



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

# SPIRITUALISM.

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## MRS. EMMA HARDINGE-BRITTEN TO HER FRIENDS IN ENGLAND.

*To the Editor of the MEDIUM.*

Dear Mr. Burns,—I cannot enter upon my return passage to the United States, without attempting to express through these few hasty lines, the very deep sense of gratitude I entertain for the cordial welcome extended to me by yourself and the many other friends whose greetings have poured in upon me during my flying visit to England.

Much as I dislike obtruding personal matters upon public attention, I deem it due to the many persons who have so earnestly solicited my services on the spiritual platform, to state that my sole object in coming to England was to accompany my aged mother to my sister's residence, proposing to leave her there during my visit to California and other distant points, in which I hope to spread the glad tidings of our Spiritual Gospel.

Whilst the fixed nature of my future engagements, and the very brief period I have been able to remain in England, rendered it impossible for me to extend my visit beyond my one destination, my warmest sympathies and most kindly memories have been stirred by the many tokens of good feeling and appreciation which I have received from my co-workers in Spiritualism.

The pressure of urgent demands upon my time renders it impossible for me to acknowledge separately all the kind words addressed to me. Permit me then, my dear Mr. Burns, to offer my greetings and farewell through your columns, at one and the same time.

Early to-morrow morning I shall set sail for the United States by the same ship that brought me, and were there no other evidence of unabated zeal for, and interest in, the Cause of Spiritualism than the welcome offered to one of its exponents, that alone would suffice to brighten my hasty departure with the assurance that our faith in the sublime revelation which the Great Spirit and His angels has vouchsafed us is founded upon a rock, against which the winds and waves of human folly and perversity will only beat to show the strength of the fortress they so vainly seek to undermine.

In some of the communications addressed to me I have noticed a tone of depression, which obviously arises from the ungenerous—I might almost say malicious—spirit of persecution that has been recently levelled against this great Cause in England. Permit me to say that an experience of nearly twenty years' missionary effort in Spiritualism has convinced me our most valuable means of growth, unfoldment, and purification, have been evolved by our seeming failures rather than by our avowed successes.

We have been all too much disposed to judge of Spiritualism from its human side, and make the weaknesses, follies, and shortcomings of its adherents the standard of its value. We have erred in this respect most grievously, and I do not doubt that it has been a part of the divine and providential wisdom in which this revelation has been conducted that we should be compelled to study its mysteries, and analyse its grand possibilities, through its own revelations rather than through the fallible humanity which has been the necessary channel of its demonstrations.

To teach us to eschew our bigotry, selfishness, arrogance, and egotism; to begin the study of a true spiritual science and religion from the very beginning, and not where materialistic assumption and ecclesiastical bigotry would dictate the way; to instruct us in the sublime truth that the riches of eternity are not the wealth of this world—in a word, to rebuke the errors and shortcomings of

our merely human nature, by proving that we are dealing with another and a more exalted state of being,—we have been, and still are, passing through the fiery furnace of trial and adversity. Happy are those who can endure to the end—happy if they come out the thrice-refined gold, ready to receive the divine imprint which the hand of affliction's angel alone can give.

Our beloved spirit-friends know that they have had to take poor human nature as the dry-rot of an effete ecclesiasticism has left it. We have in too many instances committed the error of gauging the spirit-world and its methods by ourselves, rather than attempting reverently and faithfully to discover the newer and higher methods of another and a better world. In the midst of our many failures and disappointments, I am often forcibly reminded of the great American poet Whittier's noble words, where he says:

"We wait beneath the furnace blast  
The pangs of transformation,  
Not painlessly does God recall  
Or mould anew the nation.

"Hot burns the fire  
Where wrongs expire,  
Nor stays the hand  
That from the land  
Uproots the ancient evil."

With an earnest wish that time and opportunity would enable me to speak or write the words of good cheer with which the dear angels ever fire my own spirit to fresh and steadfast effort—I am, dear Mr. Burns, and my kind friends in England, your faithful fellow-labourer in the Cause of Truth,

Liverpool, July 9th.

EMMA HARDINGE-BRITTEN.

## MRS. HARDINGE-BRITTEN IN MANCHESTER.

To the Editor.—Dear Sir,—On Sunday last my anticipations were fully realised by seeing such a large gathering in the Free Trade Hall Assembly Room, to hear our gifted friend and lady, Mrs. Emma Hardinge-Britten once more advocating in her admirable way the cause of Spiritualism.

I regret very much the fact of our inability to obtain, even by the aid of Mr. Pitman, a reporter for this occasion—Mr. Pitman himself being engaged by another party every Sunday evening. This I look upon as a serious loss to the readers of your valuable paper, by depriving them of a verbatim report of a discourse upon a subject which has puzzled the greatest minds in all ages, namely, "Who, and what is God?" (This subject was chosen by the audience.)

I shall attempt to give but a bare outline of this discourse. She began by denying the statement that all men in whatsoever condition of life have a faint knowledge of God, she held, that in the far back ages, before the full dawn of intelligence, man did not, nor could he, conceive of the existence of God, but as man advanced, he became conscious of the existence of a superior mind by the wonderful manifestations in nature around him, of a power and wisdom far greater than himself, whom he thought must be pleased or propitiated by some external act of worship.

As this idea gained strength in the minds of some, who, by a life of seclusion, and the subjection of the animal in their nature, "endeavoured to find out God" by the study of the laws of nature in her more occult operation, became possessed of more knowledge and power than their fellows. From this point originated an order of priests, and a system of theology,



which have in all nations and ages of the world, assumed an authority over the minds of their votaries, and by the aid of sacerdotalism and the temporal power, the sword has held men's minds in bondage to creed and dogma. She then depicted in a very beautiful manner, the life and teachings of Jesus, who taught his followers to look up to God as their Father, who is a spirit.

At this point of the discourse, the large audience as by one unanimous impulse, gave expression to their delight by loud applause, and for about an hour, we were charmed by the choice language and the dramatic style of deliverance.

Our friend and co-worker, Mr. Wm. Oxley presided, and delivered a very suitable introductory address, in which he made use of a remark which no doubt formed a "cue" for the subject for the discourse of the evening, namely, "Spiritualism taught us who and what God is;" we have therefore to thank him further than anybody else, for a subject in itself so profound and difficult to answer.—Yours truly, RICHARD FITTON.

34, Walnut Street, July 9th.

#### MRS. EMMA HARDINGE-BRITTEN IN LIVERPOOL.

It was an enthusiastic and genial audience, if not a crowded one, which on Monday evening last, met together at Meyerbeer Hall, to listen to the fine eloquence of Mrs. Hardinge-Britten. In the present inactive state of the Liverpool Psychological Society there seemed but a poor prospect that the town would be able to take advantage of the flying visit of this eminent medium to our shores; but owing to the zeal and energy of Dr. Hitchman, due arrangements were made—so far as sudden notice would admit—and those of us who were present at the lecture are hardly likely to forget for a long time the treat that had been so hastily provided. The duties of the chairman were admirably fulfilled by Dr. Hitchman, who, after a short introductory address, announced that the audience might, if disposed, select a subject for the evening's discourse; but as the feeling of the meeting seemed almost unanimously in favour of the subject that had been already advertised, the gifted lady proceeded at once with her lecture on "The Spiritual Position."

That no verbatim record was made of this lecture is much to be regretted. It was a finely-condensed and clearly-arranged history and description of the Spiritual Movement, from the time when there lived but three Spiritualists in the world—"a woman and her two girls"—to the present day, when no one can count the millions of believers in every civilised country of the globe. The lecturer seemed to admit that the present condition of spiritual affairs, as viewed outwardly, was not of the brightest; but she maintained a distinction throughout between Spiritualism in its abstract self, as a superhuman and, indeed, divine movement, and Spiritualism as we of the world have made of it. She declared she had not the slightest fear for the ultimate safety or progress of the Cause itself—it was being moved and worked by better hands than ours—but there was none the less need for improvement on our side in the treatment and reception we had hitherto accorded it.

In the course of the address many hard hits were dealt at the party of obstructives—theologic, scientific, and other—who so eagerly seek to overturn the truth that is so displeasing to them, but the lecturer expressed a sure and firm confidence that Modern Spiritualism, in the longer run, would be none the worse, but all the better, for the difficulties that were being opposed to it to-day. Referring to the men who had for so many years taken upon themselves to lead the world in religious matters, and who, always discountenancing and forbidding any kind of honest, independent inquiry into truth, had split the people into ten thousand conflicting sects, she said, with a fine enthusiasm, "I cry shame, shame on the false shepherds and dumb dogs who for so long a time have betrayed their flock." Another good point was made in the account she gave of the results and limits of ordinary scientific research; how, from many different starting points, these professors arrived at the stage where the next step would bring them to a recognition of spirit existence, but there they came to a dead-lock, and closed their eyes to what was so plain before them; but ere long they will have to recognise and admit the other portion of the truth, or (said our inspired lecturer) "the very factory girls, who know better, will take these learned doctors and strip them of their caps and gowns."

After the close of her discourse, and a hearty round of applause from her audience, the lecturer made a few touching remarks upon the warm affection she still entertained for the "old country," her native land. She declared it was continually one of her fondest hopes that this steady-going, glorious Old England should be first and foremost in all the world in developing and disseminating the beautiful truth which, through all these years, she herself had loved so well.

As the meeting dispersed Mrs. Hardinge-Britten was, of course, overwhelmed with congratulations, good wishes, and farewells from the many friends she had made amongst us. SAMUEL PRIDE.

THE Barrow Herald contains a leader to offset the effect of the reports of Miss Wood's seances. It is a tissue of foul abuse from beginning to end, and is beneath contempt. The writer of the article knows better than those who were present, which shows that he is pretty far gone. Many of our journalists are sorely oppressed with a "dominant idea"—one not of a very charitable or gentlemanly complexion. Logic is out of the question.

#### ECHOES FROM CAPE TOWN, SOUTH AFRICA. ARE THESE TESTS?

To the Editor.—Sir,—About the beginning of this year I made up my mind to make a professional as well as pleasure tour to this country, and having a dear little girl, three years old last December, we thought it advisable to leave her behind; but such hopes were soon to be shattered, for on February 2nd of this year she became a victim to the prevailing epidemic then raging in Cape Town, and, after only twenty-four hours' illness, was no more, but passed away at five minutes past one o'clock in the afternoon of Friday the 3rd. At the very instant of this dissolution of body and spirit, her mother, who was several rooms off, and did not expect death at the time, was taken like in a fit, as the servant informed me. On my arrival I found my wife as if in a sort of convulsive swoon, but soon realised the fact that she was controlled (she being already an incipient medium) by a little child, and speaking in juvenile language, told us not to weep, for Lily (pointing to the room where the body lay) was not there, but here (again pointing behind her mother); that her brothers and sisters who had passed away (and of whose coming back to us she had been when in health aware) were also in the room with her; that they would try and come again soon, and send mother a message; that we must live good and pure lives, so that we may be able to come to her.

Five o'clock the following Saturday morning, my sister, who lives some distance from my residence, and not knowing the promise of Lily to send us a message, was controlled, and compelled to get up and fetch some paper and pencils, when she was made to write the words whispered in her ear.

On looking over them, she found it was an attempt at poetry, but the words were written just as if for a letter, and when arranged in verse, were as follows:—

FROM SPIRIT-LAND—TO MY MOTHER.

My dearest, sweetest mother,  
Oh do not weep for me,  
Your Lily watches o'er you,  
Though her form you cannot see.

Dry up your tears, dear mother,  
And put your trust in Him  
Who gives the weary rest,  
When sore with pain and sin.

He called your little Lily  
To that bright world above,  
To try her dearest father  
In His trusting love.

There is a cloud\* between us  
But that shall lifted be,  
When your faith is firmer, mother  
Your child you then shall see.

We all are here to greet you,  
And my dear granny too,  
Aunts, uncles, cousins, darlings,  
We are not gone from you.

You soon will come to join us,  
And leave all others there,  
And robes of silver whiteness  
My mother you shall wear.

