers to forge chains for the perpetuation of their state of bondage. Till equal justice is meted out to all classes, this war spirit must continue to exist in a nation.

Take the case of England: it may be said to have been in a state of siege these last 1,000 years. While the wise Malcolm king of Scotland invited all with open hand to his realm, be they Saxons or Normans, and by a generous system of colonisation enriched his population with the best blood of Europe, the Saxon kings of England had enemies in the north and in the south, and between two fires their dynasty fell. The conquering army and their countrymen who followed them had to maintain their position in this country by the sword: hence the origin of the standing army; and the government of this country is maintained by the sword to this day. The same may be said of other countries; none of their governments truly represent the people, or exist as the friend and protector of all.

THE USE OF STANDING ARMIES.

A standing army is therefore indispensable to the English Constitution as at present modelled. In the first instance, the Crown was unlimited in the exercise of its power, and the army was solely at its disposal. The sovereign was the only man that had true liberty. The chiefs amongst whom the Conqueror divided the lands of England resented this thralldom, and the Magna Charta was obtained in the reign of King John. This provision was not only on behalf of the landlords, but also on behalf of the rights of the people. The landlord, under the feudal system, was very different from what he is now. True, the labourer was a serf, but he was a valuable chattel and worth taking care of, as the safety of his lord depended upon his endurance and his fidelity. Now things have altered entirely; a heavy rent charge has ruined agriculture and reduced the country to an artificial state highly dangerous to all classes. With advanced improvements, rents have risen. The only interest which the landlord has in the country is—rent; and patriotism has died in the breasts of the inhabitants. It is all self-interest, from the throne to the workhouse.

Magna Charta is in many respects a dead letter, as the many attempts to limit and restrain the influence of the Crown attest, and the Reform Bills and other measures of the last forty years show how little semblance of freedom the people possessed, and even now their political rights as things are constituted are a hollow mockery.

At the present day the Constitution of Britain consists of three estates, classes, or cliques, all of which hang on to each other for self-preservation, and the need for a standing army is involved in their very existence.

The First Estate is the Royal clique, or Court Party. Theoretically the powers of the Crown are accurately defined, but our high personages have become such drawing-room ornaments, and we have become so polite, that we allow them to do just as they please without investigation or restraint. The English court has been an alien institution these thousand years, and every German intermarriage makes it several hundred per cent. more so. It cannot be otherwise than that the offices of State should be filled with a keen eye to emolument. In this respect the standing army is a rich field for the industry of those privileged mortals who speculate in

governing the British. Certain of our princes take heavy salaries for colonelcies and other positions, which they do nothing for further than spend the money in no way congenial to the well-being of the people. High commanders and officers of various grades pocket immense sums out of the proceeds of British industry, and no one knows that such things are being imposed upon the resources of the people. Even a foreign prince is commander of the forces in the southern district, and suggestive of what might happen if events should favour an invasion of this country by his kinsmen on the Continent. All the men about the royal household are colonels, captains, majors, or something in the army; and all of them are well repaid for wearing military titles, whether they kill Zulus, or Afghans, or—time.

The Second Estate or clique is the Landlords—the descendants of those amongst whom the spoils of England were divided at the Conquest, and such others as may come into the enjoyment of like resources; their rendezvous is the House of Lords; they are very nice old gentlemen—bishops included. The rights of the people of England are vested in them—they alone enjoy the boon of Magna Charta. The agricultural industry of the country flows into their coffers, and the husbandman enjoys the favour of earning a living, subject to the heavy tax these Lords place upon his industry. It is this tax, because of the way in which it diverts the capital or proceeds of agricultural industry, that is the ruin of England to-day. No form of industry can thrive that is systematically bled of its life-blood—the profits which accrue from its labour. It is from this clique that the army is officered. The younger sons of lordly houses who have not a place in the Upper House, enter the army, and in addition to rents to their elder brothers, they have heavy salaries for being officers. There is a regular traffic in commissions, to keep the trade in war from falling into the hands of the British people. The Second Estate, or Landlord clique, know well enough that unless the people were intimidated they would never pay the charges of rent, taxes, &c., that are piled upon them. This is really the use of standing armies, not to fight the enemies of England, but to intimidate Englishmen themselves into compliance with the demands made upon them by a class. Hence it is imperative that the class be in command of the army, and be able to control it for their own purposes.

The Commons are the Third Estate or clique, and the House of Commons is supposed to represent the People. There could not be a more misleading superstition. The House of Commons is in the first place the rag-end or dribblets from the class which constitutes the Lords. This gives a coherence between Lords and Commons, which so far renders the two Houses practically one. The army also contributes a large contingent to the House of Commons: all in sympathy with the superior cliques. The lawyers are a mighty body, and their duty is to arrange matters so as to keep things as much as possible just as they are. The monopolists and men with money-bags constitute the bulk of the balance, all representing class interests—land, money, wealth. The few members who represent the people may count in a vote; they may deliver an excellent speech appreciated by the readers of *Lloyd's News*, but unheeded in Parliament, and their most forcible expressions of truth are generally received with "laughter." What wonder is it, then, that Mr. Richards, M.P. for Merthyr, makes an abortive protest against standing armies, and Right Honourables reply in meaningless platitudes? Irrespective of the claims made upon the services of the army abroad and in "defending the country," the army is not less needful to overawe the country itself and force the inhabitants into unwilling obedience to arrangements in which they can have no voice whatever, notwithstanding the enlargement of voting powers for Members of Parliament.

The English people are an industrious, peace-loving community, as is proved by the burdens which they complacently bear. They require no army to keep them in order. Class is against class, as British society is at present constituted, and we are therefore in a chronic state of war. When we become all one people, and live for the interests of one another, the army may be disbanded.

THE END OF STANDING ARMIES.

How are these armies to be got rid of? Will they yield to moral force? No. They have no moral faculty. Their basis is the selfish, animal nature, which is only overcome by another animal more powerful. "They that take the sword shall perish with the sword." While professional soldiers shoot down one another, the system will sustain itself; but if the soldiers shed the blood of the people, then a collision will ensue, which will put an end to armaments and their present cause. This kind of collision between the soldiery and the people is imminent in various parts of Europe, and even in portions of this country. The landlords have shown commendable forbearance in the abatement of rents at the present time of distress; but if any State claim were enforced by military attack, and the army once shed the blood of the people, a breach would be opened that no power on earth could heal. If such a rupture took place, the people in this and other countries would soon find their true leaders, whom the soldiers would follow, and there would be a summary end to the present order of things. English soldiers can never be led against English people. To avert a catastrophe of this kind it is the duty of every man to do what he can to spread a true knowledge of the facts in the case, and the governing classes must make any modification demanded, till brotherhood and justice take the place of antagonism of interests and spoliation, which have existed so long.

A SUBSTITUTE FOR STANDING ARMIES.

This will not be required quite yet, but it is important that preparation should be made without delay. Till the war spirit of the dominant classes and monarchies has culminated and exhausted itself by conflict with humanity in the strict sense, the knavish purposes of "Christian" governments will have to be guarded against. Arbitration might, however, be by international Courts of Law made to stand in place of expeditions, and colonisation might in all cases be substituted for invasion and conquest. If the war party in this country were broken up, the industrial classes would colonise foreign parts, as in the case of Canada at the present day. Wars have been thrust upon all peoples that we have come in contact with because of our military selfishness and ill manners. In the case of an international court of arbitration, fines, and the suspension of commercial privileges would enforce order, and an international police in the interests of all would be the only standing army required.

To protect the nationalities from the treachery of this armed police, every man and woman should be a "soldier," and undergo military or physical training and discipline. Instead of a minister of war there should be a minister of physical culture. Gardens in summer, with commodious lawns or paved spaces, and large covered sheds in winter, heated, ventilated, and ornamented, should be used as recreation grounds, where all could join in the national exercises daily. These would be open every evening; and when the industry of the day was over, all would meet in these places for instruction, recreation, and physical culture. The public-house system would be superseded, and public entertainers of a demoralising class would not be allowed to degrade the people. Under proper guidance they could amuse themselves and one another, engage in feats of agility, endurance, and strength, participate in exercises of grace, deportment, and social manners. Man would be taught temperance, continence, cleanliness, his duties to society and to the State. This culture is now, to some extent, taught in our schools; and the Volunteer movement and the bicycle frenzy are all in keeping with it. Professional contests in the way of walking, running, swimming, boating, bicycling would not be encouraged; but every one—the weakest as well as the strongest—would do his and her best.

