



indications of a path to be pursued, but that, as yet, has to be opened out. Many believe in the phenomena who doubt spiritual existence altogether, or fail to see the operation of spirit in the manifestations. Others have a vague notion of communion with relatives, but see in the movement no grander idea than the gratification of crude spiritual longings in the minds of individuals. That the men of all time yet survive in the spiritual state, and, by virtue of their love for humanity, still labour to teach and elevate the inhabitants of earth, is a dream which seldom enters into the minds of many who call themselves Spiritualists; and fewer still regard the great drama of existence as having a spiritual plot, which is being worked out in accordance with eternal principles, under the stage management (to use theatrical phrase) of glorified beings, who send forth the call, and their representatives are ready to shift the scenes, and enact the minor business of the piece, as actors succeed, in all ages and all parts of the world. Many Spiritualists, however, will concede that a spirit can move a table, and communicate intelligent messages telegraphically thereby. They know that spirits may influence a medium, and, either in the trance or during the conscious state, speak and impersonate in a manner characteristic of those who recently lived on earth, and who can thus be identified. Many are convinced that a spirit may use the organs of a human being to deliver speeches, make poetry, give tests, or perform various forms of intellectual and manipulative work. It is also a recognised fact that spirits can be seen by the clairvoyant in various states of spiritual growth and beauty, and that under certain circumstances these spirits can make raps, produce lights, act upon pencils and write, operate upon matter in various ways, and even embody themselves substantially in material atoms. All these things, and others of a similar kind, many Spiritualists are prepared to acknowledge as true, but very, very few indeed are prepared to answer in the affirmative that Spiritualism as a movement is equally a spiritual work, and that those who give it shape and permanency, and are used to raise up agencies to make the spiritual movement a possible fact, are equally mediums with those through whom trance addresses, tests, or materialisations are given.

The promoter of an external spiritual movement may or may not be the subject of spiritual influence. If, as a pioneer, his plans are original, unprecedented, and adapted to the purposes for which they are instituted, then there is some external testimony that his work is of spiritual origin. If, also, instead of aggrandising the worker with wealth and renown, his labours involve him in difficulties, poverty, and obloquy, then there is another form of testimony that the work is of a spiritual kind. If the work, notwithstanding its unusual character and the hardships attending it, produces beneficial spiritual fruits to the public at large, there is again further evidence of the spirituality of that work. The unspiritual or non-mediumistic worker in such a movement is he who, from motives inferior to those which arise in genuine inspiration, imitates the methods of the true spiritual worker, and institutes operations for the gratification of selfish ambition or worldly purposes, and whose mission produces disintegration, party feeling, and a diversion of the minds of Spiritualists from Spiritualism to Worldlyism—the plans of men. Such are indications that the worker is either not spiritually influenced, or, if so, the spirits who do sustain him are on the worldly and not on the spiritual plane. In this, as in other things, the tree must be judged by its fruits.

The manifestation of spirits in the phenomenal manner was received with scorn and disbelief till investigation confirmed the fact, and when the higher work of spirits through selected individuals is set forth, even Spiritualists will oppose the idea, and regard those connected therewith as self-seeking imposters, just as the uninitiated public at present call mediums by similar names. There are plenty of workers in our Cause who are not mediums in the strict sense, and yet are co-operating with the spirit-world for purely spiritual purposes. They are normal mediums into whose minds spiritual ideas and plans can be instilled, and they can receive magnetic support and encouragement from spirit-friends to carry them out. This is, in short, the normal condition of mankind. We are all related to the inhabitants of the spirit-world, and interiorly to the various zones of spiritual development. We are all of us not only mortals on this mundane sphere doing the external work of life, but we are at the same time immortals occupying a certain relationship to the spirit-world, and in close companionship with the inhabitants of that part of the spiritual spheres with which we are in sympathy, whether we know it or not. This is a much higher spiritual truth than the mere fact of sensuous intercourse with spirits. Yet the latter is the first round of the ladder, and the second step follows it as a matter of course.

The time is coming when this second step must be more generally taken. Spiritualists must not stand still on the first step of phenomenal spiritual manifestation. They have to realise their individual spirituality, and acknowledge the supremacy of the spiritual over the mere personal requirements of their nature. Then their shout will be like that of the enthusiastic Jews: "Hosanna in the highest!" No longer will they be content with the lower forms of spiritual gratification. They will possess these nevertheless, but sanctify them to the use of the highest element of their complex being.

Mediums shrink from the publicity which the possession of their gifts bring on them. There are thousands of mediums in the land unknown oftentimes to their own families. These sensitive ones shrink from a cruel discussion of their peculiarities. Some few are

brought to the front, and realising that the phenomena attributed to them are not their own work, but that they are the unconscious and helpless instruments thereof, they permit the discussion on their own merits of the manifestations which occur in their presence, and make a clear distinction between dissatisfaction therewith, and censure expressed in regard to themselves. The medium as an individual, and the manifestations of which he is the instrument, are therefore regarded as quite distinct and separate matters.

With the normal medium it is vastly different. His work is regarded as his own, and he is either lauded as a genius or scouted as a hair-brained enthusiast. Generally speaking, normal and spiritually-developed mediums of the highest class are misunderstood and persecuted while alive; but when the world grows up to their plane, they are spoken of in terms of somewhat too extravagant praise.

I may be asked such a question as the following: "You have worked much in Spiritualism, what evidence can you give in this matter?" Like many others that I know, I could throw out much that is suggestive of thought; but I shrink from the task. My remarks would certainly be misunderstood, because Spiritualists, except in rare instances, have not realised that which those who have been longer in the work have discovered, and therefore they are not able to accept it when told to them. They have either to take it in on trust or reject it, and it is a bad policy to stretch people's credulity beyond the power of reason and experience to sustain them. Besides, all spiritual workers are yet in a state of gradual development, and are not prepared to answer all questions that arise in their own minds respecting their spiritual surroundings and helpers. It is well known that every medium and spiritual worker has many influences inspiring and aiding them. Some give one kind of help, some another; some are more intimately related to the personality of the workers; others are more remote, and influence only the superior organs of the brain on special occasions, when these organs are called into exercise.

I am, from experience, convinced that this aspect of the subject explains many of the ideas held on re-incarnation. Without being born again into a body of flesh, a spirit can live earth's life over again, but to better purpose than if he were immured in flesh, and the person with whom that spirit is in sympathy will go through similar trials and experiences to the spirit that is performing life's work with him.

As this can only be studied by personal examples, I, from a desire to promote investigation, will give a short sketch of experiences: Fifteen years ago, though thoroughly convinced of Spiritualism, I knew but little practically of the operation of spirits or of my own spiritual bearings. I had no concern about personal affairs of the sort. I felt that I had given to me more truth than I could apply to my own welfare and that of others, and instead of going on the curiosity hunt, I went to work to teach others what little I knew, and enable them all I could to help themselves. Strange as it may appear, I found this the best school for gaining knowledge. My life's partner was highly mediumistic from the first, and, though holding open intercourse with the spirits, yet I never felt curious to have the future mapped out to me, nor to be told what great spirits were around me, and what mighty purposes they had in store for me to fulfil. I regard all such questionings as a weakness; and I wish all Spiritualists would use the little talent they possess, and not keep longing to look into the treasury. If they did so, they would find the light get much brighter. It was enough for me that I could, in a faint degree, promote a mighty truth, and to use the half talent which I possessed in that service filled my cup to overflowing, and it has continued to brim over ever since, even on the darkest days and amongst frowning difficulties. I am of such a nature that I cannot feel satisfied with grand promises and glorious prospects presented in mere words. I must have acts, realities; and possibly my spirit-friends seeing this constitution of my mind, never inflated my vanity with fairy tales. At the same time, the inner light was my guide, and served all purposes.

For several years I held close intercourse with a spirit, and did not know his name. My first conscious introduction to him was one night when my companion was almost choking from phlegm in the bronchial tubes. I was in great alarm. In that state she was entranced, and a peculiar rumbling sound was produced in her throat and chest. I did not know whether it was an evil or good spirit; but let me here say, that we have never been visited by an evil spirit yet. I requested it to speak. It said through the medium that he was a rough old man, come just to do the medium's chest good. She woke up soon afterwards, and was enabled to expectorate the cause of her annoyance, and was quite relieved.

This circumstance, which so opportunely released me from midnight anxiety, and my other and better half from acute suffering, impressed me much. "This must be a good spirit," thought I, "for it did good; and though he says he is a rough old man, I am convinced he is very skilful and tender, or he could not have done what he did. He is modest, too; he makes no boast; does not even desire to be personally known." The same spirit came again, and I recognised him as the "Old Man," for want of a better name. He spoke to me often through the trance, and appeared to clairvoyants everywhere. How I loved and trusted him! for he was so true and sustaining—he did not talk, he worked. That he was somewhat ancient I had gathered, and that he was of my own country had been attested by clairvoyants who had seen him assume the national costume. Sometimes he appeared in armour with

a tremendous sword. At Holmes's circle he attempted to materialise several times, under test conditions, and he partly succeeded, the clairvoyant seeing him first in the spiritual state, and from that assume the physical garb. On one occasion he wrote me a message on a slate at the Holmes's, which I had facsimiled, and it appeared in *Human Nature*,\* and afterwards in the *MEDIUM*. This message interested me much, as it presented a far-seeing analysis of my inner motives and experiences. Still no name was given, and though I asked to know who my dear friend might be, who stuck closer than a brother, I was asked to wait and I would be told some time, as I was not in a condition of mind to know, my tendency to unbelief without reasonable evidence, being such that to tell me too much would have a bad effect on my mind. When Mrs. Hollis was here in 1874, I was promised that the spirit would give his name through her. She was mesmerised by Mr. Billing, and when in the unconscious trance the spirit spoke with voice and accent utterly unlike her own, she used phrases of which she is ignorant, and the spirit said his name was "Robert Bruce," who struggled successfully for the liberty of my native land nearly 600 years ago. I accepted this statement as a matter of course, and soon found abundant evidence to support it, but that was not needed, as the character had been fully developed before the name was given, though I had not the faintest impression of who the spirit was.

Some time afterwards a clairvoyant who can sketch portraits of spirits in the dark in about two minutes, made a likeness of this spirit, which now hangs framed at the Spiritual Institution. This portrait was done in our presence, and the spirit was seen by another clairvoyant at the same time. I also went to a private circle in Lancashire, accompanied by my companion, and our spirit-friend materialised, and shook us warmly by the hand. We then obtained a photograph of him and the whole circle, including the medium, and it is now in my possession. He could not speak much in the material form, but as soon as the photograph was taken, and the room choking with fumes from the intense artificial light produced, the spirit said to me, "Gang ti the picty'r," in an accent reminding me of the oldest men I had heard talk when a boy, but in a still more old-fashioned style. I went to the "picture" and saw it taken from the carrier, and developed, and I had previously seen it coated and put into the camera.

This narrative is very hastily and imperfectly thrown together, and my sole purpose in introducing it, is to illustrate the teaching attempted to be set forth in this discourse. I desire also to disavow that the spiritual work I have been associated with these many years is due to my wisdom and energies. I have realised that all the previous work of my life was preparatory to enabling me to be made use of in this spiritual work. The Spiritual Institution and its plans and agencies have been impressed on my mind from time to time, and much is still looming in the future, which I cannot, as yet, put into shape. I am never told anything, but am made to do it as if it were of my own accord. The teaching part of the work comes from other sources, the financial management from another, but the indomitable desire not to be overcome by difficulties, however mountainous, is imparted to me by "Robert Bruce," and to his effort the continued existence and success of the Spiritual Institution and our organ is due. Let the truth be told, and credit be given to those who deserve it. All that is commendable in the performance is spiritual, that which is weak and defective is mine.