We all shall come to greet you,  
A holy, happy band,  
And welcome their own mother  
To this blessed spirit-land.

There were four or five more verses, but not having a copy of them with me, I can only give what I remember.

My sister, being unwell at the time, did not send the verses till the afternoon, about three o'clock, just before the funeral took place. When we received them it was like a magic charm on us, for we felt certain the promise made the night before was now fulfilled. Suffice it to say that from that moment my wife was more resigned, and tried to "not weep" ("Do not weep for me"), knowing that Lily was only gone before.

Some of my friends and relatives thought that my sister might have penned the lines herself, thinking that we would be soothed, but facts were against that supposition.

A few weeks subsequent to her passing away, I arranged to have some sittings for the purpose of verifying the message, and received most satisfactory tests that it was a genuine message from my Lily, but dictated by her governess—or what is better, her guardian—a Miss Georgina Handley, a lady we knew well whilst in the form, and who when on earth had nursed my little ones now under her care—three boys and three girls. May and Lily were the only ones I received tests from. Note these two names for future tests. I obtained a promise from their guardian that she would, if possible, give me several tests of their presence whilst we were in England, providing that conditions were favourable.

On my arrival in London, after arranging business matters, I had a sitting with Williams and Herne, and on going there met a lady of position in London who had come for a similar purpose. She informed me that at one time she possessed very good clairvoyant powers, and had often given very excellent tests to friends at private sittings, from departed ones.

\* When my wife was controlled she told me that although nearly unconscious she could see some shadowy forms, but not distinctly, as there appeared to be a cloud of mist between her and the figures. Her faith in spirit-communication at that time was not too strong, and this verse was a monition to increase it.



I was impressed to sit next to this lady at the circle, and during the time physical manifestations of a most remarkable nature were taking place, she asked me if I had lost any children, to which I answered, Yes, but why did she ask that question? Answer—"Because I see a little child a year or two old standing next your knee." "Could you," I remarked, "find out whether the spirit-child was related to me, and if so try and give me the name?" Answer—"I see her head nod (meaning yes), but cannot get the name; if you wait I may probably get the name in a short time."

In less than five minutes she asked me whether I had a child named May, as she heard this name whispered in her ear. I answered that it was the name of a dear little girl I had lost three years ago, and that she had often come back and given us excellent tests, at my own house in Cape Town, and that I was satisfied that my spirit-friends were trying to fulfil their promise. The other sitters were too much absorbed in other matters to take notice of what went on with me. On May 20, I arranged for a private sitting with Mrs. Bassett for the "direct voice," and invited the lady I met at my first sitting, to be present. On that occasion I got very good tests from both May and Lily, being informed that there were several children present, and that they brought the lily and mayflower as symbols of their names, and also gave tests through the vocal organs of another lady who was present, having medial powers. They promised to do all they could to give me tests in England. I found out from them that all was well at the Cape.

At another sitting with Mr. Fletcher, the clairvoyant and test medium, I had splendid tests. When he said there were several children present, I asked them to show some flowers as symbols of their names, when he remarked that they brought a cross and crown with a lily and mayflower, and that the lady with them had a crown with the letter G on it, which was the first letter of her name. I then asked her to tell me to stop at her name when I called over a lot of names, she stopped me at Georgina, which was the test for my children's guardian, Miss Georgina Handley, late one of the Sisters of St. George's Home, Cape Town. I asked her whether she had sent the poetry through my sister from "Lily," and received an affirmative answer. When asked if there was anything peculiar about one of my children, I had called "Truth," she said, Yes, that she was not born alive but that she had met her, and was with her. The name "Truth," she liked. I got many more convincing tests through this splendid test medium, about things connected with masonic matters and the Great Pyramid of Egypt, that no earthly being knew of but myself. There was an old Mason present who gave me a satisfactory masonic test, who said he often inspired me with thoughts in reference to masonry.

At a sitting with Dr. Monck, Monday, June 18th, at Dr. Brown's private residence in Burnley, I had the most crowning test one could wish for. I was accompanied by a friend from the North. Before Dr. Monck was controlled he remarked that there was a lady and a little child behind me—I asked him to nod if it was my little child, and received an affirmative answer; on being asked for her symbol, the medium said she holds a lily in her hand (bear in mind I had never seen the Doctor in my life before, nor did he know I had lost any children). I suggested that I might obtain some "direct writing" from her on my own slates, and immediately went six or eight doors down the street and bought four "brand new" slates, cleaned them, tied them up (my friend being present all the time), and put my seal, in wax, on them; I swear most positively they did not leave my sight or touch, but were held by me on top of the table in a well-lighted room. I asked that my little one might write her name and also the date of her passing away, as I had forgotten the date. In a few minutes I positively heard the sound of writing, and felt the vibration under my hand resting on the slate, which I had tied with my own string and sealed with wax and masonic seal. (I have preserved the seals, intact, and the slates I have in my possession.) On cutting the string and loosening the two slates, I found written, "Lily's love; died February 4." At first sight it looked like 44, but immediately "Samuel" controlled and said, "It looks like 44 at first, but as the little one was not sure of the date, the 4 was so bad that I made another 4; you will see I have put a strong dash under it, so as to draw your attention to the fact." This at once satisfied me. I had quite forgotten the date, and did not know for certain till my wife told me it was Friday, February 3rd, but the funeral took place on the 4th. This accounted for February 4th being given undecidedly, so that "Samuel" had to make another 4 with an emphatic dash under it saying that they were not quite certain of the date. Note well. I immediately repeated a few lines of the poetry I had received from her, as given above, and asked her to tell me whether she had sent this through her guardian; when the medium at once said, "Yes," and it was given the day after her passing away; that it was through a lady—the medium pausing a minute, as if hearing something—and at once said, "The lady was her aunt." I replied, "Quite right 'Samuel.'" I then asked if it was possible for her to show herself, and in answer it was said they would try. For this manifestation we were requested to lower the gas sufficient to make "darkness visible." As a test I took hold of both of the Doctor's hands, and waited a moment, and then saw a little figure floating about (my friend and the others present saw it also). I did not recognise the features, but asked her to take the small bell out of my hands and ring it three times if it was her; this was done—and then the bell was rung several times and returned to my hand.

The medium here said under control, that the power was too weak, "the medium having sat too much the day previous, to enable her to show herself very well." I was quite satisfied my

own dear "Lily" was present, and had given me sufficient evidence of her presence. I am quite willing to be duped in this way—as the uninitiated fancy we are—but I know it is as true as two and two are four.

Before closing, I must say that "Miss Georgina," their guardian, whilst in London, at a sitting with Mr. Fletcher, told me she would, if possible show herself to me, and let me touch her when in the north of England—alluding to Newcastle-on-Tyne—Burnley, and Glasgow, where I intended to go if time permitted. At Newcastle-on-Tyne I had two sittings with Miss Wood, the materialising and test medium. The first sitting being specially arranged for myself, and all being already convinced of her genuineness, I would not tie her down, hoping by not doing so, to give better conditions to enable any of my friends to manifest. "Pocka," a little Indian girl, one of Miss Wood's controls, after chatting for a long time, said there was a lady present who said she knew me, and asked that she might be allowed to materialise, and show herself. This request was granted. A figure came out and walked all round the circle, touching most of the sitters, and myself among the rest. As it could not speak I suggested to it to touch my hand, hard, three times for "yes," and once for "no." By this process, I found that it was my spirit-friend "Georgina."

At the next sitting, to make sure that it was not the medium, I tied her with very thin string, making unyielding knots on both hands and round her neck, so that it was simply out of the question to unloosen or slip it over the head. I then tied her to the chair, and finally fastened the strings to a nail on the wall three feet higher than she could reach, and there sealed it with my masonic ring, and knew, if any figure came out without the chair or string on it, it was not the medium, and that if I found the cords exactly the way I had tied them, and my seal intact, then it was not the person sitting behind the curtains. Just before (about ten minutes) the figure came out, "Pocka" said that the string had broken round one wrist, as I had tied it too close, which made it cut itself, being so very thin. I at once asked if I might tie it again, as it would be no test unless I did so. On condition that I would not agitate the atmosphere too much, I might do so. This I promised, and tied it up again, the other tying being all right. Suffice it to say, the same figure, covered in snowy-white garments, that came out at the previous sitting, came again, but having far greater solidity than the first, but could only touch us with her hands three times for "yes" and once for "no." I found out from her that it was the same spirit had appeared at the previous seance; that my children were present, but unable to materialise. "Pocka" said she could not come out herself this time, as this female friend of mine had taken all the power from the medium, as we could see by her being so solid. None of the old sitters recognised this figure, simply because it was a stranger that had come with me. The form went ten or twelve feet away from the curtains, so it was not the medium I will swear, and no mortal.

This letter is not written for the blind and deaf, as it will be quite unintelligible unless their minds have been prepared by a proper course of training. Candidates for any position must first go through the ritual to prepare themselves. Chemistry, astronomy, geology, &c., all require study before anyone can have an intelligent conception of them, without which their numerous facts and principles would appear rubbish and superstition to those ignorant of the laws governing these respective sciences; just so with the study (for I maintain it is a most abstruse and occult one) of psychology and spirit-communion.

The time must soon come when we must have esoteric circles for the initiation of candidates or neophytes, putting them through the (first) 1st, (second) 2nd, and (third) 3rd degrees, seven sittings for each degree, just as practised by our masonic and Christian bodies. The first degree (seven lessons) should be teaching the rudiments of spirit-intercourse in their various forms, trance-speaking, telegraphic signals, &c.; the second (seven sittings), preparing the candidates for the sacred or holy mystery (the Eucharist, or materialisation scene), by showing such phenomena that will enable the subject to appreciate the death scene of "Immortality proved by facts;" the third degree in the Masonic and Christian world is nothing more nor less than this, but not known by these respective bodies.

I have only thrown out a few ideas on esoteric Spiritualism, which I hope may bring forth fruit. I have no time or space, so must conclude my rather long and desultory remarks by asking my friends in South Africa what they think of such facts, viz., Are These Tests.—With love for truth, fraternally yours,

BERKS T. HUTCHINSON, of Cape Town, South Africa.

Newcastle-on-Tyne, June 25.

#### THOUGHTS ON TIME.

Time is a segment of eternity. It is a portion of the infinite projected into the finite. It will not last for ever, since there comes a time to every man in which he must bid farewell to the experience gained in time, and enter upon the next stage of infinitude.

The right appreciation and use of time is a thing of great importance, as it is by the judicious use of it that we are enabled to play well our parts in this passing world of ours, and we are assured, upon the authority of Christ, that we shall have to give an account of the deeds of the Time spent in this mortal body, therefore it behoves us to use the time in which we live honestly and faithfully.

"Time," it is said, is money. It is not only money, but it is everything that is valued in the world. It is character, talents, virtue, honesty—in a word, it is all that makes a man.

It needs time to develop these points in a man's character, therefore, the right use of time is the best test of man's goodness. J. H.



## THE TRUTH CONCERNING SWEDENBORG.

GIVEN BY ONE WHO HAS BEEN LONG IN THE SPIRIT-LAND.

[I have seen a discussion going on for some time about Swedenborg—I read his works some two years ago, and the contradictions in them troubled me. I consulted my spirit-friends then, and they gave me the following explanation, which I think is well suited for publication at present.—CORRESPONDENT.]

Swedenborg, was one of the greatest, perhaps the greatest medium for spiritual communications that has yet been born, and all that he required were a master-hand and a master-brain, to guide him and develop him. He developed himself, and grew in all directions, and spread himself like a wild tree. He had enormous veneration; he thought that everything that was in the spirit-world was so far superior to this, that it would be wrong for him to turn a deaf ear to any communication he received from that source, and he admitted to his councils and solitary seances many spirits, without proving of what sort they were—many spirits whose business in the other world was not to teach or to preach, but spirits who had gone there, and who still clung to their earth-theories and ideas, and used him in many cases as a medium to circulate their opinions among mankind, as they had been eager to do on earth.

