



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

SPIRITUALISM.

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JESUS AND HIS DISCIPLES AMONGST LONDON SPIRITUALISTS.

WRITTEN IN THE SIMILITUDE OF A DREAM.

(Continued from Last Week.)

CHAPTER III.—SPIRITUAL PREPARATION FOR SPIRITUAL WORK.

I am not a professional dreamer, and find myself in an awkward position when endeavouring to make the reader realise my experiences. Again, I find ancient and modern times so mixed up that it is extremely difficult to proceed without introducing confusion into the mind of the reader of this narrative. Besides, I did not see the incidents take place just in the manner stated thus in print. At one glance of the mental faculties I took in as much as would require volumes to state so as to be comprehended by others. What I now put down on paper is the merest husk, and destructive of that unity which I found to prevail in the inner sphere of action.

I wish now to state what I saw to be the effect of the Greek printer's fly-sheet describing the wonderful cure which the Master had effected in his only and afflicted child. I was struck with the peculiar influence that this little narrative had on the minds of those who perused it. The visible instrument by which the cure was effected was rather held in the background—so much so, that if some of our spiritual healers were talked of in that somewhat neglectful style, they would feel offended at the absence of personal appreciation in the mind of the reporter. It was not a testimonial to the Master as a great and powerful healer who had, through the means of his "guide," effected an extraordinary cure—a perfect miracle. There was no puff about it; all was quiet and subdued in tone, attributing the result to the Power which had effected it, and not the mere instrument through which that Power had been exercised. Praise was given reverently to the Father who in his goodness not only healed his children of their infirmities, but in his infinite mercy visited them with needful chastisement, not in anger, not in vengeance, but to wean them from their idols of the flesh, and exhibit to their understandings those higher blessings which could only be enjoyed by the unfolded spiritual nature.

In this style, but in a very modest and impressive manner the Greek printer composed his article, which

had been set up in type as his soul gave him utterance, without having been previously committed to paper in writing. The truth was that, as it appeared to me, this silent, meditative, surly, foreigner was a medium, but had been filled with that low, vindictive influence which clung around him on account of his brooding over his misfortunes. I saw that a dark cloud hung over him, which formed the nidus for a number of dark ungrateful spirits who had shut themselves out from the light of God's countenance, and delighted in pulling their mournful pall over the souls of others to whom they might find access.

But the touch of the Master and the warm flow of the Father's love which passed through his human channel down to these imprisoned spirits awoke them from their misanthropic reverie. They were thenceforth liberated from that dark, sullen, and vindictive state. No longer they meditated sorrowfully over the dead past. The chains fell from their limbs; they were held down no longer, but using their long pent up aspirations, they received the light with joy, and passed on into a sphere of activity and probation.

Other influences were then appointed to watch over the Greek, and who were they but progressing spirits, who required the experience which the care of his unfolding spiritual faculties afforded them? Through all spiritually awakened ones I saw a Divine thread passing—a slender shaft of light, emanating from what seemed to be a great Sun too glorious to look upon, and divided out into so many rays as served to cheer all who were fit to receive it. Of this Light the Greek now became the grateful recipient.

And now I heard a voice, which seemed to bear me company in this wonderful experience. It was that inner glorious individuality which is described in the first chapter of this narrative as coming to the rescue of the dark and despairing selfhood. It spoke to my mind in words inaudible yet thrilling. By this "conflicting statement" I mean that no outer ear could have heard that voice, but within it was received—not heard—in every fibre of my being as if I had been ear all over.

It said to me: "Tell thy brethren in the flesh to profit by these things that are now shown thee. Dwell not upon the melancholy past, say to them, but, raising their spirits' vision to the ever-beaming light, bid them cleave earnestly to those untried blessings which re-

main in store for all who will forsake the darkness and seek them where they may be found. Tell them that they are not wise in seeking to commune with the inhabitants of the spirit-world till a lighted path spirit-wards has been opened up in their own being. Tell them that the fruit of the Vine cannot be gathered from their attempted spiritual works till this True Vine is planted in their souls and is duly nourished by the waters which flow from the River of Life. All who are properly prepared will work without further incentive, but to urge labourers into the field who have not been duly called of the spirit is to tread down the spiritual seed, and raise a crop of earth-weeds instead. Tell them to spiritually prepare themselves for spiritual work, or the Husbandman of Souls cannot utilise their services."

Herein, thought I, is wonderfully wise teaching for Spiritualists, but will they give it heed? I will repeat to them as I am bidden, and then my duty will have been performed.

CHAPTER IV.—AN APOSTOLIC CONFERENCE.

I wish now to say what effect the Greek's publication produced, and what I saw arise out of it. All who read it were more or less influenced by the feeling which pervaded the author's mind in producing it, and it opened their understandings to faint rays of the same light which illuminated his. The consequence was that a great interest was excited. Those papers went far and near, and into the most unlikely hands. Many visitors sought the Master and his immediate followers, and the usefulness of the mission was greatly augmented.

I now saw a kind of tableau or vision—for the dream was a succession of fitting scenes, which glided past, and which I endeavour to interpret into narrative form—in which it was made apparent that a proposal had been discussed to publish a series of fly-sheets in a periodical form, giving information and spiritual instruction to the public.

At this Conference it was made to appear to me that the apostles had met to determine upon what should be done, and how it should be done. Peter took the chair, and in his opening remarks said he had stood up in his native country to preach, and 3,000, as the result, had been converted in one day. Now with these modern inventions it would be possible to distribute the Word of Truth to many thousands day after day, and increase the converts till the good news was proclaimed to every living creature, as they had been commanded to do.

Matthew highly approved of the plan under discussion. Great difficulty had arisen as to the authenticity of the records and Epistles that bore their names, and it had been pointed out that his particular history had been prefixed by statements that were by many regarded as an excrescence when compared with the narratives of the other brethren. He would not add to the discussion on these points, which it was not their present purpose to deal with, but rather what steps could be taken to prevent misunderstandings of a like nature in the future. To that end he thought it highly advisable to take the step which had been proposed, and from time to time give under their own hands what facts and teachings they had to bestow upon the public.

Other speakers treated the proposal in a similar manner, and it was resolved that the fly-sheet should be issued at least monthly to begin with, and weekly as soon as practicable if found expedient to continue the work in that form. Then some name had to be given the periodical, and at the suggestion of John, who sat in a meditative mood and said little, it was resolved to call it

THE WAY:

THROUGH THE TRUTH, TO THE LIFE.

The brethren had just finished their deliberations, and were with one accord contemplating the future of

their work, each heart overflowing with gratitude that a means had been found whereby they could more successfully supply the spiritual needs of the age. As this Divine fire glowed in each breast, enlarging the heart as it were, till the breathing was subdued by a holy emotion, and a heavenly stillness and rest pervaded the little group, an influence of a similar character was felt approaching them from without, augmenting their inner fire, and John, brightening up, said: "It comes!"

My next perception of the scene was the Master himself in the midst of them. I did not see how he entered, nor was it clear to me how he had become aware of the stage which their proceedings had reached. I saw that this printing arrangement was entirely the work of the Apostles themselves. The Master took no part in the personal or combined projects of the little party of followers. Every man acted in accordance with the light he possessed and conjointly they planned their operations to the best of their judgement. Often they, like other mortals, acted imprudently and had to buy their experience in the school of adversity. It mattered not, however, whether their conduct was highly spiritual or common place, the Master was uniformly the same to all and on all occasions. He never attempted to control them in any way, was not given to rebuke, but patiently bore with the idiosyncracies of those who worked with him, seeming to perceive beneath the surface that mankind are actuated by unseen springs which the harshness of human society does not in the least amend.

I was also much perplexed to know what became of the Master a great portion of the time. It was only occasionally that he could be seen with the Apostles. He was never found idling or indulging. He was always at "work;" and it was not with those that would have delighted to follow him and patronise him that he kept company. Unless it were to serve some proper purpose, he could not be found. He would be about the Father's business in many places of which no one could keep track. All who received his benefits did not know him. He had no regard for credit or popularity and found so much to do that he had no trouble in being constantly useful.

But at the end of their deliberations, as I saw, the Apostles found him in their midst. He did not ask them what conclusions they had arrived at, nor did they make any unfoldment of their scheme. He saluted them kindly and earnestly, and his gracious expression was returned with fervour by all. As if to fit the occasion he commenced giving them a short exhortation. He warned them that the world would not quietly permit their Cause to triumph. That great discretion as well as boldness, patience as well as fortitude, ability to endure as well as talent to perform, were necessary. If they toiled for what the world called success, they would meet with disaster, but to him who could sacrifice all that the external held dear, if his spiritual monitions demanded it, would be given the satisfaction which alone could be realised by those in whom the spirit triumphed over the flesh. Each additional duty which they undertook would entail upon them greater hardship, bring them in conflict with an increased number of adversaries, and arouse in a fuller degree the powers of this world which have always been exercised in opposition to the reign of the higher kingdom. But it would be more blessed for them when they were reviled by men, and cruelly persecuted. Those who could endure would reap the result in the fruition of the spirit. In thus giving up what the world held dear to the world, they gained a compensating influence in a spiritual sense, so that ultimately their very sufferings would be the seed from which would spring those refreshing fruits needful for the sustenance of future ages.

This is a poor interpretation of what I felt was said, as the language is wholly mine and may in some respects misrepresent the exact sentiment. It had, as I per-

ceived, a most thrilling effect on those who heard it. The dangers privations and difficulties of the work seemed to charm them with enthusiasm, and they were electrified with courage to proceed. There came down into these humble rough men, away there amidst the slums of the East end of London, a power which all the emperors, kings and armies of the earth could not have subdued. For the body they cared not, however prudent and consistent they might be in the use of it. The spiritual needs of mankind demanded their service at whatever cost, and they rejoiced in being able to render it.

I looked again and the Master had gone—I knew not whether, then the scene closed.

(To be continued.)

"NOTHING TO SPARE."

Mr. Editor.—Sir,—Thinking that these poor lines very feebly express somewhat of the sentiments of your contributor, "Vaira," (in medium Oct. 22nd) I venture to enclose them. They were written—well, a few years ago.—

In a matter of Age

When the thought will engage,

Ladies cannot be very precise, you know.

Yours with apology, S. E.

[The article by "Vaira" as our readers will remember was a generous appeal on behalf of work done at the Spiritual Institution. We publish these verses now in the interests of all who stand in need of charity at this inclement season.—Ed. M.]

WHAT! Hast thou "nought to spare?" Alas, thy lot

Indeed is hapless! Thou art very poor!

Poorer than thy poor brethren, who have not

The hoarded much which crieth still for more.

Where are thy baubles? Where thy glittering toys?

Where thy rich trappings? Thy "Amusements" where?

The daily luxury that only cloy?

Ah, look and see if thou have "Nought to spare!"

Where is thy wasted time? Thy unbreathed word

Of gentleness? Thy hidden TALENT where?

The look of pity which thou might'st accord?

Oh, do not tell me thou hast "Nought to spare"

Bethink thee ere thou speakest so again,

And for thy needy BRETHREN have some care,

And be more GRATEFUL to thy FATHER, when

So much He giveth THEE, so much to "spare!"

S. CAPELL.

LICENSED OPIUM-SHOPS IN BRITISH BURMAH.