And yet this spirit-friend, like others I have known, some of them much more ancient, and equally well regarded by humanity, desires no praise, and enforces no obedience. My spirit-friends have always given me the full length of my tether. I am not altogether a blind tool working out the behests of others; but I am all the while doing my own spiritual work as the companion, though an inferior, rather than as the mere slave of the spirits engaged.

It may now be asked, Why do these spirits come to the earth-sphere and live their earth-life over again, as it were, promoting such a work as this? They do it for their own development. "Robert Bruce" says he requires to do so on account of the great quantity of blood he was forced to shed in earth-life. The cause of liberty rendered it necessary that he should be a warrior and overcome his enemies by force of arms. This is not brought against him as a sin to be expiated, for he did it, not wantonly, for his own selfish purpose, but for the emancipation of mankind from oppression. He is constitutionally a Lover of Liberty, and delights to work on her behalf. It is now, he says, his duty as well as his privilege to fight the battles of humanity over again, but this time on the moral plane, by which he will overcome the consequences of the lower plane of action on which he formerly worked, and prepare himself to fulfil yet higher tasks. We are therefore co-partners in life, and I am in some respects as useful to his purposes as he is to mine; but we both have a greater purpose than that which concerns ourselves.

Within the last fortnight I have looked into the life of Bruce, of which I knew nothing almost till about sixteen months ago. I find on investigation that his work in Spiritualism and his struggle in Scotland present many parallels. I was very undecided to take on the responsibility of the *MEDIUM* as a weekly paper, and previously rather played at journalism, hoping that the work would be taken up by another party. So did Bruce for some time appear somewhat lukewarm in the cause of Scottish freedom, and would have allowed the ruling power to have gone into other hands. The *MEDIUM*, as an organ of spiritual freedom, has been nine years in existence, and Bruce passed through nine years of

struggle and hardship from the beginning of his career in earnest to the battle of Bannockburn, which turned the scale in his favour, but left long years of hard work to perform, to get the affairs of state into working order.

The struggles and privations that Bruce had to endure were far more poignant than aught we can suffer nowadays, though on the moral plane the agony may be more intense. When soft-fingered people say the work of Spiritualism is slow, and that it ought to have been a commercial success before now, I think of the hard struggles and glorious victories of my spirit-guides, and I am then in soul at one with him. I ask myself for what he toiled, why burdened himself with disease, cutting his life short, and causing leprosy to impose on his latter days affliction, which makes the nerves shudder to think of it. It was all for an idea, and that idea was instilled into his mind from spiritual sources like seed into a suitable soil. That superior spiritual guidance controls Bruce in the spiritual world now, and enables him still to work for human liberty.

Such men do not work for hire or hope of reward. Often their work entails on them suffering and after-consequences which necessitate centuries of further labour. But to do this is their happiness, and to be of use to humanity is their reward. The true patriot does not rely upon the money or forces at his command before he strikes for freedom; he relies on the justice of his cause, and that inexhaustible fountain of justice which flows with an eternal force that the polluted streams of tyranny cannot withstand. He believes in the supremacy of good over evil, and is at one with God and the more than equal match of the Adversary. So must we be actuated in Spiritualism, and relying, not on money or worldly patronage, use our talents, such as they are, wisely and with pure purpose, and the wise and the uplifted in spirit will be with us to help us.

It has long been a belief in Scotland that the spirit-world has the destiny of men and of peoples in its keeping. Burns, in his poem, "The Vision," gives expression to this idea. His "native muse" comes to him, and thus states the matter:—

"Know, the great Genius of this land,  
Has many a light, a'rial band,  
Who all beneath his high command  
Harmoniously,  
As arts or arms they understand,  
Their labours ply."

All are the subjects of spiritual guidance and inspiration; not only the poet and patriot, but the humble husbandman, the industrious mechanic, and the devoted lover. It is also recognised that the spirit which inspired Wallace and Bruce, still labours to inspire worthy men for noble purposes. This grand spiritual idea is long anterior to the modern Movement, some of whose disciples have not advanced sufficiently to entertain it intelligently.

The inspired Andrew Jackson Davis, another "normal medium"—a companion of exalted spirits—in his intensely interesting volume, "The Present Age and Inner Life," relates how he saw a vast convocation of spirits, having in consideration the affairs of the nations of the earth. There was a delegation representing each nation, and with many others inciting the sons of each nation to deeds of spiritual service. This is the poet's idea presented in another form, and both of them are in full accord with the personal experience given above.

I was reading last week Edward Hine's arguments in proof of Britons being the lost Ten Tribes of Israel. I cannot say that I agree with his conclusions; but he furnishes much suggestive matter. The theory is that the spiritual promise of the Gospel dispensation were for the "lost sheep," the inhabitants of "the Isles," and that the lineal representatives of the ancient spiritual theocracy, on whom the power to vindicate the cause of freedom and enlightenment was placed, came from under the captivity of the Syrians across Europe, and settled in Ireland. From thence the *Scoti* passed into Scotland, and became blended with the Picts, bestowing the theocratic succession on the Scottish throne. Malcolm Canmore, the son of the "gracious Duncan," whom Macbeth slew, was a most liberal and enlightened prince. He married as his queen, Margaret of the reigning Saxon family in England, who was afterwards canonised; and, the Norman Conquest following, many noble Saxons and Normans settled in Scotland to escape the tyranny of the invader, and Malcolm received them hospitably. Bruce was a Norman, but not an invader. His family were immigrants, and held possession in Ayrshire, and also in Cleveland, in Yorkshire. Robert was descended from a sister of King William, the Lion, and was therefore the heir to the throne. Our Queen Victoria is the descendant of Bruce's daughter, Marjory. For years many of the nobles had been in favour of selling their country to Edward, but Bruce, though badly supported at first, stood his ground, and thus prevented Scotland from ever becoming a conquered country. The plant of freedom was saved not only for Scotland, but for England, and for the world.

Edward I., in one of his cruel raids into Scotland, carried off the stone on which the Scottish kings were wont to be crowned, and it is now under the coronation-seat at Westminster. This stone is said to have been carried from Asia Minor with the scattered tribes. It is the palladium of liberty, and the care which is taken of it shows that for some reason or other it is highly esteemed to this day. When peace between England and Scotland was concluded, at the close of the wars, it was stipulated that the stone should be returned to Scotland, but the people of London rose in such force that the stone could not be removed. So there it remains in London, and the Scottish rule followed it by the advent of the Stuarts to the throne

of the United Kingdom. This liberty-loving, unconquerable spirit now extends over all the Anglo-Saxon domains, and in the future our people are to be the pioneers of enlightenment and the promoters of free institutions to the whole race of mankind.

Such is the theory of some, sustained as it is in many points by opinion that has survived the lapse of centuries. In the timesphere errors creep in, but no doubt there is a grand spiritual truth underlying national thoughts of great peoples, which thoughts find occasional expression in illuminated minds. One thing is certain—there is some mighty spiritual purpose being carried out in the succession and progress of nations, and the practical application of truths amongst the inhabitants of earth. Sacred writings, so-called because they give evidence of these spiritual purposes, have in all times been esteemed by man as above all other forms of knowledge. Is there not a "Lord," a great Spiritual Leader, who has the highest concerns of mankind in his keeping, and carries the fire of his inspiration from age to age, from people to people, and from hemisphere to hemisphere?

There has been Spiritualism in the past—many waves of it. There is Spiritualism now, coming in a form suitable to the needs and state of man at the present day. Are these waves, ancient and modern, all one work, connected by links through a lineal chain in the flesh, and expressing themselves at definite times in accordance with the attitude of the earth to the spiritual spheres, co-ordinately with the growth of civilisation in the various eras? Whether there is one great Chief Spirit, the Angel of God, or a concourse of spirits, or divine spiritual principles impersonally operating on man, or a modified combination of these methods, it matters not, our conduct as Spiritualists is the same. Spiritual truth, "the highest," is unquestionable, and must be followed. We know there are fraternal co-workers in the spirit-world ready to help us in this our highest duty. They ask us to bow down to no man or spirit, but to strive to "fight the good fight" of spirituality over selfishness and animality. The spiritual in man is the King and Saviour of the personal, and he who strives to serve the spirit will be rewarded by the spirit, and guided by a lamp of light to his feet.

Do not let us long for a royal line that will conquer our enemies and remove our evils, as some of the foolish Jews did. By obeying the spirit within him, every man can be his own king and priest, and help to maintain order amongst, and elevate those around him. When all men become more spiritual, then our lawgivers will be more spiritual, and we shall again be ruled by spiritual precepts and led onward by true heroes, who, like the good Alfred, will be the father of a happy people. Then burdensome classes and high Estates with the attendant poverty, vice, and sensuality of the masses will have passed away. Men will be patriots indeed, from the chief magistrate to the toiler, living for their country in accordance with the will of God, and therefore enjoying to the full that which they themselves possess.

At the close of the lecture, Mr. Towns said he had seen "Bruce," whom he had often seen before, standing with a roll in his hand, which appeared to signify further unfoldment. Mr. Towns was then instantly entranced by his guides, who gave an encouraging message to the lecturer from his spirit-friend.

#### HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

ISAAC BARROW.  
February 25th, 1879.

The medium, in trance, but not controlled, said:

"I see them; they are happy spirits. They are all happy. They are talking together, they are saying 'once more we meet on earth,' and they are shaking hands with each other. They knew each other previously on earth, because they have just said so. They address each other by their names—the names they had when on earth; one is Cornelius de Witt, the other is John de Witt. There are stabs all over their bodies, both back and front. John's face is gashed on the left side, right from the corner of the eye to his lip, and yet they are happy. The other man, the small one, the brightest of them, thin and pale, yet with an appearance of great strength of form; his hair is soft, and its colour a brown and grey intermixed: he is Isaac Barrow; and the other is one anxious to control, he is Isaac Newton. He says the artist, one of the two who were present with him, with Isaac Barrow also, stood together, and from the sacred precincts of Alma Mater viewed the standing statue,\* ere the operation was attempted of delineating it on leather through spirit-power. The attempt was unfortunately a failure for want of proper mechanism. He is saying this to you as well as to me. Do you not hear him? He continues: 'For an attempt it was a favourable one, and worthy of more success.

Repetition under more favourable circumstances will be made.' There is another spirit who has joined them, they address him by the name of Henry Fuseli, which was the common name, but not the name of the family. Publicly he was known as Fuseli, but they are addressing him as *Fuessli* (spelling it). He is willing to aid them in this art to be revived. He is the spirit-acquaintance and friend of Alonzo Cano. Are they not all happy spirits? God loves them, and they love God. I see five spirits besides the lot behind you. I have never seen so many before. The smallest is coming towards me now."

Here he went under control, and spoke as follows:

"The earnestness of mind in matter: Oh, wonderful mystery! O gracious Father, even the accurate knowledge of Thy geometrical laws are but of secondary importance to these allowable re-admissions upon earth. O Father, doth he, that records this, allow his great and well-governed mind to dwell on this divine mystery? Doth he grasp it, and value it at its fullest importance? If he doth, then, O Father God, be praises ever ascending to Thee. If he doth not, O Father, strengthen and confirm his belief, that he may become a very tower of strength to any opposing these inestimable truths. Like the glorious victorious sounding of a trumpet, he hath echoed through every heavenly sphere this glorious reality. Few souls grasp its truth on earth; O make those few many.