Before spirits begin to rise in the spirit-land, they cling to their earthly and narrow views, and stick to the hobbies they have ridden here; and it is only as they begin to ascend, that they shake off their shackles of darkness and narrow-mindedness. This only refers to those persons who have not commenced their progress in this life; and these earth-spirits are always anxious to communicate with a good medium, if they can find one; because they want help and society, and they cling to the society of those on earth. This class of spirits came to Swedenborg—all his own friends and relations, and those persons whose works he had studied, who had striven to advance new theories to mankind, came to impress him with their different opinions, and their different ideas, concerning the regeneration of the world. He wrote down all with which he was inspired; hence the variety of his works, and their contradictions, which are numerous—hence their wildness, and in many cases the terrible nature of what is therein contained. Any good medium is liable to the same, and they need to hold themselves with earnest prayer to the GREAT GOD, that He will send to them the TEACHERS OF WISDOM AND KNOWLEDGE, and make them perfect in all things.

Swedenborg, as I said before, was a great spirit-medium; for physical, trance, and inspirational tests; he was a well-intentioned man, a man who wished to do right; but like a great many others, the flesh warred against the spirit, and often triumphed over it. Being very candid, and naturally truthful, he thought it right to confess all his faults to the world, which made those who did not understand him, condemn him and his writings.

Other men, similar to him in publicity, if not in greatness, concealed the natural faults of their natures and hearts, and escape the pits of censure into which he fell.

It is only those who are half-divine that have no faults of the flesh—and it is well for the man, that can see that he hath faults, for in that they are half-conquered.

## SPIRITUALISM—A RELIGION FOR TO-DAY.

An Inspirational Address delivered by Mr. J. WILLIAM FLETCHER, at Doughty Hall, Bedford Row, London, on Sunday evening, July 8th, 1875.

It has been said that where knowledge and science leave man, religion takes him up; that beyond our efforts and our research, beyond life's victories and defeats, beyond our joys and sorrows, there is a power in the world, known as Religion, which becomes the guiding star and leads to that perfect peace which passes our present understanding. Wherever we look we find all classes of people susceptible to its influence. Civilisation being ever on the advance, religion follows with hurrying footsteps, so that when we know the degree of civilisation of a people, we may infer what is their religion. Churches are erected, offerings placed upon the altar, sacraments given, doctrines accepted, and penances endured, not mainly to make life happier and better now, but in the hope that after this life is ended, these services will in some way plead forgiveness at the throne of God; and that when the book of remembrance is opened, the Judge will say, "I withdraw the hell-fire which I had prepared for you, and I replace it by the Heaven which I was not sure whether you would deserve or not."

Admitting these religions and their so strange teachings to be true, I should still maintain that as they are mainly directed toward a future life, we need a religion for to-day, for this world and this life, as well as the next, and that Spiritualism comes in response to that human need.

The study of man should begin with man. I stand by the death-bed of my friend. He looks into my face, and presses my hand, assuring me of an undying affection. But when I look again, a change has come over his face. He no longer seems to know me. I speak to him; he answers me not. I clasp his hand; it gives no answering pressure; and they tell me he is dead. I stand before the great manufactory. I hear the hum of busy labour, and the strong flowing river, whose power furnishes employment for hundreds of hands. In that great workshop to-night everything is silent and still; each wheel fitting each machine in its own place,

the strong river rolling on the same, and all is still as death. I ask the master mechanic what is the cause of this condition—has any disaster destroyed some part of the apparatus? He replies, "Each thing is in its place, nothing is lost, but the motive power is not applied."

I come back to my "dead" friend. The human machine is still complete, but the motive power which controlled it has ceased connection; and as the body passes on through numberless changes, so shall the spirit pass through numberless stages of development.

Realising, then, that every person is a soul, it behooves us to consider the best method of developing it. The Church advises, Cast thy burden on the Lord; Jesus died for thee,—which theory of shirking the burden and letting the innocent suffer in place of the sinner, is in my opinion as insulting to man as it is blasphemous to God. Whoever violates the law is he who must suffer the penalty; and the sooner we realise that fact, the sooner we shall try to lead true lives for truth's sake. If Spiritualism as a religion teaches one thing more than another, it is that human beings are responsible; and as Christ cannot save us from the curses of this life, how can we hope him to save us from the miseries of the next.

My friend being convicted and sentenced for wrong-doing, I go to the just judge and say, "Let me bear my friend's punishment." The judge replies, "Have you committed the wrong?"—"No, but I love my friend so well that I should gladly suffer in his stead." The judge answers, "Punishment is for the person who does the wrong. Our courts of justice do not admit the sacrifice." Shall we say that God could justly allow him of 1900 years ago to pay a fine for our sins, or suffer a public crucifixion that we deserve?

The religion of Spiritualism, in teaching that each person is responsible for his own acts, teaches that to mind one's own business, is a divinely appointed law; which I am sorry to say, few of us have yet fulfilled. Spiritualism broadens our charity, and warms our love; it levels distinctions, and places character as the only standard of rank; it teaches that the man in the gutter is our brother, and that it is our duty to lift him out and up if we have the power; it helps us to say to the woman whose cheeks are flushed with shame, "If I cannot lead you forth into the light, I will not push you further into the shadow."

Many persons call themselves Spiritualists, simply because they have seen a table dance, or have heard a guitar thrum mysteriously; but these persons are not Spiritualists: they have only seen a phenomenon and are phenomenologists. We discover how much Spiritualism they have, when the medium is suspected. When he stands alone, where are these "Spiritualists" then? In the corner where they belong, and are out of harm's way. We do not need mere curiosity-seekers. We need a more consistent, brave faith; more fighting for Spiritualism, and less fighting against each other, and instead of getting the angels to come down to us, let us try to meet them half-way. Let us unite our work with their work, and "they are wiser than we." Mediums stand between embodied and disembodied spirits, and being influenced by both, are perhaps less responsible than any other class of persons. There are always plenty to advise, and plenty who know just what to do, but let every medium follow the advice of only his own guides, and he will be led aright. Investigators are too desirous of having things their own way; but the sooner the Spiritualists and the world generally feel that a medium is one thing, and the spirits another, the better it will be for all concerned. Let us join hands around one common altar; let us strive for and practise Spiritualism, aided by the dear immortals, until to be a Spiritualist shall be the most glorious name on earth—until, being in harmony and love with all people, we make the "whole world our country, and to do good our only religion."

## A LETTER FROM VICTORIA.

Mr. J. Carson, of Edinburgh, late of Melbourne, has received an interesting letter from Mr. W. D. C. Denovan, Chairman of the "Energetic Circle," Sandhurst, from which we are permitted to extract. The pictures alluded to in the opening line were some photographs of direct drawings through the mediumship of Mr. D. Duguid (Glasgow) which Mr. Carson had obtained, and sent to his friends in the Southern Hemisphere:—

"These pictures are most interesting, and must afford to all students of subjects spiritual a great treat. I noted all that was said of them at the Glasgow meeting. The human animals, of course, could only see humbug and trickery in them. Mr. Duguid, however, may comfort himself with the thought that he knows different (and a comforting thought it is), whatever their opinion may be. It is the way the world has always served every new truth. "Away with him: crucify him, crucify him!" is as old as the hills, and points a moral. One good purpose is served by all this persecution of mediums and the truths taught through them—namely, it will make all Spiritualists extremely prudent and observant of phenomena purporting to be spiritual, and will make them insist more and more upon the necessity of stringent test conditions being applied to all manifestations at all seances in the dark or in the light.

"I am glad to know that Mr. Duguid and you are now so well acquainted, and trust that you may be instrumental in bearing the banner of Truth aloft among many in Scotland.

"The Scotch are hard to convince of the truth of any new idea, but once gain them and, like their English brothers, they will have the courage of their opinions in the face of all. I am sorry that the clergy have set their faces so bitterly against Spiritualism. Could they be but brought to perceive the signs of the times and to modify their darling doctrines in favour of a moderate rational-



ism, and the powerful arm of the Spiritual Gospel to back it up with, they would then be able to defy materialism, which is at present making such rapid strides, and is fast driving God out of his own world.

"A series of seances, by powerful mediums selected for the purpose, given to the clergy—the expenses of such mediums to be paid out of the pockets of the wealthy Spiritualists of England and Scotland—would have a wonderful effect, and could not fail, if prudently carried out, of doing a world of good to our infant Cause. People are sick of the show business in connection with our movement, and thirst for spiritual facts. The ringing of bells and flying of instruments in the dark is played out, and tends to retard rather than advance the Cause we all have so much at heart. Professional mediumship in connection with it, unless of a very exceptional character, should be gradually discontinued, and the phenomena sought for evolved in private circles by private mediums. We must, if we wish to convince men of education, do all in our power to free our seances from so many suspicious surroundings. This can only be done by sitting in the light in all our seances, and by the adoption of such conditions as will make trickery impossible. With care, all this can be easily accomplished, and with the greatest advantage to the Spiritual Cause.

"I am happy to inform you that Mrs. Paton, of Castlemaine, with her husband and family, are now sitting in their own house regularly for manifestations. I believe we shall yet hear wonderful things of her should she continue to observe the conditions necessary to the success of this important phase of the spiritual phenomena.

"A number of the members of our late circle were to have met last evening in my office to commence a series of sittings for direct spirit-writing à la Slade. In order to avoid all appearance of suspicion, we are to sit in the light, and have got a slate made, with a handle to it, so that our medium's hand can be seen by all of us the same as our own. A cover is placed over the table, a slit large enough to admit the slate in it, and the weight of the slate rests upon a small wooden bar half way across the table, so as to prevent the medium's arm from feeling sore by holding it.

"As our medium is better adapted for this class of the manifestations, we hope for the best.

"We were prevented from sitting last evening in consequence of the illness of a relation, but will commence next Sunday."

#### SEANCES WITH MISS WOOD AT ROCHDALE.

A SERIES OF SEANCES with Miss Wood of Newcastle-on-Tyne, at the house of Mr. Salisbury, Sudden, near Rochdale, commencing Monday, July 2, 1877.

Dear Mr. Burns,—We have been very greatly favoured in being permitted to witness the wonderful phenomena produced through this highly gifted and truly estimable lady. Credit is due to Mr. Salisbury and our friend Mr. Sutcliffe for the care displayed in arrangements for the several seances in bringing these grand demonstrations before the notice of close upon a hundred friends of the Cause. I am quite sure they will not have grudged any time and labour expended in so good an object.

I know your space is limited, and a press of matter is waiting for insertion, therefore we must be concise as possible. The phenomena were as interesting and remarkable in many respects as those so well portrayed by Mr. Adshead of Belper and Mr. Smart of Cardiff.

At our first sitting, on Monday, the 2nd, the company unanimously decided to leave tests with our spirit-friends, but dear little "Pocka" almost insisted that the medium should sit under strict test conditions, for the satisfaction (as she said) of outsiders. From a mishap, this (our first) seance was cut short, the power being dispersed, not, however, before some of the friends had a warm recognition from dear "Maggie." The succeeding sittings were, as desired by "Pocka," under strict test, the medium being secured to the chair by tapes sewn to her dress and attached to the chair.

On Tuesday evening, the 3rd, after some very interesting chat with "Pocka" controlling the medium, the lights being subdued, "Maggie" appeared veiled and in her white robes, and distributed her favours without stint, placing on the head of mine host (Mr. Salisbury) my hat, a head-dress on Mrs. Langley, my next neighbour had a folded newspaper. To myself she brought a glass goblet and twice placed it to my lips, and then gave it into my hand. A memorandum-book that was left on the sideboard she brought and gave into my hand. I found at the close, when the light was turned on, that she had written on a leaf her name, "Maggie," and "Good night," in a very good, legible hand. She shook hands with many in the room, patting them on the face, as she did myself. Several other things she distributed to others of the company. A very delicious scent was brought, which permeated the room. Having been present, I should say, close upon half an hour, she retired. The power being exhausted, the seance closed soon after.