But would such a movement if begun to-morrow be agreeable to the controlling powers? Assuredly not. The Volunteer movement has now reached manhood, and when it desired permission to celebrate its majority in the metropolis it was snubbed by the upper cliques. These classes do not want an army of Britons to fight for home and liberty; they want an army of mercenaries to fight for parties in the State. It will be a sorry day for these parties when the peoples of the earth resolve on having liberty to live, and earn a living, at peace with all men.

There is no use in paying men to fight. When they have cause to do so, the difficulty is to restrain them.

Every man should be made a MAN as far as possible, and if he had an enemy to contend with he would behave as a man, either to fight or to non-resist, as might seem to his manhood best under the circumstances. Give him his country and a name of his own and he will have something to fight for. If he can fight for a few pence a-day, what could he not do if he had country, home, and loved ones to fight for? If our countrymen were cultured in the way recommended, and the foreign adventurers it contains dismissed, and a government established to represent the true genius and interests of the British, this country would be unassailable, even without a standing army. The lesson which the Yankee farmers taught us in the War of Independence will not be forgotten. They left their plough's-tail, and, hungry, ragged, and without discipline or ammunition, they kept all the power of Britain at bay, and conquered in the end. Why did they succeed? Because they had right on their side, and something to fight for.

WHAT SAITH SPIRITUALISM?

There is a spiritual principle involved in this question. The murderers of humanity, and the spoilers of nations all live and suffer for their misdeeds in the spirit-world. Their unexpiated crimes are a spiritual incubus upon modern civilisation, which, with all its honour, refinement, and moral sensibility, is as much of a savage as ever, as represented in its most Christian governments. Why does such an unaccountable anomaly exist? Because of the survival of the old conditions in the modes of government and army administration which chain to earth the spirits that while on earth followed these occupations; and these spirits again re-act on humanity, and tend to perpetuate the effete conditions under which the nations groan. To break up these conditions, to upset these privileged cliques, and destroy their power, would not only open the way for improvements on this planet, but it would liberate millions of earth-bound spirits, and set them adrift on a career of compensation for the untold evils that they have inflicted on mankind.

No; these evils are not "untold." Every act of the guilty past will have to be atoned for. This truth is one of the grandest teachings of Spiritualism. Spirit-communion has, in millions of cases, brought light to dark earth-bound spirits. Every well-conducted circle, every Spiritualist whose mind is filled with a knowledge of his spiritual relationship, and whose aspirations are towards human right and liberty, is educating the spirit-world, the inhabitants of which are hovering around him. Soon the hosts of dusky criminals, mankind's oppressors will see streaks of light. They will loathe their hideous state, and having seen that a way of escape is open to them, they will hasten to adopt it. And

what is that way of escape for these hell-held spirits? It is to turn round and begin to make reparation for past misdeeds by working for their own development and humanity's elevation.

There are those also in the spirit-world who have been the champions of human liberty while on earth: they will lead the dastards on to the accomplishment of their task of compensation. Then, assuredly, the balances will turn quickly. The first burst of angry vengeance over—which, though it sacrifice thousands of lives quickly, would be mercy compared with the thousands upon thousands who in misery and sin are yearly done to death slowly by the present system,—the world, after the conflict that destroys standing armies, will go forward on the moral plane. Even those who have done what is called "well" on earth, have to return and repair the laws which in the performance of their duties they may have broken. Robert Bruce, the hero-king and liberator of Scotland, tells me that through his having shed so much blood while on earth, he is necessitated to return again to the earth-sphere and fight all his battles over again on the moral plane. All through my work for Spiritualism, this noble spirit has been my guide and sustainer, and is labouring for the promotion of spiritual liberty, through the agency of what is thought to be my work; he is removing the stains of blood from his earth-life, and preparing himself to fight his battles for God and humanity over again on a yet higher plane.

This subject is large; this subject is suggestive. One duty remains for all; follow the light of truth, right, and justice, and try to guide your brothers therein. May slaughter be averted in this our land! but the blood of the slain will rest on all who fail to do their part in spreading the light which is the only guarantee of a peaceful solution of threatening difficulties.

THE INFLUENCE OF THE SPIRIT-WORLD ON MAN.

GIVEN THROUGH A WRITING MEDIUM.

Spiritualism is like a gigantic tree; it takes its origin or root from the Source of Light and Essence of Spirit, and it has grown into the mighty power now extant. Its root is deeply set in the Divine Essence which sustains it. Thousands are standing around its immeasurable trunk anxious to receive the droppings from its branches. And numerous are its branches, as it bifurcates, divides, and subdivides, shooting forth into the universe of worlds, and spreading into spheres yet unknown to terrestrial inhabitants; waving its evergreen leaves in the atmosphere of love, and wafting emblems of truth, purity, goodness, and peace, into the deep recesses of human life.

Spiritualism sways the mind of man; it speaks in silent whispers unto his heart, and rules his course, though oft unknown to him, and without his feeble thoughts. The parable of the Sower, spoken by Jesus, the man of God, might be given here to show the various forms it assumes after being sown into the minds of men. By some it is received with meekness, taking deep root, and working out its own work, or fruit, to the honour and glory of Him who gave. By others it is received with pride and arrogance, and eventually cast aside, until, becoming inert for want of soil, it fades away. Be a natural observer; you will then see that man's intelligence is just in accordance with his acceptance of spiritual truths imparted unto him from unseen influence.

A new and important epoch is now dawning upon the spiritual world, as well as upon the terrestrial planes of this great and glorious universe. It will become incumbent—and it is now in part—upon all spiritual beings to cultivate the power of communicating with their earthly friends. Already what is termed Spiritualism has dawned upon the face of your world in rays of light more powerful than the sun in its greatest effulgency. It has not yet accomplished much, for the fog of ignorance, of superstition so gross and material, has acquired such power over the minds of men, that it requires the greatest effort to disperse it. But its light is now streaming with irresistible strength upon the minds of men, and teaching them that their lives, actions, and ways are controlled to an extent almost inconceivable.

Spiritualism is the life or motive power of animal existence. It is the great mainspring, or force, moving the nations in every part of your globe. It is the prime source of all intelligence, and will yet attain such ascendancy over human affairs as will astonish all mankind.

E. L. W.

MATERIALISATIONS AT MR. AND MRS. HERNE'S CIRCLE.

Dear Mr. Burns,—I was reading the MEDIUM of the 11th inst., and in it saw that Mrs. Esperance was going to sit for a special manifestation, viz., to see if our unseen friends would materialise whilst the medium was amongst the sitters. Now, I have much pleasure in telling you that my husband and myself sat on the 10th—Thursday, the day your valuable paper came out—with Mr. and Mrs. Herne, at their house. Both mediums were in the circle with us in their normal state, and we had the forms walking about the room with us all. My husband's sister came and gave him a message, and another spirit was recognised. Now, I am most anxious to let you know that Mr. and Mrs. Herne have already had what our friends in the North are trying for. Both the mediums were truly thankful and delighted, as before this evening one or the other of them has always had to go into the cabinet. The circle is small, but most harmonious, and we are promised more, but we are told to sit regularly, and be devout and sincere. I need not tell you how thankful all the sitters were, and with one accord gave God praise for this the greatest blessing that we have on this earth. I sincerely pray that Mr. and Mrs. Herne will long be spared to each other and to bless humanity with these comforting saunces. I trust you will please notice this letter in your valuable paper.

R. W.

3, York Square, Commercial Road, London, June 28th.

SPIRIT-TEACHING THROUGH DIRECT WRITING.

To the Editor.—Dear Sir,—As you invite the readers of your journal to send you spiritual communications, I venture to enclose for your perusal one of a series of letters I have received from the spirit-world, written *direct on a slate*, through the mediumship of a dear friend, in exactly the same manner as the much-persecuted Dr. Slade receives communications:—

ONE OF A SERIES OF LETTERS WRITTEN DIRECT ON A SLATE, by a Spirit to her Sister on Earth.

Subject: DEAD MATTER.

"My best beloved Sister,—

"To-day, while listening to an earthly mind speak, I heard the words, 'and that is dead matter.' So, dear one, from that I will take my theme.

"Dead matter! Inanimate nature! Such sayings are the ignorant babbling of children, whose ideas have not gone above their poor comprehension of law.

"Nature is alive, and the last word of physical science is earnest testimony to its life.

"Throughout the boundless universe one mysterious force presides, assuming countless Protean shapes, but ever remaining indestructible and the same.

"Science can at last demonstrate, by balance and measure, that all physical phenomena of the universe manifest a single, all-pervading Cause.

"Not an atom exists but is moving in harmony with the universal life.

"Nature is alive, and its life is the life of God.