The "Friend of China" prints a complete exposure of the terrible mischief wrought by the licensed sale of Government-owned opium in British Burmah; written by Mr. M. H. Ferrars, Director of Public Instruction in that province. Mr. Ferrars says:—

"The town of Old Aracan is of importance enough to have a Government opium farm and a government school, the first of which thrives as much as the latter languishes. The elders of this place would admit but one explanation for the rapid decay of education, and for the hopeless prospects of that and of everything in their town, namely, opium. 'Why should Government place itself under such disabilities in dealing with the vice?' they asked. 'What greater cause of rejoicing could the Government ever provide the country, than the effectual suppression of opium?' One opium-eater was enough to make a whole family miserable. Parents might refrain from vice themselves, and do what was in their power to keep their children and grandchildren out of its way, but they could not turn them out of doors if they fell. 'When our children steal the clothes off our bodies at night, as only the craving for opium can make them, shall we proceed against them? In former times, before a young man became an opium-eater he must be the trusted comrade of the worst characters of the neighbourhood, and we could keep our sons from that; now, the opium-seller not merely lives under no fear of discovery, but holds a licence; and until his customers are brazened enough to come to his shop for opium, he goes about offering it gratis, and conniving to hide the shame of the novice till the craving is established. When we have learned of what has happened, we have learned of something worse than death—of something worse than death—worse than death—they echoed the words of the spokesman. But they had not represented this misfortune adequately to Government, I urged.

"At Ramree the accounts were worse still. The native revenue officials assured me that revenue defaulters were becoming so numerous as to make it difficult to find collectors. Opium-eaters, threatened with imprisonment in default of payment of their taxes, would accept the former alternative in such numbers as to make the threat useless. The women were beginning to use opium. 'Government does not understand this; represent the matter,' I urged.

"The following year, on my tour through these places, I

inquired if they had petitioned. They had not: and I repeated my advice to press their grievance upon Government. The year after I had not the opportunity of visiting the province of Aracan, but the local papers reported that the Aracanese had petitioned the Chief Commissioner, when on tour there, to the effect that the opium traffic might be suspended; if Government must have the amount of revenue the opium brought, let it be raised in the form of an increase of the capitation tax, or any other tax—in any way, in fact, except by opium. This was three years ago, and no change has taken place yet, nor has any been rumoured as in contemplation."

SUBSCRIPTIONS TO SPIRITUAL INSTITUTION WEEK.

Mr. T. E. Partridge	...	...	5	0	0
Mrs. Hennings	...	...	2	0	0
Baron R. de Gary	...	...	3	8	8
F. P.	...	...	0	5	0
Daisy Chain and Rosemary	...	...	0	1	0
Amy	...	...	0	0	6
J. B., York	...	...	0	2	6
Mr. James Owen	...	...	0	1	0
Mr. James Hall	...	...	0	1	8
Mr. John Fletcher	...	...	0	2	0
Mr. John Peden	...	...	0	1	3
Mr. John Ashby	...	...	0	0	6
Mr. Burns's Meeting	...	...	0	5	6
"A Friend" Peterborough	...	...	0	2	6
A Jersey Spiritualist	...	...	0	11	0
Mrs. Glanville 1s. Edith Glanville 6d.	...	...	0	2	6
Mary Glanville 6d. Jane Smith 6d.	...	...	0	1	0
Mr. H. Spearing	...	...	0	1	0
Mrs. S. Cavell	...	...	0	1	0
From a circle of four at Manchester	...	...	0	4	0
Mr. John Howard	...	...	0	5	0
Mr. D. Burns	...	...	0	6	0
Miss Hickinbottom	...	...	0	2	0
"A Family Circle"	...	...	0	4	0
"G. B."	...	...	0	10	0
"F. L. D."	...	...	0	5	0
"Nemo"	...	...	0	1	0
A Staffordshire Friend	...	...	0	5	0
Mr. Epes Sargent (Books)	...	...	0	18	0
Mrs. Delane	...	...	0	5	0
Miss Greenfield	...	...	0	5	0
Mr. Jonathan Spedding	...	...	0	1	0
Mrs. Ayres	...	...	0	3	0
"J. T." Nottingham	...	...	0	5	4
A Derbyshire Family	...	...	0	3	3
Mr. Berks T. Hutchinson	...	...	0	9	2
"Beta"	...	...	0	1	0
Mr. W. Etchells	...	...	0	10	0
Mr. W. B. Barr	...	...	0	5	0
Dr. Brown's Seances	...	...	2	0	0
"From a Friend."	...	...	0	5	0
Mr. Richard Tarry, 1s., Mr. Samuel Eales, 1s., Cath. Tarry, 1s., Annie Eales, 6d.	...	...	0	3	6
Mr. Towns's seance at home	...	...	0	15	0
"Primrose"	...	...	0	1	0
Mr. C. Pembroke	...	...	0	5	0
From Tintern Abbey	...	...	0	2	0
Lowestoft Circle—Mrs. Tink, 9d. Mr. Tink, 6d., a Friend, 6d., Mr. Soanes, 6d.	...	...	0	4	6
Mr. T. Dowsing, 6d., Mrs. Manby, 1s.	...	...	0	4	6
Mr. Ames, 6d., Mr. Tink's Box, 6d.	...	...	0	2	0
Mr. E. Hermitage	...	...	0	10	0
Mr. S. Tucker	...	...	0	2	6
Mrs. J. B. W.	...	...	0	2	6
C. W.	...	...	0	5	0
Mrs. Taylor's Sitters	...	...	0	5	0
Mr. Jesse Collings	...	...	0	18	4
Mrs. Kilburn	...	...	1	2	8
Mr. Matthews's Seance	...	...	0	5	0
Mr. Wilks	...	...	0	1	0
From Bath	...	...	0	2	0
Mr. D. Chambers	...	...	0	5	0
"A."	...	...	0	0	6
Mr. Monteath	...	...	0	2	6
Mr. G. E. Triggs	...	...	0	1	0
J. L.	...	...	0	1	0
An Earnest Investigator	...	...	0	1	0
Leicester Friends—Mr. R. Wightman, 2s. 6d., Mr. J. Bent, 2s. 6d., Mr. Waters, 6d., Mrs. Turner, 6d., Mrs. Mancell, 6d.	...	...	0	6	6
Mr. A. Huth	...	...	4	1	0
Mr. S. Parker	...	...	0	9	2
"M."	...	...	1	11	4
Mrs. E. Preston	...	...	0	2	0
Mrs. L.	...	...	0	3	6
Chelsea Circle—Mr. T. Cusdin, 2s., Mr. W. Ridgway, 5s., Mrs. Ridgway, 5s. Miss Mary Stewart, 2s. Mr. W. Harvard, 1s. Mr. C. Phillips, 1s. Mr. J. Brown, 1s. Mr. Burrows, 1s.	...	...	0	18	0

THE MARVELLOUS CASE OF MRS. CROAD, OF BRISTOL.

(From "The Chard and Ilminster News," December 4, 1880)

MR. GILLINGHAM'S EXPLANATION.

As your readers are already acquainted with the facts and phenomena connected with Mrs. Croad's case, before offering various explanations thereon (which explanations the reader is at perfect liberty to receive or reject—I have no wish to force my opinions on any) I will make a few introductory remarks as to my stand on Psychological and Scriptural grounds. I occupy this standing place because I am backed by scientific men of known repute, and because Psychology and the Scriptures are twin sisters: there can be no discrepancies between science and divine truth: the word and the work must ever agree; and the supposed contradictions often so much talked about are entirely of man's own creation.

We are plainly taught in scripture that man is a tripartite being—spirit, soul, and body. The soul is subject to the spirit. There is a natural body and there is a spiritual body. It is by means of the natural body that our connection with the present world is maintained: it is subject to accident, renovation, and decay, and is finally thrown off at death. The body we retain is the spiritual, of which St. Paul speaks (of which the natural is but the husk) and is our fundamental life, the true organism which assimilates matter to itself, and clothes itself with flesh as with a garment. By some it is called the nerve spirit. Just as an electric battery takes the gold in solution and clothes a vessel of any design or form, so, in a similar manner, the nerves of the spiritual body gather up our daily food and clothe it with flesh. The spiritual body is the fundamental body—the reality of which the fleshy tabernacle is but the type. There must, then, consequently, be a spiritual eye, ear, mouth, etc., in fact a perfect spiritual being, as matter has no form of itself. Thus it is evident that there is a co-ordinating something behind the finest fibres: and this co-ordinating force is the true body, called by St. Paul the spiritual; by others the nerve spirit, the magnetic man, the ethereal body, etc., etc.; and notwithstanding that the natural body changes every few years the fundamental life is the same. Julius Muller says he derives from scripture assurance that now and here we have a natural body, and now and here we have a spiritual body; and the Rev. Joseph Cook, of Boston, America, in his "Biology," says that there is no conflict between science and the scriptures on the doctrine of the spiritual body as now actually existing in us. This is clearly proved by Mr. Serjeant Cox in his experiments in Psychology, and also by the phenomena connected with the experience of those who are deprived of their limbs and senses, phenomena recorded by me in my work on the seat of the soul, published some years ago. Julius Muller, a most eminent philosophical divine of Germany, says, "The organism within us is the true body, the living form which appropriates matter to itself and puts on this fleshy tabernacle as the hand puts on a glove. It is not the sarx, the mass of earthly material, but the soma, the organic whole to which the scriptures promise a resurrection. There are two definitions of sameness—chemical identity and organic identity." The chemical identity we have in the building up of the natural body from the laboratory within, secreting its juices and component parts, one to supply nails, the other hair, the other bone, another flesh, etc., etc. At death, chemical identity is thrown off, decomposition of the body takes place, but the fundamental principle, the organic whole, remains the same, and puts on another covering as another glove, it being an organic whole that never dies, renovates, or decays. Thus, in contradistinction to the earthly body, there is no pain, death, or suffering, sorrowing, or crying, for the Lord Himself shall wipe off all tears from off all faces.

Having thus briefly set forth the doctrine of the spiritual body, which is in perfect harmony with science and divine truth, we are led to think of the marvellous powers possessed by our true selves, of which, in this sphere of our existence, we know only in part, or comparatively little. But we have foregleams of the great unknown, with longings and aspirations which in the nature of things can never be satisfied in this life, but He who has planted them in the soul cannot, will not, disappoint them, but will assuredly grant them perfect realization in the next life.

I will now state a fact in natural science which tends to corroborate what has been said. First, there is a perfect oneness of soul and spirit. If the hand is hurt it is I that feel: if the foot it is I who feel: it is I that see, hear, etc., etc. The true fundamental life remains intact in spite of any accident that happens to the body. The I, the Ego, is the result of the Pneuma, Psyche, and Soma—spirit, soul, and body: the spirit and soul remaining as one in spite of the separation of a natural eye or limb. My attention was first directed to Psychology by the feelings of the arm of a patient after amputation at the shoulder joint. Shortly after this Sir James Paget recommended me a patient with not only arm amputated, but the entire arm and scapula (or shoulder blade) were altogether removed. Though this skilful operation had been performed four years, the gentleman himself wrote to me and said that all that I had stated of the previous patient was true of him: his arm occu-

pled the same space and the same distance from the body by day and by night, as when it was actually possessed. By day his arm was bent tight to his body, and his hand rested on his hip; by night his hand and arm rested over his chest as before amputation. If the soul remains intact after part of the body is gone, why may it not be so even when the whole body is absent and passed into destruction?