Wednesday, the 4th.—A medium present, Mr. Barlow, of Heywood, was promised by one of his controls, that he would materialise and show himself if possible. This was done with apparent difficulty. He was observed by most in the room. I was informed afterwards by "Pocka" that had he not been a spirit with much power, he would not under the circumstances have been able to have shown himself, the conditions not being quite good. This spirit materialised was none other than the great and good, though persecuted man, Dr. Priestley, who passed to the higher life, I think about the end of last century. Mr. Sutcliffe, myself, with a few other friends present, were favoured with a seat at the family

circle of Mr. Barlow, some few days previously, through whom the Doctor gave a very excellent address, and promised another at a give date.

Thursday 5th, a very excellent seance.

"Pocka," controlling medium, made some very witty remarks, with some pretty hymns and songs, at intervals, rendered in a very pleasing manner. I don't know what we should have done without our dear little "Pocka" adding so much to the harmony of our circle.

There were three materialisations, all known to some of the company present. The female was Mr. Langley's step-daughter Jane, who passed away a year or two ago, and well known in earth-life to several of the company present. She approached very near her relative, kneeling and caressing her in a very tender manner, wiping her face with a white handkerchief, as she did also to myself, and taking both of us by the hand.

The materialisations were well seen by all present, and after showing themselves for a considerable time retired, and soon after the meeting closed.

Our friend Sutcliffe may have something more to communicate upon this interesting and all-important subject, as I have not touched upon Friday and Saturday's seances. I am satisfied that these grand manifestations will not be in vain, but that they will be made subservient to the great end in view, in dispelling man's doubts and fears, convincing him of a life beyond the grave. With best wishes.—Yours truly,

CHARLES PARSONS.

#### SPIRITUALISM IN NORTHUMBERLAND.

"If there is anything imperishable it will not be found in the material portion of existence."—OERSTED.

Spiritualists are accused by their opponents of being impracticable, and of wasting their time upon chimeras. The quotation above from the inspired Oersted indicates that what anti-Spiritualists deem the substantial and practical is the most temporary and fleeting, while spirit is the only reality; consequently it follows that those who embrace realities are the most "practical." I am, of course, speaking only of Spiritualists; not those hunters after the marvellous, who are evidently incapable of comprehending the philosophy of Spiritualism. The system just started of forming Spiritual Schools by Mr. Burns is calculated to do much good. If trance and other mediums desire to rise above the level of the "local preacher," they must cultivate their minds, and thus increase their receptivity for higher truths and principles; and what is equally as important, they must preserve their own individuality. When a man is thrown out of his own individuality, the centre of gravity that held together his whole inner-world becomes moveable and wanders, and one oscillation passes into another. An example of this has unfortunately been seen in the north of England, and it is well to put others on their guard.

On the whole I can report favourably on the progress of Spiritualism in Northumberland. Mr. Joseph Skipsey, whom I visited, is known in the North as a writer of lyrics. He has been a clairvoyant medium from his childhood, but did not understand this until he became acquainted with Spiritualism. He has given ample proof of his ability, and great numbers of people have visited him, and he has always given them his advice, &c., free of charge. Now, however, his guides are developing him in another direction, and he is advised—and I have no doubt he will act upon it—to give up tests altogether. He has become a conscious inspirational speaker; that is, he passes under influence, but retains his consciousness and individuality. I had the privilege of hearing two or three of his orations, and consider that they were up to the mark. His guides teach the "Harmonial Philosophy," although Mr. Skipsey has read very little of Mr. A. J. Davis's works. In one of his discourses "re-incarnation" was alluded to and condemned in severe terms. In a recent work I may state that Mr. Davis shows that this dogma has been taught by the "Diakka," or spirits in Hades. At present Mr. Skipsey is engaged writing a series of lyrics embodying the Spiritual Philosophy. I have perused several of his poems, and found that they are characterised by density and beauty of thought and graceful expression. The poems he has already published have been exceedingly well received, but those he is now writing by spirit aid rise to a sphere of thought attained by few poets.

I quote the following from his poem on "Music":—

"All height and depth of moral being are compassed in one chant,  
And through vast chords descending, in the lowest soul is heard  
True echoes, true tho' faint, of what the highest soul can vaunt,  
While to the lowest full as oft the highest yields a chord.

"The measure of the man with all his destiny so vast,  
When the key-note of the living known is stricken may be shown,  
And the burden of the future and the burden of the past,  
Are but rhythmic octaves to the note from out the present thrown.

"The measure of the angel in the measure of the man  
Yea, he, the highest seraph in the lowest serf's concealed,  
And the diapason struck on earth compriseth in its span  
An echo of the heaven itself in angel states revealed."

Mr. Skipsey, it should be mentioned, is an example of a "practical Spiritualist." He has been brought up to work hard in the coal-mines, and is now an official at Ashington Colliery, near Morpeth. Should he continue to develop, he will become one of our best platform speakers.

I had the pleasure of meeting Mr. and Mrs. Lomes, of Longhurst, genuine Spiritualists—the latter a clairvoyant of the same



type as Mr. Skipsey, by whom she has been developed to a great extent, and the former a healer of the right order.

At Scotland Gate there are a number of Spiritualists, and are doing good work.

Mrs. Elliot, of Choppington, is clairvoyant. There are several other things I desired to relate, but must wait until a more convenient time.

W. N. B.

#### SPIRITUALISM IN IRELAND.

An article appeared in *Saunders Newsletter* of June 30, which has created a great sensation throughout Ireland. This paper is the oldest in Ireland, having been established in 1688, and it is considered the most respectable, and in a certain sense the most influential, as it is read by the upper classes. In addition to its usual circulation, we hear that 1,500 copies of the number in question were posted to magistrates, clubs, clergymen, &c., in Great Britain. There are surely some earnest advocates of psychological science in the sister Island. We give the article entire; it would appear that a continuation may be expected:—

##### SPIRITUALISM: A CONVERSATION.

"And so you have gone crazy over Spiritualism," said my friend N. to me, after the ladies had left the dinner-table.

"And you, I hear, over Materialism."

"Hardly so; it depends upon what you mean by Materialism," replied N.

"Precisely. More than half the angry controversies of the day arise from men attaching different meanings to the same word, so before we discuss Spiritualism, let me ask what you mean by that word?"

"Oh!" said N, "there cannot be two opinions about that; everyone knows that Spiritualism means a belief in table-tipping, raps, and other insane attacks upon furniture, without a visible cause."

"But why should you call that Spiritualism?"

"Because you suppose these ridiculous things are done by the spirits of the dead, a most revolting belief."

"That is exactly what I don't suppose. Pray let us keep facts, and theories about facts, apart. I believe that certain extraordinary phenomena do occur without any apparent cause; but those facts, when regarded from a scientific point of view, I consider to be utterly inexplicable."

"Then you believe in the tricks, but don't know how the tricks are done. That is just my state of mind when I go to a good conjurer like Maskelyne and Cook."

"Call them tricks if you like, but if what I have seen, carefully examined, and can vouch for, be tricks—then young children, clumsy youths, nervous hysterical women, and also highly cultivated persons, moving in good society, are far and away better conjurers than the most accomplished prestidigitateur that ever bamboozled the close scrutiny of shrewd eyes. Such persons would soon reap substantial profits if they came before the world as tricksters. Consider, too, that the things thus seen, and which it is the fashion to call tricks, are accomplished without the aid of any apparatus or confederates, occur in private houses unvisited before by the medium, and are done under every disadvantage as regards conjuring; for not only can one sit quite close to the medium, but sceptical eyes converge on every side, and, under such circumstances, fraud could hardly live long."

"But," rejoined N., "what is the use of shrewd eyes when your performances always go on in the dark; for I am told nothing occurs till you have made the conditions of illusion easy, by excluding all, or nearly all, light?"

"Nothing could be more erroneous; darkness is by no means essential. I have heard raps loudly occurring in the house of a friend, who was a ferocious sceptic, not only in broad daylight, but when the sun was positively streaming into every corner of the room, and yet, after weeks of careful investigation, when, by degrees, every possible source of deception had been eliminated, still these raps continued without any discernible cause. The only condition absolutely necessary is that some medium should be present."

"Just so," reported N. "Somebody engaged at two guineas a seance, whose business it is to deceive you. Tricks would no longer be tricks if you could find out how they were done. I admit some mediums completely beat professed conjurers:—"

Which I wish to remark—  
And my language is plain—  
That for ways that are dark  
And for tricks that are vain,  
The sweet 'meum' is peculiar,  
Though the same I can't rise to explain.

"But, my dear N., how would you like to hear such insinuations addressed to your wife?"

"Impossible! She is not a heathen Chinese."

"Don't be too sure; some of my acquaintances in the most unexpected way have turned out to be powerful mediums."

"Horrible! the wide-spread depravity of human nature ought more than ever to engage the study of philosophers."

"Do be serious, N. It is easy to poke fun at anything. What do you say when I tell you as a fact that our friend W.'s little girl, a sweet child of nine summers, is a strongly-developed medium—that the accomplished wife of R., the well-known equity barrister, is also a medium—that a successful young student at Trinity, whose family we both know, is decidedly mediumistic—that the prosy, matter-of-fact, well-to-do business man, M., of this town, is also a medium—that the refined and beautiful daughter of Lady — is a medium—and, oddly enough, that the simple-hearted old farmer F., who showed us such hospitality in our walking tour last summer, and who, in his remote Irish village, certainly has had no chance of taking lessons in conjuring from 'exposers' of mediums—indeed, I question very much whether Spiritualism has ever been heard of in his village—even old F. turns out to be a medium. With a little care I might easily extend this list, but I have mentioned names enough to show you that among our circle of friends this 'mediumistic' power, whatever it may be, exists more widely than is generally suspected."

"You utterly amaze me," exclaimed N. "Can all these friends you have named 'call spirits from the vasty deep,' and, 'will they come when they do call them?' If so, I should like to be present."

"I have said nothing about spirits; everyone is at liberty to explain the facts as he thinks best. All I assert is, that in the presence of the persons I have named certain things occur, such as the movement of furniture, often without the slightest contact of any person; rappings in all parts of the room, but loudest in the neighbourhood of the medium, besides other mysterious phenomena. To imagine each and all of these, our friends conspiring by similar methods to deceive us, and that for no earthly reason, would be a greater outrage on common sense than to ask you to believe in the occurrence of a certain range of unaccountable facts."

"Perhaps you are right," said N., "for whilst you have been speaking my conscience has furthermore been smiting me at the remembrance of some words of the great Arago, which long ago impressed themselves on my memory. They are as follows:—'He who ventures to treat *a priori* a fact as absurd wants prudence, for he has not reflected on the numerous errors he would have committed in regard to many modern discoveries.'"

"Quite so. What could be more *bizarre* and incredible than the discovery of inoculation for small-pox, or exchanging ideas with New York in a few minutes, or than the recent discovery of actually speaking by telegraph, where the words spoken at one end of a line re-appear at the far extremity without the intervention of any operator beyond the speaker and listener, and, I might add, the sending of four messages in opposite directions simultaneously along one wire—an invention in daily practical use in America? All these things we should set down as miracles, if our minds had not been gradually prepared to receive them by the successive triumphs of scientific inquiry. Remember that among the ignorant, in all ages and countries, those who knew most of the secrets of nature were always looked upon with suspicion, and persecuted if the opportunity arose. And though we do not burn our Brunos now, yet there is a social martyrdom reserved for those who have the courage to express their opinions—if those opinions are in conflict with the fashion of the place or day."

"I must say that I don't like your social martyrs," said N. "Society, I think, has a good deal more strong common sense than it generally gets credit for. Enthusiasts with a fixed idea are a great bore, and men who thrust their wild notions down your throat are better frowned out of society. However, we are wandering from our subject. I am willing to acknowledge that the things you describe as occurring—senseless and useless as they appear to be—may, nevertheless, be genuine, and that we have no right to ridicule a fact as impossible or improbable, if it has been well verified. But what then? These knockings and hurly-burly of furniture do not add to the sum of human happiness or human knowledge. Why, then, should I trouble myself about them? I would say with Professor Huxley that, admitting Spiritualism to be true, it only furnishes another argument against suicide, for if after death one is at the beck and call of some wretched medium, and is bound to come and play the fool and talk inane rubbish by the hour, then a new terror is added to death."