Happiness hereafter! O how many varied opinions are centred in this great hope! how many dogmas and doctrines are inculcated leading up to this great hope! oh make the way plain to all, O Father. Men have made that way a great mazy labyrinth, and have failed, in their blindness, to perceive that it is but a plain and open roadway, without any obstructing circumstances preventing their knowledge. All men on earth must come to the very borders of that last Bourne, the eve of change. O let not the influence of juggling tricksters betray their hopes. O make them strong in knowledge, and wise in their trustfulness in Thy watchful care. Let not, O Father, the mumbling threatenings of church dignitarians disturb their serenity; but be to them even as Thou hast been to many in the past, a present God. So shall continual praises ascend to Thee, as men's fears cease, and their hopes awaken. Come, O Father God, in Power. Thy Might and Majesty is more manifested to men to-day than it has been. Forgive, O Father, forgive the impatience of Thy servant's pleading. Grant, I pray Thee, consent to prayer; in Thy great name we ask it. Not I alone, but the many assembled—all ask it in Thy great name. Amen.

"I give you greeting: May heaven's blessings be attendant on your labours, your labours consisting in our opinion of benefiting mankind upon their most vital necessities. Teaching them first the way to live; teaching them, in the next place, the hope to sustain them in the change that awaits all men; in the next place, teaching them how to bring up those who are very dear to them; and in the next place, learning for themselves the true knowledge of the Living God. The greatest minds existing in the spirit-spheres realise the advancing changes in the welfare of mankind; when that which is known amongst men by the name of Death, will be universally recognised as of a fairer aspect. When fears will be entirely banished, and ascendant hopes alone raised in the departing soul. Regret will not be absent, but it will not weaken or alter the conditions of their hopes. The cruel and unnecessary fears that assail the soul at departure will cease to be, and the dogmas and doctrines leading up to such a creed or belief will entirely fail in effect, and its cessation must necessarily ensue. Lacking ministers or adherents to the old system of theology, who will not work without pay, the regenerated soul in this era will not pay for lies in contradiction to its own established knowledge. The era coming will be fraught with great changes, that are now being speculated on in the spheres. The causes, or the primary causes of these changes, are amongst men to-day, but who so high in God's esteem that can tell the ultimate?

"I am going to speak of myself personally; to speak in truthfulness, and without egotism. The charge of egotism cannot be brought against a single spirit that hath manifested to you in any of these meetings. They have recorded their permission of attendance from the Spheres of Truth, consequently their virtues and their vices are related in unison together. Their hopes have been told to you whilst they were on the earth, and also their altered desires and hopes in the spirit-spheres. There has been no self-flattering in the communications they have made, no hidden sins, no loathsome crimes unrelated; all that they *were* they have told to you, and all that they *are* they have related, and they have asked oftentimes for your prayers\* to aid their hopes in what they would be.

"Varied opinions.—Men's opinions vary in the transition state when Death approaches them very nearly. Friends surround their bed-side. The most prominent in officious attendance is some officious church-dignitary, minister, or clergyman, who propounds a doctrine in the majority of cases incompatible with reason, which, in its great claims, proposes only one road to the Father's favour. The weird soul, anxious for safety, tries to believe, and fails, and the agonised inward prayer is, 'Father, if I do not believe, and it is right I should believe, help then my want of faith.' There are thousands of scenes that we visit like these, condoling them, if they want it; comforting them with the assurance, that God is the Father of progress; the Father of *commemoration*, not of *condemnation*. Speak to them, tell them that the

\* At this sitting the medium brought me an attempt at a copy of the statue of Sir Isaac Newton, in the chapel of Trinity College, Cambridge, worked on leather with a sewing-machine.

\* On several occasions the controlling spirit has asked for my prayers for them, and, imperfect as they may have been, they have thanked me for them.

ransoming of the soul is brought about alone by knowledge, and that the darkness surrounding so many is caused by its want, caused by its absence—Knowledge leading to Light and Truth—God the Father's highest attributes.

"Oh, dear Sir, I had all these thoughts of a commendatory God in my transition state. A pale, yet earnest, minister of theology knelt at my bed-side reading to me one of the gospel's chapters, and expounding to me what he considered to be, and what I had tried hard to consider, were solemn truths, and I had failed. I have learned now the cause of my failure—my increased knowledge over his, the would-be teacher of a soul more enlightened than his own. I did not know the cause of my failure of belief then; hence endless anxiety. After he had done reading and commenting, he asked me my hopes in the future. I referred him to what I had written on the preface-page of my translation of Apollonius's (of Perga) Conics, and I told him that my highest hopes in the future were to reach the ultimate of the soul's happiness: the knowledge of God's great laws, or the position of intuitive geometry. There was nothing in my answer respecting the doctrine he believed in, and in which I had failed. Those that were standing around my bed-side being struck by my answer to this formal question: he himself being startled with the answer, knew not what to say next. I will try to repeat through the mouth of the medium what I had written. I am afraid I shall have great difficulty; it will be too much strain on his brain. Take a separate sheet of paper."

This I did. He went on to say: "It is still in existence now. He, the minister, had seen it and remarked it, grasping for the first time that these were the real sentiments of my soul. A difficulty will exist in rendering correctly what I am about to say.

"O Θεος γεωμετρει. Tu autem Domine quantus es geometer quum enim hæc scientia nullos terminos habeat; cum in sempiternum novorum theorematum inventioni locus relinquatur; etiam penes humanum ingenium. In uno hæc omnia intuitu perspecta habes absque catena consequentiarum absque tædio demonstrationum. Ad cætera pene nihil facere potest intellectus noster et tanquam brutorum phantasia videtur non nisi incerta quedam somniare, unde in quot sunt homines tot existunt fere sententiæ. [In his conspicatur ab omnibus, in his humanum ingenium per se posse aliquid, immo ingens aliquid et mirificum visum est ut nihil magis mirum; quod enim in cæteris pene ineptum in hoc efficacis sedulum prosperum.] Te igitur vel ex hac re amare gaudeo, te suspicor atque illum diem desidero suspiriis fortibus in quo purgatâ mente et claro oculo non hæc solum omnia absque hac successivâ [et laboriosa imaginandi curâ verum multum pluro et majora ex] tuâ bonitate et immensissimâ sanctissimâque benignitate conspiciere et scire conceditur."

"Can you grasp my ruling idea: my God was not a narrowed one living within confined limits; not a huge, distended, malformed man with man's exaggerated malevolent passions; oh no. I had looked up through Nature's laws to Nature's God. I had embarked my soul on absorbing theorems, approved of after hard and painful thoughtfulness, and I longed for the time when I could approach nearer to his perfection; and being intuitively a *geometrician*, I had knowledge of God's infallible, and unalterable, and excellent laws: a knowledge that never varies, working as these laws do with mathematical accuracy, and which give no cause for the wide difference of opinions that divides men and destroys that harmony which should exist: that harmony of brotherly love. Oh, let your soul answer me: was not this a creed and belief above the puny doctrines, whose unreasonableness disturbed the equanimity of reason, and played on the mind, that was advanced and brightened with knowledge? I could not, I dare not, grasp the refuge offered; the rock of safety for others had no standing place for me. Mine was not an enviable character; in my younger days I dressed not as my friends would have me dress; I followed not fashion's leading; contented if my flesh were clothed, without a thought of the cut or look of my garments. Some named this eccentricity, whilst others named it slovenliness. I was also given to resent anything approaching a liberty with this eccentricity or slovenliness by knocking them down. This was in my younger days, when my mind was running wild.

"The commencement of my college days gave no high promise of my advancement of mind, causing my worthy father (a mercer and linendraper) to exclaim, 'If God be pleased to take one of my children, I hope it will be Isaac.' I was more loss than profit in his account books. Born in 1629, I stayed at college, expecting advancement. After a short stay in the beginning of my college career passed in idleness, I commenced work in earnest, and travelled from one degree to another, until I reached the position of the Greek Professorship; afterwards the Gresham Professorship of Geometry; afterwards the Lucasian Professorship (that was what I resigned to Isaac Newton, he then being twenty-seven or twenty-eight years of age); I was made afterwards Master of Trinity. Mine was a short stay, living only to the year 1677, being between forty-seven and forty-eight years of age when I passed onward. They laid all that belonged to me in Westminster Abbey. I know not whether it was by dint of too hard study or other inherent cause in my constitution, but my digestion was ever a failing one: existing upon fruits and bread alone in the autumnal season. It destroys thousands of human beings: the question being, does it preserve as many."

As the Latin quotation was so extraordinary, and as I had not the means of testing how far it was accurate, I requested a friend of mine (a learned man, the Rev. W. N., who is an habitual frequenter of the reading-room of the British Museum), to see if he

could discover the quotation in question. I received a letter from him to the effect that he had gone through Barrow's works without success, but that in the "Biographia Britannica," vol. i., p. 504 (ed. 1747), under the title "Barrow," he found that the Royal Society have a manuscript written in Dr. Barrow's own hand, which contains all I had written and something more. My friend went on to state "that in a catalogue with some account of Dr. Barrow's works, the following were published in his lifetime among the rest, 'The Four Books of Apollonius,' in quarto, which are deposited in the Library of the Royal Society." Before his "Apollonius" Dr. Barrow wrote the quotation set out in the body of this article.

With the exception of that portion of the quotation in brackets, the whole is identical with what came out of the medium's mouth, and taken down by me. The Control said he would have great difficulty in enunciating through the brain of the medium this Latin quotation, and so it proved. The words are mostly long, and I was often during the attempt compelled to drop my pen and put my hands on the medium's head, when I got the words tolerably distinct. It is strange what an effect the mentality either of the sitter or medium has on the Control: when my mentality or aura was brought closer to the medium, his power of pronouncing was more distinct.

We hurriedly got the following translation, accompanied by the note appended, after the type was set:—

"OH, GOD THE GEOMETER! Thou, oh God, how great a Geometer Thou art; when even this knowledge may have no bounds; when for eternity a place should be left for the invention of new theories, even within the power of the human understanding. Thou hast all these things seen at one sight, without the chain of consequences or the tediousness of demonstration. In respect of the rest, man's intellect can do almost nothing, and seems like the phantasia of the brutes, not other than uncertain and dreamy; whence in these things as many as there are of men, almost so many opinions exist. In these things it is seen by all that the human understanding can do anything—nay, indeed, something great and wonderful is seen, so that nothing can be more wonderful, for what in other things is almost unfit in this is efficacious, careful, and prosperous. Therefore from this thing I am glad to love Thee, I apprehend Thee, and with strong sighs I desire that day in which, with a purged mind and clear eye, it may be granted to me to see and know not only all these things without this successive and laborious care of imagining, but many more and greater things from Thy goodness and most immense and most sacred kindness."

I send you an attempted translation, as nearly a literal one as I could. Critics may possibly cavil, but having no Latin dictionary with me, it is the best I can give. My school-days ended rather more than half a century ago.

## Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

### 4. THE PROOFS AND ADVANTAGES OF SPIRITUALISM.

To the Editor.—Dear Sir,—I should take it as a favour if you would insert the following questions in your able paper, soliciting answers.—Yours truly,

W. W. HOWARD.

Gateshead-on-Tyne, April 7.

Question 1. Can the spirit-hypothesis be proved from the phenomena of Modern Spiritualism?

Answer 1. We may ask, "Can the spirit-hypothesis be proved from the ordinary phenomena of human life? The materialist says, No. There is in reality no "spirit-hypothesis;" such phrases are simply the intellectual hallucinations of shallow minds. We see the phenomena of life in the world around us, and therefore infer that there are human beings. No sensible man introduces any "hypothesis" to satisfy himself of the existence of his fellow-men. Those who in various ways commune with the inhabitants of the spirit-world, by phenomena of individual existence of an identical character with those observed in earth-life, ascertain, by personal contact with them, that there are spirits, and in this case require no "hypothesis" to guide them, any more than in the ordinary intercourse of earth-life.

Question 2. If so, What proportion of the phenomena are due to the intervention of disembodied spirits, and what referable to other causes?