A gentleman who read the account of my visit to Mrs. Croad, said "What are your views of the resurrection, as I have been told you deny it?" They are embodied in the above lecture, which I believe to be the clear teaching of Christ and the Apostles. The Paul in his 15th chapter of Corinthians. The soul (or the spiritual body) is the prototype. Body answers to soul as letter-press to type. I take a nut and crack it, remove the shell, the outer body, but within is the nut, the true body, and within the nut the life principle; thus we have a body within a body, at death the outer shell is thrown off and done with, the fundamental being is unclothed—not that it would be unclothed, but clothed upon with its house which is from above (the glorified body). This I believe to be the clear teaching of God's Word, and that independent of dogmatic theologies. As to the nature of the glorified body I have nothing to say; I accept the truth, and I accept Christ as my Saviour. My desire is His likeness, nothing short of that, in which I believe I shall one day awake, and without the shadow of a doubt.

I will now proceed to offer my explanations of the extraordinary phenomena connected with Mrs. Croad's case. The first fact that confronts us is this—She knew I was coming to see her that day without my having told her. I stated this fact in the presence of some others, when it was suggested that it often happens that when we speak of friends, to our surprise, they forthwith appear then and there. Well, we admit the fact, yet we are indisposed to follow the advice of some, and leave it without any attempt at explanation. Had men always acted thus there would have been no progress effected in all the past years. Now I say, if a fact is worth anything it is worth investigation. In illustration of this—when Mr. Lockey was photographing the eclipse of the sun, certain dark lines started up on developing the plate, seemingly unaccountable and unseen on the screen, because of the dimness of the human eye. Well, did Mr. Lockey leave them there unexplained? Certainly not, and this led to the wonderful discovery of the spectrum analysis. So with Galvani; men nicknamed him the frog's dancing master, because having once noticed the legs of a dead frog move under contact with certain agencies, he was busy following up his investigation with the fact; and this curiosity on his part led to the making of that galvanic pile which works the telegraphs that girdle the world, and the marvels of which, with telephone and microphone, are yet in their infancy. In the same manner, I do not intend to be stayed from investigating, to the best of my power, the wonderful facts which have come under my knowledge. I do not claim to give a perfect explanation, my explanation must stand or fall on its own merits. We know comparatively little of the science of mind and soul: when we know more we shall not need our present telegraphic system. I know this from experience, and will here offer an example to my readers, though in my present state of imperfect knowledge, I may not be able to precisely describe the modus operandi. Take an illustration to start with. We send a message by telegram to India to a special individual; that person is singled out from many thousands of people, and it becomes a message affecting him alone. We can watch the modus operandi in this case: the galvanic pile, the wires, the instruments. With an unbroken line ten thousand miles and ten yards are one and the same, rapid transmission annihilates space, so to speak; time and matter, and mind and spirit, are brought together, and the natures of sender and receiver affected by joy or sorrow. But men with sensibilities blunted by things of time and sense do not recognise that there is a mighty underworld around us which is constantly receiving impressions and carrying messages, of which we know comparatively little. Men have played so long on the automatic arc of the world that they have failed to perceive the glorious underlying world of which St. Paul speaks as groaning and travailing for its new birth.

Mrs. Croad knew I was coming. Then she was thinking of me, and I was thinking of her: there was thus polarity of thought, my thought was directed to her, and as soon as it struck upon the periphery of her sphere she was conscious of it. In illustration of the same thing: on my return home I was about to communicate with her on a certain matter, when the next morning, to my surprise (and yet not surprise) on opening a letter from her I found her suggesting the same thing: she had caught my thoughts though sixty miles away. In reply, I sent her a long letter in which I made reference to the queen bee, and to other insects illustrating the fundamental Christian doctrine—the incarnation of our Lord. She wrote to her doctor on the same matter before knowing the contents of my letter. Before my letter was opened and had been written on her cheek by her friend Mr. Harris, she could tell him what was written therein. It is but the grand old truth spoken of in this wise:—"Curse not the king, no, not in thy thoughts; and curse not the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Eccles. 10, 23. When communications pass from one spirit to another it is said they are en rapport with each other, that is, both parties are in the Psychological condition. With regard to Mrs. Croad and myself, my spirit is in perfect sympathy with hers; one in the same faith, there is unity and oneness of spirit; distance cannot affect this spiritual union. It is the same with her and others in kindred sympathy. Mrs. Croad has been shut out from the external world for fourteen years, she has had to perceive with the spiritual senses—the fundamental life which will survive with us all after the physical and material is dropped. Thus her true self while in this lower world has become so refined and keen that she can catch the most subtle impression, though her physical senses are so sealed. In this oneness lies the distinctive doctrine of the Christian Church: but the Church, as now existing, has failed to know her birth-right. "Who knoweth the mind of a man but the spirit of the man. Who knoweth the things of God but the spirit of God." This spirit he has given to his children. "All that the Father hath made known unto me I have made known unto you." Then, if there is oneness of spirit there must be true communion, and the thoughts of the one can be conveyed to the other by polarizing the minds. We find an illustration in the Bible, "The secret of the Lord is with them that fear him." Daniel is brought before the king Nebuchadnezzar, and asked to repeat and explain the king's dream. The wise men who profess so much learning can do nothing. "Yes," says Daniel, "I can explain it: but I must polarize my thoughts to One who knoweth all secrets." So he goes to his room, falls on his knees in prayer, and the invisible telegraphy of the universe is set to work (do you know anything about this telegraphy, reader?) and the Lord reveals to Daniel, or communicates to him what took place in the mind of the heathen king. The power Daniel possessed is common to all the children of God, but they have not recognised it. As in matter, the lifting of the hand produces vibrations in the air (it is thus Mrs. Croad says she distinguishes the motions of persons or things in her room), so each thought has its brain-wave, which vibrates on the ether of the eternal world, until it strikes the sphere of its object, or the throne of the Eternal, to which even it is directed or polarized, and the message is returned. Christ sent a message of healing power to the nobleman's son when his father made his request of faith; the effect was instantaneous, and the father returning home learns of the power and reward of his trust in the Mighty One. The human soul has only to be released from the body to travel with the rapidity of thought and to be instantly where the thoughts are. We have evidence of this in the Biography of Bishop Wilberforce, his son appearing to him when in the company of others; and again in the well-known fact of Lord Brougham's school-fellow dying thousands of miles away and his spirit appearing to Lord Brougham at the same fatal time. Hundreds of such facts are on record. How is this? The thoughts immediately after death are directed to one in affinity, and immediately where the thoughts are the spirit is also. "When I was at Rome in the body," says St. Paul, "I was at Colosse in my spirit." If there is oneness of spirit, spirit can affect spirit though far asunder. This is how our thoughts are read, and one friend knows that another is coming to see him. It often happens if a child has trouble or accident abroad, the parent, far away, is made sensible thereof; the parent exclaims, "I know something has happened!" and the next mail brings the unwelcome intelligence. It is my conviction that if two persons, living at a distance, were in the Psychological state, and with a sensible nervous aura and soul perception as in the case of Mrs. Croad, they could at stated times, as prearranged, polarize their minds and communicate with each other, and the thoughts of the one would fly into the mind of the other; they could try the experiment, verifying the result of electric telegraph. Each mind has its reflected light. It is the true doctrine taught by Christ—to see light in His light; that is, to catch the expression of His countenance, and His mind and thought flow into ours—the light from each, as light is focussed in a telescope, and the object or thoughts diverge through the lines of light from one to another. In the world of mind a thousand miles and a yard are as one.

The second fact that confronts us is Mrs. Croad's power to read the thoughts of others before they are orally expressed. How is this possible? The question can be answered, yet, before doing so, the mind must be prepared to receive the answer. When a line of rail is laid, it is a means to an end; there is a levelling of hills, a raising of valleys, and when the line is finished it is only the means by which the desired destination can be reached. Thus I shall have to use the best means at my command to enable my readers to come with me to my conclusion. But first, a word on electricity by way of explanation. If you take a piece of zinc and bind round it a coil of copper wire, then cover the zinc with acetic acid, it will decompose and give off its natural electricity, which is divided into two elements, called positive and negative electricity. The positive rushes up to one end of the wire and constitutes the positive pole; the negative rushes up the other and constitutes the negative pole. Now when the electricity is thus separated it possesses a strong affinity and tendency to rush together. If the two poles or ends of the wire are brought together, or one pole placed at a person's head, the other at his feet, the nerves

being thus constituted conductors, the current rushes through, and the circle is complete. Now, take a loadstone or magnet, place a piece of writing paper on the two poles, allow some steel filings to fall lightly on the paper, and they will arrange themselves like two stars round the poles of the magnet, which stars we may call spheres, these two spheres overlap and run into each other; that is, the two circles of the poles meet and the magnetic circle is complete (as in the other illustration). The two spheres being thus united now form one large sphere incorporating the two smaller. Now this fact in science, taken from the natural world, corresponds to like phenomena connected with mind and spirit. The natural world finds its perfect counterparts in the spiritual world. Now every person is surrounded with a nerve atmosphere which is called by some the odic or magnetic sphere; this magnetic sphere emanates (through the body) from the fundamental, the soul life. I have seen this halo round the hands of a person when photographed, just like a halo which we sometimes see around the sun, but which cannot be seen when we look at a person's hands because of the dimness of the human eye, as with Lockett's photograph of the sun as alluded to above. The spheres of individuals are dense or luminous according to the tone or quality of the inner life. I believe if our second sight were opened, as was that of the prophet's servant of old, and these souls of ours were unclothed, they would send forth (magnetic) light like the glorious rays of the sun. Now and here it is pent up in the body, and streams through the body, and forms the invisible atmosphere by which we are surrounded. Thus it is we are repelled when in the presence of some, drawn to others, and shrink from others for whom the repugnance is very marked. The sphere or halo that extends beyond the radius of the body strikes that of the other person. If the two spheres of the persons are positive, then, like two metal balls charged with positive electricity, they will repel each other. If positive and negative there is a mutual drawing, the circle becomes complete; there is mutual and deep sympathy between the two. Of course man has the power of will to become positive or negative; it is his sovereignty. For a kind word I could do anything in the way of help; but if treated with unkindness, my battery is at once charged with positive electricity, and it would discharge in self-defence.

I must now lead my readers a step further. I am myself a Psychic, and can, in one moment, by the power of my will place myself in the psychic condition. Neither Professor Zerkoff in his "Animal Magnetism," nor Dr. Carpenter in his "Unconscious Cerebration," has solved this. It is a state common to thousands of my fellow men. How I was brought into this state it is not the purpose of this article to describe, but I may dwell upon this topic in a work now almost ready for the press, a work originating from the desire I have to warn others against the practice of spiritualism because of the danger of demoniacal possession, and because such practice is unlawful and forbidden in the scriptures, and its tendency being to Anti-Christ. This I can prove from my own personal experience, although in so speaking of Spiritualism I may differ very largely from certain others who also have had personal experience in the matter. Now my experience helps me to an answer to these strange phenomena. Yet let it be distinctly understood that Mrs. Croad's case has nothing to do with Spiritualism. It is the reverse of that, and her spiritual powers have their rise in a higher and holier life. A medium communicates with unseen intelligences of the spirit-world, but the marvel in Mrs. Croad's case is how she communicates and understands the nature of things in the present material and natural world, and reads my thoughts, with all her senses sealed and closed. I explain it thus:—First, I am in sympathy with her—close and deep sympathy: her condition, her patience under suffering, her faith and love, win the soul of the on-looker. There is oneness of spirit; the two spheres are blended. I take her hand and can feel the throbbing through my arm; this is one connection. Our spheres are blended as with the magnet, and when these conditions are undisturbed she could write my thoughts on her slate as rapidly as I could think them to myself if her strength of hand were equal to the task. All our secret thoughts are known. "God searcheth the heart and trieth the reins of the children of men." Science proves God's Word to be true to the very letter in its underlying fundamental teaching. The discrepancies are entirely of man's creation.