"You have again gone back to the spirit-theory. But, taking you on your own ground, you forget what a countless multitude of fools daily pass out of this life; and as birds of a feather flock together, it is highly probable that fools in the flesh would find fools in the spirit the most congenial company. But do not let us argue on this point. You have removed the principal intellectual barrier to inquiry you had when we began our conversation, and now the only question remains—Is the thing worth inquiry?—am I not right?"

"Entirely! in my opinion *le jeu ne vaut pas la chandelle*."

"When Palissy was tearing up his floors to heat his furnaces, when Sir H. Davy was breathing every gas at the risk of his life, when Faraday spent laborious years in an underground room studying the phenomena of magnetism, did the play seem worth the candle in their day; but have not the Palissy ware the use of nitrous oxide as an anæsthetic, and the universal employment of magneto-electricity more than justified the workers? And so, too, out of these strange aberrant phenomena, a wider and juster knowledge of the structure, the capacity and the future of that wonderful thing we call our mind, our individuality, or, if you like, our soul, seems likely to spring."

"Ah! you have touched me at a weak point. If you could only prove to me that intelligence and individuality could exist without the gross material of our bodies, that would be knowledge I would give worlds to possess. But to be re-assuring it must be positive knowledge, not mere hearsay on the part of others. I must see the things myself, and form my own conclusions thereon."

"That is what I hope you will do."

"But where can one see any of these wonderful contortions of furniture and intelligent knockings at an empty table. Can you take me to a seance, as you call it?"

"I think I can. I have heard to-day from a friend who invites me to witness some manifestations at his house occurring among the members of his own family. I will write to my friend and ask him if I may bring you with me, for I expect we shall have some phenomena that will be worth your pondering."

"A thousand thanks."

"But, in any case, in a subsequent number of *Saunders* I will give a faithful report of what occurred."

B.

BIRMINGHAM.—The services at Templar Hall are discontinued for the summer. On Sunday the 8th instant, Mr. Harper will lecture on Goster Green at 6.30. Also every Sunday afterwards at the same place, weather permitting. Mrs. Groom, St. Vincent Street, Ladywood, says she will be glad to see any of the friends at her house on Wednesday evenings to attend the weekly sitting. In October, Mr. Morse's guides will be again heard at the resumption of the Sunday services and Mr. Burns is invited to pay Birmingham a visit. Had not Mr. Harper laboured freely, the friends could not have paid all expenses without having to contribute much more from their personal resources.

Miss BESSIE WILLIAMS has just returned from Folkestone in excellent health and is residing at 435, Brixton Road, Brixton, where she may be consulted daily. Her mediumship is in a splendid condition, and we are not surprised that she has many patrons.



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

All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernatural, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail: the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell 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 deem 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 Sal its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Sprits 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 mourning 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 came 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 With thou not visit me With sunshine always on his face
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In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 13, 1877.

## MRS. HARDINGE-BRITTEN'S VISIT TO ENGLAND.

When we observe the activity which the Spiritualists of this country have manifested in reference to the presence of Mrs. Hardinge-Britten amongst us, we are greatly impressed with the progress which Spiritualism has made these late years. We can remember the time when it would have taken much and continued publicity to have stimulated provincial Spiritualists into the mood necessary to take important steps for the promotion of the Cause.

Now we have quite a different state of things. The season is by no means the lecturing season; it is the height of summer, when audiences cannot be got within doors, and when everybody is absent on their holidays; and yet from the extreme North away in Scotland to the South in Cornwall, applications have come pouring in, not for a prospective visit, but for the immediate services of Mrs. Emma Hardinge-Britten.

The announcement, which by our interpretation of circumstances we were misled to make, was to the effect that Mrs. Britten would possibly have three weeks or a month to devote to platform work, and that possibly she might be induced to give up her personal pleasure and accede to the request of Spiritualists in the matter. Instead, however, of receiving invitations to occupy her time for that limited period, she has had thrust in upon her a perfect "Niagara" of applications sufficient to occupy her energies till this time next year. Mrs. Britten has herself received numerous letters, but we have become aware of many designs entered into by local Spiritualists which have never been proffered to that lady herself.

The only meetings which Mrs. Britten could address were held in Manchester and Liverpool on Sunday and Monday evenings.

There was very little time for publicity, but we do not err in stating that the notices which appeared in the MEDIUM were sufficient to call together successful meetings without any other form of advertisement. Lancashire Spiritualists, from far and near, made it their especial duty to visit Manchester on Sunday and fill the spacious room at the Free Trade Hall to repletion. The Oldham Spiritualists abandoned their picnic, and Mr. Colville positively refused to speak, that honour might be done to Mrs. Britten's visit, and this conduct on the part of Oldham friends was a specimen only of that which actuated many others. Mr. Fitton's report gives all necessary particulars.

The meeting at Liverpool on Monday evening was not so popular, but more select. The Spiritualists in that seaport town are in a very disintegrated condition, and consequently many of them do not see the periodicals, and therefore are not in sympathy with the progress of the Movement. Dr. Hitchman had very few days to make his preparations known, yet he was rewarded with success. The meeting, though not crowded, was ample, and the quality of it made up for any deficiency which numbers might imply. The efforts of Mrs. Britten thus conditioned were of a superior description, and the friends are loud in their regrets that the oration was not carefully reported.

We are greatly disappointed that both orations were not taken down verbatim, but unfortunately the engagement of a short-hand writer was overlooked.

Mrs. Britten's letter, published on another page, will to a certain extent atone for that omission, and the communications of our talented correspondents are good as far as they go.

We have heard some indication of Mrs. Britten's having promised, in response to the pressure which has been brought to bear upon her, to return to this country when her other engagements will permit, and fulfil the many appointments which have been poured in upon her. This consummation we most

devoutly desire. No speaker could exercise a better influence at this time than Mrs. Britten. She is greatly respected by English Spiritualists. They are deeply attached to her, and appreciate the manner in which she treats the subject of Spiritualism. We would say to all Mrs. Britten's friends and admirers that they should continue making their arrangements more perfect, and look forward earnestly to the time when their respected teacher will return and take up the work which they are so eagerly preparing for her.

Mr. and Mrs. Britten sailed from Liverpool with the early tide on Tuesday morning. Being in Yorkshire on Sunday, and having business in East Lancashire on Monday, we hastened by an early train to Liverpool on Tuesday morning, but were deeply disappointed to find that the ship had left the port about an hour before our arrival and was then standing out to sea. We did not imagine the steamer would have sailed so early, or we should certainly have found our way to Liverpool on Monday. Mr. John Lamont and Mrs. Nosworthy were on board till the moment of sailing. We hope our visitor will have a pleasant voyage and prosperity in her mission to the far West. She carries with her the good wishes of English Spiritualists, who expectantly await her return to this country that they may labour with her most earnestly for the promotion of the great Movement with which we are all so intimately identified.

## MR. WHITE'S CHALLENGE.

The responses to Mr. White's appeal come in slowly; nevertheless they are of great use at such a season as this. Mr. Grant, of Maidstone, has come forward as a volunteer, and a lady friend as another making a request in verse that the £5 might be appropriated to giving Mrs. Burns a holiday after the close confinement, hard work, and anxiety which have rested upon her for so many months. Mr. White has received a few responses from business friends. He was so earnest in the matter that he wrote eighty letters and sent them to his correspondents, non-Spiritualists, accompanied by the number of the MEDIUM containing his letter and other literature.

If all Spiritualists did but a small proportion of this kind of work, we would all be united together in a happy prosperous band. As Mr. John Lamont said on Tuesday last, it is manifestly the duty of all Spiritualists to do their share in maintaining those agencies, especially periodicals, and such efforts as bring the question of Spiritualism before the public generally, and unite into sympathetic action all spiritual workers the one with the other. Mr. Lamont's view is the right one without doubt. Our work is not a personal work, and we have no right to be saddled with the responsibility thereof.

Some good people say they did not set us the task, and therefore why should they be asked to support its fulfilment. We would say that our task is not one to which any human authority could qualify us. It is possible that our appointment was bestowed upon us years before our present correspondents became acquainted with the subject, and it is a truth that had it not been for our spirit-imposed task, thousands of Spiritualists of to-day would not have been so well acquainted with the subject, or possibly would not have known of it at all.

The question, then, is not whether we are appointed by any human being or not, but whether our work is a good work, a necessary work, and one which entails upon us heavy responsibilities. Suppose this question be answered in the affirmative, then we leave it to every man's goodness of heart and clearness of reasoning to give us his cordial help, even though we may not have been his assignee in the matter. The responsibility which we desire our friends to feel is not that of a master over us, his servant, but as a band of patriotic brethren struggling shoulder to shoulder for the future prosperity of our country, and the welfare of its inhabitants.

No one chides the patriot spirit, who rises up inspired with the love of liberty to lead his country on to freedom, that he had not waited for a committee to appoint him. No; all true patriots see that such a man is his country's saviour, that he wears and endangers himself to effect her freedom whilst he might otherwise lurk in selfish obscurity. They therefore rally round his standard, giving their efforts to aid him, their means to support the army of liberty, and by every power and means they can command struggle for a glorious victory. This is what it must be in respect to Spiritualism. If we are right in our work and do it honestly and intelligently, aid us. Do not give your verdict against us without knowing that you are absolutely right in so doing. If there is any doubt in the matter, do yourself the justice to give us the benefit thereof, and on no account defile your soul by underrating and reviling us without cause and due consideration.

These words are serious words, and contain a world of import, and we fearlessly ask Spiritualists generally to closely scrutinise our labours, our policy, and our teaching, and we do not fear the result. No doubt many imperfections will be found, and any advice which we can gather in respect to these will be thankfully appropriated in our future efforts.

## MR. MORSE AT DOUGHTY HALL.

On Sunday evening Mr. Morse will again appear at Doughty Hall and deliver an oration under the influence of his guides. We need not urge upon a good attendance, as there will no doubt be, as usual, an overflowing hall. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.



## ANOTHER AMERICAN VISITOR AT HAND.

James Burns, Esq.—My dear Sir and Brother,—Time, "like a star, unobtrusive and unobtrusive," has at length brought about the period when seemingly I am about to visit the land of my forefathers—the "fast-anchored isle" of the universe. You were kind enough, a year or two since, to express the wish that I would do so. I therefore take the liberty of informing you that I have taken passage for myself and wife (who is much the best member of the firm) in the steamship "England," of the National Line. This vessel leaves New York for Liverpool July 7th.

We expect to remain in Liverpool a day or two, and then proceed to London, where we shall have to ask your kind offices in aiding us to procure suitable lodgings, as preferable to hotel accommodations.

Our visit is for the recuperation of my health, as well as that of my wife. I have been considerably prostrated for a year or two. More than a quarter of a century's labour in the pioneer field of an unpopular Cause could but produce corresponding fatigue and debility. A protracted rest, however, has recuperated my health very considerably, and I hope to recover entirely on your side of the ocean. If so, and opportunity offers with you, I propose to resume the duties of the rostrum.

We have just received the announcement of the departure for the higher life of the Hon. Robert Dale Owen. When such noble souls depart, how glorious are the consolations of our beautiful philosophy—our glorious religion. We can fully realise that, although the grave

"Hath quenched that eye, and death's relentless frost  
Withered that arm, \* \* \* the remembrance  
With which the happy spirit contemplates  
Its well-spent pilgrimage on earth,  
Shall never pass away."

And doubtless he will again be amongst us, with renewed vigour and efficiency.

I write in haste, as I have still a number of letters to write, and additional arrangements to make. Hoping to see you soon,—I am, fraternally yours,  
THOS. GALES FORSTER.  
Philadelphia, June 28.