Answer 2. Everyone who engages in spirit-communion must decide for himself how much of what he receives is due to spirit-influence, and how much is the result of conditions. Just as in the ordinary intercourse between men, we have to be careful that in listening to the words of another, we do not permit our own egotism to transform the thoughts given to us by the one who speaks, into the semblance of our previous ideas. All thought truly received by the mind, becomes in the act, a product of that mind itself, and is therefore a means of mental growth. There are in the ordinary mental operations of mankind, of the common class, many actions that do not proceed from their cool individual judgment at all, but are the reflex action of exciting circumstances around them; if, then, a man may be, under certain conditions, made to speak and do that which his inner self does not approve

of, need we wonder that spirits are similarly confronted by difficulties of the same mundane origin?

*Question 3.* What is the practical utility of the phenomena of Modern Spiritualism?

*Answer 3.* What is the practical utility of any phenomena! The untutored savage, and the highflown idealist would probably question whether there is any. The phenomena of astronomy are of great use to some, of nature to others, of mental processes again to others, according to their occupations and other needs of the mind. Every man must decide for himself as to whether there is any good in spiritual phenomena for him. One thing is certain: existence manifests itself to us as physical beings through phenomena. Were there no phenomena in nature, there would be no nature appreciable to our senses. In like manner, if a cognisance of spiritual existence is to be apprehended by the sensuous-minded, it must manifest itself phenomenally. We are taught by Scripture and various religions, as well as by Spiritualism, that the future life is itself phenomenal, which in its various grades becomes the recognised symbol of the degree of spiritual development thus manifested.

*Question 4.* What is the character of the alleged spirits, as seen in the light of the phenomena of Modern Spiritualism?

*Answer 4.* All sorts of characters, according to the phenomenal indications through which they manifest themselves. Do we not reckon up the character of a man from his appearance, manners, language? Those who are of weak discernment are oftentimes taken in by external appearances, while the intuitive reader of men's minds and motives sees beneath the exterior, apprehends another class of "phenomena"—the metaphysical, and knows of the man's character very profoundly. So in the case of spirits. Spirits of various degrees of development may appear objectively and pass with the superficial observer as on the same plane; but the discernor of spirits perceives the evidences of development in a much more interior manner, and can distinguish the character with much greater accuracy.

*Question 5.* What evidence do these phenomena afford of spirit-identity?

*Answer 5.* The same evidence that all other phenomena of human existence afford of personal identity. As in ordinary life we do not judge of personality from external form alone, so in the manifestation of spiritual life we are guided by a great variety of evidences, which must be satisfactory to each individual seeker in his own particular case, as no man can transfer to another investigator his consciousness of having recognised a spirit. He can only tell what he did, heard, felt, or gathered; but the cumulative result whereby he knew that such a spirit was his father, mother, brother, or other relation or acquaintance, can only be experienced by himself. On this point each individual of us must be satisfied by his own personal experience. Those who have had an opportunity of identifying spirits believe in spirit-identity. Those who have not had the privilege of doing so are undecided on the matter. For testimony on this question see "Spirit-Identity," by "M.A. (Oxon.)," price 5s.

*Question 6.* What advantages can a person derive from Modern Spiritualism, who already believes in God, a future state, and the supremacy of the moral and the spiritual?

*Answer 6.* If it is questioned whether a knowledge of man's spiritual nature and destiny be of utility, surely the merits of mere belief in a future state must be even more questionable. All beliefs take intellectual form, and exercise an influence on men's lives and thoughts from the amount of knowledge that accompanies them. The fetish worshipper and gross idolater believe in God after a fashion. So does the narrow-minded anthropomorphist who makes a god in his own image; but none of these classes are ennobled in the highest degree by their belief, for, being accompanied by ignorance, it leads the mind into superstition, and causes men to entertain thoughts and follow observances that are a dishonour to the name of God, rather than otherwise. Belief in God, then, without knowledge is not the one thing that will make man a truly religious being. Take the other point: belief in a "future life." This is held by those barbarians who kill many of their fellows at the death of a king, that he may be attended suitably in the spirit-world. Here we see belief in a future state bringing on certain communities wholesale murder, without one redeeming feature to counterbalance it. The crafty priest and the superstitious victim of ecclesiasticism believe in a future life; but that belief does not prevent the two from entering into a compact, whereby the one swindles the other of money, that he may pray the soul of the departed one out of a condition of misery. These considerations of the matter might be extended indefinitely in a manner which every mind will be able to suggest for itself, from which it abundantly appears that mere belief, either in God or in the future life, does not suffice. Knowledge must, in all cases, accompany belief, just as food must follow appetite, and supply the bodily need which appetite suggests. A mere belief in Columbus or in the science of navigation will not enable a man to govern and work a ship as it proceeds across the ocean; a belief in chemistry will not enable a man to make successful experiments, and apply the science to the industrial arts; a belief in music will not qualify a man for discoursing sweet melodies. No; belief is for children, who are instigated thereby to gain knowledge, and this is true of spiritual as of mundane matters, else why the labours of great spiritual teachers in all ages of the world, and why is the record of their experiences so much prized?

"The supremacy of the moral and the spiritual" is involved in the foregoing considerations. The savage who murders victims, no doubt feels morally impelled to sacrifice the lives of his fellows to what he calls "the spiritual." Without a certain knowledge of that in man on which moral and spiritual considerations are based, those terms cannot be otherwise than ambiguous and misleading.

Modern Spiritualism is a department of knowledge which is throwing much light on the whole question of man's complex being. It has many departments; some of them even elucidating the nature of matter, then the source of organism, the relations between spirit and matter, and that form of mental process by which man's mind can, with true philosophical induction, and not in mere sentiment, look up through Nature to Nature's God. But Spiritualism does not teach any man more than he has the capacity to receive. If a man doubts its advantages, one of two things is certain; either that he is profoundly ignorant of the whole matter, or that he is incapable of making progress therein.

### 5. A STRANGE EXPERIENCE.

While reading the account of the communication from "William Shakespeare" in the MEDIUM, March 21, I experienced a strange feeling, as if some power were endeavouring to gain ascendancy over my own will; I remained passive, and the following is an account of what occurred:—

My organs of speech were used to address me aloud, I was quite unconscious; I was told to remain passive, and not excite myself; and a very interesting conversation was carried on. When the control spoke I could hear, reason, and reply; when I had finished speaking, my unseen companion would speak.

Here was one body being used by two spirits, one disembodied, and the other embodied. I would like to know if any other Spiritualist has had, on any occasion, a similar experience to this.

I was requested by my spirit-friend to make a note of the above, and was told, that even some of my personal experiences in the investigation of Spiritualism would have proved interesting to others, but, in the face of so many wonderful manifestations which had been reported from time to time, I had not considered my experiences of sufficient importance to place them on record.

The control said, that every Spiritualist ought to keep a note-book. If this was done, a large store of information would be laid up for future use, so that one might compare notes with another, and perhaps some master-hand, or inspired one, could select from these collected facts something which might, with advantage to the Cause, be presented to the world. Some Spiritualists think that all phases of mediumship are known and understood; this is a mistake, for, as we learn day by day, progress is made, and other phases of mediumship, not new, for they exist, are being revealed. Every individual is differently organised, and spiritual gifts are no doubt as varied in expression.

56, Dunham Street, Hulme, Manchester.

ANDREW GAZZES.

6. I have got a crystal unconsecrated, can anyone inform me how to consecrate it?  
P. L.

### SPIRITUALISM IN BURNLEY.

To the Editor.—Dear Sir,—On March 19, the guides of Mr. J. J. Morse gave an excellent discourse, at my residence, to about twenty-seven persons, which gave the greatest satisfaction. Amongst the number present was a minister and lady who are greatly in favour of Spiritualism. The minister's sermons are full of Spiritualism. Mr. Morse is highly respected by Burnley Spiritualists, and he always feels at home when he is amongst us.

A few weeks ago Mr. E. W. Wallis, inspirational speaker and psychometrist, paid us his first visit, but we hope it will not be the last. He gave one of the best inspirational discourses that ever it was our good fortune to listen to; the subject was, "Hath Man a Soul." He is a very promising young gentleman, and calculated to do much good in our glorious Cause.

We have engaged Mrs. Mellon of Newcastle, and hope she will be with us in a week or so. I have not the slightest doubt but we shall have to give an excellent report of her seances.

Welcome, sister, welcome  
To our humble, happy place,  
Where no medium hunter  
Dares to show his frightful face.

I am, dear sir, yours respectfully, Wm. BAWWY,  
40, Standish Street, Burnley, April 4.

MR. MORSE AT CARDIFF.—On the evenings of Sunday and Monday, the 30th and 31st of March, Mr. Morse delivered two trance-lectures to large audiences in the Town Hall, kindly lent for the occasion by the Mayor. The subject on the Sunday evening, "The Children of God," was treated with considerable vigour. The discourse on the subject, chosen by the audience, on the Monday evening—"Will the Spiritualist be any better off in the World to come than those who follow the Teachings of Jesus? If so; prove it"—was a very sound and practical demonstration that a mere acquaintance with the external facts of Spiritualism, or the dogmas of any religion, was of little or no avail in the moulding of the individual character on a higher model of goodness;—what was necessary in the case of Spiritualist and Christian alike being that deeper in-working in the nature, that incorporation of vital principles in the life, which should result in the out-blossoming of those qualities which of necessity, when practised, must make man, of whatsoever form of faith or religion he be, virtuous and happy, both here and hereafter. The weaknesses inherent in the theologian's basis for his belief in immortality were well exposed, and forcibly contrasted with the buttress of incontrovertible fact upon which the Spiritualist's knowledge of the future state rested. At the close of the lecture a few questions from the audience were answered in the usual masterly way. These discourses terminated Mr. Morse's twelve months' engagement, which, however, has been renewed.

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S. MORLEY, Esq., M.P., recently stated, at the opening of a Coffee-Tavern, that the Committee which manages the Coffee-Taverns at Liverpool were able to pay ten per cent. as dividend, and to add ten per cent. more to the reserve fund.

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At a Meeting held on Friday, April 4th, at the Franklin Hall, Castle Street East, W., a Committee was appointed to draw up and issue a Circular, and to receive the names of persons willing to become Shareholders in the proposed Company, and to report the result to an Adjourned Meeting to be held on Friday, April 25th, at the above Hall.

No promotion fees or payments for services of any kind will be incurred until after the first General Meeting; the gentlemen engaged in the promotion of the Company giving their services gratuitously. Further information may be had on application to

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

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

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

SUNDAY, APRIL 13.—Mr. J. Burns, at 7. Lecture.

TUESDAY, APRIL 15.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, APRIL 16.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, APRIL 17.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, APRIL 18.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 11, 1879.

## A WORD TO FRIENDS AND READERS.

The many kind expressions that have reached us these two weeks, have been accompanied by most welcome and substantial tokens of goodwill, rendering us much more indebted than we have opportunity on the present occasion to state fully. That the MEDIUM is most highly esteemed, and of great use to many, we have had ample evidence, and we are happy to say that no cloud mars the onward prospect which opens before it.

Two weeks ago, a cycle concluded, which crisis, when looked back upon, is seen to have been an occultation more spiritual than financial, for our external means depend upon our internal resources. But we are engaged in a spiritual work, and have contentions to maintain on more planes than that which is seen by all. Whatever the enemy was, he has been overcome, and the work of progress goes forward with a renewed prospect, giving token of victory over obstacles, and reward for all that has been endured.

To good, sympathetic friends, who are numerous, we say: Hold together, blend your aspirations, let hearts beat in unison, for you are a brotherhood to be relied upon, and mighty issues are entrusted to your keeping. Do not let us be at all ashamed of our scars and our conflicts, but rather rejoice that we have been deemed worthy to bear burdens and suffer bruises for the high and holy purpose of spiritual progress. A beneficial change is coming; it is felt on every hand, and well we know that the thicker the barriers are, the more speedily will they be overcome. Let us resolve to take them two or three at a time, and we will reach the open path all the sooner.