The next fact is her description of photographs, pictures, writing, etc. It has been said that she is clairvoyant. Clairvoyancy is second sight, similar to the power given to the prophet's servant of the Old Testament. But I must beg to differ from the ordinary acceptance of the term clairvoyant. I will give my reasons for so doing. Undoubtedly there are different degrees of perception or second-sight. If Mrs. Croad were clairvoyant there would be no need to write the letters she receives on her cheek; she could see their contents at once. A letter locked in a wooden box is read as plainly as though seen through transparent glass, and the clairvoyant sees with his natural eyes open, the curtain lifted; Mrs. Croad's eyes are blinded, with lids sealed. A stone wall or wooden box is no impediment when the natural sight is suspended and the spiritual vision opened; and this second-seeing through dense matter answers to other spiritual members of the body. If a man's leg is amputated and he place the stump

thereof against a wall, it is a mental fact to him that his spiritual, fundamental leg is through the wall, and his foot out at the other side. This answers to the fact that the spiritual man can walk through and look through a mountain as we walk through the air; and corresponds with the fact that our Lord came through the wall of the room and touched the spiritual senses of His disciples, when the door was closed, in the upper room at Jerusalem. See how truth and science agree! "Stone walls do not a prison make, nor iron bars a cage." Mrs. Croad's own definition is simple. She says she distinguishes photographs, etc., thus:—"black lines are hot, white cold, another colour burning and grating." The nerve aura of the face is as sensitive with her as the photographer's plate is to light; it receives the impression, and a perfect picture is conveyed to the eye of the soul without any aid from the natural eye. Her knowledge of actions and motions is gained by the different kinds of vibrations which strike on the nerve aura which emanates from the true being within, and by and through which the impressions are conducted. Every object has its own peculiar invisible halo around it; every piece of wood or metal, according to its nature, has its sphere, though not manifest to the natural sense in all cases. In some cases it is detected by the scent, as with cedar-wood or meteor stones. Thus, when a stone or piece of wood or metal is brought near, the sphere of that substance touches the sphere of Mrs. Croad and she knows what it is instantly. No clearer testimony can we have as to the existence of the soul: there is another world underlying the present, that answers to our own spiritual nature. The flowers bloom and die, the fundamental life is left on the abiding reality of which the flower is but the type. So when we speak of another world underlying, encompassing, and surmounting this, with never-dying flowers, it is not a figure merely, but a reality. That which is manifest to the natural senses is the changing, fading, and dying; that which underlies all is the abiding and eternal. The immortality of the soul is not a shadowy state of blessedness, but everlasting and abiding. But the spiritual senses must be opened, or partly unfolded, as in Mrs. Croad's case, to discern it, as the natural sense cannot discern these facts, and appreciate their significance. What may be a difficulty with most may be no difficulty with such as Mrs. Croad, who has been sealed up from the external world, more or less, for fourteen years, so that now her refined condition borders on the spirit-land, and the veil between is very thin; her spiritual perfection has become, through her peculiar suffering, unusually quickened.

Lastly comes her clear perception of character and mind. I have previously referred to the attracting and repelling power of persons. Every man's sphere is penetrated with the quality of his inner life; and it is possible for one man to penetrate the sphere of another. For example:—a young man, a non-smoker and upright in character, came under the influence of a mesmerist who smoked, and was, moreover, of a low tone of moral life. When the young man was restored to his normal state he had a strong taste of tobacco in his mouth, and feelings contrary to his own nature were stirred within him. Why is this? The operator had penetrated his subject with his own immoral aura. Hence the awful danger of sitting in circles with natures which, if opened to the light, would make one scream with terror as having all the virus of the pit. Take another illustrative fact from science, demonstrated by the gastrograph:—Place the pole of a battery in a tumbler of wine, and at some distance away, miles it may be, place another glass with water and insert the other pole of the battery; the water will become fused with the qualities of the wine. Of immoral company beware; that the laws in matter correspond with the laws in soul and spirit-life is the great underlying principle I have so often repeated. Now the nerve-aura, or sphere, which Mrs. Croad throws around her is so sensitive and refined as to enable her to detect the spheres of others. Thus, if a man of immoral tone comes near her, she knows him as such instantly, and her inner nature recoils. If an unbeliever, or an ambitious man, come near her, she knows it; as the sphere of the person strikes hers, she knows the true nature of the man at once. A man's dress may even become suffused with the moral quality of his life. Thus was it with our Lord: when the woman touched the edge of His garment He said, "Virtue is gone out of me;" the woman was the recipient, and was healed thereby. So with the Apostle Paul: cripples who could not come to him, sent their handkerchiefs, etc., that so they might receive of the healing power. We admit this to be a fact in science, when you hand a note or a coin taken from another suffering from an infectious disease, and, though carried a thousand miles, a susceptible person is immediately on the touch affected, and catches the virus. There are mighty truths underlying all this. And as evidence that this influence emanates from the soul and permeates the body, the Scriptures declare that when the body of flesh is thrown off, the fundamental life of the soul or spirit remains the same; "he that is holy shall be holy still; he that is filthy shall be filthy still"—solemn truths. What is the quality of our inner life? How are we living?—a momentous question. Marble stones and beautiful epitaphs say nothing reliable. It is the life lived within, and its good or evil memories, which hover over our resting-place and make the spot sacred or unhallowed. It is said that Professor Tyndall, who has gained a pre-eminent position in science, was once

asked what was behind the key-board of the nerves of a man. He spoke out candidly, "I view nature, existence, the universe, as the key-board of a pianoforte. What came before the bass, I do not know, nor care to know; what comes after the treble I equally little know or care. The key-board with its black and white keys is mine to study." We know there are many men who are silent as to the spiritual nature of man, and yet are honest in their enquiries. Now in Mrs. Croad's case the particular thing is that the key-board is gone; all her senses are closed whereby the music is generally reached, nevertheless, the sweet musician, the soul, is still there behind the silent key-board.

I must now close this long article; long, yet all too short to do justice to so vast a theme. Trusting my readers, whatever previous philosophical or theological grounds may have been theirs, have been profited, and will be led to acknowledge that perhaps there are more things yet in heaven and earth than are dreamed of in their philosophy, I conclude with the promise of a third paper, in which I shall ask attention to various lessons to be learnt from all that has been said.

J. GILLINGHAM.

Since writing the above, I have had put into my hands the life of Laura Bridgman, of Boston. This talented woman was born deaf, blind, and dumb, and her case appears to be in many respects parallel with that of Mrs. Croad, with this exception, that Mrs. Croad possessed all her senses till the age of between twenty and thirty. I hope to study this case, as one may prove to be a solution of the other; by getting similar facts from two independent sources, we shall be helped materially to a definite conclusion.

In the same paper, for December 11, a correspondent who signs himself "A Non-scientific Reader" ridicules Mr. Gillingham's theory of the case, and with the usual wrong-headedness of the materialist, strives, as far as possible, to misconceive the facts. In the same paper is a letter from Dr. Davey, communicated by Mr. Gillingham, of which the following is an extract:—

"I have taken several doctors to see Mrs. Croad, and the tests employed, though many and to the point, have been highly satisfactory. . . . The case will be brought before the local branch of the British Medical Association on January 20, 1881."

The "Chard and Ilminster News," for December 18, contains a letter from Mr. Gillingham in reply to "Non-scientific Reader" in which he says:—

"The members of the medical profession who have seen Mrs. Croad are brought to a perfect stand, and the Psychological explanation I gave in your issue of the 4th instant." [Quoted in full above] "is the nearest solution to the phenomena, and accords with Mrs. Croad's experiences and expression. I have not jumped at my conclusions, and had I not paid attention to the subject, more or less, for these last 14 years, I could not have written the explanation."

The following letter from Mrs. Croad to Mr. Gillingham is also published in the same issue:—

"DEAR SIR,—Perhaps you will kindly inform the editor and his readers that in the presence of six doctors last Monday, for two hours, I was blindfolded with pads of wool, and a handkerchief tied over all, and eyes held, the lamp almost turned out, two slates held between that and my eyes. I described about eight or ten cards and blank papers, putting my fingers on each object, though much baffled and insulted by the said gentlemen doing what I positively forbid, namely, making the room dark. . . . I should also like the non-scientific reader to know I do not guess but feel my objects. . . . Eleven doctors have proved and tested me in the most pointed manner, but one and all have said, in the presence of others, when asked if they were sure I did not see, and if quite satisfied—'Yes, quite, it would be impossible for any one to see through all that wool, and cloth, and doctor's fingers. . . . It has only been to prove the truthfulness of the compiler (of her little book), and other friends, that I have submitted to such tests and insults, but now it is all over.—I remain, Yours truly, CARRIE CROAD."

Then follows a letter from Mr. Harris:—

"Dear Sir,—The paper to hand this morning. We cannot expect such new and wonderful truths to pass unchallenged, but there is no gainsaying it, still they are truths. I consider Mrs. Croad has been thoroughly tested. I never doubted her for one moment; my confidence is unbounded, and I would as soon doubt my own veracity as her genuineness; and I am willing to forfeit £20 to any Charitable Institution if anyone can prove to the satisfaction of two medical men that she can see or hear, and upon their failing to do so, they shall publicly acknowledge their failure. You can make what use you think proper of this challenge."

Two Annuals, published by Robert Banks, are in every way complete. The "Congregational Almanac," price twopenny, and the "Baptist Almanac," price twopenny, give an epitome of the external operations being carried on by these popular religious bodies.

THE DEATH WATCH.

To the Editor.—Sir,—Respecting the nature of the so-called Death Watch much has been said and written, not only here, but in other countries as well.

The superstitious and ignorant of all countries have been in the habit of attributing that which lies beyond their comprehension to the supernatural, and, in this, the priesthood, for reasons of its own, has been too ready to confirm them. If your correspondent, H. W., will take the trouble of carefully examining the wainscoting, furniture, or other pieces of wood from which the ticking sound proceeds, he will there find a small beetle, which, possibly as a call for its mate, produces the audible clicking by pressing its mandibles against the hard wood. The scientific name of this beetle is "Anobium tessellatum," a species well known to entomologists, and very plentiful, especially in old houses. Superstitious people have, years ago, saddled this harmless little insect with the appellation of "death watch;" which, as it appears, even in this enlightened century of ours, is still considered by some a prophet of approaching evil.—Faithfully yours, J. W.

COMMENTS BY THE EDITOR.