## MR. BERKS T. HUTCHINSON'S RETURN TO THE CAPE.

This gentleman left London on Tuesday and joined his ship, the "Dublin Castle," in the Thames. To-day he will touch at Dartmouth and proceed on his voyage to that land of promise in the southern hemisphere, to which those who have made it their home are so deeply attached.

During his short stay in England Mr. Hutchinson has not been idle in his spiritual investigations. He had already made himself thoroughly acquainted with the subject, so that when he saw facts he quickly recognised them, and did not require to waste his opportunities with childish tests and precautions, which are only of use to those ignorant of the whole matter. Mr. Hutchinson, from temperament and brain development, possesses rare facilities for prosecuting the work of spiritual research successfully. He has gathered in this country a mass of valuable experience, which will be of great use to him in the future, and we congratulate our Cape brethren on having sent us such an intelligent and indefatigable representative.

We have known Mr. Hutchinson for only about two years, but in that time have witnessed at his hands more disinterested earnestness for our Cause than in the case of any other man that we know, and we are pretty well acquainted with the efforts and self-sacrifice being made by the chief workers in all countries. He is indeed a most valuable man for the colony, and we occasionally hear of the influence of his labours in places hundreds of miles distant from his scene of operations.

We have at all times regarded Mr. Hutchinson as the apostle of South Africa, and as such hold him in the highest fraternal esteem. He is indeed our other self. The MEDIUM is the organ of the Movement in the South, and we shall at all times be happy to see the work at the Cape represented in these columns.

Mr. Hutchinson hopes to visit England again in a few years.

## THOMAS GALES FORSTER.

One of the most experienced, best known, and highly respected speakers on the spiritual platform in America is the gentleman now traversing the Atlantic Ocean on a visit to our island. We trust our climate will speedily restore him to complete health, and that he will be enabled to put on the harness and fill up the void caused by the disappointment which Mrs. Britten's flying visit has given rise to. We feel sure that English Spiritualists will like Mr. Forster. We have received various letters and some indirect communications from him, which we have published; we have also read some of his teachings, and we must say that we have long entertained a warm affection for our elder brother, and rejoice at the early prospect of meeting him.

## A NEW MAGNETIC HEALER.

Mr. J. Hawkins, of 11, Mount Pleasant, East Road, City Road, sends us an advertisement, and writes to say that having lately effected some remarkable cures, he has been advised by those who have been benefited to devote his time in the future to the good of suffering humanity.

Mr. Hawkins has been frequently noticed in these columns as a powerful healer, and has given many indications of his abilities at the East End Spiritual Institution.

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## The Order of Spiritual Teachers.

All needful information for the working of these Spiritual Schools is given in Mr. Burns's discourse on the subject in the MEDIUM, No. 373; also in the MEDIUM, No. 376, and in Mr. Morse's Discourse, MEDIUM No. 377, price 2d. each, post free.

MOTTO FOR THE ORDER: "For where two or three are gathered together in my name, there am I in the midst of them."—Matthew xviii, 20.

Our motto this week contains the essence of practical Spiritualism. It need not be regarded as a mere personal promise made by Jesus to his friends that when he had been deprived of physical life he would in the spirit return unto them again, and that where two or three were gathered together in his name he would be in the midst of them. His promise to do so is an illustration of a universal law affecting spirit-communion; for if Jesus could thus manifest, why not others to their living friends on earth?

The motto affords the Spiritual Teacher two lessons. The first is, that spiritual seekers will be satisfied if they obey the law of inspiration and unite in harmony for a desired result. It is not stated that any medium or person set apart for the purpose is to be engaged. The promise is made to the whole body of persons addressed, without distinction. It is reasonable to suppose that the promise is not made to all mankind, in that all are not prepared to accept it; but as far as men and women are in a condition of mind to desire spirit-communion, and take the steps to obtain that boon, the offer of success is held out.

This lesson is a pendant to that of previous weeks, in which the reward of the workman or the recompense of the professional medium was considered. If we make the demand on the time and resources of others who may have gifts which we desire to benefit by, it is manifestly our duty to recompense them; and honest workers in such a field may accept such aid without compunction. But in the motto before us it is not suggested that any outside aid of the kind is necessary. The instruction offered is, that a small gathering of the right sort is independent of all foreign helpers, and can succeed from its own resources.

The second lesson taught by the motto is that the sitters for spirit-communion will receive that which their souls ask for. "In my name" is a needful condition, and, "There am I in the midst of them." This may mean two things; first, that the individual spirit desired will communicate; or secondly, that the plane of spiritual unfoldment represented in the sitters will be manifested to them from the spirit-world. The phrase "In my name" is likely to be entirely misunderstood by the greater number of readers, and it is the central clause upon which turns the whole proceedings indicated in the motto. We have before it the constitution of the little circle, and after it the consequences, but the central point is indeed the central phrase, and that which alone is mystical and difficult of interpretation in the whole sentence. The external mind that is blind to spiritual truth and cannot grasp anything more interior than historical facts and personal manifestations, will think that by meeting together and repeating the name of Jesus, or invoking his presence, he will personally come in the midst of them and bestow on them the spiritual characteristics which are associated with his personality. It need not be denied that Jesus, as an individual, is capable of communicating or manifesting his peculiar spiritual sphere to those who live on earth; but the important point is, by what means shall this communion be secured? Will any amount of intellectual belief in historical facts or theoretical dogma attract such a visitation? The answer to this question does not affect merely the solitary case to which it may be supposed to have reference, but it comprehends the law of spirit-communion generally. A family circle may earnestly call upon a relative in the spirit-world, or other guide or visitant, to manifest to them, but the difficulty is in realising the desire thus expressed. In other words, our question is, How shall we secure pure communion with individual spirits, and satisfactorily establish their identity and the truthfulness of what they convey?

This question must be answered in the light of the secondary interpretation which we attach to the phrase, "In my name." These three words may be regarded not only as distinguishing the personal cognomen or characteristics of the individual, but as symbolical of a spiritual sphere. Hence it is equivalent to



saying: "Where two or three are gathered together in sympathy with me or of the same sphere or spiritual character, there am I in the midst of them."

This view of the question is the secret of secrets in connection with spirit-communion; names, words, phrases, prayers, invocations, and all the enforced pressure which sitters bring to bear on the spirit-world, are productive of nothing but disappointment, delusion, and falsehood, unless the circle be in spiritual accord with the source to which they desire to ally themselves, and then no invocation or call on a name will be necessary.

The promise may be read as not coming from Jesus as a person, but as emanating from "the spirit," a term expressive of the Father and the many mansions in which every soul on earth is represented. Those who come together in the name or on the plane of any degree or form of truth, will receive just that which they are prepared to accept.

It is impossible for the spirit-world to teach men beyond their degree of development, and it is equally impossible for those who enter the spirit-circle permeated with the atmosphere of suspicion, hatred, and hell, to receive the balmy fragrance of heavenly charity, truth, and light.

This is how the "mouse-trap" investigators of "Scientific Spiritualism" have not been able to discover one fact that has not been a thousand times recorded before. They do not meet in the name of that which is spiritual, and no spiritual results fall to their share. Their tests, and wires, and mechanical devices, even when they answer the purpose for which they are intended, simply certify a physical result, and consequently bring no form of spiritual conviction to those who employ them.

The suspicious-minded, malignant medium-exposers who challenge the medium to undergo experiments and enter themselves into competition with truth and honesty by endeavouring to bring out a false and fraudulent result, are sure to succeed if the medium be foolish enough to favour their requisitions. They "gather together in the name" of all that is vile and intriguing. Their sphere is of an infernal quality, emanating from the lowest depths of human motive, and seeking to drag down its victim to, if possible, a lower level.

These exposers always succeed—that is, they eventually damage the reputation of the medium, though it is hard for them to demonstrate anything further than that they have been actuated by malicious motives, and took steps to satisfy their craving for grounds for a bad report.

The spiritual investigator who has got a higher purpose to serve than mere passing curiosity or to collect scientific facts; the man whose quenchless desire is to know the right and perform it—acquire goodness and truth, and dispense them to others—meets in the circle in the name of these pure and lofty principles, and thus calls purity, light, and goodness into his spiritual councils.

As for visitors—professional or complimentary mediums—who enter into the midst of the "two or three gathered together," they, being negative, necessarily partake of the influence which surrounds them, and the results will be, *not* in accordance with previous experience through the same mediums, but peculiar to the circumstances of the then present circle. This explains why it is that Dr. Monck and Miss Wood and other mediums are regarded with such varying favour by those with whom they have sat. The honest, spiritual, far-seeing investigators have been amply satisfied with their mediumship, whereas those of an opposite quality of mind have been served out with experiences the exact complement of their previous convictions.

The grand truth to be gathered from our motto is, that Spiritualists should not rely upon the spirit-world performing a work of enlightenment, elevation, and reform in their souls, for that is a work which only can be effected by the individual himself. It is not enough that we meet together in a group and desire the spirits to come to us. **WE MUST IN SPIRIT GO TO THEM.** They are around us at all times and in all places; and, geographically speaking, we may say that all classes of spirits are equally near to every individual; but it is in spiritual state, in development of the divine within us, in which they are either at a distance or near to us. If we desire, then, to commune with any individual spirit, or to receive any form of instruction or blessing from the spirit-world, we must carefully cultivate ourselves to that degree of receptivity and elevation which will bring us into spiritual relationship with those to whom our desires have reference. Then, gathering ourselves together, we shall have that in the midst of us to which our spiritual unfoldment can give hearty welcome.

THE NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday evening, June 28th. The Monitor for the First Subject was Mr. Chant, who gave a lengthy description of his communistic experiences. They tried to live as near to Nature as possible, had no ornaments or superfluity, and sometimes he travelled far without money, and slept in the open-air, or as he could. Various questions were put to the Monitor by other Teachers, and he said he did not altogether approve of the experiences to which he occasionally had submitted in the past.

The Monitor for the Scriptural Subject was Mr. King, who

read a paper upon the Day of Pentecost, and the spiritual significance thereof. This opened up the adjourned conversation on the second chapter of Acts, when Teacher Crowe gave an exposition of a number of verses, and Chief Monitor Burns concluded with some remarks on the general subject.

Altogether an interesting evening was spent, and Visitor F. Wilson congratulated the Chief Monitor on the great success which attended the effort being made.

All are invited to visit the School on Thursday evenings and judge for themselves.

#### MR. BINNEY'S NEW WORK.

"THE RELIGION OF JESUS AS COMPARED WITH THE CHRISTIANITY OF TO-DAY." By Fred. A. Binney. London: E. W. Allen, Ave Maria Lane.

In the preface to this work the author (who is a citizen of Manchester) thus explains the scope of his work. He tells us that "its object is to undermine the importance which all Christian churches attach to doctrine as a means of salvation, and to bring into prominence the value of Christ's moral teachings, which, according to his own showing, alone comprise the one thing needful. In short, I have," says he, "endeavoured to show that Modern Christianity—in dwelling so prominently on the value of the doctrine of Christ's divinity and the atonement—virtually preaches salvation through the birth and death of Christ; whereas the New Testament most emphatically teaches salvation only through the life of Christ." The first part of the work consists of an elaborate analysis of the teachings of Christ and the teachings of the Apostles, dividing them into the practical and the doctrinal teachings. The result of this analysis is then summed up, and the writer eliminates what he considers to have been taught by Christ as necessary for salvation, and rejects all other texts as of minor importance. He finds as a result that Christ nowhere requires of mankind a belief in any doctrine whatever on pain of damnation, but over and over again both He and His disciples insisted upon the necessity above all things of obeying Christ's commands. In proof of this the writer quotes, amongst many other texts, the words, "Why call ye me Lord, Lord, and do not the things which I say?" and "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He also discusses the meaning of the word "salvation," and comes to the conclusion that it is not a future alternative against hell fire and eternal damnation, but simply means the attainment of happiness, and, as such, salvation may commence in this life. He concludes, by the texts of the New Testament, as well as by reason, that salvation or happiness is only attainable "by cultivating a truthful, benevolent, charitable, and unselfish disposition, exemplified by kindly deeds and an upright life."