He who doubts the success of Truth, has not faith in Truth; he who dallies is in danger. Startling events are nigh at hand. Every man must stand on his own merits. If your course is not clear to-day, it may be to-morrow. Pray for light and guidance; it will come. Cast out all fear, and anger, and cupidity. The task is a severe one, but it will clear your spiritual outlook, and bring to all, true satisfaction.

## MRS. MELLON IN SCOTLAND.

While in Glasgow, the friends would not allow Mrs. Mellon to sit under tests, but her guides gave tests of their own which afforded every satisfaction. The phenomena were of a most convincing character. On one occasion two spirit-forms showed themselves, and on other occasions the medium and one of her guides were seen at the same time.

Mrs. Mellon is at present in Edinburgh, where she is sitting under strict test conditions, and the manifestations are of an equally demonstrative character. She will return home to-morrow.

The many friends of Mrs. Batie will be pleased to hear that she arrived in America on March 17, after a splendid voyage.

There will again be a meeting at the Spiritual Institution, 15, Southampton Row, Holborn, on Sunday evening at 7 o'clock. The proceedings at these meetings are of great interest.

MISS BESSIE WILLIAMS has removed from Valentia Road, Brixton, to 50, New Cross Road, Old Kent Road, where she will be glad to receive her friends.

MISS HOUGHTON, medical clairvoyant and medium for "Dr. Harvey," is now residing at 99, Park Street, Grosvenor Square, where she will be glad to receive her friends.

## WHY AND BECAUSE.

Why does Spiritualism not progress better than it has done these last few years?

Because there is so much prejudice and pride amongst its followers.

To the Editor.—Sir,—I was lately in company with several gentlemen, when the conversation turned upon this subject with which was coupled your own name. I was much surprised to find every one of the gentlemen prejudiced on behalf of his own favourite opinion, without being able to assign a reason why they should take upon themselves so hastily to dogmatise with so much assurance. But I soon discovered that you have many sworn enemies, for what reason I know not, but I believe it is without a cause.

Among the various errors into which human nature is liable to fall, there are some which people of a true understanding are themselves perfectly sensible of, yet either from want of strength and resolution to break through that which by long custom has become habitual, or from being of temper too indolent to succeed in making a change, they still continue to act in contradiction to the dictates of even their own reason and judgment. Prejudices and pride are certainly what stand foremost in the ranks of Spiritualism. It is the great ringleader of almost all mistakes. As milk is the first nourishment of the body, so prejudice is the first thing given to the mind to feed upon. No sooner does the thinking faculty begin to show itself, than prejudice mingles with it, and spoils its operations.

Whatever we are either taught, or happen of ourselves to like or dislike, we, for the most part, do applaud or condemn to our life's end; so difficult it is to eradicate in age those sentiments imbibed in our youth.

It is this fatal propensity which binds our reason, as it were, in chains, and will not suffer it to look abroad or exert any of its powers. Hence are our conceptions bounded, our notions meanly narrow, our ideas for the most part unjust, and our judgment shamefully led astray. The brightest rays of truth in vain shine upon our minds when prejudice has shut our eyes against them. We are even rendered by it wholly incapable of examining anything, and take all upon trust that it presents to us. This not only makes us liable to be guilty of injustice, ill-nature, and ill-manners to others, but also insensible of what is owing to ourselves. We run with all our might from a real and substantial good, and court an empty name—a mere nothing. We mistake infamy for renown, and ruin for advantage; in short, where a strong prejudice prevails, all is sure to go amiss. To curb our pride and check our unjust censures, we should all look into and study that living and most instructive book, our own heart; for nothing will so effectually suppress our pride and correct our censures as to know ourselves.

For prejudice, that busy sin,  
Spoils all that we perform.

Then to avoid being led away by such dangerous error we should take nothing upon trust, but all upon trial. We should sit down with a determined resolution to hear impartially both sides, and to be directed by that which our reason most approves. To a reasonable being, nothing brings pain but vice, or pleasure but virtue. This precaution must tend to promote benevolence, friendship, and honesty among mankind, whereas the non-observance of it subjects us to the tyranny of our passions, to gratify which men frequently become faithless, cruel, and traitorous.

So from the time we first began to know,  
We live and learn, yet not the wiser grow;  
But he who truth from falsehood would discern,  
Must first disrobe the mind, and all unlearn.  
To dispossess the child the mortal lives,  
And death approaches ere the man arrives;  
Thus truth lies hid, and ere we can explore  
The glittering gem, our fleeting life is o'er.

Yours respectfully, WILLIAM BROWN.

40, Standish Street, Burnley, April 7th.

UNFERMENTED WINE A FACT: A Review of the latest Attempt to show that the Existence of Unfermented Wine among the Ancients was impossible. By Norman Kerr, M.D., F.L.S. London: J. H. Kenward, 4, Chapel Street, Edgware Road. Price 3d.—This is a little work of great importance, and written in a manner to arrest attention. It proves that alcoholic wines are, in many respects, a modern innovation, and more difficult of manufacture than the natural or unfermented kinds. The author gives an account of a number of methods whereby non-intoxicating wine may be made. We expect before long to see unfermented wine sold as plentifully as milk, and as cheap, and the intoxicating article used only by the unwise or the vicious. This little work will help much to bring about such a time. We are certain that a non-intoxicating vinous or other fruit-derived beverage would be vastly better for health than so much hot slops in the form of tea and coffee.

Mr. T. M. Brown is still at Stockton-on-Tees, care of Mr. H. Freund, 2, Silver Street. He expects to spend another week at Newcastle and Earsdon, and after celebrating his anniversary will proceed north. He hopes also to pay a last visit to Scotland. Miss Brown is in the Midland counties, and will, on her way home, visit Belper, Derby, Ashton, Macclesfield, Melton, and other places. Portraits of Mr. and Miss Brown, 1s. each; may be obtained at Howden-le-Wear, R.S.O., Durham.

VANITY.

"Vanity of vanities, saith the Preacher; all is vanity."—*Ecclesiastes* i. 2.

Is this the conclusion arrived at by a man who has tasted all the good things this life can afford? Is this the verdict of one who has enjoyed all the pleasures of time and of sense? Is this the sum total of them all? Yes: but the Preacher himself supplies the means to unravel this seemingly strange, and almost paradoxical remark. All his labour and all his pleasure, he tells us, had been taken "under the sun;" it was all of the earth, earthy. Though no groveller, still he had looked only to material advantages; and such a man will sooner or later be ready to say, that "man walketh in a vain shew."

But a judgment of this kind must always be regarded in the light of the source from whence it emanates, and must be estimated accordingly. A deep feeling of unrest brooded over the speaker's mind, a craving was there which neither wealth, nor varied occupations, nor stores of learning could satisfy. What lacked he yet? He felt an inward pang, when he saw the vanity of all earthly things; he yearned after the great unknown, his soul eagerly desired the things not seen, and contempt for those things "which perish with the using," was the natural result of the newly-kindled longing. Had the Preacher but been acquainted with life's inner mysteries, and with the realities of a future state of existence, he would have seen at once the cause of his disquietude of soul, and would have been far from repining at his lot, in doing which he bordered closely on reproving his Maker. All the phenomena of nature (and Solomon was deeply skilled in physical science, 1 Kings iv. 33), and the pages of human lore would have shone with new light, had but his eyes been open to spiritual existence.

In this world we are all consciously or unconsciously striving after something. Every act tends to some end to be achieved, and therefore has a certain significance: no deed of ours is meaningless. How needful, then, to remember the apostle's words: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31): and again, "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting" (Gal. vi. 8). For undoubtedly by everyone some goal is being aimed at, and a position superior to their present condition, according to their several judgments and predilections, is that to which they aspire. If we resolve to "seek first the kingdom of God," that is, to lead a life of practical holiness, we shall never hear that death-knell of earthly hopes, "Vanity of vanities," ringing in our ears.

"Vanity of vanities," such is the key-note of the book of *Ecclesiastes*, or the Preacher. The same chord ever vibrates in the soul of all time-livers. "The fashion of this world passeth away," "all is vanity," this was and is the canker at the root of all works done "under the sun." With a bitterness of soul finding its vent in words of stirring import, the Preacher keeps reiterating the refrain, "all is vanity." He unburdens his pent-up feelings, and intersperses his own sad experiences with epicurean advice, till in the 11th and 12th chapters the climax, a truly sublime one, is reached. Here the Preacher, like other materialists (the writings of Lucretius, for instance, abound in beautiful passages), soars into the region of true poetry, and gives utterance to phrases which belie his less glowing references to the dark future before him. Man indeed "goeth to his long home," but then the "spirit shall return to God who gave it," it shall be absorbed in the great Spirit, from whence it came. We see that even in the case of a materialist, the fire of inspiration cannot be wholly quenched or stifled by his cold external surroundings.

The climax past, the Preacher subsides into a tranquil, if mournful acquiescence in his fate, and concludes his book by enjoining a strict moral code, which he puts in a terse form,—*"Fear God and keep his commandments; for this is the whole duty of man."* And we may add, truly "his commands are not grievous." We need submit to no ceremonial; we do not need folio volumes to teach us those laws which are "written in the fleshy tables of the heart" of those whose conscience is not already "dead in trespasses and sins;" and they require no wedding-robe to be donned in order that they may be kept, but they do require us, as far as we can, to resolve by God's help, "to keep a conscience void of offence toward God and toward men." Our religious and moral code is simply this: "Do all to the glory of God;" make this the touchstone of all your actions; this is the "perfect law of liberty," which if we keep in view, we cannot be led far astray.

Spiritualists have the meat which others know not of. Possessors of such a revelation, with such prospects as theirs in view, we need not fear that a true Spiritualist will ever ejaculate the impatient cry of the malcontent and the worldling, "Vanity of vanities, saith the Preacher, all is vanity." "CAMBOR."

A CIRCLE is being formed in the City. A few more sitters, ladies in particular, are required. Apply at the Spiritual Institution.

MAY-DAY.—At Langham Hall, 43, Gt. Portland Street, near Regent Circus and Gt. Portland Street Railway Station, London, on Thursday, the 1st day of May, 1879, at eight o'clock prompt, the public meeting of Spiritualists and friends. It will be the anniversary of modern spirit-power phenomena. The action of the lunacy laws on private and public mediums and others, through "private asylum doctors," will be discussed; and resolutions proposed for adoption. Each speaker limited to fifteen minutes. J. Enmore Jones in the chair. The Service of Song, selected from the Church, Wesleyan, Independent, Baptist, Presbyterian, Roman Catholic and Unitarian Hymn Books, will be sung by the assembly.

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GLIMPSES OF SPIRIT-LIFE.—VI.

(Communicated to the Cardiff "Circle of Light.")

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

THE JEWS.—THE DRUIDS.—A LESSON TO MEDIUMS.—THE ROMANS.

Our guide then introduced us to the lower sphere of the Jews. We saw many there in a very miserable condition. Amongst them were a number of teachers, endeavouring to awaken and cultivate the love-principle within them, as greediness and selfishness seemed to be the dominant elements in their nature. These teachers were trying by means of illustrative pictures to develop their sympathy towards others. In one of these was the representation of a poor widow with six little children, homeless and destitute, and with only one piece of money upon which to exist. A man who had already more than sufficient of this world's wealth, came and demanded from her this little piece of money. The poor woman implored him on her knees not thus to deprive her of the only means left to save her children from starvation and death. He heeded her not, but ruthlessly tore the piece of money from her grasp, and left her and her children to starve and die. At this sight, one of the Jews who were looking on touched his fellow, and said, "That was I." Further on, the teacher showed them the widow and her children, overcome by weakness and distress, laying in a state of insensibility. In this condition they were found by another poor woman, who, full of pity, desired to assist them, but had no money wherewith to obtain provision. She begged for them, but without avail. She pulled off her dress and drew her shawl around her, and sold the dress in order to obtain the needful provision for them. The Jew who was looking on now appeared affected. As soon as the teacher observed this he commenced to excite their sympathy, and some of them began to perceive the awful position they were placed in, in consequence of their avariciousness.