Our correspondent is either one of the "superstitious and ignorant," or he is trying to see how much nonsense he can make us believe. He is possibly one of those would-be learned numbskulls who read a passage in some book, repeat it like a parrot, and desire to pass before the world as wise. He does not say that he has ever seen this amorous beetle, which is so "plentiful in old houses," and so "well known to entomologists," nor does he inform us that he has seen or heard it perform its manner of rendering the well-known ditty, "O, whistle, and I'll come to you, my lad." He has read it somewhere, and being "superstitious" enough, and quite "ignorant" of what the real "death watch" is, he thinks he can cram the precious morsel down the throats of our readers, and read them at the same time a modest lecture on their intellectual benightedness.

Now, we have repeatedly heard this "death watch" ticking where there was no furniture or hollow boards to conceal it, and others testify that it will follow them all over the house. It seems rather curious that, granting it to be the work of an insect, it should always precede a death in the family. Possibly the little brute is a medium, and the spirits make use of it to herald their intimation—so, perhaps our correspondent will "collar" one of them, and show "how it is done."

If the "Report of the Dialectical Society" be turned to, it will be found in the minutes of No. 1 Circle that when two of the committee held a sheet of paper in their hands ticking could be heard on it, and the impact of the blows, which were caused by an invisible agency, was felt. Was the insect there to conduct the operations? The other evening the writer and two ladies were sitting in a darkened parlour to receive manifestations from spirit-friends. While the spirits were preparing to appear to the clairvoyant vision, and to give luminous writing, a kind spirit-friend was rejoicing over the happy moment, and expressed her pleasure by making several series of tickings on a picture on the wall. Was the insect also present on that occasion?

Instances of these sounds being heard in other cases besides that of approaching death could be multiplied to any extent; but a few words may be given as to their character, which is variable. At times they will be heard by several persons, and sometimes only by one or by two, and they will appear to sound within the ear, and not in space at all.

That spiritual intimation should precede the passing away into the spirit-world of an incarnated spirit is only what the reasonable mind would expect. These omens help to break the shock by preparing the remaining friends for the change that is approaching. When man becomes more spiritualised, none of the great events of life will take him unawares. Many spiritually minded persons know to the hour almost the time of their passing away, and they await the change with calm yet joyful anticipation. Death to such is not an "approaching evil," as our correspondent would, in his "scientific" pride, imply. It is a passing over to the majority—a reunion with loved and revered ones on a sunnier shore, and what so rational and probable as that these awaiting ones should give some telegraphic indication of their constancy to the survivors?

We know many persons who have heard the spiritual ticking, but we have seen no one who practically knows anything about this wonderful beetle, which no doubt exists, but is not of such magnitude as to crush out of the world all other methods of making similar sounds.

THE PROGRESS OF SPIRITUALISM AND SPIRITUALISTS.

To the Editor.—Dear Sir,—The year 1880 is nearly over, and yet Spiritualism is alive and still arousing interest in the minds of the people, although for many years our wise ones have prophesied its downfall and the utter annihilation of all such foolish notions as that spirits come back to converse with mortals. Our ministers of religion are condemning it as satanic, our essayists as foolishness, our magistrates as roguishness and rascality. Still, here we are at the end of another

year, and approach the anniversary of the birth of the Nazarene, which was announced by angelic messengers, and whose death at the hands of a superstitious and persecuting people was celebrated by the resurrection of many whose bodies had long lain in the grave to prove that though they had killed the body of one, a power still existed that could prove the truth of statements made by Jesus unto them when he said, Destroy this body and I will raise it again the third day.

I believe that Spiritualism has taken deeper root in the minds of the people this year than in any preceding one. I believe there is a more widespread anxiety in the minds of the people than hitherto, to prove whether it be a fact or a fable. Now, the question I would ask is this: Are we, as the representatives of this great Movement that is destined to become universal, sufficiently alive to our duties and privileges; sufficiently earnest in the work; sufficiently advanced in spiritual matters ourselves, to be able to teach the outside world? Are our lives in accordance with the highest spiritual teachings that come to us from the advanced ones?

If we could have answered these questions in the affirmative at the beginning of this year, and followed out the principles involved, Spiritualism would have been in a different position than it is to-day. Now is the time for stock-taking in business concerns, and I think it would do no harm for every Spiritualist in the country to take stock, and see whether he has gained or lost in Spirituality during the year, and from that course many faults and failings would be detected that have passed by unnoticed at the time of their committal, and the knowledge would be of service in the future. Many great reforms have taken place, but many more must yet take place; but private reform must take place before public. Therefore every individual Spiritualist must reform himself so that he can become a fit instrument in the hands of the spiritual reformers, for the reformation of a materialistic, superstitious, truth-hating people. Thus it follows that every error must be expunged, every evil deed or desire denounced, charity take the place of envy, zeal for truth take the place of jealousy for error, faith in the power of spirit in place of scepticism and suspicion as exhibited by the universal desire for "test." love to the brethren take the place of envy, hatred, malice, and all uncharitableness. Then the Movement will, during the coming year, 1881, become more successful than hitherto. Hoping this may be so, I remain, yours in the bonds of Truth.

Dec. 14, 1880.

"BETA."

An old man at Radstock is suspected to have been buried alive from having taken an overdose of laudanum to relieve his asthma. Raps were heard in the coffin by the bearers, but they were afraid to mention the fact because they might be laughed at as superstitious. The sexton and his son also heard raps. It would appear that the superstition that condemns superstition, is the most inane and tyrannical of all superstitions.

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London, delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875.

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. Dr. WITT TALLMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

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The Preacher's Distortion of Bible Narratives.	Influence of Spiritualism on Bodily Health.
The Witch of En-dor Libelled.	Remedial Effects of Mediumship.
The Narrative of Saul.	Spiritualism and Marriage.
Jewish Prophets, Professional Mediums.	Failure of Modern Christianity to Regenerate Society.
The God of the Jewish Nation—His Functions; His Quarrel with Saul; Sends an Evil Spirit into him.	Spiritualism and Insanity.
Saul cut off from his Spirit-guide.	The Gadarene Swine not Mediums.
Saul's interview with the Woman of En-dor.	Clairvoyance of Balaam's Ass.
The Genuineness of her Mediumship Proved.	Spiritualism in Harmony with the Bible, as a Progressive Book.
Jewish Ignorance of Immortality.	The Bible; how to be Interpreted.
The Spirit-form of Samuel; His Denunciation of Saul.	Dogmatism and Pride of the Priests.
Identity of the Spirit Samuel shown.	Contrast between Jesus and the Clergy.
Generosity of the Woman of En-dor towards Saul.	Spiritualism too Broad for a Narrow-minded Priesthood.
Saul's interview with Samuel not an exact Type of Modern Spiritualism.	The "Rich Man and Lazarus," a Recognition of Spirit Communion.
The Early History of Modern Spiritualism Misrepresented.	The "Latter Days."
Alliance of Christians and Infidels in Fighting against God.	The Blood of Atonement, a Relic of Ancient Paganism.
The Consolations of Spiritualism in Trouble.	The Efficacy of Prayer.
	Purity of Soul the Aim of Spiritualism.

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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.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 24, 1880.

THE SALUTATIONS OF THE SEASON.

To all of our readers we have much pleasure, from our heart, in wishing a truly Merry Christmas and a Happy New Year. We accept, with thanks, from them a similar tribute of sincerity and good-will; for we feel it, rolling up to our workshop in blessed waves from many kind hearts, whose owners names are unknown to us.

God bless you all, dear friends. May we all be blessed in our spirits; for do we not require it, even as the body demands its nourishment? We can help one another to goodness, spiritual enlightenment, and soul-comfort; for when we attempt to do so we place ourselves en rapport with the Benefactors of the Human Race—the Holy Messengers of God—and they minister to us, and make us truly blessed.

It is, indeed, a glorious privilege to be a Spiritual Being, —a Child of the Infinite; to love Him as a Father, to desire to do His Will, to delight in rendering His earth-children happy, to realise our relations to the spirit-world in "clinging to the strong ones—drawing up the slow."

What are all the cares, toils, and troubles of the world when balanced with the joys of the spirit? It is only the spiritually minded who can suffer, labour, and endure, and thank God for it.

This, then, is the secret of true Christmas mirth, of happiness in the future. Let us make it our delight to aid each other to these good things!

A NEW YEAR'S STORY FOR THE MEDIUM.

In our first issue for the new year will be published a story specially written for the occasion by Miss Chandos Leigh Hunt, whose tale which appeared two years ago was so much appreciated, and has since been published in a volume. The theme of the forthcoming novelette will be the wonderful phenomena of Mesmerism, which will render it instructive as well as entertaining. This lady is one of the highest living authorities on Mesmerism. Her instructions to her pupils have passed through two editions, and we understand that a third is in preparation. It is to be regretted that Miss Chandos Leigh Hunt cannot make her profound knowledge of this subject more available to the public in general by popular classes, or lectures to those who would attend the series.

Miss Lottie Fowler writes to say that she hopes to obtain an early settlement of her legal business, after which she will pay a visit to this country and the continent.

THE SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

We do not consider it expedient for Spiritualists to adopt any means for the mere purpose of raising funds. Such a tree could not bring forth spiritual fruit. There must be an object in view more deeply grounded in spiritual affection than the acquisition of profits, before any steps taken by Spiritualists can serve a good and lasting purpose. The augmentation of resources may be a concomitant, but it should not be the end held exclusively in view.

Six months ago Mr. Freeman was impressed to get up a soiree "in aid of the Spiritual Institution." Now what does "aid" to a Spiritual Institution imply? Will money alone sustain a "Spiritual" Institution? We think not; in fact, we have proved the contrary long ago. But that soiree was an "aid" in a great many more ways than the sum of money which it brought into the exchequer, and which, as an aid, was absolutely indispensable. But there was a much deeper impulse underlying that soiree; and it was not a mere compliment to any individual either. The responsible recipient of the cash was reviewed, and though he was amongst his other qualities considered faithful and useful, yet the soiree was not a reward for him on these or any other plea; the faithful spiritual worker needs no reward. The matter was otherwise, and plainly stated by Mr. Freeman. The Spiritual Institution had been a useful agency in the work of Spiritualism, its energies in various ways required stimulus which, it was expedient, should be supplied. Here was the true motive—a desire to help on Spiritualism by strengthening that agency which had been and is of signal use in such a work.

The soiree did come off. It was the most numerous attended and influential that had been held for a long time. The Hall was crowded by a highly respectable audience of representative Spiritualists of London and the Provinces. The entertainment was excellent, and the harmony of the occasion was spiritually upholding and organic. There was life in the atmosphere—a strong magnetic power which as a nucleus could bind other atoms to it, and enlarge and strengthen the visible centre of spiritual work.

Since that time there has been a turn in the tide of action at the Heart of our spiritual work. The disintegrating influences that sought to ruin all have retired to their own spheres, or succumbed to the inevitable. The state of affairs at the Spiritual Institution has steadily improved, though not without transformations on the external plane, which, to the superficial observer, were not altogether assuring. The constitutional health has been, however, sound, and the way in which defiant symptoms have been overcome has been, in a great measure, due to the influences set in operation, and the sentiment evoked by Mr. Freeman's soiree.

Again there is to be a soiree. Let it be to all kind friends a time of rejoicing, that the work has survived all vicissitudes, and has taken such a hopeful course. To us it will be a season of deep thankfulness for all that has been effected to maintain that mechanism of our Cause, which, like the human body, is dear to the soul that inhabits it.