Mr. Binney does not consider that our reason can admit that a belief in God is necessary to salvation, but he argues (and herein Mr. J. S. Mill, in his essay on the Utility of Religion, is of the same opinion) that it can be shown from every-day experience in life that the believer in God must necessarily be a happier man than the unbeliever; and so also with the believer in the efficacy of prayer, and the belief in a future state. These may not be necessary to salvation in the orthodox sense; but he argues that, in so far as we admit that salvation and happiness are synonymous terms, they are necessary to salvation, but in no other sense.

In Part 2 the author deals with the Christianity of to-day, reviewing the doctrines and form of prayer in the churches of England, Scotland, and Rome, and of the various Dissenting bodies, and the conclusion he comes to is, that they all agree upon one point only, namely, the value and importance of Christ's practical teachings; and therefore, argues Mr. Binney, the probabilities are that these are the only grains of truth that Modern Christianity possesses. About doctrinal points no two divisions of Modern Christianity are agreed, and it is precisely these matters that, in the first part, he contends are not required of us, even by the letter of Scripture itself, and they are therefore immaterial, and ought to be removed from all creeds. He criticises the Church of England service, and especially the reading up of passages from the Psalms breathing sentiments diametrically opposed to the teachings of Christ, and therefore neither edifying nor conducive to the soul's benefit. He is also severe upon the uselessness of modern doctrinal sermons, and the great indifference of the clergy to the real wants of their hearers.

The author gives an outline of the creed of the Spiritualists, and points out in what respect their faith supplies a gap in the creed of Modern Christianity, especially in reference to the Church's ignorance and inconsistent teaching upon the doctrine of a future life—in one part hinting that the dead are already angels before the throne of God, and elsewhere teaching that they are all sleeping until the Day of Judgment. A lengthy chapter is devoted to Modern Christianity in Daily Life, full of pertinent extracts from newspapers upon such questions as the salvation of Dissenters, disestablishment, the sale and purchase of church livings, doctrine *versus* morality, Church of England intolerance towards Dissenters, the progress of infidelity, mammon-worship and commercial frauds, &c. The last chapter is devoted to an exhaustive attempt to disprove those arguments of Mr. Greg, in "The Creed of Christendom," which are directed against the miracles, Christ's resurrection, the possibility of divine inspiration, the efficacy of prayer, the forgiveness of sins, and a future state.

[We quote the above summary from the *Salford Weekly News*; it is a truthful view of the work.—ED. M.]

OLDHAM.—The gentleman to whom Mr. Quarmby alluded as charging him with being a "sham medium" writes to say that he has Mr. Quarmby's word for such a statement, and that he is not aware of what good works Mr. Quarmby has effected other than making occasionally desultory speeches on platforms, which have a tendency to reduce the attendance at meetings. For our part, we desire to respect all men, and delight in thinking that workers do their part for a higher purpose than the empty desire for popularity. Mr. Quarmby would have acted wisely not to have advertised the charge against himself, then the evidence of it would not have been so eagerly asked for.



## SWEDENBORG SOCIETY.

The annual meeting of this Society was held at the Society's House, 36, Bloomsbury Street, London, W.C., on the 19th inst.; the Rev. Dr. Bayley, of Kensington, occupied the chair. The report of the Committee states that 4,888 vols. of the "True Christian Religion" and 4,755 vols. of the "Apocalypse Revealed" have been presented gratuitously to ministers and students, and 369 vols. of the latter work to editors of the press, from the time the offer of these works was first made up to the 30th May. The sales of the same works for the year are 465 vols. of the former, and 633 vols. of the latter. Of the general publications of the Society, 3,319 vols. have been sold and 3,151 presented, making a total of 6,470 vols. issued during the year. The operations of the Society during the last ten years are thus summarised:—1868 to 1877, income (from all sources), £8,488; 1868 to 1877, works sold and presented, 41,637. Of two works alone, viz., the "True Christian Religion" and "Apocalypse Revealed," the sales for the same period are stated to be 4,732 vols. of the former and 1,204 vols. of the latter, showing an increase of nearly fourfold over previous sales of these works. Several extracts from reviews of the two works just mentioned are given, but our space will only permit of one on the "Apocalypse Revealed" being quoted here.

"After volumes upon volumes have been written on streets paved with gold, and thrones tending to impart a physical idea of a future state; on beasts and dragons, as referring to earthly potentates, or to the hierarchy of hell; and the scarlet lady as being applicable to the Church of Rome and the Pope, it is truly refreshing to find a more elevated expression of such terms, persons, and things, which Swedenborg shows to be purely allegorical, and to have entirely a spiritual meaning. What that meaning is appears very distinctly and comprehensively described in this volume."

Referring to the works of Swedenborg generally, one reviewer writes that "The misfortune has hitherto been that prejudice has prevented the writings of a man who lived in advance of his times being fairly treated. The principles of Swedenborg are preached every Sunday by men who do not know the fact."

*Abroad.*—In Italy a fourth work, the "Divine Love and Wisdom," in Italian, has been published under the auspices of the Society, and preparations are being made for a translation of the "Heaven and Hell" into Polish. The "Apocalypse Revealed" is already partly translated into Swedish. The second and concluding volume of the "Documents" is completed, and will shortly be in the hands of the subscribers. The importance which the publication of these "Documents" acquires is the fact that they supply authentic intelligence respecting many of the particulars of Swedenborg's life and character, which at the present time are much misrepresented, creating a prejudice against the writings of this remarkable man.

The report was unanimously received and adopted, and the following resolution carried *nem. con.*:—"That the extended knowledge of earthly things which has been supplied to the human mind in modern times by scientific researches which have no parallel in the past, points to the necessity of a corresponding increase of spiritual knowledge as its complement required by the hunger and thirst of the soul. And, as the Lord has vouchsafed to this Society the possession of the literature containing the heavenly truths the case demands, it is plainly the duty of each member to proceed vigorously and continuously in its dissemination."

## SLADE'S INSPIRATION.

Dear Mr. Burns,—The replies of your correspondents to my letter on the above subject are founded on the supposition that the spirit of Mr. Kersey Graves, having been released from his earthly habitation, has joined Slade's band of spirit-guides; but as I have good reason for thinking that he is still in the flesh, I cannot, of course, accept their theories, and we must therefore hope that the Editor of the *Religio-Philosophical Journal*, or perhaps Mr. Graves himself, will kindly enlighten us on this point. Meanwhile, may I be permitted to inform Mr. George Metcalfe, who thinks me "cruel and worthy of reproof," that not being quite as sentimental as he is in my consideration for those "sensitive mediums" who are reaping a golden harvest by the public exhibition of their powers, thereby, as I believe, hindering rather than promoting the advancement of truth, I must reserve to myself the right of protesting against any act of theirs which I may deem of a questionable character.

If mediumship were not made a commercial speculation, we might, I think, obtain phenomena of an order as superior to those now observed as were the miracles of the apostles to the sorceries of Simon Magus.—Yours faithfully,  
W. G.  
July 3.

## MESMERIC TREATMENT AT A DISTANCE.

To the Editor.—I applied to Mr. James Coates, practical mesmerist, in the case of a girl ill for two years with a nervous complaint, leaving her entirely helpless. She is poor as well as sick, and unable to give any reward. On my stating the case to Mr. Coates I received the following reply:—"I never forsake or give up a case simply because the applicant or patient has the misfortune to be poor as well as sick. I have great hope of success in the treatment of a case that has so long baffled medical skill. All I desire of you is that you pay particular attention to the instructions given. Patience and trust in the great unseen resources behind our best endeavours will bring about the desired result—relief and ultimate cure." It has been just as he said. The second treatment—Mr. Coates in Liverpool and the girl in Ireland—I saw her, going under control, pass into a sound sleep; after which she awoke with new vitality, and an energy she had not had for two years. She is progressing nicely, and seems to have got a new lease of life. No kind of medical treatment has done her any good. I wish this to be publicly known, in justice to Mr. Coates's good nature, and for the benefit of suffering humanity.  
JOHN PEDEN.  
Kilwinchy, July 10, 1877.

EAST END SPIRITUAL INSTITUTION.—Mr. W. Wallace, the Pioneer Missionary Medium, will occupy the platform at the above institution on Sunday next.—E. W. WALLIS, Manager.

## MRS. PRICHARD AS A CLAIRVOYANT MEDIUM.

To the Editor.—Dear Sir,—Would you kindly allow me to give to your readers a short account of a test of spirit-identity I received last night through the clairvoyant-mediumship of Mrs. Prichard, of 10, Deronshire Street, Queen Square, when I had the advantage of attending the developing seance of that lady, accompanied by a friend of mine. Mrs. Prichard, who soon passed into a clairvoyant state, so exactly and minutely described a lady and gentleman, who she said were standing behind me, that, from the particulars given, I at once recognised in them my father and mother, who both departed this life some fifteen years ago. Now I want to call attention to the fact that this was the first sitting I had with Mrs. Prichard, who I did not know, and who herself could not possibly have the slightest knowledge of a private matter of this kind, only known to myself. I must say it gave me great pleasure and satisfaction as a proof palpable of human immortality, and that those we mourn as dead are more alive than ever, always ready to bring hope and consolation, and to cheer us by their loving presence.—I am, dear Sir, yours faithfully,  
J. H. POLLEN.  
257, Goswell Road, E.C.

## THE "TWENTIETH CENTURY."

To the Editor.—Sir,—In your kind notice of the Second Edition of the First Part of the *Twentieth Century* you state "that the Second Edition of No. 1 stands for No. 2, and the real No. 2 will appear on the 1st of August." Let me state that the Second Edition of No. 1 stand for No. 1, and here let me thank you for the kindly notice you have taken of the magazine, as it is to develop Comprehensionism, which is another word for Spiritualism; and as colour, form, and number form the medium through which soul speaks to soul, it has surprised me that the Spiritualists as a body, or even individually, have not felt the rapport of the truth of this necessary means of instruction to approach the comprehensibility of the absolute. They must some day. It has cost £57 to bring out the First Part, for which during June and July, as advertised, I charge sixpence, but the real price is a shilling, when the next part appears, namely, on the 1st of August,

Buy for sixpence, when I'm willing;  
When you are, you pay a shilling.

THE EDITOR "TWENTIETH CENTURY."

## TO ZOE, ON HER BIRTHDAY.

Still sleeping, thou loved one,—the morn of thy birth—  
The sincerest, the fondest, that ere came to earth—  
Bright, bright be thy path; crowned with every grace,  
As is thy sylph-form, and that pleasure-giving face.  
Why—why lie you there, thou being of delight?  
Of whom, or of what, were you dreaming last night?  
Were they forms of the earth, or spirits of the air?  
Were they dark in their aspect, or blue-eyed and fair?  
Did they tell you they loved you and wished you were theirs?  
Did they sigh for your name as they knelt in their prayers?  
What, what, did they say,—where, where do they live?  
Did you tell them your heart was not yours then to give?  
Have you got a fond lover for whom you oft sigh—  
Who gave you his soul, and for whom you would die?  
Oh, what is his name? break it softly to me;  
Ah, yes, I know now; 'tis the one that loves thee!  
Live happy together till time brings you rest,  
May you then wake together in the realms of the blest.

84, The Grove, Hammersmith. JOSEPH HANDS, M.R.C.S.

"HAFED" IN FRENCH.—Mr. Leymarie has been accorded permission by Mr. Nisbet to issue an edition of the famous volume "Hafed" in the French language. A party of gentlemen have undertaken the translation, and it is expected that it will be an excellent one. Much will depend on this, for a faulty rendering would entirely obscure the spirit of the work. The introduction will appear in an early number of the *Revue Spirite*.

MARYLEBONE SUNDAY SERVICES.—A young lady has just commenced a series of trance addresses at Quebec Hall on Sunday afternoons, at half-past three. We attended on the first occasion and were agreeably impressed. In respect to the service of Sunday last, H. Bool desires to know where she could obtain copies of two poems recited by the lady on that occasion. The titles of them are "Baby Ben" and "The Tale of the Imperial Swineherd." Perhaps the inspirational speaker will respond.