We found a great number of Jews in a very sad condition. Still, they were visited by some great teachers, who endeavoured to bring about a better state of things. The Jews in the lowest spheres are very retiring, and much the same as when in earth-life. We tried to communicate with them, but they evaded our questions. Here ended our visit to the Jews.

Our next visit was to the ancient Druids. We informed them of our mission, and they welcomed us, and promised to render all the assistance they possibly could. We visited some of the most ancient ones, and found them bright and intelligent. They were just about holding one of their meetings. As soon as Herbert saw them he said, "They are holding a seance." They had their inner circle, with the priest in the centre. Here they had a druidical stone, by means of which to receive messages from the higher spheres. The priest was surrounded by a number of spirits who were magnetic, and the adjoining circle was electrical. We found the Druids very precise in arranging the conditions. At their gathering they observed the most perfect harmony, and consequently attracted high spirits to the circle. After the meeting had commenced we heard sweet music like that of harps, in the atmosphere. Around the third circle distinctions were made between persons of different temperaments, so that there should be no antagonisms or confusion. Our guide told us that they paid the strictest attention to their own individual condition before entering the sacred grove, and that all knew the required conditions, so that each acted as a battery. Our guide said that all circles on earth ought to be established in a similar manner, and before entering the circle a knowledge of the temperaments ought to be obtained, so as to arrange the sitters in harmony. They told us that when on earth they had been well versed in spirit-communion, but when persons were introduced into their country who held adverse opinions, these persons circulated false reports relative to their ceremonies, saying that they (the Druids) sacrificed human beings. This, however, they solemnly declared was untrue, that there was no case in history to prove it, and that in fact they did not believe in sacrificial atonement. The only atonement they believed in was that worked out in our own thoughts and lives. The teaching of their time was very different to what it is now, as, in consequence of the great advancement of the world, it is now better expressed. They said they paid reverence to the sun, but in no case did they worship it. They believed the sun to be the mother of the earth, and the source of vegetation and life, and from that they marked out the different seasons, which were afterwards adopted by their

enemies and others into their religious ceremonies. They believed, when they paid homage to Him whom they termed Deity, that when they turned their faces to the sun they would receive greater inspiration. They were persecuted when on earth to a very great extent; driven as outcasts from their homes, and many were murdered during their ceremonies. The cunning and craft employed by the Romans to exterminate them was very great. They circulated malicious reports, such as that the Druids sacrificed human victims, and in some cases the Romans murdered human beings, and then laid the bodies on their altars, to make it appear as if done by the Druids.

Our guide told us that when the Druids were on earth they understood all the different phases of mediumship, and that Spiritualism was only a higher phase of Druidism. He said that the Druids had been the means of imparting to the world a great deal of knowledge. When Christianity was introduced, the Druids were looked upon as a set of infidels, and an infidel in those days was regarded as a criminal fit neither to live nor die.

The Roman emperor, Claudius, who was converted from heathenism to Christianity, showed what was called the superior love of the Christians, by persecuting those who did not fall in with their views. Our guide said he was one of those who had suffered death for conscience sake, at the time when Claudius was Roman emperor; he was tortured before death by the Roman soldiers. When the Romans invaded their country, the Druids were accustomed to seek communications to ascertain whether they were to flee from their enemies. He said he had himself received many communications, but at a particular time a special one that he would receive his death at the hands of the Romans. In one of these communications they were assured that, although the Romans would endeavour to exterminate them, yet, in the future, Druidism would flourish. He again said that he considered Spiritualism was the outgrowth of Druidism.

We found the Druids were active and intelligent spirits, who loved to breathe Nature's inspiration. When they entered spirit-life they were pretty well advanced, as the spirit-guides visited them frequently while on earth, and communicated with them, and thus prepared the way. They were clothed in beautiful white drapery. They choose for their residences in the spirit-world a most charming and delightful spot, and are a highly inspirational people.

They came and conversed with us freely. They told us that many of them when on earth had been clairvoyant, some had been "physical," and others healing mediums. They said how great a blessing their mediums had been to them. We observed that many people on earth think mediumship demoralising. They replied they had never found it so, since by keeping pure conditions around them, they always found good and pure influences were attracted.

While we were conversing, a female spirit came near us, who appeared to be very desponding. Our guide said here was one who could speak for herself. She commenced, and said that when on earth she had been a clairvoyant and a good writing medium. When she desired a message in writing, she would take a stick and hold it in her hand, and the required message would then be written in the dust, as they were not allowed to keep any written documents. The Romans knew she had this clairvoyant power; they carried her away, and promised her great things if she would stay amongst them and use her powers in their service. She said her clairvoyance being a natural gift, could not be taken away from her, and therefore when she went with the Romans, she was able to exercise her powers just the same. When she began to sit with the Romans, however, she found her usual pure influence had deserted her. She then used to take the stick secretly, and write in the dust; but the only message she could obtain was: "Thou hast betrayed thy people. Return to them, and sin no more!" She determined, however, to remain amongst the Romans a little longer, thinking she would, perhaps, be able to do her own people some good; but while she remained with them the impure influences came over her more intensely, and she was unable to leave them. When she had resided with the Druids she had always obtained truthful messages; but here the messages became untruthful, because of the bad influence. She kept sinking lower and lower, and wished she had never been gifted with the power. At length the Romans found they could not depend upon her messages, and slew her. On her entrance into the spirit-world she found herself in a very bad condition, and kept thinking that "retrogression" had commenced. She thought if she had but been faithful to her people, how much happier she would have been. After having been in the spirit-world for some time, some of the Druids kindly came to her and tried to comfort her; but she said she was not worthy of their notice, for she had betrayed them. Her spirit-guides for many long years were trying to relieve her; but she would not receive their solace, saying she was not worthy of it. At last a number of Druids visited her, and stayed with her some time, and commenced to excite her sympathy. This, she said, was the first ray of light she had received for a long time. We asked her why she looked so sad and desponding now. She replied, because she felt how unworthy she had been. She said: "Warn all mediums to be very careful as to what company they sit with, and what use they make of their gifts." She burst into tears, and said that when she was with the Druids, it was a heaven to her, for she well knew the voices of her spirit-guides,

and every time she sat, she found herself rising higher, ever higher; but while amongst the Romans it was retrogression. We spoke a few kindly words to her. She said, if we would permit her, she would be very pleased to visit our circle, and we promised to bring her at some future time.

The Druids are exceedingly fond of music. While there we heard some very beautiful strains, from harps. Herbert said to his grandma, "If the man in the lower sphere were here, he would think he had his harp at last, and would then be looking for his crown."

We passed on a little further, and found a number of them assembled on a mountain, surrounded with grand old rocks. Some were performing the most exquisite music on harps; others were composing poetry. These spirits delight to dwell amidst the beautiful mountain scenery. Many of them take great pleasure and excel in artistical accomplishments. They are a grand race of people, and well balanced. We informed them of our mission, at which they were greatly pleased, and wished us God speed.

Our guide said he would introduce us to the sphere of the Romans who had lived on earth in his day. We next went there, and our guide first of all represented to us the condition of the Romans on their entry into spirit-life. We saw a sphere which was dark and gloomy; (what we were now being shown was only an illustration.) A number of warlike spirits appeared here, proud, lofty, and ambitious, ready to crush any nation who might try to oppose them. They were in a sad and excited state, seeming to desire the lives of their enemies, love of revenge being the dominant element in their nature. Here, to all appearance, was the fabled hell. A glimmer of light appeared, but still the darkness was very intense. By degrees the darkness was dispelled, and replaced by more light. They began to desire something nobler than revenge. We observed the revengeful feelings animating the breasts of their kings and chieftains, but when they arrived at the consciousness of their wrong deeds, the feeling of remorse was too terrible to behold, and we thought it impossible they could be guilty of such deeds. We next saw how, after a long period of bitter remorse, they sought a reconciliation with their enemies. After they had effected a reconciliation, they were placed in the right road, and a great change soon became apparent in them. The Romans are a people possessed of a large amount of energy, and very soon make amends for their wrong-doing. They are now an advanced people, but some of them yet feel the sting of their folly.

After witnessing these representations of the earlier condition of the Roman people, we came to see them in their advanced state, and received from them a hearty welcome. Some that we observed were finely developed, powerful spirits, with commanding brows, and of lofty stature. We informed them that the object of our visit was to obtain useful information. We found them actively engaged in the production of beautiful works of art, while others were engaged in literary pursuits of the profoundest character.

Our guide said: "Look yonder at that spirit. When in earth-life he had a powerful mind, and will-power sufficient to rule mighty empires. He was one of the Roman emperors. He is now as you see him, in his humble attire, seeking to gain knowledge, so that he may work out his future destined greatness. This is one who will in the future time exercise a great influence over a number of spirits."

We found their religious ceremonies very devotional, natural, and beautiful. They had thrown off a great deal of their old religious ideas, and had become purified in their thoughts. We asked our guide to allow us to see their city. He conducted us a short distance, and we came in sight of a magnificent city, the architecture of which was wonderfully grand. We saw a number of their stately temples, and obtained permission to enter one of them. Around the temples were the most elaborate enrichments, tinted with various colours, the lofty columns setting it off with wonderful effect.

We were introduced to several matter-of-fact or inventive spirits, who were not at all emotional. We were informed that their studies comprised scientific discoveries and inventions, and that, after completing an invention, they would visit earth to impress their ideas upon the minds of those who were sensitive to their influence.

As we passed along we saw numbers actively employed, in a diversity of apartments. Our guide said that in consequence of the aggressive disposition of the Romans in earth-life, and their constant endeavours to subjugate other nations, their sufferings and trials were intense. When they passed to the spirit-world they found nations who had existed in a state of high civilisation long prior to themselves. They then saw their error, and commenced to devote their energies in a different direction. We inspected some of their works of art, and found them so beautiful that language would fail to give an adequate description.

Further on we observed a number of spirits in consultation, and were told that they were studying the science of spirit-control. It appears that they had established an institution for this purpose, so that they might be enabled to come to earth and give expression to their views of spirit-life. We questioned them, and found them very earnest and desirous that the inhabitants of earth should have a truer conception of their condition, and a proper knowledge of that which is necessary in regard to their spirit-life. They said they met with much opposition in the spirit-world, which, however, they expected soon to overcome.

(To be continued.)

\* From another source I learn that the Druids held a belief in "retrogression."—A. J. S.

## SPIRIT-PREMONITION AND GUARDIANSHIP.

[This article appeared two weeks ago, but as that number was defective in size, Dr. Curtis's letter may have been overlooked.]

To the Editor.—Dear Sir,—Some most startling events have taken place in our midst during the past week, which will show to your readers with what care and watchfulness our interests in this world are guarded by the spirits of the dear friends that have preceded us. For the past two years we have held a seance on Tuesday evening of every week, attended by a few friends outside our own family. On the opening of the seance of Tuesday evening last, a message was written (automatically) through my son, who has very fair mediumistic power,—which message we will call the warning. It was as follows:—"An event will happen to one of you within the next week, which will cause you some disquietude; it will occur when you least expect—you see! I cannot tell you what it is; I cannot tell you any more." This was communicated by the spirit of my sister "Clarissa," who has on several occasions before given us very nice messages. On the receipt of such information, each naturally felt a little disturbed, thinking it might happen to themselves. The seance continued, and my son was several times levitated until he must have nearly touched the ceiling, which in our Roman houses is very lofty. At the close of the seance we said to each other, "We shall mark if anything comes of the prediction."