There will certainly be a crowded auditory at Cavendish Rooms on Wednesday, January 5; already we hear of parties who have resolved to be present. Whether the result brings a margin of money or not is quite unimportant, in view of the higher good which will be effected by a coming together under such auspices. The necessary expenses on such occasions are considerable, and with the moderate price at which the tickets are sold there is not much to spare for the sinews of war. This can be easily amended, by those friends who feel inclined, sending the price of a few tickets to Mr. L. Freeman, 29, Litchfield Grove, Finchley, N. There are hundreds of our friends and readers in the provinces who cannot possibly be present in the body, but they may send on the cost of one or more tickets, and in the form of true sympathy with the object in view, be present in spirit.

MISS SAMUEL'S WORK IN LONDON.

Arrangements have been made for this young lady to speak at Goswell Hall on the first three Sundays in 1881. She will also commence a series of weekly receptions at the Spiritual Institution, the first of which will take place on Friday evening, January 7, at 8 o'clock, and be continued on subsequent Friday evenings. Miss Samuel will receive invitations to visit circles or working centres, as far as her time will permit. All correspondence should be addressed to her at 15, Southampton Row, London, W.C.

MR. GILLINGHAM'S VIEWS.

Mr. Gillingham's article on Mrs. Croad is so full of thoughtful points that we give it unabridged, though the diffuseness of style occupies much space; but in the interpretation of a new science we must be lenient with the expositor, and grant him every consideration in our power. The line that Mr. Gillingham takes is one that is congenial to our own train of thought, and lies at the basis of a scientific conception of Spiritualism. We also agree with Mr. Gillingham that there is a phase of spiritualistic practice, which is all he says of it, but we cannot adopt his sweeping insinuation that these practices are Spiritualism in toto, and, because they are not commendable, that Spiritualism, as a whole, is therefore bad. The practices of ignorant investigators and the truths of spirit-communion are very different matters, and should not be confounded. Great care should be taken in combining sitters for the circle, and in the case of some forms of mediumship, the circle is altogether out of place. Mr. Gillingham's warnings are useful,—have we not echoed them again and again?—but they are not by any means a condemnation of spirit-communion, and the various forms of mediumship. When the laws of spirit-action are understood as Mr. Gillingham is endeavouring to unfold them, then, we shall avoid all anomalous methods, and enjoy without suffering.

It is just as reasonable for a spirit to communicate to the mind of a sensitive like Mrs. Croad, as it is for Mr. Gillingham's mind to do so at a distance of 60 miles. In both cases it is the spiritual—not the physical attributes that come into play, and these attributes are common to the embodied and disembodied alike, which is the burden of Mr. Gillingham's argument. Do not, then, let any bigotry crop up in the mind of the spiritual scientist. Mr. Gillingham is, himself, the butt of sneers and social persecutions, as regards Mrs. Croad's case and his theories. Do not let him in turn assail Spiritualism with accusations which have reference to individuals alone—not assail the great truth that God has set an arch in the psychical heavens, whereby the two worlds may be interblend'd to the advantage of both.

Some of Mr. Gillingham's theories might be discussed with propriety, and we would be glad if our readers would take the matter up. No one would be more pleased therewith than Mr. Gillingham himself. We have somewhere seen, recently—we think in Dr. Crowell's new work—a refutation of the statement that the spiritual limb projects beyond the stump when the physical member has been amputated. This matter and others we should like well to see taken up and elucidated in the best manner within the experience of the friends of this Cause.

MANY SPIRITUALISTS DO IT.

They send us a subscription to the MEDIUM with the name of some friend, or public institution with a reading room, that we may post the paper as directed during the year. When it is needful to do so, we can change the addresses, and thus make the yearly issue go over a wide surface.

For one Guinea we will send out three copies of the MEDIUM during 1881, to such places as we may be directed. There is assuredly not a better way of spending the money for the promotion of the Cause.

MEETINGS ON BEHALF OF INSTITUTION WEEK FUND.

At 6, Kenilworth Road, Roman Road, Old Ford, on Monday, Jan 3, 1881, at 7.30 p.m. prompt, Mrs. Knight will hold a seance for the benefit of the Spiritual Institution. Mr. Savage, medium.

Mr. and Mrs. Herne will hold a public seance on the first Thursday evening in the new year, at 7.30, for a new year's gift for the Spiritual Institution, at their residence, 24, Buckingham Villas, Buckingham Road, Stratford, E., when all friends of the Cause will be welcomed.

Mr. F. O. Matthews will give a trance address, followed by clairvoyant communications, at the Spiritual Institution, 15, Southampton Row, on Sunday evening, January 9, 1881, at 7 o'clock. A collection towards Institution Week Fund.

SPIRITUALISTS can help the Cause indirectly in many ways. A correspondent thus reports: "I was chosen on a sub-committee of the local Institute recently, to select £50 of new books. I asked for Crookes's "Spiritualism," and Wallace's "Miracles," which were accepted without much objection." We hope every Spiritualist will use his personal influence in this and other practical ways.

HOW TO SAVE US MUCH TROUBLE.

We feel that everyone of our subscribers is in sympathy with our work, and would do all they can to help us. We venture to suggest to them how they can do so without putting themselves to the slightest cost.

Next week's MEDIUM is the last issue for 1880, and with it the Annual Subscription expires. We have to make immediate arrangements for preparing the addresses of those who will continue the paper during 1881, and desire to know, without delay, who will be our subscribers and how many copies they require individually.

Depositors and those ordering other periodicals may inform us by post-card of their requirements, and we will furnish them with the statement of amount necessary to be remitted, or charge it to their deposit account, as the case may be.

As all subscriptions to periodicals are payable in advance we respectfully state that the paper will not be sent on the understanding that payment is to be collected at some indefinite time in the future.

The MEDIUM costs more than the subscriber pays for it, and we cannot afford to spend time and postage in applying for subscriptions. A stamped and addressed envelope should be enclosed for the retransmission of receipt.

The subscription may be paid for any number of weeks in advance, at the rate at 2d a week for one copy, post free. To make the matter clear to all, the following form is appended:—

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We hope to receive a renewal from all old subscribers, and, in addition, a large number of new ones, during the ensuing week.

INSTITUTION WEEK MEETINGS.

MR. TOWNS'S SEANCE.

On Tuesday evening, Dec. 14, Mr. Towns held a meeting at his residence, 1, Albert Terrace, Clouesley Road, Islington, for the benefit of the Spiritual Institution. The circle consisted of eight true-hearted, earnest Spiritualists, and the conditions were all that could be desired. After a little music, we gathered around the table, and immediately distinct and continuous raps were heard on different parts of the table and on some of the chairs, at some distance from the medium. The room was well-lighted. The rapping spirit, being interrogated by an appointed chairman, informed us that he was Mr. Eglington's control, "Joey," and had come for the express purpose of instituting a circle for the development of materialisation through Mr. Towns.

The spirit chose seven of the sitters present as being adapted to become members of the necessary circle of thirteen, including the sensitive. Before "Joey" gave these particulars Mr. Towns saw clairvoyantly the representation of a man resembling himself, with three materialised forms emanating from him simultaneously, one from each side of his loins and one from his back. This was explained by "Joey" to be the picture of what they hoped to accomplish without the aid of cabinet or darkness.

After a hymn and prayer Mr. Towns was entranced by a kind spirit, who gave consolation and advice to several present.

He was followed by "Mother Shipton," who gave the most satisfactory indications of spirit-presence and evidence of clearness of spiritual vision and foresight. She proved to one lady that she was aware of all the troubles and anxieties of her household, and gave undeniable evidence of having been present when no eye had seen or ear heard her. She also referred, in her cute, pert way, to important as well as trivial circumstances, connected with the marriage of the son of a lady and gentleman present. This varied information, together with mind-reading, advice in business matters, and cheering messages from departed ones, with proofs of identity, concluded this most interesting and elevating seance. During the trance control the raps and moving of the table were frequently given as emphasising certain portions. At the close fifteen shillings were collected.

We have good reason to hope that the coming year will usher in a new order of things. The most earnest and the best fitted for the Work are being called to the front by the spirit-world, and though there may be a heavy tug of war between the pocketists and Spiritualists, the right will conquer, and 1881 will be the dawn of the radiant day of new spiritual light. All who have honest hearts and willing hands will breathe freely in the healthful and invigorating atmosphere of true Spiritualism.—Yours in the Cause of Truth,

S. C. G.

MR. F. O. MATTHEWS'S SEANCE.

In accordance with his kind offer this medium gave a seance at the Spiritual Institution on Sunday evening, December 19. There was a large and highly respectable attendance.

After a hymn and reading a poem, Mr. Matthews explained that he would give an inspirational address, or whatever they liked to call it, after which he would be influenced to give clairvoyant communications.

During another hymn Mr. Matthews went under influence. The control said he did not come among them as an orator, but to do what good he could. Spirits, like mortals, were engaged in trying to solve the great problems of spiritual existence, and the effort to do so drew them nearer to the Father of all being. There was much that could not yet be explained, but the power to comprehend the Infinite was continually extending, and in a fuller manner men and spirits could offer him that filial love which is true worship. In 1881 many mysteries would be unfolded which would cause the world to be stricken with awe. The spiritual operations taking place would cause much confusion amongst mankind. There would be outpourings of wrath, indignation, and crime greater than have ever been experienced before. The reason of this is that spirits are waking up to a sense of their condition, and they will naturally revert back to that state in which they left earth, and influence human beings that are in similar states either for evil or for good as the case may be. The psychological power of the spirit-world on mankind will be very great, so that 1881 will be looked back on with awe. England will pass through a great trial about the middle of the year. Her mettle will be tried so as it never has been before. Lofty statesmen will succumb, and rulers will be confounded. This will come in a mysterious and slow manner: unanticipated, like the passing away of the French Prince in Zululand, but it will be irresistible. The spirit-world thus so closely environing all, the only safety lay in purity of motive and open-heartedness. There had been those who looked for the fall of that Institution in which they were met, and eagerly anticipated a coming crash, but they will be disappointed, and great surprise there will be at the renovation in its power and usefulness that will take place.

Another control, speaking in a broken accent, then spoke, and said, by way of salutation, "How do you do, peoples?" and after a few other remarks about the unimportance of names, proceeded to make remarks upon phenomena observed around the sitters, the chief of which we enumerate as follows:—

1. A sitter was told that home circles were held in his house, and a spirit was described that communicated. The gentleman acknowledged that such was the case.

2. Another party were told that "Betsy" and "Mary" came to visit them. The spirits appeared to be recognised.

3. Someone was asked if they had anyone in spirit-life who on earth had gone about with a black gown and a stick, leading those men with a white thing over their clothes—a something, a surplice. The reply was made by the person addressed that the spirit described had been a verger. "Oh, a virgin," said the control, in astonishment. "No, a verger," said the sitter, a definition which the control did not seem to comprehend.

4. It was told to another sitter that they were going to have a marriage in the family; a son was about to follow his father's example. Fathers should be careful and set a good example, but in this case it would turn out well. The occupation of the young man was described, and it was added that he would succeed in it. The party addressed acknowledged the correctness of the statements.

5. A young man was asked if he had lost a friend, a young girl with fair hair, who died of consumption. He acknowledged it. It was then added that she had been fond of flowers, and presented him with flowers from the spirit-world. She was much attached to him. Her name was also given.