"The same power that is the law of human destiny guides the stars in their courses, speeds the sunbeams through the vast abysses of space, shoots the lightning round the globe, governs the invisible play of chemical affinities, rolls the tide in the wake of the full-orbed moon, holds alike the atom and the constellation true to their function in the sublime economy of the whole.

"All natural laws are simple diverse manifestations and modes of a single infinite, omnipresent force.

"Yes, that Divine power which men on your earth vaguely conceive as somewhere exerted up in the skies, is round about you: in the solid earth you tread, in the air you breathe, in the green garments of the summer and the white vestments of the winter: in the very bodies of flesh, blood, and bone that obey your conscious wills.

"The activity of God we behold every moment of our lives in the changeless uniformities of nature, to quarrel with which is to rebel against the wisdom they express.

"In that blue expanse of water which lies unbounded, even by imagination, between you and our good medium, and is alive all over with innumerable billows, we behold a visible manifestation of the omnipresent mind, which invisibly, but no less really, reveals itself in the tossing ocean of human thought and feeling.

"Sister, in the glorious future that awaits you, your being will more fully comprehend the simple communication I have given you.

"With love from the blessed band and your devoted sister,

"MARY."

Believe me, sincerely yours, "M."

EMERSON ON PRAYER.

To the Editor.—Dear Sir,—The following quotation is from one of Ralph Waldo Emerson's inimitable essays, and is strikingly in harmony with the views so beautifully expressed by Theodore Parker in his last letter published in the MEDIUM of June 18th:—

"Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul; it is the spirit of God pronouncing His works good. But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it; the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends."

Thus we have two of the most advanced thinkers and writers America has produced in harmony on the profound subject of prayer, and there can be no doubt the same sentiments find a response in the minds and hearts of many of your readers. It seems to me to be the mission of Spiritualism to develop and bring us up to this condition to see prayer in this light. While on the lower plane of thought and action we can only see it as the majority of professing Christians do, as an act of petition. When our minds are properly attuned, and in harmony with the Divine presence, we will have no fears or doubts, but, conscious of that oneness with our Heavenly Father, will have no desire but to do His will in all things, and in that state will regard prayer as an act of gratitude, of penitence, and of aspiration.

Derbyshire,

W. C.

PLEASE urge all friends and anti-vaccination leagues to write their representatives at once to support Mr. P. A. Taylor's amendment to the Government Vaccination Acts Amendment Bill; viz., "That no settlement can be satisfactory which does not abolish compulsory vaccination." Mr. Enoch Robinson's reply to Ernest Hart, and "Our Legislators on the Vaccination Question," are both in press, and orders may be sent (price 1s. each) to Mr. White, 4, Kemphys Road, Hampstead, London; three copies for 2s. 6d.; both should be widely distributed. The July number of the *Vaccination Inquirer* will contain a full report of Mr. P. A. Taylor's powerful speech against compulsory vaccination on the 11th inst. Copies from publisher, 12s. 6d. per hundred.—WILLIAM TEBB, June 30.

CAN IMMORTALITY BE KNOWN?

"Inquirer," writing to the *Echo* (Dunedin, New Zealand), in allusion to an article on "Inspiration," thus remarks:

"If I have understood you aright, I presume you would not deny that such a sentence as 'the soul is immortal,' would be a synthetic judgment, because the idea of immortality is not necessarily involved in that of 'soul.' But paraphrasing Kant, you say that 'synthetical judgments can never be known by intuition (which word, I presume, you use as an equivalent for inspiration), but only by experience.' Now, sir, what I want you to explain to your readers is this. If that be so, how can such a grand fact as the immortality of the soul ever be known, seeing that from the very nature of the idea, it (immortality) can never possibly be fully experienced by anyone?"

To which the Editor replies:

"The 'Inquirer' should read some book that deals with the problem of cognition. There are such things as synthotic judgments *a priori*, and synthetic judgments *a posteriori*. Synthetic judgments *a posteriori* are, of course, derived from experience. If, then, as 'Inquirer' says, the knowledge of immortality is not derived from experience—so much the worse for our notion of immortality—for immortality cannot be known to us. 'Inquirer' ought to know that it is because there is to many no proof of immortality that investigations into the truth of Spiritualism are so often made. If 'Inquirer' wishes to know how the idea of immortality arose, 'Spencer's Sociology' and 'Fuerbach's Essence of Christianity,' would give him some hints."

The *Echo* is giving much attention to Spiritualism and progressive topics.

OBJECTS MOVED BY WILL-POWER.

To the Editor.—Dear Sir,—Being a reader of the *MEDIUM* and a researcher after truth, I send you the following account of something beyond my mental grasp, hoping some kind friend will oblige by explaining, if possible, the *modus operandi*.

We sit at home on Tuesday nights, and often wish for "more light." A friend one night made a paper figure of mine to dance by word of command, and held a cover over it to prove there was no string at work, and I have a card-board he caused to move forward, recede, and ascend quivering from the floor into his hand by request, and also a small music-book to move about. He calls it will-power, or statuvolence (meaning a state self-produced, and not the will of another). Some call it od-force and the gift of transferring thoughts and will—terms all too vague in revealing the truth.—Yours, &c., H. OLIVER.

7, Hick's Lane, Sheffield, June 21, 1880.

MR. WRIGHT AT NEWCASTLE.

The guides of Mr. Wright, on Sunday week, delivered two eloquent addresses at Weir's Court, Newcastle. Mr. Hare occupied the chair. The subject in the afternoon was "The Phenomena of Modern Spiritualism, and the Immortality of the Human Soul." The able manner in which the subject was treated elicited the complete approbation of a good audience.

In the evening the hall was crowded in every part, and the heat was excessive. The chairman, Mr. Hare, made some appropriate remarks, and concluded by calling upon the guides of Mr. Wright to deliver an address upon the subject "Sin, Forgiveness, and Restitution." This effort is considered the highest oratorical performance made here by the guides of Mr. Wright.

On Monday night, another lecture of a very interesting character was delivered by Mr. Wright, subject, "Instinct and Reason in the Soul of Man." An interested audience again came together, and Mr. Wright was suffering from indisposition, yet the guides gave a very telling address.

Poems were extemporised at the close of each lecture.

TEA-PARTY AND ENTERTAINMENT AT ASHINGTON.

The Spiritualists of Ashington, near Morpeth, held their second anniversary on Saturday, June 19th. The proceedings were of a most interesting character.

The weather in the afternoon was fine, and the Spiritualists of the outlying districts for several miles round flocked together. An excellent tea was served to upwards of 100 persons in the lecture-hall.

The after-proceedings were of a very miscellaneous character. The string band, under the able leadership of Mr. Holder, discoursed some excellent music. The following persons sang with great success:—Messrs. Armstrong, Metcalf, Robson, Joseph, Nichol, and Atchison.

The reciters acquitted themselves with honour:—Mr. J. James, and Misses Beckford, Fringle, and Robinson.

Mr. J. C. Wright, trance-speaker, of Liverpool (by desire), spoke on "The Present and Future Policy of Great Britain." The audience listened spell-bound to the eloquence of the speaker, and manifested their appreciation by repeated rounds of applause. The leading idea of the control running through the oration was that we must get above all party-feeling, and use our own reason without prejudice upon the great leading subjects of the day. The control sympathised with the efforts being made to advance the cause of liberty, order, and peace in the world, and proclaimed the teachings of Jesus to be the most compatible for advancing the religious, social, and material prosperity of man.

Mr. Scott presided, and Mr. J. Clough, the wonderful Northumberland piper, kindly gave his services.

The meeting was brought to a close by the usual notes of thanks, but the people were loth to depart. The influence had been so uplifting and truly spiritual that little bands of friends betook themselves to several houses, but after awhile collected together at Mr. Littlehale's, when Mr. Wright's control again assumed command. It was indeed a beautiful season of outpouring of the Holy Spirit.

Mr. Wright lectured on the previous evening, subject "Charity," to a large audience. His guides are very popular in this colliery district of Northumberland.

MILTON.—The newspaper discussion which has been going on for some time has proved beneficial to the Cause, and there is a desire for further discussion of the subject.

SPIRITUALISM AT SUNNYBROW.