OUR attention is called to the fact that Slade's challenge to Lankester is published in the *Englishman*, as it has been in various other papers, and the editor says:—"It seems to be a fair one, while it is manifestly most unfair to treat it with contempt, as the Professor has done. That there is a great deal in Spiritism we believe, but we do not believe in spirits from the other world who know and who tell us nothing." No one asks for belief in spirits of the kind supposed; but do not these spirits tell us something in the mere fact that they produce the phenomena observed? These manifestations are a challenge from the spirit-world, and we hope the *Englishman* is consistent enough not to treat that challenge with contempt and bring upon himself the reproof which he administers to Lankester. But the spirits have done more; they have told mankind much as to the life beyond the grave, and, what is better, how to live here so as to reap there.

MR. HALLAS desires us to state what we know of his penmanship, of which he has enclosed specimens. It is just perfect, so that to compare it to copperplate is quite unnecessary. He engages to teach his system, as per advertisement, and we only pray that he may succeed in reclaiming the multitude of horrid scrawlers who disfigure paper and exasperate their correspondents. Every editor will wish him success in his mission of calligraphic reform, for of all punishments that can be inflicted upon wicked mankind, surely the decipherment of miscellaneous contributions submitted to editorial skill is the most infernal. If Mr. Hallas could ensure even an appreciable modification of correspondents' penmanship by his teaching, we would gladly subscribe to a fund, and urge our brother editors to join with us, to secure the services of the Professor that the work of revision for the press might become endurable.



## DR. MONCK IN LONDON.

Dr. Monck has returned to London, and is taking up his engagements as quickly as possible. He gave a seance at the home of Col. Greck on Wednesday evening. The results were a combination of phenomena and tests. A beautiful child's hand came from under the table and handled a fan for a long time. The colour of this hand, which was well seen, was peculiar. It was intensely white and waxen looking. When the hand of a sitter was placed in the shade of the table in the same position it looked quite brown, whereas the spirit-hand seemed to have a luminosity of its own. Direct-writing was obtained in a folding slate, which never went from before the eyes of the sitters, but remained on the table all the time. The sitting was altogether interesting and satisfactory, as the phenomena were in every point indisputable.

Inquiries for Dr. Monck and letters for him may be addressed to 15, Southampton Row, Holborn, London, W.C.

## FROM CHESTER-LE-STREET DISTRICT.

Mr. Editor.—Dear Sir,—I wish Miss Chandos Leigh Hunt had come a little further north, as a few lectures on vaccination would do a lot of good here. I hope her next tour will bring her so near us that we will be able to secure her services in the Chester-le-Street district.

I think Mr. Brown's suggestion relative to a picnic is a very good one. A better place, both for scenery and accommodation, could not be selected. If those desiring to have a gala day would give in their names for it, and form a guarantee, we might spend a happy day at Lumley Castle.

We have arranged to take Mr. Wallis for open-air meetings—at West Pelton, July 22; Ouston, July 29; and to hold cottage meetings during the week.

I hope you may get a host of friends in position to take up Mr. White's challenge. Things are looking a little brighter round here, but it will take a time before people get themselves turned round again.

July 8.

J. BATIE, Jun.

We will give some account of our visit to Sowerby Bridge next week.

BARON DU POTET's instructions to those who desire to become healing mesmerists are continued in *Human Nature* for this month. The series, as far as published, may be obtained post free for 1s. 7d.

MR. J. WILLIAM FLETCHER, the American lecturer, will give his second lecture at Langham Hall, Great Portland Street, in conjunction with Mrs. Weldon's regular concert, on Monday evening, August 6th. Subject, "A Half-Hour from Alexandria to Jerusalem."

ROCHDALE.—On Sunday, July 29th, two meetings will be held at Dyson Elliott's, 3, Lower Tweeddale Street; speaker, Mr. W. J. Colville, of Brighton; subjects for oration and poem to be chosen by the audience. All are invited. Collection to defray expenses.

KEIGHLEY SPIRITUALISTS' ANNIVERSARY.—On Sunday, July 22, Mr. J. J. Morse, of London, will deliver two inspirational addresses in the Temperance Hall, Keighley. Service to commence in the afternoon at half-past two, and in the evening at six o'clock. A collection will be made at the close of each service in aid of the Lyceum funds. Friends coming from a distance will be provided with tea at the Lyceum, the charge being 6d. each.—A. MORRIELL, Sec.

MR. T. BROWN, of Howden-le-Wear, writes us that he is holding private seances in Newcastle, which will now delay for a week or two his journey South and give him more time to complete his arrangements with friends in Yorkshire, Lancashire, Derbyshire, and Nottinghamshire, and other places *en route*. Mr. Brown will shortly visit Mr. T. Smith, 23, Double Row, New Delaval, near Blyth. For the present letters should be addressed to him, care of Mr. J. Emmerson, 148, Gloucester Road, Newcastle-on-Tyne.

MAGNETINE.—We have received the new edition of Mr. Darlow's pamphlet describing magnetism or the application of magnetism to the cure and alleviation of disease. It is interesting to observe how of late years a number of appliances and methods have been propagated for the alleviation of disease by magnetic or non-material processes. The old school of medicine relies on the body of the drug to redeem the system from disease, but lately the spiritual principle, or energetic ability of substances which can act in conjunction with the vital principle, has been much more recognised. These phases of thought indicate the progress that spiritual science is making among the people, and as such we heartily welcome them as gratifying signs of the times. Mr. Darlow's treatise is itself very instructive, and the numerous testimonials appended thereto give evidence that his appliances are beneficial to those who have used them. The pamphlet may be obtained on application to Darlow and Co., 443, West Strand, London, W.C.

MILLOM, NEAR BAKROW-IN-FURNESS.—On Sunday, July 1, the friends in this place, about twenty in number, slightly augmented by visitors from Ulverston, met for the purpose of naming the infant daughter of Mr. and Mrs. Taylor. Having sung a hymn, Mr. Taylor, under spirit control, gave the child the name by which it will be known in earthly society, also a name assigned it before birth, and by which it will be known in the spirit-spheres. Then an address was given on the duty of protecting the young from evil associations, the advantages of vegetable diet, the development of spiritual gifts in the home circle, with other important admonition to parents. During the afternoon the same control requested the audience to select a subject for another address. The one desired was Paul's description of "spiritual gifts." About an hour was occupied in explanations, showing the advantage of a distribution of the gifts, and the need of supplication for the best gifts, with a desire to receive them for a proper use. During the interval between the addresses, the company enjoyed the generous hospitality of Mr. and Mrs. Taylor, who have experienced the decision and opposition all promoters of any improvement upon established customs entail, especially when vested interests are involved. The Sunday meetings are held at eight p.m. that the usual places of worship may be attended if desired.

## MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, July 15. Doughty Hall, Bedford Row. Evening at 7; subject: "God, Man, and the Future State, in the Light of Modern Spiritualism."

KEIGHLEY.—July 22.

OLDHAM.—July 29.

NEWCASTLE-ON-TYNE.—August 5 and 6.

GLASGOW.—August 12 and 13.

MANCHESTER.—August 19 and 20. (Deferred from July 8 and 9.)

BELPER.—To follow.

Societies desirous of engaging Mr. Morse's services are requested to write to him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

## MR. W. J. COLVILLE'S APPOINTMENTS.

OLDHAM.—Sundays, July 15 and 22. Temperance Hall, at 2.30 and 6 p.m. Cottage Lectures during the week at 8 p.m.

ROCHDALE.—Sunday, July 29. Lower Tweeddale Street Rooms, at 2.30 and 6 p.m.

MACCLESFIELD.—Sunday, August 5. Spiritualists' Meeting-room, Derby Street, at 2.30 and 6.30 p.m.

NEWCASTLE-ON-TYNE.—Sundays, August 12 and 19. The Hall, Weir's Court, Newgate Street, at 2.30 and 6.30 p.m. Mondays, August 13 and 20, same place, at 7.30 p.m.

Orations and poems delivered on all occasions on subjects chosen by the audience.

Societies desiring Mr. Colville's services in the provinces should address to him without delay at 80, Beever Street, Oldham.

## MR. E. W. WALLIS'S APPOINTMENTS.

SUNDERLAND.—July 12 and 13.

NEWCASTLE-ON-TYNE.—July 15 and 16.

STOCKTON-ON-TEES.—July 17, 18, and 19.

CHESTER-LE-STREET.—July 20 to 29.

KEIGHLEY.—August 3 to 5.

OLDHAM.—August 10 till further notice.

Mr. Wallis will be glad to receive invitations to visit other places.

Address—15, St. Peter's Road, Mile End, London, E.

## NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, July 15, at 6.30 p.m.—Trance Address. Mr. E. W. Wallis.

Monday, July 16, at 7.30 p.m.—Trance Address. Mr. E. W. Wallis.

Sunday, July 22, at 6.30 p.m.—Normal Address. Mr. J. J. Nicholson.

Sunday, July 29, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.

Admission free. A collection to defray expenses.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

To-night Mr. Barber will deliver a lecture on "Economy in Coals," whereby the smoke is consumed, the open form of fire-grate preserved, and more than half the coals saved.

On Friday, July 13th, Mr. Hocker will open a discussion.

On Tuesday, July 17th, Mr. Hunt will deliver a lecture.

Mrs. Pritchard's seance on Saturday evenings.

Sunday afternoon, trance addresses.

The Monday evening members' seances are discontinued for the summer months.

A series of seances, with Mr. Lawrence as medium, will commence on Thursday evening, July 19, for members and friends; admission one shilling. All applications must be made in advance, to the secretary, as the number will be strictly limited. CHARLES WHITE, Hon. Sec.

## EAST END SPIRITUAL INSTITUTION.

On Sunday evening, July 1, Mr. W. Wallace, the Missionary Medium, attended here, and gave some interesting and instructive teachings on "The Spheres," being a subject chosen by those present.

On Sunday evening, July 8, Miss Young was present. After offering up a beautiful invocation she gave an address on "The Development of the Spirit." Then followed a poem of considerable length, subject: "The Persecution of Spiritualists because of their (more than faith), their knowledge of Spirit-communion," and advising unity of action. Another followed, apparently by another control, on "Man: to a large extent is a Victim of Circumstances." Then Mrs. Wallis was controlled and gave a short oration on "The Immortality of Law, or God, or Good." Miss Young again arose, and described many spirit-friends near the sitters, giving in some cases names, and thus passed another of those pleasant meetings that make one glad to be present. The meeting was well attended, and conditions good and harmonious.

Mr. W. Wallace will be speaker next Sunday evening, I hope many old friends will be present to welcome him.

## CONTENTS OF "HUMAN NATURE" FOR JULY.

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Transcorporeal Action of Spirit. Part II. By "M.A. (Oxon)."—Appearances traceable to some Internal Feeling or Cause.

Essays on Motion, Matter, and Resistance. By Joseph Hands, M.R.C.S.—Dedication—Prolegomena—Essay on Matter.

A Spiritual Thinker.—Oersted.

Chapters from the "Students' Manual of Magnetism" (from the French of the Baron du Potet.)—How to proceed in Chronic Affections—Incurable Complaints.

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II.—*The Mystery of Evil.*—Why God afflicts His creatures.

III.—*This Transitory World.*—Earth a place wherein to be born and make trial of our powers. "Here we have no continuing city: we seek one to come."

IV.—*The Mental Hierarchy.*—Human nature composed of faculties superior and inferior, combined in endless variety.

V.—*Swedenborg's Cardinal Principle.*—His secret, without which he cannot be understood.

VI.—*The Grand Man.*—Every community a man, and the combination of all communities the Grand Man.

VII.—*The Economy of Humanity.*—All people requisite for the perfection of Humanity. God wants souls of just as many patterns as there are men, women, and children, in the wide world.

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BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
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