When my family met the next morning at the breakfast-table, my son related what appeared to him to be more a vision than a dream, that occurred to him during the night. It appeared to him that robbers had entered the house by his bedroom-window, went to my cabinet, and having abstracted therefrom a quantity of money with other articles, returned, and again passed through his bedroom. He, seeing in the hand of one my large folding purse, in which I generally keep money, jumped out of bed to come and tell me, and brought with him the purse of money; which, it appears, he in some manner got from the robber. He said they tore his nightshirt down the front, and that on it he saw a spot of blood; that we went to see what they had taken, and found the cabinet-drawers all locked and to all appearance undisturbed. Such was his vision or dream. Now this, following upon the warning given the evening before, made me feel that it was a matter not to be neglected. I thought much of it during the day (Wednesday), yet I did not remove the cash—about £500—until the following day; perhaps I should not then have done so, had I not myself dreamt during the night that I had removed it and placed it in a certain place more secure. Thus, as soon as I arose on Thursday morning, acting upon my dream, I removed the money, and placed it in the place indicated.

Thursday night passed without any occurrence; but on Friday night, or rather Saturday morning, came the confirmation of the warning and dream. At about 2.30 on Saturday morning my wife and self were disturbed by the loud crashing of a door, simultaneously followed by a terrified cry of "Pa" repeated several times. By the sound of my son's voice, I knew he was making for my room, his bedroom being some fifteen yards distant from mine. Immediately on the first cry of "Pa," I jumped out of bed and rushed to unlock my bedroom door, and had it open just as he arrived. In he rushed, with terror depicted on every feature—and, behold, in his hand was convulsively grasped the purse; his night-shirt was cut down the bosom, and ripped across the front; a spot of blood was visible on the shirt; a very thick flannel chest-protector, which he always wore, was cut cleanly through, the length of a finger, while on his breast was a downward cut, about an inch long, not much more than a scratch. He was first disturbed in his sleep by the noise of his bedroom-door striking against the wall; a moment after it struck again still louder, just as it would by a person passing and pushing against it. On the second rap he became alarmed, jumped out of bed, and made a rush for my bedroom. On crossing his room, which was very dark, he came in collision with a man with such force that it nearly knocked him backwards; in trying to save himself he caught hold of something with his hand, which he held firm; he rolled against the door, which was open, and made for my bedroom, calling out at the top of his voice, as before stated.

As soon as I could get my trousers and slippers on, I took a revolver and went to his bedroom, which I found in great confusion; the ground covered with different things they were carrying off, which in their flight they dropped; the double window wide open, and the corner of the lower pane of glass cut out, which enabled them to put the hand through from the outside, and raise the bolt that secured the window within. We then went to the room containing the cabinet; here everything seemed at first sight all right; I took my keys and opened the drawer, and found the purse absent, including about six hundred francs, that I had received the day before, and left in the cabinet. When my son gave the purse into my hands, I saw that it contained money, and concluded the six hundred francs missing from the cabinet were inside; but on further examination we found the purse to contain only one half of the money lost. On looking the second time at the cabinet we found long pieces of wood on the carpet, which immediately testified how it was managed without disturbing the locks.

The cabinet is shaped something like a modern pianoforte on each side. One side is arranged as a secretaire; the other is a series of drawers for the reception of instruments. The drawer opposite the one in which I kept the cash was taken out, the partition broken away, and the plunder drawn out from behind, after

which the drawer was replaced. The police were called as quickly as possible, yet no trace of the delinquents was discovered after they left our premises. Four of my servants were taken under arrest, and detained the whole day, to my great inconvenience: of their honesty I was perfectly satisfied. The officials of the public safety are making most praiseworthy exertions to discover the guilty ones, but I have not much hope of their success. I can only feel grateful to the Almighty that He did not permit the dagger to complete its fatal intention.

Who can say, after such decided proofs of spirit-guardianship, that they do nothing from which we receive a benefit? Had it not been for their kind premonitions, I should probably have been at the present time £500 the worse off.

The foregoing is a plain statement of facts just as they occurred, which might prove to your readers that the spirits of those passed on have not only the power of communicating with us, but of affording us great protection from dangers unseen in the future.—Permit me to remain, yours truly,

CHARLES J. CURTIS.  
93, Piazza di Spagna, Rome, March 21.

## SPIRITUALISM AT NEWCASTLE.

CELEBRATION OF THE THIRTY-FIRST ANNIVERSARY OF  
MODERN SPIRITUALISM.

On Monday evening, March 31, a tea meeting was held to celebrate the 31st anniversary of Modern Spiritualism, in the hall of the Newcastle Spiritual Evidence Society. Tea was provided for six o'clock, at which time there were over 100 persons present. After the good things had been dispensed with, and the tables cleared, the remainder of the evening was devoted to speechifying, singing, reciting, &c., by which time the hall was crowded to overflowing. The chair was occupied by the president of the society, Mr. John Mould. The chairman, in opening out the proceedings, said they had met there that evening to celebrate the 31st anniversary of Modern Spiritualism, and for those who were not intimately acquainted with the subject he gave a short history of the commencement of the movement. The witnesses of Spiritualism, he further added, numbered some hundreds of thousands, who all bore testimony to the phenomena occurring. All who have gone in to investigate the subject, have come out to bear testimony to the facts. A pianoforte duet was given by Misses Elliott and Dawson; speeches by Mr. W. H. Lambelle and Mr. T. Brown; recitations by Mr. Jos. Urwin, Mr. H. A. Kersey, Messrs. Burton, Compton, and Harrison, and a very young man, who recited "The Silly Old Man"; songs by Mr. F. Pickup, Mr. Lowrie, Miss Martin, Miss Anderson, Miss Coltman, Miss Dixon, and Mr. Weightman. The programme closed with a short entertainment *a la christie*.

On Sunday evening, March 30, Miss E. A. Brown delivered a lecture in the hall of the Newcastle Evidence Society. There was a very large attendance, and great interest seemed manifested in the address.

The choir is still progressing; a large number meeting every Friday evening for practice, and on the Sunday evening they are a great gain.

An organ has lately been purchased by the society, and makes a great improvement to the room. The platform has also been made much larger, and substantially constructed; in fact, the society is keeping progress with the times.

In order to defray the expense of the organ a Shakespearian entertainment is to be held in a few weeks.

Mr. J. WILLIAM FLETCHER will lecture and give tests every Sunday evening, at Steinway Hall, Lower Seymour Street, until further notice; admission free; lecture at 7.30. The 1st Spiritual Lyceum will resume its meetings at the above hall, on Sunday morning, at 11 o'clock, under the leadership of Mr. Desmond FitzGerald. The *soirée* at Cavendish Rooms, on April 2, was a grand success; the hall was crowded, and an excellent entertainment provided, which was followed by dancing; Mr. Fletcher conducted the entertainment. Great thanks are due to Miss Leslie Younge, Mrs. Maltby, Miss Maitland, and others, for their kind assistance.—*Communicated*.

MY FAMILY CIRCLE.—A communication signed by William Hinds, Joseph Hawdon, and Thomas Leckonby, Brandon Colliery, Durham, says: "Respected Sir,—It is over two years since I wrote to you for instructions for the spirit-circle. You then sent me the Rules, and ever since I have held a family circle, and keep an open door, free of charge, for all those who are desirous to inquire into Spiritualism. Numbers have come to hear the table rapped. There are three in my family who are mediumistic; and one young man who comes to the circle has shown signs of mediumship. We have had several very curious occurrences; raps on the floor and the wall, and the violin and dulcimer have been played. Time has been beaten, music and other sounds made, showing an intelligent accord with what was going on." The letter then states that various spirits have spoken through Mr. Leckonby, who have told them some good things. And "Joseph Barker," the celebrated free-thought lecturer, has several times spoken through him. On the evening of the 4th instant, the medium wrote a message from the deceased daughter of a sitter, telling him that he had ever had a doubt on his mind, but that she would settle it now by assuring him that she had crossed the flood and still lived. A similar message she wrote for her mother, and manifested affectionate attachment through the medium. The remarks thus given were in the handwriting of the departed, and her aged parent acknowledged that he had ever had a doubt which was now removed, and there was a load taken off his mind. Thus in humble homes Spiritualism, in various ways, works to enlarge the views and comfort the grieving hearts of the people.

## MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, April 13. Spiritualists' Hall, 164, Trongate.  
Evening at 6.30. Monday, April 14. Same place. Evening at 8.  
LIVERPOOL.—April 20 and 21.  
BOLTON.—April 22. BIRMINGHAM.—April 27.  
BURNLEY.—April 23. BURTON.—April 28.  
GORTON.—April 23. NEWCASTLE-ON-TYNE.—May 4 and 5.  
MANCHESTER.—April 25. SUNDERLAND.—May 6.

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

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

(92, Caroline Street, Nottingham.)

ASHINGTON.—Saturday, April 12, and Sunday, April 13.  
PELTON FELL.—Monday and Tuesday, April 14 and 15.  
WEST PELTON.—Wednesday and Thursday, April 16 and 17.  
NEWCASTLE-ON-TYNE.—Weir's Court. Sunday, April 20, at 2.30 and 6.30. Monday, April 21, at 8 p.m. See Society's notice.  
GLASGOW.—Wednesday, April 23, to Monday, April 28, inclusive.  
BARROW-IN-FURNESS.—April 30.  
DALTON.—May 1.  
ULVERSTON.—May 2.  
MILLOM.—May 4 and 5.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Sunday, April 6th, Mr. J. Hocker addressed a most attentive audience on the subject of "Morality." The lecturer contended that as people had less faith in the Bible now than ever, and as it was necessary to teach good moral truths, the best plan would be for every one to set an example by leading a good life. Goodness is inherent in all men; it is natural for a man to love his children: even the lower animals are full of moral actions. The lecture was brought to a close by Mr. Hocker reading a spiritual poem.

On Tuesday, April 8th, a debate on the topics of the week was opened by W. G. Paul, in which the following gentlemen took part: Mr. G. White, Mr. C. White, and Mr. Dale.

On Sunday, April 13th, at 6.45, our old friend, Mr. C. Hunt will occupy the platform, and will take for his subject, "The Conflict and Object of Life."

On Tuesday, April 15th, at 8.30, Mr. McKenzie will lecture on "The Philosophy of Imortality." Discussion invited. W. G. PAUL.

## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

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

## LECTURES FOR APRIL.

Sund., Apr. 13,	6.30 p.m.	Addresses, with Trance Tests & Clairvoyance	Mr. F. O. Matthews (of Birmingham)
" "	20,	2.30 p.m.	"The Wrongs of Humanity, and How to Right Them" ... Mr. E. W. Wallis.
" "	20,	6.30 p.m.	"Eternal Progression or Damnation" ... "
Mond., "	21,	8 p.m.	"The Signs of the Times Spiritually Explained" ... "
Sund., "	27,	6.30 p.m.	Trance Address ... Miss E. A. Brown, Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—"Form Manifestations."  
Tuesday, " at 8 p.m.—"Physical Manifestations."  
Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.  
Thursday, Seance at 8 p.m.—"Form Manifestations."  
Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

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

The great interest now attached to the vegetarian question is well sustained in the *Dietetic Reformer*, 2d. monthly. The April number is perhaps the best that has been issued for a long time. We can send specimen copies for 2½d., post free.

The *Vaccination Inquirer and Health Review*, price 2d. monthly, has now appeared. It is a well-printed and carefully edited sheet, but somewhat flat in its treatment of the subject. It will, no doubt, catch the fire of current interest as it proceeds; but to serve the cause efficiently it should be a weekly. We hope it may soon warrant that step. We will gladly send a specimen number for 2½d., post free.