On Sunday week, June the 20th, the Spiritualists of Sunnybrow and neighbourhood assembled at the house of Mr. R. Pearson to hear addresses from Mr. Wm. Scott, of Darlington. That gentleman, having been duly introduced, delivered a few highly instructive and practical remarks upon the laws of health, after which he proceeded to describe the various diseases under which certain individuals were labouring. Though all the patients treated except one were entire strangers to the medium, he gave an absolutely correct diagnosis of every disease, and prescribed remedies in each particular case. His mode of treatment was as follows. In obedience to his request, the afflicted individuals stepped forward, when the medium, by means of inspirational impression from his spirit-guides, imparted the necessary information, and at the close of each delineation he manipulated the organism of his subjects, thus infusing the life-imparting element of human magnetism to assist Nature to assert her sway and authority.

In the evening the room was crowded to excess by an audience which manifested appreciative interest while Mr. Scott spoke upon "The Plan of Salvation." The lecturer recapitulated the various tenets of belief comprised in the popular idea of the subject suggesting the incongruous and irrational deductions made by the believers in the orthodox faith. He could not understand why, if man fell, and consequently entailed upon his progeny the possibility of eternal damnation, an Infinite All-wise Father should seek to perpetuate the human race with such an awful prospect in view. If the Father required satisfaction, why not the Son and the Holy Ghost too, for without such atonement the grand scheme must be an imperfect one. Salvation had not yet been obtained by the nations of Christendom, for wherever were crime and poverty more rife than they are to-day? Death-bed repentance, and faith in the meritorious intercession of another person to make propitiation for a misspent life were the most pernicious and degrading doctrines of Orthodoxy. The celebrated Peace went to heaven through robbery and murder because he was whitewashed by the priest while in the condemned cell. The policeman who died while nobly discharging his duty had no privilege of death-bed repentance; but his murderer having been so fortunate as to be sent to prison, received the title-deeds to mansions on high, and now that tormented policeman could look up to heaven, and see his assassin basking in the sunshine of eternal bliss.

The speaker then elaborately evolved the plan of salvation according to the teaching of Spiritualism, contending at some length, that every man was individually responsible for his thoughts and deeds; that a pure conformation to the physical, moral, and spiritual laws of his being was vitally essential; and belief could not possibly determine the ultimate destiny of the human soul.

R. PEARSON.

THE *Phrenological Magazine* (Fowler, 6d.) is pre-eminently attractive this month, and up with the times in matters of passing interest. There is an excellent likeness of John Bright, accompanied by a phrenological delineation; and also a portrait of Robert Raikes, the founder of Sunday-schools, with an appropriate article on his phrenological peculiarities. Both of these articles are very instructive on the organic means which render men capable of exercising the public mind so decidedly as Raikes and Bright do at the present day. The second chapter of "The Face as Indicative of Character" is also illustrated with two striking portraits—so that the number is rich in illustrations. The serial tale, "Only Half a Hero," and other popular and miscellaneous matter, make up the balance of an excellent number. We will gladly furnish our friends with a copy, post free, on receipt of 7d. The numbers from the beginning are yet in print—seven in all.

BARROW-IN-FURNESS.—The Rev. W. W. Howard has been lecturing against Spiritualism at Barrow, while members of his congregation at Crook are advertising for the services of a materialisation medium! Mr. John J. Walsley reports that the lecture has done good to the cause of Spiritualism, and awakened useful inquiry. Mr. Howard challenged any and all Spiritualists to debate on the public platform. Mr. Proctor, a local medium, responded to the challenge; but when his committee waited on Mr. Howard, he declined; boldly selecting as an antagonist, Mr. Burns, of London. This collapse of the bluster has amused the friends very much; seeing that it is always good policy to be bold to a man who is nearly 300 miles distant. Mr. Howard has evidently profited by his knowledge of the nursery rhyme—"He who fights and runs away, will live to fight another day"—unless he again run away, and in the long run avoid the contest altogether. The County Durham preachers have possibly had plenty of fighting. Let them become as little children—willing to learn.

H. WILSON.—If a person cannot be controlled or developed after years of sitting, it shows that the person is not a medium, and therefore not capable of being entranced. The inclination to do wrong arises from defects in organic development which interfere with the true expression of the divine attributes of the soul. This imperfection creates a condition favourable to the influence of undeveloped spirits, and thus evil thoughts and intentions are due to two causes—the man's organism, and its spiritual surroundings. Be patient; evil must sometimes be endured for a time till the conditions which give it expression become exhausted. The prayers you use being ineffectual, are no doubt verbal appeals to God to do your life-work for you, or unexpressed desires to the same effect. True prayer is the voice of the conscience within, and the aspiration for goodness, and it is often best expressed in diligent endeavours to do useful work. The hard-worked and somewhat down-trodden individual is often in the highest spiritual position, because his energies and opportunities are engrossed in the performance of useful duties. It has often been said that the devil finds work for idle hands. Seek the society of healthy, moral persons, and that will aid your surroundings to better results. Tables in circles are lifted magnetically, as a magnet lifts a piece of iron. The spirits collect and apply a peculiar fluid emanating from the medium and circle, and with that fluid they operate on material bodies. The spirit is not seen by the physical eye any more than the magnetism of a magnet is seen. Yet clairvoyants can see the magnetism of a magnet, and the spirits using their peculiar agencies by which they move tables. Experience will teach you all that you require to know, and the resources of the future are inexhaustible.

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Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

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 news-vendors, and supplied by the wholesale trade generally.

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

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

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 Meetings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 2, 1880.

NOTES AND COMMENTS.

We regret that we have not been able this week to give the report of the discussion which followed Mr. Burns's opening address at Goswell Hall on Standing Armies.

THE grand success which has attended the Spiritual Institution *soirée* shows what can be done by one man when he is in earnest, and has a good cause at heart. Mr. Freeman has set an example which cannot fail to have a profound influence on the moral tone of the Movement.

A FEW evenings ago, a preliminary meeting of ladies was held in a fashionable suburb to inaugurate a Woman's Movement in connection with Spiritualism. A second and larger meeting is projected, of which we hope to be able to state something next week.

"WHAT IS SIN?"

On Sunday evening, July 4th, at 7 o'clock, J. Burns, O.S.T., will give an address in answer to the above question, at Goswell Hall, 290, Goswell Road. The speaker will introduce some novel thoughts on the theme; tracing the cause of human suffering, and showing how far the question affects the results of spirit-intercourse. We hope a crowded audience will give their best attention to the lecturer's remarks. The discourse will be of personal interest to all, as well as of general importance.

THE RECEPTION TO MRS. CORA L. V. RICHMOND.

The reception, arrangements for which could not be completed in time for our last issue, was announced to take place last evening (Thursday, July 1st) at Neumeyer Hall, Hart St., Bloomsbury. It was understood that Mr. W. Stainton-Moses, M.A., would preside, but no other speaker has been named. No doubt Mrs. Richmond's controls would be the chief attraction, and quite right too. Our readers may expect an interesting report of the proceedings next week. Orders for extra supplies should reach us not later than Thursday morning.

IMPORTANT NUMBERS OF THE MEDIUM.

Our recent issues have commanded a wide circulation. Last week's number found nearly 1000 new readers; we have yet a supply on hand, though it is becoming less daily. There has also been a constant demand for the message from "Dr. Kenealy;" this present number is equally important. The quality of matter placed before our readers weekly, and the faithfulness and diligence of those who supply it, ought to inspire our numerous readers with the greatest ardour to make their favourite organ more widely known. By a simultaneous effort, made on the part of all, the circulation might be doubled in one week.

CHILDREN'S SEANCE.

On Sunday, July 11, at 3.45 p.m., Mrs. Esperance will give a seance to children of five to fourteen years of age. Admission free. There will be no restriction to children of non-Spiritualists—all are welcome.

THE BROADSIDE ABOUT THE SEVEN-TIMES IDENTIFIED AND MATERIALISED DECEASED WIFE.

Resurgam's excellent article has been reprinted in sheet form from the MEDIUM, and, along with it, information how to investigate. It covers one side of a sheet of paper large enough for a 16 page tract, and is cheap at a half-penny or 6d. per dozen, post free; 3s. per 100, per rail. We are sure if our readers only saw it, everybody would strive to have from a dozen to a thousand according to means, and it would do more for Spiritualism at once than years of ordinary working could effect.

RE SOIREE IN AID OF SPIRITUAL INSTITUTION.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—Kindly allow me space to acknowledge receipt of the following amounts towards expenses connected with above:—

| | £ | s. | d. |
|-----------------|----|----|-------|
| S. Tucker, Esq. | .. | .. | 0 5 0 |
| Mrs. C— | .. | .. | 0 5 0 |
| Miss Pawley | .. | .. | 1 1 0 |
| Miss Keeves | .. | .. | 0 5 0 |
| Mr. Whitley | .. | .. | 0 5 0 |

Amount previously acknowledged .. 7 3 6

£9 4 6

And oblige yours truly, L. G. FREEMAN.
Lawn Villa, 41, Long Acre Lane, Brixton, June 30.