6. A spirit named "Mary Ann" was described (not recognised). She went across the ocean long ago. Did not tell you where, as she did not want you to know.

7. The control asked if anyone present had a likeness with him which he expected to have responded to by a spirit, as there was a spirit present who held up a likeness. He is alive and in Australia. William is his name; he lives near Adelaide. He was not heard of for a long time. A young man said that the facts suited a friend of his exactly, but it did not appear that anyone had brought a likeness.

8. A spirit-friend was said to be representing another that was living. His name was John Arnaby. Mr. Arnaby: "That is my son." "No, he is too old," said the control: "He brings up a boy who is named after him. He is now away from home, but will make a lucky hit." Mr. Arnaby said the boy was away, and was of the same name as his uncle, but he did not know of his career.

9. "Here is Mr. Matthews," said the control. "Yes," replied Mr. Arnaby; "his widow called in to my house just before I left home." "He wants to speak to her," said the control. "Why does he not go to her, and not come here?"

10. It was said to another party that there was much confusion round them, and there had been trouble in the family three weeks ago. It would come all right in two weeks or so. It occurred through a lady who had been too overbearing, and it referred to a lady who had passed away. A letter from America was seen coming which would state that someone was coming over in spring. "Jane tells me so," said the control. "I have an aunt Jane in America," said the person addressed. It was said she had kept herself from her friends for a long time, as they had thought bad of the course she had taken, but she was not so bad as had been thought. This appeared to be correct. The sitter acknowledged that the person had not been heard from of late, as was stated.

11. Someone who passed away with cancer comes to a lady in black, and says the lady attended the meeting hoping to hear from her mother. The lady had a deal of trouble in October, but the mother's spirit was with her all the time sustaining her. The lady in black alluded to sat at the back of the meeting, and acknowledged that she had come hoping to hear from her mother, and seemed satisfied that she had done so.

12. The control stated that clergymen had been holding a conference how to put down Spiritualism, for it was taking their stock-in-trade out of their hands. The devil was being done away with. The control added that they (the Spiritualists, we presume) would have such a benefit of it in February.

13. A young man was accurately described who was killed in the Zulu War. He calls "Charlie" and "Fred." He was knocked down and trampled to death under the horses' feet. A sitter recognised the description as applicable to a friend of his.

14. A person was described as having been placed in a coffin, and then having his likeness taken. It was because no likeness had been taken before death. He was not a relative, but a friend, and his name was William Thompson (spelling it with a p. No one seemed to respond to this description).

15. The control said he wanted those who believed in Spiritualism to cultivate their higher faculties, so that when they went to the other side they would be ready for the work of the spirit-world. Many, by misusing the body, died before their proper time, and had to pass a corresponding period in a state of nonentity before they could enter on a state of pleasant activity in the spirit-world. The body was the temple of the living God, and disease should not be created in it. A misuse of the body, and consequent disease, caused suffering to the spirit after death. Spiritualism does not give people licence to do evil, but all of its teachings show that every act is followed by its appropriate consequences, and that there is no escape from evil courses. God does not punish the evil-doer, but he brings his own punishment on himself in accordance with the kind of evil he gives way to. The control added that his idea of religion was to be clean and wholesome, consistent and just, paying all just debts: love the neighbour and be kind to each other. Then you will not need to say, Religion, lead the way; but you will lead the way to religion.

Another control then spoke a few words, giving a moral exhortation the burden of which was that God would not accept of a substitute. Each soul would have to answer for itself, and bear the consequences of its own acts.

Mr. Burns said he thanked Mr. Matthews for his kindness in giving the seance, and the friends for attending in response to the public announcement. He saw a new basis for spiritual work being laid, and the Institution Week meetings of this year had evinced great harmony in alluding to it. There was a great sphere of union in Spiritualism which all could not see, but as a Spiritual worker it gave him much encouragement to go on. There was also a sphere of discord attached to the Movement, but he did not see that it was Spiritualism at all, but a mere attachment which was altogether off the spiritual basis. He had listened to the remarks that Mr. Matthews had uttered with much pleasure, as they had been in accord with the great body of testimony that had been offered at the series of meetings of which that one formed a part.

Mr. Matthews, in his normal state, said he had not altered his ideas of spiritual work. When he left Wakefield Jail, the clergyman, who knew his family advised him to give up Spiritualism, go amongst his friends, and study for the ministry. He replied that he had a meeting for that very evening, which he attended, and had kept on at the work in the same manner at every opportunity. He only recognised Spiritualism as demonstrating the truth of immortality, and to that end he worked. Others might have a different mission, and it would be their duty to work therein. What he did in the Cause was not of himself. He seemed to be organised for certain purposes, and the spiritual aid used these for a special work, and while they continued to do so he would give his whole powers to their service. He regarded all effort as based on the principle of selfishness, by the fulfilment of which we were enabled to love others. The spirits came to us because they received benefit by so doing. We also received benefit by our investigations, and thus, being benefited ourselves, we were able to benefit others. He would therefore ask them to give a generous collection towards the work of the Spiritual Institution, to be placed in Mr. Burns's hands for him to dispose of for the furtherance of the Work as he saw fit.

The sum of £1 2s. 8½d. was then collected, after which the meeting dispersed.

LOWESTOFT.—Mr. T. Dowsing, Framlingham, writes:—"I had three good meetings at Lowestoft. On Sunday afternoon I pleaded for the Spiritual Institution, not as an infallible institution, but as one that has done good work in the past to the present, and propagates true Spiritualism, and therefore demanding our sympathy and help. But those attending are poor generally, and I advised them to give cheerfully, if it was only the "widow's mite," or not give at all. I send you a small sum from a few members but sympathy from all present, wishing the time may come when we are more united in true spiritual work. I suppose I shall continue this my fourth year's labour amongst the Lowestoft friends. We are somewhat disunited, some seeking spiritual truth one way, and other minds adopt other ways. This we must expect. We are all babes as yet in spirit-knowledge. We have a small body seeking the highest spiritual gifts. Mediums are being developed. One, a working man's wife, Mrs. Chaney, is developing rapidly as a trance, healing, and speaking medium. Knowledge is spreading, so we are thankful, and take courage. I generally visit friends who do not or cannot attend our meetings. Our dear old friend Mrs. Manby is developing as a painting medium. It is marvellous to me how rapidly she has developed. When I called upon her she was just finishing a bunch of grapes most beautifully painted, and which she promised should be my New Year's gift. Mr. and Mrs. Tink (getting into years) are still active workers, opening their house two or three times a week for spiritual work, and this makes heavy work for the dear old lady. I enclose 4s. 6d. for Spiritual Institution."

DERBYSHIRE.—An old friend, in remitting his family contribution to Institution Week, writes:—"I have often thought of writing on Spiritualism after the manner of your lecture in this week's MEDIUM (Dec. 10). There is urgent need to speak out on these matters. The more I study this question the more am I convinced that there are very many Spiritualists so-called who have yet to learn what true Spiritualism means. They must learn it by the discipline of bitter and painful experiences until selfishness is entirely overcome by a broader charity and a higher and holier love among our ranks than now exists. We pray for you, that your burdens may be lightened. Accept the enclosed, and enter 'Friends in Derbyshire.'"

BURNLEY.—Dr. Brown held two meetings in his house, 50, Standish Street, on Sunday, December 12. At each he delivered a trance address, followed by a poem, all of which gave his audiences great satisfaction. A collection was made at the close of each meeting for Institution Week Fund, and the sum of £2 was collected in all.

FAIRFORTH.—Mr. William Etchells writes:—"We have had our sixth year's meeting, and we send 10s. for the Institution. We are about twelve members; four have been in the circle from the commencement. We have two trance mediums that give us very good addresses, and we are going on very nicely at present."

FELING. The sitters at Mrs. Taylor's circle subscribe 5s. and with it supply some encouraging news. The letter concludes "Praying God, the giver of all things, to bless and preserve you, to lead and instruct all true spiritualists for many years to come."

OBITUARY.—The Cause in the south of London has lost a supporter in the passing away of George Chambers, of Grayland Vill, Catford Bridge, who departed this life on Nov. 29, aged 38 years. The memorial card contains eight lines from the "Spiritual Lyre," beginning "It is a faith sublime and pure."

CHRISTMAS AND NEW YEAR'S ENTERTAINMENTS.

On Christmas Day the Manchester and Salford Spiritual Society, 268, Chapel Street, Salford, will give their annual tea meeting. Tea on tables at 5 o'clock. Tickets 1s each. After tea a happy evening will be spent with songs, readings, recitations, various games, etc.,—something to suit all.

At Temperance Hall, Grosvenor Street, Manchester, on New Year's Day. Tea on tables at 5 o'clock. Entertainment at 6.30. Tickets to tea and entertainment 1s each; after tea, 6d.

At Temperance Hall, Grosvenor Street, Manchester. On New Year's Day. Tea on tables at 5 o'clock. Entertainment at 6.30 consisting of songs, glees, &c. At 8, a laughable farce, by the following ladies and gentlemen: Mrs. Braham, Miss Rhodes, Miss Verkruzen; Mr. Lewis, Mr. Claud, Mr. Coxell. Dancing at 9 o'clock. Tickets to tea and entertainment 1s. each; after tea, 6d.

OLDHAM.—On Christmas Day we intend holding our annual tea party and entertainment in our room, 176, Union-street, when songs, glees, duets, and trios, as well as readings, recitations, and addresses, will be given by the choir and friends of the movement. Tea on the tables at 4-30; tickets 8d. each for tea and entertainment, children under 12 4d. each; admission after tea (if room permit) 3d. each. Friends from a distance are earnestly invited, and will be gladly welcomed, as sympathy with each other is a great incentive to workers in spiritual movements.

LEICESTER.—Silver-street Lecture-hall.—On New-Year's Eve there will be a tea and entertainment for the benefit of harmonium fund. Tea on the table at 6; entertainment to commence at 8. Tickets for tea and entertainment 1s.; to the entertainment 3d. On Sunday next the platform will be occupied by a local medium, at 6-30.—R. Wightman, Sec., 56, Cranbourne Street, Leicester, Dec. 13.

An old Spiritualist, having lately come to reside in Bradford, would like to join a private circle. Address—W. H. S., 145, Westgate.

QUEBEC HALL.—On Sunday evening there was, as usual, a full attendance, and Mr. Macdonnell's lecture on the "Birth of Christ" was listened to with much attention. On this occasion he laid down his armour and weapons, and instead of attacking the churches, joined them in the universal rejoicing that a Saviour was born to deliver man from the degradation which his passions had reduced him to, by recognising the moral nature in him and awakening him to a sense of a Future State of Existence. A full hour's discussion ensued, which elicited much information and gave an interest to the proceedings. Next Sunday evening the subject of lecture will be "The Course of Time."

NEW ZEALAND.—A correspondent of the "Hawera Star," says the "Otago Daily Times," writes: A curious story is reported from Parihaka. It is said that many natives were asleep in Tohu's whare one night last week, when some were aroused by a voice outside calling, "E Tohu! E Tohu!" Those nearest to Tohu woke him up, and the voice continuing to call, he went out, and those within the whare heard him in conversation with someone outside, but as they spoke in a different tongue to the vulgar one, nothing could be gathered of the subject under discussion. After a time Tohu returned, and explained that a spirit from another world had come to speak to him and urge him to conclude his work, for he had already been too long about it. Tohu to this answered, "Wait a bit"; but the spirit told him that as he valued his protection, he must conclude his work at once. To this Tohu assented, and the interview closed. This story is believed by many, and your correspondent believes it—very nearly.