ASHTON-UNDER-LYNE.—Mr. C. Ward, from America, will give a trance-address on Sunday evening, April 13, in the Hall of Freedom, 185, Fleet Street; commencing at 6.30. And on Sunday, April 20, Miss E. A. Brown, trance-speaker, of Howden-le-Wear, will give two addresses in the above hall; afternoon, commencing at 2.30; evening, at 6.30. To which all persons are respectfully invited.

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## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, APRIL 14.—6, Field View Terrace, London Fields, E. Seance at 8, Members only.  
TUESDAY, APRIL 15.—Mrs. Prichard's, 16, Devonshire Street, Queen Square, at 8.  
WEDNESDAY, APRIL 16.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, APRIL 17.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E. Mrs. Prichard's, 16, Devonshire Street, Queen Square, at 8.  
FRIDAY, APRIL 18.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.  
Mr. Savage's, 407, Bethnal Green Road, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM,  
QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30., admission free. WEDNESDAY, Members' Developing Seance; 8 for 8.30. THURSDAY, Social Conversation and enjoyment; 8 for 8.30. SATURDAY, Inquirers' Seance; admission 6d. to pay expenses; local and other mediums invited; 8 for 8.30. SUNDAY, Morning, a Meeting for Spiritual Development; Evening, Spiritualistic Services, at 6.45; Seance at 8.15; admission 6d. to pay expenses; admission to Seance by previous application or introduction.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 13, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.  
ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
KEIGHLEY, 2 p.m. and 5.30 p.m.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.  
OLDHAM, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 8 p.m.  
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, APRIL 15, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
WEDNESDAY, APRIL 16, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.  
BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street. for Development at 7.30., for Spiritualists only.  
DERBY. Psychological Society, Temperance Hall, Curzon St., at 8 p.m.  
MIDDLEBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, APRIL 17, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 o.m.  
ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
MIDDLEBRO', 23, High Duncombe Street, at 7 p.m.  
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

## HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours, nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

## SOMETHING NEW IN SPIRITUALISM.

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<b>ANGELS.</b> 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 Shadow wing Soothing balm Thorns to flowers Water of Life Welcome of Wife's hand	<b>DEATH.</b> Emancipation Meeting after No death Triumph over <b>DEDICATION.</b> In nature Temple of God <b>ENTRANCEMENT.</b> Fairy glimpses. <b>DEVOTION.</b> Infantile. <b>DISCIPLINE.</b> Blessings of Blossoms Crown of Thorns Trials <b>DREAMS.</b> [of Angels, dreaming Isle of the blest Mother's Verified <b>EQUALITY.</b> Equal rights <b>ENDURANCE.</b> Live them down Strike away <b>EVENING.</b> Meditative musing <b>FAITH.</b> Filial Divine <b>FELLOWSHIP.</b> Of love Spiritual <b>FIDELITY.</b> Punctual Unfailing <b>FIRMNESS.</b> In trial <b>FLOWERS.</b> Celestial Lily Worship <b>FORGIVENESS.</b> Deal gently. Magdalene. <b>FRATERNITY.</b> Doing good <b>FREEDOM.</b> Morn of Spiritual <b>FRIENDS.</b> Memento of Transient Angel <b>FUNERAL.</b> 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 <b>FUTURE.</b> Ratios of life Waiting the day <b>GOD.</b> Better view Divine guide Eternity of Goodness of Gratitude to Life in nature Life of all Omniscience Omnipresence Praise of Providence Soul of things Temple of Watchfulness Wisdom and love <b>GOODNESS.</b> Divine Holy peace <b>GREETING.</b> Joyous <b>HAPPINESS.</b> Be happy How found <b>HARVEST.</b> Song of. <b>HEART.</b> Blessed Dead Garden Keep young Parity Solace for <b>HEAVEN.</b> 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 <b>HOME.</b> Affection of Heart and hearth Made pleasant Make beautiful Welcome World of love	<b>HOME, HEAVENLY.</b> Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward <b>HOPE.</b> Foregleams of Star of <b>IMMORTALITY.</b> Natural Purer joys Undying things <b>INDIANS.</b> Departure of Fortitude of Lament of Trespass against <b>INSPIRATION.</b> Speaking by Perpetual Words of love <b>INVOCATION.</b> Child's Father God Divine aid Heart seeking Of spirits Nearness to God To angels <b>JOY.</b> Come at last Reward of duty Triumphant <b>KINDNESS.</b> Words and acts <b>LABOUR.</b> Reward of Punctual <b>LIBERTY.</b> Anthem of Flag of Rock of Spiritual <b>LIFE.</b> Brevity of Close of Golden side Sacredness of Sowing seed Stream of Wisdom divine <b>LIGHT.</b> Primeval "Silver lining" <b>LOVE.</b> Angelic Constant Heavenly God is Maternal Undying <b>LYCEUM.</b> 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 <b>MARRIAGE.</b> Heavenly union Heart life Sweetness of heart Love <b>MARINERS.</b> Ocean life Trust in God <b>MARTYRS.</b> Living still <b>MILLENNIUM.</b> Glory of <b>MEMORY.</b> Days gone by Of childhood Pensive <b>MORNING (Heavenly)</b> Light of <b>MOTHER.</b> Bird-child Cradle song Love of Welcome child <b>MUSIC.</b> Falling waters Loving song Spiritual Spirit bugle Spiritual harp <b>NATURE.</b> Bible of	Inner life Order of Praise of Soul of <b>NIGHT.</b> Retiring Vigil <b>PATRIOTISM.</b> Universal <b>PEACE.</b> Angel of Brothers all God will Only defence Prince of Waiting for War conquered <b>PERSEVERANCE.</b> Never say fail. Overcoming <b>PRINCIPLE.</b> Nature's nobility <b>PROMISE.</b> Rainbow of <b>PROPHET.</b> Joy revealed Of to-day <b>PROGRESS.</b> Faith, Hope, Charity Future Onward Press on Steps Voice of <b>RECOGNITION.</b> By law of love Shall we know <b>REFORM.</b> Agitation <b>RELIGION.</b> Do good In soul New <b>RESIGNATION.</b> Child-like Filial Divine In adversity <b>REVELATION.</b> Nature's <b>RIGHT.</b> Action of Forsake not Stand for <b>SEASONS.</b> Lessons of <b>SERENADE.</b> Angel watchers Nature's music Spiritual <b>SCIENCE.</b> Benefits of Social <b>SLEEP.</b> Good night <b>SOUL.</b> God in Its prophecy <b>SPIRITS.</b> In prison	<b>SPIRITUALISM.</b> Artistic Healing Inspired speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration <b>SPIRIT LAND.</b> Longing for Song-bird of <b>SPRING.</b> Eternal <b>STARS.</b> Influence of <b>SUMMER.</b> Merry days <b>SUMMER LAND.</b> Relation with Silence of <b>TEMPERANCE.</b> Ball is rolling Cold water Springs Pledge Water <b>TRUTH.</b> Light of Sun of Victorious <b>UNION.</b> Call for <b>UNFORTUNATE.</b> Blind Insane Rag-picker Speak softly Welcome back <b>VOYAGE.</b> Crystal sea Floating out Guide with care Life-boat Of life Passage home Sail on Sunny scenes <b>WISDOM.</b> In nature <b>WORLD.</b> Room for all The other World <b>WORSHIP.</b> Heart incense In nature <b>WOMAN.</b> Architect of love Equality of Golden Age Social life <b>YEAR.</b> New Old and New <b>YOUTH.</b> 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 Arroyed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell 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 blest Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beautiful angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With sil'nce only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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CONTENTS.

- CHAPTER I.—At the almshouse—Mrs. Daley's story—Mrs. Blake's monologue—Henry Ward Beecher's assurance—The ancients saw and conversed with angels, Why not we?—Cecil comes, led by Intuition's hand.
- CHAPTER II.—Miss Phebe and Miss Hope Wilberforce, also Mr. Mackenzie, spend the evening with Mrs. Blake—Geological conversation upon the first chapter of Genesis—Mr. Mackenzie accused of being an infidel, and Mrs. Blake's defence of the Bible.
- CHAPTER III.—Cutty comes from the almshouse, a desolate little thing, crucified through fear of everlasting punishment—Lizzie Holt, and her idea of Church members—Conversation between Cutty and Lizzie concerning election and future punishment—A wonder for the "girls of the period."
- CHAPTER IV.—Twilight monologue—Lizzie's elucidation of the Grecian bend—Cutty's tears—The catechism—Interrogations—Mr. Mackenzie calls—Conversation upon the flood—Lizzie Holt's ideas of the ark, of Mr. Noah, of death—Her mother shocked.
- CHAPTER V.—Cutty goes to Mrs. Blake's chamber—Black Jennie's sagacity—Cutty deeply affected by Mrs. Blake's love for her—Perepa's "five o'clock in the morning"—What is hell?—Answer—The way to hold communion with those we call dead.
- CHAPTER VI.—Cutty changes rapidly—Lizzie Holt's plain talk to the minister, and of Church members—"Out of the mouths of babes and sucklings"—Mrs. Holt's chagrin—At Cecil's grave, strewing flowers—What is the spiritual body?—Answer—Does Cecil come back?—Answer.
- CHAPTER VII.—Lizzie institutes herself Gabriel, and tests the superintendent and her Sabbath-school teacher—Lizzie's question: "Miss Blake, tell me if you think kitties or little dogs don't know anything after they are dead?"—Answer—Do idiots change their condition after death?—Answer—The dead body and its resurrection—Do the angels wear clothes?—Answer—The mourner at the grave called hopeless.
- CHAPTER VIII.—Mortification of cutty—Mrs. Holt in trouble at Lizzie's anomalous but loving act—Cake-tins upon the paupers' mounds—Lizzie dislikes the word *figurative*—Do they grow old in heaven?—Answer—Do they love us as well as they did here? and can they help us?—Answer—Do they come very near us?—Answer.
- CHAPTER IX.—A visit to Miss Grace Miles—A story of her disappointment, from her manuscript—Shall the yearning soul, denied here, be satisfied there?—Answer—Marriage in heaven.
- CHAPTER X.—Mr. Mackenzie and Miss Hope call upon Mrs. Blake—Arrival of Mr. Charles Dalton from California—He questions the Bible, defies and denounces death, pleads for help, with his sister—The Infinite Bosom is so large.
- CHAPTER XI.—Lizzie's wonder—Who is Mrs. Grundy?—Yankee guesses who Mrs. Grundy is—Conversation on scandal and scandal-mongers.
- CHAPTER XII.—Lizzie Holt's Dove gone to the Summer-land—Lizzie goes to poor Suky Black's to carry her some snuff—Can we really feel the presence of our lost ones, and seem to converse with them?—Answer—Lizzie's comfort to Mr. Dalton—Her idea of a catechism; would not have any miracles or *figurative* language in it.
- CHAPTER XIII.—Lizzie promised to take Belle Orcut to Sabbath-school with her—Mrs. Holt refuses to allow it—Lizzie's grief—She has led into her class, however, Norton's two poor children—Mrs. Holt declares her intention of separating Lizzie and Cutty because they talk too much of the *false* religion.
- CHAPTER XIV.—Lizzie's parting with Mrs. Blake and Cutty—"What'll you bet this won't turn out *figurative*?"—Lizzie at boarding school—Her letter to Cutty—Letter from Mr. Dalton to his sister, Mrs. Blake—Belle Orcut's story—Do you think we shall eat in the next world?—Answer.
- CHAPTER XV.—Sabbath morning—Mrs. Blake watches the parish an indulges in a monologue—Belle Orcut's first appearance at a grand church—Goes to Sabbath-school with Cutty—The lesson and its effect.
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