Dear Sir.—Herewith I beg to hand you statement of receipts and expenditure in connection with above, which I trust will be considered satisfactory.

| RECEIPTS. | | | EXPENDITURE. | | |
|---|-----|-------|---|-----|-------|
| June | £ | s. d. | June | £ | s. d. |
| 30 Subscriptions already acknowledged in the MEDIUM | 7 | 3 6 | 23 Hire of Cavendish Rooms | 3 | 3 0 |
| Subscriptions <i>vide</i> MEDIUM of this date | 2 | 1 0 | Piano | 1 | 1 0 |
| Subscriptions per Mr. Burns | 1 | 8 2 | Band for Dancing .. | 1 | 1 0 |
| 23 Sale of tickets including cash taken at doors | 9 | 19 0 | Printing, postages, and incidental expenses | 4 | 16 2 |
| Sale of programmes | 0 | 8 11 | 30 Balance handed to Mr. Burns | 10 | 19 5 |
| | £21 | 0 7 | | £21 | 0 7 |

Yours very truly, L. G. FREEMAN.

"TO DO GOOD AND TO COMMUNICATE FORGET NOT."

Heb. xiii. 16.

"To communicate," does not mean "to sit round a table to celebrate a churchal rite," but to share our possessions, such as knowledge, wealth, &c., with our fellow-men. This is the true "having all things in common," which was characteristic of the early Christians. All should impart, for all have whereof to impart. "For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that he hath" (i.e., probably his imagined possession, by his being unmasked even of his guise of seeming righteousness; or, perhaps, "hath not" the will to benefit his fellow-men).

Now, as we read, "The manifestation of the spirit is given to every man to profit withal." True it is we are not all equally gifted as spiritual mediums, yet "God giveth to all men liberally, and upbraideth not;" hence all of us have talents to be employed: let us not forget to employ them for the benefit of others as well as for our personal advantage. The claims of "fellowship" or "communion," are hardly sufficiently considered by those who treat the Spiritual Institution slightly, or who fail to lend its devoted leader timely temporal help. Are we not sowing for eternity? Let us think more on these things. "CAMBON."

PATIENTS and others interested in magnetic healing will please notice that Mr. D. Younger has removed from Moscow House to 23, Ledbury Road, Bayswater, four minutes' walk from Notting Hill Gate Station.

ITALY.—Signor Fenzi writes from Florence: "Here we have a good number of small circles, and a few earnest people who are praiseworthy as workers; yet, on the whole, we have not much to boast about. In Leghorn, in Perugia, and also in Arezzo, there are several very good circles; indeed, in Leghorn, they have obtained extraordinary phenomena." We would be thankful if Signor Fenzi would favour English Spiritualists with a fuller account of the doings of their brethren in Italy.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—Perth Hall, Perth Street, West Derby Road.—Services every Sunday, morning at 11, evening at 6.30: Monday evening at 8, for lectures and discussion. A special course of five lectures, on Monday evenings, by Mr. J. C. Wright, under the control of his usual guides, assisted by the spirit-friends of several eminent bygone notables—Rishton, Derby, Mill, &c. The following are the subjects as given by spirit-control:—June 28th, "Paine as a Philanthropist"; July 5th, "Paine as an American Citizen"; July 12th, "Paine as a Freethinker"; July 19th, "Paine as a Democrat"; July 26th (a summary of the whole), "The World is my Country—to do Good is my Religion." Chair to be taken at 8 o'clock prompt. A collection to defray expenses.—J. LAMONT, President; H. MORRIS, Sec.

MY THANKS FOR THE SOIREE.

When I had finished making my few remarks at the *soirée* at Cavendish Rooms, I was reminded by my wife that I had quite forgotten to thank Mr. Freeman and the kind friends who assisted him for all that they had one and all done so well. Though my gratitude was, and is now, more than can be expressed, I feel that it would be somewhat out of place. It was the spiritual result of the Spiritual Institution that was recognised by the *soirée*, and not the mere machine. This is a grand distinction, and one that is entirely in accordance with my own feelings. If Mr. Freeman and his kind friends do a piece of work for the Lord of the vineyard, would it be becoming for one of the labourers to step forward and proffer his thanks? There is a better award in store for all who serve the Husbandman; He himself will not stint the deserving of their wages.

I had never seen Mr. L. G. Freeman, to my knowledge, till he introduced himself to me at Cavendish Rooms, and at once I perceived that he was just such an agent as the spirit-world would select to do a noble and generous act, for it takes huge moral courage for a man in a good position to lay hold of a Cause that has only its spiritual merits to recommend it. I feel greatly encouraged that the era of man-made Spiritualism is drawing to a close, and that the true merits of spiritual work will be more appreciated. This view is finely set forth in Mr. Joseph Freeman's speech. I thank him more than I can put into words for his noble testimony to the fact that all I have received as a spiritual steward, and even more than I have received, has been placed into the work, and that the merits of the work proclaim in other language the faithfulness of the stewardship.

The spiritual worker must have an utter absence of self; but, oh, dear friends, the process of grinding the selfhood down is worse than death many times. Twenty years ago I thought I would like to be somebody in the world, and have the wherewithal to maintain a worldly position. Mr. Freeman's candid and truthful words show how I have not succeeded in that respect; but that after all my service, the value of which is so generously recognised, I am personally none the better for it.

Grinding the selfhood down brings the sharp edges of the spirit in contact with every form of selfhood. Months and years of hardship and toil—performing tasks and facing threatening difficulties in severe physical pain, sometimes in dangerous illness—what wonder that I have shown some irritability, and more than once cried out in pain from sheer suffering and anguish? Looking back, the path is so fearfully threatening that I would not travel it over again for anything that the world can offer.

But we cannot enjoy all blessings. Thank God, the spiritual part has been a success; and when I look at things, especially this grand *soirée*, the last and most explicit, I realise that, with all privations and drawbacks I possess some "properties," that when I try to realise them, my heart is filled with deep thankfulness. No man, I find, has been more trusted in Spiritualism than I have. For many years my word has been absolutely believed in by thousands of the best men and women in Spiritualism in this and other countries, and the work in my hands has received an amount of voluntary support that has made it a continued success over many years, and which no amount of combination and worldly patronage has been able to affect on any other basis. I find that no man in the history of Spiritualism has been so confided in, so sustained, and yet with so little external meretricious display, to fill the eye of the world. That the kind co-operation and confidence of all these good friends have not been misplaced, Mr. Freeman unmistakably testifies, and I see now as I never saw before, that the Spiritual Institution work is not my work, but the work of those powerful and wise beings who are the true workers in Spiritualism. I have been laid hold of by them because I could stand the grinding process necessary to sink self, and give due prominence to spiritual work.

Strange it is,—some would say I have nothing to be thankful for. I am hedged in by burdens, reduced in vital power, my worldly prospects less buoyant than they were twenty years ago, and yet, though give me as a gift the largest county in England, I could not feel more grateful to God and kindly to my brother man than I am as at present circumstanced. I have more confidence than ever in the vast resources of the spiritual realm. I feel that I have much work yet to do—please God—and I pray that I may be enabled to devote myself more worthily to His service in the future than I have been able to do in the past.

I have been led to trust that whatever worldly means are needful for my work, these will come. They always have come. The destiny of affairs is not in the hands of man. My opponents cannot prevent the success of this work, and my friends are not my friends only, but the servants of that Mighty Power which holds us all in its keeping, and they are, by the kindly persuasion of a Father, made to do His will in whatever aid they may extend to the work of spiritual progress. In remembering the kindness of brother-man, let us thank God for all blessings.

Spiritual Institution, London, July 1.

J. BURNS, O.S.T.

C. PAWLEY, medium for spirit-friends to speak through; also writing and clairvoyant. No charge whatever made. Hours from 11 till 6; or any appointment can be made as to time, or going to houses to give a sitting. C. Pawley, in stating the above, is acting in accordance with the wish of her guide, and hence the above notice. Address—64, High Street, Notting Hill (private door), nearly opposite to the Notting Hill Gate Metropolitan Railway Station. Appointments must in all cases be made by letter, enclosing stamped directed envelope.