SWEDEN.—A reader of the MEDIUM, in remitting his annual subscription from Wasa, Finland, gives the following interesting items:—"It is about a year and a half since I changed my abode from Stockholm to this place, and during that period it is wonderful how Spiritualism has gained ground in Sweden. The leading papers, that used in my time to refuse to publish any article on Spiritualism excepting such as ridiculed the doctrine, have of late thrown their columns wide open to the serious discussion of the matter. Many a Spiritualist in secret has thus been encouraged to give publicity to his opinions without standing any longer in awe of that demon, public ridicule, which intimidates so many of our brethren. Several of Allan Kardec's works have been translated into Swedish, among which I may mention his "Evangile selon le Spiritisme" as particularly well rendered in Swedish by Walter Jochnick. A Spiritual Library was opened in Stockholm on the 1st of April last, which will no doubt greatly contribute to the spreading of the blessed doctrine. The visit of Mr. Eglinton to Stockholm was of the greatest benefit to the Cause. Let us hope that the stay of Mrs. Esperance in the south of Sweden may have an equally beneficial effect. Notwithstanding all this progress of the Cause in the neighbouring country, Spiritualism is looked upon here as something akin to madness, but even here there are thin, very thin rays, and very wide apart, struggling to pierce the darkness. Sincerely wishing you health and strength of body and spirit to carry through to the end the hard work that you have been chosen to fulfil, I remain, dear Mr. Burns, yours fraternally, —"

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the 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 psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

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

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

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps 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 raps 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.

Beyond 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.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday evening last Mr. I. Macdonnell delivered an address on the birth of Christ. The hall, as usual, was crowded, the audience evincing their pleasure and approval.

On Friday next the literature of the week will be for sale in the hall from 8 p.m.

Saturday, being Christmas Day, there will be no seance in the evening.

On Sunday next, at 7 p.m. prompt, Mr. Macdonnell will speak: subject, "The Course of time."

On Monday, at 8.30, the Comprehensionists will meet to confer together. The meeting is open to others.

On Friday, the 21st, it is decided to hold a Watch Night meeting, to commence at 9.30, when several short addresses with sacred songs will be given. I also purpose availing myself of a short time to read several matters which have come under my notice recently, and express my thoughts upon them, hoping it may lead to some good result. At 12 o'clock the divine blessing will be supplicated on the work of the coming year, not only at Quebec Hall but everywhere and upon every effort put forth for the good of humanity. After which tea and coffee will be served until 1, when friends can pay their congratulations, and innocent recreation will follow, until the trains commence running the next morning, for those who like to remain. There will be no charge for admission; a collection will be made to cover expense of refreshments.

On Sunday, Jan. 2, the New Year will be inaugurated by a Tea, at 5.30. Tickets 8d. each. After which several friends have promised short addresses, with sacred music and songs. Hopes are also entertained that Mr. J. J. Morse will be present and give an address. Mr. Macdonnell will also be present. Friends intending to favour us with their presence at tea will oblige by a postcard before Friday, Dec. 31.

J. M. DALE, Hon. Sec.

Mr. T. M. Brown will be at home till after the Christmas holidays. He will then proceed on his tour southwards. Address—Myrtle House, Howden-le-Wear, R.S.O., Durham.

CHRISTMAS BELLS.

Clear ring the bells o'er the frozen city,
Merrily through the silent air,
Rejoicing loud, in holy ditty,
Ushering in a Christmas fair.

Sweet sound the bells o'er distant hills
Where snow and ice compacted lie;
Where deep in valleys by stony rills
Bleak winter's guests sweep mournfully by.

Faintly the bells, by zephyrs borne,
In whispers soft o'er land and sea—
Saying, "Unto us a Child is born,"
To the Father of all eternity.

P. H. COTTON.

GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

On Sunday evening, Mr. J. K. Lewis lectured on "Buddha." It appeared that there was great similarity between his teachings and practices and those of Jesus.

On Sunday Morning, Dec. 26, there will be no conference as usual. On Sunday evening, Mr. J. J. Morse will give a trance address. Mr. Knight Smith will sing "Unto Death," Mendelssohn.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

268, Chapel-street, Salford. Sunday evening at 8.30.

— 26—Local speakers.

Mr. Wallace, President; R. A. Brown, secretary, 33, Downing-street, Manchester.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 41, Walnut Street, Chester, Cheshire. Secretary: Mr. W. T. BRAHAM, 352, Stratford Road, Manchester.

Plan of speakers for December:—

— 23.—Mr. Telford.

A society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received. Miss H. Blundell, 5, Summer Villas, Stratford Road, Manchester, treasurer.

A meeting is held every Wednesday evening at 7.30 in the Temperance Hall, Grosvenor-street, when trance discourses are delivered. Medium: Miss E. A. Hall.

MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER,

22, PALATINE ROAD,

STOKE NEWINGTON, LONDON, N.

Agent for all kinds of Spiritual Literature.

APPOINTMENTS.

London.—Sunday, Dec. 26, Goswell Hall. Evening at 7. Subject: "Spiritualism: Its Three Essentials."

Mr. Morse is open to engagements in all parts of the United Kingdom. All letters to be addressed to him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS, Inspirational Speaker. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

APPOINTMENTS.

Nottingham.—Dec. 26 and 27.

Yorkshire District Committee.—Jan. 2 and 3.

Glasgow.—Jan. 9 and 10.

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

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

J. BURNS, O.S.T.,

Will lecture for Ipswich Temperance Society

On Monday Evening, Jan. 17, 1881, on

"THE INFLUENCE OF ALCOHOL ON MAN'S IMMORTAL BEING."

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PART IV.—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters vi and vii. Chapter viii.—Mary's Communion Feast.

Other Parts in preparation.

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MR. TOWNS is at home daily to receive friends from 10 a.m. till 6 p.m., other hours by appointment. Address—1, Albert Terrace, Barnsbury Road, Islington.

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BY Spirit-Friends' Desire.—A circle will meet on Wednesday evenings. Those wishing to enquire concerning the truth of spirit-power are invited. Apply by letter only—Caroline Pawley, 43, Earl's Court-road, Kensington.

WANTED, in Lancashire, a strong, energetic Young Woman (a Spiritualist preferred) who can wash and get up linen for a family of five. Wages £12 per annum. Address—Care of J. Burns, 15, Southampton Row, London, W.C.

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THE SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—Permit me to call the attention of your readers to the advertisement of soiree on behalf of Spiritual Institution, to be held at Cavendish Rooms on Wednesday, January 5, 1881.—Yours truly, LOUIS FREEMAN.
29, Lichfield Grove, Finchley, N., Dec. 15, 1880.

PROSPECTUS.

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For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participant obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unmixed satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one-half.

I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in whole at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscriptions, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.

2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

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Be happy How found HARVEST. Song of. HEART. Blessed Dead Garden Keep young Purity Solace for HEAVEN. Affection for Beautiful Better land Departure for Dream of Eden of Entering into Evergreen shore Family there Glory of Hereafter Hills of Home in Land of Loved there Meeting there Portal Rest in Sighing for Singing of Travelling to True life of HOME. Affection of Heart and hearth Made pleasant Make beautiful Welcome World of love	HOME, HEAVENLY. Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward HOPE. Foregleams of Star of IMMORTALITY. Natural Purer joys Undying things INDIANS. Departure of Fortitude of Lament of Trespass against INSPIRATION. Speaking by Perpetual Words of love INVOCATION. Child's Father God Divine aid Heart seeking Of spirits Nearness to God To angels JOY. Come at last Reward of duty Triumphant KINDNESS. Words and acts LABOUR. Reward of Punctual LIBERTY. Anthem of Flag of Rock of Spiritual LIFE. Brevity of Close of Golden side Sacredness of Sowing seed Stream of Wisdom divine LIGHT. Primeval "Silver lining" LOVE. Angelic Constant Heavenly God is Maternal Undying LYCEUM. Amid mountains Balm Be happy Better Land Beyond the river	Beautiful home Conference Charity Child's song Days going by Devotion Do good Dreaming to-night Evergreen shore Forake not right Gentle words Glory Good-by Guide thy bark Hereafter Home for all Ho, hilly, ho! How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Rag-picker Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods MARRIAGE. Heavenly union Heart life Sweetness of heart Love MARTYRS. Ocean life Trust in God MILLENNIUM. Living still Glory of Days gone by Of childhood Pensive MORNING (Heavenly) Light of MOTHER. Bird-child Cradle song Love of Welcome child MUSIC. Falling waters Loving song Spiritual Spirit barge Spiritual harp NATURE. Bible of	Inner life Order of Praise of Soul of NIGHT. Retiring Vigil PATRIOTISM. Universal PEACE. Angel of Brothers all Good will Only defence Prince of Waiting for War conquered PERSERVERANCE. Never say fail. Overcoming PRINCIPLE. Nature's nobility PROMISE. Rainbow of PROPHET. Joy revealed Of to-day PROGRESS. Faith, Hope, Charity Future Onward Press on Steps Voice of RECOGNITION. By law of love Shall we know REFORM. Agitation RELIGION. Do good In soul New RESIGNATION. Child-like Filial Divine In adversity REVELATION. Nature's RIGHT. Action of Forsake not Stand for SEASONS. Lessons of SERENADE. Angel watchers Nature's music Spiritual SCIENCE. Benefits of Social SLEEP. Good night SOUL. God in Its prophecy SPIRITS. In prison	SPIRITUALISM. Artistic Healing Inspired speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration SPIRIT LAND. Longing for Song-bird of SPRING. Eternal STARS. Influence of SUMMER. Merry days SUMMER LAND. Relation with Silence of TEMPERANCE. Ball is rolling Cold water Springs Pledge Water TRUTH. Light of Sun of Victorious UNION. Call for UNFORTUNATE. Blind Insane Rag-picker Speak softly Welcome back VOYAGE. Crystal sea Floating out Guide with care Life-boat Of life Passage home Sail on Sunny seepes WISDOM. In nature WORLD. Room for all The other World WORSHIP. Heart incense In nature WOMAN. Architect of love Equality of Golden Age Social life YEAR. New Old and New YOUTH. Early virtues Memory of
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All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Jherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that made earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hath not thy heart within thee burned? Heaven is here: its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sail above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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Song . . . "Eeleen Alannah" . . . J. R. THOMAS MR. MING.	Song . . . "At the Ferry" . . . MILTON WELLINGS MISS ALICE EVERITT.
Song . . . " . . . " . . . — MISS ROWE.	Romanza . . . "Non, e ver" . . . TITO MATTEI MR. C. ADAMS.
Aria . . . "Ah! che la morte" . . . VERDI MR. LOUIS FREEMAN.	Song . . . "Shy Robin" . . . — MISS BESSIE FREEMAN.
Song . . . "I love my love" . . . PINSUTI MISS LILLE GILLAM.	Song . . . "Oh, firm as oak" . . . BISHOP MR. PRESLEY
Song . . . "The Scout" . . . CAMPANA MR. FRANK EVERITT.	Song . . . "Polly" . . . MOLLOY MR. MARTIN.
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