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THE SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

Cavendish Rooms is the place where ten years ago a grand *soirée* was held, when Mr. J. M. Peebles concluded his first period of ministry and returned to America. It was like going home, to have the *soirée* in aid of the Spiritual Institution celebrated in these rooms. Sunday evening services were first regularly held there—the work of the Spiritual Institution in connection with Mr. Peebles as speaker. Many pleasant memories are associated with Cavendish Rooms; and well we remember that wintry day in 1870 when Mr. Peebles and the writer were wandering about looking for a hall in which to hold Sunday meetings. Doughty Hall had been looked at, but it was without seats. The existence of Cavendish Rooms was not known to the wayfarers; but as they passed along Mortimer Street on the opposite side, and had got beyond Cavendish Rooms, the writer was made to turn round. He saw a placard at a door, and going thither it was found to be Cavendish Rooms, which have played such an important part since then in the history of Spiritualism.

It was exactly eleven years on June 25 since the Spiritual Institution was established at 15, Southampton Row. So that the *soirée* on June 23—the first recognition of its existence of the kind—was as near as possible an anniversary celebration. Last year was a year of struggle; but had we been able to afford it, we would have gratefully invited all our many co-workers and supporters of the Institution to a social gathering in commemoration of its first ten years' work. The matter was differently arranged, and no doubt for wise purposes. It is not our mission to play the part of host on the external plane, nor would it be in conformity with the traditions of the Spiritual Institution if it put forth leading suggestions to secure the semblance of a superficial popularity, and made intrigues of this kind take the place of true spiritual work.

The *soirée* of last week was a genuine and spontaneous effort on the part of a gentleman who was a perfect stranger to the people at the Institution. Though his name was on the list of subscribers to the MEDIUM, yet his personality was quite unknown, other than that he was recognised as some relative of Mr. Joseph Freeman, who took the chair and delivered the address reported below. Mr. L. G. Freeman, whom we now discover to be his son, had heard someone speak disparagingly of the Spiritual Institution, and thereupon it entered his head to get up a *soirée* in its behalf, and mentioning the matter to his friends, the suggestion met with hearty response. Our first knowledge of the matter took us by surprise, as we had enjoyed no personal communication with Mr. Joseph Freeman for several years; but when we were asked whether such a *soirée* would be agreeable to us and whether space would be granted in the MEDIUM to advertise it, we could only in gratitude reply in the affirmative.

The whole arrangements were conducted by Mr. L. G. Freeman, with the highly successful result which was witnessed on Wednesday evening of last week.

REPORT OF THE SOIREE.

The first thing that struck the visitor was the admirable manner in which everything was arranged. On arriving at the Rooms the lobby was found to be occupied by a corps of young gentlemen who were assiduously showing visitors to the cloakrooms, taking tickets, handing programmes, and leading parties to seats as they arrived. None of these young gentlemen were familiar to us as Spiritualists, and we might have fancied that we had come on the wrong evening; but the presence of one or two well-known Spiritualist reassured us. These polite attendants were young gentlemen from Mr. Freeman's offices in the City, and in addition to these duties the programme was in a great measure sustained from the same source.

At the time advertised for the proceedings to commence, the half of the company had not arrived, so that Mr. Freeman's address was deferred till near eight o'clock. It is impossible to get a London audience in the heat of summer at such an early hour, but in due course the seats filled rapidly till there was not an available foot of accommodation left. The hall was thoroughly well packed by a company that seemed to be actuated by one mind. There was the strictest regard for decorum without stiffness, and there was a glowing enthusiasm undeteriorated by "gush." It was, therefore, one of the most harmonious meetings imaginable. The influences were agreeable, and all manifestly enjoyed themselves. There was, of course, unity of sentiment—a compact, friendly feeling, but no display of partisanship. That select and crowded audience had not met to aggrandise an individual, but to recognise and aid in the development of a spiritual work which was appreciated by all. As far as external appearance went, we question if the same number of London Spiritualists ever before evinced more intelligence, earnestness, and respectability. There were present visitors from provincial towns, and they were not a little encouraged by the appearance of this representative gathering of London

Spiritualists. When it is remembered that the admission tickets were 1s. 6d. each without refreshments, the largeness of the gathering becomes more significant, and brings into more prominence the motive which drew so many friends together.

All seemed at home and on good terms with their neighbours; and conversation was going on agreeably without any sense of the lapse of time, when Mr. J. Freeman interrupted all this social enjoyment by taking the chair. His appearance on the platform was greeted with hearty applause, and his address was listened to with marked respect and attention, and frequently applauded.

ADDRESS BY MR. JOSEPH FREEMAN.

It falls to my lot to preside at this meeting, and I do so with pleasure. It also falls to my lot to say something about the Spiritual Institution, in aid of which this meeting is convened. This would likewise give me pleasure, if I could do justice to the subject.

This meeting has two objects. One is financial; that of assisting the work of the Institution—and you will be glad to know that this is secured by your attendance and the co-operation of friends who are not present.

The other is social in its character, presenting a means of spending a few hours pleasantly together in such modes as shall be conducive to moral, intellectual, and physical improvement.

I have told you that the first of these objects is secured; for is certain that there will be something left after paying all expenses, to assist the Institution.

To secure the second of these objects, I know it will be necessary for me to make my remarks as short as possible: and, after, all what can I tell you about the Institution more than you already know?

I am sure it has come before your notice in one form or another again and again. You have never been left in the dark for any considerable length of time as to its pressing necessities, and I must say many of the responses to appeals thus made from time to time have been handsome responses. If any regret exist, it is not occasioned by the character, but by the number of such responses. The figures placed in my hands, referring to donations, &c., show this forcibly.

The Spiritual Institution, like most other legitimate undertakings, originated in a want—the outgrowth of a thirst for the knowledge of the facts of Spiritualism.

I well remember some twelve years ago, after having been puzzled beyond measure by some physical manifestations through the Marshalls—an account of which it is not necessary now to trouble you with—how I wanted to know more, and was directed to a small house, in a back street near Camberwell Green—the house of Mr. Burns,—who would advise me what to read, and where to get the information I wanted.

I need not say Mr. Burns gave me his time, and surprised me not a little by the matter-of-fact way in which he spoke of things which to me were so astounding.

He spoke of spirits as though they were *men and women*—not as angels dressed in white, with splendid wings, holding palm-branches in their hands, and engaged in eternally singing hallelujah! He professed to know some of them; and in this way the dawn of spiritual truth entered my soul, many silly prejudices were in the course of time broken down, and the way was open for the influx of, to me, a new truth, which was destined to have an importance to many besides myself.

At this time hundreds were investigating—a wave of inquiry was rolling over these islands, and friend Burns had his time taken up, his house invaded, to such an extent, and his visitors were so well-satisfied that he was *the man*, that they urged him to take premises in some central place where he could be easily found, and from whence books could be obtained, where meetings could be held, and seances could be conducted. In short, Mr. Burns was urged from both sides to take the step he has taken.

What has been the result? Spiritual literature has been widely circulated; thousands of meetings and seances have been held under the auspices of the Institution; the periodical called the MEDIUM, has grown from an obscure small pamphlet, read only by the few, to be an important organ of the Movement, more widely circulated, perhaps, than all the other literature of the same character in England put together; thousands of copies are gratuitously circulated every year; and at the present day there are thousands who openly acknowledge that spiritual communion is a fact and a power in the world that may ere long affect the destinies of nations.

To attribute all this growth to the Spiritual Institution would not be fair to other movements subsequently set on foot for similar objects, but any impartial observer of facts must know that the Institution was the pioneer, and has not yet been superseded in usefulness by any other.

Now whilst the Institution has been growing and spreading its progressive literature, aiding the work of those on the other side in every possible way, how has Mr. Burns been getting on? Has he grown fat and flourishing? Is he clothed in purple and fine linen? and does he fare sumptuously every day?

You know then, by the answers which are in your own knowledge of facts, that contributions and other support are not selfishly lavished upon Mr. Burns; and if I judge him rightly, were your two or three hundred pounds a year which is contributed now increased tenfold, the Institution would grow in the same proportion, for he would spend it in the work, and leave himself and family with perhaps more difficulties and greater liabilities than those they now enjoy. This may not be good financing, but it

shows that with all Mr. Burns's faults he is a man of progress ready for personal sacrifices if he can but see the truth, as it appears to him, triumphant.

Mr. Burns has his friends and his enemies. I do not say he is so faultless as not often to make enemies unnecessarily. He has before now said some strong things to me; doubtless he thought them true when he said them, and that it was politic to give them utterance in that particular form; he may have thought differently afterwards.

I have letters before me now, some of which go the length of making a little God of him—speaking in glowing terms of him as being divinely sent; and for the matter of that, is not the man who, filled with a truth which is to benefit mankind, and with a burning desire at all hazards, and with all self-sacrifice, to make that truth known to his fellow-man, actuated by something beyond himself? And what is that something, if not divine?

On the other side, he has his enemies. One, who has written a letter so long and so irrelevant that the only feeling one has in reading it is that the man is in a chronic condition of wanting to fight somebody, and that Mr. Burns is the most convenient object upon which to try his powers. He reminds me of an old temperance anecdote where the same fighting proclivity was manifested by an inebriate who on reaching home, finding no one else to fight, challenged his mother.

But this is a common matter to such men as Mr. Burns. All men of mark are angular men. I do not say whether Mr. Burns would be best represented by an acute, an obtuse, or a right angle, but angular he is, and, like all men who move at a different pace from his fellows, he is obliged to get out of the rut to do so, and thus the jostling commences, and first one and then another turns round in anger or surprise according to temperament, as these angles rub against them.

It is always angular men who are men of mark, and the same with societies and institutions, and it is our duty as well as our privilege, to add our little mite to the work, and if we can or will do nothing, at least stand aside, so as not to hinder the progress of the most important truth which has recently re-dawned upon the world.

The Institution is doing its work, and though not conducted with clockwork regularity, yet is continually going, and doubtless will do so till the work which it had to do is finished.

I can see by the expressions on many faces that I have spoken long enough. I will not tire your patience longer, but give place to the next portion of the evening's programme, that of the

CONCERT.

The programme exhibited an array of talent nearly all of which was new to our "Happy Evenings," and on no previous occasion has the selection of pieces been in better taste, or the performance more uniformly successful. The comic element was conspicuous by its absence—an omission which the audience did not appear to regret. The instrumental duets at the commencement of the parts by Miss Carter and Miss Walne, and the Misses Everitt, and a selection from "La Sonnambula" by Miss Walne, secured the attention of the company by the intrinsic merits of the performances. The first vocal item was a trio, "The Wreath," sung by Messrs. L. G. Freeman, Case, and Presley, and it at once secured the full sympathy of the auditory, which was sustained until the part-song "I know a Maiden fair to see," was rendered by Messrs. Ming, L. G. Freeman, Case, and Presley, with which the concert concluded. These gentlemen manifest great taste and culture in the beautiful harmony of their voices, and were rewarded with an *encore* on the last occasion. Mrs. Pilgrim sang "The Magic of Music," and "She wore a Wreath of Roses," in a very perfect manner; in the last song she gave an expression to the sentiment of the song which gradually worked up her hearers to an outburst of applause at the end. Mr. L. G. Freeman's singing of "The Message,"—as did "The Silver Cup" by Mr. Presley, "The Midship Mite" by Mr. Case—produced a similar gratifying result. The recitative and air, "The Pilgrim of Love," were sung by Mr. Ming with a marked degree of ability. The name of Everitt is so honourably associated with Spiritualism, that on this their first appearance, Mr. Frank Everitt and Miss Alice Everitt were exceedingly well received. They first sang the duet, "Sweet Visions of Childhood," and subsequently Miss Alice Everitt sang "The Bend of the River," and Mr. Frank Everitt "The Arab's Farewell." Lastly we will notice an old favourite with London Spiritualists—Miss Lillie Gilham. She has rendered service at similar meetings since her days of childhood, at which time she gave promise of the ability which she now possesses. Her song, "What will you do, Love?" was so vociferously *encored* that she responded to the call by singing another. Miss Keeves gave the only recitation of the evening, "Vision of Consolation," a spiritual subject, in a tasteful and affecting manner, which was much appreciated.

The programme having been concluded, Mr. Freeman called on Mr. J. Burns to address the meeting. The speaker was received in a very hearty manner, as also were his remarks, but as the effort was entirely impromptu, and no notes of the speech having been taken, we regret that we are unable to give a report.

It was now after ten o'clock, and the floor was promptly cleared and dancing was commenced under the direction of Mr. Frank Everitt. Messrs. Sparey's quadrille band from Dalston furnished, as on many former occasions, most admirable music. The ball-room presented a lively appearance. The floor was occupied with ladies and their partners, the former wearing brilliant costumes, which added to the enchantment of the scene. Dance succeeded dance, with ample pauses between and without haste or confusion,

while around the sides of the room and in the refreshment-rooms social groups were deeply engaged in refreshing converse: strangers being introduced for the first time, and former acquaintances refreshing their memories of Auld Lang Syne.

Before twelve o'clock many of the guests had departed in order to catch the late trains, and at one o'clock the diminished party of enthusiastic dancers finally broke up. When we left a line of carriages stood on the street awaiting this remnant to bear them to their suburban residences.

As we have already noticed, the arrangements were perfect in every detail and without a single hitch to mar the harmony; all passed off to the satisfaction of everybody.

The kind friends who devoted themselves so unsparingly to render this *soirée* a success, are so well pleased with the result of their effort, that they promise to lend their services again when it may be deemed expedient to give another entertainment of the kind.

CORRESPONDENCE.

Mr. Freeman has received a number of letters making suggestions for promoting the work of the Spiritual Institution, and approving of the *soirée*. The two which follow have been placed at our disposal:

FROM MISS FORSTER.

Mr. Joseph Freeman, Chairman of the *Soirée* on behalf of the Spiritual Institution.—Dear Sir,—For many years I and my friends have watched with deep interest, and have warmly supported the Spiritual Institution, and often have we wished that every Spiritualist would recognise its claims, and with one united effort carry out the great object for which it was founded. We heartily rejoice at this one step in the right direction, and we hope that this good feeling will this evening assume some permanent and practical form.

The cause of Spiritualism in this country is greatly indebted to the Spiritual Institution for the plans it has set on foot; and if all Spiritualists would take them up and put them to such use as they are intended to serve, the Spiritual Institution would not only become self-supporting, but the spread of knowledge would become universal, and the glorious results would be the regeneration of universal man. Whilst I am writing these lines I feel impressed to say that I believe Mr. Burns is a person appointed by God to do a great work, and if there be any truth in the words of Jesus of Nazareth: "By their fruits shall ye know them," he is the right man in the right place, and therefore we do desire to see him so surrounded that he can find means to carry on his mission successfully and with more comfort to himself and wife. He has always advocated the freedom of individual Spiritualists, and instead of usurping authority over them, he has not only striven to maintain liberty in the Movement, but has devised means whereby we can all be useful in our state of freedom, and co-operate in necessary points on the largest scale. This co-operation has been already realised in the publication of literature.

The MEDIUM is a free platform open to all, and therefore it is rich in the variety of its information and the height of its inspiration. It is good value for the money asked for it, and is capable of unlimited usefulness by being well recommended and circulated gratuitously. As a teacher of Spiritualism it might reach many thousands weekly without labour or risk to anyone, and at the same time make the Spiritual Institution self-supporting. Can we not, particularly the ladies, determine amongst ourselves that we shall use all the influence at our command to extend the circulation and usefulness of the MEDIUM?

The Spiritual Institution first gave the Movement a popular and cheap literature, which led many to procure books, read them, and hand them on to others. This good work may also be greatly extended, but this can only be done by the united work of many. The plan that has been acted on in the past has done much good, and given every satisfaction. It has a sound business basis, and is a source of permanent strength to the Spiritual Institution and a benefit to the Movement.

I am so earnest in my views on this matter that I will put £5 into the Book Publishing Fund, and would be glad to see one hundred others do the same, and many hundreds put in smaller sums, and in a methodical way commence to permeate society with our information. The various sects take steps to give wide circulation to their literature, and none of them have more honest and convenient arrangements for doing so than those furnished by the Spiritual Institution. All that is wanted is united and hearty action; and I am glad to have the opportunity to make this appeal.—I remain, yours very sincerely, ANN FORSTER.

1, Newlands Park Villas, Tredwin Road, Sydenham, July 23rd.

FROM "SCOTCH GARDENER."

To JOSEPH FREEMAN, Esq., Chairman of the *Soirée* in aid of the Spiritual Institution.

Sir,—I should like to be present at the *soirée* in aid of the Spiritual Institution on Wednesday evening next, but I find that I cannot spare the time. I sincerely hope that you will be able to fill the Cavendish Rooms with an excellent audience, and that you will there and then lay the foundation stone of comfort for those who have worked so long and so nobly for the glorious cause at the Spiritual Institution. It is full time that something was done to make the lives of Mr. and Mrs. Burns a little more enjoyable, for I am sure they have done their part to give us a fair supply of spiritual food during the time I have known the MEDIUM, which is nearly six years ago. Cannot a thousand of us give Mr. Burns the loan of a five or ten pound note each, and all do it at once, or nearly so, so that he may be able to extend his business and make it profitable to himself and pleasant to us all. He could return each individual their money, without interest, as soon as he felt he could do so with safety. Or cannot a thousand persons be found who will promise their guinea a year to the Spiritual Institution until it is self-supporting. Now is the time I believe to make an effort to act more, a very great deal more, than ever we have done, and if each of us who are called Spiritualists will only do our duty, either of the above suggestions may be easily carried out.

I am poor, but my share shall be sent to the proper quarter, and I

trust that all those who are interested in Spiritualism will do their duty. The pence of the poor can still be sent to the Institution as they have been, and I hope that the pounds of the wealthy will flow there a little faster in the future than they have done in the past.

Again wishing you every success, I am, yours faithfully,

"SCOTCH GARDENER."

This gentleman is a frequent and generous contributor to the funds of the Spiritual Institution. He stands high in his profession, but his position renders it inexpedient that he use his name in connection with this subject.

MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

On Sunday evening, June 27, Mr. Iver MacDonnell spoke in his usual powerful manner. I rejoice to discover that he is fulfilling John xii., 32. On Friday next, July 2, the usual family or social gathering will take place at 7.30; Miss Bessie Williams, Mrs. Treadwell, and other mediums will attend. These promise to be both pleasant and profitable seasons. The Hon. Sec. will be present to receive quarterly subscriptions, due July 1. On Saturday, July 3, the usual seance at 8. Mr. Hancock attends half-an-hour earlier to speak with strangers. Mrs. Treadwell, medium. These seances give great satisfaction, and Mrs. Treadwell is spoken very highly of. On Saturday next, July 4, at 7 p.m. prompt, Mr. MacDonnell will address the meeting on "The Church"; all who love freedom should hear him. On Monday evening, at 8, Mr. Wilson will lecture, "Incidental Explanations of the Pictures on the Wall of the Hall." On Tuesday next, July 6, there will be no lecture, as the hall will be required to prepare for the floral celebration which is postponed from July 1, explained in another place. On Tuesday, July 13, Mrs. Treadwell will deliver an address, and afterwards sit and describe what she sees; this will be an interesting evening. Observe date.

Dear Mr. Editor,—May I ask for space to say that the celebration and sale of baskets of flowers, &c., announced for July 1 and 2, is postponed to July 8 and 9, on account of the vital powers of J. M. Dale having become prostrate from strain, but the postponement will add to the interest in many ways, and a visit from friends is solicited.

J. M. DALE.

SPENNYMOOR.—The old circle having been broken up by removals, the subscriber, and Mr. Barker of Binchester, desire to meet with sitters to form a new circle. A suitable room is in view. Address—Charles L. Gae, care of Mr. W. Hudson, William Street, Tudhoe Grange, Spennymoor.

GOSWELL HALL.—On Sunday evening last, there was a good audience to listen to a discourse through Mr. J. J. Morse, of upwards of an hour's duration. At the close A.T.T.P. spoke, wishing prosperity to the Sunday evening meetings, saying they ought to be better supported. With this I quite agree, as we are compelled to make another call on the guarantors for next Sunday, and to this notice I hope all friends will kindly respond.—JOHN SWINDIN, Treasurer, 34, Pancras Road, N.

We have received the "Rules and Regulations of the Melbourne Spiritualistic Society," and observe that they have appropriated in an abbreviated form the "Rules for the Spirit-Circle" which have appeared so frequently in the MEDIUM. It appears to be the first principle in all spiritualistic organisations to appropriate the brain products of other people. We would be glad to find a record of any committee that has given expression to one new or beneficial idea. We offer a farthing tract as a prize to the person who succeeds in pointing out the existence of such an event.

GATESHEAD.—We had an excellent lecture on Sunday last, at Gateshead, by Mr. Wolstenholme, of Blackburn, on "Spiritualism; its Scientific and Religious Aspects." There was a good audience, who very attentively listened to the discourse. At the close a hearty vote of thanks was unanimously passed to the lecturer for his very interesting address. The meeting then dispersed, and the members, about fifty in number, formed themselves into a circle, when a very pleasant and profitable hour was spent. Several of the sitters received messages from their friends, through Mr. Lloyd; and the control of Miss Kirkwood closed the seance with a prayer.

A CORRESPONDENT writes from the North, "There is more enthusiasm wanted here in connection with Spiritualism; for at present, in fact for some time, it seems to be at a complete standstill. It does not make the headway I would like to see it make. I often wish the would-be Spiritualists (I will call no one Spiritualist that does not strive to follow out the dictates of the spirit, and obey the laws of their nature as far as they possibly can) would try to walk in the paths that are being shown unto them by those that have gone before." This is the cry everywhere. A deeper moral feeling, greater self-sacrifice, a personal and practical realisation of spiritual truth are the only path to success in the Cause.

The doctors are becoming more and more officious. Several persons have of late gone to hospitals with bad eyes, and had them taken out by these vivisectionists without permission to do so; and the patients have been blinded for life. Most diseases of the eyes proceed from nervous and magnetic causes, and cannot be benefited by surgical means. Must we have a law passed, in addition to the vaccination tyranny, that a per-centage of the population shall submit to a transplantation of eyes? By the use of animal eyes, animal lymph, and other animalities, we might, by a demonstration of Darwinism downwards, ultimately solve the problem of man's origin—or extinction.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View, London Fields, E.—A good attendance last Sunday. Phenomena not so good as usual, though several spirit-friends were recognised. Cherries were brought by our spirit-friends, who said they "materialised them," a saying "hard to receive," though one who knew best, a fruiterer present, said they differed from any kind known to him. I know they were very nice, and only wished for more. Still a few wanted to complete our party for Hampton Court on Monday, July 19th. Next Monday evening there will be no seance. Miss Barnes and Mrs. Cannon purpose sitting here every Saturday evening for their development; a few regular sitters could be admitted. Next Sunday, July 4th, at 7.30, Miss Barnes and Mrs. Cannon. It is hoped shortly arrangements may be made for normal or trance-speakers.—C. R. WILLIAMS, Sec., June 29th, 1880.

MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE.—Sunday and Monday, July 4 and 5.
 SOWERBY BRIDGE.—Sunday, July 11. Arrangements pending.
 LIVERPOOL.—Sunday, July 18. GLASGOW.—August 8 and 9.
 KEIGHLEY.—Sunday, July 25. LONDON.—Aug. 29.
 BOLTON.—Sunday, Aug. 1.

NOTE.—Mr. Morse has Sunday, Aug. 22, disengaged.

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.

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 trances 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.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

(Late at Trinity Coffee Tavern).

268, CHAPEL STREET, SALFORD, MANCHESTER.

Public Meetings every Sunday evening at 6.30 prompt.

July 4.—A Social and an Experience Meeting. A medium will be present to answer questions.

July 11.—Mr. Wright of Liverpool. July 18.—Mr. Wood of Oldham.
 33, Downing Street. J. CAMPION, Secretary.

P.S.—It is contemplated to raise £10 towards providing a library; a gentleman has promised one fourth, if the remainder be raised before Christmas. An object so laudable needs no recommendation. Books we must have, and books we must read—for Spiritualism is a progressive work, and an imperative duty upon all to become acquainted with its literature. Donations thankfully received by the Secretary, or by any of the Committee.

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 Clarendon, 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, JULY 4.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Mr. Burns, 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, JULY 6.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

THURSDAY, JULY 8.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

Mr. Hutchinson, 70, High Street, Islington, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 4. 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, 164, 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.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, JULY 5, LIVERPOOL, Perth Street Hall, at 8. Lecture.

SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

TUESDAY, JULY 6, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, JULY 7, 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 8, 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 9, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

SOWERBY BRIDGE.—Anniversary of Children's Lyceum, and first anniversary Conference of Yorkshire Committee of Spiritualists will be celebrated on Sunday, the 11th July, in the Spiritualists' Hall, Hollin's Lane. The whole of the proceedings will be of a very interesting character, and the Yorkshire Spiritualists are cordially invited to come forward on this day, and, by their presence, &c., help to make the meetings a success. The meetings will be conducted in the following order:—Morning, at 10 o'clock prompt, first annual Conference of the Yorkshire Committee of Spiritualists. At 12.30, luncheon will be provided for friends from a distance. At 1.30, the Lyceum exercises will be gone through, prefaced by a short explanatory address by Mr. W. H. Lambelle. At 2.30, anniversary service in aid of Children's Lyceum; discourse by Mr. W. H. Lambelle. At 4.30, tea will be provided. At 6.30, anniversary service; discourse by Mr. W. H. Lambelle.—B. LEES.

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 in investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the 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.

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

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

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

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

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

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

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